

Toetrede

Liturgie van die Lig

Aansteek van die kerse

Woorddiens

Tema: "Jesus se genesing van ons blindheid"

Skriflesing 1: Psalm 12 (1953)

Skriflesing 2: Johannes 9:1-41 (1953)

Broodjies vir die pad

Typically we associate God's relation to sin as one of punishment--witness the cry of the Psalmist, asking why the wicked are not punished. But if God is revealed in the glory of the cross, the revelation is that all sin is felt by God as well as by the world: it is God who feels every sin, every suffering, every evil. We are not alone in these harshest realities of our lives. The glory is that precisely by feeling the effects of evil, God is also the power of transformation. God experiences the world in order to enable us to move beyond evil into modes of redemptive life. God's answer to sin is not punishment, but transformation, resurrection.

The sign of this glory given in John 9:1-5 is twofold. First, the story opens by rejecting suffering as punishment for sin. Suffering is part and parcel of what it is to be human; it stems from our physical and moral fragility. Second, the power to see or not to see, and to distinguish light from darkness, leads to one of the great "I am" statements that John attributes to Jesus: "I am the light of the world." The details of the story in verses 6 through 34 are both humorous and instructive, suggesting that sometimes our theologies get in the way of seeing what is plainly in front of us. The end of the passage in verses 35-41 show the formerly blind man once again encountering Jesus. And once again the sign is given in the conundrum: the blind see; but those who think they see are blind to the spiritual truths so plainly given them in the Sign who is Jesus.

<http://processandfaith.org/resources/lectionary-commentary/yeara/2014-03-30/fourth-sunday-lent>



But is that the intent of this story? Paul Ricoeur occasionally applied his complex, fruitful ideas about human knowledge and language to the specific task of interpreting biblical texts. He argued for achieving again the "profound" or "existential" experience which inspired or initiated the text. It was not a narrow polemical, moral or even theological experience, but a universal human experience that we should look for. Taking Ricoeur's approach to this passage from John, we might ask: what is the concrete universal human experience which I can recognize in my own experience to which this story is testifying? One response to this question-- in the spirit of Ricoeur's approach-- might be to ask: What understanding/customs of religion are so familiar, so comfortable for me that they might make me "blind" to the

unexpected ways God is at work today? Would I recognize who is doing God's work because she or he or they might be functioning outside conventional religious expectations? What unlikely person or persons has God anointed? How can such persons be known? Is it-- like Jesus-- by the simple, irrefutable result of some form of healing once thought to be impossible?

<http://sacraconversazione.blogspot.com/2008/02/fourth-sunday-in-lent.html>



A Big Heart Open to God

Author: The exclusive interview with Pope Francis

Category: The Jesuits, Church and Papacy

Editor's Note: This interview with Pope Francis took place over the course of three meetings during August 2013 in Rome. The interview was conducted in person by Antonio Spadaro, S.J., editor in chief of *La Civiltà Cattolica*, the Italian Jesuit journal. Father Spadaro conducted the interview on behalf of *La Civiltà Cattolica*, *Thinking Faith*, *America* and several other major Jesuit journals around the world. The editorial teams at each of the journals prepared questions and sent them to Father Spadaro, who then consolidated and organised them. The interview was conducted in Italian. After the Italian text was officially approved, a team of five independent experts were commissioned to produce the English translation, which is also published by *America*.

Father Spadaro met the pope at the Vatican in the pope's apartments in the Casa Santa Marta, where he has chosen to live since his election.

It is Monday, Aug. 19, 2013. I have an appointment with Pope Francis at 10 a.m. in Santa Marta. I, however, inherited from my father the habit of arriving early for everything. The people who welcome me tell me to make myself comfortable in one of the parlours. I do not have to wait for long and after a few minutes I am brought over to the lift. This short wait gave me the opportunity to remember the meeting in Lisbon of the editors of a number of journals of the Society of Jesus, at which the proposal emerged to publish jointly an interview with the pope. I had a discussion with the other editors, during which we proposed some questions that would express everyone's interests. I emerge from the lift and I see the pope already waiting for me at the door. In meeting him here, I had the pleasant impression that I was not crossing any threshold.

I enter his room and the pope invites me to sit in his easy chair. He himself sits on a chair that is higher and stiffer because of his back problems. The setting is simple, austere. The workspace occupied by the desk is small. I am impressed not only by the simplicity of the furniture, but also by the objects in the room. There are only a few. These include an icon of St. Francis, a statue of Our Lady of Luján, patron saint of Argentina, a crucifix and a statue of St. Joseph sleeping, very similar to the one which I had seen in his office at the Colegio Mximo de San Miguel, where he was rector and also provincial superior. The spirituality of Jorge Mario Bergoglio

is not made of 'harmonised energies,' as he would call them, but of human faces: Christ, St. Francis, St. Joseph and Mary.

The pope welcomes me with that smile that has already travelled all around the world, that same smile that opens hearts. We begin speaking about many things, but above all about his trip to Brazil. The pope considers it a true grace. I ask him if he has had time to rest. He tells me that yes, he is doing well, but above all that World Youth Day was for him a 'mystery.' He says that he is not used to talking to so many people: 'I manage to look at individual persons, one at a time, to enter into personal contact with whomever I have in front of me. I'm not used to the masses.' I tell him that it is true, that people notice it, and that it makes a big impression on everyone. You can tell that whenever he is among a crowd of people his eyes actually rest on individual persons. Then the television cameras project the images and everyone can see them. This way he can feel free to remain in direct contact, at least with his eyes, with the individuals he has in front of him. To me, he seems happy about this: that he can be who he is, that he does not have to alter his ordinary way of communicating with others, even when he is in front of millions of people, as happened on the beach at Copacabana.

