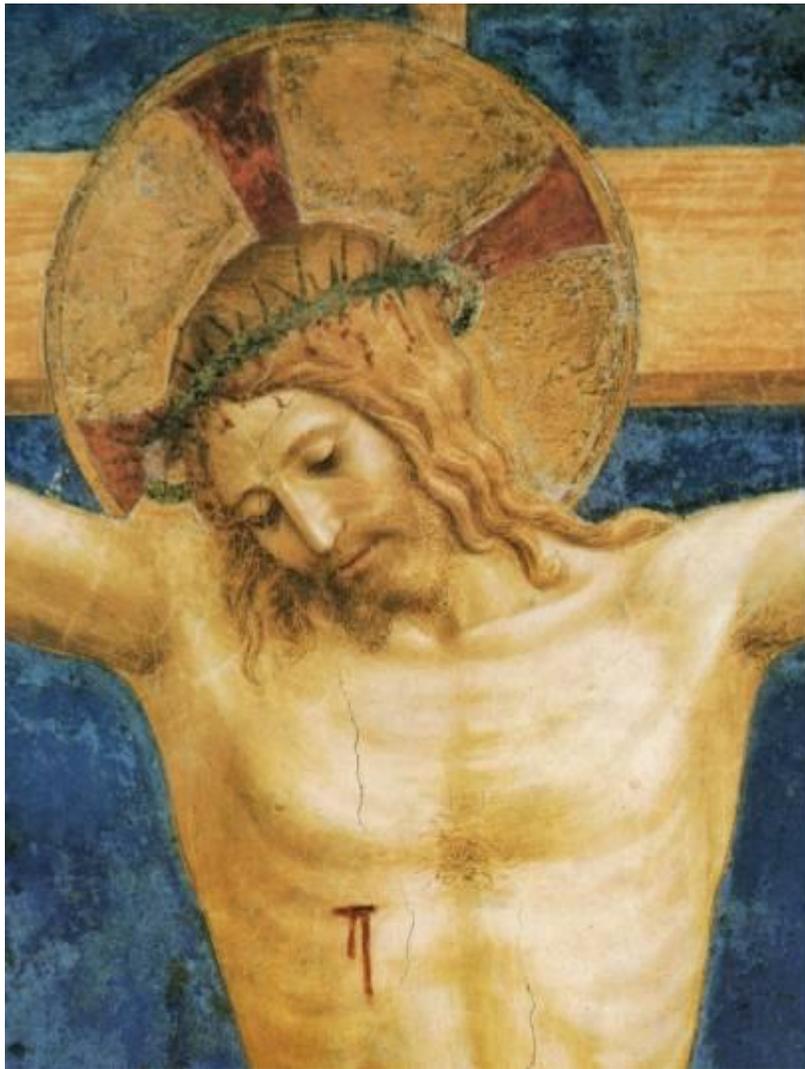


WAY OF THE CROSS

St. Francis of Assisi, Jebel Ali, 23rd March 2018



Lead by **COMMUNION & LIBERATION**

Entrance: Miserere Mei Deus (Allegrì)

INTRODUCTION

The courage to walk in the presence of the Lord

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

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

Pope Francis

INSTRUCTION FOR THE CELEBRATION OF WAY OF THE CROSS

What is most dear to us

In a year in which we’ve begun to ponder that what is most dear to us is Christ Himself, we can’t *not* desire – with our whole hearts - to imitate Him, to follow Him, to follow Him in this stupefying fact which leaves us speechless: that He loved us gratuitously. We can’t *not* desire to follow Him in His charity.

This year, let’s help each other so that our spirits join evermore closely to His. His Spirit has come down upon us; it comes down upon us each and every day because He has called us to be clothed with it. This year, therefore, let’s consider as our most pressing concern in our relationship with Christ the imitation of His charity. **(L. GIUSSANI)**

All: Jesu Dulcis Memoria (Gregorian)

*1. Jesu dulcis memoria,
dans vera cordis gaudia
sed super mel et omnia
eius dulcis praesentia.*

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

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

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

**3. *Sis Jesu nostrum gaudium,
qui es futurum praemium:
sit nostra in te gloria,
per cuncta semper saecula. Amen***

Be Thou Jesus, our joy
You who are our future reward
May we have great glory in You
For all the ages. Amen

Why did He come?

