

Mysteries of Compassion and Mercy & the Cabrini Pledge

Sample Resource & Script for Prayerful Witness for Immigrants

Abstract

This resource offers a sample script and outline for the *Prayerful Witness for Immigrants*—a statewide initiative inviting Catholics across Ohio to unite in prayer and solidarity with migrants and refugees on November 13, the Feast of St. Frances Xavier Cabrini. Combining the *Romero Rosary: Mysteries of Compassion and Mercy* with the *Cabrini Pledge*, the service roots prayer in both contemplation and action. Drawing from the prophetic witness of St. Oscar Romero and St. Mother Cabrini, it invites communities to embody a consistent ethic of life by welcoming, protecting, promoting, and integrating all who seek refuge and belonging within God’s family.

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Contents

Overview: Prayer Service & Reflection Romero Rosary: Mysteries of Compassion and Mercy with the St. Frances Cabrini Pledge November 13	2
General Instructions:	4
Opening Remarks	4
Opening Collect:.....	5
Introductory Prayers of the Rosary	5
The 1st Mystery of Compassion & Mercy: Jesus Calls Matthew the Tax Collector	6
Scripture Text: Matthew 9:9-13 (NABRE)	6
Reflection from the words of St. Oscar Romero: June 11 th , 1978 Homily	7
Intention for this Decade: *share aloud*	7
Concluding Prayer at the end of the decade (Bishop Wilson).....	7
2nd Mystery of Compassion and Mercy: The Woman Anoints the Feet of the Lord Jesus ...	8
Scripture Text: Luke 7:36 – 50 (NABRE)	8
Reflection from the words of St. Oscar Romero: September 24, 1978 Homily.....	8
Intention for this Decade: *share aloud*	9
Concluding Prayer at the end of the decade (Bishop Wilson).....	9
3rd Mystery of Compassion and Mercy: The Lord Jesus Encounters the Rich Young Man .	9
Scripture Text: Mark 10:17-22 (NABRE).....	9
Reflection from the words of St. Oscar Romero: October 14, 1979 Homily	10
Intention for this Decade: *share aloud*	10
Concluding Prayer at the end of the decade (Bishop Wilson).....	10
4th Mystery of Compassion and Mercy: The Lord Jesus Meets the Woman Caught in Adultery	11
Scripture Text: John 8: 1-11 (NABRE)	11
Reflection from the words of St. Oscar Romero: March 23, 1980 Homily	11
Intention for this Decade: *share aloud*	12
Concluding Prayer at the end of the decade (Bishop Wilson).....	12
5th Mystery of Compassion and Mercy: The Lord Jesus Teaches about the Prodigal Son and the Forgiving Father	12

Scripture Text: Luke 15: 11-32 (NABRE)	12
Reflection from the words of St. Oscar Romero: March 16, 1980 Homily	13
Intention for this Decade: *share aloud*	13
Concluding Prayer at the end of the decade (Bishop Wilson).....	14
Concluding Prayers of the Rosary:	14
Proclamation of the Cabrini Pledge	14
Overview of the Cabrini Pledge	14
I PLEDGE...	15
Closing Prayer & Final Blessing	15
<i>Prayer for Migrants and Refugees</i> (USCCB).....	15
Suggested Optional Activities:	16
Sharing the Sign of Peace	16
Visible Signs of Solidarity	16
Letters and Notes of Hope.....	16
Closing Hymn or Song	16

Overview: Prayer Service & Reflection | Romero Rosary: Mysteries of Compassion and Mercy with the St. Frances Cabrini Pledge | November 13

The *Romero Rosary* is a recent devotional text created by Archbishop John Wilson of Southwark (UK), inspired by the witness of St. Oscar Romero. Here is a [link to learn about Bishop Wilson's book](#). It follows the traditional structure of the Rosary but draws on Romero's own words, life, and legacy to help the faithful contemplate Gospel mysteries through the lens of his martyrdom and message. Among the Romero-inspired mysteries are the *Mysteries of Compassion and Mercy*. These mysteries invite us not only to meditate on Christ's compassion for the poor, the suffering, and the marginalized, but also to commit ourselves to be instruments of God's mercy in a fractured world.

