

VIRTUAL ECONOMIC AND ECOLOGICAL WAY OF THE CROSS

GOOD FRIDAY, APRIL 15, 2022

SLIDE 1

Welcome and thank you for joining us today. My name is Susan Gunn and I am the director of the Maryknoll Office for Global Concerns. Before we begin, I wish to thank our co-sponsors who have joined in preparing the script and who will serve as readers today. They are:

SLIDE 2

St. Columban Mission for Justice, Peace and Ecology	National Advocacy Center of the Sisters of the Good Shepherd
Leadership Conference of Women Religious	Pax Christi USA
Franciscan Action Network	Stuart Center
Sisters of Mercy of the Americas – Justice Team	Catholic Labor Network
Pax Christi International	Little Friends for Peace
	The Quixote Center

SLIDE 3

Today is Good Friday. On this day, Christian communities around the world recall the story of Jesus' Passion.

For more than 20 years we have gathered on this day in Washington, D.C to cast the story of Jesus's final days in a contemporary context, to apply the message of the Sacred Story to our own lives, times, and places.

Here in Washington, D.C. we are surrounded by powerful political and economic forces that mirror Jesus' journey to the Cross, forces that deal in death and destruction by war and benefit a privileged few. We also see signs of hope – dedicated staff at each of the institutions we will name during our Way of the Cross today, and grassroots and community leaders – all who share a love for neighbor and care for the Earth but are stuck in structures that perpetuate violence and injustice. Because we are a global church, we are compelled to be in solidarity and to respond.

Before we begin, I want to let you know our plan. We will have two speakers for each of the 15 stations. Each station has a topic and focus on a particular institution in Washington, D.C. At the end of each station there will be two lines for us all to say together. The text will be on the slides so just look at your screen and we can all say it together. OK, let's begin.

SLIDE 4

Let's take a moment to center ourselves.

Together, let us pray.

All: We put on the sackcloth of repentance. We acknowledge our complicity in structures of sin and we mourn the suffering it causes. We call for justice in the global economy and an end to environmental destruction. We proclaim hope and turn our minds and hearts to praying for peace and the fullness of life for all of creation. Amen.

FIRST STATION: JESUS IS CONDEMNED TO DEATH

SLIDE 5

Leader A: The First Station: Jesus is Condemned to Death. Our focus is political privilege and corruption. We are standing before the National Archives.

A reading from the Gospel of Mark: *Beware of the scribes who like to go around in long robes and accept greetings in the marketplaces, seats of honor in synagogues, and places of honor at banquets. They devour the houses of widows and, as a pretext, recite lengthy prayers. They will receive a severe condemnation (Mark 12:38).*

By condemning Jesus to death, the powers of his day believed they could sustain extraordinary privilege for themselves by silencing a leader who reached out to the poor, marginalized, and excluded. We stand before the National Archives which contain our nation's founding documents. In our times, we lament that lawmakers are often more beholden to powerful interests that fund their campaigns than the ideals of human dignity and equality in our founding documents.

SLIDE 6

Leader B: Our democracy has become an oligarchy – where a great majority of people no longer participate in the decisions that daily affect their lives. Pushed by special interests, politicians have ignored both people's and the planet's needs by enacting unjust laws and promoting regulations that further pollute the Earth while laying heavy burdens on the vulnerable.

We watch special interests sway elections and place men and women in office who will do their bidding. We have seen how underrepresented Black and Brown communities experienced the worst impacts of the pandemic and how their concerns fall on the deaf ears of politicians who see little benefit to themselves in pursuing justice for the oppressed.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: We pray that Congress will be a place of honest debate and discernment about the common good, a servant to the impoverished, and a beacon of hope in the world.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

SECOND STATION: JESUS BEARS THE CROSS

SLIDE 7

Leader A: The Second Station: Jesus Bears the Cross. Our focus is systemic racism and voting rights. We are at the Department of Justice.

