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# Lúa and the Christs of Huasca

Intangible Cultural  
Heritage of the  
UNESCO World  
Geopark Hidalgo  
Mining Region.

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Last year Lúa discovered the oldest tradition of the town of Huasca: The prayer procession on Ascension Thursday, known as the Christs of Huasca.



A rogatory procession is a walk that people take with a religious image, to ask for something; since the majority of the town is dedicated to agriculture, what they ask for is rain and good harvests.



Lúa was so impressed with the arrival of the Christs to Huasca, that this year she decided to do the procession with the Christ, with whom hundreds of years ago, the tradition began.



So she went to Los Reyes Tepezala, the community was already gathered there, as well as that of Agua Zarca, with its Christ whom they call The Lord of Charity.



To carry out the procession, many preparations are necessary, for example, the Christs are taken down from where they are normally worshiped, and covered with white cloths to protect them during the walk.



A truck is also prepared, in which the litters are transported, which are the wooden furniture where the Christs are placed, to stand them up.



When the procession begins, all the people walk behind the Christs.



People of all ages attend the procession, some girls and boys, they were carried in carts and strollers.



Dogs, being noble animals, who like the company of people, also went.



This procession is six kilometers seven hundred meters, which is the distance between the chapel of Los Reyes Tepezala and the parish of San Juan Bautista in the center of Huasca.



Safety during the procession is very important, people walk in only one lane of the road, and are accompanied by a patrol car and an ambulance.



When the procession is very close to the center of the town, the Christs are arranged, they stand up and decorate themselves.



They also join with the community of San Miguel Regla, who bring their own Christ, whom they call the Lord of Mercy.



Processions have been practiced by many cultures over time, and by most of the world's religions.



According to Catholic tradition, the procession of the Christs of Huasca refers to the day when Jesus ascended to heaven after resurrecting and living for 40 days with his apostles.



In Mexico, the custom of processions appeared with the Olmec culture, which lived approximately three thousand years ago.



That is why this is a syncretic tradition, that is, that a very old custom was united with a new culture.



In Huasca, the Christs are brought from all over the municipality and taken to the parish of San Juan Bautista, which is in the center of the town, to celebrate a mass.



Geoparks are regions of the world where the conservation of all their heritage is promoted, that is, things that are valuable to people.



There are geological heritages, because land and nature are valuable; historical, which are the value given to events that transform the lives of people, and cultural, which are where people develop in harmony.



Intangible heritage is something important that cannot be kept or put in a museum, because they are activities that people do, such as the procession of the Christs of Huasca.



The Christs of Huasca can be saved to take care of them, but the only way to preserve the procession is for the communities to continue doing it.



This year, during the celebration there were 25 Christs, each one with its particular name.



Many churches, the paintings inside, or in this case the Christs, in addition to being religious symbols, are also works of art.



The Lord of the Kings Tepezala is a piece of art that was made with corn paste sometime in the seventeenth century, that is, between the years 1600 and 1699.



After the religious celebration, there is a parade through the town with all the Christs.



Many traditional music bands accompany the Christs on their tour through the town.



It is a very exciting time.



The presence of wind bands is a very important part of this intangible heritage of the people of Huasca.



After this tour, the Christs settle down on the esplanade of the main garden.



And again, marching bands play for them, at the same time and different songs.



Then comes the time to retire, and each community begins the return to their places of origin, to take each Christ to the chapel from which it was brought.



Once again, the Christs must be prepared to prevent them from being damaged during the way back.



And they are covered with plastic, to prevent the water from affecting them in case it rains, as it actually did.



Lúa loves Los Cristos de Huasca, in addition to all the beauty that can be enjoyed, because people organize themselves, work as a team and live together in harmony.

