



十字架苦路

在這個耶穌受難日，我們將在苦路祈禱時默想耶穌的受難和死亡。請隨意選擇您喜歡的嚮導：
Bishop Barron、**Jim Caviezel**、**Jonathan Roumie** 或 **Lisa Brenninkmeyer**。

大家好，歡迎回到 Pray40。我是傑夫·卡文斯，在這個基督苦難期期間與你們一起祈禱是一份禮物。在這段時間裡，我們在主生命的最後時刻與祂同行，並默想這些時刻如何鼓勵我們將生命交給上帝。

今天，當教會紀念基督的死時，我們將一起做苦路祈禱。

▼ 在本次會議中，您有四種指南和風格可供選擇。

威諾納-羅徹斯特教區的主教，Word on Fire 的創始人 **羅伯特·巴倫主教** (Bishop Robert Barron) 結合自己的個人反思，對苦路各站進行了更延伸的版本。

麗莎·布倫尼克邁耶 (Lisa Brenninkmeyer)，"與目的同行" 事工的創始人，帶領 **聖經十字架苦路** (**Scriptural Stations of the Cross**) (教宗若望保祿二世在 1991 年耶穌受難日推出的新版本，為傳統苦路的替代方案)。

吉姆·卡維澤爾 (Jim Caviezel) 在電影《基督受難記》中飾演耶穌。根據 **聖阿方索斯·利古里** (St. Alphonsus Liguori) 的《十字架之路》祈禱苦路各站點。(傳統十字架苦路)

最後，在《選民》中扮演耶穌的 **喬納森·魯米** (Jonathan Roumie) 提供了一個較短版本的苦路祈禱，主要以默禱為基礎。

現在，當我們進行苦路各站祈禱時，會想起耶穌為我們所做的犧牲。

讓我們開始。

[注意：您首選指南的文字已分存成個別的檔案，檔案名稱如同以下標題]

吉姆·卡維澤爾 Jim Caviezel (來自耶路撒冷的**傳統十字架苦路**)

喬納森·魯米 Jonathan Roumie

麗莎·布倫尼克邁耶 Lisa Brenninkmeyer (來自羅馬的**聖經十字架苦路**)

羅伯特·巴倫主教 Bishop Robert Barron

<https://site.douban.com/122030/widget/articles/4164402/article/13898667/>

Liturgical Year : Prayers : Stabat Mater (At the Cross Her Station Keeping)

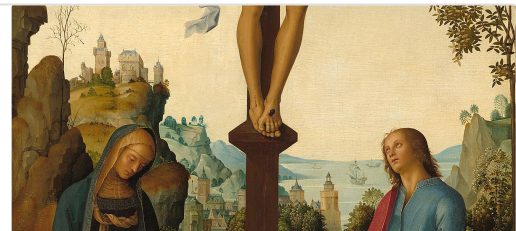
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<https://www.catholicculture.org/culture/liturgicalyear/prayers/view.cfm?id=774>

Stabat Mater

The Stabat Mater is a 13th-century Christian hymn to the Virgin Mary that portrays her suffering as mother during the crucifixion of her son Jesus Christ. Its author may be either the Franciscan friar Jacopone da Todi or Pope Innocent III. The title comes from its first line, "Stabat Mater dolorosa",

https://en.wikipedia.org/wiki/Stabat_Mater



Text and translation[[edit](#)]

The Latin text below is from an 1853 [Roman Breviary](#) and is one of multiple extant versions of the poem.[8] The first English translation by [Edward Caswall](#) is not literal but preserves the [trochaic tetrameter](#) rhyme scheme and sense of the original text. The second English version is a more [formal equivalence](#) translation.





Immaculate Conception by Bartolomé Esteban Murillo (c. 1675)

<p>II她凄苦的心 Cuius animam gementem, 沉痛又哀伤 contristatam et dolentem 现在又被那剑刺穿。 pertransivit gladius.</p> <p>III怎样的悲哀 O quam tristis et afflicta 折磨着这位受祝福的 fuit illa benedicta, 独生子的母亲啊！ mater Unigeniti!</p> <p>IV圣母是怎样地 Quae maerebat et dolebat, 伤痛而悲哀。当她看到 pia Mater, dum videbat 自己儿子的大苦痛。 nati poenas inclyti.</p> <p>V看着基督之母 Quis est homo qui non fleret, 受此痛楚。谁能 matrem Christi si videret 不为之而动容？ in tanto supplicio?</p> <p>凝视着基督之母 Quis non posset contristari 与她的儿子同哀。 Christi Matrem contemplari 谁还能无动于衷？ dolentem cum Filio?</p> <p>她看着耶稣备受酷刑 Pro peccatis suae gentis</p>	<p>1. <i>Stabat mater dolorósajuxta Crucem lacrimósa,dum pendébat Fílius.</i></p> <p>2. <i>Cuius ánimam geméntem,contristátam et doléntempertransívít gládius.</i></p> <p>3. <i>O quam tristis et afflíctafuit illa benedícta,mater Unigéniti!</i></p> <p>4. <i>Quae mærébat et dolébat,pia Mater, dum vidébatnati pœnas inclyti.</i></p> <p>5. <i>Quis est homo qui non fleret,matrem Christi si vidéretin tanto supplicio?</i></p> <p>6. <i>Quis non posset contristáriChristi Matrem contempláridoléntem cum Fílio?</i></p> <p>7. <i>Pro peccátis suæ gentisvidit Jésum in torméntis,et flagéllis súbdítum.</i></p> <p>8. <i>Vidit suum dulcem Natummoriéndo desolátum,dum emísit spíritum.</i>9. <i>Eja, Mater, fons</i></p>	<p>At the <u>Cross</u> her station keeping, Stood the mournful Mother weeping, Close to Jesus to the last:</p> <p>Through her heart, his sorrow sharing, All his bitter anguish bearing, now at length the sword has pass'd.</p> <p>Oh, how sad and sore distress'd Was that Mother highly blest Of the <u>sole-begotten</u> One!</p> <p>Christ above in torment hangs; She beneath beholds the pangs Of her dying glorious Son.</p> <p>Is there one who would not weep, Whelm'd in miseries so deep, Christ's dear Mother to behold?</p> <p>Can the human heart refrain From partaking in her pain, In that Mother's pain untold?</p> <p>Bruis'd, derided, curs'd, defil'd, She beheld her tender Child All with bloody scourges rent;</p>	<p>The sorrowful mother was standing beside the Cross weeping, while the Son was hanging.</p> <p>Whose moaning soul, depressed and grieving, the sword has passed through.</p> <p>O how sad and stricken was that blessed [woman], mother of the Only-begotten [one]!</p> <p>Who was mourning and suffering, the pious Mother, while she was watching the punishments of the glorious son.</p> <p>Who is the person who would not weep, if he had seen the mother of Christ in such great suffering?</p> <p>Who would not be able to be saddened to behold the Mother of Christ grieving with the Son?</p> <p>For the sins of his people she saw Jesus in torments, and subjected to lashes.</p> <p>She saw her sweet Son</p>
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<p>慘遭鞭撻，是为了 vidit Iesum in tormentis, 他的民的罪过。 et flagellis subditum.</p>	<p><i>amórisme sentíre vim dolórisfac, ut tecum lúgeam.</i>10. <i>Fac, ut árdeat cor meumin amándo Christum Deumut sibi compláceam.</i>11. <i>Sancta Mater, istud agas,crucifíxi fige plagascordi meo válide.</i>12. <i>Tui Nati vulneráti,tam dignáti pro me pati,pœnas mecum dívide.</i>13. <i>Fac me tecum pie flere,crucifíxo condolére,donec ego víxero.</i>14. <i>Juxta Crucem tecum stare,et me tibi sociárein planctu desidéro.</i>15. <i>Virgo víginum præclára,mihi iam non sis amára,fac me tecum plángere.</i>16. <i>Fac ut portem Christi mortem,passiónis fac consórtem,et plagas recólere.</i>17. <i>Fac me plagis vulnerári,fac me Cruce inebriári,et cruóre Fílii.</i>18. <i>Flammis ne urar succénsus,per te, Virgo, sim defénsusin die iudícií.</i>19. <i>Christe, cum sit hinc exire,da per Matrem me veníread palmam victóriæ.</i>20. <i>Quando corpus moriétur,fac, ut ánimæ donéturparadísi glória.Amen.[9].</i></p>	<p>For the sins of his own nation, Saw Him hang in desolation, Till His Spirit forth He sent.</p>	<p>dying forsaken, while he sent forth [his] spirit.</p>
<p>VI她看着自己的爱子 Vidit suum dulcem Natum 送出自己的灵 moriendo desolatum, 凄寂地死去。 dum emisit spiritum.</p>		<p>O thou Mother! fount of love! Touch my spirit from above, Make my heart with thine accord:</p>	<p>Come now, O Mother, fountain of love Make me feel the power of sorrow that I might mourn with you.</p>
<p>VII母亲啊，爱之源泉， Eia, Mater, fons amoris 让我也感受到你的悲恻的力量吧， me sentire vim doloris 这样将使我与你一齐哀痛。 fac, ut tecum lugeam.</p>		<p>Make me feel as thou hast felt; Make my soul to glow and melt With the love of Christ my Lord.</p>	<p>Grant that my heart may burn in loving Christ the God that I might please him.</p>
<p>VIII让我的心在对 Fac, ut ardeat cor meum 圣神基督的爱中燃烧吧， in amando Christum Deum 这样将让我使他欢悦。 ut sibi complaceam.</p>		<p>Holy Mother! pierce me through; In my heart each wound renew Of my Saviour crucified:</p>	<p>O Holy Mother, may you do that, fix the wounds of the cross mightily in my heart.</p>
<p>IX圣母啊，你这样做： Sancta Mater, istud agas, 使那被钉死十字架者的伤 crucifixi fige plagas 也强烈地刺进我的心吧！ cordi meo valide.</p>		<p>Let me share with thee His pain, Who for all my sins was slain, Who for me in torments died.</p>	<p>Of your wounded son, [who] so deigned to suffer for me, Share [his] penalties with me.</p>
<p>你那受伤的儿子， Tui Nati vulnerati, 是为了我才如此屈尊地啊， tam dignati pro me pati, 让我也分有他的苦吧。 poenas mecum divide.</p>		<p>Let me mingle tears with thee, Mourning Him who mourn'd for me, All the days that I may live:</p>	<p>Make me cry dutifully with you, to suffer (with him) on the cross, as long as I shall have lived.</p>
<p>在我的有生之年內， Fac me tecum pie flere, 让我同圣洁的你一起流泪吧， crucifixo condolere, 一道为那被钉死十字架者而哀痛吧， donec ego vixero.</p>		<p>By the Cross with thee to stay; There with thee to weep and pray; Is all I ask of thee to give.</p>	<p>To stand by the Cross with you, to unite me to you in weeping [this] I desire.</p>
<p>我望与你一同站在 Iuxta Crucem tecum stare, 十字架前，于哀哭中 et me tibi sociare 分担你的苦。 in planctu desidero.</p>		<p>Virgin of all virgins blest!, Listen to my fond request: Let me share thy grief divine;</p>	<p>O noble Virgin of virgins, Be not bitter with me now, Make me mourn with you.</p>
		<p>Let me, to my latest breath, In my body bear the death Of that dying Son of thine.</p>	<p>Grant that I might bear the death of Christ, Make [me] kindred in the passion, and contemplate the wounds.</p>
		<p>Wounded with his every wound, Steep my soul till it hath swoon'd, In His very blood away;</p>	<p>Make me injured by the wounds, make me drunken by the Cross, and by the blood of the Son.</p>
		<p>Be to me, O Virgin, nigh, Lest in flames I burn and die, In his awful <u>Judgment day.</u></p>	<p>Lest I be consumed burned by flames, through you, O Virgin, may I be defended</p>

