Station #1

Immediately after being baptized in the Jordan River, the Spirit drove Jesus into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. When the devil had finished every test, he departed from him until an opportune time. Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country.

REFLECTION
Jesus went into the wilderness for 40 days and nights and was subjected to three temptations from Satan.

He rejected all three temptations and emerged from the wilderness.

We are all subjected to temptations in our own lives every day. Each temptation is a decision point and how we decide determines whether we get out of the wilderness.

ACTIVITY
1) Follow the path of one modern-day sinner.

2) Ask yourself:
   • WHAT is your temptation?
   • WHERE is your wilderness?
   • WHO is your Satan?
Station #2

SCRIPTURE Mark 1:41
Moved with compassion, Jesus stretched out his hand and healed him.

ACTIVITY
1) Reflect on your hands.
Jesus went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.”

All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked. Jesus continued, “Truly I tell you, no prophet is accepted in his hometown.” All the people in the synagogue were furious when they heard this. They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff. But he walked right through the crowd and went on his way.

REFLECTION
His hometown was not an easy place for Jesus to go. It was not a place he was welcomed into with open arms. But he went there anyway, and he challenged the people he grew up with to open their eyes to what he had seen since leaving their town.

For many people in the United States today, particularly people whose political or spiritual leanings have veered away from the ones they were raised with, the idea of going back home can be difficult to grapple with. It’s often easier to stay in places where people agree with your viewpoints. Perhaps giving up on connections to a hometown that may not be safe for you or to people you grew up with who don’t see the world similarly is not the best course of action. Perhaps you, like Jesus, are in a unique position to speak. People might listen to you more than they would to a stranger because you were once a part of their hometown.

ACTIVITY
1) Do you have a hometown that you feel unwelcome in? Are there people you knew long ago who now disagree with your view of the world in a way you find hurtful?

2) Write or draw a letter to that place or those people. How might you be in a unique position to reach someone who doesn’t see justice in the way you do?

3) Pray you will have the courage to speak to that hometown like Jesus did in a way only you can, instead of taking the simpler and perhaps safer route of avoiding it.
Station #4

SCRIPTURE Matthew 5:6
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

REFLECTION
Jesus' words are familiar to us, so we might forgot how radical they were then, and how radical they still are. Jesus' Sermon on the Mount was a prayer for us, that we would live these teachings, but also a protest against the society in which He lived--a society that did not value the poor or the mourning or the meek. In His society and in ours, it is not profitable to be merciful or work for peace, and those who fight for righteousness continue to be condemned.

These posters adapt and continue The Beatitudes for our world. Like Jesus's sermon, they are both prayer for what could be and protest against what is. They are a call to action.

We shall be satisfied.

ACTIVITY
1) Choose a beatitude from the papers provided on the table.

2) Make your own poster.

3) Using tape, hang your poster on the gray stone wallpaper underneath the larger posters.

4) Take a zine with you on your journey.
   (Please take only one zine per family so there is enough for everyone. Thank you.)
Station #5

SCRIPTURE  John 8: 3-11
The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst they said to him, “Teacher, this woman has been caught in the act of adultery. Now in the Law, Moses commanded us to stone such women. So what do you say?” This they said to test him, so that they might have some charge to bring against him.

Jesus bent down and wrote with his finger on the ground. And as they continued to ask him, he stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.” And once more he bent down and wrote on the ground.

But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him. Jesus stood up and said to her, “Woman, where are they? Has no one condemned you?” She said, “No one, Lord.”
And Jesus said, “Neither do I condemn you; go, and from now on sin no more.”

REFLECTION
Scripture does not say what Jesus wrote on the ground. Perhaps he wrote the words he was about to say. Perhaps knowing that he was being tested, he took a moment to breathe and write a prayer before delivering his response. Jesus could have answered directly but instead of reacting to this clear challenge from the religious authorities, he calmly responded. Discussing emotionally charged issues such as adultery, sexual assault, LGBTQ rights, immigration, child abuse, addiction can stir up strong emotions especially when our faith or integrity is questioned or challenged.

Jesus also protested by refusing to condemn the woman and by standing with her in the temple. When everyone else left, Jesus stood. Like Jesus, we have a choice to throw stones or to stand with the woman.