A reading from the Prophet Jeremiah: *Thus, says the Lord, "Do justice and righteousness, and deliver the one who has been robbed from the power of his oppressor. Do not mistreat or do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place"* (Jeremiah 22:3).

Jesus fell under the weight of the cross because he had been given a burden too heavy to bear. Because of systemic racism and systemic poverty, people of color in the United States also have a heavy burden to bear.

Throughout our nation's history, people of color have always borne a greater weight of oppression due to poverty and unemployment; poorly funded schools and neighborhoods; lack of access to health care, clean air and clean water; greater police violence and higher rates of incarceration.

SLIDE 8

Leader B: We know that Black Lives Matter, but they have been consistently undervalued by the American public and by our institutions. When Black communities suffer from violence and systemic racism, their plight receives little attention.

Today, state legislators and special interest groups are limiting voting access by restricting the primary ways which people of color and other marginalized peoples most often vote – through limiting weekend voting and polling hours, requiring multiple forms of ID which are difficult to obtain, and removing easy access to ballot boxes. People with a felony conviction and the incarcerated – who are disproportionately people of color – do not have the right to vote in many states.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: O God, we confess that we, too, have supported racist institutions. We have been blind to the ways that racism leads to and worsens poverty, heightens incarceration rates, and intensifies the harms of voting restrictions. Remind us that we are called to love and support one another, especially those who are oppressed and marginalized. Help us to live in true solidarity, listening humbly to one another, and working for a society where all life is cherished.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

THIRD STATION: JESUS FALLS FOR THE FIRST TIME

SLIDE 9

Leader A: The Third Station: Jesus Falls for the First Time. Our focus is worker justice. We are at the AFL-CIO.

A reading from the letter of St. James: *Behold, the wages you withheld from the workers who harvested your fields are crying aloud, and the cries of the harvesters have reached the ears of the Lord of hosts* (James 5:4).

Jesus was given the heavy burden of carrying his own cross, the means of his death. Too often, today's workers fall under the weight of callous employers who withhold wages or deny them a voice in the workplace. This year workers also struggled under a rapidly rising cost of living, as the price of food, housing, transportation, and other essentials increased more rapidly than wages for too many.

SLIDE 10

Leader B: The U.S. minimum wage remains fixed at \$7.25 per hour, coming to barely \$15,000 per year for a full-time worker, leaving millions of workers and their families in poverty in the richest nation on Earth.

Millions of other workers suffer wage theft by employers who withhold legally required wages for work performed, especially when workers are weak, unorganized, or undocumented.

Workers treated unjustly often try to exercise their right to organize in unions, but each year thousands of these workers are disciplined or fired for exercising their legal rights.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: O God, we pray that our elected representatives stand by workers in their demands for justice. We look for ways of standing in solidarity with these workers ourselves through our advocacy.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

FOURTH STATION: JESUS MEETS HIS MOTHER

SLIDE 11

Leader A: The Fourth Station: Jesus Meets His Mother. Our focus is the need for community-led development. We are at USAID, the U.S. Agency for International Development.

A reading from the Book of Lamentations: *All you who pass by the way, look and see whether there is any suffering like my suffering, which has been dealt me* (Lamentations 1:12).

On the way of the cross Mary's heart is pierced by the suffering of her beloved Son. Today, around the world, millions of parents see the lives of their children diminished by the lack of access to basic needs, such as clean water, electricity, health care, education, and regular, healthy meals. Like Mary, our hearts are pierced by their suffering.

Often efforts to promote integral, human development collide with the dominant paradigm of corporate-led business development based on mega-projects and corporate profits. We see this in some USAID initiatives, which follow the lead of corporations or NGOs, not communities, and promise jobs and income, but pay wages too low to sustain a family. These projects benefit government or corporate partners more than communities, and keep people living in a state of poverty and need.