于众贞女中脱颖而出的贞女
啊 · Virgo virginum praeclara,
请不要为了我而觉苦涩 · mihi
iam non sis amara,
使我和你一起悲悼吧 · fac me
tecum plangere.

X为了让我能忍受基督的死去 ·
Fac, ut portem Christi mortem,
请让我分担他的受难 passionis
fac consortem,
并哀悼他的伤痛吧 · et plagas
recolere.

让我也受他的伤吧 · Fac me
plagis vulnerari,
让我沉醉于十字架 fac me
Cruce inebriari,
及圣子的血！ et cruore Filii.

XI为了使我免于被 Flammis ne
urar succensus,
熊燃的烈火焚烧 · 贞女啊 ·
per te, Virgo, sim defensus
在正义伸张的日子保护我吧！
in die iudicii.

主基督啊 · 当我死去时 ·
Christe, cum sit hinc exire,
使我能由你的母亲而 da per
Matrem me venire
进入神圣的佑护中吧 · ad
palmam victoriae.

XII当肉体消亡时 · Quando
corpus morietur,
请赐给我的灵魂以 fac, ut
animae donetur
天堂的荣光吧 · 阿门 ·
paradisi gloria. Amen.

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

While my body here decays,
May my soul thy goodness
praise,
Safe in
Paradise with Thee.
– Translation by
Edward Caswall[10]

on the day of judgement.

O Christ, when it is time to
depart hence,
grant me to come through the
Mother,
to the
palm of victory.

When the body will decay,
grant that it may be bestowed
on [my] soul
the glory of paradise.

Amen.

Hello, and welcome back to Pray40. I'm Jeff Cavins, and it's been a gift to pray with you during this Passiontide. In this time, we have walked alongside the Lord in the final moments of His life and meditated on the ways these moments encourage us to surrender our lives to God.

Today, as the Church remembers Christ's death, we will pray the Stations of the Cross together.

In this session, you have four guides and styles to choose from. Bishop Robert Barron, bishop of the diocese of Winona-Rochester and the Founder of Word on Fire, gives a more extensive version of the Stations of the Cross with his own personal reflections; Lisa Brenninkmeyer, Founder of Walking With Purpose Ministries, leads Scriptural stations of the Cross; Jim Caviezel, who portrayed Jesus in the film, "The Passion of the Christ," prays the Stations of the Cross based on St. Alphonsus Liguori's Way of the Cross. Finally, Jonathan Roumie, who portrays Jesus in The Chosen, offers a shorter version of the Stations based primarily around silent prayer.

The default option for this session is Jim Caviezel. As a reminder, to change guides, just tap on the note icon at the bottom of your screen and then tap guide.

As we pray the Stations now, we're reminded of the sacrifice Jesus made for us.

Let's begin.

[NOTE: Please scroll down to find the text of your preferred guide. Texts are listed in the following order: Jim Caviezel, Jonathan Roumie, Lisa Brenninkmeyer, and Bishop Barron.]

▼ JIM CAVIEZEL

Hello, I'm Jim Caviezel, the actor who portrayed Jesus in the movie The Passion of the Christ.

Today, we'll be meditating on the Stations of the Cross, adapted from St. Alphonsus Liguori's Way of the Cross.

[Welcome to today's Station]

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of thy just punishments, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve with the help of Thy grace to sin no more and to avoid the near occasion of sin. Amen.

My Lord, Jesus Christ, You have made this journey to die for me with unspeakable love; and I have so many times ungratefully abandoned You. But now I love You with all my heart; and, because I love You, I am sincerely sorry for ever having offended You. Pardon me, my God, and permit me to accompany You on this journey. You go to die for love of me; I want, my beloved Redeemer, to die for love of You. My Jesus, I will live and die always united to You.

At the cross her station keeping
Stood the mournful Mother weeping
Close to Jesus to the last

The First Station: Pilate Condemns Jesus to Die

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Meditate for a few moments now on this scene: Jesus Christ, after being scourged and crowned with thorns, is unjustly condemned by Pilate to die on the cross.

My adorable Jesus, it was not Pilate; no, it was my sins that condemned You to die. I beseech You, by the merits of this sorrowful journey, to assist my soul on its journey to eternity. I love You, beloved Jesus; I love You more than I love myself. With all my heart I repent of ever having offended You. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

Through her heart, His sorrow sharing
All His bitter anguish bearing
Now at length the sword has passed

The Second Station: Jesus Accepts His Cross

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Let's meditate now on this image: Jesus walks the road with the cross on His shoulders, thinking of us, and offering to His Father on our behalf, the death He is about to suffer.

My most beloved Jesus, I embrace all the sufferings You have destined for me until death. I beg You, by all You suffered in carrying Your cross, to help me carry mine with Your perfect peace and resignation. I love You, Jesus, my love; I repent of ever having offended You. Never let me separate myself from You again. Grant that I may love You always; and then do with me as You will.
(Our Father, Hail Mary, Glory be.)

O, how sad and sore depressed
Was that Mother highly blessed
Of the sole Begotten One

The Third Station: Jesus Falls the First Time

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Let's meditate on this first fall of Jesus: Loss of blood from the scourging and crowning with thorns has so weakened Him that He can hardly walk; and yet He has to carry that great weight

upon His shoulders. The soldiers strike Him cruelly and He falls.

