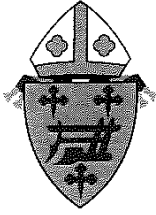


GOOD FRIDAY  
*MEDITATIONS*  
ON  
THE WAY OF THE  
*CROSS*

Sponsored by *Communion & Liberation*

artwork by William Congdon



ARCHDIOCESE OF  
CINCINNATI

Office of the Archbishop

archbishop@catholicaoc.org

513.263.6612

*Good Friday of the Lord's Passion*  
April 2, 2021

Dear Brothers and Sisters in Christ,

Your participation in the Way of the Cross is a wonderful way of prayerfully recalling Christ's suffering and death, uniting our own suffering and that of our neighbors to His Cross. The pandemic has made this year, even more than most, a year of crosses all over the world. Many are suffering from illness, fear, isolation, discouragement and even despair. Our hearts and prayers go out to all of them.

But this is not the end of the story. Christ has promised to remain with us always. He is here with us as we carry our crosses, and He asks each of us to radiate His love, even when we find ourselves in the midst of personal, family and workplace struggles and uncertainties. Christ's resurrection paves the way for our own. Jesus tells us, "I am the way and the truth and the life" (Jn 14:6). Eternal life is a promise from Christ, and there is nothing surer. In the beautiful words of the Exultet, jubilantly sung at the Easter Vigil:

*This is the night  
when Christ broke the prison bars of death  
and rose victorious from the underworld.*

This troubled world could use some good news. Easter provides it, for the resurrection is at the very heart of the Good News of Jesus Christ. As we celebrate Christ's saving victory over sin and death, may God bless you and your families this Easter.

Sincerely yours in Christ,

Most Reverend Dennis M. Schnurr  
Archbishop of Cincinnati

---

RADIATE CHRIST

Pastoral Center

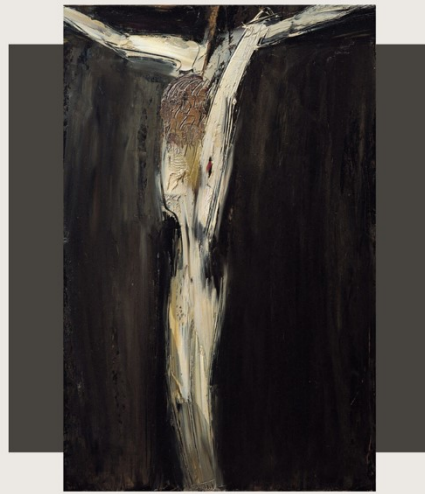
| 100 East Eighth Street

| Cincinnati, Ohio 45202

| [www.CatholicAOC.org](http://www.CatholicAOC.org)

## *A WAY OF THE CROSS*

IN THE HEART OF THE CITY



### **The courage to walk in the presence of the Lord**

My wish is that all of us, after these days of grace, will have the courage, yes, the courage, to walk in the presence of the Lord, with the Lord's Cross; to build the Church on the Lord's blood which was poured out on the Cross; and to profess the one glory: Christ crucified. And in this way, the Church will go forward.

My prayer for all of us is that the Holy Spirit, through the intercession of the Blessed Virgin Mary, our Mother, will grant us this grace: to walk, to build, to profess Jesus Christ crucified. Amen.

**Pope Francis**

*Homily from the "Missa Pro Ecclesia," 2013*

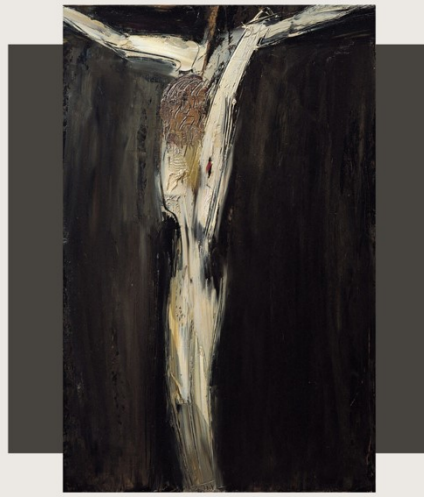
The Way of the Cross happens in the heart of a city where millions of people carry their daily cross, most of the time dreadfully alone: "If God exists, He has nothing to do with my daily life." This is the true cross of every day, the cross of a person abandoned only to himself in his innermost need for never-ending love, truth, beauty and justice.

