

Corpus Christi

Stations of the Cross

And

Stations of the Eucharist

Stations of the Cross

Corpus Christi Catholic Church



As we walk this path of the 14 Stations of the Cross, let us do it in the spirit of making a pilgrimage to the Holy Land, accompanying Jesus on his Via Dolorosa, the excruciating journey He made from Pilate's Praetorium up to Mount Calvary. "To go on pilgrimage really means to step out of ourselves in order to encounter God where He has revealed Himself, where his grace has shone with particular splendor and produced rich fruits of conversion. . . . Above all, Christians go on pilgrimage to the Holy Land, to the places associated with the Lord's passion, death and resurrection." — Pope Benedict XVI

Yet, for most disciples of Jesus Christ, pilgrimage to the Holy Land is not possible. In the long history of the development of this devotion of the Way of the Cross, there is a Franciscan nun who tenderly exemplifies journeying to Jerusalem in the spirit of meditation. Blessed Eustochium (d. 1469) set up representations of the holy places as if it were at Jerusalem: the Mount of Olives, the Garden in which our Savior was seized, the Upper Room, the houses of Annas and Caiphas, the Praetorium of Pilate, the Mount of Calvary and the tomb beside it. To these spots she came daily, and just as if she were present at the very scenes themselves she contemplated with tears the meekness of her heavenly Spouse and all the acts which He did, each in its due order.

As we travel the Via Dolorosa, we seek to imitate the intimacy that St. Francis of Assisi had with the Cross of Jesus Christ. On the feast of the exaltation of the Cross he received in his hands, feet and side, the wounds of Jesus, being conformed to the pattern of the Cross (see Philippians 3:10). Thomas of Celano wrote, "The marks of nails began to appear in his hands and feet . . . his right side had a large wound as if it had been pierced with a spear." St. Bonaventure wrote that the awe-inspiring vision of Christ nailed to the cross aroused in St. Francis of Assisi's soul a joy of compassionate love.

Let us, like St. Francis, enter deeply into compassion for what our dear Savior endured, for by his wounds we are healed.

We pray an Our Father and Hail Mary for the intentions of the Holy Father and intend to receive Communion today and go to confession twenty days before or after this Via Dolorosa. We do this, as we walk these 14 Stations of the Cross, legitimately erected for public devotion, that we may receive a plenary indulgence (see *The Enchiridion of Indulgences*, 63).



First Station of the Cross: Jesus Is Condemned to Death
Having scourged Jesus, Pilate delivered him to be crucified. Matthew 27:26

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

We find ourselves in the old city of Jerusalem. Preparations for the feast of Passover are being made. Many Jewish pilgrims throng the streets. We hear that Jesus was arrested the previous evening. The Sanhedrin condemned him to death for blasphemy but needed Pilate's permission to execute, so they brought him before Pilate and Herod who found no case against Christ. In horror we watch as Pilate sends Jesus to be scourged and afterwards cruelly puts Jesus on display saying, "Behold the man!" We see our dear Lord crowned with thorns.

"It was about noon. He said to the Jews, 'Here is your King!' They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' Then he handed him over to them to be crucified." (John 19:14-16)

"But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed." (Isaiah 53:5)

Dear Jesus, we renounce sin and hate it as the cause of your suffering and death. Jesus, we trust in you to free our hearts from every encumbrance of sin that tends to cling to us! Not by the might of our wills but by your Holy Spirit!

Our Father, Hail Mary

At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.



Second Station of the Cross: Jesus Is Made to Bear His Cross

Jesus went to Calvary, bearing his own cross. John 19:17

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

We see how Roman justice inflicts public mockery upon those condemned to die: Jesus is made to carry the instrument of his own death.

“People will be lovers of themselves, lovers of money . . . swollen with conceit, lovers of pleasure rather than lovers of God.” (2 Timothy 3:2-4)

Jesus told his disciples, “If any want to become my followers, let them deny themselves and take up their cross and follow me.” (Mt. 16:24)

Dear Jesus, we renounce all of our self-inflated indulgences by which we mock your self-giving suffering on our behalf! We choose today to take up our crosses, to offer our sufferings in union with you, praying, “For you Jesus and for souls!”

Our Father, Hail Mary

Through her heart, his sorrow sharing,
All his bitter anguish bearing,
now at length the sword has pass'd.



Third Station of the Cross: Jesus Falls the First Time

The LORD has laid on him the iniquity of us all. Isaiah 53:6

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

“All of them are seeking their own interests, not those of Jesus Christ.” (Philippians 2:21)

The 19th century priest Henri Perreyve wrote, “Thou couldst have saved the world without that excess of humiliation, but Thou couldst not without it have consoled us by Thy example in the hour of crushing agony and desolation. For that we needed a Savior who had known like ourselves the weight of a cross beyond his strength.”

