

## Toetrede

### Liturgie van die Lig

Aansteek van die kerse

## Woorddiens

**Tema: Kan ons geloof in God groei?**

**Skriflesing: Jesaja 65:13-25 (1953)**

**“Om God se droom te droom”**

### Broodjies vir die pad

All men dream, but not equally. Those who dream by night in the dusty recesses of their minds, wake in the day to find that it was vanity: but the dreamers of the day are dangerous men, for they may act on their dreams with open eyes, to make them possible.

T. E. Lawrence

The most pitiful among men is he who turns his dreams into silver and gold.

Khalil Gibran

Dream no small dreams for they have no power to move the hearts of men.

Johann Wolfgang von Goethe

Each man should frame life so that at some future hour fact and his dreaming meet.

Victor Hugo

Consult not your fears but your hopes and your dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you tried and failed in, but with what it is still possible for you to do.

Pope John XXIII



### Franciscus de Hervormer komt deze week echt op gang

Robin de Wever

De voorbereidingen zijn gedaan, het echte werk kan nu beginnen. Paus Franciscus buigt zich deze en volgende week met een groep kardinalen over de taaiste problemen van het Vaticaan. Ook op de agenda: condooms en gescheiden gelovigen.

'Op weg naar Rome voor een paar erg interessante en mogelijk uitdagende bijeenkomsten', twitterde Wilfrid Napier woensdagochtend. De Zuid-Afrikaanse kardinaal zei geen woord te veel.

Vanaf donderdag brainstormt hij met een aantal collega's en paus Franciscus over gevoelige kwesties: voorbehoedsmiddelen, het homohuwelijk, ongehuwd samenwonen en de vraag of hertrouwde rooms-katholieken ter communie mogen gaan (deelnemen aan het ritueel van brood en wijn).

#### 'Kloof tussen kerkleer en dagelijkse praktijk is enorm'

De gesprekken vormen de aanloop naar een grote kerkvergadering over dezelfde onderwerpen die later dit jaar plaatsvindt. Eerder deze maand bleek al dat de kardinalen flink wat te bespreken hebben. Een enquête die de kerk wereldwijd verspreidde, toonde aan dat de kloof tussen de Roomse leer en de dagelijkse praktijk van gelovigen vaak erg groot is.

[...]

<http://www.trouw.nl/tr/nl/13912/Christendom/article/detail/3600640/2014/02/20/Franciscus-de-Hervormer-komt-deze-week-echt-op-stoom.dhtml>

*Ek het groot respek en waardering vir paus Franciscus, maar wonder net of dit die dringendste vrae van die Christendom van die 21ste eeu is? Is dit 'n teken van hoe ver die kerkleiding in die algemeen van die samelewing verwyder is? (Wynand)*



### Luke's (Almost Scribal) Portrait of Jesus

Andrew Wilson

Everybody knows the Gospel writers have different interests, and present their portrait of Jesus accordingly. Matthew is into the Torah and fulfilment of Jewish prophecy, Luke loves Gentiles, the poor and women, and so on. But I admit to never having noticed the differences between Luke's portrait of Jesus, in which Jesus is portrayed as having an almost scribal level of scriptural expertise, and Mark and Matthew's rather simpler, more everyday carpenter. That difference, and its relationship to Luke's famous comment in Acts 4:13, was the subject of a very interesting research seminar I've just been to, by Professor Chris Keith from St Mary's Twickenham.

The paper was entitled, "The Oddity of the Reference to Jesus in Acts 4:13b." (I believe it has already sold out in paperback, before you ask.) As often happens with research seminars, I found the statement of the problem more compelling than the proposed solution, and continue to take Acts 4:13 in the same way many of you do: as a statement about the surprising boldness that comes from having been with Jesus, rather than (as many scholars take it) a statement about the similarity between the disciples' and Jesus' lack of education. But the central premise - that Luke deliberately

adapts Mark's (and Matthew's) account to emphasise Jesus' competence in the scriptures - was firmly established. I'd never even thought about it before. For instance:

- When commenting on the authority of Jesus, Luke removes the phrase "and not as their scribes" which appears in the other Gospels (4:32; cf. Mark 1:22; Matt 7:29).
- In Mark and Matthew, Jesus is rejected on the basis that he is a carpenter, or a builder (Mark 6:3; Matt 13:55), a career which is closely linked to the charge of ignorance (Sirach 38:24-39:2 contrasts the *tektōn* with the scribe, explaining that the former "do not attain eminence in the public *ekklesia*"; see also 4Q266 5.2.1-4). In Luke, on the other hand, Nazareth takes offence at Jesus as the son of Joseph, rather than specifically as a carpenter, and at the content of his message. In fact, from Luke alone, you wouldn't even know Jesus was a carpenter, probably because carpenters were non-scribal by definition.
- Luke begins his Gospel with a priestly family who are related to Jesus, and begins the story of Jesus with him mastering the scriptures in the temple as a boy, which the other Gospels omit (2:46-47).
- Luke ends the story of Jesus with him teaching the disciples everything in the scriptures, and marvelling at their inability to grasp it (24:25-27, 44-47), which the other Gospels omit.
- Matthew and Mark have the scribes implying that Jesus has no biblical training. By contrast, Luke 4:16 says that Jesus had a "custom" of teaching in the synagogues.

