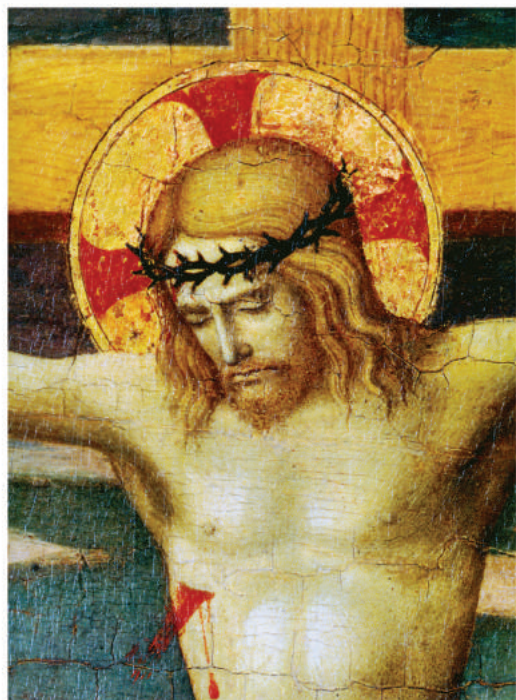


# *The Way of the Passion*

FORTY STATIONS WITH JESUS



Julien Chilcott-Monk



# The Way of the Passion

**FORTY STATIONS WITH JESUS**

Julien Chilcott-Monk



**BOOKS & MEDIA**  
Boston

Library of Congress Cataloging-in-Publication Data

Chilcott-Monk, J. P.

The way of the Passion : forty stations with Jesus / Julien

Chilcott-Monk.

pages cm

ISBN 978-0-8198-8348-3 -- ISBN 0-8198-8348-4

1. Jesus Christ--Passion--Prayers and devotions. 2. Stations of the Cross--Prayers and devotions. 3. Lent--Prayers and devotions. 4. Passion narratives (Gospels)--Prayers and devotions. 5. Catholic Church--Prayers and devotions. I. Title.

BT431.3.C49 2015

232.96--dc23

201401618

Scripture quotations from the *Revised Standard Version of the Bible*, copyright © 1952 [2nd edition, 1971] by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Cover design by Rosana Usselmann

Cover art: Stefano Maria Legnani

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.

“P” and PAULINE are registered trademarks of the Daughters of Saint Paul.

Copyright © 2015, Julien Chilcott-Monk

---

Published by Pauline Books & Media, 50 Saint Pauls Avenue, Boston, MA 02130-3491

Printed in the U.S.A.

[www.pauline.org](http://www.pauline.org)

Pauline Books & Media is the publishing house of the Daughters of Saint Paul, an international congregation of women religious serving the Church with the communications media.

1 2 3 4 5 6 7 8 9

19 18 17 16 15

*To TSRH*



# *Contents*

Introduction . . . . .	xi
Station 1 The Entry into Jerusalem . . . . .	1
Station 2 The Anointing of Jesus at Bethany . . . . .	4
Station 3 Preparation for the Passover . . . . .	7
Station 4 Jesus Washes the Feet of His Disciples . . . . .	10
Station 5 The Warning of Betrayal . . . . .	13
Station 6 The Institution of the Eucharist . . . . .	16
Station 7 Jesus Predicts Peter's Denials . . . . .	19
Station 8 Jesus in Gethsemane . . . . .	22
Station 9 Jesus Is Arrested . . . . .	25
Station 10 Jesus Is Taken Before Annas . . . . .	28
Station 11 Peter's First Denial . . . . .	31
Station 12 Jesus Before Caiaphas, and Peter's Further Denials . . . . .	34
Station 13 Jesus Before the Sanhedrin and the Suicide of Judas . . . . .	37

