# Way of the Cross for Justice

**April 15, 2022**



## Thank you to our partners:

Bellarmine Chapel, Christ Church Cathedral, Clifton United Methodist Church, Congregation of Divine Providence, God Space Community, Immaculate Heart of Mary Parish, Intercommunity Justice and Peace Center (IJPC), and Renting Partnerships.

## Special thanks:

To the 2022 Way of the Cross Committee (Pat Berning, S. Leslie Keener, CDP, Naiomi Gonzalez, Rev. David Meredith, Daniel Pfahl, Allison Reynolds-Berry, Tim Severyn, and Karen Smith);

And to Mary Anne Bressler, Teresa Davis, Jeff Hutchinson-Smyth, and S. Tracy Kemme, SC for their contributions;

**and to each of you for joining us.**

## Give Today

We are grateful for your contributions which cover the costs for this event year to year. You will receive a receipt for your charitable contribution from IJPC.

https://bit.ly/GiveWOTCFJ

## Listen to the Reflections

Prefer to listen to the reflections instead of reading them? Listen along to the podcast.

https://tinyurl.com/WOCforJustice2022

For questions or to get involved – contact Allison Reynolds-Berry, allison@IJPCcincinnati.org, 513.864.5784

## Welcome and Directions

Thank you for joining us in prayer on this Good Friday afternoon in Cincinnati.

After the program at the National Underground Freedom Center, all are invited to follow the route of the Cincinnati Bell Connector (streetcar) and read the reflections that pair with the corresponding Connector stop. The closest stop can be found at The Banks – on Second St. between the Freedom Center and Great American Ball Park.

A few notes:
-It is free to ride the Connector's 3.6-mile loop.

-Bicycles, wheelchairs and strollers can be taken onto the Connector.

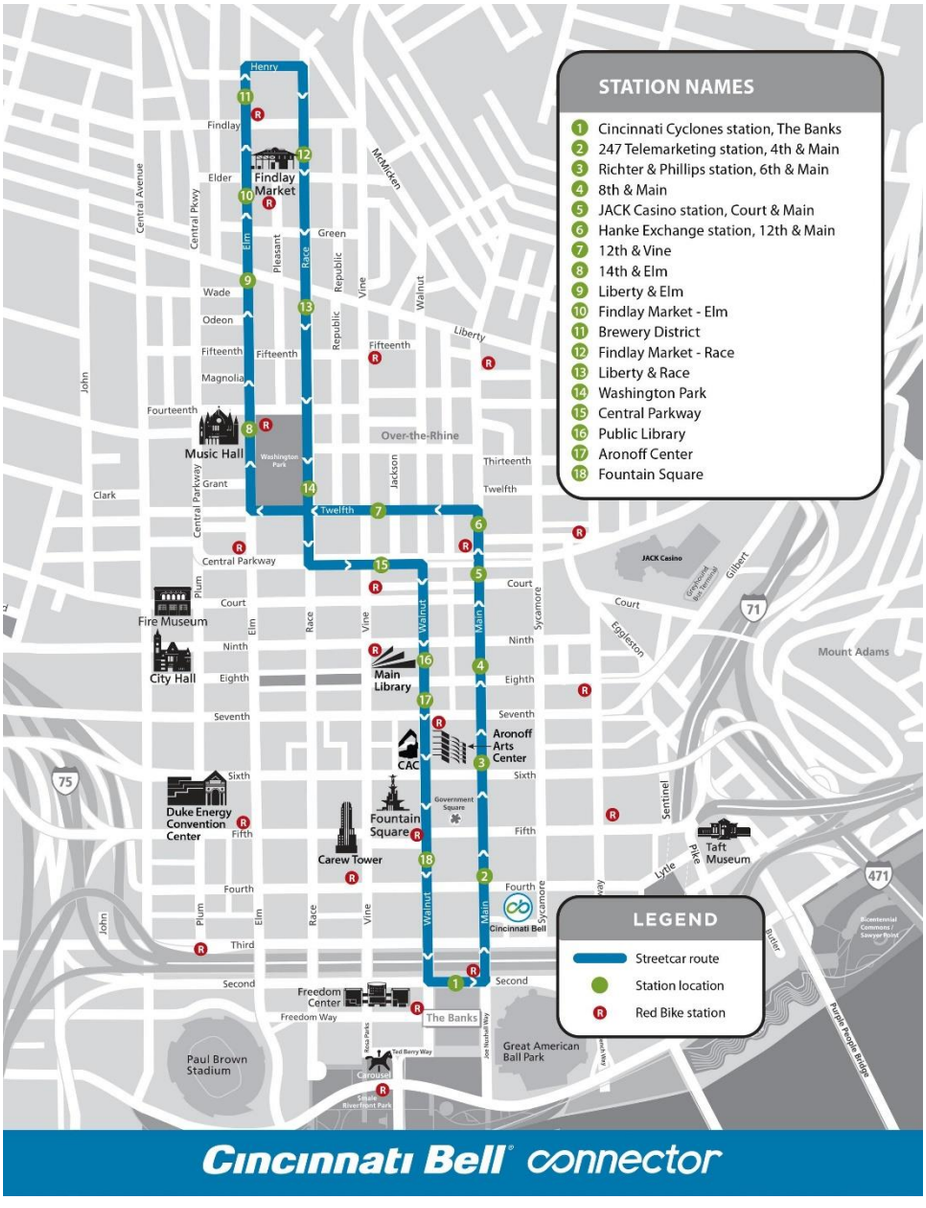
-The Connector comes every 12 minutes. Depending on the size of our group, you may need to wait for another Connector so there is enough room.

