



# The Way of the Cross

DOWNTOWN CHICAGO, GOOD FRIDAY 2023

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From Daley Plaza to Holy Name Cathedral April 7, 2023



It is possible to live  
like Jesus

# ARCHDIOCESE OF CHICAGO



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Dear Sisters and Brothers in Christ,

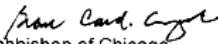
As you enter more deeply into the events of Good Friday through the Way of the Cross, know that I am united with you in prayer. May your contemplative presence and prayers on the busy streets of downtown touch the hearts of those you encounter with God's love. As you consider what Christ's suffering and death mean for us today, may his example inspire you and his grace fill your hearts.

Despite sin, struggles, and division, he assures us of his presence and emboldens us to persevere in fostering the Kingdom of God and inviting others to join in this mission. Connect to Christ's Passion as you offer prayers and solidarity on behalf of those bearing crosses today, especially the people of Ukraine here and in their war-torn country, as well as immigrants facing hardships and challenges. May our Lord's sacrificial love compel us to respond to those suffering today with compassion, mercy, and generosity. And may the Scriptures, meditations, and reflections deepen your relationship with Christ, your understanding of the Paschal Mystery, and your commitment to sharing with others the peace and hope we experience as disciples of the Risen Lord.

We are grateful to The Catholic Lay Ecclesial Movement Communion and Liberation for organizing the Way of the Cross, with the support of The Lay Ecclesial Movements and New Communities in the Archdiocese. Special thanks to Bishop Daniel Turley, O.S.A., Father Thomas McCarthy, O.S.A., Father Richie Mercado, O.S.A. and Father Cody Ford, O.S.A. for offering reflections, and to Bishop Jeffrey Grob and Bishop Mark Bartosic for accompanying participants on this solemn journey.

As our Eucharistic Revival continues, may the words of Pope Francis echo in your hearts and minds on Good Friday and throughout the Easter season: "In the Eucharist, we contemplate and worship the God of love. The Lord who breaks no one, yet allows himself to be broken. The Lord who does not demand sacrifices, but sacrifices himself. The Lord who asks nothing but gives everything. In celebrating and experiencing the Eucharist, we too are called to share in this love... Let us break the bread of our lives in compassion and solidarity, so that through us the world may see the grandeur of God's love." [Homily on the Solemnity of the Most Holy Body and Blood of Christ 6/6/21] With prayers and every good wish, I remain,

Sincerely yours in Christ,

  
Archbishop of Chicago

*Way of the Cross  
Good Friday  
April 7, 2023*

## Introductory Music

### Stabat Mater

Giovanni Battista Pergolesi, 1736

Stabat Mater dolorosa, Juxta crucem lacrimosa Dum pendebat Filius.	The Mother stood there, sorrowful, weeping, by the cross from which her Son was hanging.
Cujus animam gementem Contristatam et dolentem Pertransivit gladius.	Her soul, filled with lament, with sorrow and grief, was being pierced by the sword.
O quam tristis et afflicta Fuit illa benedicta Mater unigeniti.	O how sad and afflicted was that blessed woman, Mother of the only-begotten One.
Quae moerebat et dolebat Et tremebat, dum videbat Nati poenas incliti.	She mourned and grieved and trembled, as she saw the sorrows of her child born for greatness.
Quis est homo qui non fleret, Christi matrem si videret In tanto supplicio?	Who is it that would not weep, seeing Christ's Mother in such agony?
Quis non posset contristari, Piam matrem contemplari Dolentem cum Filio?	Who would not share in her sadness while beholding the blessed mother in sorrow, and her Son?
Pro peccatis suae gentis Vidit Jesum in tormentis, Et flagellis subditum.	For the sins of his people she saw Jesus in torment and subjected to flagellation.
[...]	
Eja mater, fons amoris Me sentire vim doloris Fac, ut tecum lugeam.	Hearken mother, font of love, make me feel the power of sorrow, that I may grieve with you.
Fac, ut ardeat cor meum In amando Christum Deum Ut sibi complaceam!	Grant that my heart may burn in the love of Christ my God, that I may greatly please Him!
[...]	
Inflammatum et accensum Per te, virgo, sim defensum In die iudicii.	Thus inflamed and set on fire, may I be defended by you, Virgin, on the day of judgment.
Fac me cruce custodiri Morte Christi praemuniri, Confoveri gratia!	Let me be guarded by the cross, armed by Christ's death and cherished by His grace!
Quando corpus morietur, Fac ut animae donetur Paradisi gloria! Amen.	When my body dies, let my soul be given the glory of Paradise! Amen.

