

Ultimately, people – young and not so young – need one thing: the certainty of the positivity of their time and of their lives, the certainty of their destiny.

To say “Christ is risen” is to affirm that reality is positive; it is to lovingly affirm reality. Without Christ’s Resurrection, there is only one possibility: nothingness.

Christ makes Himself present as the Risen one in every period of time, throughout the whole of history. The Spirit of Jesus, that is to say the Word made flesh, becomes an experience possible for ordinary man, in His power to redeem the whole existence of each person and human history, in the radical change that He produces in the one who encounters Him and, like John and Andrew, follows Him.

Luigi Giussani



Good Friday 2021

# Way of the Cross

Sponsored by  
**Communion and Liberation**



# Way of the Cross

**Prelude: *The Seven Last Words of Our Savior on the Cross* (Haydn)**

**Welcome:  
The Most Reverend Nicholas DiMarzio,  
Bishop of the Diocese of Brooklyn**

## **Why did He come?**

He was nice and quiet in His heaven, and He had no need of us. Why did He come, and why did the world come? You have to believe that the arrangement of time, and in time, had a certain importance. You have to believe that man and the creation of man 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 was so simple, and over with in no time. It was finished in advance. He had only not to create the world, and not to create man. That way, no more decline, no more fall, neither fall nor redemption. No more history at all, no more bother at all. All the world stays home. A God, my friend, God troubled Himself, God sacrificed Himself for me. That's Christianity.

**Charles Péguy, *Veronique***

**Choir: *Before the World Began*** (John Bell)

*Before the world began one Word was there;  
grounded in God he was, rooted in care;  
by him all things were made;  
in him was love displayed;  
through him God spoke and said, 'I am for you.'*

*Life found in him its source; death found its end;  
light found in him its course, darkness its friend,  
for neither death nor doubt  
nor darkness can put out  
the glow of God, the shout: 'I am for you.'*

*The Word was in the world which from him came;  
unrecognized he was, unknown by name;  
one with all humankind,  
with the unloved aligned,  
convincing sight and mind: 'I am for you.'*

*All who received the Word by God were blessed;  
sisters and brothers they of earth's fond guest.  
So did the Word of Grace  
proclaim in time and space  
and with a human face, 'I am for you.'*

## **Communion and Liberation**

Communion and Liberation, the sponsor of this Way of the Cross, is a Catholic community open to all. It is an ecclesial movement that helps people live their faith within the various spheres of life. To that end, it holds weekly meetings of catechesis, cultural and educational events, and moments of community life. All are invited to “come and see” (John 1:46).

### ***For more information, contact our office***

Tel: 212-337-3580

Email: [communionandliberation@clhac.com](mailto:communionandliberation@clhac.com)

Website: [www.clonline.org](http://www.clonline.org)

### ***Visit the Way of the Cross over the Brooklyn Bridge website at:***

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

*For more readings of Msgr. Luigi Giussani, visit the CL website at: [www.clonline.us/readings.cfm](http://www.clonline.us/readings.cfm)*

## **Joseph taught Jesus to be obedient**

In every situation, Joseph declared his own “fiat”, like those of Mary at the Annunciation and Jesus in the Garden of Gethsemane.

In his role as the head of a family, Joseph taught Jesus to be obedient to his parents, in accordance with God’s command.

During the hidden years in Nazareth, Jesus learned at the school of Joseph to do the will of the Father. That will was to be his daily food. Even at the most difficult moment of his life, in Gethsemane, Jesus chose to do the Father’s will rather than his own, becoming “obedient unto death, even death on a cross” (Phil 2:8). The author of the Letter to the Hebrews thus concludes that Jesus “learned obedience through what he suffered” (5:8).

All this makes it clear that “Saint Joseph was called by God to serve the person and mission of Jesus directly through the exercise of his fatherhood” and that in this way, “he cooperated in the fullness of time in the great mystery of salvation and is truly a minister of salvation.”

**Pope Francis, the 150th anniversary of the proclamation of St. Joseph as Patron of the Universal Church**

**Choir: *God So Loved the World*** (Chilcott)

*God so loved the world that He gave His only begotten Son that whosoever believeth in Him, should not perish, but have everlasting life.*

**The new hope that arose**

The true shepherd is one who knows even the path that passes through the valley of death: one who walks with me even on the path of final solitude, where no one can accompany me, guiding me through; He Himself has walked this path, He has descended into the kingdom of death, He has conquered death, and He has returned to accompany us now and to give us the certainty that, together with Him, we can find a way through. The realization that there is One who even in death accompanies me, and with His “rod and His staff comforts me”, so that “I fear no evil” (cf. Ps 23 [22]:4) - this was the new “hope” that arose over the life of believers.

