



# REMEMBER

A LENTEN JOURNAL

# What is lent?

Lent is a 40-day period of time (Sundays aren't included in the count), set aside in the Church calendar to reflect and to prepare. Traditionally, it has been co-opted for simple sentiment of giving up something like chocolate or Netflix and feeling bad about yourself when you couldn't keep up to the task. However, the original intent of Lent is much deeper than this.

As we navigate the season of Lent, we are invited to confront the mysteries of faith and the profound implications of suffering and Jesus' journey to the cross. John Caputo, a prominent figure of postmodern theology, challenges us to question, "What does it mean to follow a God who dies on the cross?" Here, we grapple with the paradoxical nature of a God who undergoes suffering and death. How does this Event transform our concept of divine love and solidarity with human suffering? Lent is a journey of unraveling preconceived notions and encountering the divine in unexpected places. We can have courage on the journey together as we contemplate a God who walks with us in solidarity in existential crisis. In Lent, we are confronted with the death of God not as abandonment but as the radical transformation of the sacred itself. How does the emptiness left by the absence of God challenge us to find meaning and purpose? Can we discover resurrection within the void, and does this cosmic event redefine our understanding of hope and redemption? As we gather together during Lent, may these questions resonate with the existential struggles along the journey to the cross and the suffering of our world. May they challenge us to embrace uncertainty, navigate the tension between absence and presence, and seek meaning amid theological shifts. And may Lent lead us always to explore the depths of faith and love, inviting a transformative encounter with the divine.

Ash Wednesday  
by T.S. Eliot

Teach us to care and not to care

Teach us to sit still.

Peregrinatio is almost untranslatable, but its essence is caught in the ninth-century story of three Irishmen drifting over the sea from Ireland for seven days, in coracles without oars, coming ashore in Cornwall and then being brought to the court of King Alfred. When he asked them where they had come from and where they were going they answered that they “stole away because we wanted for the love of God to be on pilgrimage, we cared not where.”

— Esther de Waal

Before you decide to embark on this pilgrimage, where were you going?



by Kreg Yingst





## “Homeless Jesus” by Timothy Schmalz

Original bronze sculpture was installed at Regis College, University of Toronto in 2013. The Convent at Santo Domingo is one of several other casts installed globally.

## **Teach Me**

Teach me about the ways of the wind,  
about the ways of the world,  
about the ways of the heart.

Teach me about the soft crook of my lover's arm,  
and the way two souls can hold each other close.

Teach me about forgiveness, about the language of I'm  
sorry and the softness of sincerity.

Teach me about abundance, about seventy-times-seven  
and all the days of my life.

Teach me about joy, about its contagious weaving  
and its soul-healing.

Teach me about mercy, about open hands and deep  
breaths. Teach me about the dawn of time and the stars  
in the sky. Teach me what matters most.

Teach me what is mine to do.

Teach this achingly curious heart until I run out of  
questions

or I run out of days.

Teach me some melodious sonnet,  
and I will have a life well-lived.