We need the presence of "God with us," Jesus *every day*. And Jesus, because of the sacrifice of His cross and because of His resurrection, dwells among us, *every day*. There will be the noise of traffic, possible confusion. It is the very noise and confusion of our city where we spend our days. We will need to desire great attention in order to follow Jesus and to fix our gaze on the event of His passion. It is that very same attention that is needed to look at the event of His presence among us every day.

This is why we suggest maintaining silence all along the Way of the Cross, a silence in front of God dying for us, a sign that isn't merely not speaking, but is the simplest, purest way to beg to recognize His presence in our daily life.

# FIRST STATION

THE WAY OF THE CROSS



## **Crux Fidelis**

*Gregorian Chant*

Crux fidelis inter omnes,  
Arbor una nobilis:  
Nulla talem silva profert,  
Fronde, flore, germine.

*Faithful Cross, above all other,  
One and only noble tree:  
None in foliage, none in blossom  
None in fruit your peer may be.*

*Dulce lignum, dulci clavo,  
Dulce pondus sustinens.*

*Dearest wood and dearest nails,  
Dearest weight is hung on thee.*

## **Prayer to Our Lady**

*Fr. Léonce De Grandmaison (1868-1927)*

***(Presider)***

Holy Mary, Mother of God,

***(All)*** preserve in me the heart of a  
child, pure and clean like spring  
water;

a simple heart that does not remain absorbed in its own  
sadness; a loving heart that freely gives with compassion; a  
faithful and generous heart that neither forgets good nor feels  
bitterness for any evil. Give me a sweet and humble heart that  
loves without asking to be loved in return, happy to lose itself  
in the heart of others, sacrificing itself in front of your Divine  
Son; a great and unconquerable heart,  
which no ingratitude can close and no indifference can  
tire; a heart tormented by the glory of Christ, pierced by  
his love with a wound that will not heal until heaven.

## **Gospel**

*John 13:21-38*

When he had said this, Jesus was deeply troubled and testified, "Amen, amen, I say to you, one of you will betray me." The disciples looked at one another, at a loss as to whom he meant.

One of his disciples, the one whom Jesus loved, was reclining at Jesus' side. So Simon Peter nodded to him to find out whom he meant. He leaned back against Jesus' chest and said to him, "Master, who is it?" Jesus answered, "It is the one to whom I hand the morsel after I have dipped it." So he dipped the morsel and took it and handed it to Judas, son of Simon the Iscariot. After he took the morsel, Satan entered him. So Jesus said to him, "What you are going to do, do quickly." Now none of those reclining at table realized why he said this to him. Some thought that since Judas kept the money bag, Jesus had told him, "Buy what we need for the feast," or to give something to the poor. So he took the morsel and left at once. And it was night.

When he had left, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and he will glorify him at once.

My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you.

I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another."

Simon Peter said to him, "Master, where are you going?" Jesus answered him, "Where I am going, you cannot follow me now, though you will follow later." Peter said to him, "Master, why can't I follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times."

### **Ah, Holy Jesus**

Ah, holy Jesus, how hast thou offended,  
that we to judge thee have in hate pretended?  
By foes derided, by thine own rejected,  
O most afflicted!

For me, kind Jesus, was thy incarnation,  
thy mortal sorrow, and thy life's oblation;  
thy death of anguish and thy bitter passion,  
for my salvation.

Therefore, kind Jesus, since I cannot pay thee,

I do adore thee, and will ever pray thee,  
think on thy pity and thy love unswerving,  
not my deserving.

