

**STATIONS  
OF THE CROSS  
OF JESUS**

**THE MIGRANT  
AND REFUGEE**

Adapted from “The Way of the Cross: Jesus the Migrant and  
Refugee” prepared by the Ecuatorian Commission for  
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# STATIONS OF THE CROSS OF JESUS

## THE MIGRANT AND REFUGEE

*Promoting Justice, Peace,  
Integrity of Creation  
(JPIC)*

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## ***INTRODUCTION:***

The Stations of the Cross are one of our most significant and dramatic religious traditions; through them the entire Christian community symbolically acts out the Passion of Jesus and His painful way towards the cross, to be with Jesus and to accompany Him in that decisive moment of His life. In the celebration of the Stations of the Cross we discover that His “journey” is paradigm of the “journey” of all people, an itinerary where pain, suffering and death do exist and are real, but they are transformed in the resurrection of Jesus who gives us the Hope of a New Life.

The road of Jesus’ life and our road become one in the Way of the Cross because in that celebration we proclaim our faith in a God, who through His Son, Jesus, is walking today with the migrants. This profession of faith in a God, who identifies with human pain and suffering, is just one dimension of the celebration. The other dimension is the challenge which Jesus presents to us and which He exemplifies to us in His own life: to walk in solidarity with the poor, with the migrant and the refugee, so that in those people we can discover the face of Jesus (Mt.25, 31-46). Thus, in the mystery of human suffering and pain we can have the experience of finding the God who invites us to fight in favor of life, to fight for the rights and dignity of all people, to fight to build up the Kingdom of peace, love, justice and liberty which Jesus proclaims.

Those who participate in the celebrations will be aware that this “Way of the Cross” has a style that is not very traditional. Some Stations have been changed to take into consideration the whole life of Jesus, from His birth to His resurrection. The sequence of the Stations follows the dynamic of the Gospel narratives. Today, Jesus follows the painful way of the migrant and of the refugee and for that reason we want to enact our celebration in solidarity with those who leave their country

and their family in order to protect their lives and to seek better living conditions elsewhere.

The Way of the Cross is directed towards those communities and people who are living the painful experience of migration and refugee status, to all who work with migrants and refugees in order to build a better world, a world without borders, and to all men and women of goodwill who wish to be involved in this noble task.

Michael Heinz svd

Coordinator for Justice, Peace and Integrity of Creation (JPIC)

Divine Word Missionaries

Rome, Italy

*[svd.jplic@verbodivino.it](mailto:svd.jplic@verbodivino.it)*

**I. STATION:**  
**MARY AND JOSEPH FLEE TO EGYPT  
WITH THE CHILD JESUS**

***BIBLICAL READING: Mt. 2, 13-15***

When they had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, flee to Egypt,<sup>2</sup> and stay there until I tell you. Herod is going to search for the child to destroy him.” Joseph rose and took the child and his mother by night and departed for Egypt. He stayed there until the death of Herod, that what the Lord had said through the prophet might be fulfilled, “Out of Egypt I called my son.”

***REFLECTION:***

When we open our eyes and begin to relate this story to what is happening in our world, we realize that the flight to Egypt of the Child Jesus with His family is not just a holy picture that we have at home or in the church, but the actual reality of all those families forced to emigrate. The Child Jesus, Mary, Joseph are all those thousands and thousands of children, mothers and fathers who have to leave their lands to survive, to protect their very lives and to struggle to make a better future. The Holy Family is that migrant,



refugee family that we have seen in the streets of our city, that family that has knocked on the door of our homes and has asked for our support and understanding.

The flight into Egypt also reminds us that the majority of migrants and refugees do not leave their lands for holidays or as tourists, rather, they have to flee from their homelands since the situation in which they live offers no alternative. War, violence, social, economic political and racial discrimination oblige millions of people to leave their place of origin as well as their families in search of concrete means of transforming the unjust realities so that no one ever feel obliged to emigrate.

***Our Father...***

***PRAYER:***

Dear child Jesus, who in the company of Mary your Mother and of Saint Joseph knew the bitterness of emigration during your exile in Egypt. I pray for those countless migrant and refugee children who are so like you. May their parents find work, food and accommodation? May they be received, everywhere, with kindness. May they find people to help them? May all who come from afar find in us, brothers and sisters who love, as you love them? Free them, Jesus, from all dangers to body or soul.