**Pope Benedict XVI, *Spe Salvi***

**Way of the Cross Credits**

**Readers:** Deacon Matthew Breslin, Deniz Demirer, Very Reverend Bryan Patterson, S.T.L.

**Choir:** Kevin Barry, Michelle Coladonato, Jonathan Fields, Susan Fields, Kenneth Genuard, Naomi Genuard and Molly Ronan.  
Chris Vath, director.

**Cross Bearer:** Francesco Rotatori, M.D.

**Communion and Liberation wishes to thank:**

The Most Reverend Nicholas DiMarzio, Ph. D., D.D.  
Bishop of the Diocese of Brooklyn

Reverend Richard Veras, Ecclesiastical Assistant for  
Communion and Liberation in NY

Very Reverend Bryan Patterson, S.T.L., Rector of St.  
James Cathedral–Basilica

**Choir, then All: Psalm 8** (Gelineau)

**Refrain:** *How great is Your name, O Lord, our God,  
Through all the earth.*

*Your majesty is praised above the heavens:  
On the lips of children and of babes  
You have found praise to foil your enemy,  
To silence the foe and the rebel. Ref.*

*When I see the heavens, the work of your hands,  
The moon and the stars which you arranged,  
What is man that you should keep him in mind,  
Mortal man that you care for him? Ref.*

*Yet you have made him little less than a god;  
With glory and honor you crowned him.  
Gave him power over the works of your hand,  
Put all things under his feet. Ref.*

*Give glory to the Father Almighty,  
To His Son, Jesus Christ, the Lord,  
To the Spirit who dwells in our hearts,  
Both now and forever. Amen. Ref.*

**Choir: Go to Dark Gethsemane** (Montgomery/Redhead)

*Go to dark Gethsemane, Ye that feel the tempter's power;  
Your Redeemer's conflict see, Watch with Him one bitter  
hour: Turn not from His griefs away, Learn of Jesus Christ  
to pray. Go to dark Gethsemane.*

*See Him at the judgment hall, Beaten, bound reviled,  
arraigned; See Him meekly bearing all! Love to man His  
soul sustained. Shun not suffering, shame or loss; learn of  
Christ to bear the cross. Go to dark Gethsemane.*

*Calvary's mournful mountain view; here the Lord of glory  
see, Made a sacrifice for you dying on th'accursed tree: 'It is  
finished!' hear Him cry; Trust in Christ and learn to die.*

## FIRST STATION

### Choir: *Crux Fidelis* (Gregorian)

<i>Crux fidelis inter omnes,</i>	Faithful Cross, above all other.
<i>Arbor una nobilis:</i>	One and only noble tree.
<i>Nulla silva talem profert,</i>	None in foliage, none in blossom
<i>Fronde, flore, germine</i>	none in fruit thy peer may be;
<i>Dulce lignum, dulces clavos,</i>	Dearest wood and dearest iron,
<i>Dulce pondus sustinet.</i>	Dearest weight is hung on thee.

### Gospel: Mark 14:17-31

### Reflection: Reverend Richard Veras

#### Jesus on the way to Calvary

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

## Everything can change

Ever since the day Peter and John ran to the empty tomb and saw Him risen and alive in their midst, everything can change. From then on, and forever, a person can change, can live, can live anew. The presence of Jesus of Nazareth is like the sap that, from within—mysteriously but certainly—refreshes our dryness and makes the impossible possible. What for us is impossible is not impossible for God. So that the slightest hint of a new humanity, to someone who looks with a sincere eye and heart, becomes visible through the company of those who recognize that He is present: God-with-us. The slightest hint of a new humanity, like dry and bitter nature becoming fresh and green once more.

**Msgr. Luigi Giussani, *Easter homily***

**All :** The Lord's Prayer

**Dismissal: Reverend Richard Veras**

## FIFTH STATION

### Choir: *Crux Fidelis* (Gregorian)

<i>Crux fidelis inter omnes,</i>	Faithful Cross, above all other.
<i>Arbor una nobilis:</i>	One and only noble tree.
<i>Nulla silva talem profert,</i>	None in foliage, none in blossom
<i>Fronde, flore, germine</i>	none in fruit thy peer may be;
<i>Dulce lignum, dulces clavos,</i>	Dearest wood and dearest iron,
<i>Dulce pondus sustinet.</i>	Dearest weight is hung on thee.

### Gospel: Mark 15:33-47

### Choir: *Were You There* (African-American spiritual)

Were you there when they crucified my Lord? (2X)

Oh, sometimes it causes me to  
tremble, tremble, tremble.

Were you there when they crucified my Lord?

Were you there when they nailed Him to the tree?...

Were you there when they laid him in the tomb?...

### Reflection: Reverend Richard Veras

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?

