

Multi-Lingual Stations of the Cross and Adoration of the Blessed Sacrament
St. Timothy Church

7:00 pm Exposition of the Blessed Sacrament

- Sing O Salutaris Hostia (Incense)

O salutaris Hostia,
 Quae caeli pandis ostium:
 Bella premunt hostilia,
 Da robur, fer auxilium.

Uni trinoque Domino
 Sit sempiterna gloria,
 Quivitam sine termino Nobis donet in patria. Amen.

Prayer:

Almighty and ever loving God, we wanted to spend time with your Son our Lord and brother Jesus Christ. In this hour, we wanted to praise and thank you, to talk to you about what's happening in our life and the church today. We also wanted to spend a quiet time to listen to your voice. We wanted as well to pray the holy Rosary with Mary in different languages. May this hour bring us closer to you and your Church, Amen.

A Scriptural Way of the Cross for Lent (USCCB)

1st Station: (English)

Jesus in the Garden of Gethsemane

We pray for peace in the Holy Land.

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross, you have redeemed the world.

Scripture: Matthew 26: 36-46

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, 'Sit here while I go over there and pray.' He took along Peter and the two

sons of Zebedee, and began to feel sorrow and distress. Then he said to them, “My soul is sorrowful even to death. Remain here and keep watch with me.” He advanced a little and fell prostrate in prayer, saying, “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.” When he returned to his disciples he found them asleep. He said to Peter, “So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.” Withdrawing a second time, he prayed again, “My Father, if it is not possible that this cup pass without my drinking it, your will be done!” Then he returned once more and found them asleep, for they could not keep their eyes open. He left them and withdrew again and prayed a third time, saying the same thing again. Then he returned to his disciples and said to them, “Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. Get up, let us go. Look, my betrayer is at hand.”

Group Reflection:

When Jesus felt sorrow and distress he sought out a place where he found solace and turned to God for strength and guidance. Jesus’s place of solace was the Garden of Gethsemane, in the Holy Land. Today in the Holy Land and throughout the world too many of our brothers and sisters feel sorrow and distress because of the lack of peace in our world. They face the everyday realities of war and conflict. It can be far too easy to be like Jesus’ disciples and fall asleep in the face of these realities on the other side of the world. Instead, Jesus calls us to stay awake – to stay with him and our brothers and sisters around the world and support them in their struggle for peace. He calls us to keep watch with him and pray, to be persistent in our calls and prayers for peace as a way to live in solidarity with our brothers and sisters experiencing the sorrow and devastation of war.

- Where is a place where you find solace? Where you can turn to God for strength and guidance just as Jesus did?
- How can you best keep watch with those suffering in the Holy Land and around the world?

2nd Station (Spanish)

2ª Estación: Jesús es traicionado por Judas y es arrestado.

Oramos por justicia restaurativa para todos los presos.

Líder: Te adoramos, Señor, y te bendecimos.

Todos: Porque por tu Santa Cruz redimiste al mundo.

Reflexión bíblica: Juan 18: 1-9

En aquel tiempo, Jesús fue con sus discípulos al otro lado del torrente Cedrón, donde había un huerto, y entraron allí él y sus discípulos. Judas, el traidor, conocía también el sitio, porque Jesús se reunía a menudo allí con sus discípulos. Entonces Judas tomó un batallón de soldados y guardias de los sumos sacerdotes y de los fariseos y entró en el huerto con linternas, antorchas y armas. Jesús, sabiendo todo lo que iba a suceder, se adelantó y les dijo: “¿A quién buscan?” Le contestaron: “A Jesús, el nazareno”. Les dijo Jesús: “Yo soy”. Estaba también con ellos Judas, el traidor. Al decirles ‘Yo soy’, retrocedieron y cayeron a tierra. Jesús les volvió a preguntar: “¿A quién buscan?” Ellos dijeron: “A Jesús, el nazareno”. Jesús contestó: “Les he dicho que soy yo. Si me buscan a mí, dejen que éstos se vayan”. Así se cumplió lo que Jesús había dicho: “No he perdido a ninguno de los que me diste”.

