

Toetrede

Liturgie van die Lig

Aansteek van die kerse

Woorddiens

Tema: "Wat sou jy anders doen?"

Skriflesing: Lukas 16:19-31

Lied 224

Kom prys Hom alle nasies.
Kom sing, kom loof die Heer!
Kom prys Hom alle volke.
Kom sing, kom loof die Heer!

*Laudate omnes gentes,
laudate Dominum.
Laudate omnes gentes,
laudate Dominum.*

Broodjies vir die pad

"Sometimes, you get no second chance and that its best to accept the gifts the world offers you."
— Paulo Coelho, *Eleven Minutes*

"Do you think that I count the days? There is only one day left, always starting over: it is given to us at dawn and taken away from us at dusk."
— Jean-Paul Sartre

"[To have Faith in Christ] means, of course, trying to do all that He says. There would be no sense in saying you trusted a person if you would not take his advice. Thus if you have really handed yourself over to Him, it must follow that you are trying to obey Him. But trying in a new way, a less worried way. Not doing these things in order to be saved, but because He has begun to save you already. Not hoping to get to Heaven as a reward for your actions, but inevitably wanting to act in a certain way because a first faint gleam of Heaven is already inside you."
— C.S. Lewis, *Mere Christianity*



A main concern of Martin Heidegger in *Being and Time* is "the possibility of *authentic existence*" (his emphasis). He catalogues all the ways we are consumed by what seems important in life and get caught up in conventional values. Such behavior is reinforced by the behavior of everyone else who is just as consumed. One of the ways this spell can be broken is when we realize that one day we will no longer exist and all that we thought was vital actually turns out to look very different all of a sudden. Heidegger writes that such an interruption to our accepted norms can cause an "ownmost possibility" for

suddenly and clearly seeing life from a new angle. But this is not just a new insight it is also a new level of "understanding." He writes: "It must be noted that understanding does not primarily mean just gazing at a meaning, but rather understanding oneself in that potential-for- Being which reveals itself in projection." (p 307)

This seems to be a concern of biblical narratives, too. Do not be misled by your current circumstances, which, given the vagaries of life, can change in an instant, but rather trust/"invest" in what will endure; God and God's passion for justice!

<http://sacraconversazione.blogspot.co.za/2010/09/proper-21-year-c.html>



rou in die middel

julle geraamtes dans buite die kas
seker hoekom ek nog daar wegkruip
ek het meer te sê gehad as wat jou valstande sou kon verteer
jou pofhandjies staan vir niks verkeerd nie
van huis skoonmaak en melkert bak kon ons jou niks leer nie
solank ons net nie in die huis hardloop nie
netnou gly iemand en laat glip die geheime van onder die mat
op jou manier probeer jy almal bymekaar hou
en so is ons almal met pleisters oor die mond die agterdeur uit
ek het belowe ek sou jou sneeuwitjie trui dra as ek groot is
maar dié sneeuwitjie het haarself uit die prentjie getorring
voor die appel die grond kon tref
ek mis jou koekies en stywe drukkie
ek mis jou oondgebraaide tjoppies
hoe het alles so skielik so koud geraak?
die nag is kouer as mens oopoë slaap
en moreoggend kan ek nie meer by jou kom inkruip nie
alles het verander en grootword bly my grootste sonde
nou kan jy my nie meer met koeksisters omkoop nie
en die storie is nie meer stroopsoet nie
steeds probeer jy almal se sondes versier

wat gaan jy doen as die icing smelt en al die basaartannies sien dat jou gebak eintlik ook maar rou is in die middel?

Dinie Basson



"I've learned that no matter what happens, or how bad it seems today, life does go on, and it will be better tomorrow. I've learned that you can tell a lot about a person by the way he/she handles these three things: a rainy day, lost luggage, and tangled Christmas tree lights. I've learned that regardless of your relationship with your parents, you'll miss them when they're gone from your life. I've learned that making a "living" is not the same thing as making a "life." I've learned that life sometimes gives you a second chance. I've learned that you shouldn't go through life with a catcher's mitt on both hands; you need to be able to throw something back. I've learned that whenever I decide something with an open heart, I usually make

the right decision. I've learned that even when I have pains, I don't have to be one. I've learned that every day you should reach out and touch someone. People love a warm hug, or just a friendly pat on the back. I've learned that I still have a lot to learn. I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel."

— Maya Angelou

"We believe that many Christians do not fully appreciate the odd way in which the church, when it is most faithful, goes about its business. We want to claim the church's "oddness" as essential to its faithfulness."

— Stanley Hauerwas, *Resident Aliens: Life in the Christian Colony*

"Christians often ask why God does not speak to them, as he is believed to have done in former days. When I hear such questions, it always makes me think of the rabbi who asked how it could be that God often showed himself to people in the olden days whereas nowadays nobody ever sees him. The rabbi replied: "Nowadays there is no longer anybody who can bow low enough."

