



I. Jesus in the Garden of Gethsemane

Reader: 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.” When he returned to his disciples he found them asleep. He said to Peter, “So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.” Matthew 26:36-41

Voice: We gather at this border in the desert this morning to walk, stand, and pray, because now is the time each year when we reflect upon the passion and death of Jesus of Nazareth. We reflect along the border because it is a wilderness, a world between worlds, across which many come to risk a fate similar to that of Jesus.

We walk because they walk—both the living who search for hope, and the dead who search for peace. We stand because we need a moment to listen to the One who witnesses to life from both sides of the border of death. We stand waiting with all who must stand along this border today, regardless of their station in life. We pray because each of them prays, and because no one’s prayers should stand alone. Jesus didn’t want to pray alone, so he took his friends along to keep vigil. May we keep vigil this morning as friends of all those who this day must walk, chase, or rescue. God, cradle us all in your peace.

Prayer Song “Spirit of the Living God”

Prayer: (As a sign of solidarity, during the prayer all are invited to STRETCH OUT THEIR HANDS TO THE HEAVENS, WITH PALMS UP)

O God, quicken our hearts to all those present with us today in the desert. Protect those who will live; and enfold those who will die. Instruct both those who know what goes on here and those who do not, whether by accident or by design. Walk among all who come this morning to follow humbly in your footsteps. Help us in this day to hold in our hearts all with whom we will walk, stand, or pray, whether we see them or not. We ask this in the name of him who ended up praying alone, so that no other would ever need to do so again—Jesus Christ our Lord, who taught us to pray by saying:

The Lord’s Prayer in unison (English)



II. Jesus is betrayed by Judas and arrested

Reader: While Jesus was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs, who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying, “the man I shall kiss is the one; arrest him and lead him away securely.” He came and immediately went over to him and said, “Rabbi.” And he kissed him. At this they laid hands on him and arrested him. Mark 14: 43-46

Voice: To be betrayed is to see our lives unravel before our eyes. The situation or the person on which our life depends suddenly shocks and disappoints us, exposes us to harm, and hands us over to one with the power to undo us.

To be arrested is to be detained from the lives we would pursue. It’s the involuntary side of repentance, for we are forced to change the direction of our lives. Being arrested can be for a short or a long time. In Jesus’ case it was for the rest of his human life.

Undocumented immigrants are arrested daily by border patrol agents and sometimes by the desert itself. Businesses are arrested at the border as their trucks sit helplessly in line, losing billions of dollars in profit. Ranchers and residents on the border are arrested daily, blocked from a sense of security and normality.