-We have made suggestions of locations where you can get off the Connector to pray through the reflection in the space and even walk to the next stop a short distance away. This is optional.

-You are welcome to walk, bike, or drive along the Connector route if you prefer.

At the end, we invite you to return to the Freedom Center with your ribbon to write a statement of hope—of anticipation of the resurrection—and attach it to the cross, creating a tree of life from this symbol of death.

## Cincinnati Bell Connector – Map/Route




Reflections for the Way of the Cross for Justice are included for 11 of the 18 Connector stops.

# Program

**Welcome** – Naiomi Gonzalez

**Logistics** – Daniel Pfahl

**Collection**

Please consider giving to cover costs of Way of the Cross for Justice. You can also give online: https://bit.ly/GiveWOTCFJ

**Gathering around the Cross** – Pat Berning

Leader: On Good Friday, we remember the suffering and death of Jesus. While his human passion occurred 2000 years ago, we see the face of the crucified one reflected in the faces of so many in our world today. Those who are oppressed and marginalized cry out as Jesus did, “My God, my God, why have you abandoned me?”

As we journey through the Way of the Cross this afternoon, reflecting on the injustice that inflicts suffering on our brothers and sisters, we reflect on our role. Do we count ourselves among the suffering? Are we bystanders, observing the wounds of others, afraid or powerless to stop the bleeding? Are we the hands and feet, the voice and heart of Christ working to bind wounds, to cry out against injustice, to bring about the change that will lead to resurrection?

Before we begin our journey, we ask you to approach the cross. You may offer some gesture of prayer and reverence at this symbol of Jesus’ ultimate act of self-giving. Before you move onto the streetcar to travel to our first stop, we ask that you take a ribbon and carry it with you on this path of prayer and reflection. When we return to this place at the end of our time of prayer, we invite you to write a statement of hope—of anticipation of the resurrection—and attach it to the cross, creating a tree of life from this symbol of death.

**Were You There** – Sung by S. Tracy Kemme, SC

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble, tremble
Were you there when they crucified my Lord?

V2: Were you there when they nailed Him to the tree?

V3: Were you there when they pierced Him in the side?

V4: Were you there when the sun refused to shine?

V5: Were you there when they laid him in the tomb?

V6: Were you there when they rolled the stone away?

**Send Off**

At this time, you are invited to begin your journey on the Cincinnati Bell Connector and to read along as you ride. Please approach any of the organizers if you have questions.



