

Toetrede

Liturgie van die Lig

Woorddiens

Lesing 1: Handeling 10:44-48 (1953)

⁴⁴ En toe Petrus nog besig was om hierdie woorde te spreek, het die Heilige Gees op almal geval wat die woord gehoor het.

⁴⁵ En die gelowiges uit die besnydenis, almal wat saam met Petrus gekom het, was verbaas dat die gawe van die Heilige Gees ook op die heidene uitgestort is.

⁴⁶ Want hulle het gehoor hoe hulle in tale spreek en God groot maak. Toe het Petrus begin spreek:

⁴⁷ Niemand kan tog die water weer, dat hierdie mense, wat net soos ons die Heilige Gees ontvang het, nie gedoop word nie?

⁴⁸ En hy het beveel dat hulle gedoop moet word in die Naam van die Here. Toe het hulle hom gevra om nog 'n paar dae te bly.

Lesing 2: Johannes 15:9-17

Broodjies vir die Pad

Afstammelingen Manasse keren terug naar Israël

JERUZALEM – Een groep van vijftig Joodse gezinnen zal komende zomer van India naar Israël emigreren.

Dat meldde het Duitse christelike persbureau Idea woensdag. Het zou gaan om nakomelingen van Manasse die in Noordoost-India wonen. Eind augustus zullen zo'n 250 mensen naar het land van hun stamvader terugkeren. Later in het jaar zal een andere groep volgen. Het is de eerste keer in vijf jaar dat er weer een grote groep Joden uit India naar Israël emigreert. Initiatiefnemer van de actie is Shavei Israël, een organisatie die Joden helpt hun wortels terug te vinden.

De stam Manasse werd ruim 2700 jaar geleden door de Assyriërs uit Israël verbannen. Op hun reizen vestigden deze Joden zich in China, om ten slotte in Noordoost-India, bij de grens met Bangladesh, te gaan wonen. Michael Freund, leider van Shavei Israël, noemt de terugkeer een wonder dat door de profeten is voorgezegd.

http://www.refdag.nl/kerkplein/kerknieuws/afstammelingen_manasse_keren_terug_naar_israel_1_643034?localLinksEnabled=false



The author of Luke-Acts spends considerable time (Acts 10:1-11:18) on the story of Christianity's first breakout from a strictly Jewish environment to embrace people of non-Jewish ethnicity. This move

to include the "Gentiles" was to have a major impact on the subsequent development of Christianity and, in due course, on world history.

For the lectionary designers, the significance of this passage lies primarily in its reference to the Spirit. We read this text prior to Pentecost Sunday, but in Luke-Acts it represents something of a reprise of the Pentecost story. The imitation of Pentecost even extends to the phenomenon of speaking in tongues (*glossolalia*), although this time it is not Peter and the apostles but rather the audience who exhibit this sign.

It is possible that one of Luke's main purposes in this episode is to establish the credentials of 2C Christianity as a respectable religion in the eyes of the Roman elite. He seems to have been aware of the primitive Christian traditions of glossolalia which were well attested in 1 Corinthians, and may also have been familiar with it as a feature of contemporary Christian communities with a more "enthusiastic" style of spirituality. The Montanists, who thrived around the middle of the 2C and were to attract their most famous convert - Tertullian - soon after 200 CE, were presumably not the only Christian movement with such characteristics in Luke's time.

While Luke could neither deny nor ignore this enthusiast stream within Christianity at the time, he could tell the story in such a way that the various outbreaks of charismatic phenomena (and especially glossolalia) were domesticated and pressed into service as examples of Christian virtue and discipline:

- In the story of Pentecost (Acts 2) we find an apologia against charges of drunkenness: "these are not drunk, as you suppose, for it is only nine o'clock in the morning. (Acts 2:15) Peter then proceeds to connect this ecstatic phenomenon with ancient oracles of the Jewish people, suggesting a divine providence at work in these bizarre events.
- In the story of Simon Magus (Acts 8) we find an apologia against charges of magic and charlatans: "May your silver perish with you, because you thought you could obtain God's gift with money! You have no part or share in this, for your heart is not right before God." (Acts 8:20-21)
- In this week's episode at the home of Cornelius (Acts 10) we find an apologia against the cult of personality: "On Peter's arrival Cornelius met him, and falling at his feet, worshiped him. But Peter made him get up, saying, 'Stand up; I am only a mortal.'" (Acts 10:25-26) In this case, Luke has prepared his reader for this dramatic shift beyond traditional ethnic and religious boundaries with a special revelation to validate the development.
- Finally, in the story of the Baptists at Ephesus (Acts 19:1-6) we find an apologia against the

followers of John the Baptist: "Did you receive the Holy Spirit when you became believers?' They replied, 'No, we have not even heard that there is a Holy Spirit.' Then he said, 'Into what then were you baptized?' They answered, 'Into John's baptism.' Paul said, 'John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.' On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied." (Acts 19:2-6)

In all these cases, we also see the clear exercise of apostolic authority and the willing acceptance of that authority by the wider community of believers. This would all have been very reassuring to a Roman readership for whom self-control and discipline were significant virtues.

http://wiki.faithfutures.org/index.php?title=Easter_6B



From Shifting, Not Dying

When the last breath leaves the body,
do not think I am dead . . .