My beloved Jesus, it was not the weight of the cross, but the weight of my sins which made You suffer so much. By the merits of this first fall, save me from falling into mortal sin. I love You, O my Jesus, with all my heart; I am sorry that I have offended You. May I never offend You again. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

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

The Fourth Station: Jesus Meets His Afflicted Mother

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Meditate now on the Son now meeting his Mother on His way to Calvary. Jesus and Mary gaze at each other. Their looks became as so many arrows to wound those hearts which loved each other so tenderly.

My most loving Jesus, by the pain You suffered in this meeting grant me the grace of being truly devoted to Your most holy Mother. And You, my Queen, who was overwhelmed with sorrow, obtain for me by Your prayers a tender and a lasting remembrance of the passion of Your divine Son. I love You, Jesus, my Love, above all things. I repent of ever having offended You. Never allow me to offend You again. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

Is there one who would not weep,
'whelmed in miseries so deep
Christ's dear Mother to behold.

The Fifth Station: Simon Helps Jesus Carry the Cross

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Meditate on this station: Consider how weak and weary Jesus is. At each step He is at the point of expiring. Fearing that He would die on the way when they wish Him to die the infamous death of the cross, they force Simon of Cyrene to help carry the cross after Our Lord.

My beloved Jesus I will not refuse the cross as Simon did: I accept it and embrace it. I accept in particular the death that is destined for me with all the pains that may accompany it. I unite it to Your death and I offer it to You. You have died for love of me; I will die for love of You and to please You. Help me by Your grace. I love You, Jesus, my Love; I repent of ever having offended

You. Never let me offend You again. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

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

The Sixth Station: Veronica Offers Her Veil to Jesus

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Meditate, now, on the compassion of the holy woman, Veronica. Seeing Jesus in such distress, His face bathed in sweat and blood, she presents Him with her veil. Jesus wipes His face, and leaves upon the cloth the image of his sacred countenance.

My beloved Jesus, Your face was beautiful before You began this journey; but, now, it no longer appears beautiful and is disfigured with wounds and blood. Alas, my soul also was once beautiful when it received Your grace in Baptism; but I have since disfigured it with my sins. You alone, my Redeemer, can restore it to its former beauty. Do this by the merits of Your passion; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

Bruised, derided, cursed, defiled
She beheld her tender Child
All with bloody scourges rent.

The Seventh Station: Jesus Falls the Second Time

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Take some time now to meditate. Consider how this second fall of Jesus under His cross renews the pain in all the wounds of the head and members of our afflicted Lord.

My most gentle Jesus, how many times You have forgiven me; and how many times I have fallen again and begun again to offend You! By the merits of this second fall, give me the grace to persevere in Your love until death. Grant, that in all my temptations, I may always have recourse to You. I love You, Jesus, my Love with all my heart; I am sorry that I have offended You. Never let me offend You again. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

For the sins of His own nation
Saw Him hang in desolation

Till His spirit forth He sent.

The Eighth Station: Jesus Speaks to the Women

We adore You, O Christ, and we praise You.

Because, by Your holy cross, You have redeemed the world.

Consider how the women weep with compassion seeing Jesus so distressed and dripping with blood as he walks along. Jesus says to them, "Weep not so much for me, but rather for Your children."

My Jesus, laden with sorrows, I weep for the sins which I have committed against You because of the punishment I deserve for them; and, still more, because of the displeasure they have caused You who have loved me with an infinite love. It is Your love, more than the fear of hell, which makes me weep for my sins. My Jesus, I love You more than myself; I am sorry that I have offended You. Never allow me to offend You again. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

O sweet Mother! Fount of Love,
Touch my spirit from above
Make my heart with yours accord.

The Ninth Station: Jesus Falls the Third Time

We adore You, O Christ, and we praise You.

Because, by Your holy cross, You have redeemed the world.

Consider now: Jesus Christ falls for the third time. He is extremely weak and the cruelty of His executioners is excessive; they try to hasten His steps though He hardly has strength to move.

My outraged Jesus, by the weakness You suffered in going to Calvary, give me enough strength to overcome all human respect and all my evil passions which have led me to despise Your friendship. I love You, Jesus my Love, with all my heart; I am sorry for ever having offended You. Never permit me to offend You again. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

Make me feel as You have felt
Make my soul to glow and melt
With the love of Christ, my Lord.

The Tenth Station: Jesus Is Stripped of His Garments

We adore You, O Christ, and we praise You.

Because, by Your holy cross, You have redeemed the world.

Consider now, how Jesus is violently stripped of His clothes by His executioners. The inner garments adhere to his lacerated flesh and the soldiers tear them off so roughly that His skin comes with them.

Have pity for your Savior so cruelly treated and tell Him: My innocent Jesus, by the torment You suffered in being stripped of Your garments, help me to strip myself of all attachment for the things of earth that I may place all my love in You who are so worthy of my love. I love You, O Jesus, with all my heart; I am sorry for ever having offended You. Never let me offend You again. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

Holy Mother, pierce me through
In my heart each wound renew
Of my Savior crucified.

The Eleventh Station: Jesus Is Nailed to the Cross

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Consider Jesus, thrown down upon the cross, He stretches out His arms and offers to His eternal Father the sacrifice of His life for our salvation. They nail His hands and feet, and then, raising the cross, leave Him to die in anguish.

My despised Jesus, nail my heart to the cross that it may always remain there to love You and never leave You again. I love You more than myself; I am sorry for ever having offended You. Never permit me to offend You again. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

Let me share with you His pain,
Who for all our sins was slain,
Who for me in torments died.

The Twelfth Station: Jesus Dies Upon the Cross

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Consider how Your Jesus, after three hours of agony on the cross, is finally overwhelmed with suffering and, abandoning Himself to the weight of His body, bows His head and dies.

My dying Jesus, I devoutly kiss the cross on which You would die for love of me. I deserve, because of my sins, to die a terrible death; but Your death is my hope. By the merits of Your death, give me the grace to die embracing Your feet and burning with love of You. I yield my soul into Your hands. I love You with my whole heart. I am sorry that I have offended You. Never let me offend You again. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

Let me mingle tears with thee
Mourning Him who mourned for me,
All the days that I may live.

The Thirteenth Station: Jesus Is Taken Down from the Cross

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Meditate now on this scene: after Our Lord has died, He is taken down from the cross by two of His disciples, Joseph and Nicodemus, and placed in the arms of His afflicted Mother. She receives Him with unutterable tenderness and presses Him close to her chest.

O Mother of Sorrows, for the love of Your Son, accept me as Your servant and pray to Him for me, And You, my Redeemer, since you have died for me, allow me to love You, for I desire only You and nothing more. I love You, Jesus my Love, and I am sorry that I have offended You. Never let me offend You again. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

By the cross with you to stay
There with you to weep and pray
Is all I ask of you to give.

The Fourteenth Station: Jesus Is Placed in the Sepulcher

We adore You, O Christ, and we praise You.
Because, by Your holy cross, You have redeemed the world.

Consider now how the disciples carry the body of Jesus to its burial, while His holy Mother goes with them and arranges it in the sepulcher with her own hands. They close the tomb and all depart.

Oh, my buried Jesus, I kiss the stone that closes You in. But You gloriously did rise again on the third day. I beg You by Your resurrection that I may be raised gloriously on the last day, to be united with You in heaven, to praise You and love You forever. I love You, Jesus, and I repent of ever having offended You. Grant that I may love You always; and then do with me as You will.

(Our Father, Hail Mary, Glory be.)

Virgin of all virgins blest!
Listen to my fond request:
Let me share your grief divine.

Prayer to Jesus Christ Crucified

My good and dear Jesus,
I kneel before You,
asking You most earnestly
to engrave upon my heart
a deep and lively faith, hope, and charity, with true repentance for my sins,
and a firm resolve to make amends. As I reflect upon Your five wounds,
and dwell upon them
with deep compassion and grief,
I recall, good Jesus,
the words the Prophet David spoke long ago concerning Yourself:
“They pierced My hands and My feet; they have numbered all My bones.”

In the name of the Father, of the Son, and of the Holy Spirit. Amen.

▼ JONATHAN ROUMIE

Let's meditate together on how Jesus gave His life for us by praying the Stations of the Cross.

