

## Toetrede

### Liturgie van die Lig

Aansteek van die kerse

## Woorddiens

**Tema:** “Watter soort mens was Hy?”

### Lesing 1: Lukas 7:11-17 (1953)

<sup>11</sup> EN die dag daarna was Hy op weg na ’n stad met die naam van Nain; en baie van sy dissipels en ’n groot menigte het saam met Hom gegaan.

<sup>12</sup> En toe Hy naby die poort van die stad kom, word daar net ’n dooie uitgedra, die enigste seun van sy moeder, en sy was ’n weduwee; en ’n groot menigte van die stad was by haar.

<sup>13</sup> En toe die Here haar sien, het Hy innig jammer vir haar gevoel en vir haar gesê: Moenie ween nie!

<sup>14</sup> En Hy het nader gegaan en die baar aangeraak. Daarop staan die draers stil. En Hy sê: Jongman, Ek sê vir jou, staan op!

<sup>15</sup> En die dooie het regop gaan sit en begin praat; en Hy het hom aan sy moeder teruggegee.

<sup>16</sup> En vrees het almal aangegryp terwyl hulle God verheerlik en sê: ’n Groot profeet het onder ons opgestaan; en: God het sy volk besoek.

<sup>17</sup> En hierdie woord aangaande Hom het uitgegaan in die hele Judéa en in die hele omtrek.

### Broodjies vir die Pad

#### Wêreldomgewingsdag en ons geloof

Ons glo in God, die almagtige Vader, wat uit liefde die aarde vir alle mense gegee het. Ons glo dat ons as mense ’n spesiale deel van die skepping is, en dat elke deel van die skepping ’n kosbare geskenk is om te gebruik en in liefde na om te sien. Ons glo in Jesus Christus, wat die koninkryk laat kom, die skepping genees, en deur sy dood en opstanding die vrede van God aan mense bied. Ons glo in die Gees van God, wat oor die waters gesweef en orde in ons wêreld gebring het. Ons wil glo in die skoonheid van eenvoud, in liefde met oop hande. Ons waag dit om te glo in ’n nuwe mensheid, waar geregtigheid sal floreer, respek vir die hele skepping sal gedy, en vrede ’n werklikheid is. Ons uiter vanoggend ons oortuigings terwyl ons hier herinner word aan die liefde van God, die genade van Christus en die gemeenskap van die Gees. Amen

E.M. Conradie en D.N. Field



#### MEDITATION: A few unexpected blessings

*Happy are they that know that they are spiritually poor; the Kingdom of heaven belongs to them (Matt 5:3)*

This week I came across a few beautiful blessings. They form part of a prayer book that is frequently used by a well known congregation in Cape Town.

The blessings are from the Franciscan tradition – a collection of writings, prayers and blessings that originated with the well known spiritual father and leader St. Francis of Assisi and that are still being used by his followers to this day.

Especially the blessings are different from what we are used to. Therefore the awkward name: “unexpected blessings.”

And they are indeed different and unexpected. Just listen:

- *May God bless you with discomfort at easy answers, half truths and superficial relationships, so that you may live deep within your heart.*
- *May God bless you with anger at injustice, oppression and exploitation of people, so that you may work for justice, freedom and peace.*
- *May God bless you with tears to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them and to turn their pain into joy.*
- *And may God bless you with enough foolishness to believe that you can make a difference in this world, so that you can do what others claim cannot be done.*

Whoever listens long enough to these so called “unexpected blessings” will hear in them God’s dream for a more whole and just world.

Also that God calls us to be a witness to this dream.

So that we may also share in His unexpected blessings.

Carel Anthonissen

<http://christianspirit.co.za/2013/05/28/meditation-a-few-unexpected-blessings>



“The exchange with God becomes real for us in prayer: by his Holy Spirit, God comes to dwell within us. By his word and by the sacraments, Christ gives himself to us. In return, we can surrender everything to him.”

Brother Alois, *Letter from Cochabamba*

## Taizé Prayer for Today

For all those who faithfully announce your Word, Lord, we pray.

Enable us to recognize your presence in our neighbors; make us attentive to the poor and the unfortunate.

Lord, we pray for those who suffer in their workplace and for those who are without work, that their dignity may be respected.

For prisoners and those forgotten by society, keep us in solidarity with their suffering, O Source of comfort, we pray.

For abandoned children, that they may find peace with those who welcome them, Lord, we pray.

For scholars and researchers, that their work may benefit all humanity, Lord, we pray.

For those who have responsibilities in public life, that they may act with integrity and for the good of all, Lord, we pray.

[http://www.taize.fr/en\\_article5806.html?id\\_document=5841](http://www.taize.fr/en_article5806.html?id_document=5841)

## Brood vir die Pad

### Silence and prayer

If we take as our guide the oldest prayer book, the biblical Psalms, we note two main forms of prayer. One is a lament and cry for help. The other is thanksgiving and praise to God. On a more hidden level, there is a third kind of prayer, without demands or explicit expression of praise. In Psalm 131 for instance, there is nothing but quietness and confidence: "I have calmed and quieted my soul ... hope in the Lord from this time on and forevermore."

At times prayer becomes silent. Peaceful communion with God can do without words. "I have calmed and quieted my soul, like a weaned child with its mother." Like the satisfied child who has stopped crying and is in its mother's arms, so can "my soul be with me" in the presence of God. Prayer then needs no words, maybe not even thoughts.

How is it possible to reach inner silence? Sometimes we are apparently silent, and yet we have great discussions within, struggling with imaginary partners or with ourselves. Calming our souls requires a kind of simplicity: "I do not occupy myself with things too great and too marvellous for me." Silence means recognising that my worries can't do much. Silence means leaving to God what is beyond my reach and capacity. A moment of silence, even very short, is like a holy stop, a sabbatical rest, a truce of worries.

The turmoil of our thoughts can be compared to the storm that struck the disciples' boat on the Sea of Galilee while Jesus was sleeping. Like them, we may be helpless, full

of anxiety, and incapable of calming ourselves. But Christ is able to come to our help as well. As he rebuked the wind and the sea and "there was a great calm", he can also quiet our heart when it is agitated by fears and worries (Mark 4).

Remaining silent, we trust and hope in God. One psalm suggests that silence is even a form of praise. We are used to reading at the beginning of Psalm 65: "Praise is due to you, O God". This translation follows the Greek text, but actually the Hebrew text printed in most Bibles reads: "Silence is praise to you, O God". When words and thoughts come to an end, God is praised in silent wonder and admiration.

[...]

### God is silent and yet speaking

When God's word becomes "a sound of sheer silence", it is more efficient than ever to change our hearts. The heavy storm on Mount Sinai was splitting rocks, but God's silent word is able to break open human hearts of stone. For Elijah himself the sudden silence was probably more fearsome than the storm and thunder. The loud and mighty manifestations of God were somehow familiar to him. God's silence is disconcerting, so very different from all Elijah knew before.

Silence makes us ready for a new meeting with God. In silence, God's word can reach the hidden corners of our hearts. In silence, it proves to be "sharper than any two-edged sword, piercing until it divides soul from spirit" (Hebrews 4:12). In silence, we stop hiding before God, and the light of Christ can reach and heal and transform even what we are ashamed of.

[http://www.taize.fr/en\\_article12.html](http://www.taize.fr/en_article12.html)

## Wegsending

Liefdegawes

Mededelings

Doof van die kerse

Seën

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