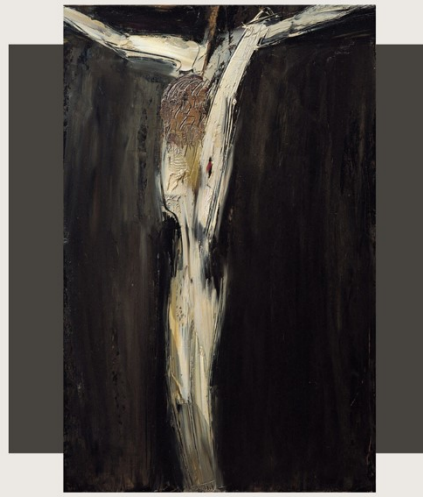
### **Jesus on the Way to Calvary**

Msgr. Luigi Giussani (1922-2005), *Meditation on the Rosary*

God who came among men goes to the scaffold: defeated, a failure; a moment, a day, three days of nothingness, in which everything is finished. This is the condition, the condition of sacrifice in its most profound meaning: it appears to be a failure, it appears not to succeed, it appears that the others are right. Remaining with Him even when it seems that everything is finished or has finished; staying next to Him as His Mother did—only this faithfulness brings us, sooner or later, to the experience that no one outside the Christian community can have in this world, the experience of the Resurrection. And we can leave Him for another love, we can leave this Christ who moves into death to deliver us from evil so that we may change, so that the Eternal Father may regenerate in us what the crime of forgetfulness has outstripped! This man throws himself onto the cross to brandish it, to embrace it, to be nailed on it, to die, to be one with that wood: “Will we leave him for another love?” This man pours out his blood for us and shall we leave him for another love?

## SECOND STATION

THE WAY OF THE CROSS



### **Crux Fidelis**

*Gregorian Chant*

Crux fidelis inter omnes,  
Arbor una nobilis:  
Nulla talem silva profert,  
Fronde, flore, germine.

*Dulce lignum, dulci clavo,  
Dulce pondus sustinens.*

*Faithful Cross, above all other,  
One and only noble tree:  
None in foliage, none in blossom  
None in fruit your peer may be.*

*Dearest wood and dearest nails,  
Dearest weight is hung on thee.*

### **He Had Been a Good Workman**

Charles Péguy, *The Mystery of the Charity of Joan of Arc*, 1910

He had been a good workman.  
A good carpenter.  
As he had been a good son.  
A good son to his mother Mary.  
A nice good child.  
Nice and docile.  
Nice and dutiful.  
Nice and obedient to his father and mother.  
A child.  
Such as all parents would like to have.  
A good son to his father Joseph.  
To his foster father Joseph.

The old carpenter.  
The master carpenter.

As he had been a good son also to his father.  
To his father who art in heaven.

As he had been a good comrade to his little comrades.  
A good schoolmate.

A good playmate.  
A good play companion.  
A good fellow workman.  
A good fellow carpenter.  
Among all other fellows.  
Fellow carpenters.  
For all fellows.  
Fellow carpenters.  
As he had been a good poor man.  
As he had been a good citizen.

He had been a good son to his father and mother.  
Until the day when he had begun his mission.  
His preaching.  
A good son to his mother Mary.  
Until the day when he had begun his mission.  
A good son to his father Joseph.  
Until the day when he had begun his mission.  
In short all had gone very well.  
Until the day when he had begun his mission.

He was generally liked.  
Everybody liked him.  
Until the day when he had begun his mission.  
Comrades, friends, fellow workmen, authorities,  
Citizens,  
Father and mother  
Thought it was all right,  
Until the day when he had begun his mission.

Comrades thought him a good comrade.  
Friends a good friend.  
Fellow workmen a good fellow.  
Not proud.  
Citizens thought him a good citizen.  
His equals a good equal.  
Until the day when he had begun his mission.

Citizens thought he was a good citizen.  
Until the day when he had begun his mission.  
Until the day when he had showed himself another citizen.  
The founder, the citizen of another city.  
For He was a citizen of the heavenly City.  
And of the everlasting City.  
The authorities thought it was all right.  
Until the day when he had begun his mission.  
The authorities considered he was a man of order.  
A serious young man.



A quiet young man.  
A young man with good habits.  
Easy to govern.  
Giving back to Caesar what is Caesar's.

Until the day when he had begun disorder.  
Introduced disorder.  
The greatest disorder in the world.  
The greatest disorder there ever was in the world.  
The greatest order there had been in the world.  
The only order.  
There had ever been in the world.

Until the day when he had gone out of his way.  
And in going out of his way he had disturbed the  
world. Until the day when he had showed himself  
The only Government of the world.  
The Master of the world.  
The only Master of the world.  
And when he appeared to all.  
When his equals plainly saw.  
That he had no equal.  
At that moment the world begun to think that he was too great.  
And to bother him.

And until the day when he undertook to render unto God what belongs to God.