In their September 25th Bi-Weekly Newsletter, the USCCB's MRS/JFI office brought attention to the *One Church, One Family* campaign—a public witness for immigrants. November 13, one of the proposed days of public witness, also falls on the **feast day of St. Mother Frances Xavier Cabrini**, the first U.S. citizen to be canonized and the patroness of immigrants. Mother Cabrini

dedicated her life to serving immigrant communities, establishing schools, hospitals, and ministries that responded directly to the needs of newcomers. The USCCB have highlighted her witness through the **Cabrini Pledge**—a commitment to welcome, protect, promote, and integrate immigrants and refugees in our midst ([click here](#)).

For this reason, Ohio’s proposed public prayer witness on November 13 will unite these two powerful streams of devotion:

- **Praying the Romero Rosary’s Mysteries of Compassion and Mercy**—rooting us in solidarity with the poor, persecuted, and voiceless through Romero’s intercession.
- **Proclaiming the Cabrini Pledge**—grounding our prayer in concrete commitment to stand with immigrants and vulnerable families, as St. Frances Xavier Cabrini so boldly modeled.

Both Romero and Cabrini embody the spirit of USCCB’s vision of solidarity. Romero is remembered as the “voice of the voiceless,” speaking against oppression and violence in El Salvador. Cabrini is remembered as the tireless servant of immigrant families, embodying mercy in action across the Americas. Together, their patronage speaks directly to the call of this day: to pray, to stand in solidarity, and to witness to the Church’s consistent ethic of life.

To adopt this combined framework for our diocesan and Ohio-wide observance on November 13 would accomplish three things:

1. **Root our witness in prayer**—echoing the Church’s teaching that advocacy flows from how we pray (*lex orandi, lex credendi, lex vivendi*).
2. **Center immigrants and the poor**—reflecting Cabrini’s mission to welcome and protect newcomers and Romero’s conviction that “the Church exists to serve those most in need.”
3. **Offer a visible and united sign of hope**—reminding our communities that we are “One Church, One Family,” bound together by compassion and mercy across every line of difference.

This initiative provides a simple, accessible, and spiritually rich way for parishes, schools, and ministries to participate in public prayer on November 13. It emphasizes a Catholic, non-partisan witness, calling the People of God to both prayer and action in solidarity with our migrant brothers and sisters.

General Instructions:

The following pages provide a sample script for leading a communal prayer service. Ideally, each diocese across the State of Ohio will identify one to three central locations where the faithful can gather to pray in solidarity with fellow Catholics. However, this resource is designed to be adaptable—parishes, schools, and small faith communities may use it in their own settings, and even families may pray it together within the domestic church.

For planning purposes, we offer these recommendations:

Duration: Plan for the service to last approximately 60 minutes.

Participation: Encourage broad participation by inviting multiple members of the community to serve as readers, cantors, or prayer leaders. Each Decade of the Rosary includes four distinct elements, allowing up to twenty different participants:

- A brief **Scripture reading**
- An **excerpt from a homily by St. Oscar Romero**
- The **traditional Rosary prayers** (*Our Father, 10x Hail Mary's, Glory Be*)
- A **concluding prayer** composed by Archbishop Wilson

Language: Consider alternating the traditional Rosary prayers between English and Spanish to reflect the universality of our Church. (A full Spanish version of this resource will also be made available soon.)

Opening Remarks

Template Script (feel free to modify as you see fit)

Leader/Presider:

Good evening, and welcome.

We gather tonight (*morning*) as one Church, one family, united in prayer and in solidarity with our immigrant brothers and sisters. On this Feast of *St. Frances Xavier Cabrini*—the patroness of immigrants—we join Catholics across Ohio and the United States to lift our hearts in prayer for all who seek safety, dignity, and belonging.

