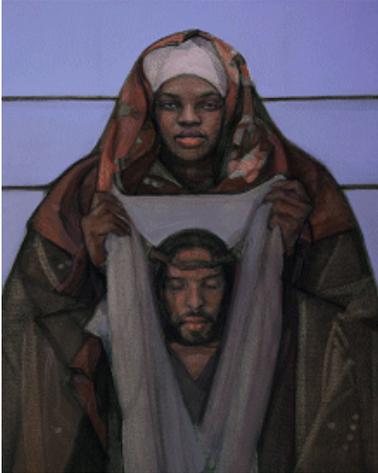


## The Stations of the Cross Black Catholic Women Give Witness



Art: The Stations of the Cross

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*On this journey, we will hear and reflect on the stories of courageous Black Catholic Women who relied on their faith and dedicated themselves to living and sharing it despite bearing the unjust crosses of racism, slavery, poverty, segregation, sexism, and exclusion.*

*May their witness open our minds, touch our hearts, inspire our words and actions and awaken us to the pursuit of racial justice and harmony.*

*We will also hear and reflect on excerpts from Catholic Social Teaching on the issue of race and racism. By doing so, we acknowledge -- before God and before one another -- that we, as individuals and as a community of believers -- have failed to live the Gospel values of freedom, equality, solidarity, and inclusion.*

**Gathering Song:**

*Were You There?*

African American Spiritual

**Opening Prayer:**

**Leader:**

Good and merciful God, creator of us all,

You call us to reverence your divine image and likeness in our neighbor.

Yet, the equality of your daughters and sons has not always been fully acknowledged and Christians have been guilty of the sin of racism.

As we reflect on these Stations of the Cross,  
may the witness of Black Catholic women touch our hearts, minds and souls,  
that through their Christ-like example, you might call us to conversion, reconciliation,  
and renewed hope for racial harmony, equality, and justice.

We ask this in the name of Jesus, through whose life, ministry, death, and resurrection  
we have been set free.

**All:**

**AMEN.**

## THE FIRST STATION

*Jesus is Condemned  
to Death*



## THE SECOND STATION

*Jesus is Made  
to Carry His Cross*



Reader:

The First Station: Jesus is Condemned to Death

**All: We honor you, Jesus, and we thank you.  
For by your life, ministry, death and resurrection you  
have set us free.**

Reader: As we reflect on this first station, we call to  
mind the witness of Martha Jane Chisley Tolton.

Like Jesus, Martha Tolton was unjustly condemned.  
Born into slavery, she was condemned to a life of  
forced servitude, indignity, and abuse. But just as  
Jesus walked a long and grueling road for us, so too  
did Martha, by fleeing slavery on a farm in Missouri  
to freedom in Quincy, Illinois with her three children,  
one of whom, Augustus, would become the First  
African-American priest to publicly identify as black.

**All: God of Freedom, we thank you for the witness of  
Martha Tolton and the countless other mothers who  
risked their lives to gain freedom for their children.  
Give us the hope to envision to a world where  
all your holy children live in true and complete  
freedom, regardless of how long and grueling the  
road to reality may be. AMEN.**

Reader:

The Second Station: Jesus is Made to Carry His Cross

**All: We honor you, Jesus, and we thank you.  
For by your life, ministry, death and resurrection you  
have set us free.**

Reader: As we reflect on this second station, we call to  
mind the witness of Mother Mary Lange.

In 1829, Mother Lange founded the Oblate Sisters of  
Providence, the first community of women religious  
of African descent. Throughout her tenure as superior  
general, Mother Lange carried many crosses, not the  
least of which was guiding this historic and prophetic  
sisterhood in its early days despite poverty, racism,  
and other untold hardships.

