

The Good Friday Way of the Cross for Peace and Justice

April 18, 2025

12 noon ET

Introduction

Today is Good Friday. Christian communities around the world are gathering in public places to recreate the story of Jesus' Passion.

We gather here to cast the story of Jesus' final days in a contemporary context and meditate on the social sins of our own times. This is what we as disciples are called to do – to apply the message of the Sacred Story to our own lives, times and places. This is our task in the Way of the Cross for Peace and Justice.

Here in Washington, D.C. we are surrounded by powerful political and economic forces that mirror Jesus' journey to the Cross, forces that repeatedly crucify Christ among us with weapons and war and by working to benefit a privileged few while millions of people live and die in debt and in dire poverty.

We touch, we feel, we live the pain of these many excluded ones. Because we are a global church, we are compelled to be in solidarity and to respond.

We are also eyewitnesses to the destruction of our earth. Because our planet and all creation are gifts from God, we must care for them and recognize God's presence revealed in them.

We know that the institutional roots of this suffering and devastation run through this place – in government, in transnational corporations, in international financial institutions, in the set of international agreements that give shape to economic activity around the world and even in our own religious institutions.

To some of these institutions – often staffed by dedicated and well-intentioned individuals – we come in prayer to name our common guilt, to ask publicly for pardon, to call for repentance and transformation.

Also present in our community are signs of hope – those organizations and institutions that nurture solidarity and action for justice. To these places we come as well – to pray for courage and strength on the journey toward a better world.

First Station: Jesus is Condemned to Death

Our focus is political corruption and the rule of law. We are at the National Archives.

Leader A: From the Gospel according to 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 severe condemnation.

Jesus was unjustly condemned to death by the authorities of His day because they viewed His teachings as a threat to their privilege and power. The founders of the United States sought to create a nation ruled by laws and not by despots. We stand before the National Archives which contains the Declaration of Independence, Constitution, and the Bill of Rights, which established principles of justice that would govern the country.

Today, however, wealthy elites and special interests are able to circumvent the equal application of the law, skirting justice to accumulate more wealth and power, while the rights of the weak and the laws that protect them are trampled. We lament that corporate power and extreme wealth inequality have weakened equality of all people under the law.

Leader B: Our democracy has become an oligarchy, directed by special interests, with politicians ignoring both the people and the planet's needs. The checks and balances established in the Constitution are disregarded in favor of political expediency. The spending of private funds is equated with free speech, giving the wealthiest Americans outsized power in elections and governance.

God-given rights enshrined in the Bill of Rights are denied to immigrants and other vulnerable communities. We lament that justice is undermined by perverse interpretations of the laws held in the National Archive.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader A: Dear God, You transformed the story of the unjust death of your Son by turning defeat into triumph. Help us to confront the injustices of our time so that your divine law may reign.

Together, we say,

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

Second Station: Jesus Is Made to Bear His Cross

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

Leader A: From the Book of 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."

Jesus was made to carry the cross, the means of his execution. In the United States, people of color are expected to contribute to an unjust social order that, due to systemic racism and a legacy of oppression, does not treat them as equally deserving of rights and privileges.

Throughout our nation's history, people of color have always borne a greater weight of oppression due to systemic 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. Today, that inequality is further threatened by the concerted pressures to undermine hard-earned civil rights and voting rights, weaken anti-discrimination laws, and punish the mere mention of diversity, equity, and inclusion.

Leader B: In January of this year, the new administration directed the Department of Justice to freeze indefinitely all new and ongoing cases under the Civil Rights Division, the office that enforces federal statutes prohibiting discrimination on the basis of race and other protected characteristics. In March, the administration closed the Office for Civil Rights and Civil Liberties, which was created by law to protect civil liberties in the Department of Homeland Security. But our faith informs us that discrimination against our brothers and sisters is wrong, and we are responsible to God to confront discrimination wherever it is found.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader A: O God, we confess that we, too, have been blind to the ways that racism impacts our society. White people too often refuse to acknowledge how their whiteness has provided unwarranted privilege. Empower us all to see injustice and to live in true solidarity, listening humbly to one another and working for a society where human dignity 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 the First Time

Our focus is on wealth inequality. We stand before the Internal Revenue Service.

