



March Connection Guide

Why?

CROSSWORDS OVERVIEW

This ministry year we want to emphasize these important “CrossWords” in our vocabulary, letting the language and ideas of scripture shape our relationship with God and with others.

Month	Relational Words	Worship Words	Related Psalm
September	I’m listening	Illumination	Psalm 119: 9-11
October	Bless you	Blessing	Psalm 103
November	Thank you	Thanksgiving	Psalm 136
December	Advent		
January	Help	Supplication	Psalm 86
February	I’m sorry	Confession	Psalm 51
March	Why?	Lament	Psalm 13
April	I love you	Praise	Psalm 95
May	What can I do?	Service	Psalm 116

We
are
here

WHAT’S IN THIS GUIDE

In each monthly guide you will find resources that can be used in many ways: personal reflection, small group discussion, or family devotions.

There are four main sections:

- CrossWords in Scripture – Read and respond to biblical texts related to the theme of the month
- CrossWords in Our Tradition – Learn more about our church’s related teachings
- CrossWords in Community – Engage and discuss with a group using prompts and questions
- CrossWords in Action – Put the word into practice with action prompts and adventures for all ages

THIS MONTH – I’M SORRY

LAMENT

It’s an odd thing. Jesus Wept. Job Wept. David Wept. Jeremiah Wept. They did it openly. Their weeping became a matter of public record. Their weeping, sanctioned by inclusion in our Holy Scriptures, a continuing and reliable witness that weeping has an honored place in the life of faith.

But just try it yourself. Even, maybe especially, in church where these tear-soaked Scriptures are provided to shape our souls and form our behavior. Before you know it, a half-dozen men and women surround you with handkerchiefs, murmuring reassurances, telling you that it is going to be alright, intent on helping you “get over it.”

Why are Christians, of all people, embarrassed by tears, uneasy in the presence of sorrow, unpracticed in the language of lament? It certainly is not a biblical heritage, for virtually all our ancestors in the faith were thoroughly “acquainted with grief.” And our Savior was, as everyone knows, “a Man of Sorrows.”

Christians have lost touch with our native language of lament, this language that accepts suffering and our freely expressed suffering as the stuff that God uses for our salvation. At-homeness in the language of lament is necessary for expressing our companionship with our Lord as He accompanies us through the “valley of the shadow of death” and who leads us to be with Him in “dark Gethsemane.”

It is also necessary as a witness, a Jesus-witness to the men and women who are trying to live a life that avoids suffering at all costs, including the cost of their own souls. For at least one reason why people are uncomfortable with tears and the sight of suffering is that it is a blasphemous assault on their precariously maintained American spirituality of the pursuit of happiness.

So, learning the language of lament is not only necessary to restore Christian dignity to suffering and repentance and death, it is necessary to provide a Christian witness to a world that has no language for and is therefore oblivious to the glories of wilderness and cross.

Eugene Peterson, Foreword to A Sacred Sorrow by Michael Card

CROSSWORDS IN SCRIPTURE

BIBLE READINGS FOR THE MONTH OF MARCH AND YOUR RESPONSE

Mar.	Text	Your one sentence takeaway
1	Psalms 42	
2	John 11:17-44	
3	Habakkuk 1:2-4	
4	Lamentations 5:15-22	
5	Psalms 3	
6	Job 19	
7	2 Corinthians 4:7-14	
8	Psalms 88	
9	Isaiah 40:27-31	
10	Psalms 71	
11	Romans 9:14-21	
12	Psalms 80:1-7	
13	Psalms 4	
14	James 5:10-11	
15	Psalms 74:1-17	
16	Psalms 74:18-23	
17	Romans 8:18-27	
18	Jeremiah 20:7-18	
19	Psalms 85	
20	1 Peter 4:12-19	
21	Psalms 119:25-32	
22	Lamentations 3:16-24	
23	Isaiah 53:3-5	
24	Psalms 25	
25	Titus 3:4-8	

26	Psalm 51	
27	Hebrews 5:7-10	
28	Psalm 22	
29	Luke 22:39-46	
30	Psalm 86	
31	Ecclesiastes 1	

PSALMS OF LAMENT – PASTOR MARC

The middle of the Bible contains the church’s prayer book; we know it as the Psalms. Many of us have our favorite ones that we know by heart; Psalm 23, 27, 46, 103, and 121 are some of the most familiar. Those who study the Psalms know that there are five general categories of Psalms: Praise/Thanksgiving, Royal/enthronement Psalms, Wisdom Psalms, Torah Psalms, and Psalms of Lament. The Psalms of Lament comprise almost 1/3 of the 150 Psalms. They are harder Psalms to read and pray unless you are in a dark and difficult place. The good news is that the Bible leaves room for raw honesty with God in that *it teaches us how to pray to God with hard feelings and emotions*. Sometimes the laments are from an individual, some of them are communal, and some of them are so fierce that they include curses on enemies.