**All: God of Justice, we thank you for the witness of  
Mother Lange. Give us the strength and perseverance  
to work for justice despite the insults, difficulties,  
and burdens that will surely come our way. AMEN.**

## THE THIRD STATION

—  
*Jesus Falls  
the First Time*



Reader:

The Third Station: Jesus Falls the First Time

**All: We honor you, Jesus, and we thank you.  
For by your life, ministry, death and resurrection  
you have set us free.**

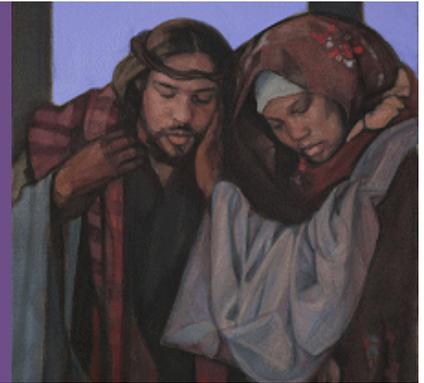
Reader: A reading from *The National Race Crisis – A Statement Made by the U.S. Bishops in 1968*

In 1958, the Catholic bishops of the United States issued a statement on Discrimination and the Christian Conscience. In it they condemned racism in all its forms... now – ten years later – it is evident that we did not do enough; we have much more to do... . There is no place for complacency and inertia. The hour is late and the need is critical. Let us act while there is still time for collaborative peaceful solutions. We must show concern, we must give ground for hope. In the name of God, our [Creator] – and we do not invoke [God's] name lightly – let us prove to all that we are truly aware that we are a single human family, on the unity of which depends our best hope for our progress and our peace.

**All: God of the past, for over 500 years we have witnessed the degradation of people of color for the purposes of social and economic gain. With contrite hearts, we acknowledge that we as a people, we as a Church, have been guilty of the sin of racism. We did not and have not done enough. Forgive us and guide us toward reconciliation and restoration of the one human family. We ask this relying on your unfailing mercy. AMEN.**

## THE FOURTH STATION

—  
*Jesus Meets  
His Mother*



Reader:

The Fourth Station: Jesus Meets His Mother

**All: We honor you, Jesus, and we thank you.  
For by your life, ministry, death and resurrection  
you have set us free.**

Reader: As we reflect on this fourth station, we call to mind the witness of Mother Theodore.

In 1916, Elizabeth Williams founded the Handmaids of the Most Pure Heart of Mary when the Georgia State Legislature proposed a bill that would outlaw the instruction of Black children by White teachers.

Taking the name Mother Theodore, she became the congregation's first superior general. The congregation's name was chosen to inspire members of the congregation to care for and love their neighbors with the same zeal that Mary had for her son, Jesus.

The bill never passed and the congregation moved to New York, where the sisters founded St. Benedict's Day Nursery School, Early Childhood Education Programs, Catholic Elementary Schools, an After School Program, Food Pantries, a Senior Citizen Center and Summer Camps.

**All: Mother of us all, we thank you for the witness of Mother Theodore. May we always see others – first and foremost – as your children, worthy of our love and zealous care. AMEN**

## THE FIFTH STATION

*Simon of Cyrene  
Carries the Cross*



Reader:

The Fifth Station: Simon of Cyrene Carries the Cross

**All: We honor you, Jesus, and we thank you.  
For by your life, ministry, death and resurrection  
you have set us free.**

Reader: As we reflect on this fifth station, we call to mind the witness of Sister Cora Billings. She recently wrote, “I have freely given my life to service through the Sisters of Mercy. My great-grandfather, on the other hand, had no choice regarding his service. He worked as a slave, owned by the Society of Jesus.” Despite her family’s history with the Church and her own experiences of racism, Sr. Cora has willingly served the People of God, often breaking racial and religious barriers along the way. When asked how she can serve the very Church that enslaved her great-grandfather, Sr. Cora says, “Although this part of our Catholic history might make some people turn away from the church, this knowledge makes me more determined to stay and to work for greater equality for people in the church and the world today.”

