

Toetrede

Liturgie van die Lig

Woorddiens

Lesing 1: Johannes 20:19-31 (1953)

¹⁹ EN toe dit aand was op daardie eerste dag van die week en die deure waar die dissipels vergader het uit vrees vir die Jode, gesluit was, het Jesus gekom en in hul midde gestaan en aan hulle gesê: Vrede vir julle!

²⁰ En nadat Hy dit gesê het, wys Hy hulle sy hande en sy sy. En die dissipels was bly toe hulle die Here sien.

²¹ Jesus sê toe weer vir hulle: Vrede vir julle! Soos die Vader My gestuur het, stuur Ek julle ook.

²² En nadat Hy dit gesê het, blaas Hy op hulle en sê vir hulle: Ontvang die Heilige Gees.

²³ As julle die mense hulle sondes vergewe, dan word dit hulle vergewe; as julle die mense hulle sondes hou, dan is dit gehou.

²⁴ En Thomas wat genoem word Dídimus, een van die twaalf, was nie saam met hulle toe Jesus gekom het nie.

²⁵ Die ander dissipels sê toe vir hom: Ons het die Here gesien! Maar hy het vir hulle gesê: As ek nie in sy hande die merk van die spykers sien en my vinger steek in die merk van die spykers en my hand in sy sy steek nie, sal ek nooit glo nie.

²⁶ En agt dae daarna was sy dissipels weer binne, en Thomas saam met hulle. En Jesus het gekom terwyl die deure gesluit was, en het in hul midde gestaan en gesê: Vrede vir julle!

²⁷ Daarna sê Hy vir Thomas: Bring jou vinger hier, en kyk na my hande; en bring jou hand en steek dit in my sy; en moenie ongelowig wees nie, maar gelowig.

²⁸ En Thomas antwoord en sê vir Hom: My Here en my God!

²⁹ Jesus sê vir hom: Omdat jy My gesien het, Thomas, het jy geglo; salig is die wat nie gesien het nie en tog geglo het.

³⁰ Nog baie ander tekens het Jesus voor sy dissipels gedoen wat in hierdie boek nie beskrywe is nie;

³¹ maar hierdie is beskrywe, dat julle kan glo dat Jesus die Christus is, die Seun van God; en dat julle deur te glo die lewe kan hê in sy Naam.

Broodjies vir die Pad

The church's Easter claims can seem remote, strained even quaint if the assumption is that they are trying to induce belief in some strange event in the past. On the other hand, they can feel quite thrilling and deeply personal if they bring out of us a strong, new perspective on life-- and even death-- that infuses living with clear purpose and enthusiasm that we recognize has a limitless source outside ourselves; a "superabundance" to use a word so important to Marion! Never fully understanding God's actions we can gain absolute certainty of "what God does for us and with us."

George Herbert begins his poem "Easter" with these lines:

Rise heart, thy Lord is risen. Sing his praise

Without delays,

Who takes thee by the hand, that thou likewise

With him mayst rise:

That, as his death calcined thee to dust,

His life may make thee gold, and more than just.

<http://sacraconversazione.blogspot.com/2010/03/second-sunday-of-easter-year-c.html>



It seems reasonable to conclude that the appearance traditions within the NT Gospels are in three distinctive streams:

- **Mark/Matthew** speak of Galilee as the place where the risen One was encountered, and as the birthplace of the continuing Jesus movement after Easter.
- **John** has the major events happening in Jerusalem, with appearances to Mary Magdalene, the Ten (plus others?) and to the Eleven (including Thomas, and perhaps others). The lakeside appearance is not part of the original design of the Gospel, but its inclusion in the appendix extends the distinctive Johannine focus on individuals as well as honoring the older tradition of appearances in the Galilee.
- **Luke** allows no appearances in the Galilee, and each of his scenes includes explicit reference to the theme of prophetic fulfillment. While there is a mention of an otherwise unreported appearance to Peter (Luke 24:34), Luke chooses to avoid any appearances to significant individuals. Jesus appears only to gatherings of disciples: the twosome heading home to Emmaus, and those gathered in the Jerusalem safe house.

<http://gregoryjenks.com/2013/04/01/easter-2c-7-april-2013>



Dietrich Bonhoeffer

4 February 1906 - 9 April 1945

Dietrich Bonhoeffer was a theologian, martyr, a spiritual writer, a musician, a pastor, and an author of poetry and fiction. The integrity of his Christian faith and life, and the international appeal of his writings, have received broad recognition and admiration, all of which has led to a consensus that he is one of the theologians of his time whose theological reflections might lead future generations of Christians into creating a new more spiritual and responsible millennium. Dietrich Bonhoeffer was a German theologian famous for his stand against Adolf Hitler and the Nazi party. His beliefs and convictions ultimately cost him his life in a Nazi concentration camp. Dietrich Bonhoeffer was one of the most famous theologians and martyrs of the 20th century.