Dear Jesus, we fall many times into sin and sometimes it seems there is no hope for us to truly conquer our inclination to evil deeds. Yet in the weakness of your falls and the strength of your perseverance to rise again, we too get up through innocence renewed in the holy sacrament of Confession!

Our Father, Hail Mary

O, how sad and sore distress'd
Was that Mother highly blest
Of the sole-begotten One!



Fourth Station of the Cross: Jesus Meets His Mother

Look and see if there is any sorrow like my sorrow.
Lamentations 1:12

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

“When Jesus saw his mother and the disciple whom he loved standing beside her.... he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.” (John 19:26-27)

The Second Vatican Council teaches us, “[Mary] persevered faithfully in her union with her Son even to the cross, where she stood, in accordance with the divine plan, vehemently grieved with her Only Begotten, and joined herself with motherly heart to his sacrifice, lovingly consenting to the immolation of the Victim born of her.” (Lumen Gentium, 58)

Dear Jesus, we hear you saying, “Here is your mother” to us individually for in John’s Gospel the “beloved disciple” indicates each one of us who seek to follow you! We thank you Lord for choosing Our Lady to be our mother in the order of grace to help us persevere on the pilgrimage to eternal life on which she has preceded us as your perfect disciple.

Our Father, Hail Mary

Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.



Fifth Station of the Cross: Simon Helps Jesus Carry His Cross

The soldiers compelled Simon of Cyrene to carry his cross. Mark 15:21

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

“They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.” (Mark 15:21)

As Simon helped Jesus to carry his Cross, we are called to help each other carry our crosses especially the weakest and most marginalized of our society.

“‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’” (Matthew 25:37-40)

“Your true character is most accurately measured by how you treat those who can do ‘nothing’ for you” (St. Teresa of Calcutta).

Dear Jesus, help us to discover your presence in the distressing disguise of the poor. Open our eyes to the people with whom we live and inspire us with ways to help them carry their crosses.

Our Father, Hail Mary

Is there one who would not weep
Whelm'd in miseries so deep,
Christ's dear Mother to behold?



Sixth Station of the Cross: Veronica Wipes the Face of Jesus

Thy face, LORD, do I seek. Hide not thy face from me. Psalm 27:8-9

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

I adore Thee, Lord, as I behold the holy Veronica wiping with a linen cloth Thy sacred face bathed in sweat, in tears and in blood. She is not deceived that Thou art the man of sorrows, from Isaiah, acquainted with grief, wounded and bruised. Nothing stops her, neither the dense crowd through which she must break, nor the noise of the people, nor the fear of death. She tenderly wipes Thy face, her hands trembling the while with holy fear. Who will teach us always to see beneath their features, disfigured though they may

be by physical and moral misery, the features of Jesus? (see Perreyve's Stations of the Cross).

“If one member suffers, all suffer together with it.” (1 Corinthians 12:26)

“Because of the increase of lawlessness, the love of many will grow cold.” (Mt. 24:12)

Dear Jesus, open our eyes that we may make the suffering of others our own through empathy and compassion; enflame our hearts with the fire of your divine love. Let us imitate the devotion of Veronica to see you in those who are acquainted with grief, wounded and bruised.

Our Father, Hail Mary

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?



Seventh Station of the Cross: Jesus Falls a Second Time

I am utterly bowed down and prostrate. Psalm 38:6

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

“Those who belong to Christ Jesus have crucified the flesh with its passions and desires.” (Galatians 5:24)

“What, then, made Him give way in his falls. It is an intimation and a memory to thee, O my soul, of thy falling back into mortal sin. I repented of the sins of my youth and went on well for a time, but at length a new temptation came when I was off my guard, and I suddenly fell away. Then all my good habits seemed to go at once; they were like a garment which is stripped off, so quickly and utterly did grace depart from me.

And at that moment I looked at my LORD, and, lo! He had fallen down, and I covered my face with my hands and remained in a state of great confusion.” (St. John Henry Newman)

Dear Jesus, we unite ourselves to your falling under the weight of the Cross as the weight of our own shame and guilt make us stumble. Yet the light shines on in darkness and the darkness has not overcome it. Let your light shine for eternity in us O Lord!

Our Father, Hail Mary

Bruis'd, derided, curs'd, defil'd,
She beheld her tender Child
All with bloody scourges rent;



Eighth Station of the Cross: Jesus Meets the Women of Jerusalem
Women bewailed and lamented him. Luke 23:27

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

Women who were following Jesus “beating their breasts and wailing for him. But Jesus turned to them and said, ‘Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.’” (Luke 23:27-28)

The Sacred Heart of Jesus directs these women to weep over Jerusalem’s rejection of the Messiah. In place of resentment and hatred for being unjustly condemned, our dear Lord’s tears and compassion reach out to those who will suffer the consequence of their sins.