Leader A: From the Book of the Prophet Isaiah,

If you lavish your food on the hungry and satisfy the afflicted, then your light shall rise in the darkness, and your gloom shall become like midday. Then the Lord will guide you always, and satisfy your thirst in parched places, will give strength to your bones."

Jesus fell under the weight of the cross because he had been given a burden too heavy to bear. We are witnessing unbearable burdens imposed on the poor and vulnerable, as elected officials and unelected billionaires strangle public funding from both the revenue and spending sides. Tax cuts and loopholes allow the wealthiest people and corporations to shirk their moral duty, placing larger tax burdens on working families. Income earned from labor is taxed while the income gained from ownership of wealth rather than work is not. While spending on weapons and war skyrockets, spending on dire human needs, the promotion of peace, and the protection of our common home is slashed without remorse. As a result of these imbalances, wealth inequality is at an all-time high.

Leader B: The top 1% of Americans hold 30% of the wealth in the United States, and the next 9% of Americans holds another 36%. The bottom half of Americans hold only 2.5% of the country's wealth. The extreme concentration of wealth in the hands of so few undermines democracy itself as the power of oligarchs grows unchecked. Here at the IRS, as in so many other federal agencies, thousands of public servants have been fired from their jobs in recent weeks. This includes nearly 40% of the team tasked with auditing billionaires. Pope Francis tells us, "The tax collector, when just, promotes the common good." Taxation, he says, "must favor the redistribution of wealth, safeguarding the dignity of the poor and the least." We pray that our tax system and the government it funds may learn justice, promoting the common good by the fair distribution of its burdens and by the merciful distribution of its bounties.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader A: O God, we confess the greed and individualism in our own hearts. Heal us and open our eyes to the Beloved Community. Grant us the wisdom and strength to build an economy that worthily reflects Your justice and mercy.

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 on environmental degradation and resource extraction. We are at the Environmental Protection Agency.

Leader A: From the Gospel according to Matthew,
Every plant that my heavenly Father has not planted will be uprooted.

Mary's heart was grieved as she watched her son suffer so much. Today, our Mother Earth cries out under the weight of extractive industry, pollution, and greenhouse gases.

Our economic structures and environmental policies strip the Earth, our common home, of its beauty and abundance, leaving it to look more and more like an immense pile of filth. Symptoms of sickness are evident in the soil, water, air, especially around Black, Brown, Indigenous and low-income communities disproportionately chosen for polluting industries and mining sites. Pope Francis tells us in *Laudate Deum* that we aren't responding enough to the cries of the Earth, and that we're close to the breaking point.

Leader B: Over the past decades, EPA has helped to implement bipartisan, common-sense safeguards against dangerous pollutants like mercury, soot, carbon, and methane emissions. These safeguards have helped save countless lives and improved the quality of life in communities across the nation.

Yet in recent days, dozens of critical, life-saving protections that keep pollution out of our air and water have been repealed while the workforce needed to protect human health has been radically reduced.

For decades faith communities have worked alongside the EPA to advance the common commitment to care for human health and the environment. We urge the current stewards of the EPA to stay true to its mission.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

O God, we confess that we often forget that soil, water, mountains—everything—is, as Pope Francis says, a caress from You. The entire material universe speaks of Your love, Your boundless affection for us. We pray that we can grow in our care for the Earth, our common home.

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 on the treatment of migrants and refugees. We are at U.S. Customs and Border Patrol.

Leader A: From the Gospel according to Luke,

As the soldiers led Jesus away, they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus.