## Introduction (Daley Plaza)

### **Were You There**

*African-American spiritual*

*(All)*

Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

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 nailed Him to the tree?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they nailed Him to the tree?

Were you there when they laid Him in the tomb?

Were you there when they laid Him in the tomb?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they laid Him in the tomb?

### **Welcome**

#### **Attende Domine**

*Gregorian chant*

*(All)*

*Attende Domine, et miserere  
quia peccavimus tibi.*

*Hear us, Lord, and have mercy,  
For we have sinned against You.*

*(Choir)*

Ad te Rex summe, omnium redemptor,  
oculos nostros sublevamus flentes:  
exaudi, Christe, supplicantum preces.

To You, Sovereign King, Redeemer  
of all, we raise our eyes with  
weeping. Christ, graciously hear  
the pleas of the supplicant sinners.

*Attende...*

Dextera Patris, lapis angularis,  
via salutis, ianua caelestis,  
ablue nostri maculas delicti.

You are the Right Hand of God the  
Father, the Keystone, the Way of  
salvation and Gate of Heaven:  
cleanse the stains of our sins.

*Attende...*

Rogamus, Deus, tuam majestatem:  
auribus sacris gemitus exaudi:  
crimina nostra placidus indulge.

O God, we beseech Your majesty  
to mercifully hear our groans;  
to graciously forgive our sins.

*Attende...*

### **Way of the Cross in the Heart of the City**

The Way of the Cross in the heart of a city where millions of people carry their daily cross, most of the time dreadfully alone, thinking: “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 most inner need for a 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 is noise and confusion in the streets today. It is the very noise and confusion of our city, where we spend our days. We 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 silence that isn’t merely not speaking, but is the simplest, purest way to beg to recognize His presence in our daily life.

We now need to enter not so much into a thought, but rather into an event. We need to live a form of memory, the key to which may be found in how seriously our hearts are focused on the content of this memory. The walking, the words, the singing will make our meditation more alive, more ready, more possible. Let us not be surprised if we find ourselves distracted for a few minutes; let’s rather regain attention right away.

May our possible sadness during this journey spur us to an active and constructive and creative joy, through the image and the reality of Our Lady, and through what she represents for the history of the world. Through Our Lady, God’s own creativity - the Mystery’s creativity - comes about. Through her, Christ continually brings about salvation, by challenging every person’s heart to embrace Him.

Let us today, along all of our walk, follow the image of Our Lady and her human feelings in front of these events.

**Stabat Mater**

*Mainz Gesangbuch, 1661*

*(All)*

At the Cross her station keeping  
Stood the mournful mother weeping  
Close to Jesus to the last.

Through her heart His sorrow sharing  
All His bitter anguish bearing  
Now at length the sword has passed.

O, how sad and sore distressed  
Was that mother, highly blessed  
Of the sole begotten One.

## First Station (Veterans' Memorial)

### **Crux Fidelis**

*Gregorian chant*

*(All)*

Crux fidelis inter omnes,	Faithful Cross, above all other,
Arbor una nobilis:	One and only noble tree:
Nulla silva talem profert,	None in foliage, none in blossom
Fronde, flore, germine.	None in fruit your peer may be.

<i>Dulce lignum, dulces clavos,</i>	<i>Dearest wood and dearest nails,</i>
<i>Dulce pondus sustinet. Amen.</i>	<i>Dearest weight is hung on thee. Amen.</i>

### **Voi Ch'amate lo Criatore**

*Laudario Magliabechiano, 14<sup>th</sup> century*

*(Solo)*

<i>Voi ch'amate lo Criatore,</i>	<i>O ye who love the Creator,</i>
<i>Ponete mente a lo meo dolore.</i>	<i>Please pay heed to my sorrow.</i>

Ch'io son Maria co lo cor tristo,	For I am Mary, whose heart is doleful,
La quale avea per figliuol Cristo;	whose cherished son was Christ;
La speme mia et dolce acquisto,	He, my hope and my sweet gain
Fue crocifisso pe' li peccatori!	Was crucified for sinners!

Capo bello et delicato,	O beautiful and delicate head,
Come ti vegio stare 'nkinato!	Lo, I see you lying on one side!
Li tuoi cappelli, di sangue intrecciati,	Your hair is woven with blood
Fin a la barba ne va i' rigore!	And even your beard is bedewed!