We’ve included a list of the lament Psalms here and divided them into laments of individuals, community, as well as the imprecatory (cursing enemies Psalms). We should note that when Jesus says in the Sermon on the Mount (Matt 5:38-43) *“you have heard it said, love your neighbor and hate your enemies, but I tell you love your enemies”*, nowhere in the Bible does it say to “hate your enemies.” Nonetheless, the teachers in Jesus’ time took the imprecatory (cursing Psalms) and took it to mean that God’s people could legitimately be against some people and even hate them. Jesus turns that interpretation on its ear and says, “no, love your enemies and pray for them.”

Praying the lament Psalms helps us be honest with God about what we are feeling and experiencing. In a sense, they give us vocabulary for the hard stuff and teach us how to get the venom out of hearts and lives. These Psalms give us permission to express what we are feeling. Jesus prays a Psalm of lament (22) from the cross when he prays, “My God, my God why have you forsaken me?!” Just know that the Psalms of lament are right there in our Bible when you need them.

Communal: 12, 44, 58, 60, 74, 79, 80, 83, 85, 89, 90, 94, 123, 126, 129

Individual: 3, 4, 5, 6, 7, 9-10, 13, 14, 17, 22, 25, 26, 27, 28, 31, 32, 36, 38, 39, 40:12-17, 41, 42, 43, 51, 52, 53, 54, 55, 56, 57, 59, 61, 64, 70, 71, 77, 86, 89, 102, 120, 130, 139, 141, 142, 143

Imprecatory (cursing enemies): 35, 69, 83, 88, 109, 137, 140

CROSSWORDS IN OUR TRADITION

BELGIC CONFESSION, ARTICLE 14, THE CREATION AND FALL OF HUMANITY

We believe that God created human beings from the dust of the earth and made and formed them in his image and likeness— good, just, and holy; able by their will to conform in all things to the will of God.

But when they were in honor they did not understand it and did not recognize their excellence. But they subjected themselves willingly to sin and consequently to death and the curse, lending their ear to the word of the devil. For they transgressed the commandment of life, which they had received, and by their sin they separated themselves from God, who was their true life, having corrupted their entire nature.

So they made themselves guilty and subject to physical and spiritual death, having become wicked, perverse, and corrupt in all their ways. They lost all their excellent gifts which they had received from God, and retained none of them except for small traces which are enough to make them inexcusable.

OUR WORLD BELONGS TO GOD, PARAGRAPH 15-16

15. When humans deface God’s image, the whole world suffers: we abuse the creation or idolize it; we are estranged from our Creator, from our neighbor, from our true selves, and from all that God has made.

16. All spheres of life— family and friendship, work and worship, school and state, play and art— bear the wounds of our rebellion. Sin is present everywhere— in pride of race, arrogance of nations, abuse of the weak and helpless, disregard for water, air, and soil, destruction of living creatures, slavery, murder, terror, and war, worship of false gods, the mistreatment of our bodies, and our frantic efforts to escape reality. We become victims of our own sin.

CREATION REGAINED (EXCERPT), ALBERT M. WOLTERS

Not only the whole human race but the whole nonhuman world too was caught up in the train of Adam’s failure to heed God’s explicit commandment and warning. The effects of sin touch all of creation; no created thing is in principle untouched by the corrosive effects of the fall. Whether we look at societal structures such as the state or family, or cultural pursuits such as art or technology, or bodily functions such as sexuality or eating, or anything at all within the scope of creation, we discover that the good handiwork of God has been drawn into the sphere of human munity against God. “The whole creation,” Paul writes in a profound passage of Romans, “has been groaning as in the pains of childbirth right up to the present time” (Rom. 8:22).