At this station, we think of those who carry the cross of anti-immigrant policies—migrants, refugees, asylum seekers, Dreamers, TPS holders—and who need companions who will advocate with and for them. May we be like Simon who—when Jesus was too weak to carry the cross alone—is given the cross to carry for a while. May we help to lighten the burden of those whose journeys are made more difficult, dangerous, and traumatic by arrest and detainment, by threat of deportation. May we demand the removal of laws that treat migrants as criminals or threats to national security, and an end to tortuous policies that violate their God-given human dignity and separate them from those they love.

Leader B: We pray this Spring for a swift rejection of the president's actions to prevent people from seeking asylum at our southern border, a legal right that has already been restricted by this and previous administrations. We weep for families separated by the policies of this administration, torn apart by the president's pledge of mass deportations. We hope that our government and our communities can be like Simon who, when the cross was thrust upon him, did not react with bitterness but shouldered the cross with Jesus. We pray that we may be a people open to lifting the burden of suffering from those seeking asylum at our borders, today's crucified people, crying out for relief from violence and persecution.

Here, in front of U.S. CBP, we call on the administration to live out the call to welcome and ensure that all migrants and refugees have access to the protections they deserve and the opportunities to fulfill their dreams.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader: We pray for an end to policies that turn away and punish asylum seekers. We pray for a world where all communities welcome the stranger and the migrant, and where no one is forced to flee their home because of violence or poverty.

Together we say:

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

Sixth Station: Veronica Wipes Jesus' Face

Our focus is the need for development funding. We are at the recently shuttered offices of USAID, the U.S. Agency for International Development.

Leader A: From the Gospel according to Luke,

Blessed are you who are poor, yours is the reign of God. Blessed are you who are hungry now, you shall be satisfied.

As we ponder the woman who wiped the sweat from Jesus' brow at great personal risk, we are reminded of the ease with which the wealthiest nation on Earth could relieve the burden of poverty on the impoverished majority of the world if it chose to do so.

For the cost of half a percent of the U.S. Government budget, the Agency for International Development, established by Congress, provided billions of dollars of humanitarian aid. It served as a lifeline for nations in need, especially those facing disaster due to war and climate change. Now, by executive order, USAID has canceled contracts in 103 countries and reduced its workforce from over 10,000 employees to less than 600. Programs that were shuttered included ones that confronted corruption and cybercrime; bolstered food security and nutrition; and combatted malaria, tuberculosis, and HIV/AIDS.

Leader B: While USAID was never perfect, it had been in an ongoing process of reform. The agency strove to embody subsidiarity, listening to the voices of affected communities and respecting local cultures, traditions, and dreams. This progress was upended by the sudden wrenching of support that eliminated a crucial lifeline for struggling countries, giving affected communities no opportunity to prepare.

We mourn the lost potential of USAID to become the best version of itself; an agency that manifest the virtues of charity, justice, and mercy – values common to all major faiths.

Together we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

O God, we pray that the United States recognize its moral obligation to address global poverty. We pray that our world may see Christ in our suffering neighbors. We pray that we all may learn to share from our abundance, emulating the courage of Veronica who reached out to help Christ in need.

Together, we say,

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

Seventh Station: Jesus' Second Fall

Our focus is the ravaging of the Earth and its people in the name of economic development. We are at the Treasury Department.

Leader A: From the Book of Job,

But ask the beasts, and they will teach you; the birds of the air, and they will tell you; or the plants of the earth, and they will teach you; and the fish of the sea will declare to you... In God's hands are the life of every living thing and the breath of every human being.

Jesus falls again, just as millions of people around the world continue to stumble as they try to lift themselves out of poverty and absolute destitution. Again and again they fall prey to an economic system that values profits for the few over the very survival of the many.

As Pope Francis writes in *Laudato Si'*: "A sober look at our world shows that the degree of human intervention, often in the service of business interests and consumerism, is actually making our earth less rich and beautiful, ever more limited and grey, even as technological advances and consumer goods continue to abound limitlessly."

