

Toetrede

Liturgie van die Lig

Woorddiens

Lesing 1: Markus 6:14-29 (1953)

¹⁴ TOE koning Herodes dit hoor — want sy naam het bekend geword — het hy gesê: Johannes die Doper het uit die dode opgestaan, en daarom werk dié kragte in Hom.

¹⁵ Ander het gesê: Hy is Elía, en ander weer het gesê: Hy is 'n profet of soos een van die profete.

¹⁶ Maar toe Herodes dit hoor, sê hy: Johannes wat ek onthoof het, dit is hy; hy het uit die dode opgestaan.

¹⁷ Want Herodes self het gestuur en Johannes gevange geneem en hom in die gevangenis geboei, vanweë Heródias, die vrou van Filippus, sy broer, omdat hy met haar getrou het.

¹⁸ Want Johannes het aan Herodes gesê: Dit is u nie geoorloof om u broer se vrou te hê nie.

¹⁹ En Heródias het 'n oog op hom gehad en wou hom om die lewe bring en sy kon nie.

²⁰ Want Herodes was bang vir Johannes, omdat hy wis dat hy 'n regverdige en heilige man was, en hy het hom beskerm; en nadat hy hom gehoor het, het hy baie dinge gedoen en graag na hom geluister.

²¹ En op die geskikte dag, toe Herodes op sy verjaarsdag vir sy groot manne en die owerstes oor duisend en die vernaamstes van Galiléa 'n maaltyd gegee het;

²² en toe die dogter van dieselfde Heródias inkom en dans, en Herodes en die wat saam aan tafel was, behaag, sê die koning vir die meisie: Vra my net wat jy wil, en ek sal dit aan jou gee.

²³ En hy het vir haar gesweer: Net wat jy my vra, sal ek jou gee, al was dit ook die helfte van my koninkryk.

²⁴ Daarop gaan sy uit en sê vir haar moeder: Wat sal ek vra? Toe antwoord sy: Die hoof van Johannes die Doper.

²⁵ En dadelik gaan sy haastig in na die koning en vra en sê: Ek wil hê dat u my op die daad die hoof van Johannes die Doper op 'n skottel gee.

²⁶ Toe word die koning baie bedroef, maar ter wille van die eed en die wat saam aan tafel was, wou hy haar nie afwys nie.

²⁷ En die koning stuur dadelik een van sy lyfwag met die bevel om sy hoof te bring; en hy het gegaan en hom in die gevangenis onthoof

²⁸ en sy hoof op 'n skottel gebring en dit aan die meisie gegee, en die meisie het dit aan haar moeder gegee.

²⁹ En toe sy dissipels dit hoor, het hulle gekom en sy lyk weggeneem en dit in 'n graf neergelê.

Lesing 2: Efesiërs 1:3-14

Broodjies vir die Pad

L. Michael White (University of Texas at Austin) says of John the Baptist:

Our knowledge of the figure of John the Baptist is very limited. We have only those references to him in the Christian gospels, where he stands alongside of Jesus. We also have references to him in the Jewish historian, Josephus, who was writing toward the end of the first century. So John the Baptist is clearly a very important figure of the time. He was a renowned kind of eccentric, it appears, from the way that Josephus describes him.

Harold W. Attridge (Yale Divinity School) comments on the execution of John:

John the Baptist was killed because he was critical of the contemporary Herodian ruler, Herod Antipas. All of the sources agree on that, both Josephus and the testimony of the gospels. Exactly what was involved in that critique is not entirely clear. The material in the gospels suggests that it had to do with Herod's marital practices and his personal morality. There may have been something more political involved in John's condemnation of Herod, insofar as Herod Antipas was tied in intimately with the Roman imperial authorities. In any case, John was executed by Herod as a troublemaker and a political upstart. Now, we don't know how that impacted Jesus, whether on the basis of the death of John he reconsidered the apocalyptic message that had come from John or whether he wanted to continue it and extend it. Both are possible. He never takes a direct stance on that.

http://wiki.faithfutures.org/index.php?title=Proper_15B



Despite a few attempts (such as Ephesians) to conceptualize and spiritualize, the greater majority of the biblical narratives are brimming with passion, ricocheting emotions, bizarre motives, blood and gore and occasional acts of extravagant generosity.

Jean-Luc Nancy's short (less than 200 pages) study, entitled *Corpus*, has already been described as canonical. Its significance has increasingly been recognized since its publication in French in 2006 and its quick translation into English and publication last year. Nancy writes, "Corpus: a body is a collection of pieces, bits, members, zones, states, functions. Heads, hands and cartilage, burnings, smoothness, spurts, sleep, digestion, goose-bumps, excitation, breathing, digesting, reproducing, mending, saliva, synovia, twists, cramps, and beauty spots. It's a collection of collections, a corpus corporum, whose unity remains a question for itself." "Nothing's more singular than the sensuous, erotic affective discharge that certain bodies produce in us (or inversely, the indifference that certain others leave us with). A certain build, a certain thinness, a certain hair color, a bearing, a spacing of the eyes, a shoulder's shape or movement, a chin, fingers, almost nothing, only an accent, a wrinkle, an

irreplaceable feature... It's not the body's soul, but it spirit; its point, its signature, its smell." (p.155)

