

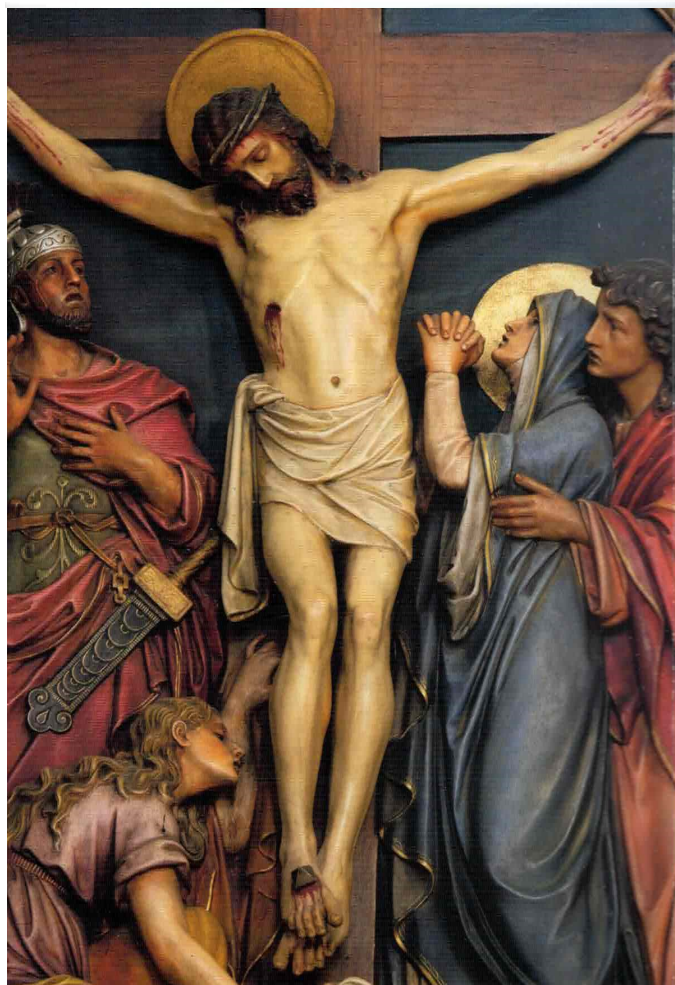
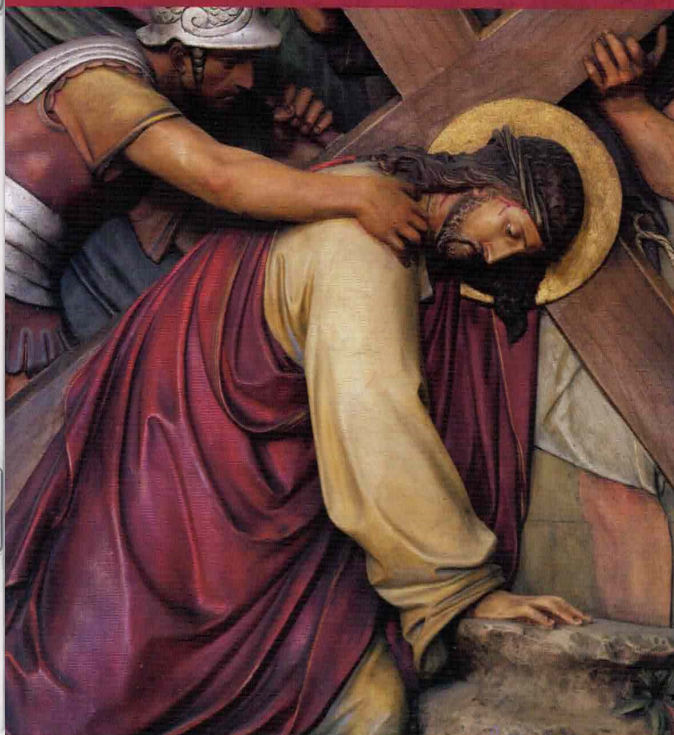
SAINT
JOHN PAUL II
NATIONAL SHRINE

Saint John Paul II National Shrine | 3900 Harewood Road, NE | Washington, DC 20017

THE WAY OF THE CROSS

with

Reflections by Saint John Paul II



THE WAY OF THE CROSS

The Way of the Cross leads us to contemplate the Passion of our Lord and Savior Jesus Christ, to consider His great love for us, His humility, and the glory of the perfect offering He made in the work of our redemption.