Station 14	Jesus Before Pilate . . . . .	40
Station 15	Jesus Before Herod . . . . .	43
Station 16	Jesus Again Before Pilate . . . . .	45
Station 17	Pilate Washes His Hands . . . . .	48
Station 18	Jesus Receives His Cross . . . . .	51
Station 19	Jesus Falls . . . . .	54
Station 20	Jesus Greets His Mother . . . . .	56
Station 21	Simon of Cyrene Is Ordered to Assist with the Cross . . . . .	58
Station 22	Jesus Meets the Woman with the Towel . . . . .	60
Station 23	Jesus Falls a Second Time . . . . .	63
Station 24	Jesus Meets the Women of Jerusalem . . . . .	65
Station 25	Jesus Falls a Third Time . . . . .	68
Station 26	Jesus Arrives at Golgotha . . . . .	70
Station 27	Jesus Is Stripped and Nailed to the Cross . . . . .	73
Station 28	The Indictment . . . . .	76
Station 29	Jesus Suffers the Taunts of the Bystanders . . . . .	78
Station 30	The First Word from the Cross . . . . .	80
Station 31	The Second Word from the Cross . . . . .	83
Station 32	The Third Word from the Cross . . . . .	86
Station 33	The Fourth Word from the Cross . . . . .	88
Station 34	The Fifth Word from the Cross . . . . .	91
Station 35	The Sixth Word from the Cross . . . . .	93



Station 36	The Seventh Word from the Cross . . . . .	96
Station 37	Jesus Dies on the Cross . . . . .	99
Station 38	The Side of Jesus Is Pierced . . . . .	101
Station 39	Jesus Is Taken from the Cross and Laid in His Mother's Arms . . . . .	104
Station 40	Jesus Is Laid in the Tomb . . . . .	106
Appendix	. . . . .	109
Bibliography	. . . . .	111



## *Introduction*

This Lenten companion is intended to ignite ideas and fresh thoughts about forty episodes of the passion of our Lord. It offers a “station” every day throughout Lent—Sundays are omitted, of course—from Ash Wednesday to Holy Saturday. The non-canonical material contained here is the result of the author’s “reading between the lines” of the Gospel narratives and is meant to help the pilgrim focus more clearly on the events we recall ceremonially during Holy Week.

The Gospels give us only the essential details of the passion because a meticulous report of the proceedings is not the intention of the evangelists, who are concerned primarily with our Lord’s teaching and in establishing, in the light of the resurrection, who he is and how he fulfills God’s promise of a Savior. However, 2,000 years later we find it helpful to enter more fully into these events in order to feel something of the horror and trauma experienced by Jesus and those around him, and so grasp more

easily the impact of his teaching and how our salvation was secured.

In reflecting on these daily episodes, the pilgrim can explore fresh and personal paths of contemplation by giving his or her mind free rein throughout the forty days.

To complete each session, a prompt or two is given to aid further self-examination or intercession before the more formal suggested prayers. An expanded *Paternoster* is given in the Appendix as an aid to fuller intercession.

The translation of the Holy Bible used in this book is the Catholic Edition of the *Revised Standard Version*, which, in the author's view, is still the best. In the text, quotations from the RSV are given in italics, but transliterations, conjectural speech, and the author's translations are given in Roman type.

The present tense is frequently employed in this book to give immediacy to the narrative.

JULIEN CHILCOTT-MONK  
(*Saint Veronica's Day*)



## *The Entry into Jerusalem*

*Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road (Matthew 21:8).*

Jesus intended to ride on a donkey; his instructions were specific. He would ride into Jerusalem on the traditional mount of a monarch who rides to his people in peace.

The twelve disciples are now keeping pace beside the donkey. It is of no discomfort to them. They are content because the crowds are gathering. It is exciting. At last, the Master is properly acclaimed as he rides toward the capital. No need for all those predictions of gloom and suffering after all. Why, people are spreading tokens of allegiance as if before a king. Someone is crying out, “*Hosanna to the Son of David!*” (This person must know a thing or two, because King David reconciled his people by choosing Jerusalem as a neutral capital.) However, at the

moment, Jesus is riding happily with his band of students. He is bantering with the crowds, always good for a joke and witty repartee. He acknowledges friends and acquaintances in the swelling body of enthusiasm. (But does he see among them the agents of Annas and Caiaphas, in little knots of dissent?)

Jesus enters the city, honored and greeted with fronds, in deep contrast to the manner in which he will shortly leave the city—through the northwestern gate and on to the hill of Golgotha.

