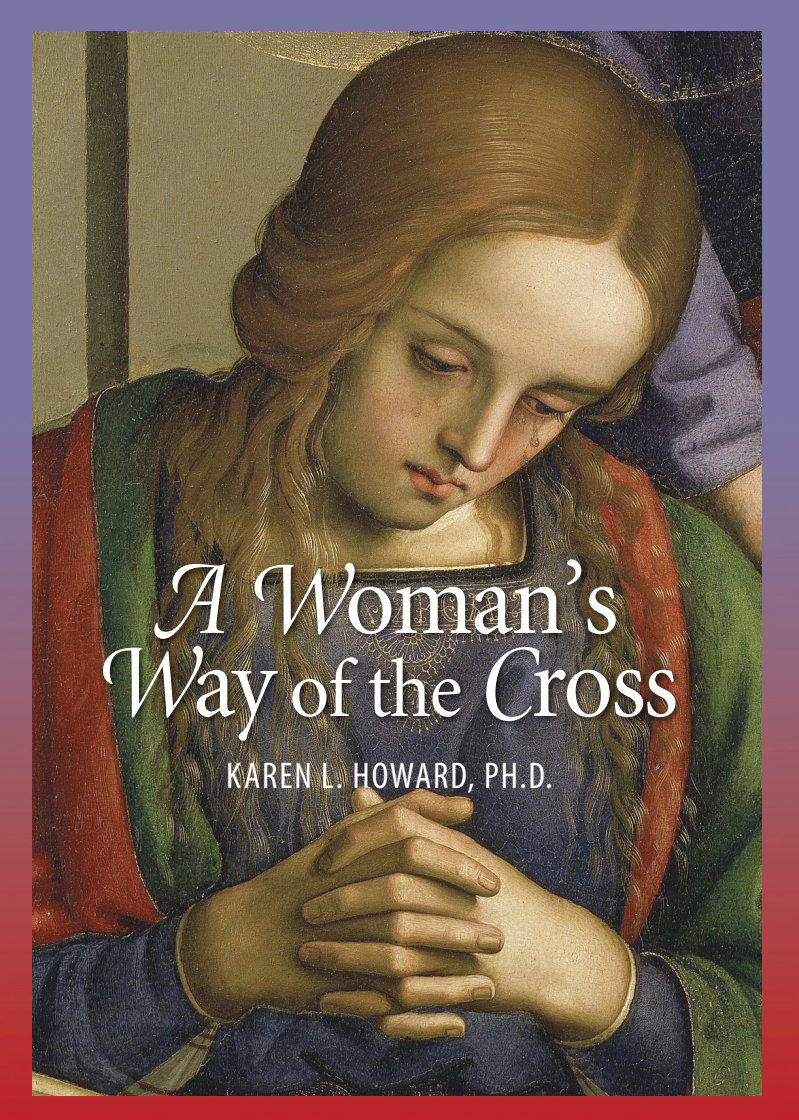




A Woman's Way of the Cross

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Quoted material in closing prayer is taken from Quigley and Garvey, eds., *The Dorothy Day Book*, (Springfield, Ill.: Templegate), 60; in sta. 1, from Harvey Egan, *An Anthology of Christian Mysticism* (Collegeville, Minn.: Liturgical 1991), 517-18, taken from *Story of a Soul: The Autobiography of St. Thérèse of Lisieux*, trans. John Clark, O.C.D. (Washington, D.C.: Institute of Carmelite Studies, 1976) 276-7; in sta. 2, from *The Dorothy Day Book*, Margaret Quigley and Michael Garvey, eds., op cit., 22; in sta. 5, from Ronda De Sola Chervin, *Prayers of the Women Mystics* (Ann Arbor, Mich.: Servant, 1992) 99-100, taken from Wilfred T. Jewkes and Jerome B. Landfield, *Joan of Arc: Fact, Legend and Literature* (New York: Harcourt, Brace and World, 9164) 78; first quote in sta. 6, from Kathleen Glavich et al., S.N.D., *Saints Kit: Saints of the Roman Calendar and More* (Chicago: Loyola, 1994) card 146; second quote in sta. 6, from Chervin, op.cit., 167, taken from Margaret Yeo, *These Three Hearts* (Milwaukee: Bruce, 1940) 128; first quote in sta. 7, from Joseph A. Brown, S.J., "Celebrating Women Witnesses: To Rediscover Women Leaders in the Catholic Church," (Cleveland: FutureChurch, 15800 Montrose Ave., Cleveland, OH 44111); second quote from Thea Bowman, *Thea Bowman, Shooting Star, Selected Writings and Speeches*, Celestine Cepress, ed. (Winona: St. Mary's, 1993); in sta. 8, from Egan, op. cit., 231, from *Hadewijch-The Complete Works*, trans. Columba Hart, O.S.B. (Mahwah, N.J.: Paulist, 1980) 88-9; in sta. 9, from Egan, op.cit., 355, taken from *Catherine of Siena-The Dialogues*, trans Suzanne Noffke, O.P. (Mahwah, N.J.: Paulist, 1980) 64-5; in sta. 10, from Francis Therese Woznicki, O.S.F., T.O.S.F., "Celebrating Women Witness," from "Words of Encouragement from Clare, Second Letter to Agnes of Prague," from Regis J. Armstrong, O.F.M. Cap., *Clare of Assisi: Early Documents*, rev. (St. Bonaventure, N.Y.: Franciscan Institute, 1993); in sta. 11, from Egan, op.cit., 395, from *Julian of Norwich-Shavings*, trans. Edmund Walsh, O.S.A., and James Walsh, O.S.A. (Mahwah, N.J.: Paulist, 1978) 342-3; in sta. 12, from *The Life of Teresa of Avila: The Autobiography of St. Teresa of Avila*, trans. and ed., E. Allison Peers (New York: Doubleday, Image Books, 1960) 258-9; in sta. 13, from Edward LeJoly, S.J., *Mother Teresa: A Woman of Love* (Notre Dame, Ind.: Ave Maria, 1993) 175; in sta. 14, from Katherine Burton, *The Golden Door: The Life of Katharine Drexel* (New York: P. J. Kennedy and Sons, 1957) 164; in sta. 15, from Christine Schenk, C.S.J., "Mary of Magdala" (Cleveland: FutureChurch, 15800 Montrose Ave., Cleveland, OH 44111).

