

## Toetrede

### Liturgie van die Lig

## Woorddiens

### Lesing 1: Markus 6:30-34, 53-56 (1953)

<sup>30</sup> EN die apostels het by Jesus saamgekom en Hom alles vertel wat hulle gedoen sowel as wat hulle geleer het.

<sup>31</sup> En Hy sê vir hulle: Kom julle self in die eensaamheid na 'n verlate plek en rus 'n bietjie. Want daar was baie wat kom en gaan, en hulle het selfs geen geskikte tyd gehad om te eet nie.

<sup>32</sup> En hulle het met die skuit vertrek na 'n verlate plek in die eensaamheid.

<sup>33</sup> En die skare het hulle sien weggaan, en baie het Hom herken en te voet van al die stede af daar saamgestroom en voor hulle uit gegaan en by Hom vergader.

<sup>34</sup> En toe Jesus uitklim, sien Hy 'n groot menigte, en Hy het vir hulle innig jammer gevoel, omdat hulle soos skape sonder herder was; en Hy het hulle baie dinge begin leer.



<sup>53</sup> En nadat hulle oorgevaar het, het hulle by die land Gennésaret aangekom en daar aan wal gaan lê.

<sup>54</sup> En toe hulle uit die skuit gaan, het die mense Hom dadelik herken,

<sup>55</sup> en hulle het in daardie hele omtrek rondgehoop en die wat ongesteld was, op bedde begin rondra na die plek waar hulle hoor dat Hy is.

<sup>56</sup> En waar Hy ook al ingegaan het in dorpe of stede of buitewyke, het hulle die wat ongesteld was, op die markpleine neergesit en Hom gesmeek om, al was dit maar die soom van sy kleed, aan te raak; en almal wat Hom aangeraak het, het gesond geword.

### Lesing 2: Jeremia 23:1-6 (1953)

<sup>1</sup> WEE die herders wat die skape van my weide laat omkom en hulle verstrooi, spreek die HERE.

<sup>2</sup> Daarom, so sê die HERE, die God van Israel, aangaande die herders wat my volk oppas: Julle het my skape verstrooi en hulle verdrywe en hulle nie opgesoek nie. Kyk, Ek besoek oor julle die boosheid van julle handeling, spreek die HERE.

<sup>3</sup> En Ek self sal die oorblyfsel van my skape versamel uit al die lande waarheen Ek hulle verdryf het; en Ek sal hulle terugbring na hulle weiveld, en hulle sal vrugbaar wees en vermenigvuldig.

<sup>4</sup> En Ek sal herders oor hulle verwek wat hulle sal oppas; en hulle sal nie meer bevrees of verskrik wees of vermis word nie, spreek die HERE.

<sup>5</sup> KYK, daar kom dae, spreek die HERE, dat Ek vir Dawid 'n regverdige Spruit sal verwek, en as Koning sal Hy regeer en verstandig handel en reg en geregtigheid doen in die land.

<sup>6</sup> In sy dae sal Juda verlos word en Israel veilig woon; en dit is sy naam waarmee Hy genoem sal word: DIE HERE ONS GEREGTIGHEID.

## Broodjies vir die Pad

### Doubt: A Scientific And Religious Perspective

Victor Udoewa

Science is naturally skeptical, initially couched in doubt. The goal in science, however, is to leave a state of doubt or ignorance and, through testing and proof, come to know truth.

Science is uncomfortable with doubt.

In law, given limited time, evidence, arguments, testimonies and the right to speedy trials, judges and juries can live with doubt. They draw the line at reasonable doubt.

Law is comfortable with shadows of doubt, but uncomfortable with reasonable doubt.

Dealing with more doubt takes faith.

Doubt might be a stumbling block for science, but it is a stepping stone for faith.

In the Judeo-Christian tradition, doubt persists at points of elusive revelation. In the Book of Job, Job loses his family, livestock and health. He struggles with God, crying out for an advocate before God. After 37 chapters, God shows up to give an answer for the misery. What do we find in God's revelation? God simply asks Job questions Job cannot answer: Where were you when I laid the earth's foundation? Who marked off its dimensions? Who provides food for the raven when its young cry out to God and wander about for lack of food? So we find in revelation God remains concealed.

In Exodus, Moses asks a voice, self-identified as the God of his ancestors, "What is your name?" The answer given is normally translated "I AM THAT I AM." But it's better translated "I WILL BE HOWSOEVER I WILL BE." One understanding is that even in the revelation of God's name, God is still hidden. In other words, God is refusing to be labeled or to be placed in a defining box. God is beyond definition and conception.

Jacob's experience is the same. After camping alone for the night, he meets a stranger with whom he wrestles. The stranger asks Jacob's name and then renames him Israel, meaning "Wrestles with God." Then Jacob asks the stranger the stranger's name. The stranger doesn't answer but instead blesses Jacob. One reading of the story is that the stranger, whom Jacob recognizes as God, answers the question by showing that God is blessing. It matches "I AM WHO I AM." That name and that act of blessing Jacob remind me that God is not best rendered a noun -- a defined person, place or thing. Rather, God is a verb, an action, a blessing. We do not stand and label or name God; rather, we are named by God, just as God named Jacob.

And isn't it strange that of all the names God could have given Jacob, the name that would forever define and label the people of God would be Israel, meaning "wrestles with God"? I find that strange. I would have chosen "holiness" or "love." But the name chosen for God's people is one that tells a story of a God that desires a people who will simply

wrestle and engage with him, not fully understand him. The primary problem God had with Job's friends who consoled him with "right theology" is just that: they offered theology. Job, in the middle of the mystery of God, experiencing the presence of God's absence, wrestled with God in doubt. God loves that.