### **Qui Presso a Te**

Qui, presso a Te, Signore  
Restar vogl'io!  
E' il grido del mio cuore  
L'ascolta, o Dio!  
La sera scende oscura  
Sul cuor che s'impaura  
Mi tenga ogn'or la fe'  
Qui presso a Te

*Here, beside you, Lord  
I want to stay!  
It's the cry of my heart  
Hear it, O God!  
The evening falls dark  
On the heart that is afraid  
May the faith always keep me  
Here next to You*

Qui, presso a Te, Signore  
Restar vogl'io!  
Niun vede il mio dolor  
Tu, tu 'l vedi, o Dio!  
Oh, o vivo Pan verace  
sol Tu puoi darmi pace  
e pace v'ha per me  
Qui presso a Te

*Here, beside You, Lord  
I want to stay!  
No one sees my pain  
You, you see it, oh God!  
Oh, living true Bread  
Only You can give me peace  
and there is peace for me  
Here next to You*

## **Gospel**

*John 18:1-11*

When he had said this, Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons.

Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them.

When he said to them, "I AM," they turned away and fell to the ground.

So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you gave me."

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

## **Now My Soul Is Sorrowful**

Msgr. Luigi Giussani (1922-2005), *Meditation on the Rosary*

"Now my soul is sorrowful; and what must I say, 'Father, save me from this hour [faced with the thought of sacrifice, the thought of death, of self-denial...]'? But it is for this that I have come to this hour [for this, for this condition have I been chosen, called, lovingly taught by the mystery of the Father, by the charity of the Son, by the warm light of the Spirit. Now my soul is sorrowful and what must I say, 'Father, save me from this hour'? 'Take away this condition, Father, take away this condition.' Must I say this? But it is precisely for this that I have come to this hour!]." Thus I can say at the end, "Father, glorify Your name [glorify Your will, bring about, realize Your plan], which I do not comprehend [because He did not comprehend the great injustice]. Father, glorify Your name in front of which I stand in fear and trembling, in obedience – that is to say, in love. My life is Your plan, it is Your will." How many times – praying to the Spirit and the Virgin Mary – will we have to reread this passage in order to identify with the most lucid and fascinating instant in which the consciousness of the Man Christ, Jesus, expressed itself. We can come upon this by surprise, from its deepest recesses to the highest peaks of His example of love for Being, of respect for the objectivity of Being, of love for His origin and His destiny, and for the contents of the plan of time, of history. "Father, if possible, let me not die; however, not my but Your will be done." This is the supreme application of our acknowledgment of Mystery, adhering to the Man-Christ kneeling and sweating blood from the pores of His skin in His agony in Gethsemane. The condition for being true in a relationship is sacrifice.

## THIRD STATION

THE WAY OF THE CROSS



### **Crux Fidelis**

*Gregorian Chant*

Crux fidelis inter omnes,  
Arbor una nobilis:  
Nulla talem silva profert,  
Fronde, flore, germine.

*Faithful Cross, above all other,  
One and only noble tree:  
None in foliage, none in blossom  
None in fruit your peer may be.*

*Dulce lignum, dulci clavo,  
Dulce pondus sustinens.*

*Dearest wood and dearest nails,  
Dearest weight is hung on thee.*

### **Poor Woman**

Charles Péguy, *The Mystery of the Charity of Joan of Arc*, 1910

They even said: *poor woman*.  
And at the same time they struck at her son.  
Because man is like that.  
Man is made that way.  
The world is like that.  
Men are what they are and you will never be able to change them.  
She did not know that on the contrary he had come to change man.  
That he had come to change the world.  
She followed, she wept.  
And at the same time they were hitting her boy.  
She followed and followed.  
Men are like that.  
You can't change them.  
You can't make them over.  
You can never make them over.  
And he had come to change them.  
To make them over.  
To change the world.  
To make it over.  
She followed, she wept.  
Everybody respected her.  
Everybody pitied her.

They said: *poor woman*.  
Because they weren't perhaps really bad.  
They weren't bad at heart.  
They fulfilled the Scriptures.  
What was curious about it was that everybody respected her.  
Honored, respected, admired her grief.  
Only a little did they push her aside, did they push her away.  
With special attentions.  
Because she was the mother of the condemned.  
They thought: It's the family of the  
condemned. They even said so in a low voice.  
They said it among themselves, With a secret  
admiration.  
And they were right, it was all his family.  
His family according to the flesh and his chosen family.  
His family on earth and his family in heaven.  
She followed, she wept.  
Her eyes were so blurred that daylight would never seem bright to her.  
Never again.  
For the last three days people had been saying: She looks ten years older.  
I just saw her.  
I just saw her last week.  
In three days she has put on ten years.  
Never again.  
She followed, she wept, she didn't quite understand.  
But she understood very well that the government was against her boy.  
And that is a very bad business.  
That the government was putting him to death.  
Always a very bad business.  
And one which could not turn out well.  
All the governments were together against him.  
The government of the Jews and the government of the Romans.  
The government of judges and the government of priests.  
The government of soldiers and the government of parsons.  
He would surely not get out of it.  
Certainly not.  
Everyone was against him.  
Everyone was for his death.  
For putting him to death.  
Wanted his death.  
Sometimes you had one government for you.  
And another against you.  
And so you could get out of it.  
But he had all the governments against him.  
All the governments to begin with.  
Then the government and the people.  
It was that which was strongest.

