

# Walking the Walk (of the Stations of the Cross)

BY G A R M E N A C E V E D O B U T C H E R

Walking the stations of the cross—a devotional path of reflection and repentance based on events in the passion and resurrection of Christ—is being adapted in creative ways today. How did this form of spiritual pilgrimage originate and why is it important for our discipleship?

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**A**nglo-Saxons knew winters so bitter that writers reckoned years by their island's mettle-testing season: the *Anglo-Saxon Chronicle* declares one king "fifty winters old," the *Beowulf* poet writes that Grendel terrorized Hrothgar's kingdom for "twelve winters," a 1000 A.D. English translator of the Gospel of John describes the temple as built in "forty-six winters" (John 2:20), and the Old English poem "The Wanderer" says that no one becomes wise before experiencing "a deal of winters in this world."<sup>1</sup> Even a twenty-first-century December with central heating can seem forever. By January, eyes scan the cold, lifeless soil for tightly folded purple crocuses waiting to open into spring's promise, just as souls numb with anxiety and dark from pain crave the pilgrimage toward eternal light and hope.

During Lent, Christians express such yearnings by walking the stations of the cross alone or in groups, on Lenten Fridays, on Good Friday, and at other times during Holy Week. Many walk the stations regularly through the year. This ancient devotional exercise commemorating the death and resurrection of our Lord Jesus Christ is also called the "way of the cross" (*Via Crucis*) and the "way of sorrow" (*Via Dolorosa*). Over the years it has had from five to thirty-plus stations, until 1731, when Pope Clement XII set the number at fourteen. Its tableaux of Christ's passion—painted, engraved, carved, or sculptured, using stone, wood, or metal—create a literal prayerful path that helps spiritual seekers put on Christ's sandals as they move slowly from station to station, reflecting on his life.

For centuries, Episcopal (Anglican) churches have also observed these Catholic stations of the cross, and more recently Lutherans, Presbyterians, and other Protestant churches do. Evangelicals have begun incorporating variations of these stations into their worship services, too. A website for the interactive “Passion Week Experience” started by Houston’s 58,000-member Second Baptist Church in 2011 describes the experience as “not a traditional rendering...but a fresh take on an ancient practice.”<sup>2</sup> Its eight stations display replicas of items associated with the betrayal and crucifixion of Jesus; in 2012, thousands touched a crown of thorns, smelled bottles of spices, held pieces of silver, and nailed their sins to a large cross.



Christians have always wanted to visit the Holy Land to walk in Christ’s steps—from the Garden of Gethsemane, through the high priest’s courtyard, by Pilate’s house, through Jerusalem, out to the hill of crucifixion (Calvary/ Golgotha), and to the tomb. After Constantine legalized Christian worship in the Roman Empire in 313, the Basilica of the Holy Sepulcher was erected on the location believed to have been Christ’s tomb, becoming popular with pilgrims. The late-fourth-century Galician pilgrim Egeria described the fervency of these pilgrimages: at “the hour of cockcrow,” she, a bishop, and two hundred others walked to Gethsemane singing hymns and there listened to the Gospel passage on the Lord’s arrest, after which she heard “such moaning and groaning with weeping from all the people” that it echoed “practically as far as the city.”<sup>3</sup> A winding route emerged over time from the ruins of Antonia Fortress, held to be where Jesus stood before Pilate, then west to the basilica; the *Via Dolorosa* has seen alternative routes through the years because of diverse opinions on the locations of Christ’s walk to the cross.<sup>4</sup> Eventually stops developed, and in 1342, Franciscan monks were given official custody of these holy sites, closely identifying them with the stations from then on.

