

## Toetrede

### Liturgie van die Lig

Aanstek van die kerse

## Woorddiens

**Tema:** "Wat noem jy jou skoonouers?" Oor veranderende aanspreekvorme as werk van Gods Gees.

**Skriflesing:** Romeine 8:14-17

**Broodjies vir die pad**

### Hans Kung

**Hans Küng** (b. March 19, 1928), is an eminent Swiss Roman Catholic theologian and a prolific author. Since 1995 he has been President of the Foundation for a Global Ethic. Küng is a Roman Catholic priest, but the Vatican has rescinded his authority to teach Catholic theology.

#### Education

Küng studied theology and philosophy at the Pontifical Gregorian University in Rome and was ordained in 1954. He then continued his education in various European cities, for example at the Sorbonne in Paris. His doctoral thesis was entitled *Justification: Doctrines of Karl Barth and a Catholic Reflection*.

#### Mid-life

In 1960 Küng was appointed professor of theology at Eberhard Karls University, Tübingen, Germany. Just like his colleague Joseph Ratzinger (later Pope Benedict XVI), in 1962 he was appointed peritus by Pope John XXIII, serving as an expert theological advisor to members of the Second Vatican Council until its conclusion in 1965. At the instigation of Küng the Catholic Faculty at Tübingen appointed Ratzinger as professor of dogmatics. However, due to the fact that Ratzinger moved in a more conservative direction in the reaction to the 1968 students revolt, the cooperation between the two came to an end.

In the late 1960s Küng became the first major Roman Catholic theologian after the late 19th century Old Catholic Church schism to reject the doctrine of papal infallibility, in particular in his book *Infallible? An Inquiry* (1971). Consequently, on December 18, 1979, he was stripped of his license to teach as a Roman Catholic theologian but carried on teaching as a tenured professor of ecumenical theology at the University of Tübingen until his retirement (Emeritierung) in 1996. To this day he remains a persistent critic of papal authority, which he claims is man-made (and thus reversible) rather than instituted by God. He was not excommunicated and remains a Roman Catholic priest.

<http://www.theopedia.com/hans-kung>

All historical experience demonstrates the following: Our earth cannot be changed unless in the not too distant future an alteration in the consciousness of individuals is achieved.

~ Hans Kung



### Controversial Theologian Hans Küng: 'I Don't Cling to This Life'

*Markus Grill*

**SPIEGEL:** Professor Küng, will you go to heaven?

**Küng:** I certainly hope so.

**SPIEGEL:** Some would say you're going to hell because you are a heretic in the eyes of the church.

**Küng:** I'm not a heretic, but a critical reform theologian who, unlike many of his critics, uses the gospel instead of medieval theology, liturgy and church law as his benchmark.

**SPIEGEL:** Does hell even exist?

**Küng:** Alluding to hell is a warning that a person can completely neglect his purpose in life. I don't believe in an eternal hell.

[...]

**SPIEGEL:** In 1995, you and Jens co-wrote the book "Dying with Dignity." As a Christian, are you allowed to put an end to your own life?

**Küng:** I feel that life is a gift from God. But God has made me responsible for this gift. The same applies to the last phase of life: dying. The God of the Bible is a god of compassion and not a cruel despot who wants to see people spend as much time as possible in a hell of their own pain. In other words, assisted suicide can be the ultimate, final form of helping in life.

[...]

**SPIEGEL:** Are you afraid of a long, lingering illness?

**Küng:** Well, I have written a carefully worded advance directive, and I recently joined an assisted suicide organization. This doesn't mean that I aim to commit suicide. But, in the event that my illness worsens, I want to have a guarantee that I can die in a dignified manner. Nowhere in the bible does it say that a person has to stick it out to the decreed end. No one tells us what "decreed" means.

[...]

**SPIEGEL:** Do you cling to life?

**Küng:** I don't cling to earthly life because I believe in eternal life. That's the big distinction between my point of view and a purely secular position.

**SPIEGEL:** You write in your memoirs: "My heart aches when I consider all the things I am supposed to give up."

**Küng:** That's true. I'm not saying goodbye to life because I'm a misanthropist or disdain this life, but because, for other reasons, it's time to move on. I am firmly convinced that there is life after death, not in a primitive sense but as the entry of my completely finite person into God's infinity, as a transition into another reality beyond the dimension of space and time that

pure reason can neither affirm nor deny. It's a question of reasonable trust. I have no mathematic and scientific evidence of this, but I have good reasons to trust in the message of the Bible, and I believe in being taken in by a merciful God.

**SPIEGEL:** Do you have a concept of heaven?

**Küing:** Most ways of speaking about heaven are pure images that cannot be taken literally. We are far removed from the notions of heaven in the period before Copernicus. In heaven, however, I hope to learn the answers to the world's great mysteries, to questions such as: Why is something something and not nothing? Where do the Big Bang and physical constants come from? In other words, the question that neither astrophysics nor philosophy has answers for. At any rate, I'm talking about a state of eternal peace and eternal happiness.