In this session, we will simply pray in silence.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

This is the First Station: Jesus is Condemned to Die

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Second Station: Jesus Takes Up His Cross

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Third Station: Jesus Falls for the First Time

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Fourth Station: Jesus Meets His Mother

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Fifth Station: Simon Helps Jesus Carry His Cross

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Sixth Station: Veronica Wipes the Face of Jesus

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Seventh Station: Jesus Falls for the Second Time

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Eighth Station: Jesus Meets the Women of Jerusalem

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Ninth Station: Jesus Falls for the Third Time

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Tenth Station: Jesus Is Stripped of His Garments

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Eleventh Station: Jesus Is Nailed to the Cross

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Twelfth Station: Jesus Dies on the Cross

(For this station, we invite you to join us, if possible, in kneeling.)

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Thirteenth Station: Jesus Is Taken Down from the Cross

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

This is the Fourteenth Station: Jesus Is Laid in the Tomb

We adore You, O Christ, and we praise You.
For by Your holy cross, You have redeemed the world.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

▼ LISA BRENNINKMEYER

Hello and welcome. My name is Lisa Brenninkmeyer and I am the founder of the Catholic women's Bible study program, Walking with Purpose. Today we'll pray through all 14 Stations of the Cross.

Let's begin in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

This is the First Station: Jesus in the Garden of Gethsemane

At the start of this station, and for each station to come, we will say a simple opening prayer together. It goes like this: We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

Let's say it together: We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Matthew:

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray." He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will." When he

returned to his disciples he found them asleep. He said to Peter, "So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak."

Jesus was abandoned at His hour of greatest need. Do you feel alone? Does this lie run through your mind, "No one understands what I am going through?" Jesus, remind me that you understand. Remain close to me in my suffering, and free me from any doubt that pulls me away from you.

This is the Second Station: Jesus, Betrayed by Judas, is Arrested

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Mark:

Then, while [Jesus] was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs, who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying, "the man I shall kiss is the one; arrest him and lead him away securely." He came and immediately went over to him and said, "Rabbi." And he kissed him. At this they laid hands on him and arrested him.

Have you experienced betrayal? Has this tempted you to close your heart in self-protection? Jesus shows us that it is possible to love, even after the hurt of betrayal. Oh Jesus, fill the depths of our hearts with the healing balm of your presence.

This is the Third Station: Jesus is Condemned by the Sanhedrin

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Luke:

When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin. They said, "If you are the Messiah, tell us," but he replied to them, "If I tell you, you will not believe, and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God." They all asked, "Are you then the

Son of God?" He replied to them, "You say that I am." Then they said, "What further need have we for testimony? We have heard it from his own mouth."

Jesus is condemned and misunderstood by the very people who should have most recognized Him. The Sanhedrin rejected Jesus' true identity- the Son of God. But Jesus never lost sight of who He was - the Son of God. Lord, help us to do the same. We are your beloved sons and daughters. May we live out of our true identities, no matter how often we are misunderstood or rejected.

This is the Fourth Station: Jesus is Denied by Peter

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Matthew:

Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, "You too were with Jesus the Galilean." But he denied it in front of everyone, saying, "I do not know what you are talking about!" As he went out to the gate, another girl saw him and said to those who were there, "This man was with Jesus the Nazorean." Again he denied it with an oath, "I do not know the man!" A little later the bystanders came over and said to Peter, "Surely you too are one of them; even your speech gives you away." At that he began to curse and to swear, "I do not know the man." And immediately, a cock crowed. Then Peter remembered the word that Jesus had spoken: "Before the cock crows you will deny me three times." He went out and began to weep bitterly."

Lord, it can be so hard to be honest about what we believe when others don't agree. Help us to speak the truth, even if our voices shake. Help us to have just a little more courage than fear.

This is the Fifth Station: Jesus is Judged by Pilate

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Mark:

The chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him, "Are you the king of the Jews?" He said to him in reply,

"You say so." The chief priests accused him of many things. Again Pilate questioned him, "Have you no answer? See how many things they accuse you of." Jesus gave him no further answer, so that Pilate was amazed... Pilate, wishing to satisfy the crowd, released Barabbas...[and] handed [Jesus] over to be crucified.

Pilate was more concerned with satisfying the crowd than doing the right thing. Jesus, help us to honor you as our King, even when it means we lose the approval of others. May you reign on the throne of our hearts, no matter the cost.

This is the Sixth Station: Jesus is Scourged and Crowned with Thorns

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to John:

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly.

Jesus, you wore a crown of thorns so that we could be crowned children of God. Your bleeding back was clothed in a purple cloak so that we could wear your robes of righteousness. May we never lose our sense of wonder over what it cost you for us to be God's children.

This is the Seventh Station: Jesus Bears the Cross

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to John:

When the chief priests and the guards saw [Jesus] they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." ... They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. So

they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha.

Jesus has asked each one of us to take up our own cross and follow Him. What is the cross that He is presenting to you today? What suffering have you been asked to bear? Are you willing to carry the cross chosen for you? Are you willing to continue to open your heart and love, no matter the sacrifice? Will you press on, one step at a time, instead of seeking to escape the pain or numbing out? Lord, help me remember I do not walk this path alone. May I hear your voice through the prophet Isaiah:, "Do not fear; I am with you; do not be anxious; I am your God. I will strengthen you, I will help you, I will uphold you with my victorious right hand."

This is the Eighth Station: Jesus is Helped by Simon the Cyrenian to Carry the Cross

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Mark:

They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

What thoughts went through Simon's mind? Did he long to disappear back into the crowd? Did he worry about his sons? Little did he know, his sons were about to witness the most monumental event ever to occur in human history. Simon couldn't shield them from witnessing the pain. His involvement exposed them to it. But he was teaching them by example to follow Jesus, to bear the cross, to say yes to any opportunity to alleviate Jesus' pain.

Pause for a moment, and think of who is observing you- who is close enough to you to see if following Christ has changed you for the better? Jesus- please give me the fortitude to carry my cross in such a way that my example draws others to you.

This is the Ninth Station: Jesus Meets the Women of Jerusalem

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Luke:

A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say, 'Blessed are the barren, the wombs that never bore and the breasts that never nursed.' At that time, people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!' for if these things are done when the wood is green what will happen when it is dry?"

Jesus, even though he is wrecked with pain, notices others in pain. Do we ever turn in on ourselves and our own worries instead of turning outward to who is in need of our compassion? Do we ever get so overwhelmed by the multitude of injustices and needs that we numb ourselves to it? Jesus - may the suffering of others stop us in our tracks. May we be your love to those in need.

This is the Tenth Station: Jesus is Crucified

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Luke:

When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. [Then Jesus said, "Father, forgive them, they know not what they do."]

We've seen so many crucifixes...we've heard the story of the crucifixion many times...Do you ever feel a little numb when you hear it? Not because you don't care, but because it's all become so familiar that it's hard to think about it more deeply and personally?

This is the way Dr. C. Truman Davis describes the Crucifixion:

"Jesus is quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement . . The left foot is now pressed backward against the right foot, and with both feet extended, toes

down, a nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified."

When we see the crucifix, Lord, may we be reminded of these lines from the hymn When I Survey the Wondrous Cross: "Love so amazing, so divine, demands my soul, my life, my all."

This is the Eleventh Station: Jesus Promises His Kingdom to the Good Thief

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Luke:

Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Messiah? Save yourself and us." The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." Then he said, "Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise."

Take a moment to contemplate the fact that so many religions are characterized by man lifting himself up to God, hoping that God will think man is good enough. It is only in Christianity that we see God reaching down to man. He meets us where we are, to lift us to heaven.

This is the Twelfth Station: Jesus Speaks to His Mother and the Disciple

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to John:

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

Jesus gave His mother to you. He knew you'd need her. In what circumstance of your life do you need a mother's support? A mother's softness? A mother's counsel? When you encounter your own inadequacy, loneliness, suffering, fear... The Blessed Mother encourages you to remain faithful. She asks you to draw divine strength from her Son instead of relying on your own.

Jesus, help me to follow your mother's example and unite my suffering to yours. May my sufferings expand my heart, creating room for you to fill it with your presence and strength.

This is the Thirteenth Station: Jesus Dies on the Cross

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Luke:

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and when he had said this he breathed his last.

On the cross, Jesus stretches out His arms to embrace you and says, "I give my life for you. For all that you regret. For all the places where you have given up hope. For the memories that cause you pain. For all the things you wish you could fix, but can't make right. For your greatest failures and the times you have denied me. I offered my wrists to the nails so that the sharpness of the pain would fall to me instead of you. I offered myself in your place, so that I could take you in. You- just as you are- you with your anger, you with your doubts, you with your repeat failures...This is the you that I want. Not the 'cleaned up version'- not some future version of 'improved upon you', but you. As you are today. I came, and I died, and I rose, for you- to hold you. To carry you. To save you." Jesus- words are inadequate. All we can say is thank you.