SLIDE 12

Leader B: Local communities and leaders know what they need to better their situation, and often this does not include outside intervention by NGOs, governments, and corporations seeking to fundamentally alter their way of life. Too often development relief fails to consider the voices of impacted communities, and excludes local cultures, traditions, and dreams. This failed model of development has contributed to a global crisis of violence and migration.

We pray that the USAID administration learns from past mistakes and remains focused on diminishing instability and violence around the world through genuine community-led development which improves family income and enables all people to live lives of dignity and fulfillment.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: We pray that our development policies always consider first the voices of those who are poor, vulnerable, and oppressed. May we listen to their wisdom and create programs that truly reflect their needs and aspirations.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

FIFTH STATION: SIMON CARRIES THE CROSS

SLIDE 13

Leader A: The Fifth Station: Simon Carries the Cross. Our focus is Indigenous peoples and the environment. We are at the Inter-American Development Bank.

A reading from the Book of Ecclesiastes: *The fate of humans and the fate of the animals are the same: as one dies so does the other; both have the same breath* (Ecclesiastes 3:19).

Simon helped Jesus to bear the burden of the cross. We must help to relieve the burdens placed on those who suffer, including the Earth.

According to a UN report, climate change further exacerbates the difficulties Indigenous people already face, including political and economic marginalization, human rights violations, discrimination, and unemployment. Many Indigenous people live in geographic areas that are highly vulnerable to climate change. Their unique ties to the environment mean that a changing climate puts not only their lives at risk but also their culture and identities.

SLIDE 14

Leader B: The Inter-American Development Bank is a public, regionally owned bank, but it continues to negotiate and implement operations without participation of affected people.

In *Laudato Si'* Pope Francis writes, "The disappearance of a culture can be just as serious, or even more serious, than the disappearance of a species of a plant or animal . . . In this sense it is essential to show special care for indigenous communities and their cultural traditions. They... should be the principal dialogue partners, especially when large projects affecting their land are proposed."

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: O God, we pray for a new vision of economic life that provides for the real needs of God's people and Earth, made more critical during this time of the global pandemic. We mourn the heavy cross of oppression that burdens Indigenous people throughout the world, who have much wisdom to share about humanity's interconnectedness with the Earth.

Together we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

SIXTH STATION: VERONICA WIPES THE FACE OF JESUS

SLIDE 15

Leader A: The Sixth Station: Veronica Wipes the Face of Jesus. Our focus is solidarity and peace. We are at the Russian Embassy.

A reading from the Gospel of Mark: *A leper came to [Jesus] and, kneeling down, begged him and said, "If you wish, you can make me clean." Moved with pity, [Jesus] stretched out his hand, touched him, and said to him, "I do will it. Be made clean." The leprosy left him immediately, and he was made clean (Mark 1:40-42).*

As we contemplate Veronica braving soldiers and the mob to wipe the sweat and blood from Jesus' brow, her closeness and care in the face of danger and division recalls Christ's own healing works of mercy. We are reminded of scenes of compassion and solidarity in the midst of war in Ukraine, over borders where refugees flee, and in courageous acts of defiance throughout Russia.

SLIDE 16

Leader B: In times of war and division, these acts of closeness and care give radical witness to the power of solidarity and nonviolence. But not all of us can be physically present to the victims of foreign wars, or those who stand against war. And too often, those who represent us on the global stage follow what Pope Francis calls "the perverse and diabolical logic of weapons," seeking safety in threats and armed deterrence.

We call instead for investment in integral human security that prioritizes nonviolence: investment in humanitarian support for the victims of war in Ukraine and around the world; training and resources for nonviolent civilian protectors and resisters; and welcome for Russians who say no to war. We call for investment in renewable energy that frees us from climate change and conflict driven by fossil fuel dependence. Investment in diplomacy and dialogue. Investment in human rights and integral human development.