It was principally that which was against you.  
The government and the people.  
Who as a rule never agree.  
And then you take advantage of that.  
You are in position to take advantage of it.  
It very seldom happens that the government and the people agree.  
And then he who is against the government.  
Is with the people.  
For the people.  
And he who is against the people.  
Is with the government.  
For the government.  
He who is backed by the government.  
Is not backed by the people.  
He who is upheld by the people.  
Is not upheld by the government.  
So leaning on one or the other.  
On one against the other.  
You could sometimes get out of it.  
You might sometimes come to an agreement.  
But they had no luck.  
She saw very well that everyone was against him.  
The government and the people.  
Together.  
And that they would get him.  
[...]  
Everybody was against him.  
Everybody wanted him to die.  
It is curious.  
People who are not usually together.  
The government and the people.  
So that the government bore him a grudge as did the rudest of carters.  
As much as the rudest of carters.  
And the rudest of carters like the government.  
As much as the government.  
That was awful luck.  
When you have one for you and the other against you, you come through  
sometimes.  
You get out of it.  
You can get out of it.  
You can come through.  
But he would not come through.  
Surely he would not come through.  
When you have everyone against you.  
But what had he done to everyone.  
I am going to tell you:  
He had saved the world.

## **Ubi Caritas et amor**

*Gregorian Chant*

Ubi caritas et amor, Deus ibi est.

*Where charity and love are, God is there.*

Congregavit nos in unum Christi amor.  
Exultemus, et in ipso iucundemur.  
Timeamus, et amemus Deum vivum.  
Et ex corde diligamus nos sincero.

*Christ's love has gathered us into one.  
Let us rejoice and be pleased in Him.  
Faithful Cross, above all other,  
Let us fear, and let us love the living God.  
And may we love each other with a sincere  
heart.*

Simul ergo cum in unum congregamur:  
Ne nos mente dividamur, caveamus.  
Cessent iurgia maligna, cessent lites.  
Et in medio nostri sit Christus Deus.

*As we are gathered into one body, Beware,  
lest we be divided in mind. Let evil impulses  
stop, let controversy cease,  
And may Christ our God be in our midst*

Simul quoque cum beatis videamus,  
Glorianter vultum tuum, Christe Deus:  
Gaudium quod est immensum, atque  
probum,  
Saecula per infinita saeculorum. Amen.

*And may we with the saints also, See Thy face  
in glory, O Christ our God:  
The joy that is immense and Good,  
Unto the ages through infinite ages. Amen.*

## **Gospel**

*John 18:33-38, 19:1-16*

So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?"

Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

Pilate said to him, "What is truth?" When he had said this, he again went out to the Jews and said to them, "I find no guilt in him." [...]

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

Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!"

When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no

guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God."

Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin."

Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

### **Hail, King of the Jews**

Oscar Vladislav Milosz, *Miguel Mañara*, 1912

The sweat of death runs in his eyes.  
He walks under the cross toward his last day.  
And what is there that is beautiful to see here, tell us, Son of Man?  
The water of this country is like the eye of a blind man,  
The rock of this country is like the heart of the King,  
The tree of this country is a torture pole for you, Love, son of Heaven.  
He broke the bread, He poured the wine.  
This is the flesh, this is the blood.  
He who has ears, hear!  
He prayed and He got up: His beloved were lying under the olive tree.  
Simon, are you sleeping?  
He cried out and he arose: his little children dreamt under the olive tree.  
Sleep now, says the Son of Man.  
They came with swords and lanterns; "Hail, Master."  
Brother has kissed brother upon the cheek.  
The right ear was cut off, and then healed in order that man might hear.  
The cock crowed thrice: there is no more love, all is forgotten.  
The cock crowed in the loneliness of your heart, Son of Man.  
The crown is upon the head, the reed is in the hand, the face is covered in spit and blood.  
Hail, King of the Jews.

