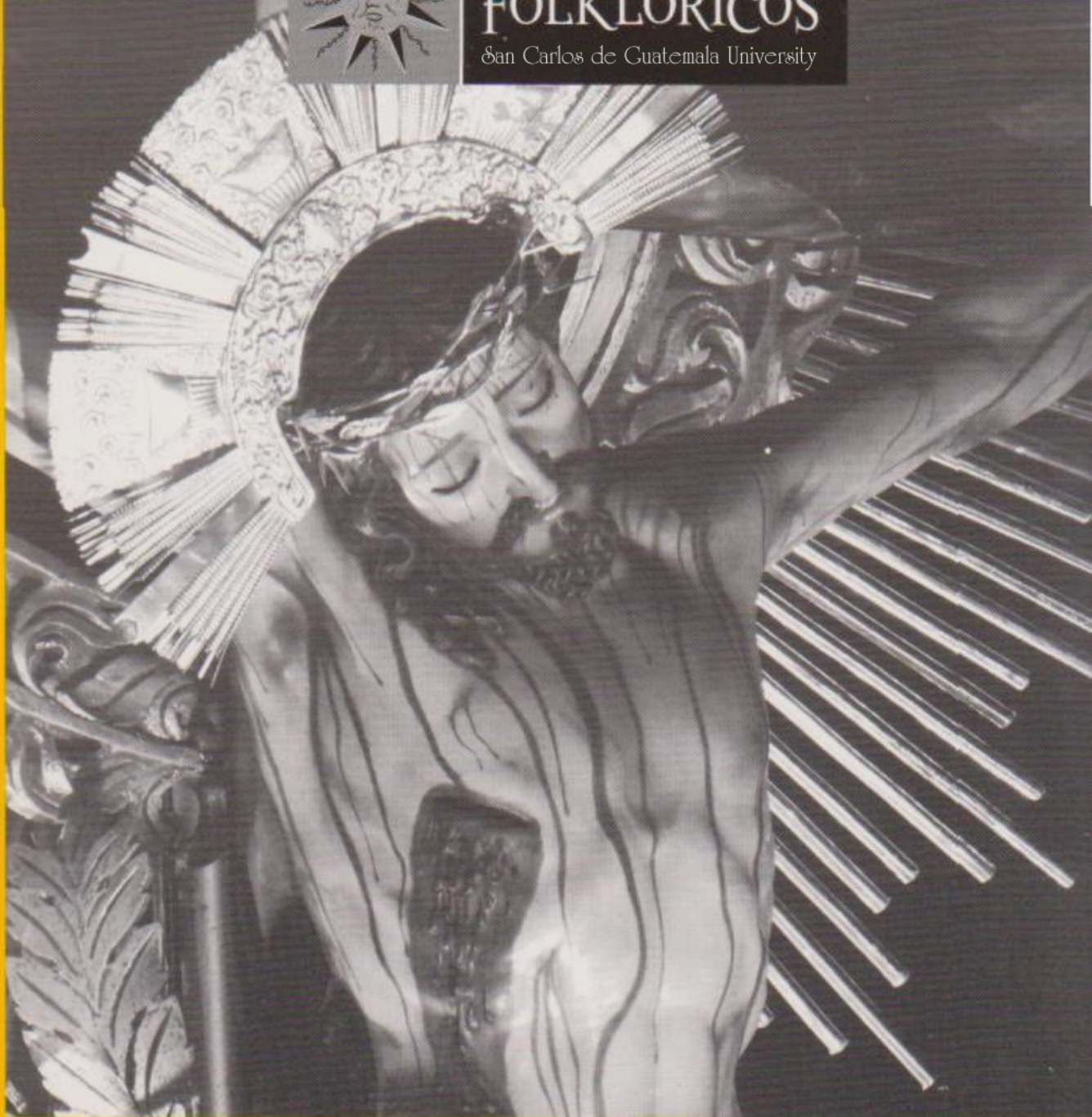


# La Tradición Popular



CENTRO DE ESTUDIOS  
**FOLKLÓRICOS**

San Carlos de Guatemala University



## Lenten Processions

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# Lenten Processions in Guatemala City and its surroundings

Deyvid Molina

Lent and Holy Week in Guatemala is a time in which expressions of faith and popular religiosity are manifested, being the processional courtships the best example of this. In Guatemala City, during the Holy Week, large processional courtships leave the temples of the Historical Center, many of which have been the subject of study by historians and other professionals in the field of popular religiosity. However, for decades, other processional courtships and Stations of the Cross have been traveling in the forty days prior to Holy Week, through suburbs, neighborhoods, streets and avenues, not only in the Historical Center, but in the rest of the city and neighboring communities.

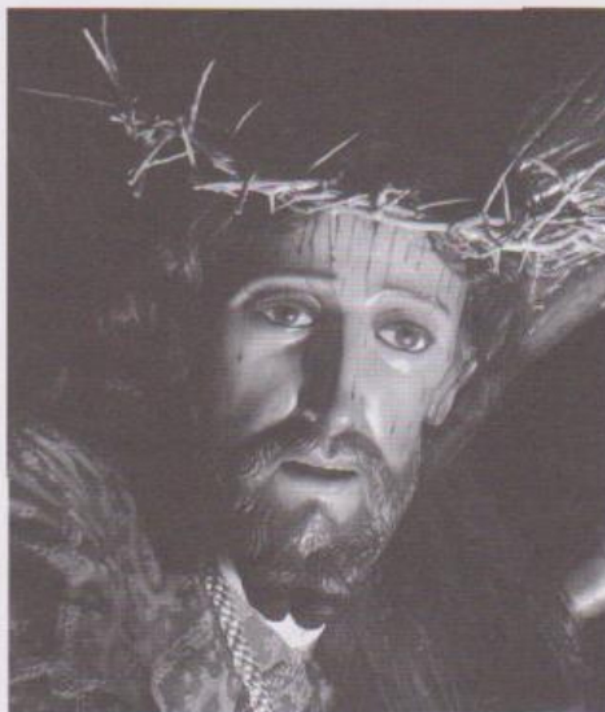
This article reviews some of these manifestations of faith and popular religiosity also known as "neighborhood processions," clarifying beforehand that they are not the only ones that are carried out, however, they enjoy a special veneration by the faithful. It is necessary to indicate, that the children's processions are not included, nor those of candlelight vigil, such is the case of those of the temples of *La Recolectión* and *Beatas de Belén*, because their images appear during the days of the Holy Week.