We seek peace and security strategies that promote solidarity, draw us closer to the other, and heal division.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: O God, we pray you send your Spirit of Wisdom to teach us the path of nonviolence, through greater solidarity with the victims of war, with those who build peace, and with the Christ who accompanies them on the Way of the Cross.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

SEVENTH STATION: JESUS FALLS A SECOND TIME

SLIDE 17

Leader A: The Seventh Station: Jesus Falls a Second Time. Our focus is excessive military spending and the need for sustainable peace. We are at the U.S. Department of the Treasury.

A reading from the Gospel of Matthew: “*Where your treasure is, there your heart will be also*” (Matthew 6: 21).

Pope Francis wrote in his most recent social encyclical, *Fratelli Tutti*: “*With the money spent on weapons and other military expenditures, let us establish a global fund that can finally put an end to hunger and favor development in the most impoverished countries, so that their citizens will not resort to violent or illusory solutions, or have to leave their countries in order to seek a more dignified life*” (Fratelli Tutti, #262).

Jesus falls again, just as millions of people around the world, often trapped in violent circumstances, continue to stumble as they try to lift themselves out of poverty and absolute destitution. They fall prey to a system that values profits for the few over the survival of the many, to a federal government that would prefer to pay for weapons of death rather than fully fund programs to reduce and prevent violent conflict; provide healthcare, education and housing; and build sustainable peace.

SLIDE 18

Leader B: Wasteful consumption and excessive military spending siphon funds away from programs that serve the well-being of all people and creation.

Even as the world watches the tragedy unfold in Ukraine, Pope Francis tells us that what is needed is “a different way of governing the globalized world, not by showing your teeth, as is done now, but a different way to frame international relations.” Just last month, the pope said that increasing military spending is “madness.”

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: O God, we pray today for new global relationships that honor the fact that in your hand is the life of every living thing, and the breath of every human person. You call us to serve you, not money. Guide us in pursuing sustainable communities, rooted in nonviolence, where the highest priority is life in abundance for all.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

EIGHTH STATION: JESUS MEETS THE WOMEN OF JERUSALEM

SLIDE 19

Leader A: The Eighth Station. Jesus Meets the Women of Jerusalem. Our focus is just immigration reform and citizenship for all. We are at the White House.

A reading from the Gospel of Luke: *Jesus turned to them and said, “Daughters of Jerusalem do not weep for me; weep rather for yourselves and for your children”* (Luke 23:28).

We do weep, we weep for families and children forced to live in the shadows because of our inability to fix our unjust immigration system. We weep for those forced to flee the life-threatening violence of environmental degradation, hunger, war or corruption in search of safety and now live in fear of deportation.

SLIDE 20

Leader B: We pray for courageous leaders who will finally address the need for just and comprehensive immigration reform and citizenship for all 11 million of our undocumented community members.

And we pray for the grace to heed God’s call to embrace deep empathy, that we may rise to practice courageous welcome!

We sense the transforming energy stirring in our hearts and pledge to stand in solidarity with our immigrant neighbors and demand that Congress to finally act to provide permanent protection and a path to citizenship for all.

We call on President Biden to live the Gospel call to welcome the newcomer and we urge him to keep his promise to ensure that all immigrants and refugees have access to the opportunity to fulfill their dreams and enrich our communities.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: God of abundance, we confess that too often we close our hearts to the needs of vulnerable communities around us. We pray that our government will heed your call to welcome your children. Give us the strength and courage to build your beloved community here and now – in this place and this time.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

NINTH STATION: JESUS FALLS THE THIRD TIME

SLIDE 21

Leader A: The Ninth Station: Jesus Falls the Third Time. Our focus is moving forward on climate change. We are at the Office of the Special Envoy on Climate.

A reading from the Book of Deuteronomy: *This day I call heaven and earth as witnesses that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live* (Deuteronomy 30:19).