**SPIEGEL:** Today, physics can explain the dark cosmos, with its billions of stars, much better than it could in the past. Has this shaken your faith?

**Küing:** When we consider how enormous and dark the universe is, it certainly doesn't make things easier for faith. When he wrote his Ninth Symphony, Beethoven could still hope that "above the canopy of stars must dwell a loving father." We, however, must accept how little we ultimately know. Ninety-five percent of the universe is unknown to us, and we know nothing about the 27 percent of dark matter or the 68 percent of dark energy. Physics is getting closer and closer to the origin, and yet it cannot explain the origin itself.

**SPIEGEL:** You want your funeral to end with the hymn "Now Thank We All Our God."

**Küing:** Because it expresses that my life has not perished but has been completed. It's something to be happy about, isn't it?

<http://www.spiegel.de/international/zeitgeist/controversial-theologian-hans-kueng-on-death-and-church-reform-a-938501.html>

## Brood vir die pad

### Mik vir die hemel en land op die solder

*Dirkie Smit*

Kleintyd kon ek dié stories nooit kleinkry nie. Destyds was daar nog heelwat Swartlandse vertellings in omloop van ouer mense wat op solders doodskiste sou hê – en van tyd tot tyd daarin sou gaan lê, vir oefen.

Wat eintlik? Miskien kyk of hulle nog inpas, ja, want so met ouer word in ons kontreie was dit allermins vanselfsprekend. Maar oefen vir die lang lê eendag was tog onnodig, teen daárdie tyd kom dit tog seker asof vanself?

Deesdae kan ek my dit egter half voorstel, dié oefen – nie vir die lê nie, maar vir die léwe. Oor eeue sou talryke filosowe immers sterwenskuns as die éintlike lewenskuns beskrywe.

Maar dis nie regtig so diepsinnig nie. Enige mens kan jou tog voorstel dat só 'n bietjie tyd op die solder, rustig en stil, met gedagtes wat vryelik dwaal en oë wat loer wat alles nog daar rond lê nie so sleg sou wees nie?

Vir seker sou dit tog nuwe perspektief kon gee, nuwe insig, prioriteite, voornemens?

Dalk lê daar ou goed, oor jare opgegaan vir nog eendag iets daarmee doen – maar die stil-word bring die besef dat dié dae nooit gaan kom nie?

Dalk stukkende goed wat jare wag om herstel te word, vroeër aan geheg, maar nou sonder nut?

Briewe, foto's, papiere, herinneringe aan gesigte so lank laas aan gedink, bekendes so lank laas besoek, vir wie 'n mens eintlik méér wou omgee?

Dalk verskyn vele in 'n nuwe lig, só tussen stof en rot en alles wat nog móés, alles vol mot en roes, of hoe?

Lyk wat óórbly, sáák maak, van blywende waarde is effe anders so van bó?

Bring sulke kort rukkies van die dinge daar bó bedink nuwe perspektief op wat hier onder regtig tel?

Ons Moorreesburgse geskiedenisonderwyser (vol humor, pittig, snááks) sou destyds graag voor eksamens spot dat ons moet mik vir die hemel want, sou hy sê, dalk land ons op die solder. Sy bedoeling was dood-ernstig.

Ons moes hoog mik, hard werk, drome droom, ons bes probeer, want selfs al haal ons (na alle waarskynlikheid) nie dié hoë mikpunte nie, bereik ons dalk steeds méér as wanneer ons glad niks gedroom en probeer het nie.

Hy het nie gedink aan stories van doodskiste wat op die solders wag nie, maar selfs al hét hy sou sy woorde stééds waar wees, dié wyse Meneer Pauw, want ook dít sou ons, nés gedagtes aan die hemel, dalk vér kon help met die lewe elke dag op die harde, dikwels droë Swartlandse aarde.

<http://www.netwerk24.com/Stemme/Sielsgoed/djs-mik-vir-die-hemel-en-land-op-die-solder-20160507>



### Lied 203

Loof Hom wat in groot genade

ons deur eeue heen behou;

loof Hom vir sy reddingsdade -

vas kan ons op Hom vertrou.

Loof Hom, prys Hom!

Loof en prys Hom!

Hy's genadig en getrou.

Mense, soos die veld se blomme,

bloei maar vir 'n korte tyd;

ewig oor ons kleine kommer

waak Gods goedertierenheid:

Loof Hom, prys Hom!

Loof en prys Hom -

ewige geregtigheid.

### Lied 188

Kom, dank nou almal God

met hart en mond en hande;

loof Hom wat wonders doen

tot in die verste lande.

Van vroeg, van kindsbeen af,

het Hy ons trou bewaar

en tot vandag toe nog

geseën en gespaar.