- *In what ways do our world and our communities “bear the wounds of our rebellion”?*
- *How do you personally experience that the world is not the way it’s supposed to be? **
- *When have you experienced that God is still holding things together, even in a messed-up world? **

**from Living Your Faith in a Messed Up World by Jane Vogel and Mary Sytsma*

THE ART OF LAMENT – NICHOLAS WOLTERSTORFF

Your mother dies of old age.

Your child dies in a car accident.

Your friend takes his own life.

Your business, to which you have devoted your life, goes bankrupt.

You grieve.

Why do you grieve? Most of the people who read in the newspaper about the death of your mother do not share your grief. Why do you grieve when they don't? You grieve because you were attached to her; they were not. We grieve when something to which we are attached—a person, an animal, a project, an institution—dies or is destroyed or maimed.

Lament Is Part of Our Nature

Is it part of our good created nature to grieve when something to which we are attached dies or is destroyed, or is this part of our fallen nature? John Calvin thought it was part of our created nature, and so do I. "Afflicted by disease," Calvin writes, "we shall both groan and be uneasy and pant after health; pressed by poverty, we shall be pricked by the arrows of care and sorrow; we shall be smitten by the pain of disgrace, contempt, injustice; at the funerals of our dear ones we shall weep the tears that are owed to our nature. . . . Our Lord and Master groaned and wept both over his own and others' misfortunes. And he taught his disciples in the same way" (Institutes III.viii.10).

Here Calvin explicitly says that it belongs to our nature—he means our created nature—to weep at the funerals of our dear ones, to grieve over the loss of health, and so on. What's more, he assumes, without explicitly saying so, that it is a good thing to be attached to our relatives and friends, to our health, to our reputation. If he did not think it was good to be attached to such persons and things, he would not say that it was a good thing to grieve over their loss.

Of course, we are sometimes attached to things that we should not be attached to; we sometimes care about things that we should not care about. But friends and relatives are not in that category; nor are health and reputation. These are good things, and so we rightly care about them. Something is seriously wrong with the person who isn't attached to anybody, who is indifferent to his health, who isn't invested in any institution, who doesn't care about his reputation in the community. Such a person doesn't grieve over anything. He is, Calvin says, "like a stone."

Christians sometimes suggest that their grief is an indication of weak faith. If only my faith were full and strong, they say, I would not grieve over the death of a child; instead I would tell myself that the child is now "in a better place." It's hard for me to believe that such people think they should not have been attached to their child, hard to believe that they think they should not have loved her. They must mean instead that Christians should try to stifle their grief.

The Language of Lament

The psalmist thought otherwise. A fair number of the psalms are psalms of lament; they give voice to grief. Psalms 13, 22, 42, 69, and 77 are examples. "I am weary with my crying," says the psalmist, "my throat is parched" (Ps. 69). In Psalm 42 he laments, "My tears have been my food day and night." The language is even more vivid in Psalm 22:

*I am poured out like water,
and all my bones are out of joint.*

*My heart has turned to wax;
it has melted within me.
My mouth is dried up like a potsherd,
and my tongue sticks to the roof of my mouth.*

No stifling of grief here!

Though the community sees the tears of the psalmist and hears his groaning, it is to God that he addresses his lament. Faith endures. His grief does not destroy his faith in God; rather, his faith incorporates his grief. And his lament gives voice to that incorporation.

This incorporation does not come easily; far from it. The psalmist's faith is tested, sometimes severely so; and the psalmist does not shy away from saying that it is tested. Psalm 22 opens with the cry of abandonment that Jesus repeated on the cross: "My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish? My God, I cry out by day, but you do not answer, by night, but I find no rest."

Grief within Faith

Notice once again that it is to God that the psalmist addresses this cry of feeling abandoned by God; though his faith is severely tested, it nonetheless endures. The psalms of lament give voice to a faith that endures in the face of feeling that God has forsaken me.

The psalms of lament invariably conclude with the psalmist's declaration that, whatever his present feelings, God has not, in fact, forsaken him. There is more to his life with God, more to the life of his people with God, than this present sense of abandonment in grief. "In you our ancestors put their trust; they trusted and you delivered them. To you they cried out and were saved; in you they trusted and were not put to shame" (Ps. 22).

The psalmist trusts that his sense of abandonment will lift, and that God's goodness will again become evident to him. "Put your hope in God," he reminds himself at the end of Psalm 42, "for I will yet praise him, my Savior and my God." "I trust in your unfailing love; my heart rejoices in your salvation. I will sing the Lord's praise, for he has been good to me" (Ps. 13). "I will declare your name to my people; in the assembly I will praise you" (Ps. 22).