Reflexión en grupo:

La traición nos hace daño a todos. El delito es una traición al deseo de una comunidad de vivir en un ambiente de seguridad. Nuestra fe cristiana nos dice que sin importar las cosas horribles que hagamos en nuestra vida, siempre podemos reconciliar nuestras relaciones con Dios; siempre podemos buscar el perdón. La justicia restaurativa trabaja para reparar el daño cuando se comete un delito. La idea es centrarse en la comunidad y ver el delito como una violación contra las personas y las relaciones, no sólo una violación de la ley.

- ¿Cuán comprometidas deben estar las comunidades en ayudar a las personas que cometen delitos?
- ¿Por qué es tan difícil perdonar a las personas que nos hacen daño?

3rd Station (Tongan)

Tolu 'o e Setāsio / 3rd Station

Ko hono fakamaau matea 'o Sēsū 'e he Sanitalimi.

Ketau hufaki'i 'a kinautolu 'oku fakamaau'i hala'i.

L: 'Oku mau 'atolāsio kiate koe 'e 'Eiki mo fakafeta'i ki ho'o 'Afio

ALL: Koe'uhi kuo ke fakamo'ui 'aki 'a māmani ho kolosi tapu

Kongatohi / Scripture - Luke 22:66-71

Pea 'i he'ene 'aho hake, na'e tefua mai 'a kinautolu na'e kau ki he Fakataha Fakamātu'a 'o 'Isileli, 'o 'ikai ko e hou'eiki taula'eiki pē, ka ko e kau sikalaibe foki; 'o nau taki ange ia ki he'enu fakataha mo nau pehē, Kapau ko e Mīsaia koe, tala mai.

Pea ne pehē kiate kinautolu, Kapau te u tala kiate kimoutolu, tala'ehai te mou tui.

Pea kapau te u fai atu ha fehu'i, tala'ehai te mou tali.

Ka hili 'eni 'e nofo 'a e Fanautama 'a Tangata ki he nima to'omata'u 'o e māfimafi 'o e 'Otua.

Pea nau pehē kotoa pē, 'Io! pea ko e 'Alo 'o e 'Otua koe? Pea ne pehē kiate kinautolu, Ka na'e fai; ko au.

Pea nau pehē, Koe'uma'ā 'etau toe kumi fakamo'oni: he kuo tau fanongo kitautolu ki he'ene lea 'a'ana.

Vahevahe / Reflection

Ko e taimi lahi 'I he'etau ngaahi mo'ui takitaha, 'oku fakamaau'i hala ai kitautolu "i he 'etau ngaahi to'onga. Ko e hā e me'a 'oku hoko, 'I hono fakamaau'i hala 'o ha taha, 'o tautea ke nofo pilīsone pe tautea mate? 'Oku tau 'ilo'i ko e me'a eni ne hoko kia Sēsū ko hotau 'Eiki mo hotau Fakamo'ui

- Ko e ha nai ha founga tetau lava 'o fakapapau'i ke fakangata eni mei he'ene kei hoko ki hotau kakai he ngaahi 'aho ni 'I hotau māmani.

4th Station (Tagalog)

Ang Ikaapat na istasyon: Si Hesus ay itinanggi ni Pedro
Ipagdasal natin ang mga nanganganlong sa ating mundo.

Lider: Sinasamba ka namin, O Kristo, at pinupuri ka namin.
Lahat: Dahil sa iyong banal na krus, tinubos mo ang mundo