As he came near and saw Jerusalem, Jesus wept over it. “The days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation.” (Luke 19:43-44)

Dear Lord Jesus, in this age of ungrateful atheism and exaltation of self-indulgence, we can be in danger of hardening our hearts when you are visiting us with the grace of conversion. Manifest O Lord the state of our consciences before you! Let not our consciences be dead or scrupulous. Help us to produce worthy fruits of repentance.

Our Father, Hail Mary

For the sins of his own nation,
Saw Him hang in desolation,
Till his Spirit forth He sent.



Ninth Station of the Cross: Jesus Falls the Third Time

Though he fall, he shall not be cast headlong, for the LORD is the stay of his hand. Psalm 37:24

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

To the adulterous woman Jesus says, “neither do I condemn you” and to Zacchaeus he says, “Today salvation has come to this house.... The Son of man came to seek out to save the lost.”

“God never tires of forgiving us; we are the ones who tire of seeking his mercy.... Time and time again he bears us on his shoulders.... With a tenderness which never disappoints, but is

always capable of restoring our joy, he makes it possible for us to lift up our heads and to start anew.” (Pope Francis, *Evangelii Gaudium*, 3)

Jesus said to St. Faustina, “Even the most hardened sinner, if he recites this chaplet even once, will receive grace from My infinite Mercy.”

“There is therefore now no condemnation for those who are in Christ Jesus.” (Romans 8:1)

Dear Jesus, in the interior battle between flesh and spirit, we fall so many times into the same sins we have already confessed that we are tempted to lose hope. Like you in this your third fall, help us get up again! Today we start anew!

Our Father, Hail Mary

O thou Mother! fount of love!

Touch my spirit from above,

Make my heart with thine accord:



Tenth Station of the Cross: Jesus Is Stripped of His Garments

They parted my garments among them John 19:24

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

“When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfill what the scripture says, ‘They divided my clothes among themselves, and for my clothing they cast lots.’” (John 19:23-24)

As members of the Body of Christ, we are “woven in one piece” and called to a seamless unity.

“Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.” (John 17:11)

“And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.” (Hebrews 10:24-25)

Dear Jesus, help us to immerse ourselves in holy fellowship with an ardent desire that we all may be one in Christ’s Mystical Body, the Church. Help us to first think of whatever is beautiful and good in our neighbors and to intercede that all defects of character may be washed by the Blood of Jesus who was crucified that our sins may be buried and obstacles to unity be overcome.

Our Father, Hail Mary

Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.



Eleventh Station of the Cross: Jesus Is Nailed to the Cross

When they came to the place which is called The Skull, there they crucified him Luke 23:33

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

The Dominican Felix Fabri writes of a pilgrimage he took in 1483, “Who would not even weep aloud in the place where Christ our God cried with a loud voice as He hung upon the cross; where likewise He prayed for those who had crucified Him, promised paradise to the thief, commended his deeply sorrowing Mother to the care of John, and drank the vinegar

mingled with gall; where He said that all was finished, yielded up his spirit into the hands of his Father, and breathed his last; where the soldier pierced his side with his lance, and there came forth blood and water? Lo, devout pilgrim, it was here that Abel was slain by his brother, and Isaac was bound for sacrifice by his father, the brazen serpent was set up by Moses, the paschal lamb was slain according to the law.”

“For I decided to know nothing among you except Jesus Christ, and him crucified.” (1 Corinthians 2:2)

“Those who belong to Christ Jesus have crucified the flesh with its passions and desires.” (Galatians 5:24)

Dear Jesus, we place a crucifix in our homes, visible to all who enter, for by so doing we proclaim the greatest love in the world. “No one has greater love than this, to lay down one’s life for one’s friends.” (John 15:13)

Our Father, Hail Mary

Holy Mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified:



Twelfth Station of the Cross: Jesus Dies on the Cross

Jesus cried again with a loud voice and yielded up his spirit.
Matthew 27:50

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

In this station, we place ourselves at the foot of the Cross with Jesus' mother, her sister, Mary, the wife of Clopas and Mary Magdalene. Looking up at Jesus in his agony, we see him raise his body by pressing against the nail in his feet, to lessen the asphyxiating effect of crucifixion, in order to speak to us. With tears in our eyes we open our hearts to Jesus' seven last words.