We ask this through Jesus Christ, Our Lord. Amen.

***HYMN***

**II. STATION:**  
**JESUS IS TEMPTED BY THE DEVIL  
IN THE DESERT**

***BIBLICAL READING: Mt. 4, 1-11***



Then Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry. The tempter approached and said to him, “If you are the Son of God, command that these stones become loaves of bread.” He said in reply, “It is written:

‘One does not live by bread alone, but by every word that comes forth from the mouth of God.’”

Then the devil took him to the holy city, and made him stand on the parapet of the temple, and said to him, “If you are the Son of God, throw yourself down. For it is written: ‘He will command his angels concerning you and ‘with their hands they will support you, lest you dash your foot against a stone.’” Jesus answered him, “Again it is written, ‘You shall not put the Lord, your God, to the test.’”

Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, and he said to him, “All these I shall give to you, if you will prostrate yourself and worship me.” At this, Jesus said to him, “Get away, Satan! It is written: ‘The Lord, your God, shall you worship and him alone shall you serve.’” Then the devil left him and, behold, angels came and ministered to him.



### ***REFLECTION:***

Jesus, like any other human being, had to face up to temptations in His life as we all do in different ways: pride, wealth, power, injustice, lies..... Likewise, the migrant and the refugee, in the course of his or her long journey and especially at the point of arrival find themselves in situations which place them and their families in danger. The problems and risks they face are many; robbery, accidents, exploitation and corruption, harsh climate conditions, bad treatment and lack of understanding by local people and lack of hospitality. In these conditions it is very easy to fall into the depths of frustration, despair and depression which then sometimes lead into the vices of drug addiction and alcoholism. Another temptation they face is that of obsessively seeking wealth and success at any price, leading them to loose sight of family obligations, of where they come from or their cultural values. Jesus teaches us that there is only way to overcome such temptations: “Adore the Lord your God, serve only Him”. Only in the Spirit of God will we find the strength which helps us to overcome all the obstacles we encounter on our way to the Promised Land.

### ***Our Father...***

### ***PRAYER:***

Holy Father, grant to all the gift of strength to overcome those passing temptations of wealth and success, of the bitterness of despair, which prevent us from continuing our journey towards your Kingdom. Guide us, especially the migrant and the refugee, by ways of hope and true human values.

We ask this, though Jesus Christ, Our Lord.

### ***HYMN***

**III. STATION:  
JESUS GOES TO LIVE IN GALILEE**

***BIBLICAL READING: Mt. 4, 12-16***



When he heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: “Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen.”

***REFLECTION***

Galilee was not only a region on the margins of Israel, but was also considered to be a land of pagans given that the local Jewish population had inter-mixed with peoples of other nations and races. Now we understand the prophetic option of Jesus to live among those who supposedly have no identity, for those who because of their mixed blood live as despised people, considered to be inferior by others. Isn't the condition

of the Galileans similar to that of the refugees and the migrants who have lived in a country, or of their children who have been born there, but who now feel that they belong neither to the country where they live, nor to the country of their origin and for that reason are despised by all sides? The decision of Jesus to remain with these people reveals to us a God who rejects completely those false concepts of racial perfection, nationality, social or economic status; whites and blacks or mixed races, we are all sons and daughters made in His image and likeness.

***Our Father...***

***PRAYER:***

God, Father of all peoples who in Jesus became marginalized among the marginalized, migrant among the migrants, help us to identify ourselves with those who suffer, with those who live, discriminated against by society, with those who are rejected for being “different”, because their features or skin color are “different”. Help us to build a new humanity where all are brothers and sisters, members of that human family you have created.

We ask this through Jesus Christ, Our Lord. Amen

***HYMN***

**IV. STATION:  
JESUS IS BETRAYED BY JUDAS:**

***BIBLICAL READING Mt. 26, 14-16***

Then one of the Twelve, who was called Judas Iscariot, went to the chief priests and said, “What are you willing to give me if I hand him over to you? They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over.