Pagninilay sa banal na kasulatan ayon kay Mateo 26: 69-75

Nakaupo nga si Pedro sa labas ng looban: at lumapit sa kaniya ang isang utusang babae, na nagsasabi, ikaw man ay kasama ng taga Galileang si Hesus. Datapuwa't siya's kumaila sa harap nilang lahat, na sinasabi, Hindi ko nalalaman ang sinasasabi mo. At paglabas niya sa portiko ay nakita siya ng ibang alila, at sinabi sa nangaroon, Ang taong ito ay kasama ni Hesus na taga Nasaret. At muling kumailang may sumpa, Hindi ko nakikilala ang tao. At pagkaraan ng sandali ay nagsilapit ang nangagkatayo roon at kanilang sinabi kay Pedro: Sa katotohan, ikaw man ay isa rin sa kanila: sapagkat't ipinakakikilala ka ng iyong pananalita. Nang magkagayo'y nagpasimula siyang manungayaw at manumpa, "Hindi ko nakikilala ang tao". At pagdaka'y tumilaok ang manok. At naalala ni Pedro ang salitang sinabi ni Hesus, Bago tumilaok ang manok, ay ikakaila mo akong makatlo. At siya's lumabas at nanangis na mainam.

Pagninilay:

Itinanggi ni Pedro ang pagiging tagasunod niya kay Hesus; tinanggihan niya ang pagkakakilala kay Hesus. Sa kabila ng mga taon na ginugol ni Pedro kasama si Hesus sa pagsunod sa kanyang mga aral, sa oras kung kailan higit na kailangan ang kanyang suporta at kung kailan ito ay kinakailangang ibigay, tinanggihan niya si Hesus. Tulad din ni Pedro, madali rin nating tanggihan ang ating mga koneksyon, ang ating pinagbabahaginang sangkatauhan, sa mga higit na nangangailangan ng ating suporta. Sa Estados Unidos, regular na tinatanggihan ng ating lipunan ang mga nangingibang bayan na tumakas para sa kanilang buhay at umaasang makabuo ng isang bagong buhay dito sa atin. Sa halip na mag-alok ng suporta, pagtanggap, at bigyan ng pagpapahalaga ang ating koneksyon bilang isang pamilya ng tao, tinatanggihan natin sila. Kapag tinanggihan natin ang ating mga kapatid kay Kristo,

hindi natin sila malugod na tinatatanggap sa kanilang oras ng pagdurusa, at inaalok sa kanila ng pantay na karapatan bilang mga anak ng Diyos, tinatanggihan natin si Hesus.

- Paano natin matutunan mula sa pagtangi ni Pedro kay Hesus na maging mahabagin at mapagmahal sa mga nangangailangan?
- Paano tayo magiging mas sumusuporta at pagtanggap ng mga refugee at mga imigrante?

5th Station (English)

5th Station: Jesus is judged by Pilate.

We pray for our elected officials.

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross, you have redeemed the world.

Scripture Reflection: Mark 15:1-5

As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him, "Are you the king of the Jews?" He said to him in reply, "You say so." The chief priests accused him of many things. Again Pilate questioned him, "Have you no answer? See how many things they accuse you of." Jesus gave him no further answer, so that Pilate was amazed.

Group Reflection:

Every couple of years, we in the United States of America elect people to guide and direct our nation. This is an enormous responsibility and an amazing process to take part in. Many people in our nation's history have been denied this fundamental right. When we elect officials to an office, whether it is as President of the United States or as Mayor of a small town in Nebraska, we are taking responsibility to claim what our priorities are for our communities. Our democratically elected officials are speaking to others and advocating on our behalf.

- What are the issues that influence you as you prepare to vote for elected officials?
- Do you see your action to vote as a part of your Catholic identity? Why or why not?

6th Station (Spanish)

6ª Estación: Jesús es flagelado y coronado de espinas

Oramos por el cuidado y la protección de la creación de Dios.

Líder: Te adoramos, Señor, y te bendecimos.

Todos: Porque por tu Santa Cruz redimiste al mundo.

Reflexión bíblica: Juan 19: 1-5

Entonces Pilato tomó a Jesús y lo mandó azotar. Los soldados trenzaron una corona de espinas, se la pusieron en la cabeza, le echaron encima un manto color púrpura, y acercándose a él, le decían: “¡Viva el rey de los judíos!”, y le daban de bofetadas. Pilato salió otra vez afuera y les dijo: “Aquí lo traigo para que sepan que no encuentro en él ninguna culpa”. Salió, pues, Jesús, llevando la corona de espinas y el manto color púrpura. Pilato les dijo: “Aquí está el hombre”.