The following is a historical review of the different processions, indicating the week, temple and day in which they take place.

## First Week:

**Nuestra Señora de los Remedios parish, El Calvario church:** from this church, the first procession of the Lent season takes places on

Ash Wednesday. Jesus the Nazarene of Justice is the image in procession. Some historians attribute to Juan Ganguza, an outstanding sculptor of the nineteenth century the authorship of this Nazarene (Rodas, 2000: 70), which at first belonged to the chapel of the Franciscan Third Order in the Nueva Guatemala de La Asunción, when this place was located next to the temple of Saint Francis and where currently stands the parking lot of the Ministry of the Interior (former Palace of the National Police). In 1876, during the regime of Justo Rufino Barrios, the chapel of the Franciscan tertiaries was changed into an office of the General Administration of the Post Office, and most of the images that were in the place, among them the Nazarene, were transferred to the church of *El Calvario*.



Jesus the Nazarene of Justice,  
church of *El Calvario*, zona 1  
Photograph by the author

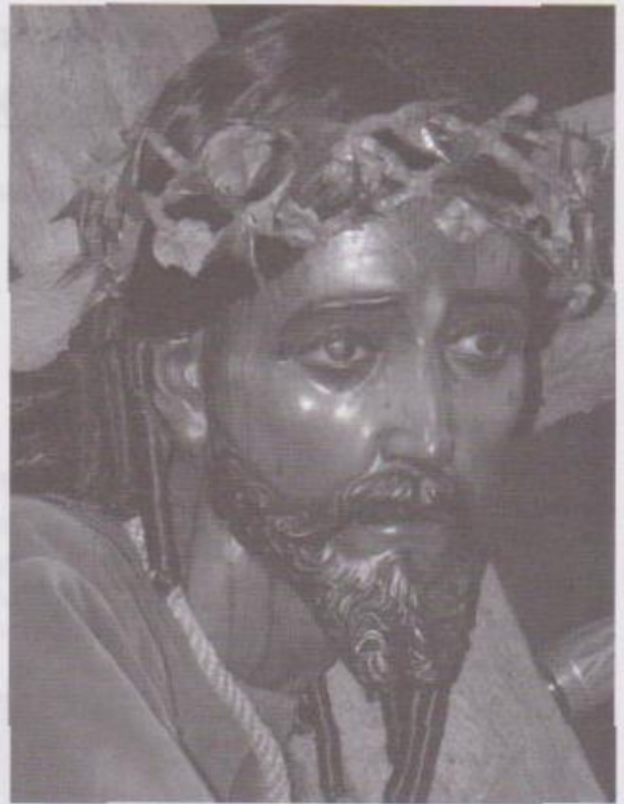
The first time that Jesus of Justice went out in procession was on February 15, Ash Wednesday 1956, thanks to the enthusiasm of a group of devotees. The route was short, visiting some streets and avenues near the church. This procession in its beginnings was characterized by praying the Stations of the Cross during its route, before altars made by the faithful, the float being carried by men, many of them railroad workers<sup>1</sup>.

It was in 1992 when the procession was moved to the First Friday of Lent, and the following year to the Second Sunday of the Lenten season. Currently the processional courtship has gained momentum, going out in procession both on Ash Wednesday and the Second Sunday. The float on which the image is carried in procession is the largest in Guatemala, reaching 156 arms in 2013.

Jesus the Nazarene of Justice is a very beloved and venerated image by the faithful, which is why on March 18, 2000 it was solemnly consecrated by Monsignor Próspero Penado del Barrio, archbishop of Guatemala. The Nazarene of *El Calvario* has its official funeral march "*In Memoriam*," written by José Manuel Custodio.

***Santuario Arquidiocesano del Señor San José:*** In this temple located in *zona 1*, the image of Jesus the Nazarene of the Miracles, King of the Universe, is venerated; a piece attributed according to some scholars to Alonso de La Paz y Toledo, which was venerated in the hermitage of *La Santa Cruz del Milagro* in the city of Santiago de Guatemala (Álvarez, 1987: 29). After the earthquake of July 29, 1773, the building was destroyed and the image of the Nazarene was moved to Nueva Guatemala de La Asunción, remaining temporarily in various religious buildings, to finally stay in the church of Saint Joseph.

<sup>1</sup> La Hora, February 11, 1961, page 1; and La Hora, March 2, 1965, pages 1 and 2.



Jesus the Nazarene of the Miracles, King of the Universe,  
Church of Saint Joseph, *zona 1*  
Photograph by the author

The Josephine Nazarene is carried in procession once in Lent, on the Thursday following Ash Wednesday and is popularly known as the "*Procesión del Silencio*," (Procession of Silence) since originally this procession left in the early hours of the morning and was accompanied only by a drum and clarion. The first procession of silence was on Thursday, February 24, 1955, as announced in a press release of the time: "Solemn procession will depart from the temple of Saint Joseph in this capital, today Thursday 24 at 12:30 am, being carried on shoulders, the venerated image of Jesus of Forgiveness, which comes out for the first time in this capital with the same solemnity that is given to the procession of La Antigua"<sup>2</sup>.

