

Toetrede

Liturgie van die Lig

Ek bekommer my gedurig, en oor alles ...

Gaan die nuwe plantjies groei? Het ons damme genoeg water?

Sal die aarde bly draai soos dit hoort?
Indien nie, hoe kan ek dit reg maak?

Was ek gister reg of verkeerd? Kon ek anders opgetree het?
Sal ek vergewe word?

Word my oë swakker of verbeel ek my?
Gaan ek ook jigg kry, of rumatiek
of my naam en van begin vergeet?

In die tuin sing die swartoogsies ...
en skielik besef ek: kommer en knies
help net mooi niks nie.

En ek ruk my ou liggaam reg en loop die môreson in -
`n lied in my hart ...

Mary Oliver
Afrikaanse verwerking: Marie de Kock

Woorddiens

Lesing 1: Eksodus 33:12-23 (1953)

¹² Toe het Moses met die HERE gesprek: U sê nou wel aan my: Ek moet hierdie volk laat optrek, maar U laat my nie weet wie U saam met my sal stuur nie, hoewel U gesê het: Ek ken jou by die naam, en jy het ook genade in my oë gevind.

¹³ As ek dan nou genade in u oë gevind het, maak my dan tog u weë bekend, dat ek U kan ken; sodat ek genade in u oë kan vind. En bedink tog dat hierdie nasie u volk is.

¹⁴ En Hy antwoord: Moet Ek self meegaan om jou die rusplek te verskaf?

¹⁵ Toe sê hy vir Hom: As U nie self meegaan nie, laat ons dan nie hiervandaan optrek nie.

¹⁶ Want waaraan sou dan bekend word dat ek genade in u oë gevind het, ek en u volk? Is dit nie daaraan dat U met ons saamtrek nie? So sal ons, ek en u volk, onderskeie wees van elke volk wat op die aarde is.

¹⁷ Toe sê die HERE aan Moses: Ook hierdie versoek wat jy uitgespreek het, daaraan sal Ek voldoen; want jy het genade gevind in my oë, en Ek ken jou by die naam.

¹⁸ Daarop vra hy: Laat my tog u heerlijkheid sien.

¹⁹ Maar Hy antwoord: Ek sal al my majesteit by jou laat verbygaan en voor jou die Naam van die HERE uitroep; maar Ek sal genadig wees vir wie Ek genadig wil wees, en My ontferm oor wie Ek My wil ontferm.

²⁰ Verder het Hy gesê: Jy kan my aangesig nie sien nie, want geen mens kan My sien en bly lewe nie.

²¹ Ook het die HERE gesê: Kyk, hier is 'n plek by My waar jy op die rots kan gaan staan.

²² En as my heerlijkheid verbygaan, sal Ek jou in die skeur van die rots stel en jou met my hand oordek totdat Ek verbygegaan het.

²³ En as Ek my hand wegneem, sal jy My van agter sien; maar my aangesig kan nie gesien word nie.

Broodjies vir die Pad

The relationship between the Lord and Moses is deep and complicated. It is not a relationship where one overpowers the other. It seems even that they are working together on the project of a new land for the people; the Lord and Moses work as co-creators. Their relationship seems almost one of equals. For those who are looking for a simple arrangement of a God with all the power (omnipotence), these can be difficult texts to explain. There is a true, complicated, web of relationship between the Lord and the people shown in the texts. God changes God's mind, can be negotiated with, can be persuaded to do something other than what was planned. (PaF)



We cannot not pin God down. God's ways are not our ways is a truism about which we must remind ourselves again and again. Yet, we can "know" God reliably. In Robert Alter's splendid translation and commentary on The Five Books of Moses (New York: W.W. Norton, 2004), the professor of Hebrew and Comparative Literature at the University of California, Berkeley, writes about today's appointed first excerpt from the Hebrew Scriptures: "God's intrinsic nature is inaccessible, and perhaps intolerable, to the finite mind of man (sic), but that something of His (sic) attributes-- His (sic) 'goodness,' the directional pitch of His (sic) ethical intentions, the afterglow of the effulgence of His (sic) presence-- can be glimpsed by humankind." (p. 506) (SacraC)



When Dawkin's book *The God Delusion* came out in 2006, it was popularly received. I read it with interest and enthusiasm. What amazed me was that the God Dawkins criticized is the God that I too criticize. My primary problem with him was that he assumed that the God I worshiped was the same deity that he was so cleverly rejecting. I do not see God as an external being, supernatural in power, living above the sky and always prepared to intervene in human history to right a wrong, to do a miracle or to answer prayers. I do not see God as either a heavenly parent or a heavenly judge dispensing rewards and punishments to obedient or disobedient children according to their deserving. This rather juvenile God died centuries ago, the victim of a **revolution in thought that produced the modern consciousness. This revolution was ignited by Copernicus, Kepler and Galileo, who together shattered God's dwelling place above the sky and rendered the primitive God of the childhood of our religion to be "homeless."** Next came Isaac Newton, whose development of what later came to be called "natural law," **destroyed the idea of God as a supernatural figure, able to intervene in history by setting aside the physical laws**

by which this universe operated. In turn Newton rendered God “unemployed.” This God no longer had any work to do. This God did not bring victory in warfare, cure sicknesses, rescue people from peril or guarantee that God would prevail against evil.

