

“I believe in mystery and wonder. I believe that systems of murder and oppression do not have the final word. I believe in life, in compost, in the seedling lingering under the snow. I believe in the provocative and dangerous power of resurrection. I believe that resurrection is something we practise with our lives. I believe it looks like justice. I believe it is born of struggle.”

– Lydia Wylie-Kellermann, *Do I Believe in the Resurrection?*, p. 8

STUDY GUIDE GEEZ 60: SIGNS OF DAWN

ABOUT GEEZ

Geez magazine is a quarterly, nonprofit, ad-free, print magazine about social justice, art, and activism for people at the fringes of faith in Canada and the U.S.

Geez is committed to naming and raging against oppression while also offering the hope, beauty, and power alive in local communities doing their work.

INTRODUCTION TO THE ISSUE

As much as the forces of Empire would like us to believe otherwise, death is not the end of any story. **Geez 60: Signs of Dawn** invites us to enter the cave, the compost bin, the sidewalk crack. It dares us to believe in new life (that’s really not new at all) and the power of green, growing hope to bring even the mightiest walls crumbling down. Let’s bring spices for anointing and walk to the tomb together – perchance we just might stumble upon resurrection.

OUT “*Geez Out Loud*” is a listening series in which select stories featured in the quarterly, print magazine are read to you by the author, geezmagazine.org/geez-out-loud.

HOW TO USE THIS STUDY GUIDE

These study guides are created for use in community – in the classroom, in book groups, with your faith circle – or for quiet reflection on your own. As reflected in this study guide, every issue and theme summons us to work with our mind, heart, and body.

Rolling Away the Stone: Questions to Reflect on Throughout the Issue

1. Do you believe in resurrection? Does it matter?
2. Historically and culturally, those who bear closest witness to the resurrection are often not believed in their telling. Is there a time you’ve been ignored in your witness? Is there a time you have ignored someone else in theirs? What gets in the way of believing stories of resurrection from the margins?
3. Throughout the issue, the fox leaves traces of places where resurrection is found today. Where do you see resurrection happening?

ACTIVITY

1. Read Luke 24: 1-11 three times. Open a journal and write. How do you feel? Why weren’t the women believed? What if it had been men? Could it have been men? Re-write the story or add bits and pieces that are missing between the verses. Let the spirit move you whether it be rage or imagination or provocative story telling.
2. Meditate on “The Women Come to the Tomb” by Sr Mary Stephen (page 12). Try not to analyze it or your reactions to it. Just sit with it for a few minutes and see what comes up.
3. Give something new life. Take something old that is no longer useful and bring it back to life in a new form. For ideas, check out the series called “Transfiguring the Ordinary.” (Pages 11, 19, 30, 36, 45, 46, 51, 52)

Sr Mary Stephen, “THE WOMEN COME TO THE TOMB,” 2004, pastel, Size A2, Fourth picture in the “The Way of Light” collection.



For copies of *Geez* 60: Signs of Dawn, visit geezmagazine.org/store.

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PART I EARTH AND RESURRECTION

RECOMMENDED READING

Read

Page 21 – A Lesson from Lithics
by Josh Richardson

in conversation with

Page 27 – Rage of Natural
Forces by Owólabi

QUESTIONS FOR DISCUSSION

1. How does each piece evoke the natural world? Is there one that resonates more with the way you relate to the world or what you were taught to believe?
2. Josh writes that the geological record “quietly screams the embodied hope of the Christian Gospel.” Owólabi writes about fires, storms, and floods that are the work of the Orisha – “forces of nature which must be related to, not dominated.” How does your spiritual or religious tradition relate to the land and the power of natural forces? Where else do you see signs of resurrection or (dare we ask it) hope?

ACTIVITIES

1. Go to a compost pile and offer a prayer at the tomb. Anoint the space with your herbal kitchen scraps. (Inspired by “Building a Tomb” by Justin Eisinga, page 30.)
2. Spend time researching the Indigenous land practices of the land where you live. (Inspired by “Land Must Burn” by Lucy Dean Stockton, page 42.)
3. Plant a seed in the ground, in a pot, or scattered in a field or lot.



Roger Peet, “Armillaria,”
June 2020, relief print,
32 cm x 46 cm.