In 1972 the departure time was changed to afternoon hours. In 1981 the procession recovered the penitential sense that had characterized it in its beginnings, being the

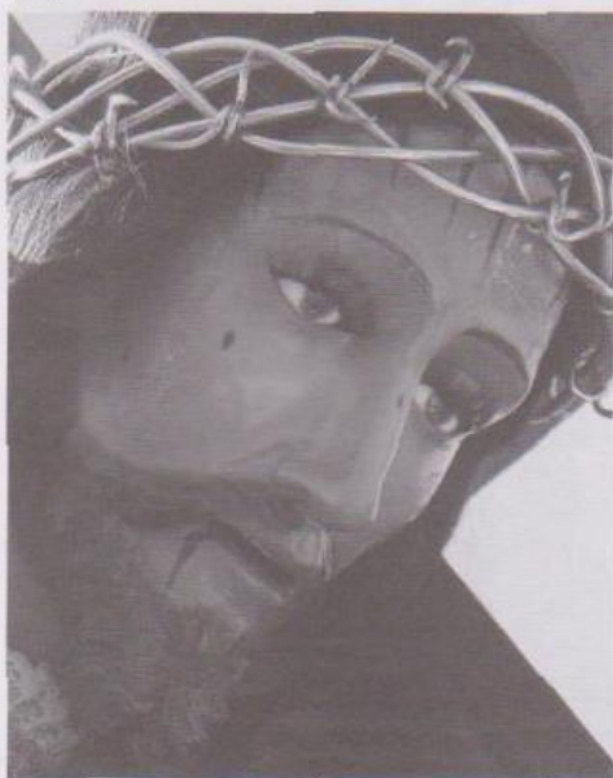
<sup>2</sup> La Hora, February 24, 1955, page 3.

silence, the intonation of Lenten chants and the prayer of the Stations of the Cross by the faithful, the hallmark of this pious act<sup>3</sup>. Currently the procession departs from the Josephine church at three o'clock in the afternoon, to return before midnight.

Jesus the Nazarene of the Miracles also departs in a large processional courtship on Palm Sunday, making one of the most extensive routes during Holy Week. The image was consecrated on April 4, 1993.

### Second Week:

**Nuestra Señora de Los Ángeles church:** this temple is located in colonia Los Ángeles, zona 6 of the capital city, in this community the effigy of a Nazarene receives special veneration from the faithful, which is why every Second Sunday of Lent goes out in procession.



Jesus the Nazarene Heavenly King, *Nuestra Señora de Los Ángeles* church, zona 6

Photograph by Víctor Mirón, from the website:  
<http://chapinac.blogspot.com/>

3 Prensa Libre, March 5, 1981, page 46.

Jesus the Nazarene Heavenly King is a sculpture made by Adrián Arriola in 1966, arrived at the *Nuestra Señora de los Ángeles* church on October 26, 1969<sup>4</sup>. The title of "Heavenly King" was given to it by César Cruz, president of the brotherhood.

It was on February 15, 1970, the First Sunday of Lent, that the image was installed. In 1972 the processional courtship was moved to the Second Sunday of the Lenten period, as it continues to be done to this day. Since 1981 and by initiative of the president of the brotherhood at that time, Mauricio Bosh, departs the Procession of Silence, which is held on the first Friday of Lent<sup>5</sup>.

The image of the Nazarene is accompanied by the Virgin of Sorrows, a sculpture made by Francisco Caravantes in 1978, arriving at the temple in 1986, leaving for the first time that year in procession. The float of the Nazarene consists of 50 arms, while that of the Sorrowful is carried by 38 people<sup>6</sup>. Both figures travel through the sectors surrounding the church, as well as some streets and avenues of zona 1.

### Third Week:

**Nuestra Señora del Rosario minor basilica, temple of Saint Dominic:** one of the images venerated in this church is Jesus the Nazarene of the Good Death, a carving by and anonymous author, and which was originally a Jesus the Nazarene of the Fall. Since 1813 it has been part of the assets of the aforementioned temple and, apparently, it was an image that enjoyed special veneration, as evidenced by a plaque that until 2012 existed in the precinct and read as follows: "Indulgences that the Illustrious Mr. Ramón Casaus y Torres, most worthy Archbishop of this

4 El Gráfico, supplement Usted La Guía, March 18, 1993, page 11.

5 <https://celestialhumildad.es.tl/Rey-Celestial.htm>

6 <https://celestialhumildad.es.tl/Virgen-de-Dolores.htm>

Holy Metropolitan Church has deigned to grant to this Miraculous Image of Jesus of the Fall, that with the title of the Good Death is venerated in this Church of N.P.S. Dominic of Guatemala, whose image was placed in this chapel on March 13, 1813” (Rodríguez y Estrada, 2004: 54).



Jesus the Nazarene of the Good Death, temple of Saint Dominic, zona 1  
Photograph by the author

Jesus of the Good Death was an image used in a special way in Lenten and Holy Week celebrations throughout the nineteenth and early twentieth centuries<sup>7</sup>. It was on March 15, 1998 when the image departed in procession on the Third Sunday of Lent, as is still the custom to this day. In the early 2000s, a group of young people took on the task of recovering and instituting the procession of Jesus the Nazarene of the Good Death, for which reason they organized various events, including the candlelight vigil and procession of the image<sup>8</sup>.

7 Nuestro Diario, April 11, 1938, page 2.

8 Prensa Libre, March 17, 2003, page 71.

In 2013 the processional float consisted of 80 arms, carried by hundreds of faithful in a route that began at eleven in the morning ending around ten at night; for the first time rails were used to cross the door of the temple of Saint Dominic.<sup>9</sup> The official funeral march of Jesus of the Good Death is “*Palabra de Dios*,” by teacher José Luis Barrios Quiñónez.

**San José Obrero parish:** this parish is located in the *colonia Castillo Lara, zona 7*, from which every Third Sunday of Lent the image of Jesus the Nazarene of the Anguish departs in solemn processional courtship. At first the sculpture was a divine rostro, which in 1961, Antonio Montúfar transformed into Jesus with the cross on his shoulders. The first time it departed in procession was on February 26, 1961, Second Sunday of Lent, moving some time later to the following Sunday<sup>10</sup>.