Jesus fell for the third time. Many times we, too, have fallen on the road to awakening our ecological awareness. We fail again and again to understand the gravity of major planetary crises: climate change, biodiversity loss, and pollution. Too many of us have normalized the cry of the Earth and of the poor. We all fall when our local, national, and global leaders fail to take action that would prevent the worst impacts of climate change and ecological destruction.

SLIDE 22

Leader B: The rivers cry out in unprecedented flooding in many parts of the world, including in the United States.

At the same time, the land is desperate for rain, parched amidst massive droughts, causing failed harvests, hunger, and famine in so many vulnerable nations, and causing mass migrations of people.

Future generations cry out in fear, facing a future in which increasing numbers of wars are fought over diminishing resources, rising seas threaten coastal communities, and unsustainable agriculture that threatens food production continues unabated.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: O God of all, as humanity gradually awakens to the dangers we impose on our beautiful Earth, open the hearts and minds of all your children, that we may learn to nurture – rather than destroy – our planet.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible

TENTH STATION: JESUS IS STRIPPED OF HIS GARMENTS

SLIDE 23

Leader A: The Tenth Station: Jesus is Stripped of His Garments. Our focus is the housing crisis and unsustainable cost of living. We are at Housing and Urban Development.

A reading from the Gospel of Matthew: *[The soldiers] stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" They spat upon him and took the reed and kept striking him on the head (Matthew 27: 28-30).*

In 2015, Pope Francis said at a meeting with people experiencing homelessness in New York City, *"Let me be clear. There is no social or moral justification, no justification whatsoever, for the lack of housing."*

As Jesus reached Golgotha, he was stripped by the soldiers of his clothing, left naked and vulnerable. Today, our economic structures strip people of the minimum necessities for living decently – including safe and dignified housing, decent work, and healthy and affordable food.

The affordable housing crisis leaves families desperate as they try to make ends meet. Today, there is no state or county where a renter working full-time at minimum wage can afford a 2-bedroom apartment. Seventy percent of all extremely low-income families are severely cost-burdened, paying more than half their income on rent.

SLIDE 24

Leader B: Now, with inflation rising rapidly in the wake of an economy recovering from the pandemic and affected by war, it is harder than ever to cover the rising cost of rent along with rising food and gas prices. Already impoverished people are crying out under the strain of these economic burdens.

We pray for solutions to the crisis of affordable housing and the unsustainable rise in cost of living.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: O God, we confess that we turn a blind eye to our neighbors who are unable to find affordable housing. We pray for a conversion of heart in government policies and our own lifestyles.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

ELEVENTH STATION: JESUS IS NAILED TO THE CROSS

SLIDE 25

Leader A: The Eleventh Station: Jesus is Nailed to the Cross. Our focus is vaccine equity. We are at the U.S. Trade Representative's Office.

A reading from the Prophet Amos: *The Lord says, "The people of Israel have sinned again and again...They grind the heads of the poor into the dust of the ground. They refuse to be fair to those who are crushed"* (Amos 2:6-7).

More than 6 million people have died from COVID-19 worldwide, a staggering number. More than half of the world population has no access to vaccines, let alone testing, treatments, or PPE. Like the Israelites condemned by the Prophet Amos, pharmaceutical companies and government trade negotiators continue to place profits over human lives.

Leader B: We lament how rich countries hoard most of these life-saving tools for their own populations. We decry the pharmaceutical corporations that cling heavily to the intellectual property, codified by global trade policies for maximum profit, despite having received generous public funding to create them. We pray for the grieving families, the sick, and the COVID long-haulers debilitated by this disease. We recognize how the disease, quarantines, and other restrictions are widening the gap between rich and poor. May governments and pharmaceutical companies find the compassion to pursue a just recovery for all people.

SLIDE 26

Leader A: Trade policies enable these corporations to maintain a tight grip on the patents necessary for producing enough vaccines, testing, and treatments for all.