## **I at Connector Stop 2** (4th & Main)

**Theme**: Let Us Not Deny the Poor

**Context**: Pre-pandemic, 15.8% of people in Hamilton County lived below the poverty line, a number higher than the national average and one that surely grew over the course of the pandemic. According to CityLink, 1 in 3 Cincinnatians live below the poverty line. Though there has been much assistance, including many creative forms of outreach and collaboration, the needs of the poor continue to be denied due to the systemic barriers each person faces. The lack of broadband access in poor income households left adults with no way to work from home, search for a job, or connect their children to online classes. How do we deny Jesus by denying the poor?

**Scripture,** Luke 22:59-61 NKJV: “Then after about an hour had passed, another confidently affirmed, saying, “Surely this fellow also was with Him, for he is a Galilean.” But Peter said, “Man, I do not know what you are saying!” Immediately, while he was still speaking, the rooster crowed. And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, “Before the rooster crows, you will deny Me three times.”

**Quote**: “Our analysis is that you can't deal with poverty alone. It is always tied to the interlocking injustices of systemic racism, ecological devastation, the war economy, and the distorted moral narrative of religious nationalism. Our basic demand is the reconstruction of local, state, and federal policies to address these interlocking injustices…it’s a fundamental moral principle of this democracy that everybody has a right to live.” -Rev. Dr. William J. Barber II

**Prayer:** Jesus, Remember Me -Taizé
Jesus, remember me when you come into your kingdom
Jesus, remember me when you come into your kingdom

—



## **II at Connector Stop 4** (8th & Main)

**Theme**: Safety, Equity, and Empowerment of Women

**Context**: There is no safe place in the world for a woman. Gender-based violence is a public health epidemic, and it has increased during the pandemic as homes, which should be sanctuaries of safety, are instead places of violence for many women. At work, people who identify as women experience discrimination and lower pay, and a scarcity of women in leadership means women's voices are often absent in policy-making as well. When will all who identify as women be safe, equal, and free?

**Scripture**, Luke 23:27-28 (NAB): A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children. . ."

**Quote**: "There can be no love without justice . . . abuse and neglect negate love. Care and affirmation, the opposite of abuse and humiliation, are the foundation of love. It is a testimony to the failure of loving practice that abuse is happening in the first place." – bell hooks, *All About Love: New Visions*

"You may shoot me with your words,
You may cut me with your eyes,
You may kill me with your hatefulness,
But still, like air, I'll rise." – Maya Angelou, "Still I Rise"

**Prayer**: Loving God, as the women accompanied Jesus along the way of his suffering, be present to the suffering of women in our day. Protect, uplift, and empower all who identify as women. Transform suffering into liberation. May all have the freedom to receive – and create – spaces of love and affirmation for themselves and their loved ones. And as we seek freedom and fairness for all people, embolden us to amplify the voices of all who cry out for justice. May we not fail them in love. Even as we weep for injustice, may we work for equity. Even as we fear for women's safety, may we advocate for their protection. Make us rise; make us rise with you and uplift each other.

—



## **III at Connector Stop 5** (Jack Casino, Court & Main)

**Theme**: Racial Justice within the Criminal Justice System

**Context:** Our criminal justice system is broken, if not outright corrupt. Racial disparities can be identified at each step along the way, from Black youth being disproportionately stopped by police to Black men having longer sentences compared with their white counterparts. In a 2018 Prison Policy report, per 100,000 people, 592 Blacks were incarcerated in local jails compared to 187 whites. This isn't an anomaly; these numbers are similar every year and in every report. On Good Friday, we remember how Jesus Christ suffered through the Roman system of criminal justice; today, our Black brothers and sisters are likewise suffering not only from police brutality but also systemic and institutionalized racism.

**Scripture**, Isaiah 1:17: Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow.

**Quote**: “It is not our differences that divide us. It is our inability to recognize, accept, and celebrate those differences.”- Audre Lorde

**Song**: **“**We all bleed the same” by Mandisa
We all bleed the same
We're more beautiful when we come together
We all bleed the same
So tell me why, tell me why
We're divided
If we're gonna fight
Let's fight for each other
If we're gonna shout
Let love be the cry
We all bleed the same
So tell me why, tell me why
We're divided
Tell me, who are we
To judge someone

By the kind of clothes they're wearing
Or the color of their skin?
Are you black?
Are you white?
Aren't we all the same inside?
Father, open our eyes to see!