Our gathering is part of a statewide initiative—*Prayerful Witness for Immigrants*—organized to coincide with the national *One Church, One Family* campaign. It is both a time of contemplation and of commitment: a moment to let the Word of God and the witness of our saints—St. Oscar Romero and St. Frances Cabrini—shape how we pray, what we believe, and how we live.

Tonight's prayer takes the form of the **Romero Rosary: Mysteries of Compassion and Mercy**, interwoven with the **Cabrini Pledge**. Through these mysteries, we will meditate on Christ's

compassion for the poor, the exiled, and the forgotten, and ask for the grace to become instruments of that same mercy in our own communities. The Cabrini Pledge, which we will pray near the end of our service, reminds us that prayer must always lead to action—that faith and solidarity are lived in how we welcome, protect, promote, and integrate all who seek refuge among us.

In their recent pastoral letter to immigrants, the Bishops of Ohio remind us of the real fears and uncertainties so many endure each day. They write:

“It pains us to hear that our brothers and sisters, even those with lawful immigration status, live in fear of going to work, worshiping at the local parish, or participating in community events. Daily routines now needlessly bring angst of the unknown and the threat of being detained... We regret that our nation’s immigration system has failed to offer predictability and stability to those living as law-abiding residents and supporting themselves and their families... [we seek] compassion to move our hearts and motivate policymakers to recognize [the] circumstances and contributions” of immigrant families.

~Catholic Bishops of Ohio—Letter of Solidarity with Immigrants

We bring those brothers and sisters into our prayer this evening. We remember that their stories—stories of courage, displacement, and perseverance—are part of our shared human story. We also pray that compassion might take root in us—that our communities may be places of refuge and hope for all who journey far from home.

So let us still our hearts, call to mind those for whom we pray, and begin together the Mysteries of Compassion and Mercy.

(Pause briefly before inviting participants to begin the opening prayers of the Rosary.)

Opening Collect:

Leader: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Leader: We gather to pray for all who journey in search of safety and belonging. May our hearts be moved by compassion and our lives reflect mercy.

All: Lord, make us instruments of your peace.

Introductory Prayers of the Rosary

All: Recite the *Apostles Creed*

I believe in God,
the Father almighty,

Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

All: *Say Our Father (1x)*

Leader: *For the increase in faith...*

All: **Hail Mary (1x)**

Leader: *For the increase in hope...*

All: **Hail Mary (1x)**

Leader: *For increase in love...*

All: **Hail Mary (1x)**

All: **Glory Be (1x)**

The 1st Mystery of Compassion & Mercy: Jesus Calls Matthew the Tax Collector

Scripture Text: Matthew 9:9-13 (NABRE)

Reader 1:

As Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, "Follow me." And he got up and followed him. While he was at table in his house, many tax collectors and sinners came and sat with Jesus and his disciples. The Pharisees saw this and said to his disciples, "Why does your teacher eat with tax collectors and sinners?" He heard this and said, "Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, 'I desire mercy, not sacrifice.' I did not come to call the righteous but sinners."

Reflection from the words of St. Oscar Romero: June 11th, 1978 Homily

Reader 2:

What is mercy? Mercy is the most perfect expression of love. It is love as surrender, as forgiveness, as justice, as living in peace with others. Mercy is not the pride of the Pharisees who despise the outcasts; rather, it is the embrace of God who, though, super-rich, has come to seek out both the poor and those who don't want to sit down and eat with them. Mercy is goodness expressed in deeds and not in words. All of us understand mercy better because we've all done some small act of mercy for others, and above all because we've all been the recipients of mercy. If God had not been merciful to us when we fell into so many sins, where would we be? If God did not have the mercy to forgive us before he died, where would we go? And perhaps also in our human relationships we've known many acts of mercy done by us or done for us. Blessed are those whose lives have been filled with many merciful acts! That is what God desires!

