

Toetrede

Liturgie van die Lig

Aansteek van die kerse

Lied 464

O Heer my God, as ek in eerbied wonder –
en al u werke elke dag aanskou:
Die son en maan, die aarde, sterre, wolke,
hoe U dit elke dag so onderhou...

*Dan moet ek juig, my Redder en my God!
Hoe groot is U; hoe groot is U!
Want deur die hele skepping klink dit saam:
Hoe heerlik, Heer, u grote Naam!*

Ek sien die veld – die bosse, berge, vlaktes.
Ek hoor hoe fluister grasse, stroom en wind.
O Heer, U sorg vir klein, vir groot, vir alles
en U sorg dag na dag vir my, u kind.

Woorddiens

Tema: Geleenthede en woeker wins

Skriflesing: Lukas 19:11-28

Broodjies vir die pad

“If you can cultivate the right attitude, your enemies are your best spiritual teachers because their presence provides you with the opportunity to enhance and develop tolerance, patience and understanding.”

— Dalai Lama XIV

If you assume that there is no hope, you guarantee that there will be no hope. If you assume that there is an instinct for freedom, that there are opportunities to change things, then there is a possibility that you can contribute to making a better world.”

— Noam Chomsky

“God often grants in a moment what He has long denied.”

— Thomas à Kempis, The Imitation of Christ

“Maybe, sometimes, in the midst of things going terribly wrong, something is going just right.”

— Gerald G. May, The Dark Night of the Soul: A Psychiatrist Explores the Connection Between Darkness and Spiritual Growth

“Liberation, whether experienced pleurably or painfully, always involves relinquishment, some kind of loss.”

— Gerald G. May, The Dark Night of the Soul: A Psychiatrist Explores the Connection Between Darkness and Spiritual Growth

A distinguished psychiatrist, spiritual counsellor and

bestselling author shows how the dark sides of the spiritual life are a vital ingredient in deep, authentic, healthy spirituality.

Gerald G. May, MD, one of the great spiritual teachers and writers of our time, argues that the dark 'shadow' side of the true spiritual life has been trivialised and neglected to our serious detriment. Superficial and naively upbeat spirituality does not heal and enrich the soul. Nor does the other tendency to relegate deep spiritual growth to only mystics and saints. Only the honest, sometimes difficult encounters with what Christian spirituality has called and described in helpful detail as 'the dark night of the soul' can lead to true spiritual wholeness.

May emphasises that the dark night is not necessarily a time of suffering and near despair, but a time of deep transition, a search for new orientation when things are clouded and full of mystery. The dark gives depth, dimension and fullness to the spiritual life.

“I wonder what becomes of lost opportunities? Perhaps our guardian angel gathers them up as we drop them, and will give them back to us in the beautiful sometime when we have grown wiser, and learned how to use them rightly.”

— Helen Keller, The Story of My Life

“Communities need tensions if they are to grow and deepen. Tensions come from conflicts within each person - conflicts born out of a refusal of personal and community growth, conflicts between individual egoisms, conflicts arising from a diminishing gratuite, from a class of temperaments and from individual psychological difficulties. These are natural tensions. Anguish is the normal reaction to being brought up against our own limitations and darkness, to the discovery of our deep wound. Tension is the normal reaction to responsibilities we find hard because they make us feel insecure. We all weep and grieve inwardly at the successive deaths of our own interests.

... When everything is going well, when the community feels it is living successfully, its members tend to let their energies dissipate, and to listen less carefully to each other. Tensions bring people back to the reality of their helplessness; obliging them to spend more time in prayer and dialogue, to work patiently to overcome the crisis and refind lost unity; making them understand that the community is more than just a human reality, that it also needs the spirit of God if it is to live and deepen.

I am told that there is a Chinese word for 'crisis' which means 'opportunity and danger'. Every tension, every crisis can become a source of new life if we approach it wisely, or it can bring death and division.”

— Jean Vanier, Community And Growth

This book is a recipe for successful living together. It is a series of starting points for reflection discovered through everyday life, through mistakes and set-backs, through inspiration, through moments of dissension as well as unity. To Vanier,

living with others is an adventure whose end is interior liberation -- the freedom to love and be loved. The greatest of Vanier's books, the distilled essence of his life work and thought

Jean Vanier was educated in England and Canada, entered the Royal Naval College, Dartmouth, England in 1942. He went to sea in 1945 in the Royal Navy and in 1947 transferred to the Royal Canadian Navy. He resigned from the Royal Canadian Navy in 1950 while serving H.M.C.S. Magnificent. He then went to France to work in a students' community outside of Paris. He studied philosophy and theology and obtained a Doctorate from the Catholic Institute in Paris.