***REFLECTION***

The experience of Jesus at this moment is particularly tragic. It is not the treachery in itself which hurts so much, rather that



it is one of His own; one of the people He Himself had called to share His mission and all His life with Him. It is one of His disciples who now sell Him to His enemies for money. There is nothing more cruel or hard than to be betrayed by people you trust completely. If we identify with Jesus

at this moment we can feel His pain, shame and sense of deception.

It is this same sadness, pain and deception that is felt when we hear that it is the very same migrants and refugees, who through jealousy or envy betray their very own people, denouncing them to the authorities. This is what is felt when people inform

on migrants and refugees to have them arrested and have them deported because they are taking their space or their work, or because they don't like their customs or their language. They are forgetting their own roots, forgetting that they or their parents were once migrants or refugees. They forget that the earth belongs to God and that all of us, human beings, live here as migrants and guests. (Leviticus 25, 23)

***Our Father...***

***PRAYER:***

Jesus, You who knew the bitterness of betrayal by one of your own, guide those who have been betrayed on the road of pardon and help those who betray towards conversion, truth and light. Help us to transform our hearts so that we can make space in them for compassion and solidarity.

We ask this through Jesus Christ, Our Lord. Amen

***HYMN***

**V. STATION:**  
**JESUS PRAYS IN THE GARDEN OF  
GETHSEMANE.**

***BIBLICAL READING: Mt. 26, 36-39***

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray." He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will."



***REFLECTION.***

For the first time Jesus becomes aware that His death is very close and even though His disciples are nearby He knows that at this hour He is going to be alone. Loneliness, the feeling of abandonment before His enemies, the anguish and sadness of death overwhelm Him. At the moment of deepest desolation Jesus shows that His trust in God is still deeper than His anguish. Jesus never loses His belief that God is present and with Him, even though He seems to be completely absent.

Migrants and refugees often feel like Jesus in the Garden of Gethsemane, feeling alone, abandoned, betrayed, frustrated and despairing because they know nobody and their family is far away, because they know what they have left but have no idea what the future holds. They feel the need for support and company but so often they do not find it among the people surrounding them, because the people mistrust them or because the people marginalize them and discriminate against them. In prayer they find strength to sincerely express their loneliness and frustration, like Jesus, and the courage to move forward in spite of all the difficulties and problems. They discover that only in God will they find the energy to continue fighting and hoping.

***Our Father...***

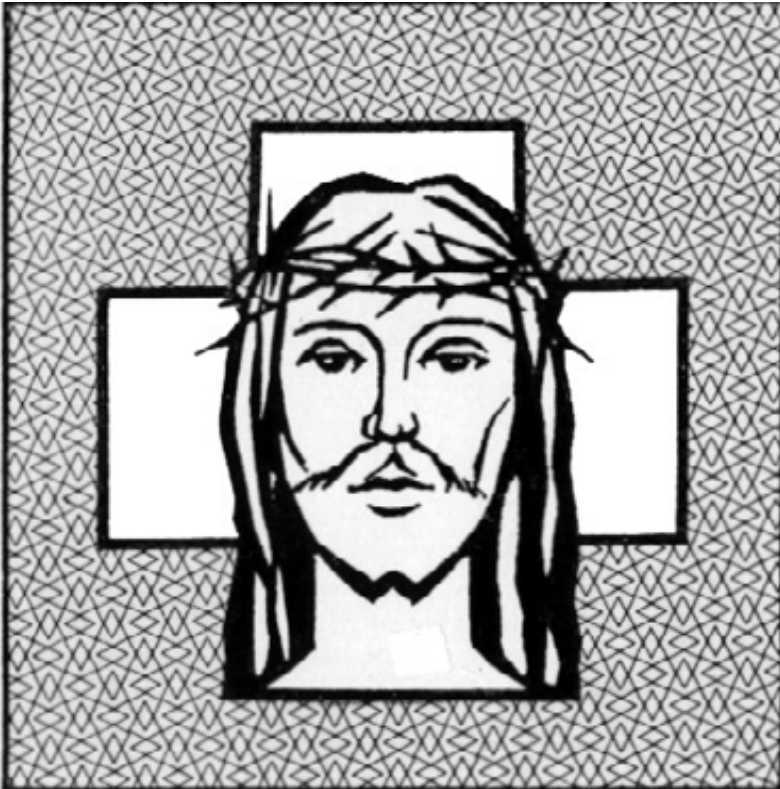
***PRAYER:***

God of goodness, we thank you for the tremendous faith of your Son Jesus who is seen in the face of the migrant and refugee who never cease to fight the obstacles they find in their way. Help us to imitate His example so that we never surrender to the problems we encounter in life.