“Jesus said, ‘Father, forgive them; for they do not know what they are doing.’” (Luke 23:34)

Jesus replied to the good thief, “‘Truly I tell you, today you will be with me in Paradise.’” (Luke 23:43)

“Jesus said to his mother, ‘Woman, here is your son.’ Then he said to the disciple, ‘Here is your mother.’” (John 19:26-27)

“About three o’clock Jesus cried with a loud voice, ‘My God, my God, why have you forsaken me.’” (Matthew 27:46)

“Jesus knew that all was now finished, he said, ‘I am thirsty.’” (John 19:28)

“When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.” (John 19:30)

“Jesus, crying with a loud voice, said, ‘Father, into your hands I commend my spirit.’ Having said this, he breathed his last.” (Luke 23:46)

Dear Jesus, we adore you in your sacred crucified humanity. We bow our heads in silence as we adore your infinite humility: you emptied yourself, taking the form of a slave, obediently accepting even death, death on a cross!

Our Father, Hail Mary

Let me share with thee his pain,
Who for all my sins was slain,
Who for me in torments died.



Thirteenth Station of the Cross: Jesus Is Taken Down from the Cross
They took the body of Jesus, and bound it in linen cloths with the spices
John. 19:40

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

“God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life” (John 3:16).

“We preach Christ crucified, the power of God and the wisdom of God.” (1 Corinthians 1:23-24)

“He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed.” (1 Peter 2:24)

Dear Jesus, we place ourselves near to your Mother Mary as she receives your broken body into her arms. We reach out to be with her in this living pieta. Kneeling, we bow our heads at the hidden majesty of God and allow your mother’s tears to inspire our own. We give all of our loved ones who have died also into her maternal care, that with you Jesus, they too may rise to new life.

Our Father, Hail Mary

Let me mingle tears with thee,
Mourning Him who mourn'd for me,
All the days that I may live:



Fourteenth Station of the Cross: Jesus Is Laid in His Tomb

Jesus was laid him in a tomb which had been hewn out of rock.

Mark 15:46

V. We adore Thee, O Christ, and we praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

Brother James of Verona describes his sensations of awe when after many months of weary pilgrimage he was at last permitted to cross the threshold of the Church of the Holy Sepulcher: "Upon Monday, August 7, in the year of our Lord, 1335, the Sepulcher of our savior was thrown open to me and my companion and to two strangers ; there were but four of us in all. It was the third hour, and the door was immediately shut again.

And as I entered, sinner though I be, the Lord Jesus Christ wounded my heart, and the ardor of a most burning love possessed me, so that while sober, as regards food and drink, I was intoxicated with a certain heavenly sweetness. I fell prostrate upon the earth, reminding myself that I was unworthy in the presence of so priceless a sanctuary to look upon it with my eyes, to draw near with my feet, to touch it with my hands, or to traverse it with my body" (Liber Peregrinationis p. 183).

"May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world." (Galatians 6:14)

"God shows his love for us in that while we were still sinners, Christ died for us." (Romans 5:8)

Dear Jesus, your presence in the tomb sanctifies all of our graves. As you descend triumphantly to the realm of the dead, Sheol, your soul radiates the light of Heaven's glory into that darkness so that the Good Thief is truly that day with you in Paradise. Jesus, we trust in you!

Our Father, Hail Mary

By the Cross with thee to stay;
There with thee to weep and pray;
Is all I ask of thee to give.

The Empty Tomb: Christ is Risen! He is Risen Indeed!



“Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit” (John 12:24).

“The grain at first is hard, shut up in itself, unproductive. Then if the hand of the sower cast it into the furrow, it disappears into the earth.... The seed is dissolved by rain, it dies, but immediately all-conquering life springs from the confines of its utter annihilation. Nothing can resist it now, neither stones, nor darkness, nor the tomb within which it lies; it grows, it climbs, it pierces the earth, and looking fearlessly out upon the sun, it pushes its way upwards, bearing in its bosom an entire harvest. Now this triumphant death of the grain of wheat is the symbol of my death, and of the spiritual death of all My children.... It is all that humbles you, reduces your will to impotence, seems to drag you down to nothingness, and to render you unheeded and useless in this world.... This is your sepulcher. Enter it, my child, enter it as I entered the tomb, in the spirit of obedience to the will of my Father, in the spirit of faith, and, above all, of indomitable hope.... The great river of life, of strength, of virtue, of immortality wells up from that tiny spring.” (Perreyve’s reflections on the Stations)

Christ, when Thou shalt call me hence,
Be Thy Mother my defense,
Be Thy Cross my victory;

While my body here decays,
May my soul thy goodness praise,
Safe in Paradise with Thee.

STATIONS OF THE EUCHARIST



Allegory of the Eucharist, ca. 1676-1725

The One on the Throne said, “***Behold I make all things new.***” Though your sins may be as scarlet they shall be as white as snow (Rev. 21:5, Isaiah 1:18).