So Father God, I pray
That our families will come together right now
And seek Your face
You will forgive our sins
And You will heal our incredible land
In the name of the only Savior, Jesus Christ
Amen

—




## **IV at Connector Stop 8** (14th & Elm)
*(Stop to Potentially Get Off at and Walk to Stop 10, walking meditation)*

**Theme**: Corporate Greed, Land Development

**Context**: The West End has a history of being shaped by outside planning. The construction of I-75, then home to 85% of the Black population of Cincinnati, cut through the heart of the neighborhood—as the federal highway system did throughout its development.

Coinciding with the 2018 decision to locate the FC Cincinnati soccer stadium in the neighborhood, the average annual home price in the West End increased 36 percent from $160,016 in 2017 to $217,170 in 2018, according to figures from the Cincinnati Area Board of Realtors. By comparison, the average annual sales price for single-family homes across all of Greater Cincinnati rose just 7 percent to $230,508 over the same period.

A 2019 study conducted by the Port of Greater Cincinnati Development Authority and Seven Hills found that 44% of households in the West End were at risk of displacement due to the construction of the TQL stadium for FC Cincinnati. 80% of the residents are renters, many of them seniors on fixed incomes and low wage earners.

**Scripture**, John 19:23, 24b: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, “let us not tear it, but cast lots for it to see who will get it.” And that is what the soldiers did.

**Quote**: "If we continue to allow all this to just run amok through our community, we’re going to continue to split up neighborhoods, split up neighbors, increase homelessness," - Josh Spring, executive director of the Greater Cincinnati Homeless Coalition.

**Prayer**: God of the poor and vulnerable, greed has for too long torn apart the fabric of communities of color in our nation. Their neighborhoods have been stolen and destroyed in the interests of the financial gain of others. They have lost not just property but financial security and the bonds of community. May the followers of Christ cry out for justice so that any development of land may also foster the development of people.

—




## **V at Connector Stop 9** (Liberty & Elm)
*(Stop to continuing walking through)*

**Theme**: Mental Health and Addiction

**Context**: The huge demand for opiates in Cincinnati, but the lack of pills, led to a huge spike in the use of heroin in the city. Heroin began to be cut with the powerful synthetic opioid, fentanyl, and overdose deaths rose substantially. In 2017, there were 570 overdose deaths.

The Hamilton County Justice Center was designed for 840 people, yet each month, 1,300 people often occupy the jail daily. A large percentage of these inmates have been arrested and incarcerated multiple times due to addiction, mental illness, homelessness.

The solutions have to be multifaceted. The Hamilton County Addiction Response Coalition is working to respond to the addiction challenges in Hamilton County on many levels. The HC ARC State of the Opioid Epidemic Annual Report documents their goals, initiatives, and outcomes. Become aware of their work, and support their efforts. In 2020 there were 423 overdose deaths.

**Scripture,** Matthew 11:28-30: God lightens your burdens
Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.

**Quote**: “As the COVID-19 Pandemic tore through our nation, bringing new challenges and changes to our very way of life, the epidemic of addiction did not take a break. Pandemic-related stress and isolation made the difficult work of HC ARC more difficult in 2020.
Despite those challenges, the members of HC ARC continued to innovate and collaborate to restore lives in Hamilton County.” - Hamilton County Commissioner, Denise Driehaus

**Prayer**: I choose to live for and with those who find themselves seeing life as a long and desolate corridor with no exit signs. This is the way I'm going. If it means suffering a little bit, I'm going that way. If it means sacrificing. I'm going that way. If it means dying for them. I'm going that way. Because I heard the voice saying: do something for others.
Martin Luther King Jr.

—



## **VI at Connector Stop 10** (Findlay Market – Elm)
*(Get back onto Connector here)*

**Theme**: When Neighborhoods Become Destinations

**Context**: Findlay Market at first glance seems an oasis where people of any race, skill, or religion might find common ground. Locals and visitors gather to shop, eat, share conversations, and feel pride in this historical gem of Cincinnati. Here in northern OTR, one can grab food from Lebanon and chocolate from Belgium, dive into Soul food and oompa to German music, and hear languages that otherwise might be frowned upon in another place. It feels like a special destination within a complex neighborhood.