Bocca bella et delicata,	O beautiful and delicate mouth,
Come ti vegio stare asserrata!	Lo, I see you utterly shut! You were
Di fiele e aceto fosti abeverata,	quenched with gall and vinegar;
Trista et dolente, dent' al mio core.	How sad and sorrowful is my heart.

### **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."

### **Cristo al Morir Tendea**

Br. Marc'Antonio da San Germano, 16<sup>th</sup> century

*(Choir only)*

Cristo al morir tendea

ed ai più cari suoi Maria dicea:

"Or se per trarvi al ciel dà l'alma

e l core,

lasceretelo voi per altro amore?"

Christ was on the verge of dying,

and Mary to His dearest ones was

uttering: "Now, if He gives His soul

and heart to draw you to the heavens,

will you leave Him for another love?"

"Ben sa che fuggirete,

di gran timor, e alfin vi nascondrete:

ed ei, pur come agnel che tace e more,

svenerassi per voi d'immenso amore."

"He well knows that you will flee

with great fear, and in the end will

hide: and yet, like a quiet dying lamb,

He will shed His blood out of His

immense love."

"Dunque, dilette miei,

se a dura croce, in man d'iniqui e rei,

dà per salvarvi l sangue, l'alma

e l core,

lasceretelo voi per altro amore?"

"Therefore, my most cherished ones,

if on a hard cross, by the hand of

unjust and evil people, He gives His

blood and soul and heart to save you,

will you leave Him for another love?"

### **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?

## **Reflection**

### **Stabat Mater**

*Mainz Gesangbuch, 1661*

*(All)*

Christ above in torment hangs,  
She beneath beholds the pangs  
Of her dying, glorious Son.

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

Can the human heart refrain  
From partaking in her pain,  
In that mother’s pain untold?

## **Second Station (Veterans' Memorial)**

### **My Song is Love Unknown**

Lyrics: Samuel Crossman, 1664; music: John Ireland, 1925

*(All)*

My song is love unknown,  
my Savior's love to me:  
love to the loveless shown,  
that they might lovely be.  
But who am I, that for my sake  
my Lord should take frail flesh and die?

He came from His blest throne  
salvation to bestow,  
but men made strange, and none  
the longed-for Christ should know.

But O, my Friend, my Friend indeed,  
who at my need His life should spend.

Here might I stay and sing:  
no story so divine,  
never was love, dear King,  
never was grief like Thine!  
This is my Friend, in whose sweet praise  
I all my days should gladly spend.

### **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.

## **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?"

## Amicus Meus

Tomás Luis De Victoria (1548-1611)

### (Choir only)

Amicus meus osculi me tradidit signo.	My friend betrayed me with the sign of a kiss.
Quem osculatus fuero, ipse est, tenete eum.	"He whom I kiss, that is He: hold Him fast."
Hoc malum fecit signum,	This is the wicked sign given by the one
qui per osculum adimplevit homicidium.	who committed murder by a kiss.

Infelix praetermisit pretium sanguinis, et in fine laqueo se suspendit.	The unhappy wretch repaid the price of blood, and in the end hanged himself.
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Bonum erat ei si natus non fuisset homo ille.	It had been better for that man if he had never been born.
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Infelix praetermisit pretium sanguinis, et in fine laqueo se suspendit.	The unhappy wretch repaid the price of blood, and in the end hanged himself.
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## 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.

## **Gospel**

John 18:12-27

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not."

Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said."

When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not."

One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again Peter denied it. And immediately the cock crowed.

## **Kyrie**

Ariel Ramirez, *Misa Criolla*, 1964

*(Choir only)*

Señor, ten piedad de nosotros. (3x)	Lord, have mercy on us.
Ten piedad Señor,	Have mercy Lord,
ten piedad de nosotros.	have mercy on us.



Cristo, ten piedad de nosotros.	Christ, have mercy on us.
Ten, ten piedad. (2x)	Have, have mercy.
Cristo, ten piedad de nosotros.	Christ, have mercy on us.

Señor, ten piedad de nosotros. (3x)	Lord, have mercy on us.
Ten piedad Señor,	Have mercy Lord,
ten piedad de nosotros.	have mercy on us.

### **Peter's Denial**

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

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.

### **Reflection**

#### **Stabat Mater**

*Mainz Gesangbuch, 1661*

*(All)*

Bruised, derided, cursed, defiled,  
 She beheld her tender Child  
 All with bloody scourges rent.

For the sins of His own nation,  
 Saw Him hang in desolation  
 Till His spirit forth He sent.

