

Toetrede

Liturgie van die Lig

I worried a lot. Will the gardens grow, will the rivers
flow in the right direction, will the earth turn
as it was taught, and if not, how shall
I correct it?

Was I right, was I wrong, will I be forgiven,
can I do better?

Will I ever be able to sing, even the sparrows
can do it and I am, well,
hopeless.

Is my eyesight fading or am I just imagining it,
am I going to get rheumatism,
lockjaw, dementia?

Finally I saw that worrying had come to nothing.
And gave it up. And took my old body
and went out into the morning,
and sang.

Mary Oliver

Some of our anxieties stem from an exaggerated sense
of responsibility for things over which we have no
control, like redirecting a river or instructing the sun. We
also worry about the past we can't change, about things
done and undone. Some of Oliver's other worries are
more concrete, like deteriorating eyesight from staring
at the printed page for fifty years.

In other poems Oliver laments unrequited love,
brokenness, darkness, and "the dull, brutish ways of
mankind." Loving another person is fraught with
complications, she observes, and sometimes she gives
in to "my sudden, sullen, dark moods." In "Six
Recognitions of the Lord" she confesses: "When I first
found you I was / filled with light, now the darkness
grows / and it is filled with crooked things, bitter / and
weak, each one bearing my name." So, our sluggish
spiritual progress can cause worry. Then there are what
Oliver calls "all the imponderables for which we have no
answers." (JwJ)

If you suddenly and unexpectedly feel joy,
don't hesitate. Give in to it. There are plenty
of lives and whole towns destroyed or about
to be. We are not wise, and not very often
kind. And much can never be redeemed.
Still, life has some possibility left. Perhaps this
is its way of fighting back, that sometimes
something happens better than all the riches
or power in the world. It could be anything,

but very likely you notice it in the instant
when love begins. Anyway, that's often the
case. Anyway, whatever it is, don't be afraid
of its plenty. Joy is not made to be a crumb.

Mary Oliver

Woorddiens

Lesing 1: Eksodus 32:1-14 (1953)

¹ TOE die volk sien dat Moses vertoef om van die berg
af te kom, het die volk rondom Aäron versamel en vir
hom gesê: Kom, maak vir ons gode wat voor ons uit
trek; want hierdie Moses, die man wat ons uit
Egipteland laat optrek het, ons weet nie wat van hom
geword het nie.

² En Aäron sê vir hulle: Ruk die goue ringe af wat aan
die ore van julle vroue, julle seuns en julle dogters is, en
bring dit vir my.

³ Toe het die hele volk die goue ringe afgeruk wat aan
hulle ore was, en dit na Aäron gebring.

⁴ En hy het dit uit hulle hand geneem en dit met die
beitel bewerk en daar 'n gegote kalf van gemaak.
Daarop sê hulle: Dit is jou gode, o Israel, wat jou uit
Egipteland laat optrek het.

⁵ Toe Aäron dit sien, het hy daarvoor 'n altaar gebou. En
Aäron het uitgeroep en gesê: Mōre is daar fees tot eer
van die HERE.

⁶ En hulle het die ander dag vroeg klaargemaak en
brandoffers geoffer en dankoffers aangebring; daarop
het die volk gaan sit om te eet en te drink, en hulle het
opgestaan om te speel.

⁷ Toe sê die HERE vir Moses: Gaan heen, klim af, want
jou volk wat jy uit Egipteland laat optrek het, het
verderflik gehandel.

⁸ En hulle het gou van die weg afgewyk wat Ek hulle
beveel het. Hulle het vir hulle 'n gegote kalf gemaak en
daarvoor neergebuig en daaraan geoffer en gesê: Dit is
jou gode, o Israel, wat jou uit Egipteland laat optrek het.

⁹ Verder het die HERE vir Moses gesê: Ek het hierdie
volk gesien, en kyk, dit is 'n hardnekkige volk.

¹⁰ Laat My dan nou begaan, dat my toorn teen hulle
ontvlam en Ek hulle verteer. Dan sal Ek jou tot 'n groot
nasie maak.

¹¹ Maar Moses het die HERE sy God om genade
gesmeek en gesê: Waarom, o HERE, sou u toorn
ontvlam teen u volk wat U met grote krag en met 'n
sterke hand uit Egipteland uitgelei het?

¹² Waarom sou die Egiptenaars spreek en sê: In
kwaadwilligheid het Hy hulle uitgelei om hulle in die
berge om te bring en hulle van die aardbodem af te
vernietig? Wend U af van die gloed van u toorn, en laat
dit U berou oor die onheil van u volk.

¹³ Gedenk aan Abraham, Isak en Israel, u knegte, vir
wie U by Usel gesweer en aan wie U gesê het: Ek sal
julle nageslag vermenigvuldig soos die sterre van die
hemel, en hierdie hele land waarvan Ek gespreek het,
sal Ek aan julle nageslag gee, dat hulle dit vir ewig kan
beërwe.

¹⁴ Toe het dit die HERE berou oor die onheil wat Hy gesê
het dat Hy sy volk sou aandoen.