Intention for this Decade: *share aloud*

For migrants, refugees, and all other strangers in our midst, that they may find strength in our concern for justice and feel the warmth of our love.

All:

Pray the Our Father

Pray the Hail Mary (10x)

Pray the Glory Be

Concluding Prayer at the end of the decade (Bishop Wilson)

Reader 3:

Heavenly Father, thank you that, through your Son, you call us to yourself, even while we are sinners. As we seek your mercy, help us also to be missionaries of mercy to others by our compassion and forgiveness. Widen our hearts so that we do not place limits on how and where the Holy Spirit is at work. We ask this through Christ Our Lord. Amen.

Holy Mary, Mother of God—(all) pray for us

St. Oscar Romero—(all) pray for us

St. Frances Cabrini—(all) pray for us

2nd Mystery of Compassion and Mercy: The Woman Anoints the Feet of the Lord Jesus

Scripture Text: Luke 7:36 – 50 (NABRE)

Reader 4:

A Pharisee invited him to dine with him, and he entered the Pharisee's house and reclined at table. Now there was a sinful woman in the city who learned that he was at table in the house of the Pharisee. Bringing an alabaster flask of ointment, she stood behind him at his feet weeping and began to bathe his feet with her tears. Then she wiped them with her hair, kissed them, and anointed them with the ointment. When the Pharisee who had invited him saw this he said to himself, "If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner." Jesus said to him in reply, "Simon, I have something to say to you." "Tell me, teacher," he said. "Two people were in debt to a certain creditor; one owed five hundred days' wages^[b] and the other owed fifty. Since they were unable to repay the debt, he forgave it for both. Which of them will love him more?" Simon said in reply, "The one, I suppose, whose larger debt was forgiven." He said to him, "You have judged rightly." Then he turned to the woman and said to Simon, "Do you see this woman? When I entered your house, you did not give me water for my feet, but she has bathed them with her tears and wiped them with her hair. You did not give me a kiss, but she has not ceased kissing my feet since the time I entered. You did not anoint my head with oil, but she anointed my feet with ointment. So I tell you, her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little." He said to her, "Your sins are forgiven." The others at table said to themselves, "Who is this who even forgives sins?" But he said to the woman, "Your faith has saved you; go in peace."

Reflection from the words of St. Oscar Romero: September 24, 1978 Homily

Reader 5:

In Jesus' time the respectable folk kept pointing at the woman even when she was weeping for her sins: "*Look, if he were really a prophet, he would realize who that woman is who is touching him.*" But Christ came to her defense: "*She is no longer a sinner for she has loved much and she has repented of her faults; she is already Saint Mary Magdalene.*" The sins of the past no longer count; they dissolve. That's why Christian justification is called rebirth...All those who repent of their faults leave behind the evil of their past lives as if shedding an old skin and donning a new one; they now have nothing to do with what was left in the past! Think of how the butterfly is born again as it leaves its cocoon and becomes a new creature. Blessed be God! This is the generosity of God. We cannot understand it because all we know is how to utter the cruel words, "*I forgive you, but I don't forget.*" That is not Christian. God forgives and forgets.

Intention for this Decade: *share aloud*

For migrant workers, that they may labor in safe and just conditions, and that we who benefit from their labor may be truly grateful for what they provide.

All:

Pray the Our Father

Pray the Hail Mary (10x)

Pray the Glory Be

Concluding Prayer at the end of the decade (Bishop Wilson)

Reader 6:

Heavenly Father, You love so much that you sent your Son to bring us new life by his cross and resurrection. Help us, who are in need of forgiveness, and have been forgiven so much, to refrain from grudges, blame, and revenge, and to instead to love generously and compassionately in return. We ask this through Christ Our Lord. Amen.