Reflexión en grupo:

Pilato y los soldados demuestran falta de preocupación en el cuidado de Jesús. El maltrato es evidente, pues Jesús es objeto de burlas y es golpeado repetidamente. Así como Jesús fue maltratado, los pobres y vulnerables también sufren abusos como consecuencia de la falta de preocupación por ellos y por la creación de Dios. Como se ve a través del trabajo de justicia ambiental de la Campaña Católica para el Desarrollo Humano, los pobres y vulnerables a menudo viven en zonas con mayor contaminación y se ven desproporcionadamente afectados por decisiones de otros que dañan el medio ambiente. Respetar a Dios significa también respetar y proteger toda la creación y a los hijos de Dios.

- ¿Cómo protege mi rutina diaria la creación de Dios? ¿De qué modos impacta mi rutina negativamente el medio ambiente?

- ¿De qué forma las decisiones que tomo para afectar el medio ambiente impactan a las comunidades vulnerables? ¿De qué modos puedo proteger de la injusticia ambiental a los que viven en la pobreza?

7th Station (Tongan)

Fitu 'o e Setāsio / 7th Station

Ko hono fua 'e Sēsū hono Kolosi

Ketau hufaki'i 'a kinautolu 'oku 'ikai ha'anau ngāue, mo kinautolu oku ma'u ngāue ka 'ikai feau 'a 'enau ngaahi fiema'u vivili

L: 'Oku mau 'atolāsio kiate koe 'e 'Eiki mo fakafeta'i ki ho'o 'Afio

ALL: Ko'euhi kuo ke fakamo'ui 'aki 'a mamani ho kolosi tapu

Konga Tohi / Scripture Sione 19:16-17

Pea ne toki tukuange ia kiate kinautolu ke kalusefai. Ko ia na'a nau ma'u 'a Sēsū. Pea 'alu atu ia 'oku ne fua mo'ona hono kolosi, 'o ne a'u ki he potu 'oku ui koe potu 'ulupoko, ko hono ui faka-Hepelū ko Kolokota.

Vahevahe / Reflection

Sēsū ko e 'Alo 'o e tangata tufanga, ko e 'Alo 'o e 'Otua, na'a Ke ngāue'i hono langa 'a e pule'anga 'o e 'Otua 'i māmani. Na'a ke finangalo keke fua 'a e kolosi, he na'a ke 'Afio'i ko ho ngaue faka'osi ia pea teke toe vaofi ange ai mo e 'Otua, pea fakamo'ui mo e ha'a tangata. Sēsū ko homau fa'ifa'itaki'anga, kemau mahino'i homau fatongia takitaha pea mo hono mahuinga 'a ia ko hono fakavaofi kinautolu ki he 'Otua pea mo Koe foki. 'A e ngaahi ngāue 'oku ui ke mau kau ki ai ke mau fakahoko atu ai. 'Oku lahi 'a e ngaahi feitu'u 'i hotau māmani 'oku 'ikai ma'u 'e he kakai 'a e totongi taau 'o 'enau ngaue, 'oku lahi 'a e ngaahi ngāue'anga 'oku nau ngāue hala'aki 'a e fānau iiki pea mo ngaue'aki fakaehaua kinautolu. 'Oku ui kitautolu 'e Sēsū ketau tu'u 'o fakahā 'a e ngāue hala 'oku fakahoko. Ko e founga 'e taha ketau fakahoko ai ko 'etau fakatau 'a e koloa fefakatau'aki. 'I he mahino 'oku

fakahoko'aki 'a e founga totonu hono ngaahi 'a e ngaahi koloa ni 'o totongi taau 'a e kau ngāue pea malu mo e ngāue'anga