In 1965 she became Philadelphia’s first black Religious Sister of Mercy. In 1990, she became the first black nun to be installed as a pastoral coordinator at St. Elizabeth’s Catholic Church in North Richmond, VA. Today, Sr. Cora continues to serve as a member of the Anti-racism Transformation Team for the Institute of the Sisters of Mercy of the Americas.

**All: God of Equality, we thank you for the witness of Sr. Cora Billings. Give us determination to serve the cause of equality for people in the Church and the world today. AMEN**

## THE SIXTH STATION

*Veronica Wipes  
the Face of Jesus*



Reader:

The Sixth Station: Veronica Wipes the Face of Jesus

**All: We honor you, Jesus, and we thank you.  
For by your life, ministry, death and resurrection  
you have set us free.**

Reader: As we reflect on this sixth station, we call to mind the witness of Sister Antona Ebo. Upon hearing the reports of civil rights protesters being beaten on Bloody Sunday, Sr. Antona remembers thinking, “If I didn’t have this habit on, I would be down there with those people.” Later she would remark, “It turned out that the habit was what got everyone’s attention very quickly, because nuns had not been seen doing anything like that before.” When she arrived in Selma, Sr. Antona Ebo was the first African-American nun to march in the struggle for Civil Rights.

The Rev. L.L. Anderson, pastor of Selma’s Tabernacle Baptist Church remarked, “For the first time in my life, I am seeing a Negro nun.” For him, Sr. Antona was living proof to the officials in Alabama and those who had beaten the protestors that, in his words, “you don’t have to be white to be holy.” The next day, Sr. Antona’s face appeared on the front page of the New York Times, sending shockwaves through the nation that a nun – of all people – would join the protests in Selma.

**All: God, in whose image we are all wonderfully made, we thank you for the witness of Sr. Antona Ebo. May those among us in positions of power, privilege, honor, or reverence use their positions to advance the cause of justice. And may we always see the face of Jesus in the faces of all, especially those who suffer. AMEN.**

## THE SEVENTH STATION

*Jesus Falls  
the Second Time*



Reader:

The Seventh Station: Jesus Falls the Second Time

**All: We honor you, Jesus, and we thank you.  
For by your life, ministry, death and resurrection  
you have set us free.**

Reader: A reading from Brothers and Sisters to Us, the 1979 U.S. Catholic Bishops Pastoral Letter on Racism.

Racism is an evil which endures in our society and in our Church. Despite apparent advances and even significant changes in the last two decades, the reality of racism remains. In large part it is only external appearances which have changed. Each of us as Catholics must acknowledge a share in the mistakes and sins of the past. We have preached the Gospel while closing our eyes to the racism it condemns.

**All: God of the present, we decry our nation's history of slavery, lynching, and segregation. Yet, today we still struggle under the burden of racism. Often we close our eyes to it around us. Forgive us our ignorance, fear and prejudice. Transform us and open our eyes, we pray, to see and name the ugly face of racism today: economic disparity; apathy at the loss of so many young lives of people of color; lack of educational and job opportunities; unjust and racially-biased justice systems; the disproportionate effects of global climate change upon people of color in our own country and around the world. We ask this relying on your unfailing mercy. AMEN.**

## THE EIGHTH STATION

*Jesus Meets the  
Women of Jerusalem*



Reader:

The Eighth Station: Jesus Meets the Women of Jerusalem

**All: We honor you, Jesus, and we thank you.  
For by your life, ministry, death and resurrection  
you have set us free.**

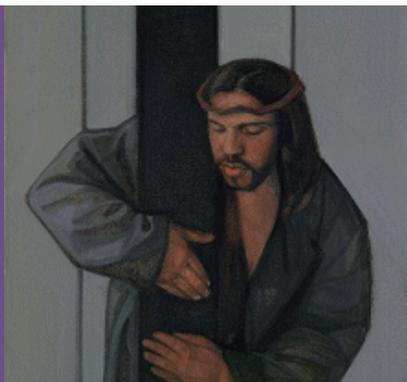
Reader: As we reflect on this eighth station, we call to mind the witness of Sr. Martin de Porres Grey, now Patricia Grey.

