

Toetrede

Liturgie van die Lig

Aansteek van die kerse

Woorddiens

Tema: Sintuiglikheid wat wakker maak

Skriflesing 1: 1 Petrus 1:3-9 (1953)

³ GESEËND is die God en Vader van onse Here Jesus Christus wat na sy grote barmhartigheid ons die wedergeboorte geskenk het tot 'n lewende hoop deur die opstanding van Jesus Christus uit die dode,
⁴ sodat ons 'n onverganklike en onbesmette en onverwelklike erfenis kan verkry, wat in die hemele bewaar is vir ons
⁵ wat in die krag van God bewaar word deur die geloof tot die saligheid wat gereed is om geopenbaar te word in die laaste tyd.
⁶ Daarin verheug julle jul, al word julle nou — as dit nodig is — 'n kort tydjie bedroef onder allerhande beproewinge,
⁷ sodat die beproefdheid van julle geloof, wat baie kosbaarder is as goud wat vergaan maar deur vuur gelouter word, bevind mag word tot lof en eer en heerlikheid by die openbaring van Jesus Christus;
⁸ vir wie julle, al het julle Hom nie gesien nie, tog liefhet; in wie julle, al sien julle Hom nou nie, tog glo en julle verbly met 'n onuitspreeklike en heerlike blydskap,
⁹ en die einddoel van julle geloof, die saligheid van julle siele, verkry.

Skriflesing 2: 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

Daar kom dae waarop 'n mens net kan dans

Dirkie Smit

Daar kom dae dat 'n mens net kan dans. Ten spyte van en desondanks. Soos in die lirieke van “Lord of the Dance”. Soms word gesê dis 'n Keltiese gesang, dalk omdat die Dubliners dit sou bekend maak (soos Laurika Rauch by ons), of vanweë Michael Flatley se Ierse dansproduksie wat sowel die titel as die melodie benut, maar dis nie so nie. In 1963 skryf en toonset die Engelse Sydney Carter dié woorde op die eenvoudige 19de-eeuse Shaker-melodie “Simple Gifts”.

Dis as 't ware Jesus self aan die woord, wat die evangelie vertel in kort episodes, wat elk herinner aan 'n ander oomblik uit sy lewe. Dalk is dit geïnspireer deur sy woorde – opgeroep in die tweede strofe – dat dit was asof Hy op die markplein fluit gespeel het, maar sy hoorders wou nie volg en dâns nie (Matt. 11:16-19). Eers toe Hy vir die vissers, Jakobus en Johannes, speel, sou hulle wêl volg – en sâám dans, só lui die lied.

Dit begin egter al vroeër. Die eerste strofe vertel hoe Jesus dans tydens die skepping – in die môre, toe alles jonk en nuut was, wêreld, sterre, son en maan. En hoe Hy in Betlehem op aarde begin dans. Tot op die sâbbat sou Hy dans en lammes laat gâán – sodat heiliges sou sê Hy behoort Hom te skaam. Tussendeur, elke keer die koor, wat roep en nóói. “Dance, dance, wherever you may be, I am the lord of the dance, said he//And I lead you all, wherever you may be, and I lead you all in the dance, said he.”

Dan verander die inhoud van die woorde, want hulle stroop Hom en skeur Hom en hang Hom om te sterf – dog die toon bly dieselfde, die oproep tot die dans. Ek het gedans op dié Vrydag toe die lig sou word soos nag, sing Jesus – al is dans hóé gedug met die bouse op jou rug. Dog, “they buried my body, they thought I was gone//but I am the dance, and the dance goes on”. En wêér die koor: “Dance, dance, wherever you may be, I am the lord of the dance, said he.”

Daar kom dae waarop 'n mens net kan dans. Ten spyte van en desondanks. Ons beleef dit wel verskillend. Sommige dans om dié rede, ander om dáárdie. Sommige vind dat hoop en vreugde op dié manier deurbreek, ander ontdek hulle word gedra op ánder maniere. Soms is dit moeilik. Soms word ons wêreld donker. Soms raak dit gedug met die las op

ons rug. Maar dan kom daar weer dae dat 'n vreemde fluitspel ons ópwek. Dat 'n eenvoudige melodie in ons koppe herhaal. Dat simple gifts skielik weer na gifts begin lyk. Dat dit lyk asof maan en sterre en son ons nooi – om saam te dáns.

