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# WAY OF THE CROSS

**(L)** In the name of the Father, the Son and Holy Spirit

**All: Amen**

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.

*Homily from the "Missa Pro Ecclesia," Pope Francis*

## **VENI, CREATOR SPIRITUS**

*Traditional*

Veni, Creator Spiritus  
mentes tuorum visita,  
imple superna gratia  
quae tu creasti pectora.

Qui diceris Paraclitus,  
altissimi donum Dei,  
fons vivus, ignis, caritas,  
et spiritalis unctio.

Tu, septiformis munere,  
digitus paternae dexteræ,  
Tu rite promissum Patris,  
sermone ditans guttura.

Accende lumen sensibus:  
infunde amorem cordibus:  
infirma nostri corporis  
virtute firmans perpeti.

Hostem repellas longius,  
pacemque dones protinus:  
ductore sic te praevio  
vitemus omne noxium.

Per te sciamus da Patrem,  
noscamus atque Filium;  
Teque utriusque Spiritum  
credamus omni tempore.

Deo Patri sit gloria,  
et Filio, qui a mortuis  
surrexit, ac Paraclito,  
in saeculorum saecula.  
Amen.

*Come, O Creator Spirit, come,  
And make within our hearts Your home,  
To us your grace eternal give,  
Who of your breathing move and live.*

*O Comforter, to Thee we cry,  
Thou heav'nly gift of God most high,  
Thou Fount of life, and Fire of love,  
and sweet anointing from above.*

*O Finger of the hand divine,  
the sevenfold gifts of grace are thine;  
true promise of the Father thou,  
who dost the tongue with power endow.*

*Our senses with Your light inflame,  
Our hearts to heavenly love reclaim;  
Our bodies' poor infirmity  
With strength perpetual fortify.*

*Our earthly foe afar repel,  
Grant us henceforth in peace to dwell;  
And so to us, with You for guide,  
No ill shall come no harm betide.*

*Oh, may Thy grace on us bestow  
the Father and the Son to know;  
and Thee, through endless times confessed,  
of both the eternal Spirit blest.*

*Now to the Father and the Son,  
Who rose from death, be glory given,  
with Thou, O Holy Comforter,  
henceforth by all in earth and heaven.  
Amen.*

**(R3)** It is not so much a thought we need to pursue, but an event into which we need to enter; it is a form of memory, and, as with every form of memory, it draws its importance from the seriousness with which our heart focuses on the contents of memory itself, like a meditation that comes alive, ever ready, ever more possible through the journey and the words we hear, and the songs we sing. Let us not be astonished if we catch ourselves distracted for a few minutes. Rather, as soon as we are aware of this, let us resume our attention. Before we begin let us ask the Lord who makes all things, the great Father, the origin of everything and hence, the origin of this brief instant of thought, of sentiment, of desire that invades us, let us ask God for the grace to understand, ever more, that our hearts may comprehend ever more. Help us, that we not fall short, that the ultimate evidence not be obscured within us like a darkness that hides the evidence of truth.

## **DULCIS CHRISTE**

*Michelangelo Grancini (1605–1669)*

Dulcis Christe, o bone Deus,	<i>Sweet Jesus, O good God,</i>
o amor meus, o vita mea,	<i>O my love, O my life,</i>
o salus mea, o gloria mea.	<i>O my salvation, O my glory.</i>
Tu es Creator,	<i>You are the creator,</i>
tu es Salvator mundi.	<i>you are the savior of the world.</i>
Te volo, te quaero,	<i>I desire you, I seek you,</i>
te adoro, o dulcis Amor	<i>I adore you, O sweet Love,</i>
te adoro, o care Jesu.	<i>I adore you, O dear Jesus.</i>

**(R4)** 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: 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 noise and distraction. 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

(L) We adore You, O Christ, and we bless You.

**All: For by your Holy Cross You have redeemed the world.**

Let us pray:

Lord Jesus,

You are the Innocent One,  
unjustly condemned.

Let us recognize our evil,  
the sin within us,  
so that in making the eye of our heart clear,  
we may recognize You,  
the only Pure and holy One,  
and welcome the gift of salvation.

To You, Jesus,

Lamb of God, You, who took upon Yourself  
the sin of the world,  
our eternal and grateful praise.

**Amen.**

Jesus, God's Saint,  
Jesus, the only Just One,  
Jesus, Obedient Son,  
Jesus, Face of Divine Mercy,

**Have mercy on us.**

**Have mercy on us.**

**Have mercy on us.**

**Have mercy on us.**

## CRUX FIDELIS

*Traditional*



**C** Rux fi-dé-lis, inter omnes Arbor una nó-bi- lis: Nulla silva ta-lem pro-fert, Fronde, flo- re, gérmi-ne:



\* Dulce lignum, dulces clavos, Dulce pondus sústi-net.

**Crux fidélis, inter omnes**

**Arbor una nóbilis:**

**Nulla silva talem profert,**

**Fronde, flore, gérmine:**

**Dulce lignum, dulces clavos,**

**Dulce pondus sústinet.**

*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.*

Pange, lingua, gloriósi

Láuream certáminis,

Et super crucis trophaéo

Dictriúmphum nóbilem:

Quáliter Redémptor orbis

Immolátus vícerit.

