

Toetrede

Liturgie van die Lig

Aanstek van die kerse

Lied 409

Hoor jy die Paasfeesklokke?

Hul lui van vroegdag af;

hul jubel oor die wêreld:

Die Heer is uit die graf!

Hy, Christus, die oorwinnaar,
is uit die donker uit!

Die Heer, die sleuteldraer,
sal ook my graf ontsluit.

Hoor jy die Paasfeesklokke?

Die Heer voer heerskappy.

Hy heers oor alle dinge,
sy bloed het ons bevry.

Ons sal met Jesus opstaan,
die lewenskroon verkry.

Ons hoor die Paasfeesklokke
wat oor die wêreld lui.

Woorddiens

Tema: “Wat is jou lewe?”

Skriflesing: Psalm 16 (1953)

¹ ’n GEDIG van Dawid. Bewaar my, o God, want by U skuil ek.

² Ek het tot die HERE gesê: U is my Here; vir my is daar geen goed bo U nie.

³ Maar aangaande die heiliges wat op die aarde is, sê ek: Hulle is die heerlikes in wie al my behae is.

⁴ Die smarte van hulle wat ’n ander god met gawes vereer, sal menigvuldig wees; ek sal hulle drankoffers van bloed nie uitgiet en hulle name op my lippe nie neem nie.

⁵ Die HERE is die deel van my erfenis en van my beker; ũ onderhou my lot.

⁶ Die meetsnoere het vir my in lieflike plekke geval, ja, my erfenis is vir my mooi.

⁷ Ek sal die HERE loof wat my raad gegee het; selfs in die nag vermaan my niere my.

⁸ Ek stel die HERE altyd deur voor my; omdat Hy aan my regterhand is, sal ek nie wankel nie.

⁹ Daarom is my hart bly en my eer juig; ook sal my vlees in veiligheid woon;

¹⁰ want U sal my siel aan die doderyk nie oorgee nie; U sal nie toelaat dat u gunsgenoot verderwing sien nie.

¹¹ U sal my die pad van die lewe bekend maak; versadiging van vreugde is voor u aangesig, lieflikhede in u regterhand, vir ewig.



“That which we cannot speak of is the one thing about whom and to whom we must never stop speaking.”

— Peter Rollins

Broodjies vir die pad

“Without equivocation or hesitation I fully and completely admit that I deny the resurrection of Christ. This is something that anyone who knows me could tell you, and I am not afraid to say it publicly, no matter what some people may think...

I deny the resurrection of Christ every time I do not serve at the feet of the oppressed, each day that I turn my back on the poor; I deny the resurrection of Christ when I close my ears to the cries of the downtrodden and lend my support to an unjust and corrupt system.

However there are moments when I affirm that resurrection, few and far between as they are. I affirm it when I stand up for those who are forced to live on their knees, when I speak for those who have had their tongues torn out, when I cry for those who have no more tears left to shed.”

— Peter Rollins

“Never has our future been more unpredictable, never have we depended so much on political forces that cannot be trusted to follow the rules of common sense and self-interest—forces that look like sheer insanity, if judged by the standards of other centuries. It is as though mankind had divided itself between those who believe in human omnipotence (who think that everything is possible if one knows how to organize masses for it) and those for whom powerlessness has become the major experience of their lives.”

— Hannah Arendt, *The Origins of Totalitarianism*

“It is natural for us to think that our present discontent arises as a result of something we currently do not have. We imagine there might be a way of abolishing the feeling if only we had the money, fame, job, or health that currently evades us. But people from all walks of life seem to experience the same kind of dissatisfaction that we do, even when they have the very things we believe would make our lives whole. And on the occasions when we gain the thing we believe will make us happy, we find that the satisfaction we experience is at best partial and at worst utterly unfulfilling.”

— Peter Rollins



Peter Rollins

Born in Belfast, Northern Ireland, The United Kingdom
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Website <http://www.peterrollins.net>
Genre Christian, Philosophy, Psychology
Influences Slavoj Žižek, Dietrich Bonhoeffer, Emmanuel Lévinas, Jacques Lacan, Sigmund Freud, G.W.F. Hegel, Søren Kierkegaard, Meister Eckhart, Jacques Derrida, Karl Marx, Paul Tillich, Martin Heidegger, Paul of Tarsus

Peter Rollins is a Northern Irish writer, public speaker, philosopher and theologian who is a prominent figure in Postmodern Christianity.

Drawing largely from various strands of Continental Philosophy, Rollins' early work operated broadly from within the tradition of Apophatic Theology, while his more recent books have signaled a move toward the theory and practice of Radical Theology. In these books Rollins develops a "religionless" interpretation of Christianity called Pyrotheology, an interpretation that views faith as a particular way of engaging with the world rather than a way of believing things about the world.