This is the Fourteenth Station: Jesus is Placed in the Tomb

We adore you oh Christ and we praise you, for by your holy cross you have redeemed the world.

A reading from the holy Gospel according to Matthew:

When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it [in] clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed.

After Jesus was laid in the tomb, the waiting began. Can you join the Blessed Mother, Joseph of Arimathea, Nicodemus, Mary Magdalene and all of Jesus' friends in the waiting room? Ask the Holy Spirit to slow your heart, so you can sync yourself to God's timing. What is God saying to you right now in this place of waiting?

Why was the waiting of Holy Saturday necessary? Because Jesus, who never slumbers or sleeps, was spending that day fighting for you. It looked as if all hope was lost. But at that very moment, Jesus was triumphing over sin, death and despair. He was winning the victory. As Saint John Paul II said, "We are Easter people, and alleluia is our song!"

After death comes resurrection. After Good Friday comes Easter Sunday. He is coming. Just hold on. The victory is worth the wait.

Let's close our prayer now together with a Glory Be:

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

▼ BISHOP BARRON

The First Station: Jesus is condemned to death.

When Israel dreamed of a new David, they dreamed of a king who would unite the nation, cleanse the temple, defeat Israel's enemies, and then reign over the whole world. It's only against this loamy backdrop that we can appreciate what Jesus was doing and how He was perceived. The first words out of His mouth, and the central theme of His preaching concerned the kingdom of God. He announced the new reign centered on Himself. These were taken, quite rightly, as fighting words. For if a new kingdom is to come, the old kingdoms have to

give way. And if a new king has arrived, the old kings have to cede. Jesus endeavored to unite the nation, to bring the tribes back together. This was the point of His open table fellowship, His reaching out to sinners and tax collectors. His inclusion of the sick, the marginalized. In David's city, He cleansed the temple and promised that He would establish a new temple. And throughout His life and ministry, Jesus deposed the old kings. We see it from the very beginning in the infancy narratives themselves. Jesus is presented as an alternative to Quirinius and Augustus. And His arrival, even as a baby, is enough to frighten Herod and all Jerusalem.

This confrontation between the old and new orders comes to its highest expression as Jesus stands before Pontius Pilate, the local representative of Caesar. Pilot, undoubtedly sure of his power and authority, sizes up this criminal. Are you the King of the Jews? Pilot means this in a purely political and worldly way. Are you trying to seize political control of this part of the Roman Empire? But the scene is packed with irony, for any Jew would have known the full import of Pilot's question. He was really asking, are you the king of the world? Are you the new David, destined to reign over all the nations? Jesus tells him straightforwardly enough, My kingdom does not belong to this world. This does not mean that Jesus is unconcerned for the realities of politics with the very this worldly concerns of justice, peace, and right order. It means that the reign that he has been announcing is not a new political order, based, like the others, on threats and violence. This is why He immediately clarifies that His attendants are not fighting to keep me from being handed over. It is the reign of God that He announces. God's nonviolent and compassionate ordering of things.

Unimpressed, Pilot asks, What is truth? And then he condemns Jesus to death. He plays the typical worldly game of power politics. And by all appearances he wins, as ruthless and violent people seem to do. But through the cross and resurrection, Jesus defeated him. He outmaneuvered the violence of sin and swallowed it up in the divine forgiveness. He defeated the enemies of Israel, and He thereby established His own body as the new temple. Which is why blood and water flowed out from it. He gathered all people to himself as the Davidic king was expected to. When the Son of Man is raised up, He will draw all people to himself. He was, in short, the new king, the one to whom final allegiance is due.

The Second Station: Jesus takes up His Cross.

All of us sinners tend to see the universe turning around our egos, our needs, our projects, our plans, our likes and dislikes. True conversion, the metanoia that Jesus talks about, is so much more than moral reform, though it includes that. It has to do with a complete shift in consciousness, a whole new way of looking at one's life. Jesus offered a teaching that must have been gut wrenching to His first century audience. If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me. His listeners knew what the cross meant. A death in utter agony, nakedness and humiliation. They knew it in all of its awful power. So why does the Son take up the cross? Because God the Father's angry? Because he wants to lord it over us? Because God needs something? No. He comes purely out of love, out of God's desire that we flourish. God so loved the world that He gave His only son, so that everyone who believes in Him might not perish, but might have eternal life. God the Father is not a pathetic divinity whose bruised personal honor needs to be restored. Rather, God is a parent who burns with compassion for his children who have wandered into danger. Does the Father hate sinners? No, but He hates sin. Does He harbor indignation of the unjust? No, but He despises injustice. And thus He sends His son, not to see Him suffer, but to set things right.

Saint Anselm, the great medieval theologian who's often unfairly blamed for the cruel theology of satisfaction, was eminently clear on this score. We sinners are like diamonds that have fallen into the muck. Made in the image of God, we have soiled ourselves through violence and hatred. In His passion to reestablish the beauty of His creation, God came down into the muck of sin and death and brought the diamond up and polished it off. In so doing, of course, He had to get dirty. This sinking into the dirt, this divine solidarity with the lost is the sacrifice which the Son makes to the infinite pleasure of the Father. It is a sacrifice, expressive, not of anger or vengeance, but of compassion.

If God is self forgetting love even to the point of death, then we must be such love. If God is willing to break open His own heart, then we must be willing to break open our hearts for others. The cross, in short, must become the very structure of the Christian life. There's a line from the illuminator of the Saint John's Bible that states, We have to love our way out of this. There's nothing wimpy or namby pamby or blind about this conviction. When we love extravagantly, we are not purposely blinding ourselves to moral realities, just the contrary. Love is not a sentiment, but a harsh and dreadful thing, as Dostoyevsky said. This is just what Jesus shows on His terrible cross. And this is

just what we, his followers, must imitate. Taking up the cross means not just being willing to suffer, but being willing to suffer as He did. Absorbing violence and hatred through our forgiveness and nonviolence.

The Third Station: Jesus falls for the first time.

On the way to Calvary, Jesus, the Son of God, fell under the weight of the cross. Some years ago, I delivered a homily on the subject of God's benevolent and providential direction of the cosmos. I felt the sermon had been inspiring and informative, and the numerous people who complimented me afterward confirmed my own assessment. But after everybody else's dream passed me, an older man approached and, eyeing me warily, said, father, I'm on a quest. And your homily didn't help. I responded, Well, what do you mean? He then proceeded to tell me a terrible story. He had two granddaughters, ages five and seven, both of whom were suffering from a terminal disease that the doctors could neither control nor fully understand. All they knew for sure was that both girls would die and that before death, both would go blind. He told me that the elder child had just lost her sight, and that the younger was lying awake at night, crying in terror as she contemplated her own future. Father, he said, My quest is to find out why God is doing this to my granddaughters. I've been to priests, ministers, rabbis, and gurus, and I've never gotten a very good answer. And frankly, your homily shed very little light. I was flabbergasted. Stunned. Never had the problem of evil, reconciling the goodness of God with the presence of suffering appeared to me so concretely and in such a challenging way. I told him that I didn't have a concrete answer to his question, but that his question itself was a holy one. Because it meant that he had not given up on God. He was still searching for God. And if you follow that question all the way, you'll be led to the heart of the Christian mystery. Which is that God the Father sends His son into the very worst of our suffering, into what frightens us the most. And in that we have the answer. Not one maybe that satisfies our curiosity completely, but a deeply powerful spiritual answer. That God doesn't take away our suffering, but He enters into it with us and thereby sanctifies it.

The Fourth Station: Jesus meets His Blessed Mother.