*Sing, my tongue, in exultation*

*Of our banner and device.*

*Make a solemn proclamation*

*Of a triumph and its price:*

*How the Saviour of creation*

*Conquered by his sacrifice.*

**Dulce lignum, dulces clavos,**      *Dearest wood and dearest iron,*  
**Dulce pondus sústinet.**          *Dearest weight is hung on thee.*

**(R1) Matthew 27: 22–26**

The governor said to them in reply, “Which of the two do you want me to release to you?” They answered, “Barabbas!” Pilate said to them, “Then what shall I do with Jesus called the Messiah?” They all said, “Let him be crucified!” But he said, “Why? What evil has he done?” They only shouted the louder, “Let him be crucified!” When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, “I am innocent of this man’s blood. Look to it yourselves.” And the whole people said in reply, “His blood be upon us and upon our children.” Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

**(R2)** We are among the killers of Christ just like everyone else, but in a way that is absolutely particular to us just as His relationship to us is particular. And yet this Presence in our life remains relentless because our life belongs to Him. The Lord, in His Mercy, has chosen us, has forgiven us, has embraced us again and again. He has taken all of our sins upon Himself. We are already forgiven. He must manifest Himself. How? Through my heart that welcomes Him, that acknowledges Him. This is so simple yet there is nothing so divine in the world, nothing more miraculous. There is no greater foretaste of the ultimate and eternal evidence.

*Msgr. Luigi Giussani, Meditations along the Way of the Cross*

**STABAT MATER**

*Traditional*



Stabat Mater dolorosa                      *The grieving mother stood*  
iuxta crucem lacrimosa                      *at the foot of the Cross in tears*  
dum pendebat Filius.                         *while her Son was nailed.*

Cuius animam gementem                      *Her trembling soul*  
contristatam et dolentem                      *saddened and grieving*  
pertransivit gladius                            *was pierced by a sword.*

**(R3)** 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?

*Msgr. Luigi Giussani, Meditation on the Rosary*

## **AMICUS MEUS**

*Tomás Luis de Victoria (c. 1548–1611)*

Amicus meus osculi me tradidit signo:  
Quem osculatus fuero, ipse est, tenete eum:  
Hoc malum fecit signum  
Qui per osculum adimplevit homicidium.  
Infelix praetermisit pretium sanguinis,  
Et in fine laqueose suspendit.  
Bonum erat ei,  
Si natus non fuisset homo ille.

*My friend has betrayed me with the sign of a kiss:  
“The one I kiss is He: arrest Him!”  
He gave this evil sign,  
The one who with a kiss accomplished a homicide.  
The unhappy one let drop the price of blood  
And in the end hanged himself.  
It would have been better for that man  
If he had not been born.*

## **(R4) 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.

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







## Second Station

(L) We adore You, O Christ, and we bless You.

**All: For by your Holy Cross You have redeemed the world.**

Let us pray:

Jesus, let us recognize in You,  
Crowned with thorns,  
Struck and humiliated,  
The Lord of glory  
And the Saviour of the world;  
Let us welcome You,  
The Word of God made Man,  
So that we, like You, may become sons of God.  
To You, Jesus,  
Bearing the cross of the world, praise and glory for ever and ever.

**Amen.**

Redeemer of mankind,	<b>Give us Your salvation.</b>
Saviour of the world,	<b>Give us Your salvation.</b>
Victor over death,	<b>Give us Your salvation.</b>
Strong and victorious Prince,	<b>Give us Your salvation.</b>

### CRUX FIDELIS

*Traditional*



Hoc opus nostræ salutis  
Ordo depopóscerat:  
Multifórmis proditóris  
Ars ut artem fálleret:  
Et medélam ferret inde,  
Hostis unde laéserat.

*Thus the tempter was outwitted  
By a wisdom deeper still:  
Remedy and ailment fitted,  
Means to cure and means to kill;  
That the world might be acquitted,  
Christ would do his Father's will.*

**Crux fidélis, inter omnes  
Arbor una nóbilis:  
Nulla silva talem profert,  
Fronde, flore, gérmine.**

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

### (R1) MATTHEW 27:27–31

The governor's soldiers took Jesus with them into the Praetorium and collected the whole cohort around him. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. To make fun of him they knelt to him saying, "Hail, king of the Jews!" And they spat on him and took the reed and struck him on the head with it. And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him.



**(R2)** As a song says, “You walk with us in the desert.” This phrase is true. Jesus, do not remove the desert that is our life; rather we desire that You talk to us in this desert. Your word is the bread that satisfies us, Your word is the rock upon which we can build. This is the pain of Your cross: You came to walk with us and we abandon You. May our eyes and our hearts be moved in the memory of this sacrifice. You willingly embraced the cross. Who among us has made this will to sacrifice habitual?

*Msgr. Luigi Giussani, Meditations along the Way of the Cross*

## STABAT MATER

*Traditional*



O quam tristis et afflicta	<i>O, how sad and afflicted</i>
fuit illa benedicta	<i>Was that blessed</i>
Mater unigeniti!	<i>Mother of the Only Begotten Son.</i>
Quis non posset contristari	<i>Who could not be distressed</i>
piam Matrem contemplari	<i>Seeing the pitying mother</i>
dolentem cum Filio?	<i>Grieving with her Son?</i>

## O COR SOAVE

*Francisco Soto De Langa (1534–1619)*

O cor' soave, cor' del mio Signore,	<i>Oh sweet heart, heart of my Lord,</i>
Ferito gravemente	<i>gravely wounded,</i>
Non da coltel pungente,	<i>not by a sharp knife,</i>
Ma dallo stral che fabbricò	<i>but by the dart that love created.</i>
l'Amore.	
O cor' soave, quand'io ti rimiro	<i>Oh sweet heart, when I see you</i>
Posto in tanta agonia,	<i>placed in such agony,</i>
Manca l'anima mia,	<i>my soul faints,</i>
Ne voce s'ode più ne mai sospiro.	<i>no voice, no sigh is heard.</i>

**(R3)** *Miserere*. A person can acknowledge his own sin only before Mercy, only in the Father's recreating embrace. Were I not to discover how sinful I am, so different from the Father, like someone who runs away, the prodigal son who runs off and throws away what the Father has given him, I would have no true idea of myself and so I could not maintain the true sense of the Mystery. I would not be able to discover that that is Mercy. This is the greatest and most “explosive” revelation — the Father who embraces everyone in salvation. The figure of Christ is the merciful Father, the mercy of Being, because Being is mercy. So you cling to Him, even if you are covered in dirt.