### Msgr. Luigi Giussani, *Meditation on the Rosary*

### Choir: *Lord, You I Love With All My Heart* (Zipp)

*Lord, you I love with all my heart; Oh, let me not from you depart, With tender mercy cheer me. Earth has no joy for which I care, Heaven itself were void and bare If I can't have you near me.*

*And should my guilt my heart subdue, Let nothing shake my trust in you. You are the portion I desire; Your sacrifice my soul inspire. Lord Jesus Christ, My God and Lord, My God and Lord, Forsake me not! I trust your Word.*

*Lord, all I am or have, you gave; From stubborn ego, Lord you save, My selfish ways rejecting. So let me give myself to you, To all my fellow creatures too, Your grace, Your love reflecting.*

*Let no false teaching me beguile Nor Satan's lie my soul defile; In all my crosses comfort me, That I may bear them patiently.*

*Lord Jesus Christ, My God and Lord, My God and Lord, Forsake me not! I trust your Word.*

## SECOND STATION

### Choir: *Crux Fidelis* (Gregorian)

<i>Crux fidelis inter omnes, Arbor una nobilis: Nulla silva talem profert, Fronde, flore, germine Dulce lignum, dulces clavos, Dulce pondus sustinet.</i>	Faithful Cross, above all other. One and only noble tree. None in foliage, none in blossom none in fruit thy peer may be; Dearest wood and dearest iron, Dearest weight is hung on thee.
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### Gospel: Mark 14: 32-52

#### Nothing can be useless in life

God became one of us, born of a seventeen-year-old girl. He grows up, no one knows him, He begins to speak, He begins to awaken suspicions. After three years, He's condemned like a murderer - worse than a murderer! From the sacrifice of that man - God made flesh - comes the possibility of salvation for all men. The world begins to become different, it's like a seed that penetrates the earth and invests everything: everything is reborn in Him and for Him; something is fulfilled that fulfills everything! Each man that, by faith in Him, by following him, performs even the smallest gesture of sacrifice, knowingly connecting it to his unjust death, this small man who performs the least work in conjunction with His death becomes a great man - a saint, it's called. So there's nothing that can be useless in life: you just need to intend it as an offering, a link with the mystery of that man who was God and who died to save us all.

**Msgr. Luigi Giussani to university students, 1995**

### Choir: *Stabat Mater* (Meinz Gezanbuch)

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

*Make me feel as thou hast felt;  
Make my soul to glow and melt  
With the love of Christ my Lord.*

*Holy Mother! Pierce me through,  
In my heart each wound renew  
Of my Savior crucified.*

## **Gospel: Mark 15: 16-32**

### **The arms of Christ are the arms of the cross**

The arm is taken and the nail descends into the flesh. And the other arm is pulled and the hammer, like a blind machine, continues its rhythmic work. Now the arms of Christ are the arms of the cross and His legs are the trunk of the cross. "O Father, in the end I am caught and I can no longer flee. I am nailed to this wood hands and feet. And raising me up here on the cross these men have fixed forever the image of my return to You. And they decided now and for all eternity that there will be no God without the Earth, and no Earth without God, because this cross has opened again the road that Adam blocked."

### **Paul Claudel, *The Way of the Cross***

#### **Choir: *Drop, Drop Slow Tears* (Gibbons)**

*Drop, drop slow tears and bathe those beautiful feet  
Which brought from heaven the news and Prince of Peace.*

*Cease not, wet eyes, His mercies to entreat;  
To cry for vengeance sin doth never cease.*

*In your deep floods drown all my faults and fears;  
Nor let His eyes see sin, but through my tears.*

#### **Reflection: Reverend Richard Veras**

## **Choir: *Beatitudes* (Russian Orthodox hymn, arr. Proulx)**

*Remember your servants, Lord, when you come in your  
kingly power.*

*Blessed are the poor in spirit; for theirs is the kingdom of  
heaven.*

*Blessed are those who mourn; for they shall be comforted.*

*Blessed are the meek; for they shall inherit the earth.*

*Blessed are those who hunger and thirst after righteous-  
ness; for they shall be satisfied.*

*Blessed are the merciful; for they shall obtain mercy.*

*Blessed are the pure in heart; for they shall see God.*

*Blessed are the peacemakers; for they shall be called the  
children of God.*

*Blessed are those who are persecuted for righteousness  
sake; for theirs is the kingdom of heaven.*

*Blessed are you when the world reviles you and persecutes  
you; and utters all manner of evil against you falsely for  
my sake;*

*Rejoice and be exceedingly glad; for great is your reward in  
heaven.*

*Remember you servants Lord, when you come in your  
kingly power.*

**Reflection: Reverend Richard Veras**

**Choir: *Stabat Mater*** (Meinz Gezanbuch)

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

*Make me feel as thou hast felt;  
Make my soul to glow and melt  
With the love of Christ my Lord.*

*Holy Mother! Pierce me through,  
In my heart each wound renew  
Of my Savior crucified.*

She had changed a lot. She was going to hear the cry.  
The cry that never will be quenched in any night of any  
time. It wasn't surprising that she no longer knew herself.  
Because she wasn't the same.  
Up to that day she had been the Queen of Beauty.  
And she never again would be, she would never again be-  
come the Queen of Beauty except in heaven.  
The day of her death and her assumption. Eternally.  
But today she became the Queen of Mercy.  
As she will be forever and ever.