Jesus the Nazarene of the Anguish, San José Obrero parish, zona 7  
Photograph by the author

9 Prensa Libre, March 4, 2013, page 5.

10 [http://www.actiweb.es/hermandadsanjoseobrero/nuestras\\_imagenes.html](http://www.actiweb.es/hermandadsanjoseobrero/nuestras_imagenes.html)

During his processional courtship, Jesus the Nazarene of the Anguish is accompanied by the image of the Virgin of Sorrows Mother of Anguish, a carving by the sculptor Huberto Solís, which has been carried in procession since 1963, as confirmed in a press release of the time: "Solemn ceremony will take place tomorrow at 3 p.m., in the *San José* parish of *zona 7*, on the occasion of the blessing of the beautiful image of the Virgin of Sorrows of that church, which will accompany Jesus the Nazarene in the traditional procession that, on Sunday 10 of the current month, will leave said temple on the occasion of the current Lent"<sup>11</sup>.



Virgin of Sorrows Mother of Anguish,  
*San José Obrero* parish, *zona 7*  
Photograph by the author

The Nazarene of Saint Joseph the Worker has its official funeral march "*Señor de Las Angustias*," written by Pedro Donis Flores; while that of the Sorrowful is "*Madre de Las Angustias*," written by José Joaquín Pérez Zamora. The processional courtship departs at around three o'clock in the afternoon, traveling through the *colonia Castillo*

*Lara, Quinta Samayoa* and *Landívar*, returning to its temple late at night.

***Santuario Nacional Expiatorio al Sagrado Corazón:*** Jesus the Nazarene of the Peace is the image that every Lent departs in procession from this shrine popularly known as *Don Bosco*. The Nazarene is the work of the sculptor Francisco Pineda y Pineda, as corroborated by note that appeared in a Catholic publication of the time: "Also our esteemed colleague and distinguished artist Mr. Francisco Pineda y Pineda, sculpted in his short hours of rest a beautiful image of Jesus with the Cross on his shoulders, which he called '*Jesús de la Paz*' (Jesus of the Peace). Mr. Pineda donated such a sculpture that accredits the good taste and gifts that adorn him as an artist to the temple of the *Sagrado Corazón de Jesús* (formerly *Santa Faz*) and on the occasion of its transfer it had a sumptuous candlelight vigil in *La Merced* and a crowded procession in some streets of the city."<sup>12</sup>



Jesus the Nazarene of the Peace,  
*El Sagrado Corazón* parish, *zona 8*  
Photograph by the author

11 *El Imparcial*, March 2, 1963, page 1.

12 *El Ideal*, January-February-March, 1917, page 12.

The image arrived shortly after being sculpted to the old oratory of the *Santa Faz* where the sanctuary is currently found and has been in procession since that time. In the 1920s the procession left on Holy Wednesday, while in 1930 it was carried in procession on the Thursday of Holy Week. By 1938 the procession went out on Palm Sunday in a route that lasted from three in the afternoon to nine at night, reaching *17 calle* and *3a Avenida* in *Zona 1*.<sup>13</sup> Until 1960 the processional courtship continued to go out on Palm Sunday, year in which it was moved to the Second Sunday of Lent, and finally in 2009, it was established for the third Sunday of the Lenten period.

The procession goes through the streets and avenues of the parish, between *zona 1* and 8. He is one of the tallest Nazarenes in Guatemala City, reaching 1.86 centimeters in height. During his processional courtship he is accompanied by the image of the Virgin of Sorrows with whom he has shared the processional float for several years. On some occasions the images of Saint John and Saint Mary Magdalene, which were blessed on March 27, 1955, have been part of the processional courtship<sup>14</sup>.

#### Fourth Week

***Nuestra Señora de Candelaria* parish:** the Fourth Saturday of Lent, April 2, 2011, at the initiative of the *Asociación de Devotos Cargadores de la Consagrada imagen de Jesús de Candelaria, Cristo Rey*, the image of Our Lady of Sorrows of *El Cerro* departed in procession for the first time with the recitation of the seven sorrows. According to historian Mario Ubico the Sorrowful is an eighteenth-century carving<sup>15</sup>. The chronicler Domingo Juarros says that the image enjoyed great veneration in the hermitage that

13 *Diario de Centro América*, March 26, 1923, page 5; *El Imparcial*, April 21, 1930, page 9; *Nuestro Diario*, April 9, 1938, page 10.

14 *Prensa Libre*, March 24, 1955, page 6.

15 *La Hora*, March 11, 2013, page 15.

bore his name in the city of Santiago de Guatemala. After the destruction of the old metropolis in 1773, the chapel suffered considerable damage, and its belongings were placed in the *Nuestra Señora de Candelaria* parish. In 1781, the image of the Sorrowful, along with other sculptures, were moved to the assigned site in *Nueva Guatemala de la Asunción*, where they are currently venerated (Juarros, 1999: 174 and 175).

On March 3, 1963, in the framework of the fourth centenary of the image of Jesus Nazarene of Candelaria, the carving was taken in pilgrimage to the ruins of his old parish in *La Antigua Guatemala*, on that occasion the image of the Nazarene was accompanied by that of Our Lady of Sorrows of *El Cerro*<sup>16</sup>.



Our Lady of Sorrows of *El Cerro*,  
church of *Candelaria*  
Photograph by the author

16 *Prensa Libre*, March 2, 1963, page 8.

The procession of the Fourth Saturday of Lent has the particularity that it departs from the *Cerrito del Carmen* temple, in memory that it was at the foot of a hill where its ancient hermitage was located in Santiago de Guatemala. The tour begins at four o'clock in the afternoon and then enters the parish of Candelaria at the beginning of the night.

**San Vicente de Paúl parish:** This parish is located at 13 calle "B" and 19 avenida, colonia Kaminal Juyú II in zona 7 of the capital city, where a Nazarene has been venerated for several years and is carried in procession during Lent. The Nazarene of the Peace, an image of 1.65 centimeters high, was carved in La Antigua Guatemala by Manuel Francisco Ruiz, who delivered it on February 28, 1991; it first arrived at the neighboring parish of *San Cayetano*, and then to the *San Vicente de Paúl* on March 1 of that year<sup>17</sup>.