- Rev. Sarah Speed

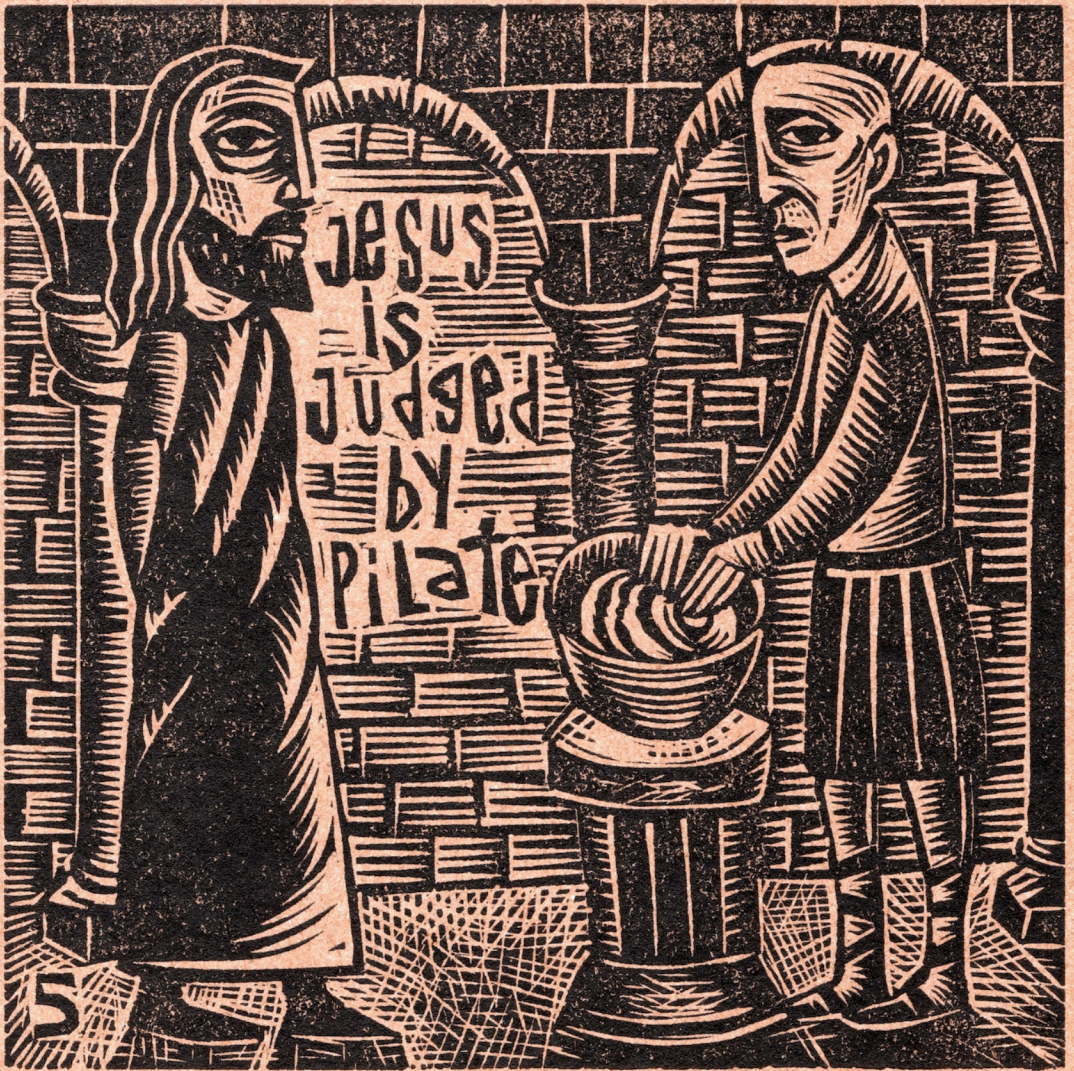




## “The Last Supper”

By Rick Beerhorst

**What does it mean for me to live a time of Lenten  
simplicity and wholeness?**



by Kreg Yingst

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Pilate asked him, "ARE  
YOU KING OF THE JEWS?"  
JESUS ANSWERED HIM,  
"YOU SAY SO."

TEACH ME ABOUT ABUNDANCE. ABOUT  
SEVENTY-TIMES-SEVEN  
AND ALL THE DAYS OF MY LIFE.  
TEACH ME ABOUT JOY. ABOUT ITS  
CONTAGIOUS WEAVING  
AND ITS SOUL-HEALING.  
TEACH ME ABOUT MERCY. ABOUT OPEN  
HANDS AND DEEP BREATHS.  
TEACH ME ABOUT THE DAWN OF TIME AND  
THE STARS IN THE SKY.  
TEACH ME WHAT MATTERS MOST.  
TEACH ME WHAT IS MINE TO DO.  
TEACH THIS ACHINGLY CURIOUS HEART  
UNTIL I RUN OUT OF QUESTIONS  
OR I RUN OUT OF DAYS.  
TEACH ME SOME MELODIOUS SONNET.  
AND I WILL HAVE A LIFE WELL-LIVED.  
-FROM "TEACH ME" BY REV. SARAH SPEED



“70 x 7”

By Laura Wright Pittman  
A Sanctified Art LLC

## With My Outside Voice

We've been taught  
to wait our turn,  
to ask politely—  
we do not want to appear greedy.