<https://www.goodreads.com/>

"In the past, nothing is irretrievably lost, but rather, on the contrary, everything is irrevocably stored and treasured. To be sure, people tend to see only the stubble fields of transitoriness but overlook and forget the full granaries of the past into which they have brought the harvest of their lives: the deeds done, the loves loved, and last but not least, the sufferings they have gone through with courage and dignity.

From this one may see that there is no reason to pity the old people. Instead, young people should envy them. It is true that the old have no opportunities, no possibilities in the future. But they have more than that: Instead of possibilities in the future, they have realities in the past -the potentialities they have actualized, the meanings they have fulfilled, the values they have realized -and nothing and nobody can ever remove these assets from the past."

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

"There is nothing that can replace the absence of someone dear to us, and one should not even attempt to do so. One must simply hold out and endure it. At first that sounds very hard, but at the same time it is also a great comfort. For to the extent the emptiness truly remains unfilled one remains connected to the other person through it. It is wrong to say that God fills the emptiness. God in no way fills it but much more leaves it precisely unfilled and thus helps us preserve -- even in pain -- the authentic relationship. Further more, the more beautiful and full the remembrances, the more difficult the separation. But gratitude transforms the torment of memory into silent joy. One bears what was lovely in the past not as a thorn but as a precious gift deep within, a hidden treasure of which one can always be certain."

— Dietrich Bonhoeffer

"The wise man does not lay up his own treasures.

The more he gives to others,
the more he has for his own."

— Lao Tzu

Brood vir die pad

Hoe sien die reënboognasie nou vir Jesus?

Christina Landman

Ek sit dikwels en wonder hoe sien die reënboognasie nou vir Jesus?

Nie lank gelede nie het 'n kind Jesus as 'n hanswors geteken. En toe was dit verkrampptes teen verligtes, en Jesus is in twee kampe laat staan.

En toe kom die Groot Rugby en oral is daar foto's van wenspelers wat vir Jesus dankie sê. En die verligtes rep nie 'n woord nie, ter wille daarvan dat ons almal 'n hêppie oomblik saam kan hê, saam met Jesus in een kamp.

Ek sit toe nou die dag met 'n klompie kinders en gesels. Ons praat nie oor of hulle Jesus as 'n hanswors mag verf by die skool nie. Dit lyk of verf maar skaars is by daardie skool. Ons praat ook nie oor rugby nie, want rugby gaan maar by kinders verby wie se huise nie die meubels daarvoor het nie.

Ons praat oor of hulle beddens het om op te slaap. Ek het heel onskuldig vir die stuk of 30 kinders gevra waar slaap hulle. Wraggies, nie een van hulle slaap op 'n bed nie.

Hulle slaap by ouma op die vloer. Of in die sitkamer. O nee, wag, daar is een wat met sy tannie op die bed slaap, maar daarvoor word hy nou te groot.

Die man wat soms in my tuin werk, het 'n graad. Hy het ook 'n vrou wat 'n baba gaan hê, enige dag nou. Hy weet nie watter dag nie, want sy is daar by die hospitaal met 'n hele klomp vroue in die ry voor haar, en nie een op 'n bed nie.

Hy weet net dat hy haar daarna gou met die taxi sal moet gaan haal.

Want vroue wat babas gehad het, sit op die vloer.

So 'n rukkies terug doen ek navorsing onder plaaswerkers. Ek het 'n assistent wat 'n kulturele interpreteerder is. Hy moet die taal en kultuur interpreteer dat ek kan verstaan wat ek doen. Met sy eerste geld gaan koop hy vir hom en sy vrou van 20 jaar . . . 'n bed.

Ek het half grootgeword met die idee dat ek die reg het om op 'n bed te slaap. En al die jare het ons dit nooit onder mekaar se aandag gebring nie. Dat 'n meerderheid mense in die land – veral kinders – nie 'n bed het nie.

Ek dink toe daaraan dat Jesus ook nie 'n bed gehad het nie. En dat kerke daarom juis sensitief moet wees dat mense nie beddens het nie. En dat kerke moet kla wanneer daar by staatshospitale kamers vol beddens opgestapel staan wat nooit onder 'n pasiënt te lande kom nie.

Ek herinner my dat ek eendag diep in die arm platteland was, en dat daar 'n kerk was met gate in die dak. Maar in die agterste deel van die kerk was daar beddens – vir siek mense, en kinders, en vroue wat geboorte gegee het.

So, wanneer Jesus vir die lam man van Betesda sê om sy bed te vat en te loop, gaan dit nie net om die lam man wat weer kan loop nie.

Die man het 'n bed, en Jesus gee hom sy waardigheid.

Nie die werk van 'n hanswors nie, sou ek sê.

<https://www.netwerk24.com/Stemme/Sielsgoed/hoe-sien-die-reenboognasie-nou-vir-jesus-20191106>

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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