This answer hits the nail on the head. We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. The Buddhist discards the world of unconscious fantasies as useless illusions; the Christian puts his Church and his Bible between himself and his unconscious; and the rational intellectual does not yet know that his consciousness is not his total psyche."

— C.G. Jung

"No wonder modern humanity, even as it loudly proclaims its freedom and power to choose, is really an impotent herd drive this way and that, paralyzed by the disconnectedness of it all. It's just one damn thing after another."

— Stanley Hauerwas, *Resident Aliens: Life in the Christian Colony*

"First of all, it's friendship with God that makes possible friendship with one another in a manner that is not that we just like one another, but that we are joined by common judgments, by God, for the good of God's church. Such friendship occurs not by trying to be each other's friend, but by discovering you were engaged in common good work that is so determinative, you cannot live without one another. Now, if the church is that, it will talk about friendship in a way that avoids the superficiality of the language of relationship. Because relationships are meant to be spontaneous and short. Friendship, if it is the friendship of God, is to be characterized by fidelity in which you are even willing to tell the friend the truth. Which may mean you will risk the loneliness that threatens all of our souls."

— Stanley Hauerwas

Brood vir die pad

Verloop van lewe bied ryke moontlikhede

Wilhelm Jordaan

Mense sê dikwels iets soos: "As dit nie vir treurige kinderjare was nie, sou ek dit ver kon bring. Van die begin af was alles teen my."

In Jaume Cabré se meesleurende roman *Confessions* vertel die karakter Adrià Ardèvol sy lewensverhaal en bely met die intrapslag dié sentiment: "It wasn't until last night . . . that I finally comprehended that being born into my family had been an unforgivable mistake. I understood that I had always been alone, never able to count on parents . . ."

En die roman word voorafgegaan deur dié "profetiese" motto: "I will be nothing."

So 'n siening, hetsy selfbejammerend, selfverkleinerend of selfregverdigend, kom neer op 'n naïewe omgewingsleer waarin jy jou ganse lewensloop na omstandighede buite jou beheer - herlei - soos die "kinderjare", saam met jou liefdelose, afsydige, onbevoegde ouers.

Natuurlik speel "die kinderjare" 'n belangrike rol in jou vorming, dikwels pynlik en skadelik met langdurige slegte gevolge. Dit is egter selfmisleidend om te reken dit is allesbepalend. Sulke enkele "oorsake", wat ook al die aard daarvan, verhinder dat 'n mens juis die kragte wat in en om jou is, miskyk of onbenut laat, en dan neig om die skuld na alles behalwe jouself te verskuif.

Net so misleidend soos dié omgewingspeletjie is 'n naïewe erflikheidsleer wat die karakterkrake in jou mondering vergoelike. Soos wanneer 'n man in 'n rusie vir sy vrou sê: "Jy raak nou nes jou ma. Dié ding is in julle bloed." Of wanneer 'n man, wanneer sy vrou hom aanspreek oor 'n slegte gewoonte, hom verweer: "Ek is erflik belas. Ek aard na my pa. Hy was so. Sy pa was so en ek is ook so. *Deal with it.*"

Sulke aansprake word ondersteun deur populistiese wetenskap wat sê jou genetiese bloudruk bepaal volledig jou gedrag. "Genetisering" word dan 'n kultus wat elke aantoonbare euwel, slegte gewoonte of "swak plek" in jou mondering aan 'n onderliggende geen verbind.

Egte wetenskap sê dié soort aansprake is wesenlik onsinnig weens die ingewikkelde wisselwerking tussen jou genepoel en jou omgewingsfaktore. Sels as 'n mens weet wat 'n bepaalde geen se funksie is, moet gevra word: Hoe hang 'n bepaalde geen se werking saam met die funksies van 'n miljoen ander gene, 100 miljoen voortdurend wisselende breinverbindinge en omgewingsinvloede?

Die kernvraag is altyd: Wat is dit wat gene "aanskakel" en "afskakel" - só dat hul potensiaal tot uitdrukking kom of nie, veral in die geval van verwickelde eienskappe soos persoonlikheid, temperament en intelligensie? Wisselwerking - beteken dat nóg jou genepoel nóg die omgewing opsigself enigets tot jou mensheid bydra. Albei is ewe belangrik.

Sommige siektes en swakhede het 'n onbetwisbare genetiese onderbou, maar naïewe opvattinge oor omgewing en oorerflikheid is 'n gerieflike dwaasheid wat jou oë sluit vir die rykdom van moontlikhede in die verloop van jou lewe.

<http://www.netwerk24.com/Stemme/Menings/wilhelm-jordaan-verloop-van-lewe-bied-ryke-moontlikhede-20160921#>



Lied 526

Waar daar liefde is, en deernis,
waar daar liefde is, daar is God die Heer.

Ubi caritas, et amor

ubi caritas, Deus ibi est.