Leader B: Wasteful consumption and financial innovation have taken the place of an economy that serves the well-being of all people and creation. Today we are experiencing massive global income inequality where a small number of multi-billionaires exercise enormous economic and political power over everyone else. We are witnessing a government that is becoming one more entity owned by these enormously powerful forces.

Our faith challenges us to consider another path forward, one that redefines our notion of progress and improves the quality of life of the world's most impoverished peoples, one that places compassion before greed.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader A: O God, we pray today for new global relationships that honor the fact that in your hands is the life of every living thing, and the breath of every human being. You call us to serve you, not money. Guide us in pursuing not merely economic growth but rather sustainable communities 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 on freedom of speech and expression. We are at Lafayette Park, next to the White House.

Leader A: From the Gospel according to Luke,

Jesus turned to them and said, "Daughters of Jerusalem do not weep for me; weep rather for yourselves and for your children."

We stand now in Lafayette Park, the public park before the White House. This place has been the site of countless demonstrations and protests in keeping with the foundational right of this country to freedom of speech. In a democracy, free speech and freedom from intimidation are the cornerstones of civil liberties because they are essential to preserving all other rights. They allow the common person to participate in the decisions of the government that direct the person's destiny. Like the women of Jerusalem who publicly cried out at Jesus' suffering, we cry out here to the presumed leader of the free world for a more just government. Opposite this park is Black Lives Matter Plaza, so named as a reminder of an episode of this President's previous term. In 2020, while demonstrations protested anti-Black racism and police brutality after the murder of George Floyd, President Trump sent federal forces to violently clear out the plaza so he could take a photo in front of St. John's Church. We are reminded that democracies and their rights are fragile, and that they require close adherence and vigilance to maintain.

Leader B: We also pray here in memory of the countless advocates and activists who came here before us, petitioning, as the women of Jerusalem did, and demonstrating on this land for noble causes. In particular, we recall the memory of Ursuline Sister Dianna Ortiz who fasted here and prayerfully petitioned the U.S. government for files related to her torture in Guatemala, and we remember Concepcion "Connie" Piciotto, who maintained a peace vigil in Lafayette Park for more than 30 years. We honor their resolve and affirm our commitment to the right that made their protest possible.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader A: O God of history, we cry out before you as you are persecuted, tortured, and crucified in your people today. Send your Holy Spirit to guide us as we speak up for our rights and the rights of the most vulnerable. Bless our political leaders with ears to hear our cries, and soften their hearts, that they might seek true justice.

Together, we say,

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

Ninth Station: Jesus Falls a Third Time

Our focus is nonviolence and just peace. We are at the White House.

Leader A: From the Book of the Prophet Isaiah,

Surely he has born our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.

Jesus fell, wounded and broken by unbearable violence. Today, this violence is repeated against God's children, especially those killed in brutal conflict in the DRC, in Gaza, the West Bank and Lebanon, in Myanmar, in Sudan, and in Ukraine. Too much of the world's violence is fuelled by the continued proliferation of ever more sophisticated and destructive weapons, many of which originate in the United States.

The White House is the residence of the commander in chief of the largest, most lethal military in the world. A few hundred yards from where we stand, decisions are made to supply the world with lethal weapons and to strike targets thousands of miles away, inflicting death and suffering on our brothers and sisters in distant lands.

Leader B: We have seen the heartbreak of families torn apart by the brutality of war. We remember in particular the children. In the past 18 months, more than 15,000 children in Gaza have been killed; 34,000 have been injured; and nearly one million have been repeatedly displaced. In Sudan, children are at risk of starvation. In Ukraine, five million children have been displaced by the war.

God, forgive our country for the benefit we derive from marketing weapons to kill and maim your children.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader A: God of peace, we confess our complicity in the death and destruction around the world, and our indifference to the suffering. Give us the strength and courage to build a just, nonviolent world order, bringing your kingdom to fruition on Earth—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.

Tenth Station: Jesus Is Stripped of His Garments

Our focus is on the dismantling of the Federal Government. We are at the Executive Office Building.

