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THE TWELVE STATIONS OF THE MOST HOLY EUCHARIST



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5817 Old Leeds Road, Irondale, Alabama 35210 USA
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THE TWELVE STATIONS OF THE MOST HOLY EUCHARIST

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Meditations taken from *Stations of the Holy Eucharist: From Promise to Fulfilment*,
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including visiting the Stations in person, please see back cover.

THE TWELVE STATIONS OF THE MOST HOLY EUCHARIST

Introduction



In the Year of the Eucharist in 2005, the Poor Clare Nuns of Perpetual Adoration in Hanceville, Alabama, built a garden containing the Twelve Stations of the Most Holy Eucharist with the intention of teaching people about the Eucharist and inspiring pilgrims who visit the Shrine.

Before building the garden, the Nuns studied Scripture in depth from a Eucharistic lens. This garden, unique to the Shrine, features the Scripture passages that the Nuns studied to compose the Twelve Stations.

As pilgrims wind their way through the garden, the stations explain salvation history, starting with Melchizedek in Genesis all the way to the Marriage Supper of the Lamb in the book of Revelation. Each of the twelve stations points to the reality that the Eucharist is entwined throughout both the Old and New Testaments.

The stations are filled with solid Catholic teaching, including the Passover feast foreshadowing the sacrifice of Jesus on the Cross and “Bethlehem” translating to “House of Bread.”

The garden is ideal for peaceful meditation, with benches at every station where the pilgrims can pause to reflect on the Bible passages. And adding to the Eucharistic theme, an aerial view shows that the Eucharistic garden path is in the shape of a Monstrance.

As Mother Angelica desired to spread devotion of the Eucharist to everyone, these gardens continue in her mission of proclaiming the Truth of our Eucharistic King.

THE TWELVE STATIONS OF THE MOST HOLY EUCHARIST

Station One

Melchizedek, the King of Salem: Foreshadowing of a Eucharistic Priesthood

*“The LORD has sworn and will not change his mind,
‘You are a priest for ever after the order of Melchizedek.’”*

– Psalm 110:4

First mentioned in the book of Genesis, Melchizedek was the King of Salem and “priest of God Most High” (Genesis 14:18). When Abram (later renamed Abraham) visited Melchizedek, the priest brought a bread and wine offering.

In the third century AD, St. Cyprian of Carthage said, “In the priest Melchizedek we see prefigured the sacrament of the sacrifice of the Lord, according to what divine Scripture testifies, ‘And Melchizedek, King of Salem, brought forth bread and wine’ ... For who is more a Priest of the Most High God than Our Lord Jesus Christ, Who offered a sacrifice to God the Father, and offered that very same thing which Melchizedek has offered, that is, bread and wine, to wit, His Body and Blood? ... In Genesis therefore, that the benediction (blessing) ... might be duly celebrated, the figure of Christ’s sacrifice precedes as ordained in bread and wine, and so He Who is the fullness of truth, fulfilled the truth of the image prefigured.”

Reflection Question

Since the priesthood is necessary for the Eucharist, how can I encourage priests and seminarians?

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Station Two

The Jewish Passover:

The Paschal Lamb, Prefigurement of the Eucharistic Sacrifice

“Then they shall take some of the blood, and put it on the two doorposts and the lintel of the houses in which they eat them. ... It is the LORD’s passover. ... And when I see the blood, I will pass over you, and no plague shall fall upon you and destroy you, when I smite the land of Egypt.”

– Exodus 12:7, 11, 13

After the Israelites had been enslaved for four centuries, God sent ten plagues to Egypt in order to convince the pharaoh to release His People. The last plague would be the death of the first-born son. The Lord told the Israelites that each of their families should kill a lamb, eat it, and mark the blood over their doors in order to avoid the plague.

The *Catechism of the Catholic Church* (paragraph 1340) says, “By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus’ passing over to his Father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom.”

Reflection Question

Am I willing to follow the commands of God, like the Israelites did at the Passover?



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Station Three

The Manna: Prefiguration of the Eucharist, the New Manna

*“Then the LORD said to Moses,
‘Behold, I will rain bread from heaven for you.’”*

– Exodus 16:4

After the Israelites escaped their captivity, they traveled through the desert to reach the Promised Land. However, they didn’t have any food. God then gave them manna from Heaven, which they ate for 40 years before reaching the Promised Land.

More than one thousand years later, Jesus said, “I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh” (John 6:48-51).

Reflection Question

How can I thank God for giving us the Living Bread at every Mass?