The Way of the Cross, as a devotion, has its origin in the faithful's retracing of Christ's steps in the City of Jerusalem. Throughout the centuries, believers have walked the streets and hills of Jerusalem, recalling the saving mysteries of Christ in the very place where they were accomplished. In time, the Church raised shrines and images representing the Holy Places of Jerusalem throughout the Christian world, so that those unable to make the long pilgrimage to Judea could nevertheless commemorate Christ's Passion by tracing the Way of the Cross.

The contents of this booklet are adapted from the Way of the Cross that Pope John Paul II presided over at the Roman Colosseum on Good Friday, 2003. Pope John Paul II's reflections on that occasion are the sources for the meditations for each Station of the Cross.

According to the Handbook of Indulgences (n. 63), a plenary indulgence is granted once daily under the usual conditions to the faithful who devoutly follow the Way of the Cross. Ordinarily this means walking from station to station, but with large groups it suffices for the leader to walk from place to place.

USING THIS BOOKLET

The Stations of the Cross can be prayed communally or as an act of solitary prayer.

When praying the Stations of the Cross as a family or community, you may choose to reflect upon and discuss each station together. You may choose to meditate on all the stations at one time, or focus on one station each evening during the last two weeks of Lent.

When praying the Stations of the Cross alone, we follow the same prayers and reflections for each station, taking quiet time to meditate on the deep personal meaning of Christ's Passion in our own lives. This contemplation can be for all the stations in one session, or it can be taken up in successive days, with each day devoted to a specific station (especially during the last two weeks of Lent).

At each station, we recall and meditate on a specific event from Jesus Christ's last day on Earth as a man, beginning with his unjust condemnation. Specific prayers are recited and reflections offered at each station to help us join more deeply with Christ in His Passion, suffering and death for our sins. Then, in a form of pilgrimage reflecting the historical events of His Passion, we "move" to the next station, following Him devoutly in the Way of the Cross.



The First Station

Jesus is condemned to death

V/. We adore You, O Christ, and we bless You.

R/. Because by Your holy Cross You have redeemed the world.

From the Gospel according to Mark. 15:14-15

*But the crowd shouted all the more, "Crucify Him."
So Pilate, wishing to satisfy the crowd,
released for them Barabbas;
and having scourged Jesus,
he delivered Him to be crucified.*

OPENING PRAYERS

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

An Act of Contrition

My Lord Jesus Christ,
You have made this journey
to die for me with love unutterable,
and I have so many times unworthily abandoned You;
but now I love You with my whole heart, and because I love You
I repent sincerely for having ever offended You.
Pardon me, my God, and permit me to
accompany You on this journey.
You go to die for love of me;
I wish also, my beloved Redeemer,
to die for love of You.
My Jesus, I will live and die always united to You.

Let us pray.

Lord Jesus Christ,
fill our hearts with the light of your Spirit,
so that by following You on your final journey
we may come to know the price of our Redemption
and become worthy of a share
in the fruits of your Passion, death and Resurrection.
You who live and reign for ever and ever. Amen.

MEDITATION | Reflection by St. John Paul II



Pilate's verdict was pronounced under pressure from the priests and the crowd. The sentence of death by crucifixion was meant to calm their fury and meet their clamorous demand: "Crucify Him! Crucify Him!" (Mk 15:13-14). All this was, and is, a single reality, in the face of which one cannot remain uninvolved, on the sidelines.