We've been taught:  
just a pinch of salt,  
just a dash of sugar,  
nothing in excess.

We've been taught:  
raise your hand,  
keep your voice down,  
no talking in church.

We've been taught to  
never make a scene,  
but I simply cannot abide.

I am one part questions,  
two parts hunger.

I am a million prayers  
and deep hope  
wrapped up in one.

I am famished and hopeful,  
eager and humbled.

I am using my outdoor voice inside.

I am saying,

Not just my feet,  
but my head and my hands!

I want to go where you go.

- Rev. Sarah Speed

**The Place Where We Are Right**  
**Yehuda Amichai**

From the place where we are right  
Flowers will never grow  
In the spring.

The place where we are right  
Is hard and trampled  
Like a yard.

But doubts and loves  
Dig up the world  
Like a mole, a plow.  
And a whisper will be heard in the place  
Where the ruined  
House once stood.

**How are you allowing love to dig up your world this season?**

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“TAKE THIS CUP FROM ME.”





“CHRIST IN GETHSEMANE”

By Mary Alice Abrams

## **A Litany for Those not Ready for Healing**

Let us not rush to the language of healing, before understanding the fullness of the injury and the depth of the wound.

Let us not rush to offer a bandaid, when the gaping wound requires surgery and complete reconstruction.

Let us not offer false equivalencies, thereby diminishing the particular pain being felt in a particular circumstance in a particular historical moment.

Let us not speak of reconciliation without speaking of reparations and restoration, or how we can repair the breach and how we can restore the loss.

Let us not rush past the loss of this mother's child, this father's child...someone's beloved son.

Let us not value property over people; let us not protect material objects while human lives hang in the balance.

Let us not value a false peace over a righteous justice.

Let us not be afraid to sit with the ugliness, the messiness, and the pain that is life in community together.

Let us not offer clichés to the grieving, those whose hearts are being torn asunder.

Instead...

Let us mourn black and brown men and women, those killed extrajudicially every 28 hours.

Let us lament the loss of a teenager, dead at the hands of a police officer who described him as a demon.

Let us weep at a criminal justice system, which is neither blind nor just.

Let us call for the mourning men and the wailing women, those willing to rend their garments of privilege and ease, and sit in the ashes of this nation's original sin.

Let us be silent when we don't know what to say.

Let us be humble and listen to the pain, rage, and grief pouring from the lips of our neighbors and friends.

Let us decrease, so that our brothers and sisters who live on the underside of history may increase.

Let us pray with our eyes open and our feet firmly planted on the ground

Let us listen to the shattering glass and let us smell the purifying fires, for it is the language of the unheard.

God, in your mercy...

Show me my own complicity in injustice.

Convict me for my indifference.

Forgive me when I have remained silent.

Equip me with a zeal for righteousness.

Never let me grow accustomed or acclimated to unrighteousness.

- Dr Yolanda Pierce



“Ash Flower” by Anselm Kiefer

**Part of discussing Jesus' death is  
discovering and honoring our own  
mortality.**

"To live in hearts we leave behind is not to die."  
- Thomas Campbell

"I believe in the afterlife. I believe in the life of  
those that come after."  
- Simon Critchley

How would you like others to remember you  
when you're gone?

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ARTIST UNKNOWN

“While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.””

Matthew 26: 26-29

**Lectio:** Read this scripture passage aloud, slowly. Release any interpretation or opinion you may have about this passage, as you read it.

**Meditatio:** Let the passage “sink in” for two minutes. Sit with the passage. Hold it lightly – don’t force any attempt to interpret it.

Repeat “lectio” and “meditatio” three more times.

**Oratio:** Pray aloud: “May I receive from the scripture what my soul needs for today.”

*Feast and Fast – Words of Institution of the Eucharist by Jim Burklo:*

With this wine, with this bread,

Let us feast on simple pleasures, and fast from all that gets our bodies and souls out of balance.