Leader A: From the Gospel according to 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!"

As Jesus reached Golgotha, he was stripped by the soldiers of his clothing, left naked and vulnerable. The soldiers divided his garments and cast lots for them. We stand now before the Executive Office Building, the headquarters of the so-called Department of Government Efficiency. We bemoan the hobbling of government by an unofficial department and unelected individuals dismantling departments lawfully established by Congress. While efficient governance is an admirable goal, we must always keep in mind what government services we seek to make more efficient, and how to do so without sacrificing human dignity.

Leader B: In the name of efficiency and with the callousness of soldiers casting lots for Christ's clothing, the new administration has closed programs that Congress empowered to provide benefits to the nation. Among them are the Department of Education, the Agency for International Development, The Center for Disease Control, and the Consumer Financial Protections Bureau. In the name of efficiency the unofficial department has carried out the decimation of Federal jobs across the board. It has withheld duly appropriated funds to social service providers and has even targeted independent nonprofits such as the U.S. Institute for Peace.

We pray for those civil servants whose careers have been crushed, as well as those they serve, who have been unfairly hurt by the large-scale stripping of the functions of government. We pray that the United States government lives up to its aspiration to truly be of the people, by the people, and for the people.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader A: O God, help us to remember that efficiency is only a means to an end, which for government is the promotion of the common good. Help us to be efficient foremost in following your will, and not our own.

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 not free trade. We are at the U.S. Trade Representative's Office.

Leader A: From the Book of the Prophet Amos,

The Lord says, "The people of Israel have sinned again and again. So I will punish them. They sell into slavery those who do what is right. They trade needy people for a mere pair of sandals. They grind the heads of the poor into the dust of the ground. They refuse to be fair to those who are crushed."

Jesus Christ was unjustly tortured and killed by the powers and authorities of his day. He identified with all whose human rights are denied. In the mystery of redemption, the nails of his oppression become the linchpins of a just new order. Transnational corporations and U.S. trade negotiators, like the Israelites condemned by Amos, systematically place profits over human beings. They move production between nations, forcing workers in developed nations and the developing world to compete with one another for jobs. They enrich themselves and their shareholders by undermining their employees' wages and working conditions. Trade agreements not only can destroy local industries and rural livelihoods, but also can overrule nations' own laws of environmental protection. Similarly, protectionist policies like tariffs that fail to protect workers, the poor, and the environment offer no solution. All of us, producers and consumers, as well as our blessed Earth, are harmed by this injustice.

Leader B: Any trading system should serve the common good and benefit ordinary people, especially those struggling against poverty. It should preserve natural resources, be democratically accountable and respect human rights. The right of each person, as a bearer of God's image, to participate in decisions that shape society is especially sacred. Today, as trade rules are changing daily, it should be the corporations that profited from a broken trade system that should pay for more balanced trade, not American workers and consumers.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader A: We confess that we too try to dominate others and violate their human dignity. We pray today for the global trading system to become open to popular participation and democratic accountability. 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. We are at the World Bank.

Leader A: From the Gospel according to Mark,

At 3 o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani," which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait to see if Elijah comes to take him down. Jesus cried a loud cry and breathed his last. (PAUSE)

Jesus died on the cross, giving his life to free all of creation from the bondage of sin. Here in front of the World Bank, we lament the ongoing death and destruction of the earth and so many Indigenous communities who have traditionally been Earth's stewards. Subject to the control of the world's most powerful governments, financial institutions like the World Bank have been dominant in shaping the model of economic development in the Global South, a model that too often does violence to the earth and her protectors.

Pope Francis says that "Many intensive forms of environmental exploitation and degradation exhaust not only natural resources which provide local communities with the livelihood but undo the social structures shaped cultural identity and their meaning of community. The imposition of a dominant lifestyle linked to a single form of production can be just as harmful as the altering of ecosystems."