Nazarene of the Peace, parish of *San Vicente de Paúl*, zona 7  
Photograph by the author

<sup>17</sup> Information provided on April 6, 2013.

In its beginnings, the processional courtship took place on Good Friday, however, since 2006 it was set up for the Fourth Saturday of Lent. The procession begins at 4:00 p.m., ending around 10:00 p.m., in a tour through the streets and avenues of the *Castillo Lara*, *Ciudad de Plata II*, *Kaminal Juyú II* and surrounding areas. Currently the processional float has 30 arms. The Nazarene of the Peace has its official funeral march "*Memorable Entrega*," authored by Pedro Donis Flores.

**San Miguel de Capuchinas temple:** Jesus the Nazarene Just Judge is venerated in this church, whom popular piety considers the patron saint of lawyers and public notaries. The Nazarene is a clothed statue of baroque style and 1.30 centimeters high, of anonymous author and probably carved in the seventeenth century (Jiménez, 1983: 168). The image belonged to the capuchin nuns in the city of Santiago de Guatemala.

After the catastrophe of 1773, the nuns were relocated to the Valley of *La Ermita* and it is believed that among their belongings was the image of the Just Judge.

The processional courtship has been carried out for several decades, however, it has not had continuity, and throughout its history it has undergone some changes in its route. It is not known for certain when the image began to be carried in procession; newspapers from the 1950s refer to the candlelight vigil of the image, which took place some years on the Sundays of Lent and others on Holy Tuesday.<sup>18</sup> In the following decade the procession departed on the Fifth Sunday of Lent<sup>19</sup>.

In 1968, the then-archbishop of Guatemala, Mario Casariego, was kidnapped by an anti-guerrilla group on March 15th of that year,

<sup>18</sup> *Nuestro Diario*, April 9, 1954, page 11; *El Imparcial*, March 2, 1957, page 4.

<sup>19</sup> *El Imparcial*, April 4, 1960, page 1; *La Hora*, March 4, 1965, page 3.

appearing days later, which is why the procession of Just Judge had a central purpose within its organization, in this regard: "Great solemnity covered the procession of the beautiful image of Jesus the Nazarene from the church of *San Miguel de Capuchinas*, known as Just Judge.... This procession was also organized as amends for the sacrilegious kidnapping of the metropolitan archbishop, Monsignor Mario Casariego."<sup>20</sup>



Jesus the Nazarene Just Judge, *San Miguel de Capuchinas* temple, zona 1  
Photograph by the author

The Capuchinas church was seriously damaged by the earthquake of February 4, 1976, so part of its belongings, including the image of the Just Judge, were taken to the church of *Belén*. Once the restoration of the building was completed, the Capuchin Nazarene returned to its temple on March 15th, 1981<sup>21</sup>. In 1990 and after a period of

cessation, the procession of the Just Judge was reactivated, counting on the concurrence of a considerable number of devotees. The procession kept departing the Fifth Sunday of Lent<sup>22</sup>. In 2010, the consecration of the Nazarene was planned for August of that year, but it never took place.

Currently the image is carried in procession on the Fourth Sunday of the Lenten period, being the *Asociación de Devotos Cargadores* of *San Miguel de Capuchinas* the ones in charge of the organization of the processional courtship<sup>23</sup>. The procession departs around eight o'clock in the morning and returns to the church after noon. A large part of the route takes place in the *barrio Gerona*; in the previous years the procession passed in front of the Metropolitan Cathedral. The 2013 processional float consisted of 40 arms. Although it does not own an official funeral march, the procession of the Just Judge departs and enters its temple to the beat of the notes of "*Justicia Divina*," by the author Mónico de León<sup>24</sup>.

The procession of the Just Judge is accompanied by the images of the Virgin Mary, Saint John and Saint Mary Magdalene. The sculpture of the Virgin of Sorrows is a carved image made in wood by the sculptor Julio Dubois Jr. in the first half of the twentieth century (Jiménez, 1983: 177).

**Capellanía Militar Arquidiocesana San Miguel Arcángel, Guardia de Honor:** On the Fourth Sunday of Lent, the procession of Jesus the Nazarene and the Virgin of Sorrows departs from this site located in zone 10. The processional images were blessed on March 3, 1960 by the Apostolic Nuncio and Dean of the Diplomatic Corps, Monsignor Ambrosio Monchoni. Among the guests of honor at the event were the president of the nation, Miguel Ydígoras Fuentes,

<sup>22</sup> El Gráfico, supplement Usted, March 8, 1996, page 2.

<sup>23</sup> Information provided by Juan Humberto Rodríguez, on June 7, 2013.

<sup>24</sup> Rodríguez, July 22, 2013.

<sup>20</sup> El Imparcial, April 3, 1968, page 13.

<sup>21</sup> Prensa Libre, March 14, 1981, page 87.

his wife Maria Teresa Laparra, and the metropolitan archbishop, Mariano Rossell y Arellano<sup>25</sup>.

Apparently the first procession of the Nazarene of the Honor Guard took place in 1960, as Jaime Alberto Díaz, a contributor to the now defunct newspaper *El Imparcial*, provides data on the realization of the procession, in which the military presence was a hallmark. The processional courtship in that year left on the Fourth Friday of Lent, and during its route the Stations of the Cross was prayed with the participation of devout women<sup>26</sup>.



Jesus the Nazarene of the Honor Guard, *Capellanía Militar Arquidiocesana San Miguel Arcángel, zona 10*  
Photograph by Victor Mirón, from website:  
<http://chapinac.blogspot.com/>

The procession is currently organized by the General Chaplain of the Army and by the Pastoral of Evangelization, with the support of the other pastoral of the chaplaincy, as well as

<sup>25</sup> Information provided by Laeni de Galliano, coordinator of the Pastoral of Evangelization of the Honor Guard, on July 21, 2013.