Let us feast on kindness, and fast from sarcasm.

Let us feast on compassion, and fast from holding grudges.

Let us feast on patience, and fast from anxiety.

Let us feast on peace, and fast from stirring up needless conflict.

Let us feast on acceptance, and fast from judgment.

Let us feast on joy, and fast from jealousy.

Let us feast on faith, and fast from fear.

Let us feast on creativity, and fast from all that deadens our souls.

Let us feast on social justice, and let us fast from negligence of the most vulnerable.

Let us feast on service to others, and fast from selfishness.

Let us feast on delight, and fast from despair.

Let us feast on bread and wine in spiritual communion, and fast from all that keeps us from communing deeply with each other and with God.

So that our lives might be sufficient, fulfilled, complete, whole, enough.



by Kreg Yingst

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JESUS SAID, "DAUGHTERS  
OF JERUSALEM, WEEP NOT  
FOR ME, BUT FOR YOUR-  
SELVES AND CHILDREN."

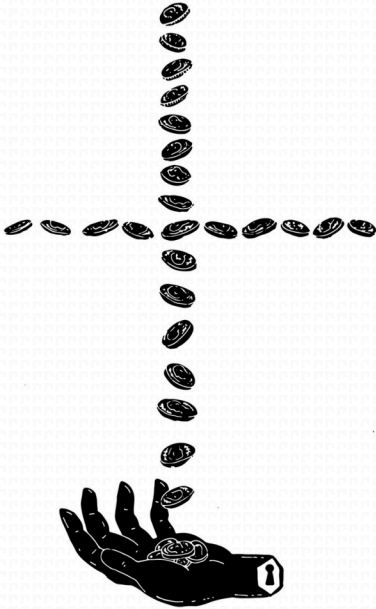


So many of our Lenten practices revolve around theories of atonement that cast the HOLY ONE as a participant in a grand bargain that saw Jesus of Nazareth die as a sacrifice for sin. For those of us who have left behind theories of atonement that set Jesus up as payment for our sin, Lent can seem a very lonely place. While many churches busy themselves with rituals that encourage repentance from the perspective of confessing our unworthiness to a grand-inquisitor deity, it is tempting to give up the season of Lent all together. But with the explosion of information about the nature, beauty, and complexity of the cosmos, perhaps we can achieve the humility that the ritual of confession offers in ways that do not require us to adopt the attitude that human's are unworthy creatures in need of a god who would demand satisfaction at the expense of a blood sacrifice.

As we gaze in awe at our marvellous planet perhaps we can be moved to tread more lightly upon her. Perhaps awestruck by the beauty and wonder of creation, we can look to all the inhabitants of the earth and see that they too are fearfully and wonderfully made. I trust that a humility based not on a belief that we are wicked, unworthy creatures, but rather on a experience of awe and wonder, will lead us on a Lenten journey to a place where we will have the courage to gaze upon the cross and see beyond the violence to the hope of resurrection.