From the first surviving narrative by the anonymous early-fourth-century Pilgrim of Bordeaux to the famous travelogue-memoir dictated by fifteenth-century Margery Kempe, Holy Land pilgrimages make fascinating reading, but not all aspiring pilgrims could manage this arduous, costly trip; therefore, pictures or sculptures representing stages of Christ’s journey to the cross were erected in or near local churches or other public venues, and medieval practitioners of the stations increased.<sup>5</sup> Starting in the fifteenth century, open-air *Via Dolorosa* processions occurred throughout Europe, made concrete by measuring actual distances in Jerusalem and setting up memorials at relevant spots.<sup>6</sup>

As a spiritual exercise, the stations of the cross developed organically from the scripturally focused lives of medieval followers. Because vibrant devotional sources developed with unsystematic abundance in response to the gospel of Jesus, a linear history of this practice remains unclear, but we can witness its foundation of biblical meditation in the influential, widely read works of Birgitta of Sweden, a fourteenth-century noble woman, mother

of eight, monastic religious order founder, and contemplative who ruminated all her life on Christ's passion.<sup>7</sup> Only in her seventies did Birgitta make it to Jerusalem to retrace Christ's steps; but her lifelong daily Bible meditations informed her *Revelations* (inspiring the fifteenth-century English pilgrim and mystic Margery Kempe, for one), and these possess remarkable realism:

At the command of the executioner, [Christ] undressed Himself and freely hugged the pillar. He was bound with a rope and then scourged with barbed whips. The barbs caught in His skin and were then pulled backward, not just tearing but plowing into Him so as to wound His whole body. At the first blow, it was as though my heart had been pierced and I had lost the use of my senses.<sup>8</sup>

Birgitta's *Prayers* also invite reflection on Christ's suffering:

Infinite glory to You, my Lord Jesus Christ! For us, You humbly endured the Cross. Your holy hands and feet were stretched out with rope. Your hands and feet were secured with iron nails to the wood of the cross, cruelly. You were called, "Traitor!" You were ridiculed in many ways. . . . Eternal praise to You, Lord, for each and every hour You suffered such terrible bitterness and agony on the cross for us sinners!<sup>9</sup>

Another writer who ruminated on Christ's passion is the sixteenth-century Dutch geographer and priest, Christian van Adrichem. Never pilgrimaging to the Holy Land, he drew from both a richly meditative life and circulating stories to craft accounts of Christ's walk to Golgotha. His narrative was translated throughout Europe and became another significant source for the devotion to the way of the cross.<sup>10</sup> This excerpt from *Urbis Hierosolymae (City of Jerusalem)* demonstrates Adrichem's meticulous style:

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The Way of the Cross which Christ, after he had been condemned to be crucified, followed with the most wretchedly suffering and bloody footsteps, to Mount Calvary. Beginning at Pilate's palace, he walked 26 paces, or 65 feet, to the place where the Cross was placed upon his shoulders. Thence, while the whole city looked on, bearing the

Cross on his pained shoulders he turned in a northwestern direction and walked towards the place where, according to tradition, he stumbled for the first time under the weight of the Cross; this is a distance of 80 paces, ...200 feet. Thence he proceeded for 63 paces – 153 feet – to the spot where he encountered Mary his mother and the disciple John. From that place he continued 71 paces and 1½ feet – 179 feet – to the fork in the road where Simon of Cyrene was forced to walk behind Jesus, carrying his Cross for him.... Thence the 18 paces or 45 feet to the place where the executioners removed his clothing; and there he drank wine mixed with myrrh. After that 12 paces or 30 feet to the place where he was nailed to the Cross. Finally from that point the 14 paces or 35 feet to the place where, hanging upon the Cross, he was set in a hollow in the rocky ground of Calvary. Thus from the palace of Pilate to the place where the Cross was raised it was 1321 paces or, according to the other calculation, 3303 feet.<sup>11</sup>

In an epilogue, Adrichem reminds readers that they may follow this way of the cross in *templo seu cubiculo mentis* (“within the temple or chamber of the spirit”), without leaving home. As Medieval scholar Dee Dyas points out, “The aim of the true pilgrim was not in the final analysis to see Jerusalem but to see Jesus...to seek an ‘interior Jerusalem’.”<sup>12</sup>



No longer associated with the corrupt indulgences of the Middle Ages, walking the stations is increasingly embraced by Christians of all denominations seeking an “interior Jerusalem” where we can know God as “more inward than [our] most inward part,” as Augustine wrote.<sup>13</sup> Following in countless footsteps from station to station, post-postmoderns connect in a profoundly transformative way with the stages of Christ’s earthly journey. *Station* is a term often credited to fifteenth-century British pilgrim William Wey and is rooted in the Latin for “to stand.” Stations are places where we stop and be still, waiting for a bus, taxi, or train, in transit to somewhere else. Similarly, in this life, we are always waiting on God, en route to heaven. The exercise of the stations helps us develop empathy for others who are waiting beside us.