• How do we participate in the throwing of stones?
• What systems of injustice do we allow to persist in our communities through, in our homes, on social media, in our jobs, in our places of worship?
• Do we actively participate in the subjugation and objectification of women or is it our inaction that speaks for us?
• Was it enough for the scribes and Pharisees to not throw stones?
• What was lost when they left the temple?
• Will you stand alone as Jesus did?
• What shame, guilt, hatred, within ourselves do we need to confront so that we may stand with the woman?
ACTIVITY:
1) Look at the images of women, named and unnamed, who stood and still stand accused by stones of sexism, classism, homophobia, racism, ableism, religious discrimination, size discrimination and many more isms rooted in hate.

2) What thoughts and feelings come to mind when seeing these women?

3) Mindfully write or draw a prayer in the sand.

4) Notice how the sand feels and smells as you write or draw.

5) Now look at the tree, a symbol that represents community, endurance, unmovable strength, connection, and the life we have in Christ.

6) Take a pair of hands or feet from the tree, representing women who have stood accused.

7) Write or draw how you can stand with the woman or her community.

8) Place the feet or hands back on the tree, on the ground, or take them with you as a reminder of your plan to stand.
Station #6

SCRIPTURE Matthew 5:44
Love your enemies, and pray for those who persecute you.

REFLECTION
Jesus tells his disciples to pray for our enemies. This is a hard teaching because praying for enemies makes us feel vulnerable. It is a hard teaching because we are aware of the ways it can be misused to guilt the oppressed and exonerate abusers. Nevertheless, we grapple with the command to pray for our enemies.

Jesus cried, “Father, forgive!” as he was crucified. Not all of us are ready to pray that prayer. Nor would it be healthy to pray this prayer lightly.

What prayers, then, can we pray?
Our middle school youth have made several suggestions:
• We can pray that our enemies will stop hurting others.
• We can pray for ourselves, that we will be healed from the pains from our enemies.
• We can pray that our enemies will become better people.
• If it is too hard to pray for our own enemies, we can pray for the enemies of others.

ACTIVITY
1) Choose one of the two paths before you.
   • Go to the left if you are ready to pray for your enemy.
   • Go to the right if you need healing for yourself.

2) Follow the instructions at the top of your path.
Station #7

SCRIPTURE Matthew 6:9-13
Pray then in this way:
Our Father in heaven,
hallowed by your name.
Your kingdom come.
Your will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
as we have forgiven our debtors.
And do not bring us to time of trial.

REFLECTION
The Lord’s Prayer is a prayer focused on community. We are taught to pray to OUR God, not MY God. Jesus uses US, not ME, throughout the prayer. Each phrase can be seen as a small prayer of protest against the way the world is currently arranged.

For example: “Give us this day our daily bread.” We are usually encouraged to keep more than we need for a given day; but like the Israelites in the wilderness, who are fed daily by manna from heaven, the Lord’s Prayer encourages us to focus only what we need for each day. Praying these words becomes an act of protest against a world that encourages us to think that we always need more.

“Forgive us our debts, as we forgive our debtors.” We usually think that debts should be paid. But sometimes they need to be forgiven. Both debt and forgiveness connect us to other people. If we as individuals instinctively seek our own good, or seek what we think of as “ours,” then praying these words becomes an act of protest against a world telling us to put ourselves first.

What things in your life do you hold too tightly? What things can you give up, so that all may have enough? What debts do you owe to others, or do others owe to you? What forgiveness do you need, or do you need to give?

ACTIVITY
1) Draw a face on a blank circle.

2) Add your face to the protest movement.
Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Chuza, the manager of Herod’s household; Susanna; and many others. These women were helping to support them out of their own means.

Then Jesus and his disciples came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord’s feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to Jesus and asked, “Don’t you care that my sister has left me to do the work by myself? Tell her to help me!” “Martha, Martha,” Jesus answered, “you are worried and upset about many things, but few things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her.”

Following the 2016 election, the Women’s Equality Party said, “Today we mark a double disaster: America’s rejection of what could have been its first female president and those voters’ acceptance of misogyny. Because let's be clear, this was a referendum on equality. Donald Trump’s success demonstrates so clearly what women are up against when we try to speak out. When we try to take our rightful place alongside men in politics and in business and in all aspects of public life.”

There was a period of shock and even mourning after the election, a stinging numbness. For anyone who had ever been abused or discriminated against, this felt like a betrayal. The surprise wasn't in what Donald Trump said, or the rhetoric he encouraged, that was merely reaffirming the character we already knew. The shock and disbelief was this behavior being accepted, even admired by many. What we couldn't stomach was not being able to refuse the leadership of a man who not only is ignorant of, but works whole-heartedly against, the progress we have made. Does this all seem a little dramatic? Are you rolling your eyes, maybe just a little?