## FOURTH STATION

THE WAY OF THE CROSS



### **Crux Fidelis**

*Gregorian Chant*

Crux fidelis inter omnes,  
Arbor una nobilis:  
Nulla talem silva profert,  
Fronde, flore, germine.

*Faithful Cross, above all other,  
One and only noble tree:  
None in foliage, none in blossom  
None in fruit your peer may be.*

*Dulce lignum, dulci clavo,  
Dulce pondus sustinens.*

*Dearest wood and dearest nails,  
Dearest weight is hung on thee.*

### **Did His Friends Love Him**

*Charles Péguy, The Mystery of the Charity of Joan of Arc, 1910*

Did his friends love him as much as his enemies hated him?

His father knew.

His disciples did not defend him so much as his enemies pursued him.

Did his disciples, his disciples love him as much as his enemies hated him?

His father knew.

His apostles did not defend him so much as his enemies pursued him.

Did his apostles, his apostles love him as much as his enemies hated him?

His father knew.

Did the eleven love him as much as the twelfth, as the twelfth hated him?

Did the eleven love him as much as the twelfth, as the twelfth had betrayed him?

His father knew.

His father knew.

What then was man.

That man.

Whom he had come to save.

Whose nature he had put on.

He did not know.

As man, he did not know.

Because no man knows man.

Because a man's life.

A human life, as man, is not sufficient to know man.

So great is he. And so small.



So high up. And so low.  
What then was man.  
That man.  
Whose nature he had put on.  
His father knew.

And those soldiers who had arrested him.  
Who had taken him from judgment hall to judgment hall.  
And from judgment hall to public square.  
And those executioners who had crucified him.  
People who went about their work.  
Those soldiers who cast dice.  
Who divided his clothes.  
Who cast dice for his clothes.  
Who drew lots for his robe.  
They were those who even so bore no grudge against him,

That thirty years of hard work and three years of hard work,  
That thirty years in retreat and three years in public,  
Thirty years in his family and three years among the people,  
Thirty years in the workshop and three years in public,  
Three years of public life and thirty years of private life  
Had not crowned,

Thirty years of private life and three years of public life,

[...]

Since it had yet needed the crowning of that death.  
Since it needed the fulfilling of that martyrdom.  
Since it needed the attestation of that testimony.  
Since it needed the consummation of that martyrdom and of that death.  
Since it needed, since it had needed the completion of that three day agony.  
Since it needed the exhausting of that supreme agony and of that horrifying anguish.

And the descent from the cross, and the burial; the three days in the sepulture, the three days in the tomb, the three days in limbo, until the resurrection; and the strange *post-mortem* life, the pilgrims at Emmaus, the ascension on the fortieth day.

Since it had to be.

For the Son of God knew that the sufferings  
Of the son of man are unable to save the damned,  
And going mad with despond even more than they,  
Dying Jesus wept over the forsaken.

Mad with the common despond.

## **Jesu Rex Admirabilis**

*Giovanni Pierluigi da Palestrina, 1586*

Jesu, rex admirabilis  
et triumphator nobilis,  
dulcedo ineffabilis,  
totus desiderabilis.

*Jesus, wondrous king  
and noble conqueror,  
ineffable delight,  
wholly desirable.*

Jesu, dulcedo cordium,  
fons vivus, lumen mentium,  
excedens omne gaudium  
et omne desiderium.

*O Jesus! Sweetness for the heart!  
Thou font of life, and light for the intellect!  
surpassing all the joys we know,  
and all we can desire.*

Mane nobiscum, Domine,  
et nos illustra lumine,  
pulsa mentis caligine,  
mundum reple ducedine.

*Remain with us, Lord,  
and enlighten us with your light;  
dispel the darkness of our minds,  
fill the world with your sweetness.*

## **Gospel**

*John 19:16b-27*

So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle.

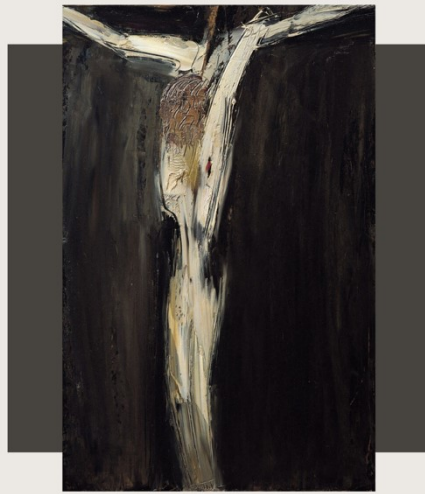
Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" Pilate answered, "What I have written, I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled that says: "They divided my garments among them, and for my vesture they cast lots."