When Jesus, the Son of God, was questioned about His Kingdom and, because of this, was judged guilty by men and condemned to death, His final testimony began: He was about to demonstrate that "God so loved the world ..." (cf. Jn 3:16).

ACCLAMATION

Jesus of Nazareth, condemned to death on the Cross,
faithful witness to the love of the Father.

R. Kyrie, eleison.

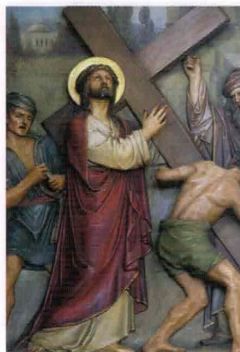
Jesus, Son of God, obedient to the will of the Father,
even unto death on a cross.

R. Kyrie, eleison.

Our Father, Hail Mary, Glory Be

STABAT MATER

*At the Cross her station keeping,
stood the mournful Mother weeping,
close to Jesus to the last.*



The Second Station

Jesus takes up His Cross

V/. We adore You, O Christ, and we bless You.

R/. Because by Your holy Cross You have redeemed the world.

From the Gospel according to Mark. 15:20

*And when they had mocked Him,
they stripped Him of the purple cloak,
and put His own clothes on Him.
And they led Him out to crucify Him.*



The Third Station

Jesus falls the first time

V/. We adore You, O Christ, and we bless You.

R/. Because by Your holy Cross You have redeemed the world.

From the Book of the Prophet Isaiah. 53:4-6

*Surely he has borne our griefs
and carried our sorrows:
yet we esteemed him stricken,
smitten by God, and afflicted.
But he was wounded for our transgressions,
he was bruised for our iniquities;
upon him was the chastisement that
made us whole,
and with his stripes we are healed.
All we like sheep have gone astray;
we have turned every one to his own way;
and the Lord has laid on him
the iniquity of us all.*

MEDITATION | *Reflection by St. John Paul II*



Christ, condemned to death, must be burdened with the Cross just like the two other men who have received the same punishment. He "was numbered with the transgressors" (Is 53:12). Christ draws near to the Cross, His body atrociously bruised and lacerated, blood running down His face from His head crowned with thorns. In Him we see the truth proclaimed by Isaiah about the servant of Yahweh: "He was wounded for our transgressions ... and with His stripes we are healed" (Is 53:5). Pilate says: "Ecce Homo" (Jn 19:5), "Look what you have done to this man!" But there seems to be another voice speaking as well, a voice that seems to be saying: "Look what you have done, in this man, to your God!" Jesus, "who is called Christ" (Mt 27:17), takes the Cross upon His shoulders (Jn 19:17). The execution has begun.

ACCLAMATION

Christ, Son of God,
You reveal to man the mystery of himself.

R. Christe, eleison.

Jesus, Servant of the Lord,
by Your stripes we have been healed.

R. Christe, eleison.

Our Father, Hail Mary, Glory Be

STABAT MATER

*Through her heart, His sorrow sharing,
all His bitter anguish bearing,
now at length the sword has passed.*

MEDITATION | *Reflection by St. John Paul II*



Jesus falls under the weight of the Cross. He falls to the ground. He does not resort to His superhuman powers; He does not resort to the power of the angels. "Do you think that I cannot appeal to My Father, and He will at once send me more than twelve legions of angels?" (Mt 26:53). He does not ask for that. Having accepted the cup from the Father's hands, He is resolved to drink it to the end. This is as He wills it. He accepts these provocations, which seem to undermine the whole meaning of His mission, His teaching, His miracles. To be insulted is what He wills. To stagger and fall under the weight of the Cross is what He wills. He wills it all. To the end, down to the bitter end, He is faithful to what He had said: "Not my will, but yours be done" (cf. Mk 14:36, etc.). God will bring forth the salvation of humanity from Christ's falling beneath the weight of the Cross.