Holy Mary, Mother of God—(all) pray for us

St. Oscar Romero—(all) pray for us

St. Frances Cabrini—(all) pray for us

3rd Mystery of Compassion and Mercy: The Lord Jesus Encounters the Rich Young Man

Scripture Text: Mark 10:17-22 (NABRE)

Reader 7

As he was setting out on a journey, a man ran up, knelt down before him, and asked him, “Good teacher, what must I do to inherit eternal life?” Jesus answered him, “Why do you call me good? No one is good but God alone. You know the commandments: ‘You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother.’” He replied and said to him, “Teacher, all of these I have observed from my youth.” Jesus, looking at him, loved him and said to him, “You are lacking in one thing. Go, sell what you have, and give to [the] poor and you will have treasure in heaven; then come, follow me.” At that statement his face fell, and he went away sad, for he had many possessions.

Reflection from the words of St. Oscar Romero: October 14, 1979 Homily

Reader 8:

Christ had more to say to the young man: *“You are lacking one thing.”* Now Christ was challenging the natural goodness that people have. It is not enough to be good; it is not enough to refrain from doing evil. Christianity is something very positive and not simply negation. There are many people who say, *“I don’t kill. I don’t steal. I don’t hurt anybody.”* That’s not enough. You’re still lacking much! The young man’s goodness was still deficient, and it became clear when Christ told him what he was lacking: *“Go, sell what you have, and give the money to the poor, and you will have treasure in heaven. Then, come, follow me.”* Sadly, the gospel says that the young man’s *face fell and he went away sad because he was very rich.* It is not that Christ had a grudge against the rich, nor is it true that the Church or the Church’s preaching rails against them. That is not the case. We have just said that Christ *“looked on the young man with love,”* and because he loved him, he taught him the true way.

Intention for this Decade: *share aloud*

For all Catholics, that God inspire them to take action in their local communities to support and protect migrants and to advocate on their behalf.

All:

Pray the Our Father

Pray the Hail Mary (10x)

Pray the Glory Be

Concluding Prayer at the end of the decade (Bishop Wilson)

Reader 9:

Heavenly Father, we desire to follow your Son, and to be captured by his gaze of steady love. Help us to overcome the obstacles which prevent us from giving ourselves more fully and freely to the Lord Jesus. Teach us to love every person, no matter what their situation in life happens to be. We ask this through Christ Our Lord. Amen.

Holy Mary, Mother of God—(all) pray for us

St. Oscar Romero—(all) pray for us

St. Frances Cabrini—(all) pray for us

4th Mystery of Compassion and Mercy: The Lord Jesus Meets the Woman Caught in Adultery

Scripture Text: John 8: 1-11 (NABRE)

Reader 10:

Then each went to his own house, while Jesus went to the Mount of Olives. But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to him, “Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say?” They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger. But when they continued asking him, he straightened up and said to them, “Let the one among you who is without sin be the first to throw a stone at her.” Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. Then Jesus straightened up and said to her, “Woman, where are they? Has no one condemned you?” She replied, “No one, sir.” Then Jesus said, “Neither do I condemn you. Go, [and] from now on do not sin any more.”

Reflection from the words of St. Oscar Romero: March 23, 1980 Homily

Reader 11:

When this woman was caught, the Pharisees and scribes were debating how she should die, whether by stoning or strangulation or some other way. Thus they said to Jesus, “*This woman was caught in adultery. Our law says she should die. What do you say?*” In other words they were asking him, “*How should we kill her?*” Jesus was not concerned about the legalistic details. Calmly rising above the malice of those trying to entrap him, he began to write on the ground, like someone scribbling notes on a piece of paper. The crowd kept insisting until Jesus responded with cleverness and wisdom, “*Let the one among you who has no sin be the first to cast a stone.*” He touched their conscience. They were witnesses of the deed, and according to the ancient laws the witnesses were to throw the first stones. As they examined their own consciences, however, they realized that they were witnesses of their own sins. Thus was the woman’s dignity saved. God does not save sin, but he does save the dignity of sinners, and here we have a perfect case. Converting the woman is much better than stoning her. Forgiving her and saving her is much better than condemning her...Look closely at this gospel so as to learn something of how considerate Jesus is with the other person. He always sees the person, no matter how sinful, as a child of God, an image of the Lord. By giving true primacy to human dignity, Jesus is the source of peace. People feel they matter to Jesus, who has no sin and no need to repent. Returning to him with sincerity is the greatest joy a human being can have.