*Msgr. Luigi Giussani, Commentary on Allegri's 'Miserere'*

# JESU DULCIS MEMORIA

*Traditional*



Je-su dulcis memóri-a, Dans ve-ra cordis gáudi-a : Sed super mel et omni-a, E-jus dulcis præsénti-a

Jesu, dulcis memoria,  
Dans vera cordis gaudia:  
Sed super mel et omnia  
Ejus dulcis praesentia.

*Sweet is the memory of Jesus,  
giving joy to the heart.  
But sweeter even than honey  
is His presence.*

Nil canitur suavius,  
Nil auditur jucundius,  
Nil cogitatur dulcius,  
Quam Jesus Dei Filius

*There is nothing sung that is sweeter,  
nothing heard that is more pleasant,  
no thought that is dearer  
than Jesus, God's Son.*

Jesu, spes paenitentibus,  
Quam pius es petentibus!  
Quam bonus te quaerentibus!  
Sed quid invenientibus?

*Jesus, hope for penitents,  
how tender You are for seekers,  
when You are asked for.  
But greater still, when You are found!*

Nec lingua valet dicere,  
Nec littera exprimere:  
Expertus potest credere,  
Quid sit Jesum diligere.

*Tongue cannot say,  
words cannot express;  
only he who has experienced Him  
can believe what it is to love Jesus.*

Sis, Jesu, nostrum gaudium,  
Qui es futurus praemium:  
Sit nostra in te gloria,  
Per cuncta semper saecula.  
Amen.

*Be Thou Jesus, our joy,  
You who are going to be our reward.  
May we have great glory in You  
For all ages.  
Amen.*





# Third Station

(L) We adore You, O Christ, and we bless You.

**All: For by your Holy Cross You have redeemed the world.**

Let us pray:

Holy Mary, bearer of grace and joy,  
With your Son in your womb  
You climbed the mountains of Galilee;  
Now, with your broken heart,  
You climb with your Son on the mountain of Calvary.  
Virgin, woman of sorrow,  
Teach us to climb with you,  
Believing, and loving  
The hill of sacrifice.  
To you, Virgin of the encounter,  
Strong in sorrow,  
Our praise and eternal love.

**Amen.**

Jesus, beloved Son of the Father,  
Jesus Son of Adam,  
Jesus Descendant of Abraham,  
Jesus, Son of the Virgin Mary,

**Give us Your salvation.  
Give us Your salvation.  
Give us Your salvation.  
Give us Your salvation.**

## CRUX FIDELIS

*Traditional*



Quando venit ergo sacri  
Plenitúdo témporis,  
Missus est ab arce Patris  
Natus, orbis Cónditor,  
Atque ventre virgináli  
Carne amíctus pródiit.

*When the appointed fullness  
Of the holy time was come,  
He was sent who maketh all things  
Forth from God's eternal home,  
Thus He came to earth, incarnate,  
Offspring of a maiden's womb.*

**Dulce lignum, dulces clavos,  
Dulce pondus sústinet.**

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

## (R1) LUKE 2:34–35, 51

Simeon blessed them and said to Mary his mother, “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed.” His mother kept all these things in her heart.



**(R2)** The first meaning of Mary’s gaze upon Him is an identification. Who would have thought that the Creator, in order for us to live the relationship with all things, would have lost these things in order to regain them. His mother believed this right away. Mary, make us participants in this awareness with which you watched your Son die alone — alone, on the cross. You watched your Son walk with men for whom He came to die, alone.

*Msgr. Luigi Giussani, Meditations along the Way of the Cross*

## STABAT MATER

*Traditional*



Quae moerebat et dolebat, et tremebat cum videbat nati poenas incliti.	<i>She was tormented and agrieved And trembled, seeing The suffering of her bent Son.</i>
Quis est homo qui non fleret, Christi Matrem si videret in tanto supplicio?	<i>What man would not weep Seeing the Mother of Christ In such suffering?</i>

**(R3)** “Here at the corner of the street, she awaits the Treasure of all Poverty. Her eyes have no tears at all, her mouth is dry. She says not a word and looks at Jesus arriving. She accepts. She accepts once more. The cry is severely stifled in her strong and disciplined heart. She says not a word and looks at Jesus Christ. The Mother looks at her Son, the Church at her Redeemer, Her soul goes out passionately toward Him like the cry of the dying soldier! She stands before God and offers Him her soul to be read. There is nothing in her heart that refuses or draws back, not a fiber in her pierced-through heart that doesn’t accept and consent. And like God himself who is there, she is present. She accepts and looks at this Son whom she conceived in her bosom. She says not a word and looks at the Holy of Holies.”

*Paul Claudel, The Way of the Cross*

## VOI CH’AMATE LO CRIATORE

*Anonymous*

<i>Voi ch’amate lo Criatore, ponete mente a lo meo dolore.</i>	<i>Those of you who love the Creator, turn your thoughts upon my grief.</i>
Ch’io son Maria co’ lo cor tristo, la quale avea per figliuol Cristo: la speme mia e dolce acquisto fue crocifixo per li peccatori.	<i>For I am the heavy-hearted Mary, Christ was my son; my hope and sweet asset, was crucified for sinners.</i>
Capo bello e delicato, come ti veggio stare enchinato; li tuoi capelli di sangue intrecciati, fin a la barba ne va i’rrigore.	<i>Beautiful and delicate head, how I see you bowed; your hair is entwined with blood, that flows down to your beard.</i>
<i>Voi ch’amate lo Criatore, ponete mente a lo meo dolore.</i>	<i>Those of you who love the Creator, turn your thoughts upon my grief.</i>

#### **(R4) 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.  
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 become 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*



# Fourth Station

(L) We adore You, O Christ, and we bless You.

