

Toetrede

Liturgie van die Lig

Aansteek van die kerse

Lied 284

Laat, Heer, u vrede deur my vloei...
waar haat is, laat ek daar u liefde bring.
Laat ek in pyn en smart vertroostend wees
en krag gee deur geloof in U, o Heer.

Refrein (slegs na strofes 1 en 2)

*O Heer, help my om altyd so te leef –
om ander hoër as myself te ag,
ja, om lief te hê – ander bo myself –
en ook eerder te gee as te verwag.*

Laat, Heer, u vrede deur my vloei...
en laat ek hoop gee waar daar twyfel is.
Ek wil u lig in duisternis laat skyn.
Laat ware vreugde altyd uit my straal.

Laat, Heer, u vrede deur my vloei...
leer my om ook soos U te kan vergeef.
Maak my bereid om aan myself te sterf,
dat ander U al meer in my kan sien.

Woorddiens

Tema: “God agtergelaat of in ons midde saam op trek?”

Skriflesing: Eksodus 34:1-9

“Ecclesiastes names thee Almighty, the Maccabees name thee Creator, the Epistle to the Ephesians names thee Liberty, Baruch names thee Immensity, the Psalms name thee Wisdom and Truth, John names thee Light, the Book of Kings names thee Lord, Exodus names thee Providence, Leviticus Sanctity, Esdras Justice, creation names thee God, man names thee Father; but Solomon names thee Compassion, which is the most beautiful of all thy names.”
— Victor Hugo, Les Misérables

Broodjies vir die pad

Hannah Cornelius (1996–2017)

Op ’n foto wagtend
op die Halte na Ewigheid
kyk jy na links,
na die Stasies

genaamd Angs, Vernedering,
Onnoembare ...
agtertoe
daar waar die trein
nooit weer
vir jou sal stop
nie. Nimmer,
nee, nooit weer.
Nou op jou soloreis
met geen retoerkaart
ter hand
reis jy na
Aandblom-is-’n-witblom
digby dusketyd
Blommetjie-vergeet-jou-nie.

Joan Hambidge



The Great Spiritual Migration: How the World's Largest Religion Is Seeking a Better Way to Be Christian

Hardcover – September 20, 2016

by Brian D. McLaren (Author)

The Christian story, from Genesis until now, is fundamentally about people on the move—outgrowing old, broken religious systems and embracing new, more redemptive ways of life.

It’s time to move again.

Brian McLaren, a leading voice in contemporary religion, argues that— notwithstanding the dire headlines about the demise of faith and drop in church attendance—Christian faith is not dying. Rather, it is embarking on a once-in-an-era spiritual shift. For millions, the journey has already begun.

Drawing from his work as global activist, pastor, and public theologian, McLaren challenges readers to stop worrying, waiting, and indulging in nostalgia, and instead, to embrace the powerful new understandings that are reshaping the church. In *The Great Spiritual Migration*, he explores three profound shifts that define the change:

- Spiritually, growing numbers of Christians are moving away from defining themselves by lists of beliefs and toward a way of life defined by love
- Theologically, believers are increasingly rejecting the image of God as a violent Supreme Being and embracing the image of God as the renewing Spirit at work in our world for the common good
- Missionally, the faithful are identifying less with organized religion and more with organizing religion—spiritual activists dedicated to healing the planet, building peace, overcoming poverty and injustice, and collaborating with other faiths to ensure a better future for all of us

With his trademark brilliance and compassion, McLaren invites readers to seize the moment and set out on the most significant

spiritual pilgrimage of our time: to help Christianity become more Christian.

<https://www.amazon.com/Great-Spiritual-Migration-Religion-Christian/dp/1601427913>



“Love all of God’s creation, both the whole of it and every grain of sand. Love every leaf, every ray of God’s light. Love animals, love plants, love each thing. If you love each thing, you will perceive the mystery of God in things. Once you have perceived it, you will begin tirelessly to perceive more and more of it every day. And you will come at last to love the whole world with an entire, universal love.”

— Brian McLaren, *The Great Spiritual Migration: How the World's Largest Religion Is Seeking a Better Way to Be Christian*

“Jesus faithfully and courageously represented the nonviolent and loving heart of God. Jesus and his way of nonviolent, self-giving love, the text suggests, will earn the trust of all humanity. We will ultimately migrate, in other words, toward the way of Jesus.”