Sr. Martin de Porres Grey was the only woman present when more than sixty black Catholic clergy members gathered to discuss the racial crisis in the country fourteen days after the assassination of Rev. Dr. Martin Luther King, Jr. Encouraged by their vision and action, she called together over 150 black Catholic women religious to acknowledge and confront the racism they had experienced in both Church and society. Through the course of the week-long gathering, the sisters became convinced that – in the words of Sr. Martin – “Since white racism is behind the race problem, then we, as black religious women, have to help white clergy and our white sisters understand white racism so they, in turn, can teach their people the truth.” Sr. Martin would serve as the first president of the National Black Sisters’ Conference, the result of the gathering.

**All: God of community, we thank you for the witness of Sr. Martin de Porres Grey. Give us the courage to confront those in our communities – even our families, friends, colleagues, and peers – when they perpetuate systems of injustice and oppression by their attitudes, thoughts, words or actions. AMEN.**

## THE NINTH STATION

*Jesus Falls  
the Third Time*



## THE TENTH STATION

*Jesus is Stripped  
of His Garments*



Reader:

The Ninth Station: Jesus Falls the Third Time

**All: We honor you, Jesus, and we thank you.  
For by your life, ministry, death and resurrection you  
have set us free.**

Reader: A reading from What We Have Seen, the 1984 pastoral letter from the Black Catholic Bishops of the United States

True reconciliation only arises where there is mutually perceived equality. This is what is meant by justice. Without justice, any meaningful reconciliation is impossible. Racism, at once subtle and masked, still festers within our Church as within our society. This stain of racism on the American Church continues to be a source of pain and disappointment to all, both Black and White, who love [the Church and desire it to be “without stain or wrinkle.”] This stain of racism, which is so alien to the Spirit of Christ, is a scandal to many, but for us it must be the opportunity to work for the Church’s renewal as a part of our task of evangelization. Our demand for recognition, our demand for leadership roles in the task of evangelization, is not a call for separatism but a pledge of our commitment to the Church and to share in [its] witnessing to the love of Christ.

**All: God of hope, cleanse us of the stain of racism that we may journey together toward true reconciliation, justice and equality. Help us to place our hope in you and in each other. Truly diverse yet united in you, may we stand forth as a credible witness to the love of Christ. We ask this relying on your unfailing mercy, AMEN.**

Reader:

The Tenth Station: Jesus is Stripped of His Garments

**All: We honor you, Jesus, and we thank you.  
For by your life, ministry, death and resurrection you  
have set us free.**

Reader: As we reflect on this tenth station, we call to mind the witness of Mother Henriette DeLille.

In the mid 1830s, despite laws forbidding interracial associations, Henriette quietly organized a small interracial community, the Sisters of the Presentation to care for the sick, help the poor, and educate free and enslaved children and adults in New Orleans. In 1842, with official recognition as a “religious association”, the community changed its name to the Sisters of the Holy Family. The second order of black women religious, the sisters would establish the first and oldest Catholic nursing home in the United States, nurse the poor through the yellow fever epidemic, and care for the wounded during and after the Civil War. Because of racist opinions about the social status of black women, the sisters were forbidden to wear a habit by the Archbishop of New Orleans until 1872. And so the women wore a simple blue dress as their religious garb. Mother Henriette, who died in 1862, would never wear that habit.