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

**Choir: *That Virgin's Child*** (T. Tallis)

That Virgin's Child, most meek and mild,  
Alonely for my sake,  
His Father's will for to fulfill,  
He came great pains to take.  
And suffered death, as Scripture saith,  
That we should saved be,  
On Good Friday; Wherefore I say,  
He mourned sore for me.

Now Christ Jesu, of love most true,  
Have mercy upon me;  
I ask Thee grace for my trespass  
That I have done to Thee.  
For Thy sweet Name, save me from shame  
And all adversitie;  
For Mary's sake, to Thee me take,  
And mourn no more for me.

## FOURTH STATION

### Choir: *Crux Fidelis* (Gregorian)

<i>Crux fidelis inter omnes,</i>	Faithful Cross, above all other.
<i>Arbor una nobilis:</i>	One and only noble tree.
<i>Nulla silva talem profert,</i>	None in foliage, none in blossom
<i>Fronde, flore, germine</i>	none in fruit thy peer may be;
<i>Dulce lignum, dulces clavos,</i>	Dearest wood and dearest iron,
<i>Dulce pondus sustinet.</i>	Dearest weight is hung on thee.

### The Queen of Mercy

She wept, she melted. Her heart melted.  
Her body melted. She melted with kindness.  
With charity. Only her head did not melt.  
She walked on as if against her will.  
She no longer knew herself.  
She no longer bore any grudge against anyone.  
She melted with kindness.  
With charity.  
It was too great a misfortune.  
Her sorrow was too great. It was too great a sorrow.  
You can't bear a grudge against the world for a misfortune  
that is greater than the world.  
It was no longer any use bearing a grudge against the  
world.  
A grudge against anyone.  
She who in the old days would have defended her boy  
against wild animals. When he was small.  
Today she abandoned him to that crowd.  
She let him go. She let everything sink.  
What can a woman do in a crowd. I ask you.  
She no longer knew herself.

## THIRD STATION

### Choir: *Crux Fidelis* (Gregorian)

<i>Crux fidelis inter omnes,</i>	Faithful Cross, above all other.
<i>Arbor una nobilis:</i>	One and only noble tree.
<i>Nulla silva talem profert,</i>	None in foliage, none in blossom
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<i>Dulce pondus sustinet.</i>	Dearest weight is hung on thee.

### Gospel: Mark 14: 53-72

#### Peter's denial

Peter's denial, Peter's denial. You have nothing to say but this: Peter's denial. You put this forward, this denial, you say this to disguise, to hide, to excuse our own denials. To make ourselves forget, to forget, to make ourselves forget our own denials. In order to speak about something else. To change the subject. Peter denied Him three times. So what? We've denied Him hundreds and thousands of times because of sin, because of the bewilderment of sin, in the denials caused by sin. And the cock crowed. But for us it's the thousandth time, the hundred thousandth, the hundred thousandth time we give Him over, we abandon Him, we betray Him.

#### **C. Péguy, *The Mystery of the Charity of Joan of Arc***

**Choir: Ah, holy Jesus** (Crüger)

*Ah, holy Jesus, how hast thou offended,  
that man to judge thee hath in hate pretended?  
By foes derided, by thine own rejected, O most afflicted.  
Who was the guilty? Who brought this upon thee?  
Alas, my treason, Jesus, hath undone thee.  
'Twas I, Lord Jesus, I it was denied thee: I crucified thee.  
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.*

**Gospel: Mark 15: 1-15**

**Hail, King of the Jews**

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.

**O. V. Milosz, Miguel Mañara**

**Choir: Oh Cruz, Te Adoramos**

<i>Oh cruz, te adoramos</i>	Oh cross, we adore you,
<i>Oh cruz te bendecimos;</i>	Oh cross, we bless you;
<i>De ti viene la vida,</i>	from you comes
<i>De ti la salvación.</i>	life and salvation.

**Reflection: Reverend Richard Veras**

**Choir: Stabat Mater** (Meinz Gezanbuch)

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

*Make me feel as thou hast felt;  
Make my soul to glow and melt  
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*Holy Mother! Pierce me through,  
In my heart each wound renew  
Of my Savior crucified.*