With the skill and grace of a brilliant surgeon, Nancy maneuvers among the residue of Platonic and (platonized) Christianity and their offspring, Descartes, and return to an understanding of humanity and human experience that, just incidentally, seems closer to the worlds of biblical narratives, too. He urges us to understand that the Greek concept of a "soul," awkwardly and uncomfortably "incarnated" in a body establishes an "ugly dualism" (p. 133) that has haunted Occidental assumptions, including those that are the most enduring, those that remain inchoate, until the present. "There is no longer a subject, 'back behind'. There's only a self-sensing, as a relation to self as outside. And that is what's being oneself is." (p. 132) Which means, Nancy says, "The body's simply a soul. A soul, wrinkled, fat or dry, hairy or callus, rough, supple, cracking, gracious, flatulent, iridescent, pearly, daubed with paint, wrapped in muslin, or camouflaged in khaki, multicolored, covered with grease, wounds, warts. The soul is an accordion, a trumpet, the belly of a viola." (p 152)

Re-writing the honest depiction of raw humanity in the overwhelming majority of biblical narratives into "plans," concepts or "spirituality," bleeds the life out of them and their potential life-giving effects. They are stories that depict people with every powerful emotion and mixed motive we know personally and directly in everyday life, (no interpretation needed!) Deeply flawed people do horrible things, sometimes, but also sometimes do glorious things after an encounter with the always jarring grace of the living God! (The arc of David's story, from youth to death, which we are following this summer is the example par excellence.) We see ourselves in these narratives, warts and all. We see ourselves, too, in the occasional act of generosity or advancement of God's justice in the world that is depicted there, too. A passionate God who can intimidate on one occasion and nearly overwhelm with thoroughgoing love that can only be from God engages "all sorts and conditions" (to use that enduring phrase from the older Books of Common Prayer) in the most outlandish ways -- that's the real plot of these biblical narratives. The body does not uncomfortably house a soul, the body is the spirit. In relationship with a God who is anything but predictable, it can engage in pure evil or staggering generosity, sometimes in the same person. It's just that specific, that accurate, that real, that believable!

<http://sacraconversazione.blogspot.com/2009/06/proper-10-year-b.html>

Brood vir die Pad

'n Ontroerende kode wat ons 'God' noem

deur Wilhelm Jordaan

Watter soort perspektief kan gelowiges hê op die moontlike ontdekking van wetenskaplike bewyse vir die bestaan van die subatomiese Higgs-boson, ook genoem die "God-deeltjie"?

Vir eers: "God-deeltjie" is nie 'n wetenskaplike benaming nie en dit het geen bewyskrag dat 'n "God" bestaan nie.

Vir wetenskaplikes is die Higgs-boson dit wat teoreties verantwoordelik vir massa is. Daarsonder sou 'n oerknal nie kon gebeur nie, sou die kosmos nie swaartekrag gehad het nie en inderdaad nie bestaan het nie.

Die "Deeltjiemaker" (God) is dan hoogstens 'n poëtiese geloofswoord. Om met eerbied en ontsag verwonderd te wees oor die vreemde en ontwykende kragte wat 15 miljard jaar gelede 'n oerknal in die aller kleinste fragment van 'n sekonde laat gebeur het.

George Smoot, medewenner van die Nobelprys vir fisika in 2006, beskryf dié oomblik as die punt van uiterste eenvoud toe "iets" opeens uit "byna niks" gevorm is.

En die Higgs-boson is dalk die "byna niks" waaruit die "iets" gekom het – die steeds uitdyende kosmos en ons.

Oor die betekenis van 'n oerknal het Smoot gesê dit behels meer as net wetenskaplike verduidelikings: "Dit is soos om God te sien as jy 'n gelowige mens is."

Wat hier teenoor mekaar staan, is wetenskapstaal (fisika) en geloofstaal (metafisika) – sonder om te kenne te gee dié "tale" is in konflik.

Dit beteken die wetenskap versamel feitelike kennis en formuleer teorieë oor die natuurlike wêreld. En toets voortdurend teorieë in die lig van nuwe feite. So kan, nimmereindigend, nuwe en nog kleiner partikels kom.

Gelowiges kan dit aanvaar as wetenskaplike waarheid wat aangevul en gewysig word namate kennis toeneem. Hulle kan dit inderdaad as geloofsversterkend beleef en byvoorbeeld poësie voortbring.

Soos: "In swewende verlatenheid / van niks wat is behalwe Hy wat is / het die God van voor die tye / in gedagte / duim teen wysvinger gevryf, / sag soos 'n veertjie se kielie: / Meteens die energie, die massa..."

Hulle kan ook suiwer wetenskap beoefen – soos Francis Collins, leier van die internasionale regeringsgroep se Menslike Genoomprojek, dit doen. In sy boek *The Language of God* verduidelik hy hoe sy wetenskaplike werk en insigte hom van sy ateïsme bevry het.

Nie om daarmee te sê die wetenskap bewys die bestaan van God nie, maar vestig die aandag op vrae buite wetenskapsbestek.

Soos "Waarom is daar iets pleks van niks? Waarom en waartoe die mens?" Dit het te doen met betekenis en singewing – 'n menslike impuls net so sterk as die wetenskapsbegeerte.

En om dan te glo die fisiese werklikheid het straks 'n diep verborge metafisiese "kode" wat, paradoksaal, aan alles uit die oerknal se nagloed 'n plek, skoonheid, orde en bestemdheid gegee het.

En dat gelowiges met ontroering dié kode "God" kan noem.

<http://www.beeld.com/Rubrieke/WilhelmJordaan/n-Ontroerende-kode-wat-ons-God-noem-20120710>