“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

PART 1 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.

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
2. Draw your own body either in life, in transformation, or in death.
**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.

**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.