<sup>26</sup> *El Imparcial*, April 1, 1960, page 3.

the faithful and military personnel. The processional courtship lasts approximately four hours and goes through streets and avenues near the chapel, where the Stations of the Cross are also prayed. Jesus the Nazarene is accompanied on the same float by the image of the Virgin of Sorrows; the piece of furniture has 40 arms. The Nazarene has its official funeral march "*Jesús de la Guardia*," authored by Renato Izeppi<sup>27</sup>.

**La Santísima Trinidad parish:** On the Fourth Sunday of Lent, the image of Jesus the Nazarene Redeemer of the World, popularly known as "*Jesus del Gallito*," leaves this parish located in barrio El Gallito, zona 3. The image was sculpted by Francisco Tánchez and blessed on Palm Sunday, April 10, 1949. In this regard a press report quoted the following: "The brotherhood asks the parishioners to help dress the Lord, who lacks tunic, diadem, cross, hair, alb, and crown of thorns."<sup>28</sup> The following year Tánchez donated the image of the Virgin of Sorrows, also of his authorship<sup>29</sup>.

The first processional courtship with such images took place on Holy Thursday, April 6, 1950, departing for some years during that day in the morning hours<sup>30</sup>. The procession was soon gaining devotees, and by 1955 it had a platform with 30 arms<sup>31</sup>. In 1956 the procession was moved to the Fourth Sunday of Lent.

The procession goes through a large part of zona 3, passing in front of the General Cemetery where the chant "*El Perdón*" is sung. In recent years, its route has been extended to some sectors of zona 1, with carpets being observed along the way. Its official funeral march is "*Trébol de Galilea*," written by Gilberto Rosas. In 2013, the processional float had 70 arms. Together with the images of the Nazarene and the Sorrowful, the

<sup>27</sup> Information provided by Laeni de Galliano on September 4, 2013.

<sup>28</sup> *El Imparcial*, April 7, 1949, page 1.

<sup>29</sup> *Prensa Libre*, supplement *Vamos de Compras*, March 26, 1992, page 18.

<sup>30</sup> *Nuestro Diario*, April 9, 1952, page 7.

<sup>31</sup> *La Hora*, February 28, 1955, page 1.

images of Saint John and Saint Mary Magdalene appear. The procession departs around one o'clock in the afternoon, returning to the temple around ten o'clock at night.



Jesus the Nazarene Redeemer of the World,  
La Santísima Trinidad parish, zona 3  
Photograph by the author

#### Fifth Week:

**Temple of San Francisco:** The *Asociación del Vía Crucis Perpetuo y Viviente* of the temple of San Francisco in zona 1, is in charge of carrying out the procession of the image of the Christ of the Precious Blood on the Fifth Friday of Lent. Historian Mario Ubico reports that since the beginning of the seventeenth century, the brotherhood of the Veracruz of the temple of San Francisco in the city of Santiago de Guatemala, took out a procession on Holy Thursday at night, which returned at dawn the next day. In this procession departed the image of a crucified Christ, which was accompanied by the Virgin of

Sorrows, and on some occasions by other sculptures. The floats were carried by priests and men of the city's elites. Ubico believes that the processional cross carried the Lignum Crucis, a relic said to preserve a fragment of the cross where Jesus died (Ubico; 260: 172-175).

In Nueva Guatemala de La Asunción, the Stations of the Cross continued to be prayed, starting at the temple of *San Francisco* and culminating at the old Calvary, which at that time was located on a hill. The stations were prayed in the old chapels that were located between both precincts, which were destroyed by the earthquakes of 1917 and 1918, reason why this pious activity was suspended<sup>32</sup>. It was not until March 25, 1955, that the image of the Christ of the Precious Blood once again departed on the stations of the cross through various roads of *zona 1* of the capital. The procession was accompanied by the Lignum Crucis and the image of the Crucified was carried on a 20-shoulder float<sup>33</sup>.

It is believed that the image of the Christ of the Precious Blood was carved in the sixteenth century (Rodas, 1981: 134). Currently, during its processional courtship, the Christ of the Precious Blood is accompanied by the Virgin of Sorrows, which comes from the late nineteenth century and was donated to the temple by Hercilia Romero during that same period (Rodas, 1981: 136). Other effigies that go with the procession are "Jesus of the Column," "Ecce Homo," St. Peter, St. John and St. Mary Magdalene.

**Jesús Resucitado parish:** In the *colonia Primero de Julio*, zona 6 of the municipality of Mixco is located this parish, which for several years has organized the processional courtship of the images of Jesus the Nazarene of Sacrifice and Virgin of Sorrows Mother of Sacrifice. Although it is true that this community does not belong to

32 Prensa Libre, March 9, 1988, page 49.

33 Nuestro Diario, March 24, 1955, pages 1 and 4; El Imparcial, March 18, 1955, pages 1 and 5; La Hora, March 25, 1955, page 1.

the perimeter of Guatemala City, its proximity to the city and the access we had to document the procession, merits its inclusion in this work.

The image of the Nazarene was carved in 1978 by Carlos Enrique Barillas y blessed by Monsignor Ramiro Pellecer on August 20, 1978, departing in procession for the first time that day. In 1979 the Nazarene was modified by Rodolfo Rodríguez. Originally it was known by the name of "*La Salvación*" (The Salvation), however, in zona 5 of the capital there was already another carving with this name, which is why Graciela de Zamora gave it the name of "Jesus the Nazarene of Sacrifice"<sup>34</sup>.



Jesus the Nazarene of Sacrifice, *Jesús Resucitado* parish, zona 6 of Mixco  
Photograph by Amaury Castañeda

The first processional courtship took place on the Fifth Saturday of Lent 1979, March 31, the procession departed in the afternoon, in a journey that lasted approximately six hours. The organization of the processional courtship of the Fifth Saturday of Lent is in charge of the

brotherhoods of Jesus the Nazarene of Sacrifice and Virgin of Sorrows. One of the particularities of the Brotherhood of Jesus of Sacrifice is that it is composed mostly of young people. Currently, the processional courtship departs at three o'clock in the afternoon, traveling through streets and avenues of the *colonia Primero de Julio*. Colorful carpets of sawdust, flowers, and pine are placed along its path, which returns to its temple at the stroke of nine o'clock at night.