— Brian D. McLaren, *The Great Spiritual Migration: How the World's Largest Religion Is Seeking a Better Way to Be Christian*

“Growing numbers of us are acknowledging with grief that many forms of supremacy—Christian, white, male, heterosexual, and human—are deeply embedded not just in Christian history, but also in Christian theology. We are coming to see that in hallowed words like almighty, sovereignty, kingdom, dominion, supreme, elect, chosen, clean, remnant, sacrifice, lord, and even God, dangerous vices often lie hidden. . . . We are coming to see in the life and teaching of Christ, and especially in the cross and resurrection of Christ, a radical rejection of dominating supremacy in all its forms. The theological term for [this] is kenosis, which means self-emptying. . . . Rather than seizing, hoarding, and exercising power in the domineering ways of typical kings, conquistadors, and religious leaders, Jesus was consistently empowering others. He descended the ladders and pyramids of influence instead of climbing them upwards, released power instead of grasping at it, and served instead of dominating. He ultimately overturned all conventional understandings of . . . power by purging [it] of violence—to the point where he himself chose to be killed rather than kill.”

— Brian D. McLaren, *The Great Spiritual Migration: How the World's Largest Religion Is Seeking a Better Way to Be Christian*

“If enough individuals are full of despair and anger in their hearts, there will be violence in the streets. If enough individuals are full of greed and fear in their hearts, there will be racism and oppression in society. You can't remove the external social symptoms without treating the corresponding internal personal diseases...Pope Francis draws our attention to the 'invisible thread' of the market, which he describes as 'the mentality of profit at any price, with no concern for social exclusion or the destruction of nature.' This mentality generates inequality, which in turn generates 'a violence which no police, military, or intelligence resources can control'...changed individuals cross racial, religious, ethnic, class or political boundaries to build friendships. These friendship work like sutures, healing wounds in the social fabric. They 'humanize the other,' making it harder for groups to stereotype or scapegoat. They create little zones where the beloved community is manifest...They help people envision the common good—a situation where all are safe, free, and able to thrive. As my friend Shane Claiborne says, our problem isn't

that rich people don't care about poor people; it's that all too often, rich people don't know any poor people. Knowing one another makes interpersonal change and reconciliation possible. (p. 167-168)”

— Brian McLaren, *The Great Spiritual Migration: How the World's Largest Religion Is Seeking a Better Way to Be Christian*

Brood vir die pad

Van roeping en werk tot boere en moere

Die wêreld is so aan't verander, baie maal weet 'n mens regtig nie meer mooi hóé dinge werk nie.

In sý dag sou Martin Luther (vry aangepas) nog sê God melk die koeie deur die boere. Hy het daarmee bedoel dat gelowiges nie uit die wêreld geroep word om God te dien nie, maar juis uit die kloosters die wêreld in om dáár God in hulle naaste te dien.

Sulke gedagtes sou die grondslag vorm van die Protestantse roepingsbesef en werketiek, wat sou bydra om die destydse wêreld radikaal te help verander – en vanjaar ná 500 jaar oraloor herdenk word. Talle sou hulle dagtaak met toewyding verrig, “asof vir die Here” (Kol. 3:23).

In sý tyd kon sulke gedagtes nog wel goeie sin maak, want vele het inderdaad nog geweet wie die naastes is wat baat vind by hulle eie werk – wie die brood koop wat hulle bak, die skoene dra wat hulle maak, die groente eet wat hulle plant. Dit was nog moontlik om te glo aan jou daaglikse werk as roeping van God, persoonlike liefdesdiens aan jou direkte naaste.

Met verloop van tyd sou die wêreld egter radikaal verander.

Een van ons dosente het destyds soms met passie probeer om steeds iets van dié roepingsbesef en werketiek in ons te laat posvat. Een van sy geliefde en entoesiastiese sêgoed was dat werktuigkundiges die moere styf vasdraai sodat God se mense veilig kan ry. 'n Mens kan sê dis Luther, vry aangepas vir die nywerheidsera. Maar tóé al sou die studente meewarig glimlag – en dit nié meer glo nie. Hulle het klaar van beter geweet. Werktuigkundiges, dokters, onderwysers, ja, selfs predikante het hulle werk tóé al minder vir die Here en naaste gedoen as vir salaris. Dié roeping en etiek sou kwyn met die veranderende wêreld.

'n Eeu gelede kon Max Weber (in Luther se tradisie) nog praat van *Politiek as beroep*, van diegene in die politiek vanweë edele motiewe, oortuigings, drome, die begeerte om diensbaar te wees. Maar wie sou tog vandag ons politici vir een oomblik daarvan verdink? Hoeveel lewe nie bloot sinies van die politiek eerder as vir die politiek nie? Wat anders verklaar die daaglikse gruwels van onbeskryfbare skaamtelosheid?

En met vandag se ekonomiese ontwikkelinge is dinge nóg eens ingrypend aan't verander. Wie dink vandag nog aan diens, praat nog van lojaliteit, glo nog dat hulle daaglikse werk diens aan hulle naaste is, wat nog te sê die Here?

Nee, die wêreld is so aan 't verander, baie maal weet 'n mens nie eens meer mooi hóékom jy werk nie. – **DJS**

<http://www.netwerk24.com/Stemme/Sielsgoed/geestelike-waardes-van-roeping-en-werk-tot-boere-en-moere-20170603>



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.*