We ask this through Jesus Christ, Our Lord. Amen

***HYMN***

**VI. STATION:  
JESUS IS ARRESTED**



***BIBLICAL READING: Mt. 26, 47-50***

While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people. His betrayer had arranged a sign with them, saying, "The man I shall kiss is the one; arrest him." Immediately he went over to Jesus and said, "Hail, Rabbi!" and he kissed him. Jesus answered him, "Friend, do what you have come for." Then stepping forward they laid hands on Jesus and arrested him



## ***REFLECTION***

Jesus is a man of peace, a man who was preaching with words and in deeds the love of God for all people. He is arrested as if He were a thug or a criminal. In other words he is detained and accused unjustly. The authorities present Him as one who profanes the name of God and manipulates the people, whereas what He was doing, in fact, was simply helping the people to understand the goodness and infinite mercy of God as presented in the Kingdom of justice, peace, freedom and harmony.

Migrants and refugees often live in that same situation being put down. How many migrants and refugees never leave their homes for fear of being arrested or of being caught in swoops at their place of work? How many have suffered the sad and humiliating experience of being handcuffed, of being arrested and treated like criminals, without understanding why this is happening? Why arrest me if I've done nothing wrong? Why?

***Our Father...***

## ***PRAYER***

God, Father of freedom, we pray for all migrants and refugees who are unjustly detained as if they were criminals and for all who live in fear of being detained. Fill them with the strength and consolation of Your Spirit. Comfort their families who live the anguish of knowing that one of their loved ones is in prison and give us the courage to speak out for those people who have no voice of their own in society because they are considered "illegal".

We ask this through Jesus Christ, Our Lord. Amen

## ***HYMN***

**VII. STATION:  
JESUS IS INTERROGATED BY THE CHIEF  
PRIESTS**

***BIBLICAL READING***

***Mt. 26, 59-63a***

The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward. Finally two came forward who stated, “This man said, ‘I can destroy the temple of God and within three days rebuild it.’” The high priest rose and addressed him, “Have you no answer? What are these men testifying against you?” But Jesus was silent. Then the high priest said to him, “I order you to tell us under oath before the living God whether you are the Messiah, the Son of God.”



***REFLECTION***

Jesus is before the tribunal of the Jewish authorities listening to the false accusations they are presenting against Him. To the bought witnesses and their lies Jesus answers with silence, because He has no more words to denounce the corruption and injustice. Words have lost their meaning since their purpose is no longer truth, but deceit. In the interrogation of Jesus we see the interrogation of so many migrants and

refugees, who are the victims of so many false assumptions, of thousands of questions by police to ask for identification and to detain them, of judges who seek ways to legally deport them, of investigators and intellectuals who compile statistics and studies on migration. Often the only way they have to protest is through silence because they are tired and don't understand why people don't understand their situation, their pain, and their worries.

***Our Father...***

***PRAYER***

Good Father, free us from the temptation to make migrants and refugees the scapegoats of our communities, the objects of our accusations, of our political and social campaigns. Give us the Spirit of compassion that we may understand the suffering of these people who have left their lands and families in search of a better future.

We ask this through Jesus Christ, Our Lord.

***HYMN***

**VIII. STATION:  
JESUS IS CONDEMNED TO DEATH**

***BIBLICAL READING: Mk. 15, 6-15***

Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed. Pilate answered, "Do you want me to release to you the king of the Jews?" For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply, "Then what (do you want) me to do with (the man you call) the king of the Jews?" They shouted again, "Crucify him." Pilate said to them, "Why? What evil has he done?" They only shouted the louder, "Crucify him." So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.



