

Toetrede

Liturgie van die Lig

Aansteek van die kerse

Woorddiens

Tema: “Waar in is jy oordadig?”

Skriflesing: Johannes 12:1-11

Lied 526

Waar daar liefde is, en deernis,
waar daar liefde is, daar is God die Heer.

Ubi caritas, et amor

ubi caritas, Deus ibi est.

Broodjies vir die pad

I do believe we're all connected. I do believe in positive energy. I do believe in the power of prayer. I do believe in putting good out into the world. And I believe in taking care of each other.
(Harvey Fierstein)

Whatever words we utter should be chosen with care for people will hear them and be influenced by them for good or ill.
(Buddha)



There's no soul in safety, only shadows

Peter Woods

[...]

In the world in which I grew up Judas would be speaking for all of us when he criticised Mary's reckless extravagance. So coming to the passage as I do today, requires of me some reorienting of my formational values if I am going to understand why Jesus praises Mary and not Judas in the events John is recording for us.

I am of course grateful for the deep shifts that my training and reading in the disciplines of ministry have brought about. These changes of view help me be ready to explore the passage. Allow me to name two:

- It was at a preaching school as a probationer minister almost twenty five years ago, that our leader Rev Vivian Harris, played a cassette tape of a lecture by a Lutheran minister, whose name has been lost in my memory. The speaker was exegeting the Parable of the Sower and was commenting on how this was **NOT a parable about the**

soils as we had come to understand and preach it, rather it was a parable about the **extravagance of the sower** who didn't seem to care where he was casting his costly and carefully prepared seed. My mind was expanded.

- The second discovery comes from a book whose title I do remember. It was, **Journeying Within Transcendence: A Jungian Perspective on the Gospel of John**, by Diarmuid McGann. It was in this book that I discovered how important it is to read the passages of the Gospels carefully and prayerfully. The discipline of Lectio Divina is unequalled here as helping me to do that. McGann brought home to me the fact that the Gospel writers and John in particular seldom say anything without it having significance.

So to the passage.

John makes a point of locating the event “**six days**” before the **Passover**. Why? There seems to be a hint at the beginning of creation. God created everything in six days and rested on the seventh. If the Passover/Last Supper is the culmination of the New Creation of Jesus, then **what is happening in Bethany could be the proto event of this new creative “week”**.

In the Genesis creation story the first creative act is the dichotomous duality of light from dark. Is this the same in the little home of the two sisters whose names MARtha and MARY originate etymologically in bitterness? [Martha's name means “**Who Becomes Bitter; Provoking**” Mary: name means in Hebrew: “**Bitter, as in a bitterly wanted child**”] At the Passover meal the eating of bitter herbs is a reminder of the bondage of Egypt, yet the bitter sisters are the ones who bless not out of bitterness but out of abundance. Martha serving the meal, and Mary bringing the evening to a climax by the extravagant anointing of her Lord. At an immediate level of course this could be because of the gratitude at the raising of Lazarus, but one feels there is a more transcendent reality hovering, as the Spirit always hovers over the chaos of human suffering. Those whose names signify bitterness, are not the ones who display bitterness. No, the bitter named women are the feast givers and fragrance spillers. It is the man, the treasurer from Kerioth, the only Judean [read superior Judean], who displays bitterness in his criticism of Mary's extravagance. , “*Why was this perfume not sold for three hundred denarii and the money given to the poor?*”

Now dear John, cannot seem to help himself from editorializing. His unfortunate comments about “the Jews” later in the gospel became the excuse for Anti-Semitism from the middle ages onwards! Here his editorial wants to guess at Judas' motives. (*He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.*). “*Hey c'mon John, you know better than to guess at another's motives! It is the cause of so much conflict in the world. We don't know why Judas said what he did. But Jesus rebuked him for it, that is clear!*”

“Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me.”

The Passover is beginning. The duality is emerging. Light is separating from darkness. Six days from now at the Passover

meal Judas will leave and it will be night. (As soon as Judas had taken the bread, he went out. And it was night. John 13:30) The darkness will be complete. For now, though, there are only shadows on this act of pure love.

I want to circle back to “Why the extravagance?” I do that because there is another family member whose name is significant. Lazarus means, “*God is my help*”

Is it not true that only when we have been helped by God, that we begin to understand how to live extravagantly in honouring Christ wherever we may find him? The bitter sisters discovered that nothing was too much to offer in praise of God, after Jesus had restored their lives to them (literally because Lazarus death would have left them as women, destitute in that society). When Jesus has become the reason for our very existence, we have a different sense of values and what worth really means.

A dear friend and recovering alcoholic describes his journey into following Christ, not as some intellectual, or social pursuit. “Oh no”, he says “I had to find something that would give me a reason not to commit suicide at the end of every day” That is to know you have been helped by God.