The pandemic is a perfect time to reconsider our outdated intellectual property right laws that are reinforced in trade agreements. Especially considering that so much research and development on medicines and vaccines is carried out with public money, new intellectual property rules must be established to make essential medicines more widely available.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader B: Loving God, we pray today for the global trading system that honors the fact that we are "brothers and sisters all." We pray for agreements that prioritize human rights and God's creation – supporting food security, sustainable agriculture, and the right to life-saving medications.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

TWELFTH STATION: JESUS DIES ON THE CROSS

SLIDE 27

Leader A: The Twelfth Station: Jesus Dies on the Cross. Our focus is the need for debt relief for impoverished nations. We are at the World Bank and the International Monetary Fund (IMF).

A reading from the Letter of St. Paul to the Romans: *Creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God* (Romans 8:21).

Jesus died on the cross, giving his life to free all of creation from the bondage of sin. Created by God as “very good,” the whole community of life has borne the cross of human sin and misuse. Here in front of the World Bank, we lament how impoverished people suffer and die as low-and middle-income nations sink deeper into debt while struggling to recover from the pandemic.

The leaders of the IMF remain stubbornly focused on the impacts of inflation and supply chain shocks on wealthy countries. For developing countries with debts pegged to the dollar, it means their debts are higher. Supply chain shocks for poor countries mean more people are going hungry.

And at the World Bank, which is controlled by the world’s most powerful governments, they issue warnings of a new wave of defaults but continue to insist on old disproven austerity plans.

One of the most straightforward actions the IMF can take right now to help countries on the brink of default is to issue more Special Drawing Rights. These are emergency rainy-day funds that are split between all the countries that belong to the IMF. Because of the way they are split up, the IMF and World Bank needs to create a way for high-income countries to transfer their Special Drawing Rights to the countries that need them most. This sounds straightforward, and the leaders of the G20 nations agree, but it still has not happened.

SLIDE 28

Leader B: Jesus said, “My yoke is easy and my burden, light,” but the yoke of the World Bank – imposed on low-income countries in the name of free markets and free trade – has been an intolerable burden for too many. IMF conditions for providing new loans and cancelling debt have contributed to deep injustices and have been criticized for decades with little change.

Which countries would benefit the most from receiving Special Drawing Rights? Places like Zambia, Zimbabwe, Sri Lanka, Pakistan and Nigeria – all countries that desperately need a more just economic system to care for their people.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: O God, we confess our indifference to massive destruction of human life and the integrity of creation. We pray for sustainable, people-and-Earth-centered development that meets the needs of the impoverished majority of humanity.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

THIRTEENTH STATION: JESUS IS TAKEN DOWN FROM THE CROSS

SLIDE 29

Leader A: The Thirteenth Station: Jesus is Taken Down from the Cross. Our focus is militarism and nonviolence. We are at the Pentagon.

A reading from the letter of St. Paul to the Ephesians: *For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility... and in one body to reconcile both of them to God through the cross* (Ephesians 2:14,16).

The war in Ukraine has highlighted all that war and vicious violence have wrought – in Yemen and Afghanistan, Syria and Colombia, Myanmar and Iraq, South Sudan, Israel-Palestine and beyond.

Yet, massive expenditures on preparations for war by the United States and many other countries; the pursuit of national security rather than inclusive human security; continued reliance on and development of nuclear weapons; and companies and communities that profit from marketing the tools of war have helped to create a “perfect storm” of suffering. Millions of people lack access to the basic necessities of life that would enable them to better withstand the coronavirus onslaught, while nonviolent tools and strategies for addressing serious threats to peace, such as the Russian invasion of Ukraine, are consistently undervalued.

In the midst of war, enormous suffering, and upheaval, a global course correction to authentic, inclusive security for humans and the Earth is urgent.