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Station Four

The Old Temple: God Dwelling Among Men

*“[T]he glory of the LORD filled the House of God. Then Solomon said,
‘The LORD has said that he would dwell in thick darkness.
I have built thee an exalted house, a place for thee to dwell in for ever’ ...
‘But will God dwell indeed with man on the earth?’”*

– 2 Chronicles 5:14; 6:1-2,18

As the Jews traveled through the desert, they carried the Ark of the Covenant with them. King David knew that the Ark needed a special home, and his son Solomon led the building of the great Temple. The Lord was pleased by the Temple, and “the glory of the LORD filled the house of God” (2 Chronicles 5:14).

The first Temple was destroyed in the Siege of Jerusalem in the sixth century BC, and a second Temple was built to replace it.

A few centuries later, both Temples were shown to be the foreshadowing of a greater Temple. “The Jews then said to him, ‘What sign have you to show us for doing this?’ Jesus answered them, ‘Destroy this temple, and in three days I will raise it up.’ The Jews then said, ‘It has taken forty-six years to build this temple, and will you raise it up in three days? But he spoke of the temple of his body” (John 2:18-22).

Reflection Question

By building the great Temple, the Israelites showed great respect to the Ark of the Covenant. When I am in Mass or Eucharistic Adoration, does my respect indicate that I am in the presence of Our Lord?

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Station Five

Elijah and the Hearth Cakes: Food for the Journey

“And the angel of the LORD came again a second time, and touched him, and said, ‘Arise and eat, else the journey will be too great for you.’ And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God.”

– 1 Kings 19:7-8

In the ninth century BC, King Ahab married the pagan Jezebel, and he began to worship her country’s god. Elijah argued fiercely against the king and eventually had to flee due to his opposition. “But he himself went a day’s journey into the wilderness, and came and sat down under a broom tree; and he asked that he might die, saying, ‘It is enough; now, O LORD, take away my life; for I am no better than my fathers.’ And he lay down and slept under a broom tree; and behold, an angel touched him, and said to him, ‘Arise and eat.’ And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank, and lay down again. And the angel of the LORD came again a second time, and touched him, and said, ‘Arise and eat, else the journey will be too great for you.’ And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God” (1 Kings 19:4-8).

Like the manna, this food is seen as a foreshadowing of the Eucharist, giving strength to the faithful.

Reflection Question

How has the Eucharist strengthened me in my spiritual journey and in my daily life?



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Station Six

Bethlehem, the House of Bread: Birthplace of the Bread of Life

“But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.”

– Micah 5:2 (Micah 5:1 in some translations)

When Jesus was born, His birth fulfilled many Old Testament prophecies, including the fact that He was born in Bethlehem, the city of King David’s birth. As St. Gregory the Great pointed out, Bethlehem is translated to “house of bread.” And, of course, Jesus is “the bread which came down from heaven” (John 6:41).

St. Bede said, “The place He was born is rightly called the ‘House of Bread’ because He came down from heaven to earth to give us the food of heavenly life and to satisfy us with the flavor of eternal sweetness.”

Reflection Question

How can I express my thanks to the Divine Child Jesus for coming to earth to die for love of me?

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Station Seven

The Wedding Feast at Cana: Water to Wine, Wine to Blood

“Jesus said to them, ‘Fill the jars with water.’ And they filled them up to the brim. ... [T]he steward of the feast tasted the water now become wine ... and said to him, ‘Every man serves the good wine first ... but you have kept the good wine until now.’”

– John 2:7, 9, 10

Jesus’ first public miracle was turning the water to wine at the wedding feast at Cana at the request of His mother. This miracle prefigures the Eucharist, in which the bread and wine become the Body and Blood of Jesus.

In the fourth century AD, St. Cyril of Jerusalem said, “[Jesus] once in Cana of Galilee, turned the water into wine, akin to blood, and is it incredible that He should have turned wine into blood? When called to a bodily marriage, He miraculously wrought that wonderful work; and on the children of the bridechamber, shall He not much rather be acknowledged to have bestowed the fruition of His Body and Blood?”

Reflection Question

Just before Jesus turned the water to wine, Mary told the wedding attendants, “Do whatever he tells you” (John 2:5). Do I follow Mary’s advice and do whatever Jesus tells me?



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Station Eight

Multiplication of the Loaves: The Eucharist, Food for the Multitudes

“And taking the five loaves and two fish he looked up to heaven, and blessed, and broke the loaves, and gave them to the disciples to set before the people; and he divided the two fish among them all.

And they all ate and were satisfied. ...

And those who ate the loaves were five thousand men.”

– Mark 6:41-42, 44

In one of the most famous miracles of the Bible, Jesus multiplied five loaves of bread and two fish in order for thousands of people to eat, with twelve baskets of food left over.