By means of this ride into Jerusalem our Lord is perhaps declaring: “Here gathered around me are my disciples. For three years I have been preparing them with the words you have heard me preach. I bring them with me into the city from which they will emerge as my body and my Church. They are here for their final lesson and examination. This is the meaning of my journey. I come to claim my crown, but it will be a crown of sorrow and of thorns, because that is the only way in which I can lead my subjects to the kingdom of heaven. And so, take me in place of all humanity. Take me instead of accusing them, because I shall carry their sin with me.”

And so the king comes to claim his crown. This journey of resolution takes Jesus to the climax of his ministry; his disciples are ready to face their trials and tests of faith. (We have knowledge of the risen Christ; at this stage, the disciples do not. We have the benefit of the Church’s teaching about these final events; at this stage, the

disciples do not.) And the crown Jesus claims is, of course, the crown of thorns.



Let us consider the change in people's hearts that transforms their "Hosanna!" of adulation into their "Crucify!" of hate.

*O Heavenly Father, whose Son rode in triumph to the city of Jerusalem, mercifully assist us to understand fully the triumph of the cross and the goal of our hope in relation to the power and pleasures of our earthly desires.*

Our Father . . . Hail Mary . . . Glory be . . .



## *The Anointing of Jesus at Bethany*

*Jesus came to Bethany. . . . There they made him a  
supper . . . (John 12:1–8).*

John's Gospel tells us that the anointing of Jesus takes place shortly before the entry into Jerusalem, but Matthew and Mark suggest otherwise. Only John identifies the woman with the precious ointment as Mary, the sister of Martha, whom we meet earlier in the ministry of Jesus in Luke's Gospel. There we find Mary content to sit beside Jesus while her sister busies herself with the food preparation. Martha complains to our Lord, who reassures her about the different roles people are chosen to play. Here the scene is similar: Jesus is resting at the house in Bethany, not far from Jerusalem. As before, Martha prepares and serves the food. Perhaps we can place ourselves within this scene, standing there in the light and knowledge of the resurrection. Martha sighs at the sight of her sister lazing at the feet of Jesus, hanging on his every



word. On this occasion, however, she does not comment.

One of the great treasures of the household is the expensive oil extracted from the roots and stems of the Indian flower, *spikenard*. Its sublime fragrance; its many medicinal properties; its effect as an essential oil for the well-being of limbs and muscles—all contribute to its reputation and value. It is always used most sparingly and sometimes is not used at all, simply kept as an investment. But without any inhibitions or caution, Mary opens the box and applies the contents generously to our Lord's feet. Are we shocked at the waste? Judas certainly seems to be, but his motives are not necessarily honorable. "Let her alone," Jesus exclaims to Judas. "Let her keep it for the day of my burial." He then adds the telling phrase, "The poor are always with you," knowing, as he does, the reputation Judas has of borrowing from the poor box.

The house is now "filled with the fragrance of the ointment" as Mary massages our Lord's feet and wipes away the excess oil with her hair. In doing so she repairs the wear and tear of recent journeys and anticipates the more devastating damage to come—the bruising from his stumbles along the *Via Dolorosa* and the penetration of the nails. Her ministry also anticipates Jesus's burial, as the oil represents those other costly spices prepared for the tomb but never properly applied; it represents our constant duty to the poor and the less fortunate, who are ever present often because of our neglect. This anticipation of our

Lord's passion leads us to consider the moment when Jesus will pray to the Father for the forgiveness of our sins—past, present, and future—which are blotted out with his sacrifice.



Why are the poor always with us? Is it simply because of our neglect? Does the knowledge that our sins of neglect have already been forgiven affect in any way the level of our generosity to the poor this Lent?

*O Lord, whose companions on earth were often sinful men and women, grant us strength to react to the promptings of the Holy Spirit and acknowledge the sins of which we are guilty.*

Our Father . . . Hail Mary . . . Glory be . . .