- Ko e hā ha ngaahi ngāue pea mo ha ngaahi founga tetau lava 'o tokoni ai ki hono langa 'a e pule'anga 'o e 'Otua 'o fakafou 'i hono kakai, tautefito ki he kau tukuhausia?
- 'Oku tokoni 'a e ngaahi faitu'utu'u ni mo e ngaahi fili 'oku ke fai faka'aho 'i ho'o mo'ui, ki hono tukuhifo e ngeia 'o e kau ngāue? Ko e hā ha ngaahi founga te ke fakapapau'i ai 'oku ke tu'uaki 'a e lāngilangi 'a e 'Eiki 'i ho'o ngāue'anga

8th Station (Tagalog)

Ang Ikawalong istasyon: Tinulungan ni Simon si Hesus na pasanin ang krus Ipagdasal natin ang mga ang mga biktima ng pagkakalalakal ng tao at pagkaalipin.

Lider: Sinasamba ka namin, O Kristo, at pinupuri ka namin.

Lahat: Dahil sa iyong banal na krus, tinubos mo ang mundo

Pagninilay sa Banal na Salita ayon kay Marko 15: 21

At kanilang pinilit ang isang nagdaraan, si Simon na taga Sirene, na ama ni Alejandro at ni Rufo, na nanggagaling sa bukid, upang pasanin niya ang krus.

Pagninilay:

Dinala ni Hesus ang ating mga kasalanan nang pinasan niya ang krus. Mabigat ito at nanghina siya dahil sa pagpapahirap na tiniis niya mula sa mga sundalo.

Kailangan niya ng tulong. Si Simon ay pinilit mula sa karamihan ng tao ng mga sundalo upang tulungan si Hesus. Ang isang uri ng krus na dinadala ng mga tao ngayon ay ang pagkakalalakal ng tao o pagka-alipin. Ang pagkaalipin ay bahagi ng kasaysayan ng tao noong panahon ni Hesus at nagpapatuloy ito sa ating mundo ngayon. Dalawampung milyong mga tao sa ating mundo ngayon ang pinipilit sa pagkakalalakal ng tao o pagiging alipin.

- Paano ka maaaring magkaroon ng pangunawa sa mga biktima ng pangangalakal ng tao sa mga lokal na hotel, restawran at agrikultura? Ano ang magagawa ng iyong parokya upang matulungan ang mga biktima ng pangangalakal ng tao?
- Ano ang dalawang paraan na maaari mong malaman tungkol sa kung paano wakasan ang pang-aalipin?

9th Station (English)

9th Station: Jesus meets the Women of Jerusalem

We pray that the dignity of all women will be upheld.

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross, you have redeemed the world.

Scripture Reflection: Luke 23:27-31

A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say, ‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’” At that time people will say to the mountains, “Fall upon us!” and to the hills, “Cover us!” for if these things are done when the wood is green what will happen when it is dry?”

Group Reflection:

The women in the crowd showed deep concern and support for Jesus in his suffering. It’s likely these women were able to empathize with Jesus’s pain because of the ways they had been mistreated by society. In today’s world, women and girls are disproportionately affected by war and conflict. Just like the women who reached out to Jesus, women who suffer because of war and conflict can also offer us a sign of hope with examples of how they’ve turned their own suffering into something life-giving. Women in the Democratic Republic of Congo know the reality of rape being used as a weapon of war. Many women who have been victims of sexual violence have proven they are more than victims. They have begun to heal, empower themselves and better their society by participating in

programs of trauma healing, learning new skills to support their families and taking leadership roles in grassroots peace movements.

How can we support women who suffer the effects of violence and conflict?

- What are some ways we can become our own advocates?

10th Station (Spanish)

10ª Estación: Jesús es crucificado Oramos por los que son perseguidos por su fe.

Líder: Te adoramos, Señor, y te bendecimos.

Todos: Porque por tu Santa Cruz redimiste al mundo.