Various stations have existed over the centuries, including extra-biblical ones based on inferences from the gospel and on legend. Asterisks below indicate the six non-scriptural stations in the traditional sequence:

1. Jesus is condemned to death.
2. Jesus is handed his cross.
3. Jesus falls for the first time.\*
4. Jesus meets his mother.\*
5. Simon of Cyrene is required to carry Jesus’s cross.

6. Veronica wipes the face of Jesus.\*
7. Jesus falls a second time.\*
8. Jesus meets the women of Jerusalem.
9. Jesus falls a third time.\*
10. Jesus is stripped of his clothes.
11. Jesus is crucified.
12. Jesus dies on the cross.
13. Jesus's body is taken down from the cross.\*
14. The body of Jesus is placed in the tomb.

Pope John Paul II shifted the makeup of the stations away from legend and toward a solely scriptural foundation, dropping from this traditional list those six non-scriptural stations and adding ones from Gospel accounts of Christ's life (asterisked below). In *The New Stations of the Cross*, Megan McKenna outlines this alternative list of biblical stations, celebrated in the Coliseum every Good Friday since 1991:<sup>14</sup>

1. Jesus prays in the Garden of Gethsemane.\*
2. Jesus is betrayed by Judas.\*
3. Jesus is condemned to death by the Sanhedrin.
4. Jesus is denied by Peter.\*
5. Jesus is judged by Pilate.\*
6. Jesus is scourged and crowned with thorns.\*
7. Jesus carries his cross.\*
8. Jesus is helped by Simon of Cyrene.
9. Jesus meets the women of Jerusalem.
10. Jesus is crucified.
11. Jesus promises to share his reign with the good thief.\*
12. Jesus is on the cross, with his mother and disciple below.\*
13. Jesus dies on the cross.
14. Jesus is placed in the tomb.

Today, a fifteenth station, "Jesus rises from the dead," honors the gospel's "Good News" (from *godspel*, Old English *god*, "good," and *spel*, "story") because, as John Paul II taught, Christ's resurrection reveals "the entire Christian mystery in all its newness."<sup>15</sup>

Many believers still keep the traditional list with its non-biblical stations: Jesus falling three times, Jesus meeting his mother, Veronica wiping his face, and his body taken down from the cross. Protestants largely observe only the eight biblical stations, although some Catholic churches also observe only these in order to appeal to all Christians.

In whatever form, the unrushed tempo of this practice mirrors that of another long-established Christian discipline, *lectio divina* ("divine reading")—"eating" Scripture by chanting or reading a Bible verse attentively aloud or interiorly, meditating on each word, and thus spending time with

Christ. With *lectio divina* in mind, we could call the stations of the cross *ambulatio divina* (“divine walking”), and in fact walking the stations is often practiced simultaneously with Bible rumination.<sup>16</sup> Today’s intercessory “prayer walking” grew from these two foundational Christian disciplines.<sup>17</sup>

Italian bishop Alphonsus Liguori (d. 1787) composed meditations on the stations that were popular in the nineteenth and twentieth centuries. His prayer before the stations expresses the intimate spirit of this exercise:

My Lord, Jesus Christ, / You have made this journey to die for me with unspeakable love; / and I have so many times ungratefully abandoned You. / But now I love You with all my heart; / and, because I love You, I am sincerely sorry for ever having offended You. / Pardon me, my God, and permit me to accompany You on this journey. / You go to die for love of me; / I want, my beloved Redeemer, to die for love of You. / My Jesus, I will live and die always united to You.<sup>18</sup>

These introductory words prepare hearts to receive the renewal of Christ’s abiding presence.