<http://www.dbonhoeffer.org>

Dietrich Bonhoeffer Quotes:

"Action springs not from thought, but from a readiness for responsibility."

"One act of obedience is better than one hundred sermons."

"To endure the cross is not tragedy; it is the suffering which is the fruit of an exclusive allegiance to Jesus Christ."

"If you do a good job for others, you heal yourself at the same time, because a dose of joy is a spiritual cure."

"God's truth judges created things out of love, and Satan's truth judges them out of envy and hatred."

"The ultimate test of a moral society is the kind of world that it leaves to its children."

"A prison cell, in which one waits, hopes - and is completely dependent on the fact that the door of freedom has to be opened from the outside, is not a bad picture of Advent."

"A God who let us prove his existence would be an idol."

"To deny oneself is to be aware only of Christ and no more of self, to see only Him who goes before and no more the road which is too hard for us."

"Cheap grace is the grace we bestow on ourselves. Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession... Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate."

"Music... will help dissolve your perplexities and purify your character and sensibilities, and in time of care and sorrow, will keep a fountain of joy alive in you."

"We must learn to regard people less in the light of what they do or omit to do, and more in the light of what they suffer."

"When all is said and done, the life of faith is nothing if not an unending struggle of the spirit with every available weapon against the flesh."

"Judging others makes us blind, whereas love is illuminating. By judging others we blind ourselves to our own evil and to the grace which others are just as entitled to as we are."

"Jesus himself did not try to convert the two thieves on the cross; he waited until one of them turned to him."

"Being a Christian is less about cautiously avoiding sin than about courageously and actively doing God's will."

Brood vir die Pad

Stapsgewyse ontboeseming is heilsamer

deur Wilhelm Jordaan

Al eeue lank vermoed mense hul gesondheid het iets te doen met die bereidheid om openhartig oor hulself te wees. Bieg oor foute en misdrywe en taalidiome oor ontboeseming is tekenend daarvan.

Die Psalmdigter het daarvoor geskryf: "Toe ek geswyg het, het my gebeente uitgeteer, in my gebrul die hele dag... my murg het verander soos deur somergloed."

Die wetenskap sê vandag iets soortgelyks – onpoëties, maar presieser: Hoe meer 'n mens swyg oor wat swaar op die hart lê, hoe groter is die kans om opgesaal te wees met chroniese liggaamlike klagtes soos lae rugpyn, hoofpyn, hoë bloeddruk, dubbelvisie en spierpyne. Jy is ook vatbaarder vir ernstiger liggaamlike siektes en vir angs en neerslagtigheid.

Mense wat hul gevoelens onderdruk, skei ook onvoldoende hoeveelhede van 'n stresweerstandige hormoon af en dit benadeel doeltreffende streshantering.

Swyers het ook laer vlakke van siekte-bevegtende selle in hul immuunstelsel wat hulle vatbaarder vir sommige aansteeklike siektes maak.

Daar is 'n swyertoets. Swyers stem saam met stellings soos: "Ek is dikwels bang ek sal iets oor myself laat glip; As ek my geheime met vriende deel, sal hulle minder van my hou of dink; Daar is baie dinge wat ek maar liever vir myself hou; As slegte dinge met my gebeur, noem ek dit vir niemand nie."

Mense leer natuurlik om te swyg – soms omdat hul ontboesemings nie met die nodige vertroulikheid en begrip gehanteer is nie. Jy het gesmag na intieme mededeling, maar die gevolg daarvan was benadeling en verwerping op subtiële en minder subtiële maniere.

Dis soos die skrywer John Powell sê: "I am afraid to tell you who I am, because, if I tell you who I am, you may not like who I am, and that's all I have."

Om openhartiger oor jouself te wees ter wille van jou gesondheid maak net sin waar daar vertrou bestaan en as 'n mens veilig voel om volkome eerlik en weerloos te wees.

Sulke openhartigheid is iets anders die onsinnige, naïewe ontboesemingskultus wat al hoe meer voorkom – waar die beginsel om jouself vir ander oop te stel verander word tot 'n eindelose gebabbel oor jouself – teenoor haarkappers, kroegmanne, medepassiers op busse en treine, op Facebook en Twitter enso(kwetterend)voort.

Wie so chronies klets, is selde 'n verroubare gespreksmaat en sal waarskynlik met dieselfde gemak as wat hulle oor hulself praat, ook oor jou praat, veral waar jy nie by is nie.

Ontboeseming vra berekende openhartigheid. Dit geskied stapsgewys – 'n bietjie van jouself en 'n bietjie vertrou op 'n slag en dan kom daar algaande 'n uitstrekende horison van verruklike, mededeelbare betekeniswêreld.

Klink daarop 'n glasier: Gesondheid!

<http://www.beeld.com/Rubrieke/WilhelmJordaan/Stapsgewyse-ontboeseming-is-heilsamer-20130402>

wynandnel@iafrica.com 082 901 5877