ACCLAMATION

Jesus meek lamb, Redeemer,
You bear the sin of the world.

R. Kyrie, eleison.

Jesus, our companion in times of suffering,
You share in our human weakness.

R. Kyrie, eleison.

Our Father, Hail Mary, Glory Be

STABAT MATER

*Oh, how sad and sore distressed
was that Mother highly blessed
of the sole begotten One!*



The Fourth Station

Jesus meets His Mother

V/. We adore You, O Christ, and we bless You.

R/. Because by Your holy Cross You have redeemed the world.

From the Gospel according to Luke. 2:34-35, 51

Simeon said to Mary, His mother,
*"Behold, this child is set for the fall
 and rising of many in Israel,
 and for a sign of contradiction,
 that thoughts out of many hearts may be revealed.
 And a sword will pierce through your own soul also."
 His mother kept all these things in her heart.*

MEDITATION | *Reflection by St. John Paul II*



The Mother. Mary meets Her Son along the way of the Cross. His Cross becomes her Cross, His humiliation is her humiliation. The public scorn is on her shoulders. This is the way things are. So it must seem to the people around her, and this is how her own heart reacts: "And a sword will pierce through your own soul also" (Lk 2:35). Mother of Sorrows! Although this pain is hers, striking deep in her maternal heart, the full truth of this suffering can be expressed only in terms of a shared suffering—'com-passion'. That word is part of the mystery; it expresses in some way her unity with the suffering of her Son.

ACCLAMATION

Holy Mary, our Mother and Sister in the journey of faith,
 with you we call upon your Son, Jesus.

R. *Kyrie, eleison.*

Holy Mary, you did not hesitate along the way to Calvary,
 with you we call upon your Son, Jesus.

R. *Kyrie, eleison.*

Our Father, Hail Mary, Glory Be

STABAT MATER

*Christ above in torment hangs,
 she beneath beholds the pangs
 of her dying, glorious Son.*



The Fifth Station

*Simon of Cyrene helps
 Jesus to carry the Cross*

V/. We adore You, O Christ, and we bless You.

R/. Because by Your holy Cross You have redeemed the world.

From the Gospel according to Mark. 15:21-22

*They compelled a passer-by,
 Simon of Cyrene, who was coming in from the country,
 the father of Alexander and Rufus,
 to carry His Cross.
 And they brought Him to the place called Golgotha,
 which means the place of the skull.*

MEDITATION | *Reflection by St. John Paul II*



Simon of Cyrene, called upon to carry the Cross, doubtless had no wish to do so. He was forced to. He walked beside Christ, bearing the same burden. They called on him, Simon of Cyrene, the father of Alexander and Rufus, as we learn from the Gospel of Mark (Mk 15:21). They summoned him, they compelled him. How long did he continue to resent being forced into this? How long did he go on like that, torn within himself, a barrier of indifference standing between him and the Man who was suffering? Saint Mark simply records the names of the Cyrenian's sons, and tradition has it that they became members of the Christian community close to Saint Peter (cf. Rom 16:13).

ACCLAMATION

Christ, Good Samaritan,
 neighbor to the poor, the sick, the lowly.

R. *Christe, eleison.*

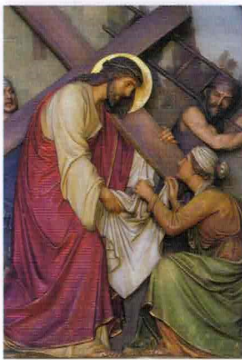
Christ, Servant of the Eternal Father, You consider done to You
 every act of love towards the exile, the outcast, the stranger.

R. *Christe, eleison.*

Our Father, Hail Mary, Glory Be

STABAT MATER

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



The Sixth Station

Veronica wipes the face of Jesus

V/. We adore You, O Christ, and we bless You.

R/. Because by Your holy Cross You have redeemed the world.