Leader B: Over the past decade, over two thousand land and environmental defenders have been killed worldwide due to perverse incentives created by financial institutions. In 2013, Tomás Garcia was assassinated in Honduras for opposing a hydroelectric dam project, originally funded in part by the World Bank. In 2016, Berta Cáceres was assassinated for opposing the same project. On September 14, 2024, their colleague Juan Lopez was murdered while leaving his church. All were Indigenous Lenca activists who put their lives on the line for their community. We mourn the loss of our courageous brothers and sisters who gave everything to protect against the degradation of Indigenous cultures and creation.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader A: O God, we confess our indifference to massive destruction of human life and our failure to protect the integrity of creation. We pray for sustainable, people-and-earth-centered development that allows creation to survive and flourish.

Together, we say,

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

Thirteenth Station: The body of Jesus is taken down from the cross

Our focus is the need for sovereign debt forgiveness. We are at the International Monetary Fund.

Leader A: From the Letter of Saint 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.

Jesus was taken down from the cross, his suffering over. Over 25 years ago, we stood at this same spot and prayed for Jubilee that would end the suffering of millions in the world's most impoverished countries that struggled to service impossible debt. Historic debt forgiveness gave temporary relief, but without needed structural change, crippling debt has once again grown to unsustainable levels around the world. We gather in another Jubilee year, to pray for relief and bold change. As developing countries lost years of poverty reduction and development gains due to pandemic and war crises, we desperately need new approaches to resolve debt crises so funds can go to human development and climate investments. In 130 of 152 countries in the Global South, 55% are critically indebted, compared to only 37% before Covid-19. More than 3.3 billion people—almost half of the world's population—live in countries that spend more on debt service than on education or health-care.

Leader B: Jesus said, "My yoke is easy and my burden, light." The yoke of global debt on the other hand, is an intolerable and unjust burden. Indebted countries make deep cuts to basic social services, limiting access to education and healthcare, while experiencing steep rises in food and energy prices. Countries need debt cancellation and restructuring, with reforms that will help prevent a global debt crisis into the future. To mark the 2025 Jubilee year, Pope Francis announced that a central theme of the holy year would be debt cancellation for burdened countries. In addition, he has called for more just international finance structures that reflect right relationships between peoples. We hope that this year may indeed be a time of transformation, and that the needed changes are made to global sovereign debt.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader A: God of abundance, you forgave the world of its sins, sacrificing your only son so that we might have eternal life. Grant us the courage to boldly rethink financial relationships between wealthy and impoverished nations, and the wisdom to build just, new systems that serve the needs of all peoples.

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 on justice for asylum seekers. We are outside the Embassy of Mexico.

Leader A: From the Book of the Prophet Isaiah,

Woe to you who make iniquitous decrees, who write oppressive statutes, to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be your spoil, and orphans your prey!

The body of Jesus was placed in a tomb which was sealed with a large rock. We remember immigrants, refugees, and asylum seekers as the U.S. government continually enacts policies intended to seal the borders of this country and to deport many immigrants back to the violence and oppression they are trying to escape. The President has recently invoked the Alien Enemies Act of 1798, a war-time law, to bypass due process and send migrants to prisons outside U.S. jurisdiction. A change in enforcement policy now allows Immigration and Customs Enforcement to raid churches, hospitals, and schools. The Migrant Protection Protocols (MPP), otherwise known as the “Remain in Mexico” policy, sends asylum seekers back from our southern border to Mexico to wait in dangerous and unhealthy situations for their asylum hearings.

Leader B: Many migrants have valid asylum claims, but 67% of asylum seekers have no access to legal counsel. Under the new administration, unaccompanied children migrants, a third of whom are under 14, are no longer offered legal representation and now are forced to hire an attorney or represent themselves. The asylum denial rate is growing and varies widely between immigration judges across the country. For individuals from Guatemala and El Salvador, the denial rate is 67%. For individuals from Honduras, the denial rate is 71%. We pray for a world where communities welcome the stranger and the migrant.