The Passion of the Christ was one of the most provocative and popular religious movies in decades. One thing that especially struck me when I saw it is the role played by Mary, the mother of Jesus. We are compelled to see the scenes through her eyes. Early in Luke's Gospel, we are told that Mary contemplated these things, reflecting on them in her heart. She is the theologian par

excellence. She's the one who understands. If Mary is the one through whom Christ was born, and if the Church is indeed Christ's mystical body, then she must be, in a very real sense, the mother of the church. She's the one for whom Jesus continues to be born. We hear in the gospel that as he was dying on the cross, Jesus looked to his mother and the disciple whom he loved. And he said to Mary, woman, behold your son. Then to John, behold your mother. We are told that from that hour the disciple took her into his home. This text supports an ancient tradition that the apostle John would have taken Mary with him when he traveled to Ephesus in Asia minor, and they both ended their days in that city. Indeed on the top of a high hill overlooking the Aegean Sea just outside of Ephesus, there's a modest dwelling that tradition holds to be the House of Mary. Immaculate Mary, the Mother of God, assumed body and soul into heaven is not of merely historical or theoretical interest, nor is she simply a spiritual exemplar. Instead, as Queen of all the Saints, Mary is an ongoing presence and actor in the life of the Church. In entrusting Mary to John, Jesus was, in a real way, entrusting Mary to all those who would be friends of Jesus down through the ages. This is not to confuse her of course, with the Savior, but it is to insist on her mission as mediator and intercessor. At the close of the Great Hail Mary prayer, we Catholics ask Mary to pray for us now and at the hour of our death. Signaling that throughout one's life, Mary is the privileged channel through which the grace of Christ flows into the mystical Body. Her basic task is always to draw people into deeper fellowship with her son. The Church's conviction is that the Blessed Mother continues to say yes to God and to go in haste on mission around the world. She does so, usually in quiet, hidden ways, responding to prayer and interceding for the Church. Sometimes she does so in a remarkable manner. Breaking into our world strikingly, invisibly. God delights in drawing secondary causes into the dense complexity of his providential plan. Granting to them the honor of cooperating with Him and His designs. The Virgin Mary, the handmaid of the Lord is the humblest of these humble instruments, and therefore the most effective.

The Fifth Station: Simon of Cyrene is made to help Jesus bear the Cross.

A donkey is a beast of burden. A humble, simple, unassuming animal. Used by very ordinary people to do their work. The wealthy and powerful might own horses or a team of oxen. A political leader might ride a stately steed. But they would have little to do with donkeys. All His public career, Jesus had resisted when people claim Messiahship for him, He sternly ordered them to be silent. When they came to carry Him off and make Him king, He slipped away. But on

Palm Sunday, He's willing to be proclaimed precisely at the moment when He rides into Jerusalem on a donkey. And the Gospel's clear. It is a colt. The foal of a donkey on whom no one had ever previously sat. In other words, this is a young, inexperienced, unimpressive donkey. And this is the animal upon whom Jesus rides into town in triumph.

The humble donkey pressed into service is a model of discipleship. Our purpose in life is not to draw attention to ourselves, to have a brilliant career, to aggrandize our egos. Rather, our purpose is to serve the master's need. To cooperate with his work as he sees fit. What was the donkey's task? He was a Christopher, a Christ bearer. He carried the Lord into Jerusalem, paving the way for the passion and the redemption of the world. Would anyone have particularly noticed him? Probably not, except perhaps to laugh at this ludicrous animal. What is the task of every disciple? Just the same. To be a Christopher, a bearer of Christ to the world. Might we be unnoticed in this? Sure. Might we, if we are noticed, be laughed at? Well, of course, but the master has need of us. And so we perform our essential task in the theodrama.

During Christ's Passion, there's one figure who imitates the donkey, and that's Simon of Cyrene. The Romans didn't want Jesus to die before the crucifixion, and so they pressed into service. How like the donkey. A man from Cyrene in North Africa, probably a visitor coming to Jerusalem for the Passover. How perilous and dangerous this must have seemed to him. But he seizes the moment and carries the cross, bearing some of Jesus suffering. Simon of Cyrene must have had many other plans for his life, many other dreams and ambitions. But at the moment of truth the master had need of him, and he responded. And his story is told to this day. Life is what happens to you while you're busy making other plans. Your life is not about you. Remember, the master has need of you. Whether and how you respond is all that matters.

The Sixth Station: Veronica wipes the face of Jesus.

Tradition has it that a woman called Veronica wiped the blood and sweat from Jesus' face as He made his way to Calvary, leaving His image miraculously imprinted on her veil. What do we see in the face of Christ? We see the Son of God, the divine word made flesh. To use Paul's language, God has brought to light the knowledge of the glory of God in the face of Jesus Christ. It is through His humble humanity, His divinity shines forth. The proximity of His divinity in no way compromises the integrity of His humanity, but rather makes it shine in greater beauty. This is the New Testament version of the burning bush. The

Jesus who was both divine and human is the Jesus who is evangelically compelling. If He's only divine, then He doesn't touch us. If He's only human, He can't save us. His splendor consists in the coming together of the two natures. This is the Christ who wants to reign as Lord of our lives in every detail. And we see in the veil of Veronica, the suffering Lamb of God, who takes away the sins of the world. The Lord of life came and we killed him. Therefore hiding, denying, covering up, pretense, excuses, subterfuges all the ruses of self-justification are permanently out of the question. Our own dysfunction is on public view and every wound on the body of Jesus. When we direct ourselves toward the brilliance of the crucified Christ, every smudge on the window pane of the soul becomes visible. In the tormented face of the suffering Christ, we know that something has gone terribly wrong with us. That no one is okay. That we're like prisoners chained inside of an escape proof prison. That we are at war with ourselves. That Pharaoh has enslaved the Israelites and pressed them into service. That we are under judgment. That all we can do is cry, Oh, come, O come, Emmanuel! But in that veil of Veronica we also see the face of mercy. When we had wandered into the cold and distant country of sin, God's love came to search us out. When we had sunk under the waves, that love went deeper. When we had closed ourselves up in the somber cave of our self-regard and self-reproach, that love crouched down and with a candle entered in. And this is why we Christians don't hide the awful face of the dying Christ. This is why we show it to the world. In Jesus' agonies, God is taking our agony away. We know it is no longer we who live but Christ who lives in us. We realize that nothing can ever separate us from the love of God. The Church doesn't have a mission. It is a mission, and its purpose is to cause the merciful face of Jesus to gaze upon everyone in the world.

The Seventh Station: Jesus falls for the second time.

Under the crushing weight of the cross, Jesus fell a second time. The prophet Jeremiah gave voice to a longing and a hope that must have been deeply planted in the collective consciousness of the nation. He expresses Yahweh's own pledge that He himself would one day fulfill the covenant and forgive the sins of the people. In the 31st chapter of the Book of Jeremiah, we find these extraordinary words: The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. Will not be like the covenant I made with their ancestors, a covenant that they broke. But this is the covenant that I will make with the house of Israel after those

days. I will put my law within them. I will write it on their hearts, and I will be their God, and they will be my people.

All the prophets know that the covenants God made with Israel through Abraham, Moses and David have failed due to the people's infidelity. But Jeremiah dreams that one day, through Yahweh's own direct intervention a faithful Israel, will emerge. A people who have a heart for the Lord, who consider the law not an external imposition, but a joy. How will this renewal take place? How will Yahweh plant the law so deeply in the children of Israel that their fulfillment of the covenant will be effortless? To find the answers, we must turn to some mysterious text in the book of the prophet Isaiah, texts that particularly fascinated the first Christians. In the 52nd chapter of Isaiah, we find a reference to a figure called the servant of the Lord. Who we are told will be exalted and lifted up, and shall be very high. The nations of the earth will see him in this prominent position, but they shall not be looking at a splendid warrior or a majestic victor. Instead, they will be astonished at how marred was his appearance beyond human semblance. In chapter 53, the description of the servant continues. He had no form or majesty that we should look at him. Nothing in his appearance that we should desire him. He was despised and rejected by others. A man of suffering and acquainted with infirmity. And then the reason for his deformation and anguish is made clearer. Surely he has borne our infirmities and carried our diseases. He was wounded for our transgressions, crushed for our iniquities. And the Lord has laid on him the iniquity of us all.

The Suffering Servant is presented, in short, as a sacrificial figure, one who will, on behalf of the entire nation, offer himself for the sins of the many. His greatness will consist not in personal independence and political power, but rather in his willingness to bear the weight of sin, to disempower sin, as it were, from within. In a word, the covenant of which Jeremiah speaks, the writing of the law in the hearts of the people would be effected through the sacrificial servant of whom Isaiah speaks.

The Eighth Station: Jesus meets the women of Jerusalem.

As Jesus is led to Calvary, a great number followed Him, including the weeping women of Jerusalem. Jesus turned to them and spoke as judge of the world, saying, Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. The New Testament insists that Jesus both shows us that we are sinners, He's judge, and offers us the way out of sin, He's a Savior. When

one or the other of these emphases is lost, our spiritual path is decisively compromised, either through overconfidence or through terror. When they are both adequately stressed, our spiritual path opens up because we know we must walk it and we can walk it.