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

## FIFTH STATION

THE WAY OF THE CROSS



### **Crux Fidelis**

*Gregorian Chant*

*Crux fidelis inter omnes,  
Arbor una nobilis:  
Nulla talem silva profert,  
Fronde, flore, germine.*

*Faithful Cross, above all other,  
One and only noble tree:  
None in foliage, none in blossom  
None in fruit your peer may be.*

*Dulce lignum, dulci clavo,  
Dulce pondus sustinens.*

*Dearest wood and dearest nails,  
Dearest weight is hung on thee.*

### **Why Did He Come?**

Charles Péguy (1873-1914), Véronique

He had no need of us at all. And even Jesus must have been resting quite peacefully, in the heavens. [...] He was indeed peaceful in His heavens, and He had no need of us at all.

Why did He come? Why did he come into the world? One has to believe, my friend, that I have a certain importance, I who am nothing. One has to believe that the arrangement of time, the arrangement in time, had a certain importance. One has to believe that man and the creation and the destination of man and the vocation of man and the sin of man and the freedom of man and the salvation of man — all the mystery, all the mysteries of man — had a certain importance. Otherwise, contrary-wise, it would have been so simple, and over with in no time. It would have been finished in advance. One just had to not create man, one just had to not create the world. That way, no more decline, no more fall; neither fall nor redemption. No more history at all, no more bother at all. The whole world would have just stayed home. How is it possible that I'm not great, my friend, for having bothered such a world, disordered such a world, and so great of a world. For having started such a tragic history.

A God, my friend, God bothered Himself, God sacrificed Himself for me. That is Christianity.

## **Like All Little Children He Played with Pictures**

Charles Péguy, *The Mystery of the Charity of Joan of Arc*, 1910

Like all little children he played with pictures.

*(Very suddenly:)*

The cry still ringing in all humanity;  
The cry that made the Church militant totter;  
In which the suffering Church too recognized its own fear;  
Through which the Church triumphant experienced its triumph;  
The cry ringing at the heart of all humanity;  
The cry ringing at the heart of all Christendom;  
O culminating cry, everlastingly valid.

Cry as if God himself had sinned like  
us; As if God himself had despaired; O  
culminating cry, everlastingly valid.

As if even God had sinned like us.  
Committing the greatest sin.  
Which is to despair.  
[...]

Louder than the two thieves hanging beside him;  
And who howled at death like famished dogs.  
The thieves howled but a human howl;  
The thieves howled but a cry of human death;  
Also they slavered but human slaver:

The Just One alone uttered the everlasting cry.

But why? What was the matter with him?

The thieves uttered but a human cry;

For they knew but human distress;  
They had experienced but human distress. He  
alone could utter the superhuman cry; He  
alone then knew that superhuman distress.

That is why the thieves uttered only a cry that was quenched in the night.

And he uttered the cry that will sound forever, eternally forever, the cry that will  
eternally never be quenched.  
In any night. In any night of time and eternity.

For the thief on the left and the thief on the right  
Felt only the nails in the hollow of their hands.

What mattered to him the thrust of the Roman spear;  
What mattered to him the strain of nails and the hammer;  
The piercing of nails, the piercing of the spear;  
What mattered to him the nails in the hollow of the hand;  
The piercing of nails in the hollow of both his hands.

His aching throat.

Smarting.

Burning.

Tearing apart.

His parched throat all athirst.

His parched gorge.

His gorge athirst.

His left hand that burned.

And his right hand.

His left foot that burned.

And his right foot.

Because his left hand was pierced.

And his right hand.

And his left foot was pierced.

And his right foot.

All of his four limbs.

His poor four limbs.

And his side that burned.

His pierced side.

His pierced heart.

And his heart that burned.

His heart consumed with love.

His heart devoured with love.

Peter's denial and the Roman spear;

The spitting, the insults, the crown of thorns;

The scourging reed, the scepter made of a reed;

The shouts of the people and the Roman tormentors.

The blow on his face. For it was the first time he had been struck in the face.

He had not cried out under the Roman spear;

He had not cried out under the kiss of perjury;

He had not cried out under the storm of abuse;

He had not cried out under the Roman  
tormentors.