SLIDE 30

Leader B: Slowly emerging from the heartbreak of death, destruction and massive displacement in Ukraine is an inspiring demonstration of diverse nonviolent strategies that are upending the logic of war. Nonviolence is a path to the fullness of life for all. Inclusive security for the whole Earth community relies not on weapons and military force, but on solidarity and hope. Rooted in the Gospel, nonviolence is a spirituality, a way of life and a proven-effective strategy for achieving durable social change. It is a force for good that can help create a world where the infinite worth of every person is prized and where our common home is honored and protected.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: O God, we recognize the need for deep transformation of the global economic system. No longer can we spend billions on the military while the safety net is slashed and nonviolent options for inclusive security are ignored. We commit ourselves to learning nonviolence, to living more justly, to seeking just peace.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

FOURTEENTH STATION: JESUS IS PLACED IN THE TOMB

SLIDE 31

Leader A: The Fourteenth Station: Jesus is Placed in the Tomb. Our focus is justice for asylum seekers. We are at the Customs and Border Patrol Headquarters.

A reading from the Gospel of Matthew: *When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus... 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).*

When the stone was rolled across the entrance to the tomb it must have seemed to the disciples like the end of their story with Jesus. During their journey with him, they encountered fellow seekers, skeptics, and the scorn of their leaders.

At this station, we remember immigrants, refugees, asylum seekers, and all people on the move. We stand in solidarity with them, recognizing the treacherous and fear-filled moments that come with the journey. We acknowledge the sense of defeat that descends when a petition is denied, when an application is rejected, when a court hearing fails to deliver the anticipated decision.

SLIDE 32

Leader B: In Joseph of Arimathea, we have a model of accompaniment and presence, a man who gently prepared a place for Jesus' earthly end. And in doing so, he humbly provides the very space that will soon host the transformational, redemptive act of Christ's resurrection.

As our elected officials turn, once again, to the work of immigration reform, we urge them to restore dead ends and to create new pathways for immigrants, refugees, and asylum seekers.

Together, we say:

All: We long for a moral economy that promotes and protects the whole Earth community.

Leader A: We pray for an end to policies that separate families and limit safe reunification. We pray for a world where communities welcome the stranger and the migrant. We pray for a new vision of community where no one is forced to flee violence and poverty.

Together, we say:

All: We pray for the coming of the New Creation; we believe that another world is possible.

FIFTEENTH STATION: THE RESURRECTION OF JESUS

SLIDE 33

Leader A: The Fifteenth Station: The Resurrection of Jesus Our focus is on seeds of hope.

A reading from the Book of Revelation: *Then I saw a new heaven and a new earth... And I heard a loud voice from the throne saying, "See, the home of God is among human beings. God will dwell with them and be their God; and they will be God's people." ... And the One who was seated on the throne said, "See I am making all things new"* (Revelation 21:1-5).

We now reflect on our lives and choices, mindful of our own complicity in the global crises of our time but proclaiming the hope that is rooted in the Resurrection. We believe God invites us to work to effect meaningful change and to name the signs of the coming Kingdom of God that we see even in our broken world.

SLIDE 34

Pause for a moment to reflect in silence on your own lifestyle. Where are there opportunities for me to live more sustainably? How can I give of myself more generously? How can I see the suffering of Jesus in the cry of the Earth and of the poor?

Leader B: Please repeat the response "Open our eyes" after each admission.

To the paths of nonviolence in front of us...
To ways we can live more sustainably...
To the opportunities to welcome the stranger...
To the witness of saints and prophets in our midst...

Response (All):
Open our eyes.
Open our eyes.
Open our eyes.
Open our eyes.

Leader A: Let us pray: Loving God, open our eyes as well to signs of hope in our world. Help us to believe that a better world is possible, and to act on that belief.

Together, we pray:

All: Loving God, who provides for all people in all times, we commit ourselves to the works of repentance as we await your Resurrection. We commit to an inward and outward journey – a life of prayer, study, and action – as followers of Jesus and his Gospel message. Amen.

For more information about the ECONOMIC AND ECOLOGICAL WAY OF THE CROSS, contact:

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