In the *Catechism of the Catholic Church* (paragraph 1335), this miracle is explained in light of the Eucharist: “The miracles of the multiplication of the loaves, when the Lord says the blessing, breaks and distributes the loaves through his disciples to feed the multitude, prefigure the superabundance of this unique bread of his Eucharist. The sign of water turned into wine at Cana already announces the Hour of Jesus’ glorification. It makes manifest the fulfillment of the wedding feast in the Father’s kingdom, where the faithful will drink the new wine that has become the Blood of Christ.”

Reflection Question

How has God multiplied the blessings in my life?

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Station Nine

The Bread of Life Discourse: Jesus, the Bread of Life

*“Truly, truly, I say to you, he who believes has eternal life.
I am the bread of life. Your fathers ate the manna in the wilderness,
and they died. This is the bread which comes down from heaven,
that a man may eat of it and not die.”*

– John 6:47-50

In the sixth chapter of the Gospel of John, Jesus made it abundantly clear that He is the Living Bread and that everyone should eat this Bread. “He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed” (John 6:54-55).

In the fourth century AD, St. Hilary said, “It is no longer permitted to us to raise doubts about the true nature of the Body and Blood, for according to the statement of the Lord Himself as well as our faith, this is indeed Flesh and Blood.”

Reflection Question

When Jesus asks me to trust Him and believe in His Eucharistic Presence, like He asked His disciples, will I stand with Him no matter the cost?

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Station Ten

The Last Supper: Promises Fulfilled

“And he took bread, and when he had given thanks he broke it and gave it to them, saying, ‘This is my body.’”

– Luke 22:19

The night before Jesus was crucified, He and the Apostles celebrated the Passover meal. In this Last Supper, He declared that the Bread was His Body and the cup was “the new covenant in my blood” (Luke 22:20).

St. Cyril of Jerusalem said, “Since He Himself declared and said of the Bread, ‘This is My Body,’ who shall dare to doubt any longer? And since He Himself affirmed and said, ‘This is My Blood,’ who shall ever hesitate, saying that it is not His Blood?”

Reflection Question

When people question the truth of the Eucharist, am I prepared to defend that the Eucharist is truly the Body of Christ?

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Station Eleven

The Road to Emmaus:
Jesus, Recognized in the Breaking of the Bread

“When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight.”

– Luke 24:30-31

After Jesus rose from the dead on the first Easter, two disciples, unaware of His Resurrection, were traveling to the village of Emmaus. Jesus walked with them for the journey and explained the Holy Scriptures to them, but they didn't recognize Him. When they reached Emmaus, the two disciples invited Jesus to eat with them. As He broke the bread, they realized that it was Jesus. At that point, He vanished, and the two men said that they felt their hearts burn as He had spoken to them.

In the ninth century AD, the Patriarch Theophylactus said, “... the eyes of those who receive the Sacred Bread are opened that they should know Christ. For the Lord's Flesh has in it a great and ineffable power.”

Reflection Question

Does my heart burn within me when I receive Jesus in Holy Communion?

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Station Twelve

The Marriage Supper of the Lamb:
The Eucharist is the Pledge of Eternal Life

“Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; ... Blessed are those who are invited to the marriage supper of the Lamb.”
– Revelation 19:7, 9

The *Catechism of the Catholic Church* (paragraph 1404) says, “The Church knows that the Lord comes even now in his Eucharist and that he is there in our midst. However, his presence is veiled. Therefore we celebrate the Eucharist ‘awaiting the blessed hope and the coming of our Savior, Jesus Christ,’ asking ‘to share in your glory when every tear will be wiped away. On that day we shall see you, our God, as you are. We shall become like you and praise you forever through Christ our Lord.’”

Reflection Question

Since the Eucharist is truly the Body and Blood of Jesus, we are in His Presence at every Mass. How can I thank Our Lord for this foretaste of Heaven?



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To see the Twelve Stations of the Most Holy Eucharist and Garden, visit:

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For copies of the paperback booklet *Stations of the Holy Eucharist* that provides more detailed meditations on each Eucharistic Station, you may make an in-store purchase at the Shrine of the Most Blessed Sacrament gift shop (the Gift Shop of El Niño). English and Spanish versions are available.

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Founded more than 40 years ago by a Poor Clare of Perpetual Adoration (PCPA), Mother Mary Angelica of the Annunciation, EWTN is the largest religious media network in the world. EWTN's 11 global TV channels are broadcast in multiple languages 24 hours a day, seven days a week to over 425 million television households in more than 160 countries and territories. EWTN platforms also include radio services transmitted through SIRIUS/XM, iHeart Radio, and over 600 domestic and international AM & FM radio affiliates; a worldwide shortwave radio service; one of the largest Catholic websites in the U.S. and second only to the Vatican worldwide; electronic and print news services, including Catholic News Agency, *National Catholic Register* newspaper, and several global news wire services; as well as EWTN Publishing, its book publishing division.

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