Let us travel this Way of the Eucharist from ancient Israel to the time of the Incarnate Word, Jesus Christ, to the present day! Through the Blessed Sacrament, God is with us, Immanuel! The purifying wave of Divine Mercy, flowing from the Holy Sacrifice of the Mass, binds us all together into the Mystical Body of Christ!

First Station of the Eucharist: New Priest in the Order of Melchizedek



*Abram Meets Melchizedek by Peter Paul Rubens
1625*

“Melchizedek King of Salem brought out bread and wine; he was priest of God Most High ... who has delivered your enemies into your hand” (Genesis 14:17-20).

Melchizedek, as the first priest-king of Jerusalem taught Abram the laws of the priesthood, to offer the Bread and Wine of the Presence (Genesis Rabbah 43:6 — ancient rabbinic midrash, interpretation, of Genesis).

Jesus is the “source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek” (Hebrews 5:9-10).

Just as Melchizedek, the priest of the Most High God, in prefiguring Him, made bread and wine an offering, He too makes Himself manifest in the reality of His own Body and Blood (St. Jerome Commentaries on Matthew 4:26:26. J1390).

Dear Jesus, deliver my enemies into my hand as you did for Abram, and be for me the eternal source of salvation as I adore and receive your Most Holy Body and Blood. Let sin and vice within me give way to virtue and holiness and Satan’s plan of eternal slavery to fear and outrage give way to your plan for me of eternal freedom and love.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Second Station of the Eucharist: New Moses



Miracle of the Bread and Fish, by Giovanni Lanfranco ca. 1620

“I will raise up for them a prophet like you (Moses) from among their own people” (Deuteronomy 18:18).

While the former redeemer (Moses) brought down manna, so the latter redeemer (the Messiah) shall bring down manna (Midrash Rabbah).

St. Peter identifies Moses as predicting a prophet like himself who will be the Messiah (Acts 3:20,22). St. Stephen also identifies Deuteronomy 18:18 as referring to the Messiah (Acts 7:37).

Moses raised his hands to heaven and brought down manna, the bread of angels; the new Moses raises his hands to heaven and gives us the food of eternal life (Catechesis of St. John Chrysostom).

Dear Jesus, I receive you as the new Moses. You bury my sins through baptism like Pharaoh's army was buried in the Red Sea. You feed me with the Bread of Angels, your own Body and Blood, like Moses fed the people of Israel in the desert.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Third Station of the Eucharist: New Passover & Passover Lamb



*Adoration of the Mystic Lamb altarpiece by
Jan and Hubert Van Eyck 1432*

Sacrifice the Passover lamb. Eat the flesh that night. Touch the lintel and doorposts with the blood, the Lord will not allow the destroyer to slay you (Exodus 12:8, 21-23).

The lamb is roasted and dressed up in the form of a *cross*. For one spit is transfixed right through from the lower parts up to the head, and one across the back to which are attached the legs of the lamb (Justin Martyr, Dialog with Trypho the Jew, 40).

On the first day of Unleavened Bread, when they sacrificed the Passover lamb, Jesus said, “I have earnestly desired to eat this Passover with you” (Luke 22:15). Christ our Passover Lamb has been sacrificed. Let us keep the feast (1 Corinthians 5:7-8).

St. Augustine tells us that the Passover lamb prefigures Christ's sacrifice, and that signing our foreheads with the Cross of Christ marks us as Christ's as the marking of the doorposts identified God's People (St. Augustine on Catechizing the Uninstructed).

Dear Jesus, let us be conformed to the pattern of your Cross, that by imitating you as the Lamb led to slaughter on our behalf, we may crucify our disordered desires as we draw close to your one Eternal Sacrifice by participating in the Holy Mass.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Fourth Station of the Eucharist: New Exodus



Transfiguration by Raphael 1516-1520

“I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Exodus 20:2). “The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. He bore the sin of many, and made intercession for the transgressors” (Isaiah 53:11-12).

“And you, O Bethlehem Ephrathah . . ., from you shall come forth from Me the Messiah to exercise dominion over Israel” (*The Targum Yonatan*: 50 B.C.).

Moses and Elijah spoke to Jesus about the *exodus* he was about to accomplish in Jerusalem (Luke 9:31). “He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free” (Luke 4:18-19).

Moses struck the rock and brought forth streams of water; Christ touches his table, strikes the spiritual rock of the new covenant and draws forth the living water of the Spirit. This rock is like a fountain in the midst of Christ’s table so that on all sides the flocks may draw near to this living spring and refresh themselves in the waters of salvation (Catechesis of St. John Chrysostom, 3, 24-27).

Dear Jesus, as Moses led the Israelites out of the slavery of Egypt, so lead us on our own personal exodus out of slavery to sin, healing our pride by the humility of Bethlehem (House of Bread), the humility of the Crucifixion and the humility of the Most Holy Eucharist!