[...]

He had not cried out in the face of perjury;

He had not cried out in the face of abuse;

He had not cried out in the face of the Roman tormentors.

So why did he cry out; before what did he cry out.

*Tristis, tristis usque ad mortem;*  
Sorrowful unto death; but unto what death;  
Unto dying.

### **O Côr Soave**

*Anonymous, 16<sup>th</sup> century*

O côr soave, côr del mio Signore,  
Ferito gravemente  
Non da coltel pungente,  
Ma dallo stral che fabbricò l'Amore, che  
fabbricò l'Amore.

O côr soave, quand'io ti rimiro  
Post'in tant'agonia,  
Manca l'anima mia,  
Ne voce s'ode più ne mai sospiro, ne più ne  
mai sospiro.

*O gentle heart, heart of my Lord,  
gravely wounded, not by a sharp  
knife, rather by the dart which Love  
made, which Love made.*

*O gentle heart, when I behold thee  
placed in so much agony, then faints  
my soul, and no more voice is heard,  
nor ever sighing; no more, nor ever  
sighing.*

### **Gospel**

*John 19:28-42*

After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down.

So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the scripture passage might be fulfilled: "Not a bone of it will be broken." And again another passage says: "They will look upon him whom they have pierced."

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred

pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom.

Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

### **A Reason Every Day for Hope in Life**

Msgr. Luigi Giussani (1922-2005), *Easter homily*

“Lord, free our hearts of every worldly sadness” says the reading, and it’s right, because everything dies. I was looking at the plants outside my window destroyed by the frost. All things, if not for the force of God, would end, if not for the Power of God wanting to make itself seen. In the same way, the Power of God says to each of us: “I was like you, I was unjustly condemned and killed, and I accepted it so that you understand that I was a participant in the trial that you’re now undergoing.” Life is a land of trial, but the Mystery appeared as one of us; nothing is excluded – even death. His resurrection is life’s cry that wants to resound in everyone: this is the goodness and ultimate reasonableness of all things. “I assure you, I have risen from the dead to make you certain that everything will not die”. Like Mary Magdalene, we don’t know how, but we have been told that God, by rising from the dead, invites us to purify our hearts of sadness, a sadness which would be justified if God hadn’t become a man and died and rose for us. It’s what gives a reason every day for the hope in life. Every morning, let’s take up the positivity of things so that what we value we will never lose again.

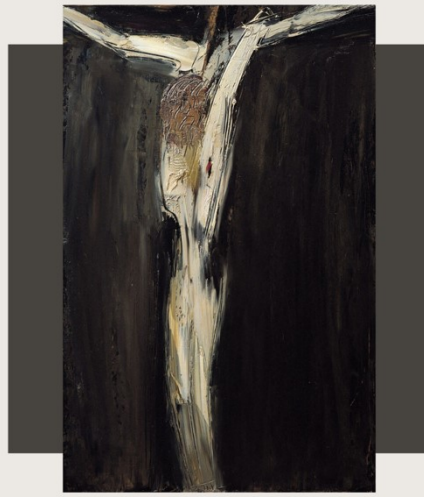
Look, all-powerful God,  
upon our humanity exhausted due to its mortal weakness,  
and make it so our humanity receives life anew through  
the passion of Your only Son.

He lives and reigns with You,  
in the unity of the Holy Spirit,  
for ever and ever.

Amen.

# *A WAY OF THE CROSS*

IN THE HEART OF THE CITY



Communion and Liberation (CL) is a lay movement of the Roman Catholic Church. Begun in 1954 when Msgr. Luigi Giussani, a priest of the Archdiocese of Milan, Italy, sparked an unexpected friendship among the students he was teaching at the Berchet High School, CL has since grown into an international movement, reawakening devotion to Christ in men and women of all age groups, cultures and walks of life. CL is present in numerous cities in the United States.

We focus our attention on an educational method to Christianity based on the religious sense present in the heart of every person, and on the reasonableness of Faith as the recognition of the Presence of the Lord here and now in an ecclesial companionship.

In the Cincinnati and Dayton area, we meet weekly for groups of catechesis and discussion (the “School of Community”) in various locations and times.

For more information, contact Hannah Keegan, [hudspethhf@gmail.com](mailto:hudspethhf@gmail.com), or visit our website: [english.clonline.org](http://english.clonline.org).