The bitter named sisters and the God helped brother are transformed into generous and faithful followers of the one who gave them a reason to keep on living every day. The Passover lamb who kept the Angel of Death away from their little home is the Jesus whom they praise with food and ointment without counting the cost. What is a year’s wages when you have been given life in all its fullness? There is no bitterness here. The bitterness has all shifted to Judas.

Judas the cautious, Judas the pragmatic, Judas the frugal; was always playing it safe and secure. Convincing the committee with pragmatism and good fiduciary governance.

Too bad he was staring at the balance sheet so intently, he never noticed the shadows that were beginning to swallow him.

Oh, I forgot to mention what the name of Judas means.

It comes from the Hebrew root, “**God be praised**”

<http://thelisteninghermit.com/2010/03/15/there%E2%80%99s-no-soul-in-safety-only-shadows/>

Brood vir die pad

As ons saamsweer teen vertroue?

Dirkie Smit

Ons lewe in ’n wêreld wat saamsweer teen vertroue in tye wat dit bitter moeilik maak om te vertrou, sê Zygmunt Bauman, die gerespekterde sosioloog. Té veel ervarings tel daarteen, té veel boodskappe – op straat, in buurte, skole, huise – waarsku om op ons hoede te wees, té veel seine, skokke, stories, séér skep agterdog en wantroue.

Oor die erns van dié saak kan niemand twyfel nie. Te lank leer sielkundiges ons hóé belangrik vertroue regtig is. Vanaf die vertroue wat babas aanleer aan moederbors, die versekering en veilige wete dat iemand dáár is, iemand betroubaars, om op staat te maak, wat omgee, versorg, sal help, ons nooit sal versaak en teleurstel nie – dié vertroue waarsonder ons beswaarlik gesond en volwasse kan ontwikkel, omdat ons menswees daarvan afhang, dit veronderstel, dit noodsaak, sê hulle. Tot by die vertroue waarop die openbare lewe berus, soos vele ander geleerdes aantoon – die vertroue wat die ekonomie moontlik maak, die vertroue wat burgerlike samelewing moontlik maak, ons vertroue in politiek, regspraak,

joernalistiek, skole, banke, ons vertroue dat daar krag sal wees, skoon water, begaanbare paaie, gereelde dienste.

Sonder vertroue is ons menswees bedreig, word verhoudinge onmoontlik, staan ons omgang met mekaar op die spel.

Oor die óorsake kan ons wel verskil, want daar is vele. Bauman self beskryf veral die gejaagdheid van ons lewe, dat alles so verbysnel, dat so min blywend is en stand hou, as een oorsaak van dié saamsweer en verlies. Die effek van dié haastige lewe op ons psiges is toenemend dat ons (by voorbaat reeds) nie meer verwág dat iets (of iemand) gaan bly nie, sê hy. Verhoudinge gaan verbreek word (weet ons klaar). Vriendskappe tot ’n einde kom (aanvaar ons van meet af). Ons beroepe gaan (dalk herhááldelik) verander. Ons kennis gaan verouder, sodat ons binnekort sal moet afleer wat ons tans aanleer, sal moet vergeet wat ons nou aanvaar en gebruik. Die bekende, vertroude, waaraan ons gewóónd is, ons veilige ruimtes, ons gevoel van tuiswees en behoort – dit alles gaan verdwyn, plek maak, vervang word (besef ons). Wat vroeër vanselfsprekend reg was, is nou verkeerd, voorheen ondenkbaar word nou die norm.

Die gevolge is ingrypend, sê hy. Solidariteit, trou, betroubaarheid, lojaliteit – aan ons werkplekke, kollegas, vriende, geliefdes – word skielik nie meer as deugde geag nie, maar as dwáásheid afgelag. As almal verouderde waardes in só ’n wêreld van maklik laat los om tog net bly te kan bly. En trou, getrouheid, vertroue – dis tog blote hindernisse in die pad van mense wat skaars kan wag om te wég?

<http://www.netwerk24.com/Stemme/Sielsgoed/geestelike-waardes-as-ons-saamsweer-teen-vertroue-20160305>



Lied 284

- 1 Laat, Heer, u vrede deur my vloei...
waar haat is, laat ek daar u liefde bring.
Laat ek in pyn en smart vertroostend wees
en krag gee deur geloof in U, o Heer.

Refrein (slegs na strofes 1 en 2)

*O Heer, help my om altyd so te leef –
om ander hoër as myself te ag,
ja, om lief te hê – ander bo myself –
en ook eerder te gee as te verwag.*

- 2 Laat, Heer, u vrede deur my vloei...
en laat ek hoop gee waar daar twyfel is.
Ek wil u lig in duisternis laat skyn.
Laat ware vreugde altyd uit my straal.
- 3 Laat, Heer, u vrede deur my vloei...
leer my om ook soos U te kan vergeef.
Maak my bereid om aan myself te sterf,
dat ander U al meer in my kan sien.