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Fifth Station of the Eucharist: New Manna



Fall of Manna by Giuseppe Angeli 1722-23

Behold I will rain down bread from heaven for you...in the morning you shall be filled with bread (Exodus 16:4,12). Man ate the bread of angels (Psalm 78:25). From your sustenance you manifested your sweetness in the manna given for your children (Wisdom 16:20-21). The manna tasted like wafers made sweet with honey as a foretaste of the promised land flowing with milk and honey (Exodus 16:31, Exodus 3:8). Take a jar and put an omer of manna in it and place it before the Lord in His Tabernacle (Exodus 16:32-34).

When the children of Israel saw the manna they were amazed. Moses said, “It is the bread that was reserved for you from the beginning in the heavens on high” (Targum Pseudo-Jonathan on Exodus 16:15).

The holy manna was kept in a golden urn in the Ark of the Covenant alongside the Ten Commandments and the staff of Aaron (Hebrews 9:4).

St. Jerome’s Latin Vulgate translation of Matthew 6:11 is “Give us this day our (epiousious) supersubstantial bread.” The bread of the Lord’s Prayer is supersubstantial because it is above all substances and surpasses all creatures (St. Jerome’s Commentary on Matthew).

Dear Jesus help us to receive worthily the New Manna, the Bread of Angels, the Holy Eucharist with faith and devotion, living in the state of grace that we may not eat condemnation unto ourselves (1 Corinthians 11:27-29) but rather receive the medicine of mercy and immortality.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Sixth Station of the Eucharist: New Covenant



*Disputation of the Sacrament by Raphael
painted 1509-1510*

I will make a new covenant (berit hadashah) with the house of Israel. I will put my law within them, and I will write it on their hearts. I will forgive their iniquity, and remember their sin no more (Jeremiah 31:31-34). “Behold the blood of the covenant” (Exodus 24:8).

The conditional Mosaic covenant had been broken, though God was their husband (Jeremiah 31:32). The tablets of the Law which symbolized the Mosaic covenant were lost forever with the destruction of the temple. A new Day of Atonement (Yom Kippur) was in effect wrought by the blood of the Lamb, Jesus, the Dawn from on High, who took upon Himself the Deuteronomic curses (Deuteronomy 28:15-68, 30:1), completing the Abrahamic covenant which was structured from the beginning to be fulfilled in Christ who traveled the covenantal blood corridor (Genesis 15:9-11, 18-21).

“This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me” (1 Corinthians 11:25). The Greek word for “remembrance” is *anamnesis* which means not just to remember but to make present (see Catechism of the Catholic Church 1364). “This great and divine sacrament, this noble and superlative medicine, this clean and simple sacrifice, which is now offered no longer in just one city, the earthly Jerusalem No, now it is sacrificed from the ‘rising of the sun to its setting’ as the prophets foretold, offered to God as a victim of praise according to the grace of the New Covenant” (St. Augustine, Sermon on the Eucharist on Easter Day).

Dear Jesus, by the mystery of the New Covenant in your Blood, help us to leave behind every encumbrance of sin that tends to cling to us and run in the Way you have opened for us to newness of life in eternity.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Seventh Station of the Eucharist: New Ark of the Covenant



Annunciation by Bartolomé Esteban Perez Murillo 1655

“You shall put into the ark the covenant that I shall give you. Then you shall make a mercy seat of pure gold; two cubits and a half shall be its length, and a cubit and a half its width. You shall make two cherubim of gold; you shall make them of hammered work, at the two ends of the mercy seat” (Exodus 25:16-18).

Upon the cover of the ark were two Cherubim. Moses had seen such beings near the throne of God. In this ark he put the two tables whereon the ten commandments were written (Josephus, Antiquities, 3.134).

Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple. A woman clothed with the sun and on her head a crown of twelve stars (Revelation 11:19-12:1).

Mary is truly an ark, gold within and gold without and she received in her womb all the treasures of the sanctuary (Gregory the Wonderworker, Homily on the Holy Virgin Mary), in place of the Law of God in stone, Mary bore in her womb the Word of God made flesh, in place of the urn of manna, the Bread of Life, in place of the hereditary priesthood of Aaron, the eternal priesthood of Christ.

Dear Jesus, when we receive you in Holy Communion, we become in a way a living Ark of the Covenant, a tabernacle of the presence of God. Help us to be like your Mother Mary and shine your light in the darkness of this world.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Eighth Station of the Eucharist: New Bread and Wine of the Presence



The Last Supper by Juan de Juanes 1560

“You shall make its plates and dishes for incense, and its flagons and bowls with which to pour drink offerings (wine of the presence); you shall make them of pure gold. And you shall set the bread of the Presence (lehem ah panim - literally “bread of the Face”) on the table before me always” (Ex. 25:29-30). The bread and wine of the Presence is a memorial of the heavenly banquet in which Moses and the elders beheld God and ate and drank (Ex. 24:11), a memorial unbloody sacrifice (see Lev. 2).

