

THE STATIONS OF THE CROSS

WITH POPE FRANCIS



DAYLESFORD ABBEY

THE STATIONS OF THE CROSS

The Stations of the Cross, the Way of the Cross, the Way of Sorrows, or the *Via Crucis*, all refer to the journey Jesus Christ travelled from the time he was condemned to death until his Body was placed in a burial tomb. Followers of Jesus have told the story of his Passion, Death and Resurrection while pilgrims who travelled to Jerusalem visited the sites where it is believed that Jesus was tried and executed. Journals have been discovered, dated as early as the fourth century, describing these pilgrims chanting psalms as they processed the *Via Dolorosa* (the Way of Sorrows) in Jerusalem. Liturgists view these processions as an embryonic form of the Stations of the Cross.

Many churches typically contain fourteen Stations but as an outgrowth of the Second Vatican Council, a fifteenth Station was added reflecting our Lord's victory over suffering and death and the Good News of Easter – the Resurrection. As we are a post Vatican Council II church, all of our Stations of the Cross, both inside the church and outside, reflect this more complete narrative. Today, Christians everywhere follow Jesus' final journey to unite their suffering with his in the hope of sharing in his Resurrection. In the words of St. Paul: "*I wish to know Christ and to be conformed into the pattern of his death, so that somehow I may come to know the power of his Resurrection.*" Phil 3:1

DISPOSITION FOR PRAYING THE STATIONS OF THE CROSS

Suffering – in one of its many forms - invades all of our lives; no one needs to search for it. We may attempt to deny or run from suffering but it cannot be avoided. What is demanded is the need to come to terms with suffering. It is in this context that we provide the Stations of the Cross for Various Circumstances. We invite you to pray these Stations as a means of uniting your personal trials with our Lord's, so that you too might share in his Passion so as to rejoice in his Resurrection.

We believe in a God who became incarnate through his Son, Jesus Christ, who chose to suffer for the sake of our redemption. This Passion is made visible in the physical Way of the Cross and metaphysically in the psychological, emotional and spiritual suffering that took place in the Garden of Gethsemane – which one might call the overture to the *Via Crucis*.

The radical symbol of the Cross - ubiquitous throughout the world - has lost much of its shocking, paradoxical impact. We see the Cross hanging on walls, towering above churches and suspended from one another's necks in precious gold. The Cross has become a thing of beauty - and it should - for without the sacrifice made on the Cross, there would be no hope of eternal happiness with God.

When we pray the Stations, it is not for the purpose of undertaking an historical remembering of what occurred, but to show us what is happening now - what is happening within each of us. The reason for praying the Stations of the Cross is to enter into the mystery of Jesus' gift of himself for us – to experience his means of transforming suffering through love. We do this “through, with, and in him”, step by step, learning how this plan of love can be carried out by us today. In one form or another, his trials are revealed in ours and our trials in his. This frames the spiritual pilgrimage which you are invited to undertake through your particular circumstances, in contemplation of the Passion of Jesus Christ inspired by our faith in the Resurrection.

Allow One Hour

“Could you not watch and pray with me for one hour?” MT 26:40

For the Cross of our Lord's Passion becomes our Tree of Eternal Life

ABOUT DAYLESFORD ABBEY'S STATIONS OF THE CROSS

THE ARBOR GATEWAY

Thresholds are primarily spiritual in nature, not simply physical. Thus, crossing a threshold confirms one's willingness to move from the natural world to the supernatural. Our gateway entrance marks passage through a holy doorway designed to symbolize one's decision to enter into the life of Jesus.

SAINT RAPHAEL

Raphael, which translates as "It is God who heals", is the archangel known for facilitating all manners of healing. He is one of only three of the seven archangels named in the Bible. Raphael is credited with driving an evil spirit from Sarah and restoring Tobit's vision through the use of a fish. Tobit 6:7 Raphael is the patron saint of pilgrims and the appropriate guide for all who travel the Stations - particularly those seeking physical, emotional or spiritual healing. Pilgrimages in early times were a dangerous consideration. Pilgrims made wills before their journey as there was no certainty of a safe return. Unlike tourists, pilgrims travel toward their center; while tourists travel away. As a guardian to pilgrims, Raphael is often depicted holding a staff as well as a fish. The mission of Daylesford Abbey is healing and reconciliation, thus providing a suitable home for St. Raphael.

THE TRAIL

Most Stations of the Cross are typically laid out so that one follows a trail where station posts are staked and one pauses to pray. The Abbey's Stations are designed with alcoves where one must physically exit the trail - a place of certainty - so as to enter the spirituality of each Station's mystery. Physically, one interrupts their journey to undergo an experience of potentially unitive and transformative change.