In contrast to the dominant reading of Christianity, this more existential approach argues that faith has nothing to do with upholding a religious identity, affirming a particular set of beliefs or gaining wholeness through conversion. Instead he has developed an approach that sees Christianity as a critique of these very things. This anti-religious reading stands against the actual existing church and lays the groundwork for an understanding of faith as a type of life in which one is able to celebrate doubt, ambiguity and complexity while deepening ones care and concern for the world. As an outspoken critic of "worldview Christianity" he argues that the event which gave rise to the Christian tradition cannot itself be reduced to a tradition, but is rather a way of challenging traditions, rendering them fluid and opening them up to the new. This event cannot then be understood as a religious, cultural or political system, but is a way of life that operates within such systems.

In order to explore and promote these themes Rollins has founded a number of experimental communities such as ikon and ikonNYC. These groups describe themselves as iconic, apocalyptic, heretical, emerging and failing and engage in the performance of what they call 'transformance art' and the creation of "suspended space." Because of their rejection of "worldview Christianity" and embrace of suspended space these groups purposelessly attempt to attract people with different political perspectives and opposing views concerning the existence of God and the nature of the world.

Although Rollins does not directly identify with the emerging church movement, he has been a significant influence on the movement's development. As a freelance speaker and popular writer, Rollins operates broadly outside the walls of an academic institution, and currently lives in Greenwich, Connecticut. His most influential book to date is *How (Not) To Speak Of God* (2006).

http://www.goodreads.com/author/show/99140.Peter_Rollins

Brood vir die pad

Wat met die oop graf alles sigbaar word

DJS

Dat die gesindheid wat in Jesus Christus was ook in ons sal wees, is dalk die heimlike verlange van talle van ons, selfs van vele wat nie eintlik deel van die sigbare kerk voel nie, sedert Paulus die gemeente van Filippi destyds met dié bekende woorde oproep (Fil. 2:5).

Maar watter gesindheid is dit? Wat was presies dié gesindheid?

Dis nogal merkwaardig hoe Paulus dit self beskryf – dalk anders as wat vele van ons sou doen. Hy haal naamlik 'n vroeg-Christelike gesang aan wat besing wat Christus gedoen het sodat sy gesindheid uit dié roemende beskrywing van sy optrede kan blyk.

Die eerste woorde bied al die sleutel. Christus het dit geen roof geag om aan God gelyk te wees nie, sê hy letterlik. Hy het nie sy goddelike status beskou as iets waaraan hy tot elke prys moes vasklou, iets om te gryp, om te roof en besit en behou nie, iets waardevols en groots waarvan hy nie kon afsien nie. Intendeel. Dis die gesindheid waarvan Paulus praat, wat ook in ons behoort te lewe – nie 'n gees van roofsug en grypsug en hebsug en aanspraak maak en opeis en toeëien en vasklou nie.

Die strofes wat volg, illustreer dié gesindheid stapsgewys – Christus lê af, gee prys, verloën homself, word mens, word slaaf, sterf vir ander, ja, 'n skanddood, alles dramaties in één Griekse woord gebundel wat die kerk vir eeue sou boei en verbaas en meermale verbyster: kenosis, aflegging, ontleding. 'n Vreemde woord vir 'n vreemde gesindheid – in ons tyd dalk selfs nóg vreemder. Dís waarvan Paulus praat – nie roof, nie vasklou, nie aanspraak maak nie, maar aflê.

In 'n land, tydsgees, kultuur, samelewing soos ons s'n vandag – met die openbare figure, politici, leiers, suksesstories, celebrities wat ons daaglik aanskou, dikwels rolmodelle van presies die teendeel van dié gesindheid – mag sy oproep vir vele onbegryplik klink, wêreldvreemd en ondenkbaar.

Maar dalk was dit in sy eie tyd eintlik ook al so. Dalk is dit hoekom die gesang voortgaan en besing hoe Christus juis vanweë dié gesindheid verhoóg is, opgewek, verrys, vereer, met glans gekroon en geroem bo alle name. Om ons te herinner hoe kruis en oop graf, hoe aflê en opstaan, hoe afsterf en nuwe lewe, intiem saamhang. Dalk is dit asof Paulus wou sê: Ecce, Dominus. Aanskou, die Heer. Aanskou ware grootsheid, ware leierskap, ware heerlikheid, ware lewe. Ja, aanskou God self. Wie vra en verlang na God, aanskou dié vreemde kenosis-figuur? Want so lyk God? En so lyk die gesindheid wat ook in ons en onder ons sou kon wees – hoe vreemd ook al?

<http://www.netwerk24.com/Stemme/Sielsgoed/wat-met-die-ooop-graf-alles-sigbaar-word-20170414>



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.

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