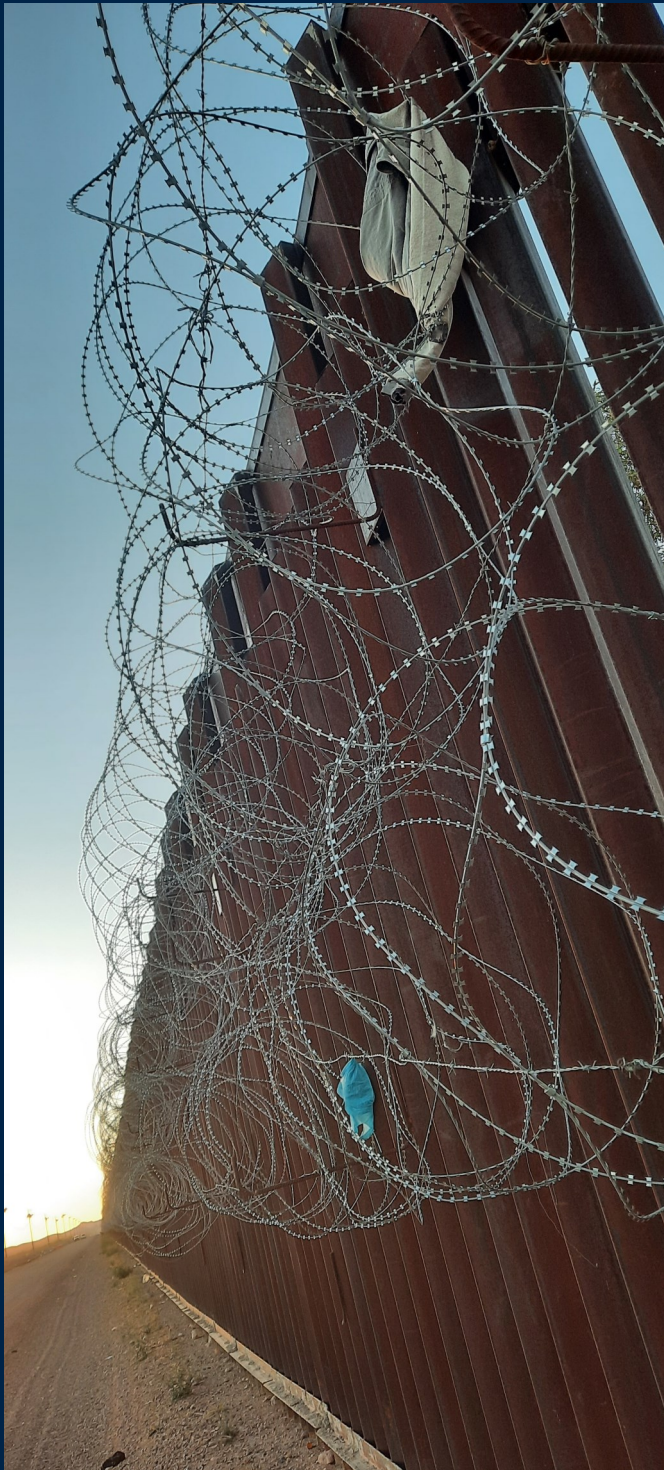
Prayer: (As a sign of humility, during the prayer each person will RECEIVE A KISS on the cheek, and then will CROSS THEIR WRISTS AS IF BOUND, leaving their hands so for the remainder of the prayer time.)

O God, friend to the poor and help to the suffering, be present today with all who will be betrayed by a close friend, an associate, a sudden turn in life’s expectations, or by their surroundings. Accompany and assure each one, as their lives are arrested and the direction of their lives is forced to change in ways they would never have chosen.

Grant them calm and hope as their futures are changed temporarily or forever. And grant to each of us this day the sense to feel in our hearts and bodies but a portion of what they sense in theirs.

We ask this in the name of him who knew betrayal by a close friend and who felt the pain and anguish of arrest—Jesus Christ our Savior, who taught us to pray by saying:

The Lord’s Prayer in unison (Spanish)



III. Jesus is condemned by the Sanhedrin

Reader: 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.” Luke 22: 66-71

Voice: Jesus was first condemned by the religious community to which he belonged. In Jesus’ day as in ours, there are attempts to get the arrestee to admit to his or her guilt, so as to quicken the judicial process. It was central to the Sanhedrin’s work to establish that Jesus had broken a Roman law, so that he could be bound over to a broader court and put to death. The infraction sought was the claim to be the Jewish Messiah. Today, it is only an administrative infraction to cross this border illegally in order to find work; but it is a felony if one is caught and removed, and then is caught trying to reenter illegally.

Prayer: Eternal guide and light to the religious community, we confess that our community does not always find itself on the right side of justice and peace. When we grow blind to your light, too often we judge others beforehand, so that we avoid getting to know them and their story. Instead, those who don’t fit neatly into our preset norms of God and country become suspect. We arrange that their story is preempted by our own, and that they are condemned in the eyes of all who think and live like us. In the end, we succumb to the temptation toward easy answers imposed on a complex world.

Teach us to become reflective people once more. Grant us the capacity to see and to know the life of one another, and to see your life there as well.