It is not surprising that efforts to revitalize the area around Findlay Market attracted investment property, boutique retail, and nightlife spots. Establishments like Rhinegeist, E19 loungebar, or a craft winery filled a need for those who visited for the nightlife and the now steadily growing population of higher income residents. The streetcar has, despite its detractors, achieved targeted investment that in turn pushes prices higher. This renaissance comes at a high cost to those who find their rent has been driven higher or simply found their lease not renewed as the property had potential to earn more rehabbed and renovated. There is hope. Logan Commons just south of this stop promises a mix of affordable units and senior living. These fair minded projects require a mindset that profit cannot be the predominant driving force for successful affordable housing.

When we look at this through the eyes of God, we want to maintain affordable and stable housing, to honor those who have raised families and have little desire to move, to promote neighborhood employment that creates opportunities, and to ensure minority owned businesses receive fair investment. How can we become advocates to not only change existing inequity but also to ensure more projects are planned with affordability in mind and remain so?

**Scripture**, Isaiah 65: 21-22: They will build houses and inhabit them; they will also plant vineyards and eat their fruit. “They will not build and another inhabit, they will not plant and another eat.

**Quote**: "The Issue 3 charter amendment proposed in early 2021 requiring that at least $50 million a year from Cincinnati’s budget be allotted to affordable housing initiatives had its own share of pros and cons that were left unable to be tested: the amendment failed 73% to 27%." Ian Siegert - *The News Record*, University Cincinnati Students

**Prayer**: Lord God of all, we pray for our neighbors in need of safe and affordable housing, and for the many families in danger of home foreclosure or mourning the loss of their homes. May we work to build communities that create space for all people to live, not just for the wealthy. Amen.

# **VII at Connector Stop 12** (Findlay Market – Race)

**Theme**: Addressing Food Insecurity with New Forms of Growth and Regeneration

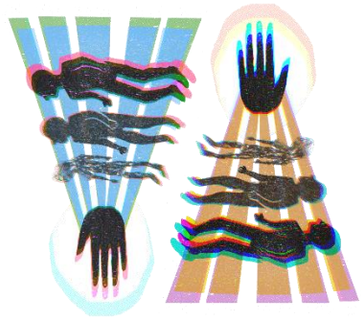
**Context**: **Decomposition and the Promise of Resurrection**
As Jesus walked the path to Calgary, he knew what awaited him: the Crucifixion. And we too know that our mortal bodies will not live forever. As we received our ashes on Ash Wednesday, we are reminded, “From dust you have come, and to dust you shall return.” All the organic matter around us will decay and decompose. But with the right care, that decomposition can foster and bring forth new forms of life and growth. Far too many in our communities go hungry. Systemic barriers block them from receiving the nutrients they need for healthy bodies. As Jesus brought new life with the Resurrection, may we work to foster new life in our communities. Through the practices of composting and local growing, may we feed our aching world and ourselves with what we need to grow and sustain life–even from the darkness of the tomb.

**Scripture**, Genesis 2:7: Then the Lord God formed a man **from the dust of the ground** and breathed into his nostrils the breath of life, and **the man became a living being**.

**Quote**: “Compost embodies some strange truths: that with **death comes the possibility of life**; that things need space to degrade; that matter decays in community; that fertility can come from spoiled soy milk, broken egg shells, used paper towels, loose leaf tea… Through a practice of composting — whether speculative or literal — we affirm the ways in which the **degradation of matter can nourish and sustain lives anew**.” - Lauren Fournier, “Sustainable Secrets”

**Prayer**:
**appalachian elegy #1 by bell hooks**
hear them cry
the long dead
the long gone
speak to us
from beyond the grave guide us
that we may learn
all the ways
to hold tender this land
hard clay dirt
rock upon rock
charred earth
in time
strong green growth
will rise here
trees back to life
native flowers
pushing the fragrance of hope
the promise of resurrection