Some Christians find their loss so religiously disturbing that they give up on God and treasure their grief. Others seem to think that faith requires them to stifle their grief. What we see in the psalmist is a third way. Rather than grief without faith or faith without grief, we see faith incorporating grief. The psalmist's lament gives voice both to his grief and to the faith that incorporates his grief. Indeed, he sings praise songs—but not only praise songs, also songs of lament.

If my attachment to my child was a good and precious thing, then my grief over the death of my child is a good and precious thing. And if my grief over the death of my child is a good and precious thing, then my challenge, as a believer, is not to stifle my grief but to do my best eventually to incorporate it into my life of faith.

I may eventually discover that a faith that incorporates grief is stronger and richer than a faith that sings only praise songs.

- *Name a grief that you have experienced in your life. What effect did it have on your faith?*
- *What was the hardest thing to deal with regarding your grief? What helped you heal?*
- *Wolterstorff states that Calvin implies that "it is a good thing to be attached to our relatives and friends, to our health and reputation." Are there things we should not be attached to and therefore not grieve the loss of? Name a few.*
- *Does grief offer gifts? If so, what are they?*
- *What is the best way to accompany someone on the road of grief and loss?*



LOVING GOD MORE THAN BLESSINGS – SAM GUTIERREZ

A few years ago I traveled to India with a group from my seminary. During the 10-day journey, we visited a number of Hindu temples. In one temple I stayed behind to watch a young man pay devotion to a god cast in stone. With a coordinated display of ear tugging, hand clasping, and multiple dips at the knee, he prayed to the deity. As I hastily rejoined the group, I found myself thinking about the man in the Bible named Job.

Although separated by thousands of years, Job was something like that young man in the temple. Both tried to appease the gods with rituals in exchange for showers of good fortune. In the first few pages of the book of Job, we discover a man who seems to do everything right. He is blameless and upright. He offers sacrifices to God on behalf of his children's unwitting sins. Everything seems to be going well. Job is wealthy and healthy, and so are his children. The sacrifices appear to be working as the blessings come pouring down.

But then something happens.

Job gets sick.

Job is in pain.

Job suffers.

Job is confused, frustrated, and angry. He turns toward heaven and hurls questions at God about why his suffering is so great. God hears—and answers with a series of his own questions. God's questions are a surgical instrument with which God skillfully operates on Job's superstitious and formulaic heart. Question after question, God undertakes a very risky procedure: a heart transplant with a new "for nothing" kind of love. Mysteriously, God seems to do this by walking with Job into and through suffering.

Ultimately, Job didn't need an answer to why his suffering was so great. Rather, he needed to know that God was taking his pain, his protest, and his petitions seriously. Job needed to know that he could trust in God's goodness even though all the evidence was suggesting otherwise. To get there, Job needed to be reminded, through a series of divine questions, that his own wisdom and understanding were severely limited. Only then, with his newly discovered humility, could he open the door to trust.

It's no surprise, then, that the Job we see at the end of the book is quite different than the one we saw at the beginning. We no longer find Job demanding answers, asserting his own innocence, or offering superstitious sacrifices. Rather we see a person who trusts God in the midst of swirling injustices and pain. A person who trusts in God rather than in his own righteousness or in spiritual equations (if I do this and abstain from that, God will bless me). A person who prays for his enemies and shares his inheritance with his daughters (a gracious and generous act in those days). A person who is free enough to "play"—characterized by giving his daughters enchanted names like dove, cinnamon, and eye shadow. In the end, we see a person who breaks bread and sits down with his family for dinner.

From what we can observe, suffering and pain have done their difficult and risky—but important and necessary—work in Job's heart. At the beginning of the book, the accuser asserted that Job loved God only because God blessed him. By the end of the book we learn that Job loves God for God's own sake, not for the blessings God graciously gives. Truthfully, vibrant love and faithful trust can grow only in the fields of pain and suffering. While God leads and walks with us through every dark valley, he quietly plants the "for nothing love" seeds that can grow only there.