From the Book of the Prophet Isaiah. 53:2-3

*He had no form or comeliness
that we should look at him,
and no beauty that we should desire him.
He was despised and rejected by men;
a man of sorrows, and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.*



The Seventh Station

Jesus falls the second time

V/. We adore You, O Christ, and we bless You.

R/. Because by Your holy Cross You have redeemed the world.

From the Book of Lamentations. 3:1-2, 9, 16

*I am the man who has seen affliction
under the rod of his 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 crooked...
He has made my teeth grind on gravel,
and made me cower in ashes.*

MEDITATION | Reflection by St. John Paul II



Tradition has bequeathed us Veronica. Perhaps she is a counterpart to the story of the Cyrenian. As a woman, she could not physically carry the Cross or even be called upon to do so, yet in fact she did carry the Cross with Jesus: she carried it in the only way possible to her at the moment and in obedience to the dictates of her heart: she wiped His Face. Tradition has it that an imprint of Christ's features remained on the cloth she used. In fact, the Saviour leaves His imprint on every single act of charity, as He did on Veronica's cloth. Many will ask, "Lord, when did we ever do these things for You?" And Jesus will reply, "Truly I say to you, as you did it to one of the least of these my brethren, you did it to me" (cf. Mt 25:40).

ACCLAMATION

Face of the Lord Jesus,
disfigured by pain, resplendent with God's glory.

R. Kyrie, eleison.

O Holy Face,
imprinted on every act of love.

R. Kyrie, eleison.

Our Father, Hail Mary, Glory Be

STABAT MATER

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

MEDITATION | Reflection by St. John Paul II



"I am a worm, and no man, scorned by men, and despised by the people" (Ps 22:6). The prophetic words of the Psalmist are wholly fulfilled in these steep, narrow alleys of Jerusalem in the final hours before the Passover. We know that those hours before the feast are unnerving, the streets teeming with people. This is the context in which the words of the Psalmist are being fulfilled, even though nobody gives this a thought. And He wills all this, He wills the fulfillment of the prophecy. And so He falls, exhausted by all the effort. "I am a worm, and no man" (Ps 22:6). A worm creeps along the ground, whereas man, like a king among creatures, walks above it. A worm will gnaw even at wood: like a worm, remorse for sin gnaws at man's conscience. Remorse for the second fall.

ACCLAMATION

Jesus of Nazareth, You became an outcast among men in order to ennoble all creatures.

R. Kyrie, eleison.

Jesus, servant of life,
crushed by men, yet raised up by God.

R. Kyrie, eleison.

Our Father, Hail Mary, Glory Be

STABAT MATER

*Bruised, derided, cursed, defiled,
she beheld her tender Child,
all with bloody scourges rent.*



The Eighth Station

Jesus speaks to the women of Jerusalem

V/. We adore You, O Christ, and we bless You.
R/. Because by Your holy Cross You have redeemed the world.

From the Gospel according to Luke. 23:28-31

But Jesus turning to them said,
"Daughters of Jerusalem, do not weep for me,
but weep for yourselves and for your children.
For behold the days are coming when they will say,
"Blessed are the barren, and the wombs that never bore
and the breasts that never gave suck."
Then they will begin to say to the mountains,
'Fall on us', and to the hills, 'Cover us.'
For if they do this when the wood is green,
what will happen when it is dry?"



The Ninth Station

Jesus falls the third time

V/. We adore You, O Christ, and we bless You.
R/. Because by Your holy Cross You have redeemed the world.

From the Book of Lamentations. 3:27-32

It is good for a man that he bear
the yoke in his youth.
Let him sit alone in silence
when he has laid it on him;
let him put his mouth in the dust,
there may yet be hope;
let him give his cheek to the smiter
and be filled with insults.
For the Lord will not cast off for ever,
but though he cause grief, he will have compassion
according to the abundance of his steadfast love.