Let me mingle tears with thee,  
 Mourning Him who mourned for me,  
 All the days that I may live.

## Third Station (Wrigley Building Plaza)

### **Crux Fidelis**

*Gregorian chant*

*(All)*

Crux fidelis inter omnes,	Faithful Cross, above all other,
Arbor una nobilis:	One and only noble tree:
Nulla silva talem profert,	None in foliage, none in blossom
Fronde, flore, germine.	None in fruit your peer may be.

<i>Dulce lignum, dulces clavos,</i>	<i>Dearest wood and dearest nails,</i>
<i>Dulce pondus sustinet. Amen.</i>	<i>Dearest weight is hung on thee. Amen.</i>

### **Caligaverunt**

Tomás Luis De Victoria (1548-1611)

*(Choir only)*

Caligaverunt oculi mei a fletu meo,	My eyes have grown dim with weeping,
quia elongatus est a me	for he is being taken away from me,
qui consolabatur me.	the one who was consoling me.
Videte omnes populi:	See this, all ye peoples:
si est dolor similis,	whether there is a similar sorrow
sicut dolor meus.	such as this sorrow of mine.

O vos omnes qui transitis per viam,	O all ye who travel along this way,
attendite et videte:	attend and see:
si est dolor similis,	whether there is a similar sorrow
sicut dolor meus.	such as this sorrow of mine.

### **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.

## **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.

### **He Was Oppressed**

Carl Halter, 1953

*(Choir only)*

He was oppressed, and He was afflicted,  
Yet He opened not His mouth.

And the Lord has laid on Him  
The iniquity of us all.

He was oppressed, and He was afflicted,  
Yet He opened not His mouth.

### **Reflection**

#### **Stabat Mater**

*Mainz Gesangbuch, 1661*

*(All)*

By the Cross with thee to stay,  
There with thee to weep and pray,  
That is all I ask of thee.

O thou Mother! Font of Love!  
Touch my spirit from above,  
Make my heart with thine accord.

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

## Fourth Station (Water Tower)

### **Crux Fidelis**

*Gregorian chant*

*(All)*

Crux fidelis inter omnes,	Faithful Cross, above all other,
Arbor una nobilis:	One and only noble tree:
Nulla silva talem profert,	None in foliage, none in blossom
Fronde, flore, germine.	None in fruit your peer may be.

<i>Dulce lignum, dulces clavos,</i>	<i>Dearest wood and dearest nails,</i>
<i>Dulce pondus sustinet. Amen.</i>	<i>Dearest weight is hung on thee. Amen.</i>

### **Were You There**

*African-American spiritual*

*(All)*

Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
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 nailed Him to the tree?  
Oh! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they nailed Him to the tree?

Were you there when they laid Him in the tomb?  
Were you there when they laid Him in the tomb?  
Oh! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they laid Him in the tomb?

### **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.

## **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.

### **O Côr Soave**

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

*(Choir only)*

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

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, 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.
--	---

### **Reflection**

#### **Stabat Mater**

*Mainz Gesangbuch, 1661*

*(All)*

Virgin of all virgins blest,  
Listen to my tard request,  
Let me share thy grief divine.

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

Let me, to my latest breath,  
In the body, bear the death  
Of that dying Son of thine.

While my body here decays,  
May my soul thy goodness praise,  
Safe in paradise with thee. Amen.

## **Fifth Station (Holy Name Cathedral)**

### **Crux Fidelis**

*Gregorian chant*

*(All)*

Crux fidelis inter omnes,	Faithful Cross, above all other,
Arbor una nobilis:	One and only noble tree:
Nulla silva talem profert,	None in foliage, none in blossom
Fronde, flore, germine.	None in fruit your peer may be.

<i>Dulce lignum, dulces clavos,</i>	<i>Dearest wood and dearest nails,</i>
<i>Dulce pondus sustinet. Amen.</i>	<i>Dearest weight is hung on thee. Amen.</i>

### **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.

### **Jesu Rex Admirabilis**

Giovanni Pierluigi da Palestrina, 1586

*(Choir only)*

Jesu, rex admirabilis	Jesus, wondrous king
et triumphator nobilis,	and noble conqueror,

dulcedo ineffabilis,  
totus desiderabilis.

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 Thine light;  
dispel the darkness of our minds,  
fill the world with Thine sweetness.