Intention for this Decade: *share aloud*

For our neighbors, coworkers, friends, fellow Christians, and all people, that they may grow in their awareness of the issue of migration and become a voice in the public square calling for greater protections for these populations.

All:

Pray the Our Father

Pray the Hail Mary (10x)

Pray the Glory Be

Concluding Prayer at the end of the decade (Bishop Wilson)

Reader 12:

Heavenly Father, Your Son reveals divine mercy and compassion to every person. Help us to be compassionate, as you, Father, are compassionate. May we seek forgiveness for our own sins and not judge others. Open us to receive the power of your healing, and to be instruments of healing for others. We ask this through Christ Our Lord. Amen.

Holy Mary, Mother of God—(all) pray for us

St. Oscar Romero—(all) pray for us

St. Frances Cabrini—(all) pray for us

5th Mystery of Compassion and Mercy: The Lord Jesus Teaches about the Prodigal Son and the Forgiving Father

Scripture Text: Luke 15: 11-32 (NABRE)

Reader 13:

Then he said, “A man had two sons, and the younger son said to his father, ‘Father, give me the share of your estate that should come to me.’ So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, ‘How many of my father’s hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, “Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers.”’ So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, ‘Father, I have sinned against

heaven and against you; I no longer deserve to be called your son.’ But his father ordered his servants, ‘Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.’ Then the celebration began. Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, ‘Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.’ He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, ‘Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.’ He said to him, ‘My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.’”

Reflection from the words of St. Oscar Romero: March 16, 1980 Homily

Reader 14:

I would like us just to sit in silence and remember that the story of that son is our own personal story. Each of you, and myself as well, can see in the parable of the prodigal son something of our own history...The God of love invites us to live in his house, but we capriciously and crazily run away, trying to enjoy a life without God, which is sin. Even so, God patiently waits until the day when his son returns home. When the son, overcome with misery and abandoned by others, remembers that there is no greater love than God’s, he returns. Though the son expects to find God resentful and rejecting, he finds him instead welcoming him with outstretched arms, ready to throw a party to celebrate his return.

Intention for this Decade: *share aloud*

For all policy makers in our nation: that the Son of God, who became human, will help them understand the great dignity of human persons, and support legislation that better protects vulnerable populations in our midst.

All:

Pray the Our Father

Pray the Hail Mary (10x)

Pray the Glory be

Concluding Prayer at the end of the decade (Bishop Wilson)

Reader 15:

Heavenly Father, you have given us the freedom to accept or reject your love for us. Help us to always say, yes, to your love, shown to us in your beloved Son Jesus. When we stray from you, bring us back with your compassionate, patient loving. Give us generous hearts towards those distant from you and your Church, and in need of mercy. We ask this through Christ Our Lord. Amen.

Holy Mary, Mother of God—(all) pray for us

St. Oscar Romero—(all) pray for us

St. Frances Cabrini—(all) pray for us

Concluding Prayers of the Rosary:

All:

Hail, Holy Queen, Mother of Mercy, Hail our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, Mourning and weeping in this valley of tears! Turn, then, most gracious Advocate, Thine eyes of mercy towards us, and after this, our exile, show unto us the blessed fruit of Thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God—that we may be made worthy of the promises of Christ.

Leader:

Let us pray: O God, whose Only Begotten Son, by his life, death, and Resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating on these mysteries of the most holy Rosary of the Blessed Virgin, we may both imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen.