A profound Christian mystery – complete resurrection – is highlighted by Lent’s unique position in the liturgical calendar. Rooted in the lengthening days that herald earth’s resurrection, *Lent* comes from the Old English for “springtime,” *Lencten*, from *lengan*, “become longer.” Spring’s tangible earthly signs correspond to our deepest longings to let love’s warmth grow our souls, and we desire spiritual disciplines that can transform our way of seeing who we are in light of God’s promises; we become *expectant* (“looking fully,” from *spectare* and the intensifying prefix *ex-*), as a pregnant woman is *constantly looking* for the miracle of new life. This attitude of unceasing waiting through which we enter Lent is also the mindfulness we bring to the stations of the cross. As sixteenth-century Spanish mystic John of the Cross said, “Silence is God’s first language.” Learning to listen to divine silence is the crux of walking the stations. Church leaders through the centuries have encouraged and adapted this practice for the simple reason that it attunes a sojourner’s soul to the Word’s loving wordlessness.

This exercise also treats the crippling post-postmodern dualism that spawns disembodied relationships daily. Our virtual “friends” on Facebook “like” our status updates, and if Facebook friends offend us, we can “unfriend” them with a simple click. Marshall McLuhan pointed out that as technologies extend and amplify the human body, they also numb and “amputate”; for example, the wheel “amputates” the body’s feet, creating less travelling on foot plus an alienating disconnect, as walking across London Bridge is vastly different – more immediate and more connected – than crossing it in a double-decker bus.<sup>19</sup>

In other words, technology so distances us from physical reality that we sometimes forget we are embodied creatures. NYU anthropology professor Thomas de Zengotita echoes McLuhan, describing our culture as a “great blob of virtuality” created by the Internet, satellite cable TV, iPhones, Wiis, and Ethernets, producing the “sheer moreness” of our lives and “a spiritual numbness.”<sup>20</sup> Poet and philosopher John O’Donohue describes this neglect of our physical selves, saying: “The body is much sinned against, even in a religion based on the Incarnation [of Christ].”<sup>21</sup> Or, as Roy DeLeon articulates in *Praying with the Body*: “While Christians may have one of – if not *the* – highest theology of the body among the religions of the world, they also have one of the lowest levels of embodied spiritual *practice*.”<sup>22</sup>

By engaging us body, heart, and soul, walking the stations of the cross facilitates the authentic worship that creates real communion with Christ and with each other. It reminds us that our bodies are temples of the Holy Spirit and that we worship the living Lord best with our hearts, souls, and bodily strength.<sup>23</sup> Judaism honors this divinely created integration in the concept of *nefes*, “the human person in his or her...psycho-physical totality.”<sup>24</sup> The earliest Jewish worshippers knew the body is indispensable in worship as they shuckled, or shokeled (“shook”) while reciting the Word of God, swaying side-to-side or forward-and-back, a ritual that for centuries has concentrated the worshipper’s focus, sharpened awareness of the moment, deepened absorption of Scripture, and nurtured emotional openness to the Creator.

Physically walking the stations of the cross during Lent, reflecting on God’s word, we receive the gift of embodied waiting. Hebrew has many words for *wait*, each with a different nuance, as spring has not one green but many: *yachal* is “to wait in hope”; *damam* “to become silent and still” by calmly trusting in the Lord; *chakah* “to long for” with the burning passion of desperately wanting something; and *qavah* “to wait patiently and look eagerly.”<sup>25</sup> As Scripture says: “Blessed are those who listen to me, watching daily at my doors, waiting at my doorway” (Proverbs 8:34, NIV), and “Wait for the LORD; be strong and take heart and wait for the LORD” (Psalm 27:14, NIV).<sup>26</sup>

Although the third millennium’s growing digital distractions may make it seem harder than ever to wait for the Lord, these diversions simply reflect

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the perpetually restless nature of humanity, as the hymn “Come, Thou Fount of Every Blessing” reminds us: “Prone to wander, Lord, I feel it.” Walking the stations of the cross during Lent puts us squarely on the path of tending our relationship with God and transforms the physical greening of God’s springtime creation into a personal invitation to accept the great promise of 2 Corinthians 5:17 (NIV): “Therefore, if anyone is in Christ, that person is a new creation: The old has gone, the new is here!”

