

Toetrede

Liturgie van die Lig

Aanstreek van die kerse

Lied 163

Soos 'n wildsbok wat smag na water,
smag my siel na U, o Heer.
U alleen is my hartsverlange
en ek bring aan U die eer.
U alleen is my bron van krag;
in U teenwoordigheid wil ek wag,
U alleen is my hartsverlange
en ek bring aan U die eer.

Woorddiens

Tema: 10 Gebooie

Skriflesing: Exodus 20:1-20

"The function of prayer is not to influence God, but rather to change the nature of the one who prays."

— Søren Kierkegaard

Broodjies vir die pad

"Don't aim at success. The more you aim at it and make it a target, the more you are going to miss it. For success, like happiness, cannot be pursued; it must ensue, and it only does so as the unintended side effect of one's personal dedication to a cause greater than oneself or as the by-product of one's surrender to a person other than oneself. Happiness must happen, and the same holds for success: you have to let it happen by not caring about it. I want you to listen to what your conscience commands you to do and go on to carry it out to the best of your knowledge. Then you will live to see that in the long-run—in the long-run, I say!—success will follow you precisely because you had forgotten to think about it"

— Viktor E. Frankl, *Man's Search for Meaning*



Wat wil jy hê moet jou laaste woorde wees?

Wilhelm Jordaan

Toe ek 'n kannetjie op laerskool was, het ek my familie en vriende meedoënloos getreiter met allerlei sotternye, byvoorbeeld met *famous last words*: Wat was Tarzan se laaste woorde? Met 'n wegsterwende gil: "Wie't ghries aan die bobbejaantou gesmeer?"

En toe ek 'n redelik verantwoordelike pa geword het, het my kinders my eweneens geteiken en getrakteer met soortgelyke sotlikheid. Die sondes van die vaders word wel besoek . . .

Min het ek geweet dat daar toe al (vandag nog meer) ritse boeke is wat gerig is op articulo mortis, beroemde mense se "doodsworde".

Dit wissel tussen aangrypend, humoristies, droefgeestig, filosofies, sarkasties, vreemd, woedend en uitdagend. So asof dit strook met die "spreker" se lewenservaring en uitkyk.

Voorbeelde is die komediant Groucho Marx: "This is not a way to live." Die digter Emily Dickinson: "I must go in. The mist is coming up." Die toekomsvoorspeller Nostradamus: "Teen sonder sal julle my nie lewend vind nie" (sy enigste korrekte voorspelling!). Beethoven wat in Latyn gesê het: "Plau-dite amici comedia finita est – applous my vriende, die komedie is verby." En dan Jesus se laaste woorde, 'n kindergebed net voor jy gaan slaap: "Vader, in U hande gee ek my gees oor."

Ek kon my oë nie van die EKG se flouer wordende ritme af hou nie.

Nog op laerskool het ek ontdek hoe "laaste woorde" jou kan ontstem.

Destyds was Danie Craven se boek *Die grondbeginsels van rugby* vir my 'n soort bybel. Daarin lees ek toe van 'n Walliese voorryman wat in 'n toetswedstryd 'n drie gedruk het, maar dit is nie toegeken nie. 'n Opponent het hom van die doellyn af teruggetrek en die skeidsregter het net gesien hy is kort van die doellyn.

Die voorryman se laaste woorde op sy sterfbed was: "I did score." Vandag glimlag ek daarvoor, maar as kind en fanatieke rugbymalle het dié "onreg" my ure lank wakker gehou.

Later kom nog kosbaarder indrukke. Soos met 'n Van Wyk Louw-gedig oor liefde en die skoonheid: "Nog in my laaste woorde sal jy wees, / nog in die laaste skeemring van my dink / en weet, as ek alleen in die bitter vrees / van sterwe lê . . . / mooi is die lewe en die dood is mooi."

Dan die laaste woorde van die mense naaste aan jou. My diep gelowige ouma wat op haar sterfbed vir my pa sê: "Ouboet, ek gaan nou." Wetend hoe onnutsig sy was, wou ek haar nog vra: "Waarheen gaan ouma?" As sy kon, sou sy gegiggel het.

Later my pa op sy sterfbed in die Karel Bremer-hospitaal. Hy het met toe oë gesit-lê, met sy regterhand in my ma s'n.

Ek kon my oë nie van die EKG se flouer wordende ritme af hou nie. En net voordat dit finaal 'n wit streep getrek het, het my pa sy oë oopgemaak en sag gesê: "Julle is almal hier." En toe was dit verby.

Miskien moet mens meer daaraan dink: Wat wil jy hê moet jou laaste woorde wees?

<https://www.netwerk24.com/Stemme/Sielsgoed/wat-wil-jy-he-moet-jou-laaste-woorde-wees-20171003>



"If you think that it would be impossible to improve upon the Ten Commandments as a statement of morality, you really owe it to yourself to read some other scriptures. Once again, we need look no further than the Jains: Mahavira, the Jain patriarch, surpassed the morality of the Bible with a single sentence: 'Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being.' Imagine how different our world might be if the Bible contained this as its central precept. Christians have abused, oppressed, enslaved, insulted, tormented, tortured, and killed people in the name of God for centuries, on the basis of a theologically defensible reading of the Bible."

— Sam Harris, *Letter to a Christian Nation*

Sam Harris (born 1967) is an American non-fiction writer, philosopher and neuroscientist. He is the author of *The End of Faith: Religion, Terror and the Future of Reason* (2004), which won the 2005 PEN/Martha Albrand Award, and *Letter to a Christian Nation* (2006), a rejoinder to the criticism his first book attracted. His new book, *The Moral Landscape*, explores how science might determine human values.