THE STATION FRAME

Wood is a powerful, consistent symbol throughout Scripture: the tree in the Garden of Eden, Noah's ark, the altar in Exodus, the kindling Isaac carries. It is not by happenstance that both Jesus and Joseph were carpenters. For Christians, all wood signifies and leads us to the one salvific wood of the Cross. Jesus' sacrifice, which redeemed us on Calvary, is re-membered today in the Eucharistic sacrifice that takes place on the altar. All grace flows from the Cross, from our Abbey's altar, which is why our Station's frames are designed to replicate the Abbey church. They are crafted from Brazilian hardwood of substantial weight and density but are ecologically respectful of the Amazon forest, reminding us of God's original commission to humankind in Eden - to be stewards of creation.

THE STATION IMAGES

The Station scenes are bas-relief replicas from the bronze doors located at the Basilica of San Zeno in Verona, Italy. According to tradition, the crypt inside the Basilica was the marriage site of Shakespeare's Romeo and Juliet. The church is Romanesque in design typical of 12th century architecture. Our holy father, St. Norbert, lived during that time and established the Order of Prémontré in 1120, thus connecting the Stations to the founding of our Order.

THE TREE TRUNK BENCHES

Daylesford Abbey took root and evolved from our original home at the site of the former Cassatt Estate. As Providence would arrange it, an oak tree was being removed from that property while our Stations were under construction. Our plans called for some seating to be formed from large tree trunks. This coincidence provided the symbolic means to represent our historical roots.

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

*If anyone wants to be a follower of mine, let him renounce himself
and take up his cross every day and follow me. LK 9:23*

OPENING PRAYER: My brothers and sisters, let us prepare ourselves inwardly to travel together in humility and faith, the Stations of the Cross, that we might see the Man of Sorrows, know the deep and secret wounds of our own hearts, and experience the infinite mercy of the Lord who loved us and gave his life for our redemption. We beg forgiveness for our sins and for the sins of the world.



I JESUS IS CONDEMNED TO DEATH

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. MT 27:22-23, 26

The Son of God offers himself to us, he puts his Body and his Blood into our hands, so as to be with us always, to dwell among us. In the Garden of Olives, and likewise in the trial before Pilate, he puts up no resistance, he gives himself; he is the Suffering Servant, foretold by Isaiah, who empties himself, even unto death. Jesus does not experience this love that leads to his sacrifice passively or as a fatal destiny. He does not conceal his deep human distress as he faces a violent death, but with absolute trust commends himself to the Father. Jesus gave himself up to death voluntarily in order to reciprocate the love of God the Father, in perfect union with his will, to demonstrate his love for us. On the Cross Jesus "loved me and gave himself for me" Gal 2:20. Each one of us can say: "He loved me and gave himself for me."

Our Father . . . Hail Mary . . . Glory be to the Father. . .
May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



II JESUS ACCEPTS HIS CROSS

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. MT 27:27-31

What has the Cross given to those who have gazed upon it and to those who have touched it? What has the Cross left in each one of us? You see, it gives us a treasure that no one else can give: the certainty of the faithful love that God has for us. A love so great that it enters into our sin and forgives it, enters into our suffering and gives us the strength to bear it. It is a love that enters into death to conquer it and to save us. The Cross of Christ contains all the love of God. There we find his immeasurable mercy. This is a love in which we can place all our trust, in which we can believe . . . Only in Christ crucified and risen can we find salvation and redemption. With him, evil, suffering, and death do not have the last word, because he gives us hope and life: He has transformed the Cross from being an instrument of hate, defeat and death to being a sign of love, victory, triumph, and life.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



III

JESUS FALLS THE FIRST TIME

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. MT 27:27-31

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Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



IV JESUS MEETS HIS MOTHER

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. MT 27:27-31

What has the Cross given to those who have gazed upon it and to those who have touched it? What has the Cross left in each one of us? You see, it gives us a treasure that no one else can give: the certainty of the faithful love that God has for us. A love so great that it enters into our sin and forgives it, enters into our suffering and gives us the strength to bear it. It is a love that enters into death to conquer it and to save us. The Cross of Christ contains all the love of God. There we find his immeasurable mercy. This is a love in which we can place all our trust, in which we can believe . . . Only in Christ crucified and risen can we find salvation and redemption. With him, evil, suffering, and death do not have the last word, because he gives us hope and life: He has transformed the Cross from being an instrument of hate, defeat and death to being a sign of love, victory, triumph, and life.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