You might not know,
to where I have shifted
And you might think,
I've left with my last breath

. . . .

Even if I cannot appear physically,
I will come in the form of memories of the past

I have arrived as a guest for one life,
not for hundreds of lives
A guest has to leave,
to stay is impossible

Today I am here,
but where will I be tomorrow?
Our migration is temporary
so say farewell to me with smiles, instead of tears

—Temba D. Yolmo (translated from Nepali by Temba D. Yolmo and Robert R. Desjarlais)

<http://www.hds.harvard.edu/news-events/harvard-divinity-bulletin/articles/rhythms-of-dying-of-living>

Brood vir die Pad

Genesing van woede dalk nie maklik

deur Dana Snyman

Baie van ons Afrikaners is kwaad. Ons is gedurig kwaad vir iets of iemand.

Ons is kwaad vir die regering. Ons is kwaad vir die polisie. Ons is kwaad vir die weermag, wat die land nie meer kan beskerm nie.

Ons is kwaad oor die moorde. Ons is kwaad oor die rooftogte en die inbrake. Ons is kwaad oor die

korrupsie. Ons is kwaad vir almal wat die boere se plase wil vat en die myne wil nasionaliseer.

Ons is kwaad vir Malema. Ons is kwaad vir Mugabe.

Ons is kwaad oor die slaggate in die pad, die vuil sypaadjies en die kakiebos in die begraaftplase.

Ons is elke dag kwaad oor nuwe dinge in die koerant, maar ons is ook kwaad oor dinge wat verby is. Ons is kwaad vir die Nasionale Party. Ons is kwaad vir Verwoerd. Ons is kwaad vir PW. Ons is kwaad vir almal wat namens ons met die ANC vir 'n nuwe Suid-Afrika onderhandel het. Hulle het te maklik die politieke mag prysgegee, sê party.

Ons is kwaad vir die ooms met die grys skoene van die ou bedeling. Ons is kwaad omdat ons toegelaat het dat hulle ons as klein bobbejaantjies in die berg gevang, ons sterte afgekap en ons na hul eie behoeftes grootgemaak het.

Ons is kwaad omdat hulle ons op veldskole gestuur het en ons geleer het om bang te wees vir die Swart Gevaar, en die Rooi Gevaar, en die Roomse Gevaar. Ons is kwaad vir Rodney Seale oor al die goed wat hy ons oor popmusiek vertel het. Ons is kwaad oor die sterretjies op die meisies in Scope se borste.

Ons is kwaad oor die blouvitriool wat op Voortrekkerkampe en in die skoolkoshuis en in die weermag in ons koffie gegooi is om ons belustigheid te probeer demp.

Party van ons is kwaad oor die twee jaar diensplig wat ons in die weermag moes doen. Ander is kwaad omdat ons diensplig gedoen het en nou byna geen amptelike erkenning vir ons offers kry nie.

Ons is kwaad en verward, want ons weet die huidige chaos en onsekerhede en verdriet in die land het ook iets te doen met wat in die verlede gebeur het.

Daarom is ons ook kwaad vir die kerk. Ons is veral kwaad vir die kerk, want dis die kerk, glo ons, wat sekere vergrype van die verlede goedgekeur en tot God se wil verklaar het.

Ons wil onself van die kerk en verlede bevry. Ons glo as ons van die verlede en die kerk – en selfs van God – ontslae is, wag daar vir ons 'n toekoms waarin redelikheid en wetenskaplikheid sal geld.

Is dit regtig so maklik en eenvoudig om jouself van woede te genees en geestelik te bevry?

Gaan hierdie nuwe, vry, redelike lewe anderkant die kerk en anderkant ons ou-ou stories nie maar die begin van 'n nuwe soort onderdrukking en magspel wees nie?

<http://www.beeld.com/Rubrieke/Dana-Snyman/Genesing-van-ons-woede-is-dalk-nie-maklik-20120510>

Wegsending

Liefdegawes

Mededelings

Doof van die Kerse

Seën

wynandnel@iafrica.com

082 901 5877