Together, we say,

All: We long for moral governance that promotes justice, peace, and integrity of creation.

Leader: We pray for an end to policies that bring violence to vulnerable people. We pray for a new vision of community where no one is forced to flee violence and poverty. Help us, o God, to roll away the stone and open the way of migrants to new life.

Together, we say,

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

Fifteenth Station: The Resurrection

Our focus is on the seeds of hope for a new world. We are at Edward R. Murrow Park.

Leader A: From the Book of Revelations,

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)

Edward R. Murrow, journalist and ardent opponent of segregation, exploitation of migrant workers, apartheid, and McCarthyism, famously said, "Our history will be what we make it." Mindful of our own complicity in and responsibility for the global crises of our times, we now reflect on our lives and choices, and how we may carve out a better path. We pause to name the signs of Resurrection that we can see, even in our broken world.

Pause for a moment to reflect in silence on your own lifestyle. Do you think about where the products you buy or use come from? Is your lifestyle sustainable? Do you live at the expense of others? Are you engaged in global citizenship, advocating justice and peace for all of God's creation?

Responses:

To our own greed...

Open our eyes.

To our habits of consumption...

Open our eyes.

To social systems and structures that oppress the poor...

Open our eyes.

To the roots of violence and war...

Open our eyes.

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.

Let's pause for a moment to reflect in silence on signs of hope.

Loving God who provides for all people at all times, we are frightened by signs of crisis, encouraged by signs of hope, and compelled by the urgency of both. We commit ourselves to the works of repentance and to an inward and outward journey – a life of prayer, study, and action – as followers of Jesus and his Gospel message. **Amen.**

Refrains

Together, we say.

We long for moral governance that promotes justice, peace, and integrity of creation.

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

Songs

Were You There?

Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

Refrain: Oh! Sometimes it causes me to tremble, tremble, tremble,

Were you there when they crucified my Lord?

1. ... when they crucified my Lord?
2. ... when they nailed him to a tree?
3. ... when they pierced him in the side?
4. ... when the sun refused to shine?
5. ... when they laid him in the tomb?

Ubi Caritas

Ubi caritas et amor, Deus ibi est. *(repeat)*

Stay With Me

Stay with me, remain here with me

Watch and pray, watch and pray.

Stay with me remain here with me

Watch and pray, watch and pray

Jesus Remember Me

Jesus Remember me,

when you come into your kingdom

(repeat)

The Lord Is My Light

The Lord is my light, my light and salvation

In God I trust

In God I trust

(repeat)

We Shall Not Be Moved

We shall not, we shall not be moved (x2)

Just like a tree that's planted by the water

We shall not be moved.

(repeat)

Go Down Moses

Go down Moses, way down in Egypt land,

Tell ol' Pharaoh, Let my people go!

(repeat)

Roll Away the Stone

They have been saying all our plans are empty

They have been saying 'where is their God now'?

Refrain:

**Roll away the stone, see the glory of God.
Roll away the stone.**

They have been saying, no one will remember

They have been saying power rules the world,
refrain

They have been saying no one hears the singing

They have been saying all our strength is gone
refrain

They have been saying, all of us are dying

They have been saying "all of us are dead."
refrain

What wondrous love is this

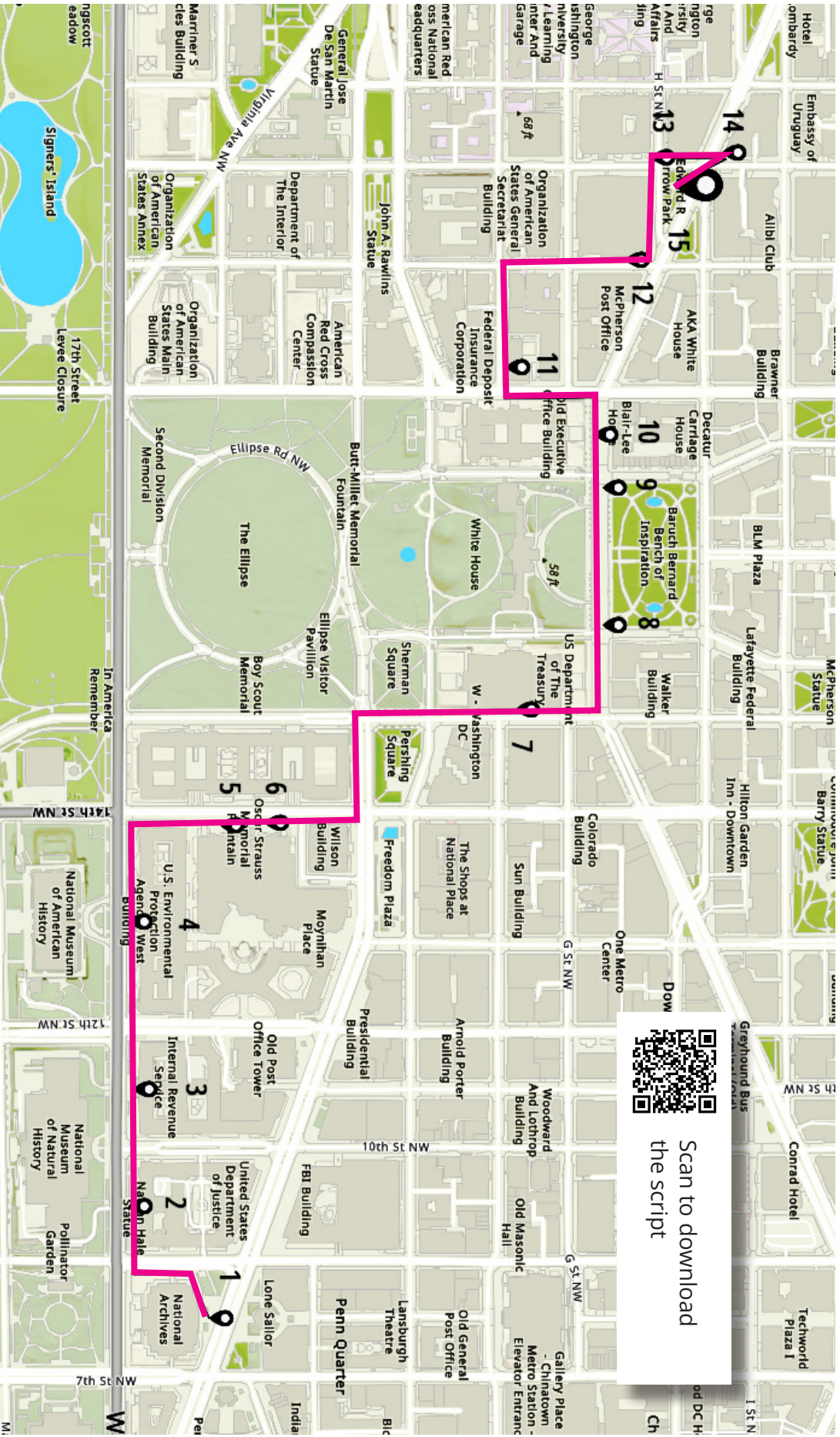
What wondrous love is this,

O my soul, O my soul! What wondrous love is this,
O my soul! What wondrous love is this,
that caused the Lord of bliss to lay aside his
crown for my soul, for my soul, to lay aside
his crown for my soul.

To God and to the Lamb, I will sing, I will
sing, to God and to the Lamb, I will sing. To
God and to the Lamb, who is the great I AM,
while millions join the theme,
I will sing, I will sing, while millions join the
theme, I will sing!

And when from death I'm free,

I'll sing on, I'll sing on, and when from death I'm
free, I'll sing on. And when from death I'm free,
I'll sing and joyful be, and through eternity I'll
sing on, I'll sing on, and through eternity I'll sing
on!



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