Reflexión bíblica: Marcos 15: 22-32

Llevaron a Jesús al Gólgota (que quiere decir “lugar de la Calavera”). Le ofrecieron vino con mirra, pero él no lo aceptó. Lo crucificaron y se repartieron sus ropas, echando suertes para ver qué le tocaba a cada uno. Era media mañana cuando lo crucificaron. En el letrero de la acusación estaba escrito: “El rey de los judíos”. Crucificaron con él a dos bandidos, uno a su derecha y otro a su izquierda. Así se cumplió la Escritura que dice: Fue contado entre los malhechores. Los que pasaban por ahí lo injuriaban meneando la cabeza y gritándole: “¡Anda! Tú que destruías el templo y lo reconstruías en tres días, sálvate a ti mismo y baja de la cruz”. Los sumos sacerdotes se burlaban también de él y le decían: “Ha salvado a otros, pero a sí mismo no se puede salvar. Que el Mesías, el rey de Israel, baje ahora de la cruz, para que lo veamos y creamos”. Hasta los que estaban crucificados con él también lo insultaban

Reflexión en grupo:

Jesús fue ajusticiado. Tanto la sociedad como el Estado juzgaron que sus palabras y acciones no encajaban con su sistema de creencias y lo sentenciaron a muerte por ello. Es sorprendente que en el mundo de hoy la gente siga perseguida e incluso asesinada por su fe. De hecho, las restricciones a la religión en todo el mundo han ido en aumento en los últimos años. Leyes contra la blasfemia en Pakistán, violencia colectiva en Indonesia y violencia sectaria en Birmania ofrecen sólo algunos ejemplos devastadores de cómo las restricciones a la libertad religiosa pueden cobrarse un precio mortal. El sufrimiento y la muerte de Jesús nos ofrecen

un recordatorio de que debemos seguir promoviendo la libertad religiosa para todos.

- ¿Cómo podemos salvaguardar la libertad de religión para todas las personas?
- ¿Quiénes son los crucificados de nuestro mundo?

11th Station (Tongan)

Hongofulu ma Taha e Setāsio / 11th Station

Ko e Palōmesi ange ‘a Sēsū ‘a hono Pule’anga ki he tangata kaiha’a ‘akau na’e fakatomala.

Ketau hufaki’i ‘a kinautolu ‘oku fekumi ki he fakamolemole ‘a e ‘Otua mo honau kaungā fononga.

L: ‘Oku mau ‘atolāsio kiate koe ‘e ‘Eiki mo fakafeta’i ki ho’o ‘Afio

ALL: Ko’euhi kuo ke fakamo’ui ‘aki ‘a māmani ho kolosi tapu

Konga Tohi / Scripture Luke 23:39-43

Pea ko e toko taha’i he ongo angahala na’e tautau na’a ne tālalakulaku kiate ia, ‘o pehē, ‘Ikai ko e Mīsaia koe? Pe’i fakahaofi koe mo kimaua.

Ka ka tali ‘a e taha ‘o ne valoki’i ia, ‘o pehē, Hilinga mo koe ke ke ‘apasia ki he ‘Otua, he ‘oku mo kaungā tautea mo ia.

Pea tonuhekina ho’otaua; he ‘oku ta kai ‘a e nunu’a ‘o e ngāue na’a ta fai: ka ko e toko taha ni, kuo ‘ikai ha’ane momo’i me’a ta’etaau ‘e fai.

Pea ne pehē, ‘E Sīsū, manatu’i au, ‘oka ke ka hoko mai kuo ke pule’anga.

Pea folofola ‘e ia ki ai, Ko au ē, ‘oku ou tala atu, Ko e ‘aho ni te ke ‘i Palataisi mo au.