-Pastor Dawn Hutchinson

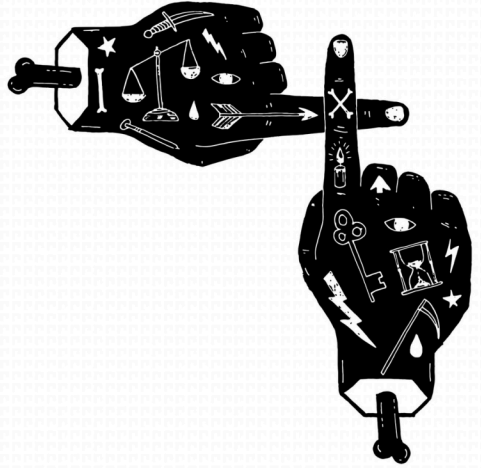
II



JESUS IS BETRAYED

"Friend, do what you want here or do." Matthew 26:15

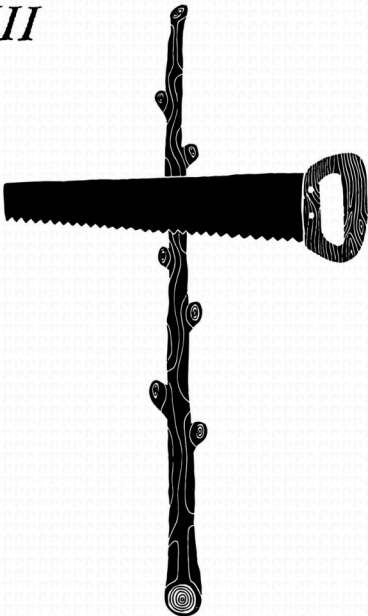
III



JESUS IS CONDEMNED

"But this is your hour - when darkness reigns." Luke 23:44

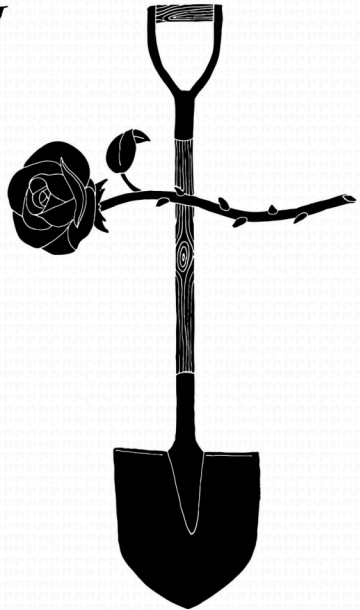
VIII



JESUS IS STRIPPED

"For if man do these things when they are living, what will happen when it is dead?" Luke 23:31

XI



JESUS IS BURIED

"When she found this perfume so my body, do I'll it is prepare me for burial." Matthew 26:12

## Four of Scott Erickson's Stations of the Cross

THE STATIONS OF THE CROSS originated as an adaptation of the practice of pilgrims who would journey to Jerusalem to retrace Jesus's final steps up the hill to his death. For those who couldn't make the trip, a series of stations representing the last events of Jesus's life, often outdoor shrines, offered a more accessible kind of pilgrimage. You can find different forms of this tradition in many churches today. Fourteen is the usual number, but there have always been different versions.

To make this journey to the cross is not only to meditate on Jesus's accomplishing the redemption of humanity, but also on his enduring some of the worst parts of being human. We see him tempted, betrayed by a friend, convicted by an unjust system. He endures physical pain, mockery, public humiliation, and broken family relationships. And he faces one of our greatest fears, death. He was not insulated from any aspect of our life. He was not separate from our pain.

From the cross, he quotes King David, "My God, my God, why have you forsaken me?" as if to ask, "Why is it like this?"

I don't think our deepest question is, "Is there a God?"

I think our deepest question is, "Is there a God who's with us in all this?"

-Scott Erickson

## The Next Line

There are some truths that are like the sun,  
if you look at them too long they may burn you.  
You may never see the same again.  
And yet, nothing can grow without the sun.  
So we summon our courage  
and speak the truth of our lives.  
We sing, prone to leave the God I love.  
We let the honesty of those words crack our hearts in  
two. We admit it to our fight-or-flight, boomerang  
nature,  
and before the grief even begins to pass,  
God is there.  
God is turning toward us,  
closing the distance,  
inviting us to sing  
the next line of the song.

- Rev. Sarah Speed

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by Kreg Yingst

## Constellations

By April Little

I was told that my body was not to be trusted.  
That she was a stumbling block, that her desires were evil.  
I wasn't told that I am made from stardust.  
Carbon, hydrogen, nitrogen, oxygen, phosphorus and sulfur—  
God took dirt and dust and breath and made a human being.  
I wasn't told how our bodies connect us to the universe and each other.  
Bone of bone, flesh of flesh, our bodies are roots deep in the soil of the earth.

In an individualistic world where you were taught that the only point was to buy your ticket to heaven and try to get others to do the same,  
you miss out on the heavens that are here and now.  
As Jesus said, the Kingdom of Heaven is among us, within us.

When everything I knew crumbled beneath me like ancient stone,  
and I fell from the community with which I had been aligned,  
my spiritual homeland,  
I found myself in a new constellation.  
One that looked so much more like freedom,  
where I could bring my full self,  
and see that Divine image in others,  
the shining of stardust,  
the glory of dirt,  
all of it named Beloved and Good.