We ask this in the name of him who experienced the sting of unfounded prejudice and quickly was handed over to the mechanism of easy answers—Jesus the Christ, who taught us to pray by saying:

The Lord’s Prayer in unison (English)



IV. Jesus is denied by Peter

Reader: Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, “You too were with Jesus the Galilean.” But he denied it in front of everyone, saying, “I do not know what you are talking about!” As he went out to the gate, another girl saw him and said to those who were there, “This man was with Jesus the Nazorean.” Again he denied it with an oath, “I do not know the man!” A little later the bystanders came over and said to Peter, “Surely you too are one of them; even your speech gives you away.” At that he began to curse and to swear, “I do not know the man.” And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: “Before the cock crows you will deny me three times.” He went out and began to weep bitterly. Matthew 26: 69-75

Voice: Along the border, those who lack official identification hide, while those who feel safer because they carry their identification walk freely and openly, whether it is a driver’s license, visa, passport card, government ID, or shipping manifest. Authorized identification has become the most common personal information shared across the world, and yet more than two-thirds of the world have nothing but their own bodies and voices to identify them. Like individuals, churches maintain a variety of forms of identification, some granted to them by Christ, and others by governments and other earthly powers. Each earthly form of identification can act as permission for or restraint of the church’s ministry. At this station, Peter is an icon that opens up to the church. His denial of Jesus opens a window into every church denial down through time. We are charged to be vigilant, lest an important moment of ministry be denied by the choice of a more convenient form of ID. The church always needs to learn when it is time to speak for and with those who suffer, as well as when and how to advise national and local leaders.

Prayer: (During the prayer, all are invited HOLD A FORM OF IDENTIFICATION IN THEIR HANDS.)

God who lives beyond all frontiers of space and time, in situations of fear and uncertainty remind us of who we are and how we need to identify ourselves to the world. Help us to identify ourselves as the church by what we are, rather than by what we are not. Help us to minister among those in our world because they have gifts and needs, and not because they have proper identification. When we find ourselves obsessing over having our own documents in order, remind us of the many for whom such an obsession exists far beyond the pale of hope. Help our lives to become a great celebration of all whom we come to know each day, rather than a great denial of those whom we fear might harm our own status if we associate with them.

We ask this in the name of the Great Shepherd Jesus, who knows us all by name and who taught us always to pray by saying: **The Lord’s Prayer** in unison (Spanish)



V. Jesus is judged by Pontius Pilate

Reader: The chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him, “Are you the king of the Jews?” He said to him in reply, “You say so.” The chief priests accused him of many things. Again Pilate questioned him, “Have you no answer? See how many things they accuse you of.” Jesus gave him no further answer, so that Pilate was amazed.... Pilate, wishing to satisfy the crowd, released Barabbas and handed Jesus over to be crucified. Mark 15: 1-5, 15

Voice: Throughout the earth’s history, people have been ruled by power or by law. It wasn’t until around the time of the birth of the United States of America that the rule of law became a cornerstone of the modern state. Law became more important than power. Borders like this one test the long-term viability of concepts like modern statehood and geopolitical borders. Neither policing bodies nor fences can patch up the holes in these concepts. So, the border and all caught within its boundaries of influence must exist in a reality that will not be “solved” by the world as we know it. Early Christians faced the same kind of impasse when they spoke of the sin of humanity and the passion of Jesus. People will always be people and power will always be power, and those things will continue to pull us back into the polarity of borders. But there is a way to live through and beyond it all. Unfortunately for all, it is a way of suffering and obedience in search of love. Today’s governments have become impotent and can only be redeemed by acts of compassion and community. Like Pilate, governments today can only try to balance extremes against the middle, in search of short-term solutions that please no one and often harm many. Along today’s global borders, people will continue to be condemned without giving a word being given in their defense. On average, 1124 people are deported from the U.S. daily; and more and more of those deportations become the equivalent of a death sentence to a shattered life or a broken family.

Prayer: (During the prayer, each person will SLIGHTLY ELEVATE ONE LEG and then try to MAINTAIN THEIR BALANCE as they participate in the prayer.)

