

Toetrede

Liturgie van die Lig

Aansteek van die kerse

Woorddiens

Tema: Kan ons geloof in God groei?

“Die saad van mededeelsaamheid en uitdagings”

**Skriflesing: Johannes 6:1-15 (1953)
Die vermeerdering van die brood**

Broodjies vir die pad

The miracle of the multiplication of the loaves is one of the few miracle accounts (if the only) told in all four Gospels. It can be found at Matthew 14:13-21, Mark 6:31-44, Luke 9:10-17 and John 6:5-15. It is also known as the “feeding of the 5,000,” or the “miracle of five loaves and two fish.” Matthew and Mark also recall a second event, the feeding of the 4,000, at Mark 8:1-9 and Matthew 15:32-39.

<http://kingofages.com/2012/07/18/john-6-1-15>



Miracles seem to happen in situations of scarcity rather than plenty. Why? Because where there is plenty there is no need of miracles! Where there is plenty you don't have to struggle, you don't have to come up against realities too painfully, you ease your way through everything with a cheque-book. But in the story they had almost nothing. There were only five loaves to feed thousands; and they were barley loaves. This was the cheapest kind of bread; in fact barley was really considered animal-feed. It is only the very poor who would eat barley loaves. To be poor is to have no resources. That can have one of two effects: it can turn people in on themselves, filling them with resentment and self-pity; or it can turn them outwards to a real experience of God's Providence. Poverty can break people's spirit, that is why it is so urgent to fight against it. But equally, or more so, riches can destroy the human spirit, muffling it against reality and against God.

<http://www.goodnews.ie/multiplicationloavesfish.shtml>



Take the first step in faith. You don't have to see the whole staircase, just take the first step.

Martin Luther King, Jr

When you focus on being a blessing, God makes sure that you are always blessed in abundance.

Joel Osteen

That deep emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.

Albert Einstein

Doubt is a pain too lonely to know that faith is his twin brother.

Khalil Gibran

Belief is a wise wager. Granted that faith cannot be proved, what harm will come to you if you gamble on its truth and it proves false? If you gain, you gain all; if you lose, you lose nothing. Wager, then, without hesitation, that He exists.

Blaise Pascal

In faith there is enough light for those who want to believe and enough shadows to blind those who don't.

Blaise Pascal

Doubt is not the opposite of faith; it is one element of faith.

Paul Tillich



Blaise Pascal

Blaise Pascal (French: [blɛz paskal]; 19 June 1623 – 19 August 1662) was a French mathematician, physicist, inventor, writer and Christian philosopher. He was a child prodigy who was educated by his father, a tax collector in Rouen. Pascal's earliest work was in the natural and applied sciences where he made important contributions to the study of fluids, and clarified the concepts of pressure and vacuum by generalizing the work of Evangelista Torricelli. Pascal also wrote in defense of the scientific method.

In 1642, while still a teenager, he started some pioneering work on calculating machines. After three years of effort and fifty prototypes, he invented the mechanical calculator. He built 20 of these machines (called Pascal's calculators and later Pascalines) in the following ten years. Pascal was an important mathematician, helping create two major new areas of research: he wrote a significant treatise on the subject of projective geometry at the age of 16, and later corresponded with Pierre de Fermat on probability theory, strongly influencing the development of modern economics and social science. Following Galileo and Torricelli, in 1646 he refuted Aristotle's followers who insisted that nature abhors a vacuum. Pascal's results caused many disputes before being accepted.

In 1646, he and his sister Jacqueline identified with the religious movement within Catholicism known by its detractors as Jansenism. His father died in 1651. Following a religious experience in late 1654, he began writing influential

works on philosophy and theology. His two most famous works date from this period: the *Lettres provinciales* and the *Pensées*, the former set in the conflict between Jansenists and Jesuits. In that year, he also wrote an important treatise on the arithmetical triangle. Between 1658 and 1659 he wrote on the cycloid and its use in calculating the volume of solids.

Pascal had poor health, especially after his 18th year, and his death came just two months after his 39th birthday.

http://en.wikipedia.org/wiki/Blaise_Pascal

Brood vir die pad

Religion's Egalitarianism Impulse

Marcus Borg

Most cultures have been patriarchal, and the world's religions have for the most part sanctified patriarchy, legitimating it in their teaching and practice. I illustrate with Christianity, the religion I know best.

In most Christian cultures, women:

- * Have been taught to be subordinate to their husbands.
- * Have been blamed for the presence of sin in the world.
- * As late as the 19th century, could not inherit or own property, or initiate divorce.
- * Until very recently, could not be ordained as clergy.
- * Were sometimes persecuted with the blessing of the church (estimates of the number of women executed as "witches" vary widely, though clearly it happened a lot).