—



## **VIII at Connector Stop 13** (Liberty & Race)

**Theme**: Pandemic Response

**Context**: The pandemic, while overwhelming to many Ohioans and Cincinnatians, has been particularly devastating for the most marginalized: Black, brown, people of color, the homeless, those in low wage jobs, and the disabled. While many called for the return to life as it was before March 2020, Covid 19- revealed that pre pandemic normalcy was built on the blatant oppression of the most marginalized. The pandemic has served only to exacerbate existing injustices and inequality as the lives of the disabled, the elderly, BIPOC, and the poor were and continue to be treated as disposable. But Christ not only seeks the creation of a more just and equitable world where the marginalized and suffering are cared for, but Christ insists on identifying with society's most vulnerable. Our maintenance of systems of injustice are a rejection of Christ himself.

**Scripture,** Matthew 25:44-45: Then those ‘goats’ are going to say, ‘Master, what are you talking about? When did we ever see you hungry or thirsty or homeless or shivering or sick or in prison and didn’t help?’ “He will answer them, ‘I’m telling the solemn truth: Whenever you failed to do one of these things to someone who was being overlooked or ignored, that was me—you failed to do it to me.’

**Quote**: “While people glorified a normal that never really existed, every institution that we had neglected in the past began to crumble—and for many disabled people, not only were our lives in danger, but services we relied on stopped completely. People left the direct support industry that historically underpaid workers, remote learning left educators in the lurch and many disabled kids lost access to special education, healthcare infrastructure reached capacity and disabled people were fearful we would be at the end of the line for care. Meanwhile, record numbers of women left the workforce as remote learning fell on their shoulders, people struggled to pay rent and put food on their tables. Every system continues to snowball towards failure, and yet, people want normal. I question whether they truly want normal or to go back to being blissfully unaware.”-Imani Barbarin, Disability Rights and Inclusion Activist

**Prayer**: God of justice and compassion, so often we agonize over where to find you even though you make yourself known every day. You are found in the cries of anguish uttered by the sick and dying. You are on the streets, struggling to find a home in the midst of a pandemic where resources have been cut. You are juggling a minimum wage job and caring for young children. You are disabled, listening to politicians and pundits treat your life as disposable. God, you are among us, in the lives of the suffering. Open our eyes and hearts to your presence. Inspire us to do and be better.

—

# **IX at Connector Stop 14** (Washington Park)

**Theme**: We lift up immigrants and refugees in our land and those who are not finding our land welcoming. We are an immigrant Church in the USA. Our faith, from our roots in Judaism, implores us to welcome the stranger, comfort those afflicted, care for the window and orphan. Jesus, the Christ, taught and showed us who is and how to love our neighbor – with care, empathy and concern. Grounded in the love of God, desiring to do God's will, knowing the Truth of how to live…we stand with immigrants and refugees. For those on the margins of our society because of their language, culture, journey, causation of movement who are not seen in full, just yet, we stand in the gap and pray to do better. Justice in this world brings peace that will allow all people to recover from their traumatic journey, be cared for, and be allowed to grow into who they were born to be. When asked how to reach eternal life, our Jesus told the parable of the "Good Samaritan." Do we have ears to hear?

**Context**: Station #14- Jesus is laid in the tomb. One journey is over and Jesus, after trauma and execution, is laid in a tomb. It is sobering and enlightening to think of Our Lord, Jesus, teaching of God's radical grace and love was tortured and put to death. Put to death… of one life, awaiting the next. As our brothers and sisters, on the move from war, famine, desolation grieve the death of their prior life and await anew, should they not have all the care that was given to Jesus in the tomb? Are they not awaiting a new life? Those who find themselves outside of society, Church, community grieve what could be possible with inclusion. Are they not deserving of all the care that was given to Jesus in the tomb? Should all people of faith be Mary Magdalene at the Tomb to see about the tomb? To care?

From those fleeing Ukraine, standing outside of the Southern Border of the USA, to those who are treated as an alien in this country…. May we see the light of Christ in each person.
It takes much to assimilate into a new life. May we be people of justice that does not count the days to learn English, to reconfigure lenses of culture to see and begin again, and have mercy and grace for those who long to belong, who grieve what was, what could be no longer as they are US. "Let us not look away, there is no where they should have to hide. Welcome the stranger."