“Then the [priests] used to lift [the golden table] and exhibit the Bread of the Presence on it to those who came up for the festivals, saying to them, ‘Behold God’s love for you!’” (Babylonian Talmud, Menahoth 29A).

This is my Body given for you, my Blood shed for you (Luke 22:19-20), bringing us the presence of God and the one eternal sacrifice for our sins.

“In the Old Testament also there was the Bread of the Presence; but this, as it belonged to the Old Testament, has come to an end; but in the New Testament there is the bread of heaven and a cup of salvation . . . the Body and Blood of Christ . . . Judge not the matter from the taste, but from the faith be fully assured without misgiving that the Body and Blood of Christ have been vouchsafed to you” (St. Cyril of Jerusalem, Mystagogical Catechesis 4:5-6).

Dear Jesus let us approach this august Sacrament of the Holy Eucharist with great reverence, entering into your divine Presence with worship and receiving the purifying wave of Divine Mercy of the One Eternal Sacrifice of Calvary that as your Mystical Body we may feast on your love.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Ninth Station of the Eucharist: New Promised Land



Moses Shown the Promised Land by Benjamin West 1801

“On that day the Lord made a covenant with Abraham, saying, ‘To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates’” (Genesis 15:18). “See, I have set the land before you; go in and take possession of the land that I swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them” (Deuteronomy 1:8).

“There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise” (Galatians 3:28-29).

“The crossing of the desert, by a life that is lived in hope, until we come to the promised land, to the land of the living where God is our portion, to the eternal Jerusalem; until we get there, the whole of this life is the desert for us, the whole of it a trial and temptation” (St. Augustine, Sermons 363, 3).

Dear Jesus, we thank you for providing us food for the journey, the Bread of Angels, to help us persevere through the desert of this life to the promised land of Heaven, journeying together as human beings, each with the equal dignity and destiny of being made in your image and likeness.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Tenth Station of the Eucharist: New Jerusalem



*John of Patmos watches descent of New Jerusalem from God in
14th-century tapestry*

“These I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples” (Isaiah 56:7). See also Ezekiel chapters 40-48.

“I saw until the owner of the sheep brought a house, new and larger and loftier than the

former” (1 Enoch 90:29). In this New Jerusalem passage, the sheep are the Jewish people, the builder is God, and the house is the Temple.

“I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband” (Revelation 21:2).

“The Eucharist is really a glimpse of heaven appearing on earth. It is a glorious ray of the heavenly Jerusalem which pierces the clouds of our history and lights up our journey” (St. John Paul II, Eccl. De Euch., 19).

Dear Jesus help us experience a glimpse of the New Jerusalem, the bride of Christ without spot or wrinkle, that “all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, may be transformed into the same image from one degree of glory to another” (2 Corinthians 3:18).

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Eleventh Station of the Eucharist: New Temple



Presentation of Jesus in the Temple by Ambrogio Lorenzetti 1290-1348

“Then he brought me back to the entrance of the temple; there, water was flowing ... from the south side ... When it enters the sea, the sea of stagnant waters, the water will become fresh ... On the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither nor their fruit fail ... and their leaves for healing” (Ezekiel 47:1-12 — written after Jerusalem had been destroyed and the Babylonian Captivity had begun. This prophecy is fulfilled by the blood and water that flows from Christ’s side on the Cross).

The latter glory of this house will be greater than the former, says the Lord of hosts, ‘and in this place I will give peace (Haggai 2:9). “The Lord whom you seek will suddenly come to his temple” (Malachi 3:1).

Jesus fulfills these prophecies by visiting the Temple in person as an infant, at the age of twelve, and when he purifies the temple, referring to it as “My House” (Matthew 21:12-13). Jesus answered them, “Destroy this temple, and in three days I will raise it up” (John 2:19).

St. Justin Martyr in the Dialogue with Trypho the Jew, writes about the pure sacrifice mentioned by the prophet Malachi (1:11). His message is that the Eucharist has "replaced the sacrifices of the Temple in Jerusalem.”

Dear Jesus, fill the temples of our bodies and churches with shekinah glory that we may unite our voices with the angels, singing day and night, and especially at Holy Mass: hagios, hagios, hagios (Revelation 4:8), kadosh, kadosh, kadosh (Isaiah 6:3), Holy, Holy Holy!

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Twelfth Station of the Eucharist: New Priesthood



Last Supper by Dagnan-Bouveret, 1896

The Old Testament priesthood had three tiers: the High Priesthood (Zechariah 6:11-13), the ministerial priesthood (Exodus 29:1) and the priesthood of all believers (Exodus 19:6).

