

VIRTUAL ECONOMIC AND ECOLOGICAL WAY OF THE CROSS

GOOD FRIDAY, APRIL 2, 2021

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

Leadership Conference of Women Religious

Columban Center for Advocacy and Outreach

Conference of Major Superiors of Men

Franciscan Action Network

Sisters of Mercy of the Americas

Pax Christi International

National Advocacy Center of the Sisters of the Good Shepherd

Pax Christi USA

Stuart Center

Catholic Labor Network

Little Friends for Peace

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. But, like last year, because of the COVID-19 pandemic, we will pray the Way of the Cross together virtually. I want to acknowledge the gravity of this moment and the past year. We each carry personal joys and hopes, griefs and anxieties: about the virus, about our wellbeing and that of our loved ones, about the future of our economy and our world. We come together now 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 by recalling the story of Jonah in the Hebrew Scriptures: *Jonah set out for Nineveh, according to the word of the Lord. Now Nineveh was a large city; a three days' walk to cross through it. Jonah began his journey through the city, and when he had gone only a single day's walk announcing, "Forty days more and Nineveh shall be overthrown," the people of Nineveh believed God; they proclaimed a fast and all of them, great and small, put on sackcloth (Jonah 3: 3-5).*

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

Our focus is political privilege and corruption.
We are standing before the National Archives.

SLIDE 5

Leader A: *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 prophet 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 the vulnerable.

We watch special interests sway elections and place politicians in office who will do their bidding. We have seen how underrepresented Black and Brown communities have suffered from the COVID-19 pandemic more than White communities, and how they now have less access to vaccines.

We are worried about the many who are already poor and about those who are one illness or one unexpected major expense away from poverty.

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, 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

Our focus is systemic racism and police violence.
We are at the Department of Justice.

SLIDE 7

Leader A: *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.

The COVID-19 virus has exposed the deep fault lines in our society, as African Americans and Native Americans, Latinx and immigrant communities are more likely to die from COVID than white Americans, forcing us to see how white supremacy and white privilege are intimately tied to white racism.

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. When we arm police with military-grade weapons and train them to profile people of color as criminals, we create a scenario for violence and racist oppression.

The brutal deaths of George Floyd, Breonna Taylor, and countless others of our black brothers and sisters at the hands of police violence have shone a bright light on white supremacy and systemic racism. But do we have eyes to see and ears to hear?

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 participated in racist institutions. We have been blind to the ways that racism leads to and worsens poverty. 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 free from state-sponsored violence.

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

Our focus is worker justice.
We are at the AFL-CIO.

SLIDE 9

Leader A: *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 struggled under the additional weight of the pandemic – millions were deprived of employment and wages due to the closure of hotels, restaurants, arenas and theaters, while millions more risked infection as they worked in our hospitals, nursing homes, supermarkets, and meat packinghouses.

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 and provide relief for those impoverished or infected by COVID-19. 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

Our focus is the corporate-led model of development
We are at USAID, the U.S. Agency for International Development.

SLIDE 11

Leader A: *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 development based on mega-projects and corporate profits. We see this in some USAID initiatives, which promise jobs and income, but, by paying low wages, they can benefit government or corporate partners more than communities and keep people living in poverty.

SLIDE 12

Leader B: We are encouraged by the new USAID Administrator's commitment to negotiating an end to armed conflicts, which cause so many of the humanitarian crises around the world. We are also encouraged by the Biden Administration's pledge to increase development funding in order to address poverty and the root causes of the global migration crisis.

Too often development relief fails to consider the voices of impacted communities, and instead imposes a corporate model of development that benefits corporations and excludes local cultures, traditions, and dreams.

We pray that the new USAID administration remains focused lessening instability and violence around the world while promoting a world where all life can flourish.

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.

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

Our focus is Indigenous peoples and the environment.
We are at the Inter-American Development Bank.

SLIDE 13

Leader A: *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 B: 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 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

Our focus is solidarity and service.
We are at New York Avenue Presbyterian Church.

SLIDE 15

Leader A: *Blessed are you who are poor, for yours is the reign of God. Blessed are you who are hungry now, for you shall be satisfied (Luke 6:20-21).*

As we ponder the woman who wiped the sweat from Jesus' brow, we call to mind the witness of compassion and solidarity that communities of faith demonstrate in moments of crisis like the one we are experiencing now. Accompanying those who stumble under burdens too heavy to carry alone, communities of faith find their deepest purpose when they walk alongside those who suffer under systems that disregard their human dignity.

SLIDE 16

Leader B: But too often we fail to acknowledge the systemic and structural injustices that perpetuate injustice. Solidarity requires that we emphasize how we are sisters and brothers bound together.

Jesus calls us to move from pity to love, charity to justice, from indifference and separateness to the compassion that fans into flame the recognition that we belong to one another. This recognition leads us to challenge the unjust social, economic, and political structures that demand some of us are left behind, broken, discarded.

We are all guilty of turning our face from the crucified ones.

The pandemic has only served to exacerbate the economic fragility, racial injustice, and physical vulnerability too many live with even in times of relative stability. The grief so many are experiencing right now is nearly unbearable. It is our responsibility to ensure that we emerge from this with a new commitment to creating a world where all are valued.

Together, we say:

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

Leader A: God, help those of us who are privileged to move step by step into greater solidarity with oppressed people 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

Our focus is excessive military spending and the need for sustainable peace.
We are at the U.S. Department of the Treasury.

SLIDE 17

Leader A: *“Where your treasure is, there your heart will be also”* (Matthew 6: 21).

“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

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

Pope Francis challenges us to consider another path forward, one that improves the quality of life for everyone, especially the world’s most impoverished peoples, while containing growth that only feeds an addiction to military solutions, over-producing and consuming.

