

A LENTEN DEVOTIONAL

A Sanctified Art LLC is a collective of artists in ministry who create resources for worshipping communities. The Sanctified Art team works collaboratively to bring scripture and theological themes to life through film, visual art, curriculum, coloring pages, liturgy, graphic designs, and more. Their mission is to empower churches with resources to inspire creativity in worship and beyond. Driven by the connective and prophetic power of art, they believe that art helps us connect our hearts with our hands, our faith with our lives, and our mess with our God.

Learn more about their work at sanctifiedart.org.

AGAIN & AGAIN A LENTEN
REFRAIN



[f](#) [i](#) [t](#) @sanctifiedart | sanctifiedart.org | contact@sanctifiedart.org

Art, reflections, &
poetry for the
season of Lent



ABOUT THE CREATORS



REV. LISLE GWYNN GARRITY

Founder | Creative Director of SA

Lisle Gwynn Garrity (she/her) is a Pastorist (pastor + artist), retreat leader, and creative entrepreneur seeking to fill the church with more color, paint, mystery, and creativity. She founded A Sanctified Art with the conviction that, in order to thrive, the church needs more creative expression and art-filled freedom.

REV. LAUREN WRIGHT PITTMAN

Director of Branding | Founding Creative Partner of SA

Lauren (she/her) is an artist, graphic designer, and theologian. She uses paint, metallic inks, and Apple pencil to image the layered complexity she experiences in scripture texts. She also helps faith communities share their vibrant stories through branding & design services.

HANNAH GARRITY Founding Creative Partner of SA

Hannah (she/her) is an artist and an athlete, a daughter and a mother, a facilitator and a producer, a leader and a teammate. She is an art teacher at a middle school in Richmond, VA, a Sunday school visual choir facilitator at Second Presbyterian Church in Richmond, VA, an art in worship workshop leader wherever she is called, and a liturgical installation artist at the Montreat Conference Center, Montreat, NC.

REV. SARAH ARE Founding Creative Partner of SA

Sarah Are (she/her) is the Associate Pastor for Youth and Young Adults at Preston Hollow Presbyterian Church, Dallas, Texas. She believes that the Church has a responsibility to open every door to God, so that those of us who are visual, kinesthetic, or relational learners all have equal opportunity to engage God to the fullest of our abilities.

REV. T. DENISE ANDERSON Guest Contributor

T. Denise Anderson (she/her) is a minister in the Presbyterian Church (USA) and coordinator for racial and intercultural justice with the Presbyterian Mission Agency, working in connection with the agency's Compassion, Peace & Justice and Racial Equity & Women's Intercultural Ministries. A graduate of Howard University School of Divinity, she is the former Co-Moderator of the 222nd General Assembly (2016) of the Presbyterian Church (USA). A nationally-recognized writer and blogger, Denise's work has appeared in *The Christian Century*, *The Huffington Post*, *These Days*, and on her own blog, *SOULa Scriptura: To Be Young, Gifted, and Reformed: soulascriptura.com*. Denise writes, preaches, and engages on issues of social justice, diversity, and reconciliation. As a painter and visual artist, she creates art that explores themes of spirituality, history, religion, and race: tdandersonart.com.

In the season of Lent, we're reminded that, again and again, suffering and brokenness find us. We doubt again, we lament again, we mess up again. Again and again, the story of Jesus on the cross repeats—every time lives are taken unjustly, every time the powerful choose corruption and violence, every time individuals forget how to love. With exacerbation we exclaim, "Again?! How long, O God?" And yet, in the midst of the motion blur chaos of our lives, God offers a sacred refrain: "I choose you, I love you, I will lead you to repair." Again and again, God breaks the cycle and offers us a new way forward.

In this season, we need rituals—both old and new—to remember and be transformed. Embodied practice builds muscle memory. Repetition helps retrain our neural pathways. We encourage you to walk through these weekly readings and prompts at your own pace throughout the season, following the rhythm that works best for you. May the art, reflections, and poetry strengthen and stretch you, shaping you into a more faithful disciple.

This Lent, may God's steadfast love cradle our laments. May God's grace wash over our weariness. And may we bring all of who we are to God—trusting that God will meet us, time and again, along the way.