Whether we journey with Franciscan monks on Jerusalem’s *Via Dolorosa*, walk the stations at a local church, or proceed interiorly from station to station with a devotional book, celebrating the stations of the cross is time well spent with the God of Good News, whom Cardinal Basil Hume describes as the joy of salvation:

Holiness involves friendship with God. God’s love for us and ours for Him grows like any relationship with other people.

There comes a moment, which we can never quite locate or catch, when an acquaintance becomes a friend. In a sense, the change from one to the other has been taking place over a period of time, but there comes a point when we know we can trust the other, exchange confidences, keep each other’s secrets. We are friends.

There has to be a moment like that in our relationship with God. He ceases to be just a Sunday acquaintance and becomes a weekday friend.<sup>27</sup>

Then we can experience the perpetual springtime of the heart that Flemish Beguine Hadewijch knew from cultivating her friendship with Christ: “No matter the time of year or the weather, / . . . [we find ourselves] face to face / with flowers, joy, summer, and sunshine. / . . . Winter’s bitterness no longer bothers [us].”<sup>28, 29</sup>

## NOTES

1 Benjamin Thorpe, translator, *Anglo-Saxon Chronicle: According to Several Original Authorities, Volume II* (London, UK: Longman, Green, Longman, and Roberts, 1861), 6, 20-21; and Allan Metcalf, “Night and Winter,” *Lingua Franca* blog in *The Chronicle of Higher Education*, November 29, 2011, [chronicle.com/blogs/linguafranca/2011/11/29/night-and-winter/](http://chronicle.com/blogs/linguafranca/2011/11/29/night-and-winter/) (accessed July 24, 2012).

2 Kate Shellnutt, “Good Friday Concludes Second Baptist’s Interactive Stations of the Cross Exhibit,” *Believe It or Not* blog, [www.chron.com](http://www.chron.com), April 6, 2012, [blog.chron.com/believe-itornot/2012/04/good-friday-concludes-second-baptists-interactive-stations-of-the-cross-exhibit/#4271-22](http://blog.chron.com/believe-itornot/2012/04/good-friday-concludes-second-baptists-interactive-stations-of-the-cross-exhibit/#4271-22), includes a slide show of the exhibit (accessed May 6, 2012); also see Second Baptist Church website, [www.second.org/woodway/passion-week-experience.aspx](http://www.second.org/woodway/passion-week-experience.aspx) (accessed May 6, 2012). On diverse approaches to the stations of the cross, including Protestant ones, see St. Peter’s Anglican Church (Tallahassee, FL), “Walking the Stations of the Cross Guidebook,” [www.saint-peters.net/files/8/File/Walking\\_the\\_Stations\\_of\\_the\\_Cross.pdf](http://www.saint-peters.net/files/8/File/Walking_the_Stations_of_the_Cross.pdf) (accessed May 7, 2012); Mark D. Roberts (Presbyterian minister), “The Stations of the Cross: Introduction,” *The Stations of the Cross: A Devotional Guide for Lent and Holy Week*, [www.patheos.com/blogs/markroberts/series/the-stations-of-the-cross-a-devotional-guide-for-lent-and-holy-week/](http://www.patheos.com/blogs/markroberts/series/the-stations-of-the-cross-a-devotional-guide-for-lent-and-holy-week/) (accessed May 7, 2012); and Dennis Bratcher, “The Cross as a Journey: The Stations of the Cross for Protestant Worship,” *The Voice: Biblical and Theological Resources*

for *Growing Christians*, November 8, 2011, [www.crivoice.org/stations.html](http://www.crivoice.org/stations.html) (accessed May 7, 2012), but note it erroneously names the fourteen traditional stations of the cross as the most current.

3 George E. Gingras, translator, *Egeria: Diary of a Pilgrimage* (Ramsey, NJ: Paulist Press, 1970), 108-109. Egeria describes four pilgrimages at the end of the fourth century.