**All: For by your Holy Cross You have redeemed the world.**

Let us pray:

Jesus, Son of God and Mary,  
show us Your serene and patient Face,  
and we will see the glory of the Father  
And the dignity of mankind;  
Show us Your Face lined with blood,  
and we will be safe;  
Show us Your Face of light  
and we will be transfigured  
in the splendor of resurrection.  
To You, Jesus, God from God, light from light,  
honour and glory are Yours for ever and ever.

**Amen.**

Jesus, Light of eternal light,	<b>Give us Your salvation.</b>
Jesus, radiant Star of the morning,	<b>Give us Your salvation.</b>
Jesus, Dawn of the new man,	<b>Give us Your salvation.</b>
Jesus, Day with no sunset,	<b>Give us Your salvation.</b>

## CRUX FIDELIS

*Traditional*



Vagit infans inter arcta	<i>Hear a tiny baby crying,</i>
Cónditus præsepia:	<i>Founder of the seas and strands;</i>
Membra pannis involúta	<i>See his virgin Mother tying</i>
Virgo Mater álligat:	<i>Cloth around his feet and hands;</i>
Et Dei manus pedésque	<i>Find him in a manger lying</i>
Stricta cingit fáscia.	<i>Tightly wrapped in swaddling-bands!</i>

<b>Crux fidélis, inter omnes</b>	<i>Faithful Cross above all other,</i>
<b>Arbor una nóbilis:</b>	<i>One and only noble tree:</i>
<b>Nulla silva talem profert,</b>	<i>None in foliage, none in blossom,</i>
<b>Fronde, flore, gérmine.</b>	<i>None in fruit thy peer may be.</i>

## (R1) ISAIAH 53: 2-3

There was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by men, a man of suffering, accustomed to infirmity. One of those from whom men hide their faces, spurned, and we held him in no esteem.

**(R2)** Sacrifice is not beautiful nor does it have a suggestive appearance. Sacrifice is Christ who suffers and dies. He is the meaning of our life, and it is for this reason that he must affect the present, because what is not loved in the present is not loved, and what is not affirmed in the present is not affirmed. “Your name is born from what you have fixed upon,” says John Paul II.

The law of existence is love, because love is to affirm something else with one’s own action. All of life is in service of something greater. All of life is in the service of God. Our life is in Your service, O Christ. “I look for Your face,” says the psalmist. “I look for Your face”: this is the essence of time. “I look for Your face”: this is the essence of the heart. “I look for Your face”: this is the nature of reason.

*Msgr. Luigi Giussani, Meditations along the Way of the Cross*

## **STABAT MATER**

*Traditional*



Pro peccatis suae gentis  
vidit Jesum in tormentis,  
et flagellis subditum.

*For the sins of her people,  
She saw Jesus subjected  
To torment and pain.*

Vidit suum dulcem natum  
moriendo desolatum  
dum emisit spiritum.

*She saw her sweet Son  
Dying abandoned,  
Until He breathed His last.*

**(R3)** The suffering Christ is keenly felt here, as one of us who shares our journey even to the end. There is no cross, big or small, in our life, which the Lord does not share with us.

But the Cross of Christ invites us also to allow ourselves to be smitten by his love, teaching us always to look upon others with mercy and tenderness, especially those who suffer, who are in need of help, who need a word or a concrete action which requires us to step outside ourselves to meet them and to extend a hand to them. How many times have we seen them in the Way of the Cross, how many times have they accompanied Jesus on the way to Calvary: Pilate, Simon of Cyrene, Mary, the women... Today I ask you: which of them do you want to be? Do you want to be like Pilate, who did not have the courage to go against the tide to save Jesus’ life, and instead washed his hands? Tell me: are you one of those who wash their hands, who feign ignorance and look the other way? Or are you like Simon of Cyrene, who helped Jesus to carry that wood, or like Mary and the other women, who were not afraid to accompany Jesus all the way to the end, with love and tenderness? And you, who do you want to be? Like Pilate? Like Simon? Like Mary? Jesus is looking at you now and is asking you: do you want to help me carry the Cross? Brothers and sisters, with all the strength of your youth, how will you respond to him?

Dear friends, let us bring to Christ’s Cross our joys, our sufferings and our failures. There we will find a Heart that is open to us and understands us, forgives us, loves us and calls us to bear this love in our lives, to love each person, each brother and sister, with the same love.

*Pope Francis, World Youth Day, 2013*

## **GIVE ME JESUS**

### *Spiritual*

In the morning when I rise,  
give me Jesus.

You can have all the world,  
but give me Jesus.

'Twi'x the cradle and the grave,  
give me Jesus.

You can have all the world,  
but give me Jesus.

Dark midnight was my cry,  
oh, give me Jesus.

And when I come to die,  
then give me Jesus.

**(R4)** “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; I accepted it so that you could understand that I was a participant in the trials that you’re now undergoing.” Life is a land of trials, 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 that died and rose for us. It is what gives us every day a reason for hope in life. Every morning, let us recognize and take up the positivity of things, so that what we value we will never lose again.

*Msgr. Luigi Giussani, Easter homily*



# *Fifth Station*

(R1) We adore You, O Christ, and we bless You.

**All: For by your Holy Cross You have redeemed the world.**

Let us pray:

Jesus, You fell once again to the ground:  
new wounds, new droplets of blood.

For Your Father's love, with the energy of the Spirit,  
You get up again and continue Your journey alongside man,  
who gets tired, wobbles and falls.

Be for us, Jesus,  
the strength which sustains us in temptation,  
the hand which picks us up after falling,  
the balm which heals our wounds.  
To You, Jesus, bentover fallen man,  
honour and glory are Yours for ever and ever.