Artfully yours,

The Sanctified Art Creative Team

Lisle Gwynn Garrity

Sarah Are

Hannah Garrity

Lauren Wright Pittman

TABLE OF CONTENTS

WEEK OF ASH WEDNESDAY

AGAIN & AGAIN, WE'RE INVITED IN

POETRY PRAYER "Invited" by Sarah Are	1
COMMENTARY Matt. 6:1-21 by T. Denise Anderson	2
ART & REFLECTION Matt. 6:1-21 by Lauren Wright Pittman	3
ART & REFLECTION Isaiah 58:1-12 by Hannah Garrity	5

THE FIRST WEEK OF LENT

AGAIN & AGAIN, GOD MEETS US

POETRY PRAYER "Remember When?" by Sarah Are	7
COMMENTARY Mark 1:9-15 by T. Denise Anderson	8
ART & REFLECTION Mark 1:9-15 by Lisle Gwynn Garrity	9
ART & REFLECTION Genesis 9:8-17 by Lauren Wright Pittman	11

THE SECOND WEEK OF LENT

AGAIN & AGAIN, WE ARE CALLED TO LISTEN

POETRY PRAYER "Truth That Ricochets" by Sarah Are	13
COMMENTARY Mark 8:31-9:8 by T. Denise Anderson	14
ART & REFLECTION Mark 8:31-9:8 by Lauren Wright Pittman	15
ART & REFLECTION Psalms 22:23-31 by Hannah Garrity	17

THE THIRD WEEK OF LENT

AGAIN & AGAIN, WE ARE SHOWN THE WAY

POETRY PRAYER "Flipping Tables" by Sarah Are	19
COMMENTARY John 2:13-22 by T. Denise Anderson	20
ART & REFLECTION John 2:13-22 by Lisle Gwynn Garrity	21
COLORING & REFLECTION 1 Cor. 1:18-25 by Lauren Wright Pittman	23

THE FOURTH WEEK OF LENT

AGAIN & AGAIN, GOD LOVES FIRST

POETRY PRAYER "Hold" by Sarah Are	25
COMMENTARY John 3:14-21 by T. Denise Anderson	26
ART & REFLECTION John 3:14-21 by Lisle Gwynn Garrity	27
ART & REFLECTION Ephesians 2:1-10 by Hannah Garrity	29

THE FIFTH WEEK OF LENT

AGAIN & AGAIN, WE ARE REFORMED

POETRY PRAYER "Keep Digging" by Sarah Are	31
COMMENTARY John 12:20-33 by T. Denise Anderson	32
ART & REFLECTION John 12:20-33 by Hannah Garrity	33
COLORING & REFLECTION Jer. 31:31-34 by Lauren Wright Pittman	35

HOLY WEEK

PALM SUNDAY

AGAIN & AGAIN, WE DRAW ON COURAGE

POETRY PRAYER "Peaceful Protest" by Sarah Are	37
COMMENTARY John 12:1-19 by T. Denise Anderson	38
ART & REFLECTION John 12:1-19 by Lauren Wright Pittman	39

MAUNDY THURSDAY

AGAIN & AGAIN, WE ARE HELD TOGETHER

POETRY PRAYER "Until That Day" by Sarah Are	41
COMMENTARY John 13:1-17, 31b-35 by T. Denise Anderson	42
ART & REFLECTION John 13:1-17, 31b-35 by Lisle Gwynn Garrity	43

GOOD FRIDAY

AGAIN & AGAIN, WE FIND OURSELVES HERE

POETRY PRAYER "Here" by Sarah Are	45
COMMENTARY John 19:1-30 by T. Denise Anderson	46
ART & REFLECTION John 19:1-30 by Hannah Garrity	47

EASTER SUNDAY

AGAIN & AGAIN, THE SUN RISES

POETRY PRAYER "Light" by Sarah Are	49
COMMENTARY Mark 16:1-8 by T. Denise Anderson	50
ART & REFLECTION Mark 16:1-8 by Lisle Gwynn Garrity	51

EPILOGUE POETRY PRAYER "Bread Crumbs" by Sarah Are	53
--	----

REMEMBER WHEN?

God never begins letters with the words,
“I hope this finds you well,”
For those words imply distance.

Instead, God begins God’s letters to you with the words,
“Remember when?”

Beloved child,
Remember when we dipped our toes into the water?
Remember when we dove right in?
Remember when the ice cream dripped down our hands
And the cicadas sang their song,
And the seasons changed,
And the days were long?
Remember when we fell in love and the world was new?
Remember when our heart was broken?
Remember the tears?
Remember the long nights?
Remember when we laughed again and the sound surprised us?
Remember when we marched in the street?
Remember when we cast our vote?
Remember when we believed in hope?
Remember when?
I do.

That’s what God’s letters say.
So on this day, and every day to come,
Remember: God is meeting you.
If you look back, you might remember when.

Poem by Rev. Sarah Are

READ Mark 1:9-15

COMMENTARY | Rev. T. Denise Anderson

My personal story is, though my family wasn’t very “churchy,” I somehow came to religion in my teens. I came to my denomination in seminary after learning more about the Reformed tradition. Reformed theology emphasizes God’s initiative, which is consistent with my own experience. I can’t tell you that I ever really found God. It was God who found me, and kept finding me throughout my life. Whether I was observant or indifferent about my faith, God was always close by.

