

To See, Yet Not To See

A question: How often do we see something and fail to see what it means?

This version of the Easter story is all about seeing, yet not seeing, then seeing and believing.

Early in the week, early in the morning, when Mary of Magdala went to the tomb and **saw** that the rock had been moved away, she ran for help.

Peter and the other disciple, the one Jesus loved, ran to the tomb. Peter was a little slower, so the other disciple got there first. He **saw** the linen grave wrappings lying there.

When Peter arrived, went in, **saw** the grave wrappings, and the linen napkin folded up and over to the side.

The other disciple stepped into the tomb with Peter but he **saw** and believed.

Mary was standing outside the tomb crying, but as the disciples left she bent down and looked in. She **saw** two angels, where Jesus' body had been placed. They asked her why she was crying.

“Because they took Jesus away, and I don't know where they put him.” She turned to leave, **saw** Jesus, but **not really seeing**, she did not recognize him. He asked her why she was crying, and who she was looking for. **Thinking he was the gardener and had removed Jesus' body**, Mary asked him to show her where the body was, and offered to take care of it.

Jesus called her name – then, she **saw** him.

Jesus then *sent* this woman, making Mary of Magdala the first apostle, the first one sent to tell others about the resurrection. Jesus sent the first Apostle, Mary of Magdala to tell the disciples what she had seen.

This story speaks about seeing five times. Mostly the people are seeing but not Really Seeing. “Really Seeing happens only twice in this story.

First: When the disciple who Jesus loved **sees** and believes.

Secondly, when the apostle, Mary of Magdala “**sees**” Jesus as he calls her by name.

Seeing but not seeing -not Really Seeing happens for all of us. How often do we greet someone with these words, “It’s good to see you.” Yet, we do not really see the person we are greeting.

It’s a greeting that has become pretty standard, ordinary for me. But. But in this church, there are members and friends who often respond to my greeting, “It’s good to see you” by saying “It’s good to be seen.” Or sometimes they respond, “it’s good to be seen and not to be viewed.”

These new-to-me responses have opened my eyes, especially the eyes of my heart so much so now, that I count myself blessed by these words. I find myself taking that extra moment see, to really see, to appreciate, to bless that good spirit living within the person who greets me. I am blessed with a fresh new seeing such that I now see something more of the other person’s utter goodness of heart, now that I see something of the divine within the other’s heart.

What does such seeing have to do with Easter?

Let me suggest that such new seeing is a resurrection,
This new seeing is new life arising
out of the death “take-you-for-granted”,

out of the death of self-centeredness,
out of the death of too-busy.

Seeing, Really Seeing, is new life leading to deeper respect, leading to a more profound love for another.

I'm wondering is anyone among us familiar with the word, "Namaste"? What does it mean??

Namaste is spoken with a slight bow and hands pressed together, palms touching and fingers pointing upwards, thumbs close to the chest. This gesture is called Añjali Mudra or Pranamasana.[6] In Hinduism it means "I bow to the divine in you." [4][7] *Wikipedia "namaste"*

When I was taking some yoga classes the instructor was careful to have us take the time to really see one another, that is to truly see the divine in each other before we said, "namaste" as greeting or goodbye.

Imagine - what would happen if adversaries were to so really see each other that they might greet one another with "namaste". Would not that be a resurrection out of the death of suspicion and mistrust?

Imagine what might happen if we were to really see the divine in our friends and neighbors, in our beloved, in our children?

Imagine how we might be different if we were to practice really seeing, seeing the divine in one another as we are church together?

Imagine how we might be different if we were to practice really seeing, seeing the divine in the bank teller, the cashier in the grocery store, the staff at the Department of Motor Vehicles.

Imagine how we might be different if we were to practice really seeing someone who we find to be utterly annoying, or the one who greets us in the bathroom mirror.

On Easter day of 2014 I invite us to see, to really see, and thus to discover resurrection, new life, new love for the living of our days.