The New Testament priesthood also has three tiers: The High Priest Jesus Christ, (Hebrews 4:14), the ministerial priesthood (John 20:23, Luke 22:19) and the priesthood of all believers (1 Peter 2:9).

The ministerial priesthood in the New Testament is manifested in Sacred Scripture by Jesus choosing his apostles to perform priestly duties such as preaching the Word of God (Romans 15:16), being instruments of the forgiveness of sins (John 20:23) and offering sacrifice (Luke 22:19). The Acts of the Apostles 1:12-26 presents a church that recognizes being an apostle as an office, *episkopēn* in Greek, the same word used in Titus 1:7 for bishops who are seen as successors of the apostles.

“In virtue of the sacrament of Holy Orders, after the image of Christ, the supreme and eternal priest, they are consecrated in order to preach the Gospel and shepherd the faithful as well as to celebrate divine worship as true priests of the New Testament” (Catechism of the Catholic Church, 1564).

Dear Jesus, you are the Great High Priest who is the principle minister of every Sacrament. Let me hear you when I hear the words, “This is My Body” and “I absolve you” in the Sacraments of the Eucharist and Confession.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.



Supper at Emmaus by Titian c. 1530

Thirteenth Station of the Eucharist: New Road to Emmaus

“When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, ‘Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?’” (Luke 24:30-32).

“It is significant that the two disciples on the road to Emmaus, duly prepared by our Lord's words, recognized him at table through the simple gesture of the “breaking of bread”. When minds are enlightened and hearts are enkindled, signs begin to “speak”. The Eucharist unfolds in a dynamic context of signs containing a rich and luminous message... thanks to which believers are led into the depths of the divine life.” (St. John Paul II, "Mane nobiscum Domine" October 7, 2004).

Dear Jesus, like the disciples on the road to Emmaus, we ask you to enflame our hearts with the fire of Divine Love as you open the Scriptures to us and unveil your sacred presence, Body, Blood, Soul and Divinity in the Breaking of the Eucharistic Bread.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

Fourteenth Station of the Eucharist: New Heavens, New Earth



Hubert van Eyck's 15th century painting depicts the Lamb in the heavenly Jerusalem

“For I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind” (Isaiah 65:17).

“According to his promise we are looking for new heavens and a new earth, in which righteousness dwells” (2 Peter 3:13).

“Whenever the Church celebrates the Eucharist she turns her gaze "to him who is to come." In her prayer she calls for his coming: "marana tha!" "Come, Lord Jesus!" "May your grace come and this world pass away! The Church knows that the Lord comes even now in his Eucharist and that he is there in our midst. However, his presence is veiled. Therefore we celebrate the Eucharist "awaiting the blessed hope and the coming of our Savior, Jesus Christ," asking "to share in your glory when every tear will be wiped away. On that day we shall see you, our God, as you are. We shall become like you and praise you for ever through Christ our Lord” (Catechism of the Catholic Church, 1403).

Dear Jesus, as I receive you in Holy Communion, I receive the antidote to death and the medicine of immortality. I long for the day when you will make me completely new in innocence and newness of life forever in the new heavens and new earth.

O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving, Be every moment Thine.

As we travel the way of the Cross and Way of the Eucharist let all of our sins, even though they be scarlet, become white as snow. We journey toward a new innocence, a new and eternal joy!

Jesus said, "I am the living Bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh" (John 6:51).

Let us not respond like the Pharisees who judged Jesus according to "the flesh" (see John 6:63, 8:15, Galatians 5:19), which is opposed to God and useless; but with faith in the words of Jesus which are spirit and life! With St. Peter, in the power of the Spirit (not merely symbolic but real) we proclaim with full hearted Eucharistic faith, "You have the words of eternal life" (John 6:68)! "The Word became flesh and dwelt among us" (John 1:14). He is with us always (see Mt. 28:20)! May the Heart of Jesus in the Most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

"MY GOD, I BELIEVE, I ADORE, I HOPE AND I LOVE THEE. I BEG PARDON FOR THOSE WHO DO NOT BELIEVE, DO NOT ADORE, DO NOT HOPE AND DO NOT LOVE THEE." (Delivered by the Angel of Peace during the First Apparition of the Angel to the three shepherd children of Fatima in spring of 1916).

"Oh humble sublimity! Oh sublime humility! That the Lord of the universe, God and the Son of God, so humbles Himself that for our salvation He hides himself under the form of bread. Consider, brothers, the humility of God and pour out your hearts before him" (Letter to Brother Leo by St. Francis of Assisi).

Adoremus in aeternum Sanctissimum Sacramentum!