MEDITATION | Reflection by St. John Paul II



Here is a call to repentance, true repentance, and sorrow at the reality of the evil that has been committed. Jesus says to the daughters of Jerusalem who are weeping at the sight of Him: "Do not weep for me, but weep for yourselves and for your children" (Lk 23:28). One cannot merely scrape away at the surface of evil; one has to get down to its roots, its causes, the inner truth of conscience. This is precisely what Jesus means to say as He carries His Cross: He always "knew what was in man" (cf. Jn 2:25) and He continues to know it. Lord, let me know how to live and walk in the truth.

ACCLAMATION

Lord Jesus, knowing and merciful,
the Truth leading us to life.

R. *Kyrie, eleison.*

Lord Jesus, the compassionate one,
whose presence eases our pain in the hour of trial.

R. *Kyrie, eleison.*

Our Father, Hail Mary, Glory Be

STABAT MATER

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

MEDITATION | Reflection by St. John Paul II



Every station along this Way is a milestone of obedience and self-emptying. We can appreciate the extent of that self-emptying when we see Jesus falling for the third time under the Cross. We can appreciate it when we meditate on who it is falling, who it is lying in the dusty road under the Cross, at the feet of a hostile crowd that spares Him no insult or humiliation ... Who is it who has fallen? Who is Jesus Christ? "Though He was in the form of God, [He] did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form He humbled himself and became obedient unto death, even death on a cross" (Phil 2:6-8).

ACCLAMATION

Jesus Christ,
You tasted the bitterness of the earth
in order to turn our cries of pain into a song of joy.

R. *Christe, eleison.*

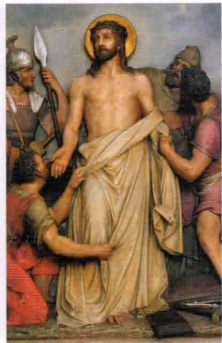
Christ Jesus,
You were humbled in the flesh
in order to ennoble all creation.

R. *Christe, eleison.*

Our Father, Hail Mary, Glory Be

STABAT MATER

O you Mother, fount of love,
touch my spirit from above,
make my heart with yours accord.



The Tenth Station

Jesus is stripped of his garments

*V/. We adore You, O Christ, and we bless You.
R/. Because by Your holy Cross You have redeemed the world.*

From the Gospel according to Mark. 15:24

*And they divided His garments among them,
casting lots for them,
to decide what each should take.*



The Eleventh Station

Jesus is nailed to the Cross

*V/. We adore You, O Christ, and we bless You.
R/. Because by Your holy Cross You have redeemed the world.*

From the Gospel according to Mark. 15:25-27

*And it was the third hour, when they crucified Him.
And the inscription of the charge against Him read:
"The King of the Jews."
And with Him they crucified two robbers,
one on His right and one on His left.*

MEDITATION | Reflection by St. John Paul II



As Jesus is stripped of his clothes at Golgotha, our thoughts turn once more to His Mother. They go back in time to the first days of this body which now, even before the crucifixion, is covered with wounds (cf. Is 52:14). The mystery of the Incarnation: the Son of God takes His body from the Virgin's womb. The Son of God speaks to the Father in the words of the Psalmist: "Sacrifice and offering you did not desire; but a body you prepared for me" (Ps 40:7, Heb 10:5). With every wound, every spasm of pain, every wrenched muscle, every trickle of blood, with all the exhaustion in its arms, all the bruises and lacerations on its back and shoulders, this stripped body is carrying out the will of both Father and Son. At this Station we must think of the Mother of Christ, because in her womb, in her eyes and in her arms, the body of the Son of God was most fully adored.

ACCLAMATION

Jesus, sacred body,
still violated in Your living members.
R. Kyrie, eleison.

Jesus, body offered in love,
still divided in Your members.
R. Kyrie, eleison.