From one perspective, the primary reason that God found David as a man after His own heart was that David always stayed connected to God, not that everything David said was accurate (contrast "Why has thou forsaken me?" with "I've never seen the righteous forsaken or His seed begging bread"). No, David stayed constantly connected with God in this. Even when David felt disconnected from God, he expressed his discontent directly to God and, in that expression of disconnectedness, remained connected. David connected with God even in struggling doubt. Even in revelation, God remains concealed. We learn that to be fully human means to be comfortable with the discomfort of never fully knowing, the discomfort of doubt.

Such doubt leads us to have varying, sometimes contradictory beliefs even within the same faith. With "competing" theologies of different sects/denominations, I'm always reminded of Donald Miller's words in "Blue Like Jazz": "I doubt that any of us have all our theology correct." The amazing realization is that with faith, it's not necessary. This is because the truth or knowledge in our religion is different than the kind science seeks. In the Judeo-Christian tradition, we are not dealing with truth as a set of propositions that describe reality; truth is not "known," but experienced primarily in liberation (Exodus) and transformation (new Genesis). This might help clarify why such doubt functions well in the Judeo-Christian tradition unlike science. You can have doubt about something describing reality while you experience a transformative life.

I used to think that the question "Does God exist?" is both a scientific question and a religious question; both science and religion were after the same truth and hopefully one would prove it. Perhaps there is another way of viewing such a question. Peter Rollins tells a story of a woman who asked a preacher, "Was there really a talking snake in the Garden of Eden?" The preacher responds, "It doesn't matter. What's important is what the snake said." Likewise, maybe "Does God exist?" is a scientific question while "What has God said?" is the religious question. Why? This is because you can experience God, and, in the aftermath of the event of God, still have doubts as to the source of that event, while being transformed by the event. It reminds me of the story of a blind man who was healed by Jesus and whose parents were questioned by the chief priests and elders. Then the elders questioned him asking him to call his healer, Jesus, a sinner. The man said, "Whether he is a sinner or not, I do not know. One thing I do know. I was blind but now I see" (John 9:25). Faith is like that.

[http://www.huffingtonpost.com/victor-udoewa/doubt-as-stepping-stone-t\\_b\\_930601.html?ncid=edlinkusaolp00000008](http://www.huffingtonpost.com/victor-udoewa/doubt-as-stepping-stone-t_b_930601.html?ncid=edlinkusaolp00000008)

## Brood vir die Pad

### Naatloos soos 'n nartjie in die flou sonnetjie

deur Cecile Cilliers

'n Voltooidde kring verskaf 'n sonderlinge vreugde.

By Toastmistress, jare gelede, is ons geleer dat 'n toespraak moet voeg: jy kan jou draaie loop, jou storie selfs ver gaan haal, maar op die ou end moet die toespraak 'n geheel vorm.

"I love it when a plan comes together," sê Hannibal van The A-Team.

Nou nie dat ek enige planne beraam het nie; ek het gewoon Sondagoggend kerk toe gegaan. Nie soos gewoonlik na die vroeë stildiens om agtuur nie, maar om halftien na die formele erediens.

Daar was 'n vreemdeling op die kansel – dis skoolvakansie, en ons predikant bietjie see toe – maar ons het lekker gesing en die preek was van toepassing. Wat kan mens meer van 'n erediens verwag?

Miskien die gulheid van die ander gemeentelede waarmee ek verwelkom is.

Omdat ek gewoonlik vroeg kerk toe gaan, sien ons mekaar selde, maar had plotseling wedersydse plesier aan die weersiens en die gevolglike uitruil van familie- en ander nusies. Hulle vra uit na Australië, waar ek vroeër vanjaar was, en ek vra op my beurt uit na Seattle, waar die koster en sy vrou hul kinders gaan besoek het.

Kenneth en sy vrou was voorverlede jaar Nederland toe vir hul dogter se troue met 'n Hollander; verlede maand het hulle teruggekom hiernatoe vir die doop van hul eersteling.

Toe ek reeds in my motor sit, kom Kenneth by die venster inloer: hy was so teleurgesteld dat ek nie by die doop kon wees nie, maar hy't foto's saamgebring.

Onder die kyk vertel hy hulle was die laaste paar dae in Goedverwacht, die Morawiese sendingstasie, vir sy vrou se tante se 85ste verjaardag. Hy't sitrusvrugte en patats saamgebring, maar nou's dit klaar uitgedeel. Miskien 'n volgende keer. Ons groet, ek is glimlaggend dankbaar.

Net toe ek die motor aanskakel, kom die leierdiaken se man aangehardloop: Kenneth het hulle met goedheid oorlaai, sê hy. Wil ek nie asseblief bietjie daarvan saamneem nie? In 'n sakkie is daar vier nawellemoene, twee groot nartjies en drie patats.

Op pad huis toe tob ek oor Goedverwacht. Op ons reise oor die land het ek en John by baie sendingstasies aangery, Saron en Zoar en Mamre en Genadendal, maar Goedverwacht ken ek nie.

Dinsdagoggend loop staan ek in die flou sonnetjie om een van my nartjies te eet.

Met dié kom die voorsitter van ons direksie aangestap. Hy't gewig verloor, is baie bleek en goed gepantser teen die kou. Kom deel 'n nartjie met my, sê ek, en ons staan saam in die paadjie en suig die soet skyfies.

Dit kom van Goedverwacht, sê ek, maar waar dít is, weet ek nie...

Goedverwacht, sê hy, en hy kyk vér. Dis in Ceres se wêreld. "Ek het op die buurplaas grootgeword..."

Dis baie bevredigend as iets so naatloos voeg.

<http://www.beeld.com/Rubrieke/CecileCilliers/Naatloos-soos-n-nartjie-in-die-flou-sonnetjie-20120716>