Let's consider an image that's been floating around the internet - a photo of people meeting to discuss women’s health care and reproductive rights, and upon closer scrutiny we see that every attendee is male. So we have to wonder, is a team of representatives for a population almost equal parts male and female, truly representative without women? Dramatic seems an understatement to what the appropriate response should be to a room full of men making decisions that will
directly affect women. We have a President who has boasted about harassing and assaulting women, so yes, it is worth raising your voice, even if it means making people uncomfortable, especially if it means making the right people feel uncomfortable.

On January 21st, millions of women, men, children, all over the world, marched in protest. People that had never met held hands and sung together – anthems, hymns, folk songs. The overwhelming message of unity, the support from onlookers, the sincere gratitude from those that couldn’t march, was a step toward healing. Hopelessness faded and a new energy took root. An energy that will keep our voices strong when we feel disheartened and overwhelmed.

ACTIVITY
During Jesus’ travels, he included women and others that most would’ve considered unworthy of inclusion in discussions and in the group that he travelled with. He valued the contributions of each person and the individual qualities they brought to the discussion

Let’s focus on that meeting and try to change the image, understanding that we will only have real balance in our government and governance if our population is truly represented. We have an important problem to solve, and we want to have a fair, balanced discussion. There’s a large round table and each attendee will have equal placement and opportunity to contribute with the others. Let’s imagine, for the purposes of this exercise, qualities that we have that would contribute to discussions and problem solving, and consider where we might place those qualities on the female/male spectrum. However you gender identify, the qualities you have could land anywhere on that spectrum. (Examples are given that are taken from various studies.)

Write those qualities on the leaves provided, one quality per leaf, and contribute as many qualities as you’d like. Add your qualities to the empty branches in the kaleidoscope. As you do this, remember that your contributions are not less important, they are not more important, but they are equally important.
Station #9

SCRIPTURE  
Mark 11:15-19
Jesus entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the moneychangers and the seats of those who sold doves. He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations?' But you have made it a den of robbers."

REFLECTION
Jesus condemns the greed and corruption of the religious hypocrites.

In today's political discourse, regulations and taxes are portrayed as immoral, not so much because they burden the poor, but because they burden the rich and, therefore, limit economic growth. For the sake of "job creation," the state is dismantling rules meant to protect the land, the water, the atmosphere, and all of Earth's creatures. Nature is being traded for wealth. Greed overtakes moral responsibility. There is no higher purpose to environmental destruction than accumulating wealth.

This mosaic project protests the glorification of money over Nature. Our purpose is to rehabilitate a corrupted Nature by pushing back on industries that extract and pollute, as symbolized by coins.
Station #10

SCRIPTURE  Mark 11:1-11, John 12:12-16
When Jesus was approaching Jerusalem, his disciples found a young donkey, and Jesus sat on it to ride. A great crowd that had come to the Passover festival heard that Jesus was arriving in Jerusalem. So they went out to meet him. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in God’s name!" And Jesus entered Jerusalem.

REFLECTION
During the last week of his life, Jesus boldly enters Jerusalem – the heart of political, military, and religious authority in Jesus’ day. Imagine two processions entering Jerusalem at the same time on the same day:
• Jesus entering the East Gate in prayer and protest, riding a donkey, proclaiming good news for the poor and release of the captives.
• Pontius Pilate entering the West Gate, riding a stallion, proclaiming his power and leading a procession of the Empire.

ACTIVITY
1) Choose a piece of cloth.

2) Join Jesus’ procession.

3) Lay your cloth on the palm-lined path, in honor of those who have journeyed before and preparing the way for those who will follow after you.
Station #11

Jesus went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, "Pray that you may not come into the time of trial." Then he withdrew from them about a stone's throw, knelt down, and prayed, "Father, if you are willing, remove this cup from me; yet, not my will but yours be done."

When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."

REFLECTION
Overwhelmed, Jesus and his disciples go to the Mount of Olives. Jesus asks God to remove the cup from him, but ultimately that God's will would be done. Jesus also asks his disciples to pray, but instead they fall asleep.

In what ways do we sometimes fall asleep in response to grief?
What is Jesus' response?
What other responses could we have in times of difficulty?

ACTIVITY
1) You are invited to write or draw a similar prayer.
   • You can pray as Jesus instructed his disciples to pray, that you, a friend, or a people may not come into the time of trial.
   • Or you can pray as Jesus prayed, that God would remove a cup or burden.