Newton was followed by **Charles Darwin, who destroyed the primary myth by which Christians had traditionally told their faith story. How could there be a “fall” from an original, created perfection**, Darwin asked, if evolution had moved from a single cell to cellular complexity? Without the foundational concept of a fall from perfection into “original sin” the sacred symbols of our popular faith story began to fall like bowling pins. If there was no fall, the idea that Jesus was God’s rescue operation, designed to overcome that fall, became absurd. The idea that God required the death of Jesus to pay the price of that sin became weird and seemed to define God as the ultimate child abuser, who required the death of the son before forgiveness could be extended. The off-stated Christian concept that “Jesus died for my sins” in fact filled worshipers with nothing other than debilitating guilt and the suggestion that we should be “washed in the blood of Jesus” in order to receive salvation or that we should drink the blood of Jesus in the Eucharist to be cleansed internally became grotesque images. Yet those are the things that Richard Dawkins was attacking in 2006!

I can conceive of God apart from supernaturalism. I can deny the theistic definition of God without being an atheist, since the theistic definition of God is a human creation not a divine revelation. I believe I can experience a transcendent presence in the life of Jesus, which is my understanding of “divinity,” without buying the late first century explanation of the Virgin Birth and without affirming miracles as literally true. I believe that I can assert and enter the reality of eternal life while simultaneously dismissing the traditional definitions of heaven and hell. (Nuusbrieff van John Shelby Spong)

Brood vir die Pad

Uit die nonsens kom nuwe sin

deur Wilhelm Jordaan

Die vrygees wat Steve Jobs, voormalige hoof van Apple, in sy leefbeurt was, is in die dae ná sy dood ryklik gedemonstreer deur die aanhalings van sy bekendste seggings.

Soos dié een wat die hart van sy lewensbenadering bevat: “I will always stay hungry. I will always stay foolish. I will always think different.”

Dit is die “stay foolish” wat my bekoor – juis omdat dit herinner aan die ongebondenheid van ’n kind se denke; die oënskynlike nonsens waarmee kinders hulle dikwels ure lank besig kan hou.

Nonsens of onsin word vermaaklik geag by kleuters, geduld by kinders en net-net verdra by studente.

As volwassenes egter nonsens bedryf, kom die vermanende fronse en snedige opmerkings oor die arme mens wat nie (wil) grootword nie en die dwaalweë van die dwaas betree.

Die ironie is dat ons net te maklik oor sin en onsin oordeel sonder om werklik te bedink hoe dit saamhang en verskil.

Daarom skryf Edward Strachey in die voorwoord tot Edward Lear se heerlike, speelse Nonsense Omnibus: “What is nonsense? I know when you do not ask me. I know that in

infancy it is the very air we breathe; that it cheers and strengthens us in the long, weary working days of manhood; and brightens and gladdens our old age.

“When the question is pressed, I must answer with another: ‘What is sense?’”

Waarmee hy sê die grense tussen sin en onsin is vaag, maar nietemin is hy oortuig van die sin van onsin.

Hedendaags word ernstige werk gedoen oor die behoud en die ontginning van ’n spesiale soort nonsens (Jobs se “stay foolish”) regdeur jou lewe.

Dit word beskryf as ’n spel met oënskynlik onmoontlike idees.

Hierin maak teenstrydighede en onlogiese gedagtegange nie werklik saak nie, want die reëls van die spel dikteer juis dat jy in die verbeelding waar maak dit wat die gesonde verstand en rasionaliteit vir jou sê nie moontlik is nie.

Vir kinders is dié soort spel baie maklik omdat hulle nog nie vasgevang geraak het in die vanselfsprekend “korrekte” antwoorde nie.

Hulle het nog te min vooroordele en vaste indrukke oor die wêreld om met oortuiging te sê: “Nee, dit kan nie wees nie.”

Juis daarom is hulle oopgestel vir nuwe moontlikhede.

En hulle sien dit raak omdat hulle soos groentjies, soos beginners, oop oog, verwonderd en ontvanklik na alles kyk.

Dit is wat Jobs bedoel het toe hy op ’n keer gesê het:

“Don’t be trapped by dogma – which is living with the results of other people’s thinking.

“Don’t let the noise of others’ opinions drown out your own inner voice.

“And most important, have the courage to follow your heart and intuition. They somehow already know what you truly want to become.”

Die fisikus Gary Zukav skryf in *The Dancing Wu Li Masters* dit is ’n gestagneerde intellek wat sonder meer verklaar ’n bepaalde opvatting of idee is onsin bloot omdat dit nog nie binne die kader van bekende verstaanbaarheid en begrip gebring is nie.

Daaruit kom die versuim om Jobs se soort “honger” te stil – deur die vertroetelde onsin sinvol te maak.

Die verhale van suksesvolle denkers, uitvindings en entrepreneurs het een gemeenskaplike tema: die vermoë om dit wat ander as nonsens beskou tot ’n uitvoerbare plan te bring.

Hulle is inderdaad bereid om die wildste perd op te saal ter wille van ’n droom wat vorm en vaart kry deur ’n vreemde mengeling van aanvoeling, deeglike kennis van die domein wat hulle betree én baie harde werk.

Wegsending

Liefdegawes

Gebed

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