Proclamation of the Cabrini Pledge

Overview of the Cabrini Pledge

Reader 16:

The Cabrini Pledge is a prayerful declaration inspired by the life and witness of *St. Frances Xavier Cabrini*, patron saint of immigrants. Rooted in the Gospel call to honor the dignity of every human person, it invites us to stand in solidarity with migrants and refugees—recognizing in their faces the image of God. The pledge reminds us that authentic discipleship requires both compassion and action, transforming fear into mercy through prayer, encounter, and civic engagement. As a gathered community, we will recite this pledge together, bilingually, as a public expression of our shared commitment to be “keepers of hope” in the spirit of Mother Cabrini.

Invite the group to stand and recite the Cabrini Pledge aloud. Conclude with a collective “Amen” or spoken commitment to live out its call to welcome, protect, promote, and integrate immigrant families. The following is taken from the [USCCB Webpage](#).

I PLEDGE...

To affirm, in word and deed, the inherent dignity of every person, regardless of immigration status or country of origin, seeing each as a child of God before all else.

To engage with Scripture and the Church’s social teaching, reflecting on the role of migration in salvation history, the history of the United States, and the history of my own family.

To listen and learn about the circumstances facing migrants and refugees, including those in my community, with an open heart and mind.

To seek opportunities for encounter, so as to grow in deeper understanding and communion that leads to an authentic solidarity with those in need.

To consider what it means to be a good neighbor and how I am called to reflect the love and hope of Christ to others.

To encourage civic dialogue that places the human person and the sanctity of families at the center of policymaking, especially toward the end of meaningful immigration reform.

To join with Pope Leo in praying for all migrants and refugees as fellow travelers on the journey to our true homeland.

Closing Prayer & Final Blessing

Prayer for Migrants and Refugees (USCCB)

Reader 17:

Lord Jesus, when you multiplied the loaves and fishes, you provided more than food for the body, you offered us the gift of yourself, the gift which satisfies every hunger and quenches every thirst! Your disciples were filled with fear and doubt, but you poured out your love and compassion on the migrant crowd, welcoming them as brothers and sisters.

Lord Jesus, today you call us to welcome the members of God's family who come to our land to escape oppression, poverty, persecution, violence, and war. Like your disciples, we too are filled with fear and doubt and even suspicion. We build barriers in our hearts and in our minds.

Lord Jesus, help us by your grace,

- To banish fear from our hearts, that we may embrace each of your children as our own brother and sister;
- To welcome migrants and refugees with joy and generosity, while responding to their many needs;

- To realize that you call all people to your holy mountain to learn the ways of peace and justice;
- To share of our abundance as you spread a banquet before us;
- To give witness to your love for all people, as we celebrate the many gifts they bring.

We praise you and give you thanks for the family you have called together from so many people. We see in this human family a reflection of the divine unity of the one Most Holy Trinity in whom we make our prayer: Father, Son, and Holy Spirit. Amen.

Leader: *May the Lord bless us with hearts that welcome the stranger, protect the vulnerable, and proclaim the Gospel of Life.*

All: **Amen.**

Suggested Optional Activities:

After completing the *Mysteries of Compassion and Mercy* and reciting the *Cabrini Pledge*, groups are encouraged to mark their commitment with a simple, meaningful action. Depending on the context—parish, school, or ministry—one or more of the following may be used:

Sharing the Sign of Peace

A simple but profound gesture of communion, reminding us that Christ's peace is what binds us together across all borders.

Visible Signs of Solidarity

- **Parish setting:** create a large banner or sign where participants write their names, prayers, or pledges, then display it in the parish hall or gathering space.
- **School/youth ministry setting:** make a chain of paper links, each with a student's prayer for immigrants, to hang as a visual reminder of solidarity.

Letters and Notes of Hope

Provide cards or paper for participants to write short notes of prayer and encouragement for migrants in detention or immigrant families in need. These can be delivered through local advocacy or service partners.

Closing Hymn or Song

*End with a unifying song, such as **We Are Many Parts**, or another hymn that emphasizes unity and mission.*