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

Our focus is just immigration reform and citizenship for all.
We are at the White House.

SLIDE 19

Leader A: *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 who fled the life-threatening violence of COVID-19 outbreaks, 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 act to provide 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

Our focus is moving forward on climate change.
We are at Lafayette Park, next to the White House.

SLIDE 21

Leader A: Before we begin the ninth station let us pause to remember Ursuline Sister Dianna Ortiz who, in 1996, conducted a bread-and-water only fast and vigil in Lafayette Park. Sr. Dianna prayerfully petitioned the U.S. government for files related to her experience of torture in Guatemala and called for the end of the use of torture by governments everywhere. We also remember Concepcion “Connie” Piciotto, who maintained a peace vigil in Lafayette Park for more than 30 years. In her own words she wanted to, “stop the world from being destroyed.”

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 our awakening to 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 remain deaf to the cry of the Earth and the poor. We all fall when our local, national, and global leaders fail to take action to save us from this emergency.

SLIDE 22

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

The land parched of rain and massive droughts, causing failed harvests and hunger and famine in so many vulnerable countries, causing mass migration of people.

Future generations cry out in fear as they ponder a future in which polar caps have melted, glaciers have receded even further and the agricultural patterns that threaten food production have continued.

Together, we say:

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

Leader A: O God of all, at this time of our gradual awakening to the dangers we are imposing 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

Our focus is extractive industries.

We are at the White House Council on Environmental Quality.

SLIDE 23

Leader A: *When local authorities give free access to the timber companies, mining or oil projects, and other businesses that raze the forests and pollute the environment, economic relationships are unduly altered and become an instrument of death* (Pope Francis, Papal exhortation on the Synod on the Amazon, #14).

As Jesus reached Golgotha, he was stripped by the soldiers of his clothing, left naked and vulnerable. Today, mining, oil, gas, and other extractive industries strip communities of their livelihoods, their health, their cultures and, too often, their very lives as protests provoke violent reactions. COVID-19 regulations force resisters to isolate indoors while corporations continue their work with few restrictions. And Indigenous peoples from the United States to the Amazon and beyond become victims to both extractivism and serious illness and death from the coronavirus.

SLIDE 24

Leader B: We celebrate with communities that have been able to block mining projects, pipelines, transportation of mining waste, and other forms of extractive industries.

We grieve with Indigenous and other communities whose resistance has been ignored to the detriment of their land, water and way of life.

We lament our own complicity in purchasing electronics that require minerals from violence-wrecked countries, products containing palm oil grown where rainforests once stood, and more and more oil and gas to keep our homes comfortable and our car fuel tanks full.

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 do not always care for your creation the way that we should. 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

Our focus is fair trade.

We are at the U.S. Trade Representative's Office.

SLIDE 25

Leader A: *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).*

Like the Israelites condemned by Amos, transnational corporations and U.S. trade negotiators systematically place profits over human beings. They enrich themselves and their shareholders by undermining their employees' wages and working conditions. Trade agreements such as the new USMCA not only destroy local industries and rural livelihoods, but also overrule nations' public health and environmental protection laws for corporate benefit. We are all are harmed by this injustice.

SLIDE 26

Leader B: The COVID-19 pandemic has shown us that we are truly a global community in which every person's well-being depends on others also being well. Yet many countries are using trade rules to hoard essential medical equipment, vaccines, and even food for themselves, leaving developing countries, many that depend heavily on these imports, in the lurch.

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 making essential medicines more widely available.

Together, we say:

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

Leader A: 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

Our focus is the destruction of God's creation and threats to vulnerable communities. We are at the World Bank and the International Monetary Fund (IMF).

SLIDE 27

Leader A: *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 bondage. Created by God as "very good," the whole community of life has borne the cross of human sin and misuse. Our planet and economy are in crises, yet the IMF continues to promote policies which pursue quantitative economic growth dependent on the exploitation of natural resources. Subject to the control of the world's most powerful governments, the World Bank, too, has been dominant in shaping the model of economic development in the Global South.

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 applied to new loans and debt cancellations have contributed to deep injustices and have been criticized for decades with little change.

Tomás Garcia and Berta Cáceres were assassinated in Honduras within a few years of each other for opposing a hydroelectric dam project. Both were indigenous Lenca activists who put their lives on the line for their community. Tomás Garcia, Presente! Berta Cáceres, Presente!

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, made so evident by COVID-19.

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

Our focus is militarism and nonviolence.
We are at the Pentagon.

SLIDE 29

Leader A: *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).*

Preparations for war by the United States and by many other countries, rich and poor alike; economies that depend on the production and sale of weapons; companies that profit from marketing the tools of war have helped to create a “perfect storm” in which millions of people lack access to the basic necessities of life – including clean water, health care and food security – that would enable them to better withstand the onslaught of COVID-19.

The coronavirus pandemic has exposed the structural violence facing our planet and the radical insecurity it creates. In the midst of enormous suffering and upheaval, a global course correction to authentic, inclusive security is urgent.

SLIDE 30

Leader B: 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: O God, we recognize the need for deep transformation of the global economic system. No longer can we exploit with abandon the global commons – the precious resources soon to be depleted. No longer can we spend billions on the military while the safety net is slashed and so many bear the burden of crushing debt. We commit ourselves to live more justly with others.

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

Our focus is justice for asylum seekers.
We are at the Embassy of Mexico.

SLIDE 31

Leader A: *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: We urge Congress restore and expand asylum protections, including adequate legal representation, access to respite centers at the border, timely processing of documents, and generous sponsorship arrangements that prioritize human dignity. 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

Our focus is on seeds of hope.

We are at Murrow Park, a public park surrounded by places of power in Washington, D.C.

SLIDE 33

Leader A: *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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