He was nice and quiet in His heaven, and He had no need of us. Why did He come, and why did the world come? You have to believe, my friend, that I, a nothing of a woman, have a certain importance. You have to believe that the arrangement of time, and in time, had a certain importance. You have to believe that man and the creation of man and the destination of man and the vocation of man and the sin of man and the freedom of man and the salvation of man—all the mystery, all the mysteries of man—had a certain importance. Otherwise, contrary-wise, it was so simple, and over with in no time. It was finished in advance. He had only not to create the world, and not to create man. That way, no more decline, no more fall, neither fall nor redemption. No more history at all, no more bother at all. All the world stays home. How great I must be, my friend, considering how I've displaced such a world, and troubled such a world, and such a great world, at that! And started such a tragic history! A God, my friend, God troubled Himself, God sacrificed Himself for me. That's Christianity. (C. PEGUY)

FIRST STATION

All: *Crux Fidelis (Gregorian)*

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 thy peer may be;

Dulce lignum, dulces clavos,

Dearest wood and dearest iron,

Dulce pondus sustinet.

Dearest weight is hung on thee.

Gospel (Luke 22: 14-34)

When the hour came, he took his place at table with the apostles. He said to them, "I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it again until there is fulfillment in the kingdom of God." Then he took a cup, - gave thanks, and said, "Take this and share it among yourselves; for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes." Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you But the hand of him who is going to betray me is with mine on the table. The Son of Man will go as it has been decreed. But woe to that man

who betrays him!" They began to question among themselves which of them it might be who would do this.

And they began to debate among themselves who among them would do such a deed.

Then an argument broke out among them about which of them should be regarded as the greatest. He said to them, "The kings of the Gentiles lord it over them and those in authority over them are addressed as 'Benefactors'; but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant. For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves. It is you who have stood by me in my trials; and I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel." "Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers." He said to him, "Lord, I am prepared to go to prison and to die with you." But he replied, "I tell you, Peter, before the cock crows this day, you will deny three times that you know me."*

"I think this is truly the most wonderful experience we can have: to belong to a people walking, journeying through history together with our Lord, who walks among us! We are not alone; we do not walk alone. We are part of the one flock of Christ that walks together." (Pope Francis from The Church Of Mercy)

All: Were You There (Spiritual)

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

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

Were you there when they crucified my Lord?

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

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

Jesus on the way to Calvary

God who came among men goes to the scaffold, defeated a failure; a moment, a day, three days of nothingness, in which everything is finished. This is the condition, the condition of sacrifice in its most profound meaning: it appears to be a failure, it appears not to succeed, it appears that the others are right. Remaining with Him even when it seems that everything is finished or has finished; staying next to Him as His Mother did—only this faithfulness brings us, sooner or later, to the experience that no one outside the Christian community can have in this world, the experience of the resurrection.

And we can leave Him for another love, we can leave this Christ who moves into death to deliver us from evil so that we may change, so that the Eternal Father may regenerate 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?

(L. GIUSSANI)

SECOND STATION

All: *Crux Fidelis* (Gregorian)

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 thy peer may be;

Dulce lignum, dulces clavos,

Dearest wood and dearest iron,

Dulce pondus sustinet.

Dearest weight is hung on thee.

Gospel (Luke 22: 39-53)

Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, "Pray that you may not undergo the test." After withdrawing about a stone's throw from them and kneeling, he prayed, saying, "Father, if you are willing, take this cup away from me; still, not my will but yours be done." And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground. When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, "Why are you sleeping? Get up and pray that you may not undergo the test."

While he was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" His disciples realized what was about to happen, and they asked, "Lord, shall we strike with a sword?" And one of them struck the high priest's servant and cut off his right ear. But Jesus said in reply, "Stop, no more of this!" Then he touched the servant's ear and healed him. And Jesus said to the chief priests and temple guards and elders who had come for him, "Have you come out as against a robber, with swords and clubs? Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness."

All: *O quam amabilis*

1. *O quam amabilis es, bone Jesu,
quam delectabilis es, pie Jesu;
o cordis iubilum, mentis solatium.
O bone Jesu, o bone Jesu!*

How lovable you are, good Jesus,
how sweet you are, holy Jesus
O joy of the heart, solace of the mind
O good Jesus, O good Jesus

2. Quam admirabilis es, bone Jesu,
quam honorabilis es, pie Jesu;
o cordis iubilum, mentis solatium.
O bone Jesu, o bone Jesu!