4 Tim Puet, "Stations of the Cross Date Back to the Fourth Century," *The Catholic Times*, March 8, 2009, [www.colsdioc.org/Offices/TheCatholicTimes/stationshistory/tabid/1296/Default.aspx](http://www.colsdioc.org/Offices/TheCatholicTimes/stationshistory/tabid/1296/Default.aspx) (accessed May 8, 2012). This paragraph refers throughout to the reliable Puet article.

5 See Eugenio Alliata, "The Itinerary of the Anonymous Pilgrim of Bordeaux," *Early Christian Pilgrimage to the Holy Land*, March 29, 1998, <http://198.62.75.1/www1/ofm/pilgr/00PilgrHome.html> (accessed May 7, 2012). This *Itinerarium Burdigalense* dates to 333.

6 Jan van Herwaarden, *Between Saint James and Erasmus: Studies in Late-Medieval Religious Life: Devotion and Pilgrimage in the Netherlands* (Leiden, NL: Koninklijke Brill NV, 2003), 76. For well-known early sixteenth-century sculptural representations of seven stations of the cross by Adam Kraft, see "Nürnberg Kreuzweg," *Wikimedia Commons*, April 24, 2012, [commons.wikimedia.org/wiki/Category:N%C3%BCrnberger\\_Kreuzweg](https://commons.wikimedia.org/wiki/Category:N%C3%BCrnberger_Kreuzweg) (accessed May 7, 2012). The sculptures on the way to the cemetery of St. John in Nuremberg, Germany, are copies of seven reliefs. The originals are in Germanische Nationalmuseum in Nuremberg.

7 van Herwaarden, *Between Saint James and Erasmus*, 75, 27.

8 Denis Searby, translator, *The Revelations of St. Birgitta of Sweden: Volume II* (New York: Oxford University Press, 2008), 126 (from Chapter 7, "A Vision of the Crucifixion").

9 Carmen Acevedo Butcher, *A Little Daily Wisdom: Christian Women Mystics* (Paraclete Press, 2008), 121.

10 van Herwaarden, *Between Saint James and Erasmus*, 75.

11 *Ibid.*, 83. Also see *Urbis Hierosolymae (City of Jerusalem)* in Christian Adrichem, *Theatrum Terræ Sanctæ et Biblicarum Historiarum* (Cologne, Germany: Officina Birckmannica for Arnold Mylius, 1584 manuscript).

12 Dee Dyas quoted in van Herwaarden, 76. Also see Dee Dyas, *Pilgrimage in Medieval English Literature, 700-1500* (Woodbridge, Suffolk, UK: D. S. Brewer, 2005).

13 Augustine, *Confessions*, 3.vi.11, translated by Henry Chadwick (New York: Oxford University Press, 2008), 43.

14 Megan McKenna, *The New Stations of the Cross* (New York: Image Books, 2003), viii. This book also serves as a splendid devotional, with scriptural meditations for the stations of the cross. Also see "Way of the Cross," *Office of the Liturgical Celebrations of the Supreme Pontiff*, [www.vatican.va/news\\_services/liturgy/documents/index\\_via-crucis\\_en.html](http://www.vatican.va/news_services/liturgy/documents/index_via-crucis_en.html) (accessed May 8, 2012).

15 Several paragraphs of this article are borrowed, in somewhat altered form, from the introduction of my book *Following Christ: A Lenten Reader to Stretch Your Soul* (Brewster, MA: Paraclete Press, 2010). This material is reprinted with permission from Paraclete Press. John Paul II is quoted from his "Apostolic Letter" (Chapter II, *Dies Christi*, 22), *Libreria Editrice Vaticana*, May 31, 1998, [www.vatican.va/holy\\_father/john\\_paul\\_ii/apost\\_letters/documents/hf\\_jp-ii\\_apl\\_05071998\\_dies-domini\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_05071998_dies-domini_en.html) (accessed May 7, 2012).