THE NEED FOR LAMENT – SOONG-CHAN RAH (4:02)

<https://youtu.be/5TzWZYiF6aw>

Soong-Chan Rah argues that the deeply rooted triumphalism and exceptionalism in the American society are causing the absence of lament in the American churches. Churches today must not only recognize the need for lament, but also practice the discipline of lament both within and beyond the walls of the church.

LEARNING TO LAMENT – EXPLORING PRAYER WITH ARCHBISHOP JUSTIN WELBY (12:34)

<https://youtu.be/UduqyYy2954>

How do we pray when our lives – or the world – has gone wrong?

So much prayer that we find in the Bible – particularly in the Psalms – is lament, sorrow, rage and protest.

It’s a normal way of praying for Jesus as well. He protests about injustice and cruelty. He stands up to people. He calls out to God for change. He weeps at the graveside of a friend.

NEED FOR LAMENT – WALTER BRUEGGEMANN (2:22)

<https://youtu.be/oxqmtft4WYM>

INSIDE OUT – RILEY SHARES HER PAIN AND SADNESS (4:32)

<https://youtu.be/ISaHt3ps1dM>

Georgetown showed this 2015 Disney film at our outdoor movie night a couple of years ago. In this scene, Riley finally tells her parents how she is really feeling about the family’s move.



- *Throughout the film Riley is reluctant to share how she is really feeling. Why is this scene so pivotal for her?*
- *In what ways might our prayers to God parallel Riley opening up to her family?*
- *What benefits does Riley discover when she shares how she really feels? What benefits do we find when we lament and become honest with God and with others?*

BITTERSWEET (PRELUDE) – SHAUNA NIEQUIST

The idea of bittersweet is changing the way I live, unraveling and re-weaving the way I understand life. Bittersweet is the idea that in all things there is both something broken and something beautiful, that there is a sliver of lightness on even the darkest of nights, a shadow of hope in every heartbreak, and that rejoicing is no less rich when it contains a splinter of sadness.

Bittersweet is the practice of believing that we really do need both the bitter and the sweet, and that a life of nothing but sweetness rots both your teeth and your soul. Bitter is what makes us strong, what forces us to push through, what helps us earn the lines on our faces and the calluses on our hands.

Nearly ten years ago, my friend Doug told me that the central image of the Christian faith is death and rebirth. At the time I didn’t agree. What I didn’t understand until recently is that he wasn’t speaking to me as a theologian or a pastor or an expert, but rather as a person whose heart had been broken and who had been brought back to life by the story God tells in all our lives.

When you’ve faced some kind of death -- the loss of someone you loved dearly, the failure of a dream, the fracture of a relationship – that’s when you start understanding that central metaphor.

Now, ten years later, I know Doug was right. I’ve begun to train my eyes for rebirth, like looking for buds on branches after an endlessly long winter. So this is the work I’m doing now, and the work I invite you into: when life is sweet, say thank you and celebrate. And when life is bitter, say thank you and grow.

RELATED MEDIA

Books

- *You Won't Always Be This Sad: A Book of Moments* by Sheree Fitch – [Review](#) - [Link](#)
- *Lament for a Son* by Nicholas Wolterstorff - [Link](#)
- *The Day Metallica Came to Church* by John Van Sloten - [Link](#)
- *Darkness Is My Only Companion: A Christian Response to Mental Illness* by Kathryn Greene-McCreight – [Review](#) - [Link](#)
- *A Sacred Sorrow: Reaching Out to God in the Lost Language of Lament* by Michael Card - [Link](#)
- *Bittersweet: Thoughts on Change, Grace, and Learning the Hard Way* by Shauna Niequist - [Link](#)
- *Where is God When it Hurts* by Philip Yancey - [Link](#)
- *The Louder Song: Listening for Hope in the Midst of Lament* by Aubrey Sampson - [Link](#)
- *Everything Happens for a Reason: And Other Lies I've Loved* by Kate Bowler - [Link](#)
- *A Grief Observed* – C.S Lewis - [Link](#)
- *It's Not Supposed to Be This Way: Finding Unexpected Strength When Disappointments Leave You Shattered* by Lysa TerKeurst - [Link](#)
- *Psalms' Cry: Scripts for Embracing Lament* by Walter Brueggemann - [Link](#)
- *Prophetic Lament: A Call for Justice in Troubled Times* by Soong-Chan Rah - [Link](#)
- *Psalms of Lament* by Ann Weems - [Link](#)
- *The Psalms as Christian Lament* by Bruce K. Waltke, James M. Houston and Erika Moore - [Link](#)

Children's Books:

- *The Undefeated* by Kwame Alexander – [Review](#) - [Link](#)
- *Tear Soup: A Recipe for Healing After Loss* by Pat Schwiebert and Chuck DeKlyen - [Link](#)

Music

- Matthew West – Truth Be Told - <https://youtu.be/j4wYkS8Z3Io>

"WHY?" - LAMENT

CROSSWORDS THEME FOR MARCH

SCRIPTURE

† Psalm 25: 16-17

"Turn to me and be gracious to me,
for I am lonely and afflicted.