***REFLECTION***

The sentence Jesus receives is no surprise. The innocent one condemned to capital punishment by a social and religious system which is completely blind and corrupt, incapable of understanding the basic needs of the people. The sentence of death is repeated when masses of workers and their families are excluded from the opportunity to live a dignified and truly

human life in their own homeland. This death sentence is renewed when the authorities implement policies that condemn those migrant workers to die of hunger, cold, exhaustion and dehydration in the mountains and in the desert, to die of drowning in the canals and border rivers. This sentence of death is repeated in the migration laws, officially sanctioned, which deny the fundamental rights and human dignity of migrants and refugees, condemned to a clandestine and illegal lifestyle of public discredit. Paradoxically we don't realize that in the death sentence of Jesus it is the very system of power which marginalizes and excludes the people which is in reality condemned, because they are contrary to the Will of God who is Life in abundance for all people. (Jn. 10, 10)

***Our Father...***

***PRAYER***

God of justice, we pray for those who govern the societies in which we live, for those who have the power to make decisions and dictate the laws which rule our communities. Arouse in them the Spirit of justice so that our laws may allow all to enjoy the rights and dignity due to all people. Grant that in our communities we may defend especially the life of the poor, of those who are reckoned least and of those considered insignificant...

We ask this through Jesus Christ, Our Lord. Amen

***HYMN***

**IX. STATION:  
JESUS FALLS UNDER THE WEIGHT  
OF THE CROSS**

***BIBLICAL READING: Lk. 23, 27-28, 32***

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. Now two others, both criminals, were led away with him to be executed.

***REFLECTION***

Jesus, unjustly condemned has to carry His heavy cross, the instrument of His death alone. On top of the cross a great weight is added; the harsh beatings, the deception and betrayal, the desertion and cowardice of His friends and the cruel humiliations. The road to Calvary is long and terrible. Jesus cannot bear the pain, He falls.



How often do the migrants and refugees fall on their road! How many sacrifices have they had to endure! How often have they put their own lives in danger to attain their goals! Too often the road to the Promised Land is transformed into the way of the cross, a way full of dangers and obstacles. Only faith in God, living and present, gives the strength to endure the falls on the road in order to continue our journey.

*Our Father...*

***PRAYER:***

God of life, we ask to protect your migrant and refugee sons and daughters, on their road so full of risks and dangers. Help them to overcome the obstacles they will encounter and to find proper work and a just salary. Do not permit that they be separated from their families of migrants and refugees and walk with them, Lord, to lift them up after all their falls so that they can reach the goal of all their dreams.

We ask this through Jesus Christ, Our Lord. Amen

***HYMN***

**X. STATION:  
SIMON OF CYRENE HELPS JESUS  
TO CARRY HIS CROSS**



***BIBLICAL READING: Lk. 23, 26***

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.

***REFLECTION***

Jesus is so weak, so worn out by everything He has suffered that He can no longer carry His cross alone. Simon of Cyrene comes along; he doesn't give any great speeches, neither does he do anything extraordinary, but he does, silently, help Jesus on His painful journey. The simple and silent action of Simon is very important because it reminds us of all those people who in silence and quiet radically live out their faith by helping others. There are good people in the world; there are simple



people who live their lives helping others, who feel compassion for migrants and refugees on their journey. They support them, they feed them, they offer hospitality and above all they give them that hope that they are not alone, that love and human solidarity still exist. With Simon of Cirene God invites us to be Simon's of the Third Millennium, to be people with open and compassionate hearts.

***Our Father...***

***PRAYER***

God, Father of Mercy, never let us ignore those migrants and refugees who are alone, abandoned or in despair. Teach us to live through our deeds in an attitude of action and solidarity, of compassion and welcome. Teach us to overcome our selfishness so that we may accompany migrants and refugees who walk alongside us in this world in a spirit of service.

We ask this through Jesus Christ, Our Lord. Amen

***HYMN***

**XI. STATION:  
JESUS IS STRIPPED OF HIS GARMENTS**

***BIBLICAL READING: Jn. 19, 23-24***

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.