16 M. Basil Pennington, *Lectio Divina: Renewing the Ancient Practice of Praying the Scriptures* (New York: Crossroad Publishing, 1998), 2-3. For the first millennium of Christianity's history, *lectio divina* was primarily a hearing of the Word, since even solo "reading" meant sounding out the letters inscribed on the vellum folio so that the ear could hear them and convey them to the mind; this ancient out-loud approach explains why a cloister of monks during *lectio* were said to be "a community of mumblers" and also why Peter the Venerable excused himself from his *lectio* because he had laryngitis.

17 For more information on prayer-walking, see Richard W. LaFountain, "A Guide to Intercessory Prayer: Prayer Walking," *Prayer Today Online*, [www.prayertoday.org/prayer-training/2003/prayerwalking.htm](http://www.prayertoday.org/prayer-training/2003/prayerwalking.htm) (accessed May 2, 2012); and Dan R. Crawford, "Prayer-

Walk" (Hong Kong, China: International Board Ltd., 1998), [www.newchurches.com/mediafiles/PrayerWalkManual.pdf](http://www.newchurches.com/mediafiles/PrayerWalkManual.pdf) (accessed May 2, 2012).

18 *The Augustine Club*, "St. Alphonsus Liguori's Stations of the Cross," March 30, 1999, [www.columbia.edu/cu/augustine/arch/liguori.html](http://www.columbia.edu/cu/augustine/arch/liguori.html) (accessed May 10, 2012).

19 Marshall McLuhan, *Understanding Media: The Extensions of Man*, edited by W. Terrence Gordon (Corte Madera, CA: Gingko Press, 2003 [1964]), 63, 8.

20 Thomas de Zengotita, "The Numbing of the American Mind: Culture as Anesthetic," in *Harper's Magazine* (April 2002), 34-36. Also see Margaret J. Wheatley, *Turning to One Another: Simple Conversations to Restore Hope to the Future* (San Francisco, CA: Berrett-Koehler Publishers, 2002).

21 John O'Donohue, *Anam Āra: A Book of Celtic Wisdom* (New York: Harper Collins, 1998), 46.

22 Roy DeLeon, *Praying with the Body: Bringing the Psalms to Life* (Brewster, MA: Paraclete Press, 2009), ix.

23 1 Corinthians 6:19 and Deuteronomy 6:5, paraphrased.

24 Roy DeLeon, *Praying with the Body*, ix, and Thomas Ryan, "The Body Language of Faith," in Thomas Ryan, ed., *Reclaiming the Body in Christian Spirituality* (Mahwah, NJ: Paulist Press, 2004), 82.

25 Jaeson Ma, *The Blueprint: A Revolutionary Plan to Plant Missional Communities on Campus* (Ventura, CA: Regal, 2007), 78-79.

26 Scripture quotations marked (NIV) are taken from the Holy Bible, New International Version®, NIV®. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide. [www.zondervan.com](http://www.zondervan.com) The "NIV" and "New International Version" are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.™.

27 Cardinal Basil Hume, *To Be a Pilgrim: A Spiritual Notebook* (London, UK: SPCK, 2000), 109. For his reflections on the passion and death of our Lord Jesus Christ, read *The Mystery of the Cross* (Brewster, MA: Paraclete Press, 2000).

28 Carmen Acevedo Butcher, *A Little Daily Wisdom: Christian Women Mystics* (Paraclete Press, 2008), 287-288.

29 For further information on the traditional stations, see David Foster, "Other Devotions: The Stations of the Cross" (Chapter IX), in *The Downside Prayerbook* (London, UK: Burns & Oates, 2003), 169 ff.; John L. Peterson, *Walk in Jerusalem: Stations of the Cross* (Harrisburg, PA: Morehouse Publishing, 1998); Katerina Katsarka Whitley, *Walking the Way of Sorrows: Stations of the Cross* (Harrisburg, PA: Morehouse Publishing, 2003); and Henri J. M. Nouwen, *Walk with Jesus: Stations of the Cross* (Maryknoll, NY: Orbis Books, 1990). For further information on biblically-based stations, see Amy Welborn and Michael Dubruiel, *John Paul II's Biblical Way of the Cross* (Notre Dame, IN: Ave Maria Press, 2009).



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