After coming under intense criticism in response to his attacks on dogmatic religious belief, Harris is cautious about revealing details of his personal life and history. He has said that he was raised by a Jewish mother and a Quaker father, and he told *Newsweek* that as a child, he "declined to be bar mitzvahed." He attended Stanford University as an English major, but dropped out of school following a life-altering experience with MDMA. During this period he studied Buddhism and meditation, and claims to have read hundreds of books on religion. In an August 21, 2009 appearance on *Real Time with Bill Maher*, Harris stated that he grew up in a secular home and his parents never discussed God. He has stated, however, that he has always had an interest in religion.

After eleven years, he returned to Stanford and completed a bachelor of arts degree in philosophy. In 2009, he obtained his Ph.D. degree in neuroscience at University of California, Los Angeles, using functional magnetic resonance imaging to conduct research into the neural basis of belief, disbelief, and uncertainty.

https://www.goodreads.com/author/show/16593.Sam_Harris



"If the gospel isn't good news for everybody, then it isn't good news for anybody. And this is because the most powerful things happen when the church surrenders its desire to convert people and convince them to join. It is when the church gives itself away in radical acts of service and compassion, expecting nothing in return, that the way of Jesus is most vividly put on display. To do this, the church must stop thinking about everybody primarily in categories of in or out, saved or not, believer or nonbeliever. Besides the fact that these terms are offensive to those who are the "un" and "non", they work against Jesus' teachings about how we are to treat each other. Jesus commanded us to love our neighbor, and our neighbor can be anybody. We are all created in the image of God, and we are all sacred, valuable creations of God. Everybody matters. To treat people differently based on who believes what is to fail to respect the image of God in everyone. As the book of James says, "God shows no favoritism." So we don't either."

— Rob Bell



"To learn to see- to accustom the eye to calmness, to patience, and to allow things to come up to it; to defer judgment, and to acquire the habit of approaching and grasping an individual case from all sides. This is the first preparatory schooling of intellectuality. One must not respond immediately to a stimulus; one must acquire a command of the obstructing and isolating instincts."

— Friedrich Nietzsche, *Twilight of the Idols*



"The truth is, of course, that the curtness of the Ten Commandments is an evidence, not of the gloom and narrowness of a religion, but, on the contrary, of its liberality and humanity. It is shorter to state the things forbidden than the things permitted; precisely because most things are permitted, and only a few things are forbidden."

— G.K. Chesterton

Brood vir die pad

Hoe moet die Hervorming dan gedenk word?

Vanjaar herdenk Protestantse kerke wêreldwyd die 16de eeuse Hervormingsbewegings, en dan spesifiek die feit dat dit 500 jaar gelede is dat Martin Luther op 31 Oktober 1517 volgens oorlewering sy 95-protiesstellinge teen die deur van die Kasteelkerk in Wittenberg vasgespyker het.

'n Onlangse boek van die godsdiens-historikus Martin Marty het dan ook hierdie simboliese begindatum van die Reformasie as titel, met as veelseggende subtitel: "Martin Luther and the day that changed the world". Die impak van Luther se lewe en denke, en die beweging wat rondom hom ontstaan het, is inderdaad omvangryk. Maar wat beteken dit om die Hervorming te herdenk, om hierdie erfenis te onthou?

Op Hervormingsondag in 1932, 'n paar maande voor Hitler kanselier in Duitsland sou word, preek die jong Lutheraanse teoloog Dietrich Bonhoeffer in 'n kerk in Berlyn.

Dit is 'n tyd van maatskaplike en politieke onstuimigheid. Sy teks is Openbaring 2: 4-5: "Maar ek het dit teen julle: julle het my nie meer so lief soos in die begin nie . . . Bekeer julle en doen weer wat julle in die begin gedoen het". In die preek erken Bonhoeffer dat die kerk tans in 'n krisistyd is, maar hy gee geen goedkoop troos nie. Die fanfare waarmee die kerk die Reformasie vier, herinner hom aan kinders wat in 'n donker straat afstap en dan fluit om hulself te oortuig dat hulle nie bang is nie. Dié kerk sing graag die Luther-lied " 'n Vaste burg is onse God", en protesteer met selfvertroue teen alles en nog wat: "Hier staan ons – ons kan nie anders nie". Maar vir Bonhoeffer kruip die kerk te gemaklik agter hierdie houding weg. In sy woorde: "O, hoe maklik protesteer ons . . . Maar God sê: 'Ek het dit teen julle . . .', wat beteken dat God protesteer. Teenoor wie? Teenoor óns en óns protes!"

Waarteen Bonhoeffer dit het, is 'n triomfantlike viering van die Reformasie. Daarom sy oproep dat die kerk die dooie Luther nie so moet misbruik nie, en eerder opnuut sê na die ewangeliewoord moet luister. Vir Bonhoeffer is die kerk van die apostels en Luther juis die kerk wat vandag ontvanklik is om die woord te hoor dat hul harte verander moet word. Met hierdie fokus is Bonhoeffer dalk meer as 'n groot deel van die kerk van sy dag aan die gees van Luther getrou.

Die eerste van Luther se 95-protiesstellinge stel dit immers duidelik: die hele lewe van die gelowige moet 'n lewe van bekering wees – 'n lewe van inkeer en omkeer, van berou en boetedoening, van 'n verandering van hart. – RRV

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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.