Relieve the troubles of my heart
and free me from my anguish."

↔ Romans 12:15 | "Rejoice with those who rejoice; mourn with those who mourn."

ADVENTURE

Visit Georgetown cemetery (6921 28th Ave, Hudsonville) or another area cemetery. Take along crayons and some extra paper.

Find the tallest grave marker. Find one that looks very old. Find one you think is especially interesting.

See if you can find a gravestone with a bible verse on it. Lay a paper over the engraved stone and rub the side of your crayon over the paper to make a rubbing.

Why do you think that verse was a comfort?

Does your family know someone whose body was buried here? Do you know someone close to your family who has died? Remember that person with your family.

What was it like for your family when that person died?

In what ways did God comfort or care for you?

PRAYER – MICHELLE WORKING

Dear God,
why are you leading me down this path?
How will I be able to handle this?
Help me to trust in your leading
and in your plans for my life.
Give me the strength to endure
and to take one day at a time.
Thank you for your presence in my life.
Amen.

Scripture: Psalm 22:1

Most Christians know a select number of words in the original languages of the scriptures.

Some preachers will speak some Hebrew occasionally enough so that words like *Ruah* (life/breath), *Yahweh* (God's personal, covenant name), and *Shalom* (wholeness, peace), are somewhat common. Greek words are also hidden in our English language (*acrobat, marathon, and phobia* – to name a few). You may not know this but, when you are looking at your *Nike* athletic shoes, you are looking at the Greek word for "victory". Oddly, most victors are not looking at their shoes, they are looking up.

Every Christian mildly familiar with the crucifixion story knows a little Aramaic too. *Gethsemane* and *Golgotha* are stock vocabulary for passion week as much as the sentence, *Eloi, Eloi, lama sabachthani* (My God, My God, why have you forsaken me?!).

Every Christian should know that phrase because it lies at the heart of the book of Psalms and rests at the heart of the crucifixion. It is the question that is distinctively human: "why?" ... "Why God have you forsaken me?". At the heart of the question is the heart of the human experience of aloneness, isolation, and abandonment.

How God could you let this happen to me?! Therein lies the heart of our faith, Here is the moment of recognition that we are independent selves with our own identity. In these moments of self-awareness, we are also profoundly aware that there is Another. In that moment, we have a choice to trust and rest in him, or, rest in ourselves saying, "I'm it", this is all there is.

This is the moment in human experience where we either turn our heels on God, or, hold on in blind, wounded, and naked trust. It is a moment that many of us know firsthand.

When Jesus says these words on the cross, he is speaking from the place of distress that the Psalmist knows well. It is the same thing we might say in our own turmoil: "*Where are you God? Why have you left me here in this mess? Why is this wreckage my life if you are God?*" When Jesus asks it, he seems to ask it with the same kind of human astonishment that we might have.

Christ came to experience all of these human questions And, he had the courage to ask them. *My God, my God, why have you forsaken me* is not just a "Jesus question", it is the human question. And by asking it, and by the writers sharing it, our experiences of aloneness, abandonment, isolation, and shame have been validated.

I don't think Jesus expected an answer, but he had to ask, he had to say it - *he had to pray it* because it was what he was experiencing. And everyone who has ever asked God, "why, why would you let me this happen to me?" place themselves in the same faith of Jesus and the Psalm writers. And it doesn't matter in what language you ask the question, because the experience is universally human. In the Psalms, asking the hard question "why?!" invariably leads to: "yet, will I trust him."

On Good Friday, oddly, the story ends with the Victor looking at his feet. And then, the rest of the world finds itself *looking up to him*. Suddenly, our "why?" questions take on new meaning. When we dare ask them like Jesus did, we begin to realize that such questions can move us to his kind of trust.