Our Father, Hail Mary, Glory Be

STABAT MATER

*Make me feel as you have felt;
make my soul to glow and melt
with the love of Christ our Lord.*

MEDITATION | Reflection by St. John Paul II



"They have pierced my hands and feet, I can count all my bones" (cf. Ps 22:16-17). The Whole Man is in a state of utmost tension: His bones, His muscles, His nerves, His every organ and every cell, is stretched and strained to breaking-point. "I, when I am lifted up from the earth, will draw all men to myself" (Jn 12:32). These words express the full reality of the crucifixion. The Passion of Christ crucified lies precisely in this gravitational pull. "You are from below, I am from above" (Jn 8:23). From the Cross He says: "Father, forgive them, for they know not what they do" (Lk 23:34).

ACCLAMATION

Christ, crucified by hatred,
made by love a sign of reconciliation and peace.
R. Christe, eleison.

Christ, by Your blood shed on the Cross,
You have ransomed man, the world, the universe.
R. Christe, eleison.

Our Father, Hail Mary, Glory Be

STABAT MATER

*Holy Mother, pierce me through;
in my heart each wound renew
of my Savior crucified.*



The Twelfth Station

Jesus dies on the Cross

V/. We adore You, O Christ, and we bless You.

R/. Because by Your holy Cross You have redeemed the world.

From the Gospel according to Mark. 15:33-34, 37, 39

*And when the sixth hour had come
there was darkness over the whole land
until the ninth hour.*

*And at the ninth hour Jesus cried with a loud voice:
"Eloi, Eloi, Lama sabachthani?"*

which means,

"My God, my God, why hast thou forsaken me?"

And Jesus uttered a loud cry and breathed His last.

*And when the centurion, who stood facing Him,
saw that He thus breathed His last, he said,*

"Truly this man was the Son of God!"



The Thirteenth Station

*Jesus is taken down from the
Cross and given to His Mother*

V/. We adore You, O Christ, and we bless You.

R/. Because by Your holy Cross You have redeemed the world.

From the Gospel according to Mark. 15:42-43, 46

*And when evening had come,
since it was the day of Preparation,
that is, the day before the sabbath,
Joseph of Arimathea, a respected member of the council,
who was also himself looking for the Kingdom of God,
took courage and went to Pilate, and asked for the body of Jesus.
And he brought a linen shroud, and taking Him down,
wrapped Him in the linen shroud.*

MEDITATION | Reflection by St. John Paul II



Here we have the greatest, the most sublime work of the Son in union with the Father. Yes, in union, in the most perfect union possible, precisely at the moment when He cries, "Eloi, Eloi lama sabachthani?" – "My God, My God, why have you forsaken me?" (Mk 15:34; Mt 27:46). Here is the man. Here is God himself. "In Him we live and move and have our being" (cf. Acts 17:28). In Him, in those arms outstretched along the transverse beam of the Cross. Nailed to the Cross, pinned in that terrible position, Jesus calls on the Father. All His words bear witness that He is one with the Father. "I and the Father are one" (Jn 10:30); "He who has seen me has seen the Father" (Jn 14:9); "My Father is working still, and I am working" (Jn 5:17).

ACCLAMATION

Son of God, remember us,
at the hour of death.

R. Kyrie, eleison.

Son of the Father, remember us,
and by Your Spirit renew the face of the earth.

R. Kyrie, eleison.

Our Father, Hail Mary, Glory Be

STABAT MATER

*For the sins of His own nation,
saw Him hang in desolation,
all with bloody scourges rent.*

MEDITATION | Reflection by St. John Paul II



The body of Jesus is taken down from the Cross and laid in His Mother's arms. In our mind's eye we glimpse again the moment when Mary accepted the message brought by the angel Gabriel: "And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus. The Lord God will give to Him the throne of His father David, and of His kingdom there will be no end" (Lk 1:31-33). Mary had replied simply: "Let it be to me according to your word" (cf. Lk 1:38), as though even then she wanted to give expression to what she now experiences. Inseparable from this mystery is the extraordinary promise spoken of by Simeon during the Presentation of Jesus in the Temple: "And a sword will pierce through your own soul also, that the thoughts of many hearts may be revealed (Lk 2:35)." This promise has also been fulfilled. Pietà.