Virgin of Sorrows Mother of Sacrifice, *Jesús Resucitado* parish, zona 6 of Mixco  
Photograph by the author

Jesus of Sacrifice from 1982 is accompanied in its procession by the sculpture of Virgin of Sorrows. The oral tradition attributes the authorship of the Sorrowful to Juan Ganuza, who would have sculpted it in the 1890s, however, there is no evidence to support this data. It is known that originally the image was an Immaculate Conception, however, the sculptor Rodolfo Rodríguez modified it to a Sorrowful Virgin. The Virgin arrived at the temple on

<sup>34</sup> Information provided by Amaury Castañeda, Vice-president Brotherhood of Jesus the Nazarene of Sacrifice, on April 6, 2013.

March 15, 1981<sup>35</sup>. The brotherhood of the Most Holy Virgin of Sorrows, Mother of Sacrifice, was founded in 1982<sup>36</sup> and the image of the Virgin was consecrated on March 23, 2003 by Monsignor Mario Ríos Montt.

Both images are carried in processions on 40-armed floats. The Nazarene as well as the Sorrowful have their official funeral marches: "*Jesus Nazareno del Sacrificio*," popularly known as "*Señor del Sacrificio*" and "*Madre del Sacrificio*," composed by teacher Jaime Mazariegos.

**Santa Marta parish:** one of the images that has special veneration from the faithful of *zona 3* of the capital city is Jesus the Nazarene Redeemer of the Captives. The name of the author and date of creation of the image are unknown. Oral tradition says that it was originally a Christ of the Flagellation belonging to the chapel of the Central Penitentiary, so it was also known by the name of "*Cristo de los Presos*" (Christ of the Prisoners). Father Gabriel Solares who was parish priest of *El Calvario* from 1916 to 1922 founded and built the temple of *Santa Marta* in the then Barillas canton: "For this purpose he generously donated two beautiful images of his own: Saint Martha and Jesus the Nazarene, the latter departed in procession every year on Passion Sunday"<sup>37</sup>.

The first time that Jesus Redeemer of Captives departed in procession was on Holy Tuesday, April 7, 1925, and was accompanied by the images of the Virgin of Sorrows, Saint John, and Saint Mary Magdalene. In 1928 the brotherhood of Jesus the Nazarene was founded, being ecclesiastically approved in 1930 by Archbishop Luis Durou y Suré. In that year it was established that the procession should take place on the Fifth Sunday of Lent<sup>38</sup>.

35 Prensa Libre, March 22, 2003, page 8.

36 Nuestro Diario, March 18, 2010, Metro section, page 6.

37 La Hora, March 7, 1964, page 2.

38 Information provided by Brotherhood of Jesus the Nazarene Redeemer of the Captives on March 1, 2013.

The image of the Redeemer of the Captives is characterized by: "1) carved hair, 2) carrying the cross on the right shoulder. It is expressive and processional in nature, it also denotes the strength of its passage and the embrace to the wood. Its characteristics make us think that it is an imported piece. That is, he is probably a Nazarene of Spanish origin" (Álvarez, 1987: 23-24).



Jesus the Nazarene Redeemer of the Captives,  
Santa Marta parish, *zona 3*  
Photograph by the author

The processional courtship departs at one o'clock in the afternoon and enters the temple around ten o'clock at night. It travels through part of *zona 3*, including some sectors of *barrio El Gallito* and enters the General Cemetery. The official funeral march of this image is "*Jesús Nazareno Redentor de los Cautivos*" by José Padilla.

**San Pedro el Apóstol parish:** Jesus the Nazarene of the Salvation is another of the images in procession on the Fifth Sunday of Lent, which departs from the parish of *San Pedro el Apóstol*, popularly known as *San Pedrito*, in *zona 5*. It is said that Father Gabriel Solares, parish priest of *El Calvario* had a dream in which he saw a Nazarene, which is why he commissioned the sculptor Huberto Solis in 1919 to make an image, which was delivered to the church of *San Pedrito* on the Second Sunday of Lent in 1920, departing that day for the first time in procession, which began in the temple of *El Calvario* and ended in the church of *San Pedrito*<sup>39</sup>. The invocation of “*La Salvación*” (The Salvation), is due to the gospel quote “*Sálvanos Señor*” (Save us Lord), which was read the day he arrived at his temple<sup>40</sup>.

Oral tradition says that in the chest of the image there is a reliquary with a splinter of the True Cross of Jesus Christ. The Nazarene was consecrated by Monsignor Oscar García Urizar on March 15, 1992. The official funeral march is “*Jesús de la Salvación*,” written by Eduardo González.

In its beginnings, the procession departed on Holy Tuesday in the afternoon, as confirmed by a news item of the time: “At four o'clock in the afternoon departed another procession of Jesus the Nazarene of the Salvation, from the church of *San Pedrito*, which is traveling the main streets of the canton, at the time that our edition is leaving. From *San Pedrito*, the procession passed to *La Palmita* and later will travel through the *colonia General Ubico*, to enter again to the *San Pedrito* temple at midnight<sup>41</sup>. Currently, the procession departs at about half past two in the afternoon, returning to its temple around nine in the evening. The image of the Nazarene is carried on a 54-armed float and during the procession neighbors and faithful from various sectors of *Zona 5*