## *Preparation for the Passover*

*Go and prepare the Passover for us . . . and they prepared the Passover (Luke 22:7–13).*

**W**e picture the scene. The Passover is nearly upon them and the disciples seek instructions from the Lord (Mt 26:17–19). They know that their little fraternity will celebrate the feast with Jesus in the traditional way. He gives them directions to the place he has previously chosen. But Luke’s account provides us with a little more detail. The directions are precise and are given to Peter and John, who are instructed to make the necessary preparations. They are entering the final chapter, for it is at this special meal that Jesus will institute the Holy Eucharist, which will sustain Holy Church into the future. The detail of the preparation, therefore, is important.

The disciples are instructed to “*go into the city.*” Where are they? Perhaps they are in the Temple precinct or at the foot of the Mount of Olives where they were lodging.

They go into the lower city and across to the southwestern corner. As instructed, they follow a water-carrier on his way to deliver water to the house in question. As we watch the two disciples we are reminded (as we are when we touch the water in the holy water font) of the need for proper preparation. We have the advantage over the two disciples. We know that soon our Lord will wash their feet with this very water and teach them the profound lessons about purification and service to others. We meet the owner of the house, who is not surprised at the question “*Where is the Master to eat the Passover with his disciples?*” He seems proud to show us the upper room of his shop and dwelling, accessible only by means of an exterior, wooden stairway. The room is made ready with palm-leaf matting around a long, low table, so that the meal can be enjoyed in the modern manner. Peter and John provide additional refinements and adjust the matting. They have followed our Lord’s instructions with precision.



The disciples did not question our Lord; they obeyed his directions to the letter. When we prepare for an event, the detail is often crucial, but preparation always has the ultimate goal and destination in mind and in view. When we prepare for Mass, for example, it is on the Mass that we focus.

Give us the self-control that springs  
From discipline of outward things,  
That fasting inward secretly  
The soul may purely dwell with thee.

— *Attributed to Saint Gregory the Great,*  
*“Audi, benign Conditor”*

*Father in heaven, forgive us our daily omissions and assist  
us in our desire to live a holy Lent in order to prepare for the  
celebration of your Son’s glorious resurrection.*

Our Father . . . Hail Mary . . . Glory be . . .



## *Jesus Washes the Feet of His Disciples*

*Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded (John 13:5).*

Provision of water for the washing of feet was the mark of an attentive and hospitable host. After all, sandals and sandy soil meant that water for the feet was always welcome, even after a short journey. Indeed, the disciples probably had already washed their feet on arrival, when they kicked off their footwear at the top of the outside stairway.

How do we visualize the scene? Perhaps a towel is draped over a three-legged stool in the corner of the room, along with an earthenware jug and bowl. The Beloved Disciple is positioned to the right of the place just vacated by Jesus; Judas is on the left. Are we among the disciples? Perhaps we are to the right of Simon Peter, who is wondering what to say because he has been fidgeting in that

characteristic way of his. And when our Lord arrives beside him, Peter declares: “*You shall never wash my feet*”; you are not going to humiliate yourself for me! “*If I do not wash you,*” Jesus replies, “*you have no part in me.*” Peter thinks quickly: “*Lord, not my feet only, but also my hands and my head!*” (Jn 13:8–10) Only Peter, we think as we await our turn, *big blustering fisherman that he is*. Jesus replies gently: “What I am doing is sufficient, and the point of the exercise will be made apparent.” We feel for Peter because he often articulates the daft responses that we might have made. Jesus comes to us and we are silent. “*Do you know what I have done to you?*” The message slowly dawns upon us, perhaps not immediately but sometime later. We see Jesus at Golgotha as the naked man bending before us, and in him we see the Heavenly Father condescending to humanity, suffering with the burden of humanity’s rejection of God. We are reminded of our freedom from original sin through the baptismal waters, but we know that if we are to have part with Christ, we must be prepared to enter with him into his passion and death.



“*Do you know what I have done to you?*” Do we grasp the instruction? It is certainly not limited to washing the feet of our friends, to cleaning their shoes, to being hospitable. The lesson of this acted parable is much more profound. As the Creator cares for the needs of his creatures, so must

we care for the needs of others. The vocation of serving others, of being *other Christs*, is our general Christian vocation, to be exercised along with the vocation that is specific to us.

*O Heavenly Father, who condescended to humanity, may the way we live our lives always reflect your Son's example of service to others.*

Our Father . . . Hail Mary . . . Glory be . . .