God of true power and justice, we stand before you now like our governments, trying to balance opinions against problems in the hope of maintaining ourselves aright. How do we both uphold the law and live lives of compassion and hospitality? What do we do when strong differences of opinion between some mask a sentence of continued suffering for others? Help us never to forget that on the very day that Jesus was condemned by Pilate to trudge the Via Dolorosa, most people in Jerusalem were just doing their jobs and expressing their opinions to the best of their ability. Give us the strength to carry good news forward, especially when opinion seems to outweigh the common good. We ask this in the name of him who deported from the land of the living as a result of the opinions of common folk like us—Jesus Christ the Suffering Servant, who taught us to pray by saying: **The Lord’s Prayer** in unison (English)



VI. Jesus is scourged at the pillar and crowned with thorns

Reader: Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, “Hail, King of the Jews!” And they struck him repeatedly. John 19: 1-3

Voice: In Roman times, the typical scourge was a whip that had several thongs fastened to a handle. Often the thongs had pieces of metal tied into them. To be scourged was to be whipped in a way designed to break through both the skin and the will to resist. It was part of the government’s common response to political extremism. The focus of the thorns was on Jesus’ head. For him, the scourge and the thorns were like the jumping chollas of the desert that destroy arms and legs, the heat of the ground that destroys shoes and then feet, and the extreme terrain that destroys ankles and knees. Such forms of punishment result in agony and extreme loss of blood. Many of the Jesus’ “symptoms” described in the passion accounts fit into the pattern of extreme blood loss. Jesus was scourged by duly appointed officers of the law. The gospels remind us that Jesus bled for our sins. Times have changed a lot in terms of the

severity of treatment of those who break the law; but today’s undocumented migrants are first scourged by the desert, leaving them little strength of will when they are arrested by the law. Jesus’ body was scourged from above, but undocumented migrants crossing the desert are scourged from below.

Prayer: God of tender mercy, today, we who normally walk down a well-graded path experience instead the strange admixture of cold and heat that defines the desert; but we do not feel the spine of the cholla piercing flesh or the ground heat blistering the soles of our feet. Look down in compassion upon those who will feel the bites, stings, and burns of this desert today. If they should fall into dire straights, guide the movements of their chasers, so that they might become rescuers. And we ask you to work within each of us, that we may become voices to a world that is still blind to the extent of this suffering and deaf to the cries of agony silenced by this desert.

We ask this in the name of the one who bled and died for each of us—Jesus Christ the “King of the Jews,” who taught us to pray by saying:

The Lord’s Prayer in unison (Spanish)



VII. Jesus bears the cross

Reader: When the chief priests and the guards saw [Jesus] they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him. I find no guilt in him.”... They cried out, “Take him away, take him away! Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests answered, “We have no king but Caesar.” Then he handed him over to them to be crucified. So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. John 19: 6, 15-17

Voice: From the vantage point of Roman law, the cross represented both physical and mental torture. For Jesus, the struggle and anguish were unavoidable. After he was scourged, the torture continued as he was required to carry his own cross through the streets to his place of execution. Bleeding and in pain, Jesus had to go forward, carrying a heavy, rough-hewn cross that would itself inflict injury and pain.

Undocumented immigrants complete two of three common journeys in and around the border. First is the initial desert crossing, fraught with dangers, certain pain and injury, and possible death. The second journey is the legal one, through the legal and prison systems. In local cases, if they are caught, their journey through the legal system will also occur in proximity to the border. The third journey occurs once they are legally removed from the U.S. If their family is still in the U.S., or if a job is being held for them, they will likely head north again, tempting fate once more. If they are young and have no resources, they have nothing to lose by trying again. But if their resources are exhausted and their family is still in Mexico, they may decide to return south toward home.

It would seem that the power of a dream could be delayed or destroyed by such endless transit. But, along each step of the way, there is no real choice. They do what the next phase requires. But hope, no matter how slim, is still hope; so they walk on.

Prayer: (At this time, all will receive a wooden cross with the name of one who has walked through this desert to their own death. They will then walk with this partner until the end of the stations. As each new person carries the processional cross, they will exchange their partner’s cross with the processional one. At station 13, each will proclaim the name of their partner in a litany of the dead.)