Soms, so skryf Carter self later, sing hy die hele lied in die teenwoordige tyd, nie die verlede tyd soos dit geskryf is nie. En dis die moeite werd om 'n slag te probeer, sê hy. Dit skep die gevoel dat alles nou gebeur, dat die wêreld nou gebore word, alles nuut gemaak word, die donker nou plek maak vir lig, 'n nuwe dag nou breek. En dan herinner dit natuurlik wél aan 'n Keltiese gesang, die bekende "Morning has broken, like the first morning/blackbird has spoken, like the first day". Op sulke dae kan ons tog skaars anders?

<http://www.dieburger.com/opinie/2014-04-18-daar-kom-dae-waarop-n-mens-net-kan-dans>



Lord of the Dance

Words & Music by Sydney Carter

I danced in the morning when the world was begun
And I danced in the moon and the stars and the sun
And I came down from heaven and I danced on the earth
At Bethlehem I had my birth

*Dance then wherever you may be
I am the lord of the dance said he
And I'll lead you all wherever you may be
And I'll lead you all in the dance said he*

I danced for the scribe and the Pharisee
But they would not dance and they wouldn't follow me
I danced for the fishermen for James and John
They came with me and the dance went on

Chorus

I danced on the Sabbath and I cured the lame
The holy people said it was a shame
They whipped and they stripped and they hung me on high
And they left me there on a cross to die

Chorus

I danced on a Friday when the sky turned black
It's hard to dance with the devil on your back
They buried my body and they thought I'd gone
But I am the dance and I still go on

Chorus

They cut me down and I leapt up high
I am the life that'll never never die
I'll live in you if you'll live in me
I am the lord of the dance said he

Chorus

Brood vir die pad

The claim of the church is that God became a person with an actual human body in a specific time in human history and with a unique personality. In the scriptures, this claim does not weaken after his execution. It actually takes on a meaningful insistence. After he was raised, he ate, drank, talked with his followers, the gospels declare. On the Sunday after he was raised, he insisted Thomas touch his wounds. We can assume on these occasions when the Risen Lord reunited with his followers they laughed, remembered shared memories and Jesus renewed promises he had made before he was executed. After the agony and violence of Thursday night, the spectacle of execution on Friday, the despair of Saturday and Magdalene's surprising news, John's narrative returns to the conversational Jesus at dinner on Sunday night.

The scriptures also insist on another kind of embodiment; the church becomes the continuing embodiment of Christ. In the intimacy among friends who had known him through everything that had happened, he passed to them the responsibility/opportunity to become his body in the world. He assured them they would have the appropriate abilities because of the gift of the Holy Spirit. At next Sunday's gathering of his followers, Jesus took the occasion of Thomas' need for independent, tactile experience to bless all those in the future who would come to the same experience in the fellowship of other believers. John makes clear that the transition is underway: the physical presence of the raised Jesus transfers/relays an experience/conviction to those who believed as well as all those in the future who will also believe. Time is erased; equally blessed are those who believe, no matter their timing. These "post-resurrection appearances" are not about a "ghost" that "appeared" to women and men who immediately became perfectly formed believers; they are about an embodied Person around whose Presence grew a community of believers of all kinds and expressions of believing, the 'body' of Christ, "those who have not seen and yet have come to believe."

Jacques Derrida was deeply impressed by the work of Jean-Luc Nancy on "touching." Derrida's last book just before his death he titled *On Touching--Jean-Luc Nancy*, in which, at one point, he takes up the importance of "touching" in all the gospel narratives. Derrida writes: "Not only is Jesus touching, being the Toucher, he is also the Touched one, and not only in the first sense that we have identified (that is, touched in his heart by heartfelt, merciful compassion): he is there as well for the touching; he can and must be touched. This is the condition for salvation-- so as to be safe and sound, accede to immunity, touching, the Toucher." "It is not the touch that is saving, then, but the faith that this touch signifies and attests." (p.101)

After the graphic scene painted by John where Thomas touches the scars left by the nails in the hands of Jesus and pokes around with his fingers in the wound left by the sword in his side Thomas attests: "My Lord and my God," the shortest, most unequivocal declaration of faith in John's gospel. "It is not the touch that is saving, then, but the faith that this touch signifies and attests."

<http://sacraconversazione.blogspot.com/2008/03/second-sunday-of-easter-year.html>