The exceptions: In the formative periods of some of the world's religions, especially those that began with a founding figure, the status of women was more egalitarian. I have been told that the status of women in very early Buddhist communities was higher than in later Buddhist cultures. So also, some Muslim scholars affirm that Prophet Muhammad assigned to women a more egalitarian role than what developed later in many traditional Muslim cultures.

Such seems to be the case in early Christianity as well, for Jesus and Paul. Though there was a reaction to this in some documents of the New Testament itself, early Christianity for the first few centuries offered a status and opportunity to women quite different from surrounding cultures.

Why did this change? In a sentence: because of the "drag" of culture, of civilization. As these new religious movements grew and involved more and more of the population, traditional cultural conventions crept back into the religions.

Recent developments are to be commended, even as we need to recognize that they were long overdue. It was only about forty years ago that many mainline Christian denominations began to ordain women. But we now have a woman Presiding Bishop of the Episcopal Church. The full and equal status of women is not only one of the fruits of modernity, but consistent with the originative impulse of Christianity.

<http://www.marcusborg.com/2010/08/01/religions-egalitarianism>



Eensaamheid aan die einde van 'n leeftyd

Petro Hansen

As kind kon ek ure lank na Ouma staar. So het ek vroeg in my lewe al gesien hoe eensaamheid lyk. Dit is as jy alles wat jy besit in een tas onder 'n ouetehuisbed kan instoot. Ek hoor haar nou nog met 'n hees oumensstem agter ons aanroep terwyl ons uit haar kamer in die ouetehuis in Brits stap: "Julle moet tog gou weer vir Oumie kom kuier, asseblief."

Ek het altyd dan gewonder: Hoe gaan Ouma haar tyd omkry tot wanneer ons weer 'n kans kry om te kom hallo sê? Die seweur-nuus van vanoggend en die seweur-nuus van vanaand op Afrikaanse radio bly maar baie dieselfde. As sy die dag se koerant van hoek tot kant deurgelees het, is dit klaar gelees. Gaan sy 'n bietjie opstaan en in die tehuis se tuin rondloop, of gaan sy net heeldag die sonhoekie in haar kamer opsoek en daar sit? Daar sit en dink oor haar lewe, oor haar oorlede man en haar tien kinders. Gaan elke kind se eerste tree, hul eerste dag op kleuterskool, die skooltoeganery en grootword een vir een voor haar afspeel?

As sy deur die laaie van haar lewe krap, haar dwaal- en reguit spore op haar eie soeklooppad raaksien, gaan sy oor die mooi glimlag en oor al die spyt huil? Sal sy bewoë raak oor die rit wat haar nooit weer na haar rooisinkdakhuis met krismisrose voor die breë stoep op die plaas sal neem nie?

Ek lees graag die rubriek Pasmaats in 'n bekende gesinstydskrif. Onlangs val my oog op die briefie van Eensaam en Alleen van Brakpan. Sy beskryf haarself as 'n 71-jarige weduwee met donker hare en groenbruin oë. Sy weeg 54 kg, is lus vir die lewe, doen alles self, is liefdevol en jonk van gees. Sy soek 'n lewensmaat tussen 70 en 75, een wat soos sy is en wat by haar kan kom inwoon. Hy moet sy eie vervoer hê en lief wees vir tuinmaak en diere. Hy mag nie vol fiemies wees nie, en géén kansvatters nie, asseblief.

Ek wonder toe: Watter soort man sal nou 'n kans wil vat met 'n tannie van 71 jaar? En wat presies bedoel sy as sy sê "geen kansvatters nie"? Ek sien sy vra vir 'n omie van 73 jaar om saam met haar in haar tuin te skoffel en roosboompies te snoei; wat elke oggend met sy eie motor brood en melk sal gaan koop, waarna sy hom 'n drukkie sal gee om dankie te sê. Hy sal die groenboontjies wat sy opkook sonder kla moet eet en haar vir 'n dansie moet vat as Juanita se "Ska-Rumba" op RSG speel.

Verlede week staan ek in die tou by Pick n Pay om te betaal. 'n Oom in sy grys jare kom stadig tussen die rakke aangestap. Sy inkopielysie klem hy bewerig, plooihand gevou, tussen sy vingers vas en maak met niemand oogkontak nie. Ek weet hy dink: Ek is maar net 'n ou man wat sukkel met my longe en sukkel met my hart. Dit is dalk die heel grootste eensaamheid, dink ek: Hulle wat tussen 'n klomp ander eensaam is.

<http://www.dieburger.com/opinie/2014-02-26-van-alle-kante-eensaamheid-aan-die-einde-van-n-leeftyd>