**Amen.**

Jesus, the Word that saves,  
Jesus, the Hand stretched out to sinners,  
Jesus, the Way guiding to peace,  
Jesus, the Light that shines in darkness,

**Have mercy on us.**

**Have mercy on us.**

**Have mercy on us.**

**Have mercy on us.**

## **CRUX FIDELIS**

*Traditional*



Flecte ramos, arbor alta,

*Lofty timber, smooth your roughness,*

Tensa laxa viscera,

*Flex your boughs for blossoming;*

Et rigor lentescat ille,

*Let your fibers lose their toughness,*

Quem dedit nativitas:

*Gently let your tendrils cling;*

Et supérni membra Regis

*Lay aside your native gruffness,*

Tende miti stípíte.

*Clasp the body of your King*

**Dulce lignum, dulces clavos,**

*Dearest wood and dearest iron,*

**Dulce pondus sústinet.**

*Dearest weight is hung on thee.*

## (R1) LAMENTATIONS 3:1–2,9,16

I am a man who knows affliction from the rod of his anger, One whom he has led and forced to walk in darkness, not in the light. He has blocked my ways with fitted stones, and turned my paths aside. He has broken my teeth with gravel, pressed my face in the dust.

**(R2)** If we pay attention to our day, each time we uphold an occasion of sacrifice imposed by vocation, we truly perceive ourselves to be redeemers, builders who reconstruct destroyed cities, redeemers with Christ. And so our action opens up wide: with the presence of Christ, with the heart of Christ, our personal life pierces the horizons and opens up to the Infinite, to the Infinite who, like the light of the sun, penetrates dark places making everything new. We must collaborate in this reason for which Christ died.

“Vocation” means to be called in particular to this, to make it inevitable for us: to participate in the action through which Christ died in order to redeem us, to save us. We cannot walk the streets and look at the faces of others without burning with compassion, with desire to save them. It is in this compassion with which we are saved.

*Msgr. Luigi Giussani, Meditations along the Way of the Cross*

## **STABAT MATER**

*Traditional*



Fac me vere tecum flere,	<i>Allow me to weep with you,</i>
crucifixo condolere,	<i>To share your grief for the Crucified One</i>
donec ego vixero.	<i>As long as I live.</i>

Iuxta crucem tecum stare,	<i>To stay with You</i>
te libenter sociare	<i>At the foot of the cross,</i>
in planctu desidero.	<i>Willingly to join with You.</i>

## **(R3) 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*

## QUI PRESSO A TE

*Anonymous*

Qui presso a Te, Signore  
Restar vogl'io!  
E il grido del mio cuore  
L'ascolta, o Dio!

*Here next to you, Lord,  
I wish to stay!  
And the cry of my heart,  
listen to it, O God!*

La sera scende oscura  
Sul cuor che s'impaura:  
Mi tenga ognor la fe'  
Qui presso a Te.

*The dark night descends  
on the heart that is in fear;  
but my faith remains every hour,  
here, next to You.*

Qui presso a te, Signor,  
Restar vogl'io!  
Niun vede il mio dolor,  
Tu 'l vedi, o Dio!

*Here, next to you, Lord,  
I wish to stay!  
No one sees my pain,  
you see it, O God!*

O vivo pan verace,  
Sol tu puoi darmi pace;  
Ne pace v'ha per me  
lontanda te.

*O, living, true bread,  
only you can give me peace;  
and there is no peace for me,  
far from you.*

**(R4)** 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 mine 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.

*Msgr. Luigi Giussani, Meditation on the Rosary*

## O DOMINE, JESU CHRISTE

*Giovanni Pierluigi Da Palestrina (c. 1525–1594)*

O Domine, Jesu Christe,  
adoro te in cruce vulneratum.  
Felle et aceto potatum:  
deprecor te ut tua vulnera  
Sint remedium animae meae.

*O Lord Jesus Christ,  
I adore You, wounded upon the Cross.  
Gall and vinegar to drink:  
I beseech You, that Your wounds  
may heal my soul.*





# Sixth Station

(L) We adore You, O Christ, and we bless You.

**All: For by your Holy Cross You have redeemed the world.**

Let us pray:

Lord Jesus,

let us understand

and respect the dignity of mankind;

In mankind there is the seal of the Father,

Your imprint,

the breath of the Spirit.

And when man falls, pushed by evil,

there may our hands be, Lord,

to help him up,

our arms to welcome him.

To You, Jesus,

fallen to the ground to relieve mankind,

may we sing the song of our hope.

**Amen.**

Jesus, Servant of the Lord,

Jesus, Man of sorrow,

Jesus, One with the poor,

Jesus, Clement to sinners,

**Have mercy on us.**

**Have mercy on us.**

**Have mercy on us.**

**Have mercy on us.**

## CRUX FIDELIS

*Traditional*



Sola digna tu fuísti

Ferre mundi Víctimam:

Atque protum præparáre

Arca mundo náufrago:

Quam sacer cruor perúnxit,

Fusus Agni córpore.

*You alone were worthy*

*To carry the world's ransom;*

*And to prepare a port*

*For the shipwrecked ark of the world;*

*Which holy blood anointed*

*Flowing from the Body of the Lamb.*

**Crux fidélis, inter omnes**

**Arbor una nóbilis:**

**Nulla silva talem profert,**

**Fronde, flore, gérmine.**

*Faithful Cross above all other,*

*One and only noble tree:*

*None in foliage, none in blossom,*

*None in fruit thy peer may be.*

**(R1) MATTHEW 27: 37–42**

They placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!” Likewise the chief priests with the scribes and elders mocked him and said, “He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him.”