### **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 nor 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.

### **Stabat Mater**

Zoltán Kodály, 1898

*(Choir only)*

Stabat Mater dolorosa, Juxta crucem lacrimosa Dum pendebat Filius.	The Mother stood there, sorrowful, weeping, by the cross from which her Son was hanging.
--	--

Cujus animam gementem Contristatam et dolentem Pertransivit gladius.	Her soul, filled with lament, with sorrow and grief, was being pierced by the sword.
--	--

Fac, ut ardeat cor meum In amando Christum Deum Ut sibi complaceam!	Grant that my heart may burn in the love of Christ my God, that I may greatly please Him!
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Quando corpus morietur, Fac ut animae donetur Paradisi gloria!	When my body dies, let my soul be given the glory of Paradise!
--	--

### **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.

## Reflection

### Dulcis Christe

Michelangelo Grancini, 17<sup>th</sup> century

*(Duet)*

Dulcis Christe, o bone Deus, O amor meus, o vita mea, O salus mea, o gloria mea.	Sweet Christ, O good God: You my love, my life, my salvation and my glory.
--	--

Tu es Creator, Tu es Salvator mundi.	You are the Creator, You are the Savior of the World.
---	--

Te volo, Te quaero, Te adoro, o dulcis Amor Te adoro, o care Jesu.	I desire You, I seek You, I adore You, O sweet Love, I adore You, O dear Jesus.
--	---

## **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.

## **The Lord's Prayer**

### **Concluding Prayer**

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.

### **Blessing**

### **Lift High the Cross**

George W. Kitchin and Sydney H. Nicholson, *1916*

*(All)*

*Lift high the cross, the love of Christ proclaim,  
Till all the world adore His sacred name.*

*(Choir)*

Led on their way by this triumphant sign,  
The hosts of God in conquering ranks combine.

Each newborn servant of the Crucified  
Bears on the brow the seal of Him who died.

O Lord, once lifted on the glorious tree,  
As Thou hast promised draw the world to Thee.

So shall our song of triumph ever be:  
Praise to the Crucified for victory.

---

### **Way of the Cross through Downtown Chicago 2023**

Presiding: His Excellency Bishop Jeffrey Grob  
His Excellency Bishop Mark Bartosic

Reflections: His Excellency Bishop Daniel Turley, OSA  
Fr. Thomas McCarthy, OSA  
Fr. Richie Mercado, OSA  
Fr. Cody Ford, OSA

Reader: Mike Rogalski

Choir: The choir of Communion and Liberation  
directed by Roberta Gattodoro and Matteo Sabato

Organized by: Communion and Liberation

We wish to thank:

- His Eminence Blase Card. Cupich, Archbishop of Chicago, and the staff of the Archdiocese of Chicago
- His Excellency Bishop Jeffrey Grob, Auxiliary Bishop of Chicago
- His Excellency Bishop Mark Bartosic, Auxiliary Bishop of Chicago
- His Excellency Bishop Daniel Turley, OSA, Bishop of Chulucanas, Peru and the priests of the Augustinian order in Chicago
- Reverend Roman Artymovych and the Ukrainian Catholic community
- Msgr. Greg Sakowicz, Rector, Holy Name Cathedral
- Fr. Tom Byrne, STL, and the seminarians of the Spirituality Year
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- The Kolbe House Jail Ministry Agency and all present returning citizens
- The City of Chicago and the Chicago Police Department
- All the people who contributed to and/or supported the Way of the Cross in any way or form

## Communion and Liberation

Communion and Liberation (CL) is a lay movement of the Roman Catholic Church. Begun in 1954 when the Servant of God 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 Chicago area, we meet weekly for groups of catechesis and discussion (the “School of Community”) in various locations and times, including Riverside on Wednesday nights, Lake View and Wheaton on Thursday nights, and Hyde Park on Friday nights. We also gather monthly citywide for an assembly.

To know more about Communion and Liberation:

- [us.clonline.org](http://us.clonline.org) | (312) 725-2320 | [com.lib.chi@gmail.com](mailto:com.lib.chi@gmail.com)

For more information on all the Lay Ecclesial Movements and New Communities in our Archdiocese:

- [www.archchicago.org/offices-and-ministries/lay-ecclesial-movements](http://www.archchicago.org/offices-and-ministries/lay-ecclesial-movements)

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3-minute survey:



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If you would like to support or contribute in any way to the 2024 Way of the Cross through Downtown Chicago, or have any suggestion you would like to share, please contact us at [info@wayofthecrosschicago.org](mailto:info@wayofthecrosschicago.org), (312) 725-2320.

Your help is greatly appreciated.