We, as the LGBTQ+ community and its allies,  
live into this blessing:  
we find each other in our wandering,  
in our desires for companionship,  
seeing each other for who we truly are, fully known.  
May we all remember how loved we are,  
and how beautiful it is when we constellate,  
united by something greater than ourselves.

From dust you have come,



And to dust you shall return.

## 14 Questions of Jesus

(by Jim Burklo)

**1. And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing?** (Matt 6:27-28) (What are your worries? When and how do they arise? How do they manifest physically?) **2. Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye?** (Matt 7:2) (What are the logs in your own eyes? What prejudices and assumptions and judgments get in the way of your ability to see things as they are, on their own terms? How clearly can you see these "logs"?)

**3. Why are you afraid, you of little faith?** (Matt 8:26) (What are you afraid of? What is the root of your fear? When/how do these fears arise? How do these fears affect your life and the lives of others? How do your fears manifest in your body?)

**4. Do you believe that I am able to do this?** (Matt 9:28) (What do you need to do? Do you believe you can do it? Examine your beliefs about what you can and cannot accomplish.)

**5. How many loaves have you?** (Matt 15:34) (What do you have to work with – what are your resources to deal with the challenges before you? Are they sufficient? Can you "make do"?)

**6. But who do you say that I am?** (Matt 16:15) – What is your name? (Luke 8:30) (Who are you, in your essence? If you lovingly observe yourself in prayerful, mindful contemplation, who/what is it that is doing the observing?)

**7. What do you want me to do for you?** (Matt 20:32) (What kind of help do you need? Are you willing to ask for it?)



**8. So, could you not stay awake with me one hour?** (Matt 26:40) – Simon, are you asleep? (Mark 14:37) – Why are you sleeping? (Luke 22:46) (In what ways are you “asleep”, spiritually/emotionally/mentally/socially/politically? What would help you come “awake”?)

**9. My God, My God, Why have you forsaken me?** (Matt 27:46) (Is there any part of you in despair? What is the root of that despair?)

**10. Can you see anything?** (Mark 8:23) (In what ways are you blind – unable to “see” important aspects of life within and around you?)

**11. For who is greater, the one who is at the table or the one who serves?** (Luke 22:27) (In what ways are you a servant, and in what ways are you a master? What is it like to be in each of those roles? Are there situations in which those roles should be reversed for you? How can you be more of service to your community, country, and the world?)

**12. What are you discussing as you walk along?** (Luke 24:17) (What chatter is going on in your mind right now? What are you thinking right now? What kind of inner dialogue is going on in you right now?)

**13. What are you looking for?** (John 1:38) (What do you want? Is anything missing in your life? What do you want to do about it? What are you willing to do about it?)

**14. Do you want to be made well?** (John 5:6) (In what ways are you not well? What is your level of desire to become well? What difference might it make if your desire was stronger?)

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BELOVED WANDERER.  
AS YOU LEAVE THIS PLACE.  
MAY YOU CARRY YOUR CURIOUS  
HEART ON YOUR SLEEVE.  
MAY YOU LOOK FOR GOD IN EVERY  
FACE.  
MAY YOU FIND THE COURAGE TO GET  
OUT OF THE BOAT.  
TO RUN TO THE TOMB.  
AND TO SPEAK OF YOUR FAITH.  
AND WHEN THE WORLD FALLS APART.  
MAY YOU HEAR GOD'S VOICE DEEP  
WITHIN.  
SAYING. "TAKE HEART. IT IS I. BE NOT  
AFRAID."  
YOU ARE CALLED.  
YOU ARE BLESSED.  
IN BOTH YOUR UPS AND YOUR DOWNS.  
YOU ALWAYS BELONG TO GOD.  
GO NOW IN PEACE.  
GO TRUSTING THAT GOOD NEWS.  
AMEN.

REMEMBER YOU ARE  
DUST AND TODAY DUSTY  
YOU SHALL RETURN  
REMEMBER YOU ARE  
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