**(R2)** Christ crucified is sin condemned by the Father. The cross of Christ is the explosion of the awareness of evil. We enter into the relationship with Christ through the awareness we have of our sin. Here is where the fall without end in us is activated: in the absence of the awareness of sin and in the false awareness of sin, because regret and skepticism are not awareness of sin. He who has the sense of his own sin also has the sense of his own liberation.

*Msgr. Luigi Giussani, Meditations along the Way of the Cross*

**STABAT MATER**

*Traditional*



Fac me cruce custodiri  
morte Christi praemuniri  
confoveri gratia.

*Let me be protected by the cross,  
Defended by the death of Christ,  
Comforted by grace.*

Quando corpus morietur,  
fac, ut animae donetur  
paradisi gloria. Amen.

*While my body dies,  
Let my soul be granted,  
The glory of paradise. Amen.*

**(R3)** 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*



## JESU, REX ADMIRABILIS

*Giovanni Pierluigi Da Palestrina (c. 1525–1594)*

Jesu, Rex admirabilis	<i>Jesus, admirable king</i>
Et triumphator nobilis	<i>And noble triumphant one,</i>
Dulcedo ineffabilis	<i>Unutterable sweetness,</i>
Totus desiderabilis.	<i>All desirable.</i>
Mane nobiscum Domine	<i>Remain with us, Lord,</i>
Et nos illustra lumine	<i>And enlighten us with your light,</i>
Pulsa mentis caligine	<i>Clear away the darkness of our minds</i>
Mundum reple dulcedine.	<i>And fill the world with your sweetness.</i>

**(R4)** From the time when Jesus was nailed to the Cross and shouted “Father why have you abandoned me?”—which is the most human cry of desperation ever heard on earth—and then said, “forgive them for they do not know what they are doing,” and then shouted, “into your hands I commend my spirit.” From that moment when that man was stretched out and nailed to the Cross, it was from that moment that the word sacrifice became the centre, not of that man’s life, but of the life of every man, and the life of every man depends on that death.

From the moment that man died on the cross, the word sacrifice became a huge word, a great word, and it revealed—as when the sun rises—that the whole life of every man is woven of sacrifices, it is full of shudders of sacrifice; is, as it were, dominated by the need of sacrifice: a mother to generate a child; a father to take care of the mother and child; each one of us to be a true friend to another person, to continue the path with someone you love, to go to work and earn your pay, to climb on top of a mountain to go see the most beautiful spectacle one can see. In short, it is impossible to avoid sacrifice, and over everything looms the greatest sacrifice you can conceive of, which is death.

...The word sacrifice at a certain point in history started to become interesting, or had to do with man’s interest, that is, man’s destiny: Christ died on the cross so that men could be saved from death, that is, so that things could be saved from corruption .

The cross of Christ revealed, on the one hand, the dominion that sacrifice has on the life of all and, on the other hand, that its meaning had a mysteriously positive significance: it was the condition for men to reach their destiny. “Through your cross you have redeemed the world,” through your cross, O Christ, you have saved the world.

*Msgr. Luigi Giussani, Is it Possible to Live This Way*







# Seventh Station

(L) We adore You, O Christ, and we bless You.

**All: For by your Holy Cross You have redeemed the world.**

Let us pray:

Allow us, O Jesus,

To understand the mystery of the Cross;

to bear it like You,

so that, in being one with You in death,

we may enter with You in glory.

To You, Jesus, Man-God,

Omnipotent in Your Divinity, weak in Your Humanity,

every honour and glory are Yours forever and ever.

**Amen.**

Jesus, our reconciliation,

**Have mercy on us.**

Jesus, our life,

**Have mercy on us.**

Jesus, our hope,

**Have mercy on us.**

Jesus, our peace and harmony,

**Have mercy on us.**

## CRUX FIDELIS

*Traditional*



Sempiterna sit beatae

*To the Trinity be glory*

Trinitati gloria:

*Everlasting, as is meet;*

aequa Patri Filioque,

*Equal to the Father, equal*

par decus Paraclito:

*To the Son, and Paraclete:*

unius Trinique nomen

*Trinal Unity, whose praises*

laudet universitas. Amen.

*All created things repeat. Amen.*

**Dulce lignum, dulces clavos,**

*Dearest wood and dearest iron,*

**Dulce pondus sústinet.**

*Dearest weight is hung on thee.*

## (R1) MATTHEW 27:45–50, 54

From noon onward, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "This one is calling for Elijah." Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, "Wait, let us see if Elijah comes to save him." But Jesus cried out again in a loud voice, and gave up his spirit.





**(R2)** Each day we cannot forget the price of our salvation. Therefore, we cannot object to sacrifice, nor human defeat. They are the roots of the Resurrection; the possibility of a true life. The event that reoccurs here and now and, if it is first and foremost a fact — a fact that you cannot reduce to nothing, that you cannot censor, that you cannot cancel — it is a fact for you, a fact of supreme interest to you. It is a fact for you! For you, for me, for me! “For you” is the voice that springs forth from the heart of the Crucified One. “For me” is the echo of my heart that suffers, of my awareness that suffers. Everything would fall into death without this voice, without this Presence.

*Msgr. Luigi Giussani, Meditations along the Way of the Cross*

## **CRISTO AL MORIR TENDEA**

*Anonymous*

Cristo al morir tendea  
Ed ai più cari suoi Maria dicea:  
“Or, se per trarvi al Ciel dà l’alma e il core,  
Lasciaretelo voi per altro amore?”

“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.

“Dunque, diletta miei,  
Se a dura croce, in man d’iniqui e rei,  
Dà per salvarvi il sangue, l’alma e il core,  
Lascieretelo voi per altro amore?”