V SIMON HELPS JESUS CARRY HIS CROSS

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. MT 27:27-31

What has the Cross given to those who have gazed upon it and to those who have touched it? What has the Cross left in each one of us? You see, it gives us a treasure that no one else can give: the certainty of the faithful love that God has for us. A love so great that it enters into our sin and forgives it, enters into our suffering and gives us the strength to bear it. It is a love that enters into death to conquer it and to save us. The Cross of Christ contains all the love of God. There we find his immeasurable mercy. This is a love in which we can place all our trust, in which we can believe . . . Only in Christ crucified and risen can we find salvation and redemption. With him, evil, suffering, and death do not have the last word, because he gives us hope and life: He has transformed the Cross from being an instrument of hate, defeat and death to being a sign of love, victory, triumph, and life.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



VI VERONICA WIPES THE FACE OF JESUS

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. MT 27:27-31

What has the Cross given to those who have gazed upon it and to those who have touched it? What has the Cross left in each one of us? You see, it gives us a treasure that no one else can give: the certainty of the faithful love that God has for us. A love so great that it enters into our sin and forgives it, enters into our suffering and gives us the strength to bear it. It is a love that enters into death to conquer it and to save us. The Cross of Christ contains all the love of God. There we find his immeasurable mercy. This is a love in which we can place all our trust, in which we can believe Only in Christ crucified and risen can we find salvation and redemption. With him, evil, suffering, and death do not have the last word, because he gives us hope and life: He has transformed the Cross from being an instrument of hate, defeat and death to being a sign of love, victory, triumph, and life.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



VII JESUS FALLS THE SECOND TIME

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

I am one who has seen affliction, under the rod of God's wrath; he has driven and brought me into darkness without any light; he has blocked my ways with hewn stones, he has made my paths cooked. He has made my teeth grind on gravel, and made me cower in ashes. LAM 3:1-2,9,16

God's steadfast love for his people is manifest and wholly fulfilled in Jesus Christ, who, in order to honor God's bond with his people, he made himself our slave, stripped himself of his glory and assumed the form of a servant. Out of love he did not surrender to our ingratitude, not even in the face of rejection. St. Paul remind us: "If we are faithfulness, he, Jesus, remains faithful for he cannot deny himself" 2Tim 2:13. Jesus remains faithful, he never betrays us even when we were wrong. He always waits for us to forgive us: He is the face of the merciful Father. This love, this steadfastness of the Lord manifests the humility of his heart: Jesus did not come to conquer men like the kings and powerful of this world, but he came to offer love with gentleness and humility. This is how he defined himself: "Learn from me; for I am gentle and lowly in heart." MT 11:29

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



VIII JESUS MEETS THE WOMEN OF JERUSALEM

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

A great number of the people followed him, and among them were women who were 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. For the days are surely coming when they will say, “Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ . . . For if they do this when the wood is green, what will happen when it is dry?” LK 23:27-29, 31

Following Jesus means learning to come out of ourselves in order to go to meet others, to go towards the outskirts of existence, to be the first to take a step towards our brothers and our sisters, especially those who are the most distant, those who are forgotten, those who are most in need of understanding, comfort and help, to enter ever more deeply into the logic of God, into the logic of the Cross, which is not primarily that of suffering and death, but rather that of love and of the gift of self that brings life.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



IX JESUS FALLS THE THIRD TIME

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

It is good for one to bear, the yoke in youth, to sit alone in silence when the Lord has imposed its, to put one's mouth to the dust (There may yet be hope), to give one's cheek to the smiter, and be filled with insults. For the Lord will not reject forever. Although he causes grief, he will have compassion according to the abundance of his steadfast love. Lam 3:27-32

God places on Jesus' Cross all the weight of our sins, all the injustices perpetrated by every Cain against his brother, all the bitterness of the betrayal by Judah's and by Peter, all the vanity of tyrants, all the arrogance of false friends. It was a heavy Cross, like night experienced by abandoned people, heavy like the death of loved one, heavy because it carries all the ugliness of evil. The Cross is also glorious like the dawn after a long night, however, for it represents all the love of God, which is greater than our iniquities and our betrayals. In the Cross we see the monstrosity of man, when he allows evil to guide him, but we also see the immensity of the mercy of God, who does not treat us according to our sins but according to his mercy.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



X 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.

And when they came to a place called Golgotha, which means Place of a Skull, they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. MT 27:33-36

Christians know that suffering cannot be eliminated, yet it can have meaning and become an act of love and entrustment into the hands of God who does not abandon us. In this way it can serve as a moment of growth in faith and love. By contemplating Christ's union with the Father even at the height of his sufferings on the Cross, Christians learn to share in the same gaze of Jesus. Even death is illumined and can be experienced as the ultimate call to faith, the ultimate "go forth from your land" Gen 12:1, the ultimate "Come!" spoken by the Father, to whom we abandon ourselves in the confidence that he will keep us steadfast even in our final passage.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



XI 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.