**All: God of all people, we thank you for the witness of Henriette DeLille and the Sisters of the Holy Family. Restore in us a desire for community, that we may embrace our diversity, stand in solidarity with one another, a see all of humanity as one, holy, human family. AMEN.**

## THE ELEVENTH STATION

*Jesus is Nailed to the Cross*



Reader:

The Eleventh Station: Jesus is Nailed to the Cross

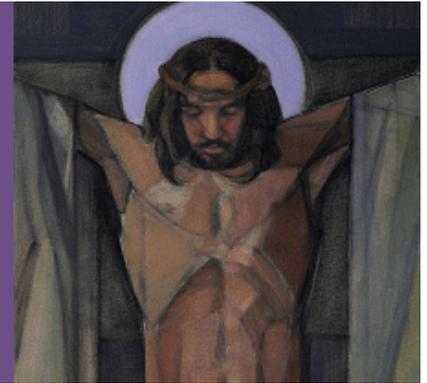
**All: We honor you, Jesus, and we thank you. For by your life, ministry, death and resurrection you have set us free.**

Reader: As we reflect on this eleventh station, we call to mind the witness of all women of color who have suffered cruelty and injustice in their pursuit of making the Church truly ‘catholic’ – truly universal. As Shannen Dee Williams wrote “Long before there were black priests in the United States, there were black Catholic sisters. Black sisters renounced an outside world that deemed all black people immoral and provided a powerful refutation to the insidious racial and sexual stereotypes used by white supremacists to justify African-American exclusion from U.S. citizenship rights and the ranks of religious life in the Church. Though practically invisible in the annals of American and Catholic history, black sisters also played critical, and oftentimes, leading roles in the fight to dismantle racial barriers in the U.S. Church. As the earliest champions of black Catholic education and priests, black sisters forced an often- ambivalent white hierarchy to acknowledge their African-American constituency and adhere to canon law and the Church’s creed of universal Christian brotherhood. In doing so, black sisters challenged the nation and the Church to live up to the full promises of democracy, Catholicism, and justice for us.”

**All: God of the past, present and future, we thank you for the witness of these women. May we find in them the inspiration and strength to continue the unfinished work of eradicating from our Church and society the racism, sexism, and every form of prejudice and discrimination that continue the economic, social, physical and spiritual crucifixion of our siblings. AMEN.**

## THE TWELFTH STATION

*Jesus Dies on the Cross*



Reader:

The Twelfth Station: Jesus Dies on the Cross

**All: We honor you, Jesus, and we thank you. For by your life, ministry, death and resurrection you have set us free.**

Reader:

***What racist attitudes, beliefs, and practices am I being called to die to?***

*Allow a moment for silent reflection*

## THE THIRTEENTH STATION

*Jesus' Body is  
Removed from  
the Cross*



Reader:

The Thirteenth Station: Jesus' Body is Removed from the Cross

**All: We honor you, Jesus, and we thank you. For by your life, ministry, death and resurrection you have set us free.**

Reader: As we reflect on this thirteenth station, we call to mind the witness of Sister Thea Bowman.

In one of her last interviews, having lived with cancer for nearly six years, Sr. Thea said, "I don't try to make sense of [suffering], I try to make sense of life." Drawing inspiration and insight from African-American spirituals, which were so much a part of her life and ministry, Sr. Thea lived life fully and purposefully. A champion of incorporating African-American spirituality and Black Sacred Songs into the life of the Catholic Church, she challenged Catholics of all backgrounds to see their unique cultures, histories, and heritages as reason for celebration, not cause for discrimination. During her 1989 address the National Conference of Catholic Bishops, Bowman, began her remarks by singing "Sometimes I feel Like a Motherless Child." She went on to say, "What does it mean to be black and Catholic? It means that I come to my church fully functioning. That doesn't frighten you, does it? I come to my church fully functioning. I bring myself, my black self, all that I am, all that I have, all that I hope to become. I bring my whole history, my tradition, my experience, my culture, my African American song and dance and gesture and movement and teaching and preaching and healing and responsibility as gift to the church."