***REFLECTION***

Jesus has arrived at Calvary, the place of execution, but even here the process of humiliation and degradation of the condemned man continues. They take from Jesus the last thing remaining to Him, His very clothing. This final act of the death sentence says much more than it seems to say. To strip the condemned man of His clothing is not just about removing His last few possessions but rather about taking from Him, in front of everyone His dignity, honor and rights.

Jesus, stripped, is the image of our migrant and refugee brothers and sisters, who are robbed, on the road, of their few possessions, money and documents, by the roadside thieves, police, corrupt authorities, who supposedly are there to protect

and defend their lives and their rights. We think with indignity of all those migrant and refugee women who have been violated and who live their physical and emotional pain in an absolute silence from the community. Often it is we ourselves who legally strip the migrants and refugees of their very dignity by our looking down on them, by publicly insulting them, by discriminating against them and humiliating them, because society allows us to treat such people like that. We have lost sight of the fact that in each migrant and refugee stripped of his rights is to be seen the image of Jesus stripped and suffering.

***Our Father...***

***PRAYER***

God, compassionate Father, we place in your hands the lives of our migrant and refugee brothers and sisters, especially those who most suffer the consequences and cost of migration, those who have been stripped of everything on the road. You know well the exploitation, the humiliation, and the abuses they have suffered. You know the sadness of their hearts because it is the same sadness and bitterness your Son suffered when He was stripped of His clothes and His dignity. Heal their wounds by the power of your love. Transform our hearts of stone into hearts of flesh that we may break the silence which allows the legal and public stripping of the most vulnerable migrants and refugees.

We ask this through Jesus Christ, Our Lord. Amen

***HYMN***

**XII. STATION:  
JESUS IS CRUCIFIED  
BETWEEN THE THIEVES**

***BIBLICAL READING: Mk. 15, 25-27***

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." With him they crucified two revolutionaries, one on his right and one on his left



***REFLECTION***

We are so accustomed to seeing crosses in our churches, in our houses, around our necks that we often forget the original meaning of this object which is so common for us that it can easily become a sign without meaning. The Cross was the most powerful sign of dishonor and public shame because crucifixion was the means of death for criminals and slaves. Jesus is treated, right up to the end as a common criminal and to underline even more His illegal state His enemies have Him crucified between two thieves. Jesus, the prophet of love and justice no longer has any reputation before the people to whom He preached on a daily basis, the Kingdom of God.

What happened to Jesus is happening today to migrants and refugees. The terminology used to refer to them implies that we are not talking about human beings like everyone else: migrants and refugees are referred to as illegals, as if they have no right to exist. They are criminals as if they were chiefly

responsible for all the evils of our society. We recall the words of the Prophet Isaiah, who, speaking of the Suffering Servant of Yahweh says (Is. 53, 3). We ask pardon for all the times that we have dehumanized, through our selfish attitudes and indifference, our migrant brothers and sisters.

*Our Father...*

***PRAYER***

God, Father of truth, give us new eyes and new words that we may not look upon our migrant and refugee brothers and sisters as if they were thieves. In Your eyes, Father, only selfishness, violence, injustice and exploitation are illegal. Grant us the necessary courage to overcome our own selfishness.

We ask this through Jesus Christ, Our Lord. Amen.

***HYMN***

**XIII. STATION:  
THE WOMEN AT THE FOOT OF THE CROSS**



***BIBLICAL READING: Jn. 19, 25-27***

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.

***REFLECTION***

Jesus is dying on the cross, abandoned by His followers, except for some women who were brave enough to remain with Him 'till the end. Here, at the foot of the cross we find a Mother looking at her beloved Son who is slowly fading away, despised by the people, dishonored in the eyes of the community, abandoned by His best friends. This Mother doesn't understand

why Her Son has to die like this, in the prime of life, without reason, without motive. The pain and affliction of this Mother are so great that She has no words, but Her maternal love, a love both tender and invincible gives Her the strength to remain with Her Son, bravely accompanying Him until death.

In this station we remember all those women who, like the Mother of Jesus, valiantly journey towards the Promised Land as migrants: the mothers who see their children go out and pray for them that no evil may befall them and who suffer the anguish of not knowing where they are. Mothers who carry that suffering of knowing that they have disappeared or that they are dead; the wives who remain at home sustaining their families, making sacrifices and struggling to educate their children without the support or the presence of their husbands; women who take to the road with their babies and children in order to journey to meet again with their husbands in the hope of fulfilling that dream of uniting the family; the daughters who grow up without the love and affection of their parents..