In Jesus of Nazareth, God's own mind became flesh. That is to say, the pattern of God's being appeared in time and space. Colossians tells us that Jesus is the perfect image, the icon of the Father. And thus His arrival was in itself a challenge to all that is not in conformity with the divine pattern. In His very person is the kingdom, the divine ordo, and therefore his presence is the light in which the disorder of all the earthly kingdoms becomes apparent. In this sense, every move, His every word, His every gesture constituted God's judgment on the world. For in the measure that He was opposed, He clarified the dysfunctional nature of His opponents. When John the Baptist spoke of the coming of the Messiah, he used an edgy image. His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into the granary. But the chaff he will burn with unquenchable fire.

The farmer in first century Palestine would place the newly harvested wheat on the floor of the barn, and then, using a sort of pitchfork, would toss the grain in the air, forcing the lighter chaff to separate itself from the usable wheat. Thus Jesus' presence, John the Baptist is saying, would be a winnowing fan, an agent of separation and clarification.

And nowhere is this judgment more evident than in His violent death. Jesus did not simply pass away. He was killed, executed by command of the Roman governor, and with the approval of the religious establishment. As Peter put it in the earliest charismatic preaching in the acts of the apostles, And you kill the author of life whom God raised from the dead. The implication of Peter's speech, of course, is that you, the killers, have been revealed as the enemies of life. And the You, as Peter himself knew, with special insight included not simply the Roman and Jewish ruling classes, but everyone. Even Jesus' most intimate followers, even Himself.

All the social groups of Jesus' time, Pharisees, Sadducees, Zealots, Asines, temple priests, Roman occupiers, His own disciples, all had this in common. They were all, at the end of the day, opposed to Jesus. At the moment of truth, as the gospel tells us, they all fled. Bob Dylan said, The enemy I see wears the cloak of decency. A favorite ruse of sinners is to wrap themselves in the mantle of respectability. Jesus the judge is the one who rips away the cloak, literally

unveiling, revealing the truth of things. Whenever we're tempted to think that all is well with us, we hold up the cross of Jesus and let our illusions die.

The Ninth Station: Jesus falls for the third time.

Why did Jesus bear the terrible weight of the cross? The cross so heavy it caused Him to fall not once, not twice, but three times. The answer is that if the weight of sin have been addressed only from a distance, only through divine fiat, it would not have been truly conquered. But when it is withstood by someone willing fully to submit to it, it is effectively exploded from within. Undermined. Defeated. This is the strategy of Jesus, the Lamb of God. We see it in a number of gospel scenes that depict Jesus as tired out after His contact with the sick, the lost, and the sinful. At the beginning of Mark's Gospel, for example, we find an account of a typical day in the ministry of Jesus. The people press on Him from all sides, compelling Him to find refuge in a boat, lest He be crushed by the crowd. And at one point, there are so many supplicants surrounding Him that He couldn't even eat. Mark tells us that Jesus went off to a secluded place to pray, but even there they sought Him out, coming at Him from all sides.

In the magnificent narrative of the woman at the well in the Gospel of John, we hear that Jesus sat down by Jacob's well, tired out by his journey. This description is straightforward enough on the literal level, for who wouldn't be tired after a morning's march through dry country. But as Augustine and others have reminded us, it has another sense on the mystical level. Jesus is tired from His incarnational journey into human sin and dysfunction, signified by the well. He says, you come to this well every day and you become thirsty again. Indicating that the well is emblematic of errant desire, of the woman's tendency to fill up her longing for God with the transient goods of creation. In order to effect a change in her, the Lamb of God had to be willing to enter into her dysfunctional world and to share the spiritual weariness of it.

J.R.R. Tolkien keenly appreciated this sacrificial dynamic. His great Christ figure of Frodo, The Hobbit, brought about the salvation of middle earth precisely through his entry into the heart of the land of Mordor, disempowering that terrible place through his humble willingness to bear the full weight of its burden.

All of this, however, was but an anticipation of the ultimate sacrifice of the Lamb of God. The final enemy that had to be defeated, if God and His human family

could once again sit down and easy fellowship, was death itself. In a very real sense, death and the fear of death stand behind all sin. And hence, Jesus had to journey into the realm of death and through sacrifice, twist it back to life. Innumerable heroes in the course of human history, had tried to conquer that realm by using its weapons. Fighting violence with violence and hatred with hatred. But this strategy was and still is hopeless. The battle plan of the Lamb of God was paradoxical in the extreme. He would conquer death precisely by dying.

The Tenth Station: Jesus is stripped of His garments.

'The soldiers took Jesus' clothes and divided them into four shares, one for each soldier, and cast lots for his tunic, fulfilling the words of the Psalms, "They divided my garments among them, and for my vesture they cast lots." Christ is stripped of everything. Reputation. Comfort. Esteem. Food. Drink. Even the pathetic clothes on His back. Thomas Aquinas said that if you want to see the perfect exemplification of the Beatitudes, you should look to Christ crucified. He specified this observation as follows. If you want beatitude, happiness, despise what Jesus despised on the cross, and love what He loved on the cross. What did He despise on the cross but the four classical addictions - wealth, pleasure, power and honor. At the root of sin is fear, especially fear of death. To counter that fear, people aggrandize the ego, decorating it with the approval of others or stuffing it with worldly goods. But the crucified Jesus was utterly detached from wealth and worldly goods. He was stripped naked and his hands fixed to the wood of the cross could grasp but nothing. More to it, he was detached from pleasure. On the cross, Jesus underwent the most agonizing kind of physical torment, a pain that was literally excruciating, excrucie - from the cross. But He also experienced the extreme of psychological and even spiritual suffering. And He was bereft of power, even to the point of being unable to move or defend Himself in any way. Finally, on that terrible cross, He was completely detached from the esteem of others. In a public place not far from the gate of Jerusalem, He hung from an instrument of torture, exposed to the mockery of the crowd, displayed as a common criminal. In this He endured the limit case of dishonor. In the most dramatic way possible therefore, the crucified Jesus demonstrated a liberation from the four principal temptations that lead us from God.

Saint Paul expressed this accomplishment in typically vivid language. 'He nailed our sins to the cross.' But what did Jesus love on the cross? He loved the will of His father. His father had sent him into the farthest reaches of God forsakeness

in order to bring the divine love even to that darkest place. And Jesus loved that mission to the very end. And it was precisely His detachment from the four great temptations that enabled Him to walk that walk. What He loved and what He despised were in a strange balance on the cross. Poor in spirit, meek, mourning and persecuted, He was able to be pure of heart, to seek righteousness utterly, to become the ultimate peacemaker, and to be the perfect conduit of the divine mercy to the world. Though it is supremely paradoxical to say so, the crucified Jesus is therefore the man of beatitude. A truly happy man.

And Jesus, stripped of His garments and nailed to the Cross, is the very icon of liberty. For He's free from those attachments that would prevent him from attaining the true good. Which is doing the will of His Father.

The Eleventh Station: Jesus is crucified.

On the cross, Jesus said, Father, forgive them, for they know not what they do. Dying on a Roman instrument of torture, He allowed the full force of the world's hatred and dysfunction to wash over Him, to spend itself on Him. And He responded, not with an answering violence or resentment, but with forgiveness. He thereby took away the sin of the world to use the language of the liturgy, swallowing it up in the Divine Mercy.

In the Gospel of Luke, Jesus compares himself to a mother hen who longed to gather her chicks under her wing. As N.T. Wright points out, this is much more than a sentimental image. It refers to the gesture of a hen when fire is sweeping through the barn. In order to protect her chicks, she will sacrifice herself, gathering them under her wing and using her own body as a shield. On the cross. Jesus used, as it were, His own sacrificed body as a shield. Taking the full force of the world's hatred and violence. He entered into close quarters with sin. Because that's where sinners are found, and allow the heat and fury of sin to destroy Him even as He protected us.

With this metaphor in mind, we can see with special clarity why the first Christians associated the crucified Jesus with the suffering servant of Isaiah. By enduring the pain of the cross, Jesus did indeed bear our sins. By His stripes, we were indeed healed. Through the final sacrifice of Jesus the High Priest, eternal life has been made available to the whole of humanity. The sacrifice of the Mass is a participation in this great, eternal act by which Jesus entered on our behalf into the heavenly sanctuary with His own blood, in return bearing the

forgiveness of the Father. When the high priest came out of the sanctuary and sprinkled the people with blood, he was understood to be acting in the very person of God, renewing creation. The ultimate sacrifice having been offered. Christ the priest comes forth at every mass with his lifeblood. And the universe is restored. The priest's actions at the altar are but a symbolic manifestation of this mystical reality, which is why he's described as operating in persona Christi in the very person of Christ.