*Christ was sinking into death,  
and to her beloved, Mary said:  
“As He gives heart and soul to take you to Heaven,  
would you leave Him for another love?”*

*“He knows well that you will run away,  
your fear will make you hide yourselves:  
and He, like a lamb that is silent and dies,  
will shed His blood out of great love for you.*

*“Therefore, my beloved,  
if He is giving blood, soul, and heart  
on a hard Cross, in the hands of the unjust and the guilty,  
would you leave Him for another love?”*

**(R3)** We must be mindful of the fact that death is no longer the same as it was before Christ endured it, before he accepted and penetrated it, just as life, being human, is no longer the same as it was before human nature, in Christ, was able to come in contact with — and it truly did — God’s own being. Before, death was just death, separation from the land of the living and, albeit at differing degrees of profundity, something like “hell”, the nocturnal side of living, impenetrable darkness. But now death is also life and when we pass over the glacial solitude of the threshold of death, we always meet once more with him who is life, whose desire is to become the companion of our ultimate solitude and who, in the mortal solitude of his anguish on the Mount of Olives and of his cry on the cross: “My God, my God, why have you forsaken me?”, became a partaker of our solitudes. If a child had to venture out alone through a wood on a dark night, he would be afraid even if he were to be shown a hundred times that there was nothing to fear. He is not afraid of anything specific, to which he could put a name, but in the dark he feels insecure, an orphan, he feels the sinister character of inner existence. Only a human voice could console him; only the hand of a person he loves could banish the anguish, like a bad dream. There is an anguish — the true kind nesting in the profundity of our solitudes — which cannot be overcome by reason but only by the presence of a person who loves us. This anguish, in fact, doesn’t have an object to which we could put a name. It is the terrible expression of our ultimate solitude. Who among us has not felt the awful sensation of this state of abandonment? Who would not hear the blessed, comforting miracle worked in these circumstances by an affectionate word? [...]

“Descended into hell” — this confession of Holy Saturday means that Christ passed through the door of solitude, that he descended into the unreachable and insuperable depth of our condition of solitude. This means, however, that also in that extreme night which no word penetrates, when we will all be like children, banished, weeping, there will be a voice that calls to us, a hand that takes our hand and leads us on. Man’s insuperable solitude was

overcome from the moment He entered it. Hell was beaten from the moment love entered the region of death and the no man's land of solitude was inhabited by him. In his profundity, man does not live by bread. In the authenticity of his being he lives by the fact that he is loved and is himself given the faculty to love. From the moment there is the presence of love in death's sphere, then life penetrates death: "life is not taken from your faithful, O Lord, but transformed," the Church prays in its funeral liturgy.

In the final analysis, no one can measure the portent of the words: "descended into hell." But if at some time it is ours to draw near to the hour of our ultimate solitude, we will be given to understand something of the great clarity of this dark mystery. In the hopeful certainty that when the hour of extreme solitude comes we will not be alone, we can already, now, presage something of what will happen. And in the throes of our protest against the darkness of the death of God we begin to be grateful for the light that comes to us from this same darkness.

*Cardinal Joseph Ratzinger, "The anguish of an absence," Meditations on Holy Saturday*

## **EGLI È IL TUO BON JESÙ**

*Attr. Fra' Dionisius Placensis*

Egli è il tuo bon Gesù	<i>He is your good Jesus</i>
Che ti darà il suo amor.	<i>Who will give you His love.</i>
Egli è Gesù,	<i>He is Jesus,</i>
Egli è il tuo bon Gesù	<i>He is your good Jesus</i>
Che ti darà il suo amor.	<i>Who will give you His love.</i>

**(R4)** May our days be permeated, right from morning, by the certainty of the risen Christ, by the certainty that all, truly all, is accomplished, and that therefore life is a sharing in the cross. It is there that all is accomplished. May the sharing in the cross be a sure joy of the Resurrection! This is our certainty, that all our life is permeated by this certainty, so that (in the world, not outside the world: in the trials, in disagreements, in sorrows, in doubt, in revival) it be ultimately determined, by what and in what the cross leads to, in what and by that for which the cross was promised: the Resurrection.

*Mgr. Luigi Giussani, The Mercy That Rebuilds*

## **REINA DE LA PAZ**

*Claudio Chieffo (1945–2007)*

Reina de la Paz,	<i>Queen of Peace,</i>
Reina de la Paz,	<i>Queen of Peace,</i>
Tengo el corazón herido.	<i>my heart is hurt.</i>
Te lo traigo a ti,	<i>I bring it to you,</i>
Te lo entrego a ti,	<i>I give it to you,</i>
Que has sufrido por tu Hijo.	<i>who suffered for your Son.</i>
Madre Virginal te imploro,	<i>Virgin Mother, I beg you,</i>
Haz que vuelva a ti mis ojos,	<i>make me turn my eyes to you,</i>
Reina de la paz te pido	<i>Queen of Peace, I pray you,</i>
Da esperanza a mi dolor.	<i>give hope to my sorrow.</i>
Madre del Amor,	<i>Mother of Love,</i>
Madre del Amor,	<i>Mother of Love,</i>
La mentira me destruye.	<i>lies destroy me.</i>

Quiero estar aquí,  
Vela junto a mí,  
Necesito tu Consuelo.  
Solo junto a ti respiro  
Ya se vuelve azur el cielo,  
Madre del Amor te pido  
Da esperanza a mi dolor.

Reina de la Luz,  
Reina de la Luz,  
Fuente viva de esperanza.  
Dulce claridad,  
Madre de piedad,  
Nuestro pueblo en ti confía.  
Blanca antorcha que nos guía,  
E ilumina nuestras vidas.  
Reina de la luz te canto,  
Paz de quien confía en ti,  
Paz de quien confía en ti.