***Our Father...***

***PRAYER***

Mother of Guadalupe and our Mother protect and guide with Your maternal love all those women who journey with their children to be reunited with their husbands and those who struggle to keep their families together. Do not permit that family values and unity be destroyed by distance or separation. May Your motherly love and tenderness be the most excellent chain of unity between all migrants and refugees and their families.

We ask this through Jesus Christ, Our Lord. Amen

***HYMN***

**XIV. STATION:  
JESUS DIES ON THE CROSS**

***BIBLICAL READING: Mt. 27, 45-50***

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.

***REFLECTION***

Jesus dies in indifference and total unconcern while His enemies mock Him saying that they should wait to see if someone, maybe one of the prophets, would come to His aid. Jesus dies, crying out His pain, the total abandonment in which He is left, the indifference to all innocent suffering. His cry is the cry of all crucified peoples, who suffer as a result of poverty, misery, oppression, exploitation which allows a few to grow rich at the expense of the many and the dehumanization of the masses of humanity. Where is God? God, apparently absent, is precisely where we do not think He is, or where we do not





want Him to be: on the very cross, bleeding with Jesus and with the whole of our wounded humanity. We remember in silence all those refugees and migrants who have died or have been murdered on their journey. In them and with them, today, Jesus dies again.

*Our Father...*

***PRAYER***

God of life, take into your arms those migrant and refugee women, men and children who have died on their journey. Fill their families with Your consolation so that the deaths of their dear ones may not lead them to despair of life. Help us to promote life and to fight against all laws which cause death among migrants and refugees. May the cross of Your Son be for us a cry of protest against unjust death and a symbol of new life for all.

We ask this through Jesus Christ, Our Lord. Amen

***HYMN***

**XV. STATION:  
THE RISEN JESUS ACCOMPANIES HIS DIS-  
CIPLES**

***BIBLICAL READING: Lk. 24, 13-32***

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, “What are you discussing as you walk along?” They stopped, looking downcast. One of them, named Cleopas, said to him in reply, “Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?” And he replied to them, “What sort of things?” They said to him, “The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see.”

And he said to them, “Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer <sup>8</sup> these things and enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?"

### ***REFLECTION***

After the death of Jesus only a sense of guilt, confusion and deception remains with His followers. The disciples who journey towards the village of Emmaus trusted that Jesus was to have been the liberator had the hoped for so long, but the death on the cross, a shameful death without meaning destroyed their hopes; it left them with no reference point and without enthusiasm. Likewise the news from the women that they could not find the body of Jesus, but that an angel had announced that He was alive, left them disconcerted and surprised. Jesus approaches, explaining to them the meaning of all the events, absurd in human terms, and He breaks bread with them. At that moment the disciples recognize Him and more so they recognize that the God of life has vanquished death and that contrary to what it seemed, He had never abandoned them. The Risen Jesus continues to journey with us today, His pilgrim people, but we at times are not aware of His presence. He shows us the way to the Promised Land and explains the deepest meaning of the events of history. He journeys with us in order to read the events and the history of our lives in the light of faith.

***Our Father...***



## ***FINAL PRAYER***

God of the journey, we thank You for allowing us to accompany You during this Way of the Cross, in which we have meditated that journey of pain of the migrants and refugees, reflected in Your painful journey to the cross. Inspire us now so that we may accompany with love and goodness those migrants and refugees on their journey. We know that death is not the last word, because in You and thanks to You life triumphs! Help us to recognize Your Risen Son in our brothers and sisters on their journey. Resurrect within us the desire and the commitment to be more fraternal in our relationships. Resurrect within us the love that You have shown us, a love that knows no borders, a love that knows no distinction of races, cultures, nationalities or religions. Guide our steps towards Your Kingdom where no one is a stranger because we will all be members of one human family with You as Father and Mother.

We ask this through Jesus Christ,  
Our Lord. AMEN!

***HYMN***