**All: God of welcome and inclusion, we thank you for the witness of Sr. Thea Bowman. Help us to embrace each other's giftedness. We ask this relying on your unfailing mercy. AMEN.**

## THE FOURTEENTH STATION

*Jesus' Body is Laid  
in the Tomb*



Reader:

The Fourteenth Station: Jesus' body is Laid in the Tomb

**All: We honor you, Jesus, and we thank you. For by your life, ministry, death and resurrection you have set us free.**

Reader: As we reflect on this fourteenth station, we call to mind the witness of Dr. Shannen Dee Williams.

As a doctoral student, Shannen Dee Williams stumbled on the subject of black nuns when researching the history of her own mother, who in 1972 became the first African-American woman accepted into Notre Dame University. In the midst of her research, Williams came across the 1968 creation of the National Black Sisters Conference. She reached out to some of the early members and the letters started pouring in: "We've been waiting on you.

We're so glad someone's trying to tell our story," they said. The topic became the basis of her doctoral research. Her book, *Subversive Habits: Black Nuns and the Struggle to Desegregate Catholic America* after World War I is the first to examine the lives and struggles of black Catholic sisters in the 20th-century United States.

Without Williams' hours of research and interviews, this important part of Catholic history and the incredible witness of so many women could have been completely forgotten with the passage of time.

**All: God of memories, we thank you for the witness of Shannen Dee Williams. May we always remember and learn from our Church's history of racism and discrimination and so that, together, we may journey from death to new life. We ask this relying on your unfailing mercy. AMEN.**

## Closing Prayer:

Leader: Recognizing that we are all one human family,  
let us pray together the words that Jesus taught us...

All: **Creator God,  
Mother and Father to the one human family, hallowed be your name!  
May your reign come may your will be done on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our sins as we forgive those who sin against us.  
And lead us not into temptation, but deliver us from evil.  
AMEN.**

Closing Song: *We Shall Overcome*

Notes:

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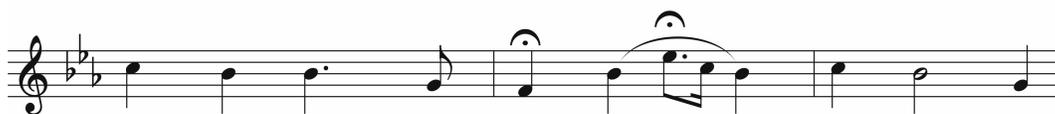
# Were You There



1. Were you there when they cru - ci - fied my  
 2. Were you there when they nailed him to the  
 3. Were you there when they pierced him in the  
 4. Were you there when the sun re - fused to  
 5. Were you there when they laid him in the



Lord?  
 tree?  
 side?  
 shine?  
 tomb?  
 Were you there when they  
 Were you there when they  
 Were you there when they  
 Were you there when the  
 Were you there when they



cru - ci - fied my Lord?  
 nailed him to the tree?  
 pierced him in the side? Oh! Some-times it  
 sun re - fused to shine?  
 laid him in the tomb?



caus - es me to trem - ble, trem - ble, trem - ble,



Were you there when they cru - ci - fied my Lord?  
 Were you there when they nailed him to the tree?  
 Were you there when they pierced him in the side?  
 Were you there when the sun re - fused to shine?  
 Were you there when they laid him in the tomb?

Text: African American spiritual  
 Tune: WERE YOU THERE, 10 10 with refrain; African American spiritual; arr. by John W. Work, Jr., 1873-1925, and Frederick J. Work, 1871-1925  
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# We Shall Overcome



1. We shall o - ver - come,      We shall o - ver - come,  
2. We'll walk hand in hand,      We'll walk hand in hand,  
3. We shall live in peace,      We shall live in peace,



We shall o - ver - come some - day.      Oh,  
We'll walk hand in hand some - day.      Oh,  
We shall live in peace some - day.      Oh,



deep in my heart      I do be - lieve  
deep in my heart      I do be - lieve  
deep in my heart      I do be - lieve



We shall o - ver - come some - day.  
We shall o - ver - come some - day.  
We shall o - ver - come some - day.