*I want to stay here,  
stay close to me,  
I need your consolation.  
Only close to you can I breathe,  
and the sky is already turning blue,  
Mother of Love, I pray you,  
give hope to my sorrow.*

*Queen of Light,  
Queen of Light,  
living source of hope.  
Sweet clarity,  
mother of mercy,  
our people trust you.  
White torchlight that guides us  
and illuminates our lives,  
Queen of Light I sing to you,  
peace for those who trust in you,  
peace for those who trust in you.*

## LITANIES

Kyrie elèison —  
Christe, elèison —  
Kyrie, elèison —  
Christe, àudi nos —  
Christe, exàudi nos —  
Pàter de caelis, Deus —  
Fili Redèmpstor mundi, Deus —  
Spìritus Sànccte, Deus —  
Sancta Trìnitas, ùnus Deus —  
Sancta Maria —  
Sancta Dèi Gènetrix —  
Sancta Vìrgo vìrginum —  
Mater Christi —  
Mater Ecclesiae —  
Mater divìnae gratiae —  
Mater purissima —  
Mater castissima —  
Mater amabilis —  
Mater admirabilis —  
Mater Creatòris —

**Kyrie elèison**  
**Christe elèison**  
**Kyrie elèison**  
**Christe, àudi nos**  
**Christe, exàudi nos**  
**miserère nobis**  
**miserère nobis**  
**miserère nobis**  
**miserère nobis**  
**ora pro nobis**  
**ora pro nobis**  
**ora pro nobis**  
**ora pro nobis**  
**ora pro nobis**  
**ora pro nobis**  
**ora pro nobis**  
**ora pro nobis**  
**ora pro nobis**  
**ora pro nobis**  
**ora pro nobis**

Mater Salvatòris —	<b>ora pro nobis</b>
Virgo veneranda —	<b>ora pro nobis</b>
Virgo praedicanda —	<b>ora pro nobis</b>
Virgo pòtens —	<b>ora pro nobis</b>
Virgo clèmens —	<b>ora pro nobis</b>
Virgo fidèlis —	<b>ora pro nobis</b>
Stella matutina —	<b>ora pro nobis</b>
Refùgium peccatòrum —	<b>ora pro nobis</b>
Consolatrix afflictòrum —	<b>ora pro nobis</b>
Auxìlium christianòrum —	<b>ora pro nobis</b>
Regina angelòrum —	<b>ora pro nobis</b>
Regina prophetàrum —	<b>ora pro nobis</b>
Regina apostolòrum —	<b>ora pro nobis</b>
Regina màrtyrum —	<b>ora pro nobis</b>
Regina confessòrum —	<b>ora pro nobis</b>
Regina virginum —	<b>ora pro nobis</b>
Regina sanctòrum òmnium —	<b>ora pro nobis</b>
Regina sacratìssimi Rosarii —	<b>ora pro nobis</b>
Regina familiae —	<b>ora pro nobis</b>
Regina pacis —	<b>ora pro nobis</b>
Àgnus Dei, qui tòllis peccàta mundi —	<b>pàrce nobis, Dòmine</b>
Àgnus Dei, qui tòllis peccàta mùndi —	<b>exàudi nos, Dòmine</b>
Àgnus Dei, qui tòllis peccàta mùndi —	<b>miserère nobis.</b>

## **ANGELUS**

Angelus Dòmini nuntiàvit Mariæ, **et concèpit de Spìritu Sancto.**

Ave Maria, gràtia plena, Dòminus tècum, benedicta tu in mulièribus, et benedictus fructus vèntris tui, Iesus.  
**Sancta Maria, mater Dei, ora pro nobis peccatòribus, nunc et in hora mortis nòstrae. Amen.**

Ècce ancilla Dòmini, **fiat mihì secùndum verbum tùum.** (Ave Maria...)

Et Verbum càro factum est, **et habitàvit in nobis.** (Ave Maria...)

Òra pro nòbis sancta Dèi gènètrix, **ut digni efficiàmur promissionibus Christi.**

Orèmus: Gràtiam tuam, quaesumus Dòmine, mèntribus nostris infunde, ut qui àngelo nuntiànte Chrìsti filii tui incarnationem cognòvimus, per passìonem èius et crucem, ad resurrectionis gloriam perducàmur. Per eùndem Christum Dòminum nostrum.

**Amen.**



## JESU TIBI VIVO

Je - su ti - bi vi - vo; Je - su ti - bi mo - ri - or;  
Je - su si - ve vi - vo, si - ve mor - i - or, tu - us sum.\_\_\_\_

Jesu tibi vivo,  
Jesu tibi morior  
Jesu sive vivo, sive morior  
Tuus sum.

*Jesus, for You I live,  
Jesus for You I die,  
Jesus, whether I live or die,  
I am Yours.*

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## COMMUNION AND LIBERATION

Communion and Liberation is an ecclesial movement founded in 1954 by Fr. Luigi Giussani, and officially recognized by the Holy See. In its essence, Communion and Liberation is a proposal for education in the Catholic faith. The primary instrument for the education of those who adhere to the Movement is School of Community, which consists of reading and personal meditation upon a text, followed by a communal meeting with a large or small group, either in a public place or in a member's home. The method used is a constant comparison between the Christian proposal and one's own life, in order to continually verify — in the light of one's experience — its capacity to respond to human needs in every aspect of reality.

For more information on the writings of Fr. Luigi Giussani and the life of Communion and Liberation in Canada, visit [ca-en.clonline.org](http://ca-en.clonline.org).

For more information on the weekly meetings and events of Communion and Liberation in Toronto, contact [toronto@clonline.ca](mailto:toronto@clonline.ca).

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Images:

Cover: Michelangelo, *Crucifixion study*, c.1552 | Page 6: Vincent van Gogh, *Wheatfield with Crows*, 1890  
Page 10: Caravaggio, *The Flagellation of Christ*, 1607 | Page 20: William Congdon, *I Tre Arberi*, 1998  
Page 24: Paul Gauguin, *The Yellow Christ*, 1889 | Page 26: Tintoretto, *The Deposition*, 1559