Though the ordained priest alone can preside at the Mass and effect the Eucharistic change, all of the baptized participate in the Mass in a priestly way. They do this through their prayers and responses, but also, as *Lumen Gentium* specifies, by uniting their personal sacrifices and sufferings to the great sacrifice of Christ. So a father witnesses the agony of his son in the hospital. A mother endures the rebellion of a teenage daughter. A young man receives news of his brother's death in battle. An elderly man tosses on his bed in anxiety as he contemplates his unsure financial situation. A graduate student struggles to complete his doctoral thesis. A child experiences for the first time the breakup of a close friendship. An idealist confronts the stubborn resistance of a cynical opponent. These people could see their pain as simply dumb suffering, the off scourings of an indifferent universe. Or they could see them through the lens provided by the sacrificial death of Jesus. Appreciating them as the means by which God is drawing them closer to himself.

The Twelfth Station: Jesus dies on the Cross.

In Mark's gospel, the last thing we hear from Jesus is an animal cry. 'Jesus gave a loud cry and breathed his last.' But in John's Gospel, in which the priesthood of Jesus is consistently emphasized, we find just before Jesus death, a liturgical word. In the Latin version of this passage it is consummate m est. It is completed. This is the affirmation that a work has been done. That something has been brought to fulfillment. How often in the New Testament do we hear the language of fulfillment? In order that the Scriptures might be fulfilled. In fulfillment of the scriptures, etc.. Jesus saw himself as the climax to a story, as the culminating chapter in a novel, as the hinge of a great drama. If we don't know the contours of the drama, we won't know Him.

And the drama involves a rescue operation that God launched by forming the people of Israel. When the world had gone wrong through sin, God endeavored to fashion a family that would know Him and would worship him aright. This process began with Abraham and the covenant that God cut with him. It

continued through Moses and David as God secured further covenants with them. He wanted to form a priestly people, a people of orthodoxy, or right praise. This rightly ordered people would then become a magnet to the other nations of the world. Mount Zion, the true pole of the earth, where all the tribes go up.

Though God was ever faithful, the people Israel wavered. Though they were called back by the prophets to covenant fidelity, they tended not to listen. Though the temple was established as the place of right praise, it became corrupt. And Israel your goal was not the magnet for the other nations, but rather their footstool and servant. Israel was enslaved by Egypt, overrun by Assyria, Babylon, Greece and Rome. More to it, the tribes of Israel, instead of coming together around Mount Zion, had been scattered. And so Israel began to dream of a new King David, a figure who would fulfill all of its expectations and complete God's rescue operation.

The author of John's Gospel was a master of irony, and one of his most delicious twists involves the sign that Pontius Pilate placed over the cross of the dying Jesus. Jesus Nazarenus Rex judaeorum. Jesus of Nazareth, King of the Jews. The Roman governor, of course, meant it as a taunt. But the sign written out in the three major languages of that time and place - Hebrew, Latin and Greek in fact, made Pilate unwittingly the first great evangelist. The King of the Jews, in the Old Testament reading was destined to be the King of the world. And this is precisely what Pilate effectively announced. Even at Calvary, when it had dwindled to three members, Jesus' Church, His community was Catholic, for it was destined to embrace everyone. At Pentecost, the disciples gathered in the upper room, were filled with the Holy Spirit and began to preach the Good News. They were heard miraculously in the many languages of those who had gathered in Jerusalem for the Feast of Tabernacles. As the Church Fathers clearly saw, this was the reversal of the curse of Babel, when the one language of the human race was divided and the people accordingly set against each other. Now, through the announcement of the Lordship of Jesus, the many languages again become one. For this message is the one that every person across space and time was born to hear. Jesus is the new King.

The Thirteenth Station: Jesus is taken down from the Cross and given to His Mother.

After the crucifixion, Jesus was taken from the cross and laid in the arms of Mary, a scene captured in Michelangelo's iconic Pieta. For five centuries now,

scholars and admirers have remarked the serenity and youthfulness of Mary's face in the Pieta. We presume she would have been at least 45 or 50 at the time of the crucifixion. And yet Michelangelo depicts her as a young woman, perhaps in her early 20s. What the artist was showing us is not only the historical Mary, but Mary as new Eve and every young mother of the Church. Michelangelo was throughout his life a great devotee of the poet Dante. At the end of the Divine Comedy, we find a famous line placed on the lips of Saint Bernard as he sings the praises of the Mother of God. "Virgin mother, daughter of your son, humbled and exalted more than any other creature." Since Mary's son, according to the flesh, is also the divine word through whom all things are made, Mary is indeed both mother and daughter of Christ. Michelangelo suggested this absolutely unique relationship in the youthfulness of Jesus' mother.

One of the most extraordinary features of the Pieta, from a purely structural or compositional standpoint, is how Michelangelo managed to make the figures of Mary and Jesus look so natural and elegant together, despite the fact that what's being presented is a woman supporting the body of an adult man on her lap. In fact, Mary's body is significantly larger than that of Jesus. She contains him. In the wonderful words of Sister Wendy Beckett, she's like a great mountain and his body like a river flowing down. The Church Fathers compared Mary to the Ark of the covenant. The receptacle of the Ten Commandments, which the ancient Israelites appreciated as the dwelling place of God. So Mary, who carried the incarnate Word in her very womb, becomes the ark of the covenant par excellence. According to the gospel accounts, Mary, having given birth to Jesus, placed him in a manger where the animals eat. At the climax of His life, Jesus would become food for the life of the world. Michelangelo depicts Mary's left hand in a gesture of offering, as though she's presenting Him as a gift. The same gesture is found in that especially evocative scene in The Passion of the Christ, when Mary, marked with Jesus' blood, presents the sacrifice of her son to us and for us.

In Michelangelo's sculpture, her right hand supports him, but touches him only indirectly through her garment. Both are Eucharistic references. The Church continually offers the body of Jesus under the forms of bread and wine, and when the priest shows the Blessed Sacrament, he touches the monstrance only through a veil. Keep in mind that the sculpture was intended to be an altarpiece. That is to say, something closely associated with the celebration of the Mass. What we see in the Pieta, the image of the Virgin mother cradling her

Son is what we see at the Mass, namely the offering of the body of the crucified Jesus for the life of the world.

The Fourteenth Station: Jesus is laid in the tomb.

Joseph of Arimathea, a secret admirer of Jesus, came courageously to ask for the body of the Lord. And a group of women who would accompany Jesus from Galilee watched carefully to see where He was buried. As His enemies closed in on Him, and even His most intimate disciples fled in fear, these people stayed with Jesus until the end. Luke aptly speaks of the women as having followed the body of Jesus to its resting place. Their discipleship of the Lord, complete and consistent. Jesus wants to go to the cross because He loves His Father's will, and therefore those who love Him, who want what he wants, go to that same bitter end.

In Saint John's Gospel, we hear that Jesus is buried in a new tomb that was situated in a garden which signals the renewal of Eden, the way back into the garden from which we were exiled through sin. The three women come as we might expect any visitor to any grave to come. They have their oil with them, and they intend to honor the body of Jesus. We might imagine them sitting in reverential silence afterward, reflecting on the life and words of their friend, expressing their admiration for Him and the tragedy of His death. But this is no ordinary grave. The first thing they notice is the stone rolled away. Now, this could have been the result of grave robbers or someone trying to break in and desecrate the tomb. But it's just beginning to dawn on them that it's the result, in fact, of someone breaking out.

Then we hear 'They made their way out and fled from the tomb, bewildered and trembling. And because of their great fear, they said nothing to anyone.' This grave is not the source of peace and rest, calm and thoughtful meditation. This grave is the source of terror and upheaval. Ordinary graves are places of finality and inevitability. This grave is a place of novelty so shocking, that it frightens the wits out of people. From this grave of Jesus, we learn that the supposed laws of nature aren't laws after all. They would always move this way, now moves that way. Some people think they'll make the resurrection more intelligible, more acceptable to modern people if they allegorize it away, turning it into a vague symbol of the performance of Jesus' cause. But then His grave wouldn't be frightening. It would be like the grave of any ordinary hero. Sad. Wistful. Reassuring. Evangelization, the proclamation of the Good News, the Gospel, the euangélion has to do with the resurrection of Jesus Christ from

the dead. On every page of the New Testament, one can discern an excitement born of something utterly novel and unexpected. That Jesus of Nazareth, who had died on the cross and was buried in a tomb is now, through the power of God raised up. Everything else in Christian life flows from and is related to this empty tomb.