Stephanie Heifner, “Look,
I Am Doing a New Thing,”
2020, large scale paper cut.

PART 2 BODIES AND THE RESURRECTION

RECOMMENDED READING

Read

Page 14 – Born Again on Estrogen
by Sloane Wednesday

in conversation with

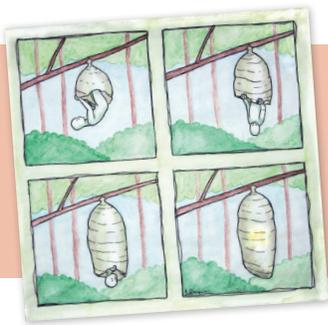
Page 41 – The Mixing of Bones
and the Resurrection of the Many
by Steven Charleston

QUESTIONS FOR DISCUSSION

1. Living in this capitalist, patriarchal, transphobic, individualist settler state has drastic effects on our bodies in both life and death. What were we taught about bodies and how they should or should not be? Who benefits from these conceptions? What do Sloane and Steven teach us about resisting and healing from these systems?
2. Stephen asks, “How difficult would it be for racism, homophobia, or misogyny to be sustained in a culture that practised a mixing of the bones?” What kind of changes would this mixing necessitate? How do/could other burial practices change the way we live our lives?

ACTIVITIES

1. Join Lucia Wylie-Eggert (page 39) in putting down the phone and honouring your body. Stretch. Do yoga. Lift your face to the sun.
2. Draw your own body either in life, in transformation, or in death.



Lane Patriquin,
“Chrysalis,” 2016.



Junaid Mortimer,
“Under the Stars,” July 2020,
Mixed media, 8 in x 10 in.

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PART 3 ANCESTORS AND THE RESURRECTION

RECOMMENDED READING

Read

Page 10 – Elderword From the Grave
by Kateri Boucher and Daniel Berrigan
in conversation with

Page 17 – The Dance With Our DNA
by Naomi Ortiz

QUESTIONS FOR DISCUSSION

1. Who do you consider to be your ancestors (in your tradition, community, or “by blood”)? Have you intentionally engaged or spoken with them since they’ve died? What has or could that look like? What might you need in order to make that interaction feel safe and comfortable?
2. What ancestors or elders are our movements indebted to? As Naomi wonders, how can we view them with both gratitude and a critical lens? How can we acknowledge their growth edges or weaknesses while still receiving the gifts they left for us? Do you think there are any ancestors who aren’t worth engaging with at all?

ACTIVITIES

1. Spend some time with an ancestor you love. Invite them to join you. Perhaps in silence, in prayer, through reading their words, allow them to bless you.
2. Gather a circle of people (in person or virtually) and perform I’m Going Back to Bed: An Anti-Resurrection Play in One Act by Kerr Mesner (p 24-25). Write your own version with ancestors/elders of your choice delivering their own timely wisdom.
3. Plant a seed in the ground, in a pot, or scattered in a field or lot.



Aaron Uzzle, “MADONNA AND CHILD WITH ANNE,” 2020, oil on canvas, 48 in x 36 in.



Angelica Frausto, “My Ancestors Hold Me”, 2020, digital, 13 in x 13 in.

PART 4 THE STREETS AND RESURRECTION

RECOMMENDED READING

Read

Page 22 – His Soul is Marching On
by Kyle McCormick and Kateri Boucher
in conversation with

Page 49 – A Miracle in Bolivia
by Dean Dettloff

QUESTIONS FOR DISCUSSION

1. Some political acts, like the resurrection itself, are so powerful, so unprecedented, that we can’t help but name them “miraculous.” In the case of John Brown’s raid on Harper’s Ferry and the election of Evo Morales as Bolivia’s first Indigenous president, the status quo was so shaken that it could no longer hold its ground. What are moments or actions in your community today that could be seen as miraculous? Do you believe this is a helpful word to use in describing these events – why or why not?
2. How do communities maintain faith in the moments between death and resurrection? What stories or songs do you turn to in the struggle?

ACTIVITIES

1. Gather some kids in your life and tell them a story of resurrection happening in the streets. Tell it your own way or read a children’s book that honors movement history.
2. Movement is rising. As always, these pages urge all of us to get our bodies into the street in one way or another speaking truth to power. Or better yet, sing truth to power as you march.