Before I switch on the voice-recorder we also talk about other things. Commenting on one of my own publications he tells me that the two contemporary French thinkers that he holds dear are Henri De Lubac, S.J., and Michel de Certeau, S.J. I also speak to him about more personal matters. He too speaks to me on a personal level, in particular about his election to the pontificate. He tells me that when he began to realize that he might be elected, on Wednesday, March 13, during lunch, he felt a deep and inexplicable peace and interior consolation come over him, along with a great darkness, a deep obscurity about everything else. And those feelings accompanied him until his election later that day.

Actually I would have liked to continue speaking with him in this very personal manner for much longer, but I take up my papers, filled with questions that I had written down before, and I turn on the voice-recorder. First of all I thank him on behalf of all the editors of the various Jesuit magazines that will publish this interview.

Just a bit before the audience that the pope granted on June 14 to the Jesuits of La Civiltà Cattolica, the pope had spoken to me about his great difficulty in giving interviews. He had told me that he prefers to think carefully rather than give quick responses to on-the-spot interviews. He feels that the right answers come to him after having already given his initial response. 'I did not recognise myself when I responded to the journalists asking me questions on the return flight from Rio de Janeiro,' he tells me. But it's true: many times in this interview the pope interrupted what he was saying in response to a question several times, in order to add something to an earlier response. Talking with Pope Francis is a kind of volcanic flow of ideas that are bound up with each other. Even taking notes gives me an uncomfortable feeling, as if I were trying to suppress a surging spring of dialogue. It is clear that Pope Francis is more used to having conversations than giving lectures.

[Lees verder aanlyn]

http://www.thinkingfaith.org/articles/20130919_1.htm

Brood vir die pad

Gedagtes oor waar idees van God kom

Wilhelm Jordaan

Waar kom idees oor God vandaan? Tradisie sê dit kom van God – soos Hy homself geopenbaar het in heilige geskrifte soos die Bybel of die Koran.

Baie ander glo egter God is 'n naam wat mense bedink het om hul verlange na die bestaan van 'n almagtige wese te verwoord. Geloofstaal oor God is dus nie 'n bewys vir sy bestaan nie, maar 'n uitdrukking van heimwee; 'n brandende wens dat dit waar is.

Volgens moderne breinnavorsing lyk dit of spirituele belewenisse, byvoorbeeld 'n bewustheid van Goddelike teenwoordigheid evolusionêr ontwikkel het en na vore kom in breinaktiwiteit wat die "God-kol" genoem word.

Marié Heese se paleontologiese roman Vuurklip ontgin verbeeldingryk die idee van evolusie – deur haar oertyd-karakters se belewenisse van Grootgees, Songees, Seegees, Aardgees en Windgees in te klee met 'n ontwikkelende spirituele bewussyn wat hedendaagse geloofstaal vooruitloop. So asof die oertyd reeds bevat wat eeue later tot ander inhoud sou kom.

Bevindings oor breinbeure bring minstens drie keuses: Tradisionele gelowiges kan dit verwerp en aanspraak maak op God as Gees wat in jou woon en jou lei. Dít het niks met jou brein of evolusie te doen nie.

Tweedens, kan jy sê dit bevestig die mens is evolusionêr (geneties) bedraad om die idee van 'n God te bedink omdat dit jou veilig en goed laat voel. "God" is dus niks meer nie as 'n breinfunksie.

Derdens, kan jy redeneer die belewenis van Goddelike teenwoordigheid is 'n bevestiging van mense se genetiese kapasiteit om in 'n God te glo.

Wat en hoe jy glo, het egter te doen met die wisselwerking tussen gene, ander breinfunksies en omgewingsinvloede wat ook insluit jou opvoeding, kultuur en die soort idees waaraan jy jou blootstel.

Só aanvaar jy dan die evolusie van die "God-kol" as 'n kosbare geskenk wat jou lewe rig om harmoniesoekend en liefdevol te leef vanuit diep oortuigings – soos die "Morele Wet" van Godsverlange à la die filosoof C.S. Lewis.

Die Bybel, byvoorbeeld, is poëties ryk aan heimwee en Godsverlange. Soos in die Psalmboek: "Soos 'n hert in dorre streke smag na water, só smag my siel na U, o God." Kort voor sy dood het die teoloog Gerrit Brand op Facebook sy geloofsidentiteit met 'n enkele woord beskryf: "Godverlanger".

'n Mens bekom sulke geloofsbelewenisse en -taal omdat jy jou oopstel vir prikkels wat dit voortbring.

Dié prikkels kan enige fokuspunt van jou keuse behels, byvoorbeeld Jehova van die Bybel, Allah van die Koran of enige ander Godsídee wat jou aangryp.

Só "herskryf" jy as't ware die brein se genetiese program – in al die helder dae én troebel nagte van jou immer veranderende geloofslewe.

<http://www.beeld.com/opinie/2014-03-25-rubriek-gedagtes-oor-waar-idees-van-god-kom>

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