Lesing 2: Matteus 22:1-14 (1953)

- ¹ EN Jesus het weer deur gelykenisse met hulle begin spreek en gesê:
² Die koninkryk van die hemele is soos 'n koning wat 'n bruilof vir sy seun berei het
³ en sy diensknegte uitgestuur het om die genooïdes na die bruilof te roep, en hulle wou nie kom nie.
⁴ Weer het hy ander diensknegte uitgestuur met die boodskap: Sê vir die genooïdes: Kyk, my maaltyd het ek berei, my beeste en vetgemaakte vee is geslag en alles is gereed. Kom na die bruilof.
⁵ Maar hulle het hul daaraan nie gesteur nie en weggegaan, een na sy eie stuk land en 'n ander na sy handelsaak.
⁶ En die origes het sy diensknegte gegryp en mishandel en doodgemaak.
⁷ Toe die koning dit hoor, het hy kwaad geword en sy manskappe gestuur en daardie moordenaars omgebring en hulle stad aan die brand gestee.
⁸ Daarop sê hy vir sy diensknegte: Die bruilof is wel gereed, maar die genooïdes was dit nie werd nie.
⁹ Gaan dan op die kruispaaie en nooi almal wat julle mag vind, na die bruilof.
¹⁰ En daardie diensknegte het uitgegaan op die paaie en almal versamel wat hulle gevind het, slegtes sowel as goeies, en die bruilofsaal het vol gaste geword.
¹¹ En toe die koning ingaan om na die gaste te kyk, sien hy daar iemand wat nie 'n bruilofskleed aan het nie.
¹² En hy sê vir hom: Vriend, hoe het jy hier ingekom sonder 'n bruilofskleed aan? En hy kon geen woord sê nie.
¹³ Toe sê die koning vir sy dienaars: Bind sy hande en voete, neem hom weg en werp hom in die buitenste duisternis. Daar sal geween wees en gekners van die tande.
¹⁴ Want baie is geroep, maar min uitverkies.

Broodjies vir die Pad

Disappointment on both sides make for a tumultuous relationship between God and us, the biblical narratives insist. The temptation is to domesticate this wild, untamed relationship; to mold an image of god/God more to our needs; to nuance God's commandments; to limit open-ended expectations.

Many postmodern writers have taken up the banner "let God be God." And they also embrace this tumultuous relationship of unmet expectations on both sides. (SacraC)



Commands we cannot meet if we take them seriously lead to impatience on both sides of the relationship between God and us. There is also mutual disappointment, occasional moments of intimate tenderness, and falling in and out of love just like two lovers who cannot live without or with each other. This is the relationship the biblical narratives describe that gives life, but fails only when we do not maintain our side. (SacraC) Maar ek plaas nogal 'n vraagteken agter die opmerking. (WN)

Brood vir die Pad

Aanhaling van CK Chesterton (1874–1936) oor ons Christelike Geloof in *Orthodoxy* en *Ethics of Elfland*

This, therefore, is, in conclusion, my reason for accepting the religion and not merely the scattered and

secular truths out of the religion. I do it because the thing has not merely told this truth or that truth, but has revealed itself as a truth-telling thing. All other philosophers say the things that plainly seem to be true; only this philosophy has again and again said the thing that does not seem to be true, but is true.

.....

Believing that there is a world of spirits, I shall walk in it as I do in the world of men, looking for the thing that I like and think good. Just as I should seek in a desert for clean water, or toil at the North Pole to make a comfortable fire, so I shall search the land of void and vision until I find something fresh like water, and comforting like fire; until I find some place in eternity, where I am literally at home. And there is only one such place to be found.

.....

Lastly, this truth is yet again true in the case of the common modern attempts to diminish or to explain away the divinity of Christ. The thing may be true or not; that I shall deal with before I end. But if the divinity is true it is certainly terribly revolutionary. That a good man may have his back to the wall is no more than we knew already; but that God could have his back to the wall is a boast for all insurgents for ever. Christianity is the only religion on earth that has felt that omnipotence made God incomplete. Christianity alone has felt that God, to be wholly God, must have been a rebel as well as a king. Alone of all creeds, Christianity has added courage to the virtues of the Creator. For the only courage worth calling courage must necessarily mean that the soul passes a breaking point and does not break.

.....

To say that all will be well anyhow is a comprehensible remark: but it cannot be called the blast of a trumpet. Europe ought rather to emphasize possible perdition; and Europe always has emphasized it. Here its highest religion is at one with all its cheapest romances. To the Buddhist or the eastern fatalist existence is a science or a plan, which must end up in a certain way. But to a Christian existence is a STORY, which may end up in any way. In a thrilling novel (that purely Christian product) the hero is not eaten by cannibals; but it is essential to the existence of the thrill that he MIGHT be eaten by cannibals. The hero must (so to speak) be an eatable hero. So Christian morals have always said to the man, not that he would lose his soul, but that he must take care that he didn't. In Christian morals, in short, it is wicked to call a man "damned": but it is strictly religious and philosophic to call him damnable.

Wegsending

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