ACCLAMATION

Holy Mary, Mother of inexpressible sorrow,
with you we open our arms to Life Himself,
and humbly beseech Him:

R. Kyrie, eleison.

Holy Mary, Mother and associate of the Redeemer,
In communion with you we open our arms to Christ,
and filled with hope we call upon Him.

R. Kyrie, eleison.

Our Father, Hail Mary, Glory Be

STABAT MATER

*Let me mingle tears with thee,
mourning Him who mourned for me,
all the days that I may live.*



The Fourteenth Station

Jesus is laid in the tomb

V/. We adore You, O Christ, and we bless You.

R/. Because by Your holy Cross You have redeemed the world.

From the Gospel according to Matthew. 27:59-60

*And Joseph took the body,
and wrapped it in a clean linen shroud,
and laid it in his own new tomb,
which he had hewn in the rock;
and he rolled a great stone
to the door of the tomb, and departed.*

MEDITATION | *Reflection by St. John Paul II*



From the moment when man, as a result of sin, was driven away from the Tree of Life, the earth became a burial ground. Close to Calvary there was a tomb belonging to Joseph of Arimathea. In it, with Joseph's consent, the body of Jesus was placed after being taken down from the Cross (cf. Mk: 15:42-46 ff.). They laid it there in haste, so that the burial might be completed before the feast of Passover, which began at sunset. In one of the countless tombs scattered all over the continents of this planet of ours, the Son of God, the man Jesus Christ, conquered death with death. The Tree of Life from which man was banished as a result of sin is set before mankind anew in the body of Christ. "If anyone eats of this bread, he will live forever, and the bread which I shall give for the life of the world is my flesh" (Jn 6:51).

ACCLAMATION

Lord Jesus, our resurrection,
in the new tomb You destroy death and grant life.

R. Kyrie, eleison.

Lord Jesus, our hope,
Your body, crucified and risen,
is the new Tree of Life.

R. Kyrie, eleison.

Our Father, Hail Mary, Glory Be

STABAT MATER

*Christ, when You shall call me hence,
be Your Mother my defense,
be Your Cross my victory.*

CONCLUDING PRAYER

Let us pray.

Lord Jesus Christ,
by the power of the Holy Spirit,
You were drawn by the Father
from the darkness of death
to the light of a new life in glory.
Grant that the sign of the empty tomb
may speak to us and to future generations
and become a wellspring of living faith,
generous love, and unshakeable hope.
To You, O Jesus, whose presence,
hidden and victorious,
fills the history of the world,
be honor and glory for ever and ever. Amen.



SAINT
JOHN PAUL II
NATIONAL SHRINE

Designated a national shrine on March 14, 2014 by the United States Conference of Catholic Bishops, the Saint John Paul II National Shrine is first and foremost a place for the worship of God who became man in Jesus Christ. The Shrine is a place of pilgrimage housing first-class relics of St. John Paul II. Here, through liturgy and prayer, art, and cultural and religious formation, visitors can enter into its patron's deep love for God and for man.

The Shrine is intended to inspire a genuine encounter with God that leads to a renewal of individuals, families, societies, and cultures – a place where the God who "entered history" heals and renews every dimension of human life.

To learn more about the Shrine and our world-class permanent exhibit on the life and teachings of St. John Paul II, or to plan your pilgrimage, please visit our website at www.jp2shrine.org.

For other information, email us at
VisitorServices@jp2shrine.org,
or call: 202-635-5400

The Saint John Paul II National Shrine has been established by the John Paul II Shrine and Institute, Inc, a 501 (c) (3) charitable organization, to educate the public on the life and work of St. John Paul II.