In other words, Luke adapts Mark whenever Mark draws a sharp distinction between Jesus and other religious teachers. Mark emphasises the dissimilarities; Luke emphasises the similarities. Mark cares about the uniquely stand-alone nature of Jesus' teaching authority; Luke cares about his biblical expertise and competence. Chris Keith's proposed explanation for this fact is that, in writing Acts, Luke was repeatedly confronted with the scribal and scriptural expertise of Paul, and he therefore wrote his Gospel in such a way as to stress that Jesus was an even better interpreter of the Bible than Paul was. But whatever the explanation, the observation - that Luke presents Jesus as an expert in the scriptures - seems accurate. Fascinating, right?

[http://thinktheology.co.uk/blog/article/lukes\\_almost\\_scribal\\_portrait\\_of\\_jesus](http://thinktheology.co.uk/blog/article/lukes_almost_scribal_portrait_of_jesus)

## Brood vir die pad

### Skoonheid en humor bevestig mens se waarde

*Wilhelm Jordaan*

Waarom lewe ek? Baie mense vra dit wanneer dit nie goed met hulle gaan nie, wanneer daar min oor is wat lekker is; die lewe vol moeite, verdriet en verveling is.

Party sielkundiges reken moderne mense se algemene lewensklagtes behels 'n korterige lysie: Verlies aan lewensbetekenis; innerlike leegheid; 'n durende terneergedruktheid; ontgogeling oor menseverhoudings; 'n verlies aan waardes; te min persoonlike vervulling en 'n hongering na spiritualiteit.

Baie reken die antwoord lê in die een of ander maklike resep – 'n soort quick fix wat weer wip in jou stap en vonkel in jou oë sal bring.

Diesulkes wil weer hul gelukkige "ou self" wees, maar begryp nie dat geluk wesenlik leeg is as jy nie ook die binneruimtes van melancholie, neerslagtigheid, droefheid en selfs lyding kén en deurlééf nie.

Dit is lewenskuns om te midde van dit alles te weet die lewe is nie 'n dwase eksperiment nie, maar 'n kosbare geskenk wat jy bietjie vir bietjie oopmaak en wat jy met die mense naaste aan jou kan deel.

Omdat dié proses vir elke mens uniek verloop, kan daar nie maklike reseppies wees wat eie verantwoordelikheid ophef nie.

Jy moet self tot die insig kom dat jǒú lewe ook betekenis het as jy langs die afgronde van wanhoop die bakens van hoop plant.

Soos dit gegeld het in die lewe van Victor Frankl as gevangene no. 119 104 in die Nazi-konsentrasiekamp Auschwitz en Nelson Mandela as gevangene no. 46664 op Robbeneiland. Ten minste twee helende ingesteldhede – 'n sin vir humor en 'n sin vir skoonheid – het aan hul hoopgedrewe lewensblik beslag gegee.

Soos dit ook uitgebeeld word in die Italiaanse flielk *Life is Beautiful*. Guido Orefice en sy seuntjie, Giosué, verkeer in die diepste ellende in 'n Nazi-konsentrasiekamp in die Tweede Wêreldoorlog. Deur humor en spel probeer hy Giosué se onskuld bewaar.

Dora, Guido se geliefde vrou, is in 'n aanliggende kamp.

Een aand glip Guido by sy kamp se beheerkamer in en speel oor die interkomstelsel die lied "Barcarolle" uit Jacques Offenbach se *Die verhale van Hoffmann*.

In die stilte van die nag weerklink die skoonheid van die lied en stuur 'n boodskap van lewenssin, hoop en liefde na Dora én almal wat soos diere in die kampe saamgehoek is.

Dit is sulke skoonheidsbelevens wat die Franse digter Charles Baudelaire laat besef het skoonheid is iets wat die begeerte vir lewe uitroep, al is dit vermeng met die verskrikking van droefheid, ontneming, verlies, pyn en lyding.

Saam is humor en skoonheid 'n bevestiging van menswaardigheid; 'n diep verset teen die maklike opvatting dat die lewe, jou lewe, sonder betekenis is.

<http://www.beeld.com/ opinie/2014-02-18-rubriek-skoonheid-en-humor-bevestig-mens-se-waarde>

## Wegsending

Liefdegawes

Mededelings

Doof van die kerse

Seën

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