Eternal caminante, today we have chosen to walk behind your cross, even though we know the journey isn’t pleasant. When it came down to what had to be done that day, you were alone. Strengthen those who walk along this border alone today. Awaken us who have no need to walk in the same way to their plight and suffering. And quicken each of us to their aid from this moment forward, with all the grace and the resources at our disposal. We ask this in the name of the one who still crosses all borders, so that those excluded by any border may know that the stranger who walks with them is their Lord, who teaches them always to pray by saying:

The Lord’s Prayer in unison (Spanish)



VIII. Jesus is helped by Simon the Cyrenian to carry the cross

Reader: They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. Mark 15:21

Voice: The few words that we just heard tell us two important things. First, someone was “pressed into service” to carry Jesus’ cross. Someone was passing by, in the wrong place at the wrong time. He, too, would become splintered by the work of that day, even though the work was not his own. Second, that someone was a foreigner. We aren’t told whether he was a traveler, a migrant, or a pilgrim; just that he was from far away.

We come to this station today from many places. Some are close by and some are much farther away. We have already been pressed into service to carry a cross for the next couple of hours. Along this desert border, many people get pressed into service because of the human needs of those condemned by circumstance to attempt to cross here. These are the Simon figures we remember today. Some carry water, some offer bandages, socks, and food. Some listen to the important stories that must be told. Some are first responders or rescue team members. Some offer shelter for the night or partial bus fare home for those removed from the U.S. All of these were at one time just passers-by. The needs of suffering life will invite us into this service, if we pay attention to them.

Chant Prayer: (We will chant together the Taizé chant “Ubi caritas”—Where charity and love are, there God is)

Gesture: (At the end of the station, we will gather to share water for the journey.)



IX. Jesus meets the women of Jerusalem

Reader: 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?” Luke 23: 27-31

Voice: From time immemorial, older women have taught younger women the art of compassion, and have prepared them how to accompany dire circumstance with love. Parents have worried about their children’s welfare and safety; and wives and children have worried about their husbands and fathers who had to travel great distances in order to feed their families. In the movie *Siete Soles*, a mother and father agonized over the decision of their daughter to head north with her two children in order to be with her husband in the U.S. Only the daughter arrived, both confirming their greatest fears, but also giving them immense joy that their granddaughter had survived the journey across this very border.

Jesus was crossing the greatest border we face—the one between life and death. It was the women who followed him through the streets. Perhaps they followed because the men would have been captured and “removed” alongside Jesus; but they also followed because it seemed to be in their makeup to do so. These were disciples who were raised to see a side of Jesus that the men couldn’t see. So he spoke to them as disciples, reminding them of the things that were to come, and focusing their feelings upon a loss that all would share. He told them, “Don’t weep for me; weep instead for yourselves and for your children.”

Prayer: God who is present everywhere and in each of us, help us walk today to grow more open to the fragile gift that comes with all life. And help us to glimpse the resolve of those who walk in this desert today, regardless of their station. Surround and protect us all this day.

We ask this in the name of him who found it within him to comfort those who wept for him—Jesus Christ the Suffering Servant, who taught us to pray by saying: **The Lord’s Prayer (unison, en Español)**



X. Jesus is crucified

Reader: 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.”] Luke 23: 33-34

Voice: Nailed to the cross—processed for deportation—victimized by natural disaster; these are three different ways that people can be marginalized and removed from a society. Jesus was stripped of everything: contact with his family, identity, personal belongings, and his dignity. He was stripped bare before the world—he became homo sacer—bare life.

As people are returned to the south side of this border, they, too, are stripped of everything except the change of used clothes they are given to wear. They are dropped off at the outskirts of this land, stripped of contact with family and community, stripped of any documents they may have been carrying along with any cash or possessions, and stripped of saints and recuerdos. When they are finally “released” at the border, their only option is to “cross over;” but they will not be welcomed with open arms by the people they are deemed to have forsaken. Each one crosses over now as homo sacer—as bare life.