39 Information provided by José Guillermo Ordoñez, Brotherhood president, on March 12, 2013.

40 Prensa Libre, April 5, 2003, page 8.

41 El Imparcial, March 23, 1937, page 2.

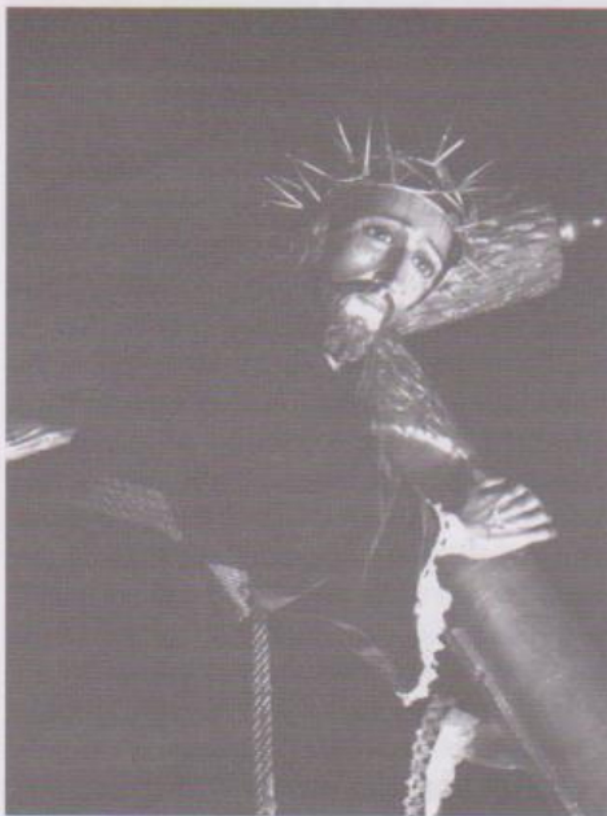


Jesus the Nazarene of the Salvation,  
*San Pedro el Apóstol* parish, *zona 5*  
Photograph by the author

The Nazarene of *San Pedrito* is accompanied in its procession by the image of the Virgin of Sorrows, which is in the temple since 1938, in this regard a newspaper article says: “The secretary treasurer of the committee of reconstruction and celebrations of the church of *San Pedrito*, informs us that on Sunday 27 of the current year will be held the blessing of a new image of the Virgin of Sorrows, which will be premiered in the processions of the temple during the celebration of Holy Week. The act of blessing will be done by the Ecclesiastical Vicar, Monsignor Mariano P. Rosell, after the eight o'clock mass and an extensive invitation is extended to the Catholic people of the capital through these columns.<sup>42</sup>” Currently, the processional courtship is completed by the images of St. John and St. Mary Magdalene.

42 Nuestro Diario, March 16, 1938, page 4.

**La Divina Providencia parish:** every Fifth Sunday of Lent, the procession of Jesus the Nazarene of Helplessness departs from this parish located in the old neighborhood of *El Guarda Viejo*, in *zona 8*. In information provided by the Brotherhood of Jesus the Nazarene of Helplessness, it appears that according to the testimony of the altar master Ramiro Araujo, at the end of the 1910s, the then priest of the temple of *El Guarda Viejo*, Fray Antonio García ordered to carve an image of Jesus the Nazarene, which would be used in the penitential station that the Association of Jesus the Nazarene had been carrying out since 1885. The sculptor Francisco Pineda y Pineda, a disciple of the Ganuza brothers, was commissioned to make the image. Pineda delivered the image in 1921, the year in which the processional courtship began, to which in 1923 the sculpture of the Virgin of Sorrows was added<sup>43</sup>.



Jesus the Nazarene of Helplessness,  
*La Divina Providencia* Parish, *zona 8*  
Photograph by the author

<sup>43</sup> Information provided by Yonny Saravia Toledo, on March 9, 2013.

However, there are other versions about the origin of Jesus of Helplessness: "the image was a gift from a stranger who came from Antigua Guatemala. He transported his belongings in carts pulled by oxen. After resting in the place, he wanted to continue his trip, but the cart containing the image could not be moved. Then, the neighbors understood that it was a 'divine design' that the Christ remained in the place. Some attribute the carving to Francisco Pineda y Pineda, around 1921, date wrote down on the base of the image. Others are of the opinion that it is older, and that the inscription is only reference to the last restoration"<sup>44</sup>.

For several years the procession departed on Good Friday. Currently the procession, as indicated above, departs on the Fifth Sunday of Lent on a 50-armed float, traveling the streets and avenues of *zonas 8* and *12*; as it passes, the devotees make carpets as proof of affection and devotion. Jesus the Nazarene of Helplessness was consecrated on March 29, 2009, it has some funeral marches, among which stand out: "*Jesús Desamparado*," by Fabián Rojo, and "*Jesús Nazareno del Desamparo*," by Gerardo Bobadilla.

### Friday of Sorrows

**Nuestra Señora de Guadalupe Parish:** In what was formerly the town of *Villa de Guadalupe*, currently a sector of *zona 10*, is located this parish, which for several decades has organized the procession of *Jesus Nazareno de la Serena Mirada* (Jesus the Nazarene of the Serene Gaze). The image of the Nazarene was carved in 1915 by the renowned sculptor Julio Dubois, the invocation of "*Serena Mirada*," was granted approximately 20 years ago<sup>45</sup>.

The first procession was organized on Holy Thursday of 1915 in the afternoon and was accompanied by the images of St. John and St.

<sup>44</sup> Prensa Libre, April 5, 2003, page 8.

<sup>45</sup> Information provided by the Villa de Guadalupe Brotherhood, April 11, 2013.

Mary Magdalene. For several years the procession continued departing on Holy Thursday in the morning hours. It was in the 1980s when the processional courtship was moved to the Friday of Sorrows. Currently, the Nazarene of the *Villa de Guadalupe* is processed in a 56-armed float, it begins its journey at around seven o'clock at night to the beat of the notes of its official funeral march "*Jesus Nazareno de la Serena Mirada*," traveling through various sectors of *zonas 10* and *14*, to return to his temple around ten thirty at night.

### Conclusion

And it is in this way that the Lenten fervor is manifested throughout the Guatemalan capital and its surroundings as a prelude to the magnificent processions of Holy Week, in which sacred and profane elements intermingle, giving that characteristic touch of the Guatemalan Holy Week, Intangible Cultural Heritage of the Nation.

We would like to thank all the people who made this bulletin possible, thus contributing to the preservation of the Lenten traditions of the country.



Jesus the Nazarene of the Serene Gaze, *Nuestra Señora de Guadalupe* Parish, *zona 10*  
Photograph by the author

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