Vahevahe / Reflection

Ko e tangata kaiha’a ‘akau, na’a ne fakatomala ‘I he’ene angahala pea na’e foaki ange ‘e Sēsū ‘a ‘ene fakamolemole ma’ana mo ne tali ia. Na’a ne palōmesi ange kiate ia ‘a hono pule’anga. ‘Oku ‘ikai faingofua ‘a e fakamolemole pea pehee ki he’etau fakahā ‘etau tōnounou mo ‘etau fiema’u ‘a e fakamolemole, ‘oku ‘omai ‘e Sēsū mo e tangata kaiha’a ‘akau ha fakatāta lelei. ‘Oku lava lelei pe ‘e Sēsū kene talitali fiefia ‘a e tangata kaiha’a ‘akau ki hono pule’anga. Pea ‘I he ngaahi fonua

hangē ko Rwanda, Saute 'Afilika 'oku uesia 'i he tau, mo e tu'u fehangahangai, 'oku nau ngāue ke tali 'a hono toe faka'atā mai 'a e kakai fakatupu maumau lao ki he komiuniti' 'o lava ke langa 'aki 'a e ngaahi vā totonu mo taau ki he nofo. Ko e taimi lahi 'oku tau sio 'oku faingata'a ke fai ha fakatomala mo ha fakamolemole, ka ko 'etau vakai ki he vā 'o Sēsū mo e tangata kaiha'a 'akau pea pehee ki he ngaahi vā 'a e ngaahi fonua hau 'o māmani 'I he'enau lava 'o ngāue fakataha, 'oku ne 'omai kiate kitautolu 'a e 'amanaki lelei ki he fakalelei.

- Ko e hā e founa tetau lava 'o tu'uaki ai 'a e melino mo e fakalelei 'I he taimi 'oku tau tu'u fehangahangai ai mo e nofo fakaehaua?
- Ko hai 'oku totonu ketau fakamolemole'i 'I he'etau mo'ui, pea ko hai tetau kole 'a 'ene fakamolemole ma'a kitautolu?

12th Station (Tagalog)

Ang ika-labindalawang Istasyon: Ipinagkatiwala ni Jesus sa isa't isa sina Maria at Juan

Ipagdasal natin ang mga dumaranas ng pagkawala ng anak, magulang, o kapatid.

Lider: Sinasamba ka namin, O Kristo, at pinupuri ka namin.

Lahat: Dahil sa iyong banal na krus, tinubos mo ang mundo

Pagninilay sa Banal na Salita Ayon kay Juan Kabanata 19: Bersikulo 25-27

Nangakatayo sa piling ng krus ni Hesus ang kaniyang ina, at si Maria na asawa ni Kleopas, at si Maria Magdalena. Pagkakita nga ni Hesus sa kaniyang ina, at sa nakatayong alagad na kaniyang minamahal, ay sinabi niya sa kaniyang ina: Babae, narito ang iyong anak! Nang magkagayo'y sinabi niya sa alagad, Narito ang iyong ina! At buhat sa oras na yaon ay tinanggap siya ng alagad sa kaniyang sariling tahanan.

Pagninilay:

Sa oras ng kanyang kamatayan, ang mga nagmamahal kay Hesus ay nandoon sa kaniya sa kaniyang pagdurusa, "nakatayo sa tabi ng krus." Sa kanilang pakikibahagi sa kaniyang kamatayan, patuloy na ipinakita ni Hesus sa kaniyang mga alagad kung

paano magpumilit upang makapagbuo ng isang mapagmahal na pamayanan na nagmamalasakit sa bawat isa. Ang pananampalataya at pagmamahal ay naging aktibo, "mula sa oras na iyon na dinala siya ng alagad sa kaniyang tahanan."

Ang mga mahihirap at mahina ay itunutulak sa mga gilid ng lipunan, inihihwalay, at iniwanan sa mga desisyon na nakakaapekto sa kanila at sa kanilang pamilya. Nauunawaan ng Simbahan na ang pamayanan ay nabubuo sa pamamagitan ng ugnayan, pagmamahal sa ating mga kapit-bahay tulad ng pag-ibig ng ating Diyos, pagbubuo ng mga pamilya na may mga bagong kapatid at, sa huli, pagtutulungan upang wakasan ang pagdurusa, paghihiwalay at kahirapan.

•Nasaan ang mga mahihirap, mahihina at malalayong mga tao sa inyong pamayanan?