The border today has become a cross, just as the cross was once a border—each is a Passover.

Prayer: God of compassion, each of us now carries the cross of his or her partner, which we lift high to you. Each cross represents the end of a via dolorosa, a road of sorrow, of confusion, and of unyielding terror. Each cross represents one who willingly risked the desert in the name of hope and love. We give you thanks for the hope and love that impelled Jesus on the road to his cross, just as it did for those whose crosses we raise to you this moment. May that hope and love never fall silent in our lives or along this border in our world.

We ask this in the name of the Lamb of God, who bled and died for all, and who taught us always to pray by saying:

The Lord’s Prayer (unison, in English)

Hymn: (As we turn to leave, we sing together verse 2 of the hymn “Lift High the Cross”):

*Lift high the cross; the love of Christ proclaim ‘til all the world adore his sacred name.
All newborn soldiers of the Crucified bear on their brows the seal of him who died. Lift
high the cross; the love of Christ proclaim ‘til all the world adore his sacred name.*



XI. Jesus promises his kingdom to the good thief

Reader: 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.” Luke 23: 39-43

Voice: Suffering and forgiveness are both about not giving up one’s humanity, while not giving in to humiliation. Those in the phases of dying do not all seek forgiveness; but most of them are in a key position for offering forgiveness to others. Adult siblings often gather around the death bed of a parent, seeking forgiveness for ways in which they might have failed. At the time of death, the grace dormant in a life often blossoms into forgiveness and acceptance, which remain forever a part of God’s eternal reign that is yet to come.

Jesus took a moment in his process of suffering and pain from beating and blood loss to hear the confession of a criminal seeking forgiveness. No sacrifice was prescribed for his atonement. Jesus simply forgave the man and made him feel whole once more.

Many who cross this border have already loved their families deeply from prison; or they have helped and encouraged others just coming into the jails or prisons in which they were interned. Others have no clue yet as to what may soon be required of them. Others will reach their goal and begin to create a new life in the midst of great hardship. Still others will die in this desert hoping that one will find their remains, so that their families can rest knowing that their love and forgiveness of them is at last complete.

Chant: (We will chant together “Jesus, remember me, when you come into your kingdom.” “Jesús, recuérdame, cuando vengas a tu reino.”)

Prayer: At this point in our walk, we stand as if suspended from our own cross. Eternal companion of us all, none of us merits your forgiveness, and yet none of us can continue without it. We beg your forgiveness for our temerity in the face of our tasks, our lack of attention to the depth of life around us this day, and our pride that would convince us that we have done nothing that would demand repentance. But we especially pray now for those too consumed with survival to have time or energy to ask for the forgiveness they need. Forgive and bless today any that will die far from home and alone. Grant them at last to know your love and forgiveness; and let the perpetual light of your kingdom shine upon each of them. We ask this in the name of the Lamb of God, who takes away the sin of the world, and who teaches us always to pray by saying: **The Lord’s Prayer (unison, en Español)**



XII. Jesus speaks to his mother and the beloved disciple

Reader: 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. John 19: 25-27

Voice: Conscious death brings with it the pain of leaving loved ones behind, the fear that they will be left helpless. For those who leave home to cross this border that pain and fear must be dealt with in advance of the decision to leave. In agony, parents watch their children leave home too soon, headed north to find work or a new life, knowing that they may never see their children again, and that there is a high probability that they will outlive them. Children watch their parents leave, with no clue of what that might mean for their own future or that of their parents.

Though many are accompanied by friends and loved ones in the hour of death, each of us dies alone. If loved ones might be left uncared for, we will use the last measure of our life seeking to assure their safety and continued care. Jesus knows that he will die before his mother; and so he turns to one of his closest disciples. In a few words, he manages to create a new type of family and the base of a new type of community that will survive him. Promises made on a deathbed are powerful and are seen to carry the force of "forever."