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Cover Image: Mary Magdalen, detail from *Pietà*, Pietro Perugino,
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Opening Prayer

Lord Jesus, we want to follow this Way of the Cross with you and remember the path you willingly took for our sakes. As we walk with you, we call upon the voices of many women who have been leaders in our Christian way of living. These women have preceded us in the journey toward the reign of God. Each is a distinct individual with distinct gifts, and each lived in circumstances different from our own, but each can guide us as we reflect on your *via doloroso*, your road of sorrow. Amen

Closing Prayer

Lord Jesus Christ, today we have walked with you on your journey with many of our saints, heroes, and role models. They have pointed the way for us to participate in the mystery of your Passion, Death, and Resurrection. Many times, however, their leadership was challenged. Many were considered troublemakers of their times. Dorothy Day reminds us why women must continue to stand up and let their voices of wisdom and understanding be heard:

I can only say [in response to charges of communist sympathy and general troublemaking], "I am a daughter of the Church," repeating the words of Saint Teresa of Avila: "I am a daughter of the Church. It is as a daughter of the Church that I do these things."

May we continue to reflect upon the wonders of your love, continue to walk with you each day, and continue to be daughters and sons of the Church. Amen

Jesus is Condemned to Death

V. We adore you, O Christ, and we bless you,

R. Because by your cross you have redeemed the world.

Saint Thérèse of the Child Jesus, known as the Little Flower, was a Carmelite nun in nineteenth-century France, one of only three women who have been declared a Doctor of the Church. Her greatness stems from her spirituality, the Little Way, in which she teaches that we only need to do ordinary things extraordinarily well to be close to the reign of God. Thérèse desired to suffer for others just as Jesus did, and she felt she could reach out to all in need through prayer, no matter how far away they were. Even though she never left her hometown of Alençon, Pope Pius XI declared her a patroness for all missionaries in 1928.

As we reflect upon Jesus' condemnation and his willingness to suffer for others, Thérèse's willingness to suffer for souls can be heard in her own words:





Yes, my Beloved, this is how my life will be consumed. I have no other means of proving my love for you other than that of strewing flowers, that is, not allowing one little sacrifice to escape, not one look, not one word, profiting by all the smallest things and doing them through love. I desire to suffer for love and even to rejoice through love; and in this way I shall strew



St. Thérèse of Lisieux, courtesy of
Office Central de Lisieux.

flowers before your throne. I shall not come upon one without unpetalling it for you. While I am strewing my flowers, I shall sing, for could one cry while doing such a joyous action? I shall sing even when I must gather my flowers in the midst of thorns.



Jesus Takes up His Cross

V. We adore you, O Christ, and we bless you,

R. Because by your cross you have redeemed the world.

Dorothy Day was a twentieth-century leader who loved the poor. She cofounded the Catholic Worker Movement and a New York newspaper with Peter Maurin. By embracing poverty voluntarily and by living simply, she became a haven for the hungry and the homeless. She lived as a champion for nonviolence and showed many Catholics this way to follow Jesus, who neither fought with his accusers nor resisted the cross they gave him. He did not take up arms. He embraced his suffering, for he understood it to be God's will for him.

Dorothy felt it far more important to obey God than human beings. (See Acts 5:29.) Even after her death, she is still a radical conscience for American Catholics. She continues to call Catholics to take up their crosses with Jesus, to live peacefully, and to work for the poor.





Do we take up our cross? We call ourselves Christian, we citizens of the United States, the majority of us, but no one would ever know us as Christians. Reflect on the life of Jesus who came to call sinners. Who was born in poverty. Who lived as a worker for thirty years. Who hungered and thirsted and was fatigued to the point of exhaustion. Who was tempted in all things like us, but he did not sin, because He was also God. As the apostles said, we are called to be other Christs, to put off the old and put on the new, we are told to see Christ in our brothers and sisters. Hard sayings and who can understand it? Only the Spirit can teach us. . . Christ himself died because his whole way of life was revolutionary. . . I am afraid of what is before us, because what



we sow we will reap. It is an exercise in courage to write these words, to speak in this way when it is revolting to consider how much we profess and how little we perform. God help us.

Dorothy Day and daughter Tamar, 1932.
Marquette University Archives