- Binibigyan ba sila ng kapangyarihan upang lumahok sa mga desisyon na nakakaapekto sa kanilang buhay?
- Paano ka tatayo sa pagkakaisa sa kanila sa panahon ng Kuwaresma at iba pang mga oras?

13th Station: Jesus dies on the cross

We pray for those who will die today.

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross, you have redeemed the world.

Scripture Reflection: Matthew 27:45-54

From noon onward, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "This one is calling for Elijah." Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, "Wait, let us see if Elijah comes to save him." But Jesus cried out again in a loud voice, and gave up his spirit. And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who

had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!”

Group Reflection: Often at vigils gathered outside state prisons when an execution is scheduled to take place, a similar experience happens. Those present gather kneeling in prayer hoping for a stay of execution but more often, pray for the recently executed, for the conversion of souls and the healing of those impacted by crime. It is right that we prayerfully reflect on the seriousness of crimes that may have been committed and the need for healing. But as a people committed to building a culture that supports all life— from conception to natural death, we must also take time to kneel and pray. We must remember all the lives that have not been protected or cared for and contemplate our place in the crowd.

- As a member of civil society, how does my faith help me reflect on the value of human life in a society that continues to support the use of the death penalty?
- Where do I see myself in the crowd today?

14th Station (English)

14th Station: Jesus is laid in the tomb

We pray for those who are without shelter today.

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross, you have redeemed the world.

Scripture Reflection: Matthew 27: 57-61

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over him. Taking the body, Joseph wrapped it [in] clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. But Mary Magdalene and the other Mary remained sitting there, facing the tomb.

Group Reflection:

Joseph’s care for Jesus in death, ensuring he was cleansed, clothed, and sheltered, affirms the basic human right to shelter and security from life into death.

Adequate shelter for ourselves and our loved ones affirms that we are made in the image of God. Our dignity, which is a gift from God, allows us to fulfill our potential. Too many people cannot find stable and affordable housing, which wounds their dignity and contributes to other personal and societal problems.

- How do I treat people experiencing homelessness? Imagine how you might feel if you had no stable home and were forced to sleep in unsafe conditions.
- What can I (and my community) do to support those experiencing homelessness and unsafe housing? What are ways that I can work with them to ensure all basic needs are met?

Benediction:

Tantum Ergo

Tantum ergo Sacramentum
 Veneremur cernui:
 Et antiquum documentum
 Novo cedat ritui
 Praestet fides supplementum
 Sensuum defectui.
 Genitori, Genitoque
 Laus et jubilatio
 Salus, honor, virtus quoque
 Sit et benedictio: Procedenti ab utroque
 Compar sit laudatio. (Amen.)

Priest: You have given them bread from heaven.

All: Having all sweetness within it.

Priest: Lord Jesus Christ, you gave us the Eucharist as the memorial of your suffering and death.

May our worship of this sacrament of your body and blood help us to

experience the salvation you won for us and the peace of the kingdom where you live with the Father and the Holy Spirit, one God, forever and ever. (Amen.)

The Divine Praises

(Repeat after the Priest)

Blessed be God.

Blessed be his Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be his most Sacred Heart.

Blessed be his most Precious Blood.

Blessed be Jesus in the most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, virgin and mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in his Angels and in his Saints.

Reposition of the Blessed Sacrament

Cantor:

O Sacrament most holy, O Sacrament divine

All praise and all thanksgiving

Be every moment thine.

Be every moment thine.

Holy God, we praise thy name,

Lord of all, we bow before thee!

All on earth thy sceptre claim,

All in heaven above adore thee.
Infinite thy vast domain,
Everlasting is thy reign.
Infinite thy vast domain,
Everlasting is thy reign.

Hark the loud celestial hymn
Angel choirs above are raising!
Cherubim and Seraphim in unceasing chorus praising
Fill the heavens with sweet accord
Holy, holy, holy Lord.
Fill the heavens with sweet accord
Holy, holy, holy Lord.