And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the Cross.' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 'He saved others; he cannot save himself. If he is the King of Israel; let him come down from the Cross now, and we will believe in him.' MT 27:35-42

When we look to the Cross where Jesus was nailed, we contemplate the sign of love, of the infinite love of God for each of us and the source of our salvation. The mercy of God which embraces the whole world, springs from the Cross. Through the Cross of Christ, the evil one is overcome, death is defeated, life is given to us, hope is restored. This is important: through the Cross of Christ hope is restored to us. The Cross of Jesus is our one true hope! That is why the Church "exalts" the Holy Cross, and why we Christians bless ourselves with the Sign of the Cross. That is, we don't exalt crosses, but the glorious Cross of Christ, the sign of God's immense love, the sign of our salvation and path toward the resurrection. This is our hope.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



XII

JESUS DIES ON THE CROSS

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

Meanwhile, standing near the Cross of Jesus was his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home. After this, when Jesus knew that all was not finished, he said in order to fulfill the scripture, 'I am thirsty.' A jar full of our wine was standing there. So they put a sponge full of the wine on a branch of hyssop and help. It to his mouth. When Jesus had received the wine he said, 'It is finished.' Then he bowed his head and gave up his spirit. JN 19:25-30

The clearest proof of the reliability of Christ's love is to be found in his dying for our sake. If laying down one's life for one's friends is the greatest proof of love, Jesus offered his own life for all, even for his enemies, to transform their hearts. Yet it is precisely in contemplating Jesus' death that faith grows stronger and receives a dazzling light; then it is revealed as faith in Christ's steadfast love for us, a love capable of embracing death to bring us salvation. This love, which did not recoil before death in order to show its depth, is something I can believe in; Christ's total self-gift overcomes every suspicion and enables me to entrust myself to him completely.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



XIII 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.

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him When it was evening, there came a rich man from Arimathea named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the Body of Jesus; then Pilate ordered it to be given to him. MT 27:55, 57-58 “Whoever would save his life will lose it; and whoever loses his life for my sake, he will save it.” LK 9:24

This is a synthesis of Christ’s message, and it is expressed very effectively in a paradox, which show us his way of speaking, almost lets us hear his voice. But what does it meant “to lose one’s life for the sake of Jesus”? This can happen in two ways: explicitly by confessing the faith, or implicitly by defending the truth. Martyrs are the greatest example of losing one’s life for Christ. In 2,000 years, a vast host of men and women have sacrificed their lives to remain faithful to Jesus Christ and his Gospel. Today, in many parts of the world, there are many more – more than in the first centuries – so many martyrs, who give up their lives for Christ, who are brought to death because they do not deny Jesus Christ. This is our Church. Today, we have more martyrs than in the first centuries! There is also daily martyrdom, however, which may not entail death but is still a “loss of life” for Christ, by doing one’s duty with love, according to the logic of Jesus, the logic of gift, of sacrifice.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



XIV JESUS IS LAID IN THE TOMB

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

So Joseph took the Body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb. MT 27:59-61

The Cross is the word through which God has responded to evil in the world. Sometimes it may seem as though God does not face evil, as if he is silent. Yet God has spoken, he has replied, and his answer is the Cross of Christ: a word which is love, mercy, forgiveness. It also reveals a judgment, namely that God, in judging us, loves us. Let us remember this: God judges us by loving us. If I embrace his love then I am saved, if I refuse it, then I am condemned, not by him, but my own self, because God never condemns, he only loves and saves. The word of the Cross is also the answer that Christians offer in the face of evil, the evil that continues to work in us and around us. Christians must respond to evil with good, taking the Cross up on themselves as Jesus did.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen



XV THE RESURRECTION

We adore you, O Christ, and we praise you.
Because by your Holy Cross, you have redeemed the world.

He is risen! MT 28:6

Christians are called to believe in the logic of the resurrection of the body and not succumb to heresies that reduce it to a mere spiritual experience. A spiritualistic piety, a nuanced piety is much easier; but to enter into the logic of the flesh of Christ, this is difficult. And this is the logic of the day after tomorrow. We will resurrect like the risen Christ, with our own flesh. Yesterday's logic is easy; today's logic is easy. Tomorrow's logic is easy: We will all die. But the logic of the day after tomorrow, that is difficult. Some Christians "are afraid of the flesh" and may fall prey to "a certain type of Gnosticism" that reduces the resurrection to a spiritual experience. You also need the great grace of the Holy Spirit to understand this logic of the day after tomorrow; after the transformation, when he will come and will carry us transformed above the clouds to be with him always. Let us ask the Lord for the grace of this faith.

Our Father . . . Hail Mary . . . Glory be to the Father. . .

May the souls of the faithful departed, through the
mercy of God, rest in peace. Amen

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