**Scripture**, Matthew 25:35: "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me."

Hebrews 13:2 "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."

**Quote**: Sr. Norma Pimentel, Missionaries of Jesus – "Immigrants still face hardship today, Pimentel said, and she stressed the need for policies that prioritize human life over political conflict. She believes that it is the responsibility of the people to address the humanitarian crisis and initiate change. 'It is disheartening to see so many people suffering, people who are hurting, and those who can make a difference are not taking action to do so,' Pimentel said."

**Song**: "Welcome the Stranger" by Noah Guthrie
What we do is who we are. Welcome the Stranger.

Spotify link to listen: https://spoti.fi/3vXipnH

—



## **X at Connector Stop 15** (Central Parkway)

**Theme:** Corporate Greed and Food Insecurity

**Context:** The Cincinnati-based Kroger company, which owns 2700 stores across the country, was expecting sales growth of at least 13.7 percent over two years. The company's stock has risen about 36 percent over the past year.

The Economic Roundtable found, in a survey of 10,000 Kroger employees, that 75 percent of Kroger workers said they were food insecure, meaning they lacked consistent access to enough food for an active, healthy life. About 14 percent said they were homeless or had been homeless in the previous year, and 63 percent said they did not earn enough money to pay for basic expenses every month.

An employee of Kroger-owned Fred Meyer grocery in Bellingham, Washington, told the New York Times that he sold his plasma for $500 a month because it provided a more reliable income than his job at the store.

**Scripture**, Mark 14:22-24: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

**Quote**: Leah Penniman, a food activist, uses the phrase "food apartheid" rather than "food desert." "Desert implies a natural phenomenon," she says. "There's nothing natural about your zip code being a major predeterminant of your life expectancy. Apartheid is a human-created system of segregation. I think using that word empowers us because anything created by people can be changed."

**Prayer**: God of life, you have fed your people throughout history. You provided manna in the desert, you fed the poor widow who housed your prophet Isaiah, you turned water into wine at the wedding in Cana. Through Jesus you have given us the bread of life, the bread that feeds our souls for the work of building your beloved community. May we, who are nourished by Christ's body, in turn feed those who hunger physically and spiritually.

—

## **XI at Connector Stop 18** (Fountain Square)

*Note: If you're able to get off at this stop, please do so. If not, that's okay too. In either case, for this reflection, you're invited to become alert to the wild, living beings around you, even in the heart of the city. When we take a long loving look at the real, we can find them everywhere - plants, birds, insects, and smaller still. As you complete this reflection, find one fellow, more than human being and share space with them, in gratitude for who they are.*

**Theme:** Care for Creation: Grieving with the Earth and Responding with Love

**Context:** When Jesus died, the Earth itself grieved, growing dark and shaking in lament. But out of that grief came resurrection, new life. Today, many of us grieve the losses of biodiversity and habitat that accompany climate disruption and an extractivist paradigm, a throwaway culture. We lament and suffer with the Earth and all our sisters and brothers upon it. But death does not have the final word. New life dawns again and again, rising from God's grace spread abundantly across creation. New ways of approaching the world with love and gratitude are emerging even in this present moment.

**Scripture,** Matthew: 27:45, 51-53: From noon until three in the afternoon **darkness** came over all the land… At that moment the curtain of the temple was torn in two from top to bottom. ***The earth shook, the rocks split*** and the tombs broke open. The bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus' resurrection and went into the holy city and appeared to many people.

**Quote:** But I'm in the woods, woods, woods, and they are in *me-ee-ee*. - John Muir, Letter to Mrs. Ezra S. Carr, 1870

**Poem: The Peace of Wild Things by Wendell Berry**
When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.

—

## Exit at Connector Stop 1 and Return to the Freedom Center

Once you have completed all the reflections and stops, we invite you to return to the Freedom Center with your ribbon to write a statement of hope—of anticipation of the resurrection—and attach it to the cross, creating a tree of life from this symbol of death.

There will not be a formal gathering again at the Freedom Center. Tying the ribbon is a closing activity done at your own pace. Members of the Way of the Cross for Justice committee will remain at the Freedom Center until 2:00 PM.

Thank you for praying together with us today.