

## VIEW FROM THE HEIGHTS MARCH 2019

Greetings,

The Lenten season is upon us. This holy time invites us to companion Jesus on that terrible journey to the Cross. It also calls us to examine ourselves. In what ways do we mirror those people who clamoured for his death? Are any of their sins our own also?

The Gospels spell out with startling clarity the motivations of Jesus' accusers and executioners. They include the determination to hang onto power and status; the desire to be recognized as superior to the "other" (foreigners, women, the desperately poor etc. etc.); and the distrust of any teaching that smacks of universal equality (especially, equality before God).

In a recent lecture at Harvard Divinity School, author & spiritual teacher Marianne Williamson likened this sort of exclusionary thinking to a cancer of the soul.<sup>i</sup> Just as malignancies arise in the body when one cell separates itself from its collaborative functioning; "cancers" arise in our souls and in our societies when we distance ourselves from humanity's common enterprise. We humans were created to live in harmony and cooperation with one another just like the individual cells of our bodies. Failure to participate in the collaborative endeavour is always a threat to wellbeing.

The prejudices and self-centered thinking ("it's all about me") that led to Calvary continue to jeopardize our planet and its people. But preventions and cures are available. "Healthy" ways of thinking can correct against the malignancies of hatred and fear. Love, of course, is the ultimate remedy. Love for our neighbour (including neighbouring countries & neighbouring nature) guarantees that our hearts and minds will remain healthy, whole and "cancer" free.

This Lent, let that be our goal: to rid ourselves of the sins that nailed Jesus to the Cross and eradicate the "cancers" that threaten God's wonderful world.

Wishing you a healthy, whole and holy Lent,<sup>ii</sup>  
*Brenda*

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<sup>i</sup> Marianne Williamson, "The Role of Repentance in Politics", Harvard Divinity School, February 19<sup>th</sup>, 2019

<sup>ii</sup> all 3 words are derived from the Old English "*hael*".