How admirable you are, good Jesus
how honorable you are, holy Jesus
O joy of the heart, solace of the mind
O good Jesus, O good Jesus

3. Gregi fidelium da, bone Jesu,
salutis exitum da, pie Jesu;
post vitae terminum perenne gaudium.
O bone Jesu, o bone Jesu!

To the flock of the faithful, o good Jesus
give salvation, o holy Jesus
and after the end of this life give everlasting joy
O good Jesus, O good Jesus

Now my soul is sorrowful

“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. (L. GIUSSANI)

THIRD STATION

All: *Crux Fidelis* (Gregorian)

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 thy peer may be;

Dulce lignum, dulces clavos,

Dearest wood and dearest iron,

Dulce pondus sustinet.

Dearest weight is hung on thee.

Gospel (Luke 22: 54-62)

After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance. They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them. When a maid saw him seated in the light, she looked intently at him and said, "This man too was with him." But he denied it saying, "Woman, I do not know him." A short while later someone else saw him and said, "You too are one of them"; but Peter answered, "My friend, I am not." About an hour later, still another insisted, "Assuredly, this man too was with him, for he also is a Galilean." But Peter said, "My friend, I do not know what you are talking about." Just as he was saying this, the cock crowed, and the Lord turned and looked at Peter, and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." He went out and began to weep bitterly

Peter's denial

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

Gospel (Luke 22: 63 – 23:25)

The men who held Jesus in custody were ridiculing and beating him. They blindfolded him and questioned him, saying, "Prophecy! Who is it that struck you?" And they reviled him in saying many other things against him.

When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin. They said, "If you are the Messiah, tell us," but he replied to them, "If I tell you, you will not believe, and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God." They all asked, "Are you then the Son of God?" He replied to them, "You say that I am." Then they said, "What further need have we for testimony? We have heard it from his own mouth."

Then the whole assembly of them arose and brought him before Pilate. They brought charges against him, saying, "We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Messiah, a king." Pilate asked him, "Are you the king of the Jews?" He said to him in reply, "You say so." Pilate then addressed the chief priests and the crowds, "I find this man not guilty." But they were adamant and said, "He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here."

On hearing this Pilate asked if the man was a Galilean; and upon learning that he was under Herod's jurisdiction, he sent him to Herod who was in Jerusalem at that time. Herod was very glad to see Jesus; he had been wanting to see him for a long time, for he had heard about him

and had been hoping to see him perform some sign. He questioned him at length, but he gave him no answer. The chief priests and scribes, meanwhile, stood by accusing him harshly. [Even] Herod and his soldiers treated him contemptuously and mocked him, and after clothing him in resplendent garb, he sent him back to Pilate. Herod and Pilate became friends that very day, even though they had been enemies formerly. Pilate then summoned the chief priests, the rulers, and the people and said to them, "You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of the charges you have brought against him, nor did Herod, for he sent him back to us. So no capital crime has been committed by him. Therefore I shall have him flogged and then release him.

But all together they shouted out, "Away with this man! Release Barabbas to us. Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting, "Crucify him! Crucify him!" Pilate addressed them a third time, "What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him." With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed. The verdict of Pilate was that their demand should be granted. So he released the man who had been imprisoned for rebellion and murder, for whom they asked, and he handed Jesus over to them to deal with as they wished.

All: Ours Were the Grievs He Bore

*Ours Were the Grievs He Bore
Ours were the pains He carried.
Ours were the sins He took on Him,
And by His wounds we are healed.*

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. (MILOSZ, Miguel Mañara)

FOURTH STATION

All: *Crux Fidelis* (Gregorian)

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

The Queen of Mercy

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

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

Gospel (Luke 23: 26- 43)

As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus. A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say, 'Blessed are the barren, the wombs that never bore and the breasts that never nursed.' At that time people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!' for if these things are done when the wood is green what will happen when it is dry?" Now two others, both criminals, were led away with him to be executed.

When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. Then Jesus said, "Father, forgive them, they know not what they do." They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at him and said, "He saved others, let him save himself if he is the chosen one, the Messiah of God." Even the soldiers jeered at him. As they approached to offer him wine they called out, "If you are King of the Jews, save yourself." Above him there was an inscription that read, "This is the King of the Jews."

Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Messiah? Save yourself and us." The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." Then he said, "Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise."

"Jesus on the cross feels the whole weight of the evil, and with the force of God's love he conquers it; he defeats it with his resurrection. This is the good that Jesus does for us on the throne of the cross. Christ's cross, embraced with love, never leads to sadness, but to joy, to the joy of having been saved and of doing a little of what he did on the day of his death" (Pope Francis from The Church Of Mercy)

All: O Sacred Head Surrounded

*O Love, all love transcending, O Wisdom from on high!
O Truth, unchanged, unchanging, Surrendered up to die!
Was e'er a love so wonderful!
That from his heav'nly throne,*

God should descend among us, to suffer for his own.

The arms of Christ are the arms of the cross

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

The greatest disorder in the world

He had been a good workman.

A good carpenter.

As he had been a good son.

A good son for 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.

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

FIFTH STATION

All: *Crux Fidelis* (Gregorian)

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 thy peer may be;

Dulce lignum, dulces clavos,

Dearest wood and dearest iron,

Dulce pondus sustinet.

Dearest weight is hung on thee.

Gospel (Luke 23: 44-56)

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and when he had said this he breathed his last. The centurion who witnessed what had happened glorified God and said, "This man was innocent beyond doubt." When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, had not consented to their plan of action. He came from the Jewish town of Arimathea and was awaiting the kingdom of God. He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried. It was the day of preparation, and the sabbath was about to begin. The women who had come from Galilee with him followed behind, and when they had seen the tomb and the way in which his body was laid in it, they returned and prepared spices and perfumed oils. Then they rested on the sabbath according to the commandment.

A reason every day for hope in life

"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. **(L. GIUSSANI)**

“Let the risen Jesus enter your life—welcome him as a friend, with trust: he is life! If up till now you have kept him at a distance, step forward. He will receive you with open arms. If you have been indifferent, take a risk; you won’t be disappointed. If following him seems difficult, don’t be afraid. Trust him, be confident that he is close to you, he is with you, and he will give you the peace you are looking for and the strength to live as he would have you do.”

(Pope Francis from The Church Of Mercy)

All

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come, thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

All: By your Cross

*We adore you. O Jesus Christ
For by you cross you redeemed the world.
(Repeated 3 times)*

CONCLUSION

The Way of the Cross was born from the Charism of Communion and Liberation, a Lay Movement within the Catholic Church. Along with us in Dubai the Way of the Cross will be done on Good Friday in hundreds of cities in over 70 countries around the world where there are people who follow Communion and Liberation.

We **thank St Francis of Assisi Catholic Church** and **Fr. Reinhold Sahner**, for asking us to lead this event. If you are interested to know more about our activities and our Charism we invite you to come and meet us.

The Movement of Communion and Liberation

Communion and Liberation is a movement in the Church which has the purpose of forming its members in Christianity in order to make them coworkers in the Church's mission in all areas of society. CL began in 1954 in Italy, by Mons. Luigi Giussani (1922-2005)

Its current name, Communion and Liberation (CL), appeared for the first time in 1969. This name brings together the conviction that the Christian event, lived in communion, is the foundation of man's authentic liberation. Giussani summed up the content and purpose of his effort in these words: "From my very first day as a teacher, I've always offered these words of warning to my class: 'I'm not here so that you can take my ideas as your own; I'm here to teach you a true method that you can use to judge the things I will tell you. And what I have to tell you is the result of a long experience, of a past that is two thousand years old.' From the beginning, our educational efforts have always stood by this method, clearly pointing out that it was intended to show how faith could be relevant to life's needs. (Luigi Giussani, *The Risk of Education*) Communion and Liberation is present today in roughly eighty countries on all continents, and is guided by Fr. Julián Carrón, who succeeded Mons. Giussani after his death in 2005. No form of membership enrollment is involved, but only the free participation of individual persons. The basic instrument for the formation of those who belong to the Movement is a weekly catechesis which is called the School of Community.

The Movement's official publication is the monthly online magazine *Traces*

For additional information

www.clonline.org

Communion and Liberation in UAE

CL communities are present in Dubai and Abu Dhabi. For more information regarding our gatherings and events, email roberto.avallone@gmail.com