Mark’s gospel serves as source material for both Matthew and Luke’s gospels. It’s the shortest and most perfunctory of all four gospels. In just seven verses, we learn of three significant events in the life of Jesus as he began his ministry. The first is his baptism, where God claims him as God’s own beloved son. The second is his experience in the wilderness, where God sends angels to attend to him as he faces the Accuser. Lastly, after John the Baptist’s arrest, Jesus begins proclaiming God’s proximity and reign while calling for repentance.

The common thread in each account is God’s closeness. In pivotal moments, God is extraordinarily present with Jesus and those around him, and for good reason. In the Black church we sing of how God picks us up, turns us around, and places our feet “on solid ground.” God’s proximity informs our trajectory. God approaches us to claim, equip, and send us to do God’s will.

Again and again, God meets us where we are, but doesn’t leave us there. We shift from sinking sand to solid ground, navel-gazing to community, personal pietism to justice for all, and away from behaviors, both personal and systemic, that frustrate God’s vision for the world.

READ Mark 1:9-15

FROM THE ARTIST | Rev. Lisle Gwynn Garrity

During Advent, we learn that the good news begins with John the Baptist shouting in the wilderness and “everyone in Judea and *all* the people of Jerusalem” following him out of the city to the Jordan river to be baptized, to repent, to change their hearts and, consequently, their lives (Mark 1:5). This is a moment of mainstream conversion, of widespread openness to truly hear the cries of one shouting out, to leave what they had known behind to follow a new path. This, Mark tells us, is when Jesus’ ministry begins—with a community earnest and eager for change.

Mark tells us nothing about Jesus’ life prior to this moment, omitting any details of his miraculous birth or the years of his youth. Instead, Mark notes that Jesus comes from Nazareth of Galilee (over 100 km north of Jerusalem) to join John the Baptist’s movement. We might expect the long-awaited Messiah to greet his new followers like the kings before him have—with a pompous coronation, with hunger to exert power and control over his populus. Instead, Jesus steps in line along the river’s edge, blending in with the crowds, joining in solidarity with those around him. Jesus doesn’t demand any attention, but as soon as the water washes over him, creation is summoned to celebrate. I imagine him wading into the waters and leaning back to receive the blessing that falls upon him like rain: *You are my beloved. I delight in you.*

In this moment, God-in-flesh joins alongside those he will heal, beckon, teach, challenge, and comfort. Simultaneously, God-in-Spirit meets Christ at the water’s edge, at the threshold of his ministry. Before Jesus faces the pain, betrayal, and challenges of what will come, before he does anything to prove himself, God grants him unconditional belovedness as his essence. From this, all his subsequent teachings and actions flow.

PRAY

Breathe deeply as you gaze upon the image on the left. Imagine placing yourself in this scene. What do you see? How do you feel? Get quiet and still, offering a silent or spoken prayer to God.



I Delight in You | Lisle Gwynn Garrity
Digital painting with collage

READ Genesis 9:8-17

FROM THE ARTIST | Rev. Lauren Wright Pittman

In the beginning God filled the formless void with color, texture, light, flavor, time, and life. God scooped the clay and carefully molded it, breathing life into the nostrils of humanity. These are the images of a tender, imaginative God who loves Creation limitlessly.

Following the Creation narrative, humanity quickly spirals into violence, corruption, and power-hunger toward the total destruction of Creation. God becomes deeply aggrieved and even regrets creating humanity (Gen 6:6). God decides it best to return all of Creation to the chaotic void, though God finds hope in Noah's family. I've struggled with this narrative, but I find myself feeling a tremendous amount of compassion. I can only imagine how painful it is to watch the work of your hands devolve into brutality.

God offers Noah, his descendants, and every living creature an all-encompassing promise, vowing never to flood the earth again. Despite humanity's destructive role, God limits God's self and alone is held accountable in this covenant. God requires nothing of humanity or the entirety of Creation in return. God gives humanity a chance to start fresh, and the opportunity to choose a different path. If we model our actions after God's, then we would humble and limit ourselves in order to better love God and care for Creation. Sacrifice and selflessness pave the new way.

In this image, God's hands hold various animals and plant life, and are surrounded by the bands of the rainbow, shielding Creation from the swirling waters of chaotic destruction. I chose not to image humanity because the hands are at once God's and ours. We must respond to God's covenant by protecting and keeping the earth. It is our responsibility; it is our calling. God meets us where we are—utterly dependent and bound toward self-destruction—with a promise sealed with a bow bursting with the endless spectrum of colors light holds.

PRAY

Breathe deeply as you gaze upon the image on the left. Imagine placing yourself in this scene. What do you see? How do you feel? Get quiet and still, offering a silent or spoken prayer to God.



In Our Hands | Lauren Wright Pittman
Hand-carved block printed with oil-based ink on paper