2) Place your prayer in the cup.
Station #12

As soon as it was morning, the religious authorities bound Jesus, led him away, and handed him over to the governmental authorities. The crowds were shouting, “Crucify him!” After flogging Jesus, the soldiers led him into the palace courtyard, clothed him in a purple cloak, and placed a crown of thorns on his head. They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to the place called Golgotha, which means the place of a skull. And they crucified him.

Standing near the cross of Jesus was his mother Mary.

Jesus saw his mother and said, “Here is your son.”

REFLECTION
Cry with Mary in the depth of love for her son.
Cry with Jesus in his pain.
Cry with Mary and Jesus in the courage of their strength.

ACTIVITY
1) Weep.

2) Drop tears of water onto Mother Mary.
SCRIPTURE Matthew 27:45-50
Now from the sixth hour there was darkness over all the land until the ninth hour.
And about the ninth hour Jesus cried out with a loud voice, saying, “My God, my God,
why have you forsaken me?”

And some of the bystanders, hearing it, said, “This man is calling Elijah.” And one of
them at once ran and took a sponge, filled it with sour wine, and put it on a reed and
gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come
to save him.”

And Jesus cried out again with a loud voice, yielded up his spirit and breathed his last.

REFLECTION
When have you experienced DESPAIR?
When have you felt all hope was lost?

ACTIVITY
1) Write in chalk on the board a word describing this moment or time of despair.

2) Chalk is a fragile medium, it can be smeared, washed away, or it fades and flecks
away with time. Picture the moment or time of despair flecking away as time
passes.
Station #13, step 2

SCRIPTURE Matthew 27:51-53
And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.

REFLECTION
Uncertainty causes panic, fear, a desire to retreat.
Will we let uncertainty control us?
Can we find the courage to move past uncertainty and towards action?

ACTIVITY
1) Write on a post-it your feelings of uncertainty and fear or whatever may be causing you to feel that way.
2) Tear the post it.
3) Stick it on the board.
4) Find the courage to keep moving.
Station #13, step 3

SCRIPTUREMatthew 27:54-56
When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”

There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

REFLECTION
Bear witness.
Find community.
Rise up.
Speak up.
Resurrect hope.

ACTIVITY
1) Take a slip of paper with you as a reminder of your own courage and strength.

2) You have moved from DESPAIR, through UNCERTAINTY, and into HOPE.
Station #14

SCRIPTURE Matthew 27:57-61
Late in the afternoon a wealthy man from Arimathea, a disciple of Jesus, arrived. His name was Joseph. He went to Pilate and asked for Jesus' body. Pilate granted his request. Joseph too the body and wrapped it in clean linens, put it in his own tomb, a new tomb only recently cut into the rock, and rolled a large stone across the entrance. Then he went off. But Mary Magdalene and the other Mary stayed, sitting in plain view of the tomb.

ACTIVITY
1) Choose a linen strip from the basket.

2) Write or draw a prayer of protest or lament on the linen strip.

3) Carry the strip with you as you enter the tomb.

4) Place the strip in the metal bowl as you exit the tomb.
After the Sabbath, as the first light of the new week dawned, Mary Magdalene and the other Mary came to keep vigil at the tomb. Suddenly the earth reeled and rocked under their feet as God's angel came down from heaven, came right up to where they were standing. He rolled back the stone and then sat on it. Shafts of lightning blazed from him. His garments shimmered snow-white. The guards at the tomb were scared to death. They were so frightened, they couldn't move.

The angel spoke to the women: “There is nothing to fear here. I know you're looking for Jesus, the One they nailed to the cross. He is not here. He was raised, just as he said. Come and look at the place where he was placed. Now, get on your way quickly and tell his disciples, 'He is risen from the dead. He is going on ahead of you to Galilee. You will see him there.' That's the message.”
Station #15, part 2

SCRIPTURE Matthew 28:8-10
The women, deep in wonder and full of joy, lost no time in leaving the tomb. They ran to tell the disciples. Then Jesus met them, stopping them in their tracks. “Good morning!” he said. They fell to their knees, embraced his feet, and worshiped him. Jesus said, “You’re holding on to me for dear life! Don't be frightened like that. Go tell my brothers that they are to go to Galilee, and that I'll meet them there.”

ACTIVITY
1) “Encounter” the Risen Christ by taking and eating a piece of bread, fulfilling his words, “Take, eat. This is my body.”

2) Write or draw a message of hope or joy that you will take to the world.

3) As you exit, attach your message to the 'map' provided using the small safety pins.