Prayer: Holy one who redeems us from the margins of life that impend upon us each day: Help us to embody the standard of family and community care that Jesus established on the border of his life on this day. Help us daily to live through and beyond the foreign feelings that such radical inclusion and care presents to us; and help us to grow in the knowledge that others include and care for us as well. We ask this in the name of him who forever expanded the margins of community to include all—Jesus Christ our Redeemer, who taught us to pray by saying: **The Lord's Prayer (unison, in English)**



XIII. Jesus dies on the cross

Reader: 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. Luke 23: 44-46

Voice: In one way, to observe these stations with Jesus is to pass not from darkness to light, but through the darkness in the hope of light. As the hours of darkness eclipsed the city, it had already become apparent that the messianic scenario would not come to pass as expected earlier in the week. Jesus was transfixed on the cross in the throes of death. In that eternal moment, his life’s project and reputation seemed eclipsed by that of the peace imposed by the powers of his day.

His final act of hope unfolded with the use of one word associated with the time of dying: commend. Earlier, he had told his disciples, “No one takes (my life) from me, but I lay it down of my own accord.” When that final moment came, with great confidence he commended, he entrusted the spirit of his life to his Father. He had done all that he could with his life.

When one already has established a life in a new country, deportation is a cultural act of dying; but dying in this desert border is expatriation from the land of the living. In the process of dying here, all of life begins to recede, along with the range of perception, until one is left with only the gift of bare life. Conscious or not, one humbly returns this gift to its giver. Life itself is eclipsed in light.

Litany of the dead: (During this prayer time, we will join in one great circle that incorporates the processional cross.

Following a time of silent prayer, we will proceed around the circle, with each person in turn lifting his or her cross and proclaiming aloud the name affixed to it. The last cross to be lifted will be the processional cross, with the proclamation of the name “JESUS OF NAZARETH.” After each name is read, the circle will respond by saying together in a firm voice the word “PRESENTE,” which in English means “present.”

Chant: “[Nada te turbe](#),” a chant of the Taizé Community. (“Nothing disturbs you, nothing scares you, whoever has God lacks nothing. God alone is sufficient.”)



XIV. Jesus is placed in the tomb

Reader: When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it [in] clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. Matthew 27: 57-60

Voice: Life ceases with the last expiration of breath. As the body is recovered by the survivors, the process of the funeral has already begun. Funerals bring expenses, so a disciple with fiscal means makes arrangements for Jesus' remains, seeing that the customs of respect are followed. The final detail is the large stone that protects the body from looters and animals.

When one dies in the heat along this border, within a few days a body can decompose to the point that little remains to be identified. If there is no identifying information in the clothing or effects with those remains, identification may never occur. The postmortem process is meticulous and ultimately respectful, including the work of searchers, Border Patrol agents, first responders, the coroner's office, and the Mexican consular staff. As with the body of Jesus, death can offer one more respect than life ever did.

People of unknown numbers and names continue to die along this border, probably never to be "found." It is they who truly "reside" along this border forever, while all the rest of us are but "strangers and sojourners" passing through. But, as with Moses buried along the border between Moab and "promised land," God knows where they rest.

Prayer: God of the living and the dead, who walks ever before a band of strangers and sojourners traversing this frontier, guide forever the steps of all who pass this way. And heal this border from all the scars of strife, division, and anger. We ask this in the name of the Jesus, the Good Shepherd of all sheep, who teaches us always to pray by saying:

The Lord's Prayer (unison)

Song: (We gather in one last circle, including the processional cross in the center, and sing "Sent Out in Jesus' Name")

Benediction



We invite you to join us each year, early on Good Friday morning, when we remember the Passion of Christ. This presentation reflects the journey called Border Stations of the Cross / Via Crucis del Migrante—a time when we reflect on Christ's journey, and the journey our sisters and brothers take when they make the decision to migrate. We invite you to prayerfully read, reflect, pray and act with us as we work with God for a world of welcome filled with justice, peace and love.

The readings for these Border Stations of the Cross are from the Scriptural Way of the Cross, a version of the traditional Stations of the Cross inaugurated as a Roman Catholic devotion by Pope John Paul II on Good Friday 1991.

Bendiciones!