

Die Seisoene van die Kerklike Jaar¹

Ons bly op hoogte met die tyd en seisoene van die jaar deur kalenders wat vir ons die geleenthede bied om bepaalde gebeure te onderhou, herdenk en te vier. Die veranderende seisoene van die jaar bied ook aan ons geleenthede om die Christelike geloof in ons aanbidding te vier. Op die spoor van vroeëre Joodse tradisies het die Christelike kerk al vir baie lank die seisoene van die jaar benut as 'n geleentheid vir feeste en vakansiedae, heilige tyd eenkant gesit om God as die Here van die lewe te aanbid.

Terwyl die Joodse viering wentel om die Uittog uit Egipte, fokus die Christelike kerkjaar op die lewe en bediening van Jesus. Die opeenvolging van feeste vanaf Advent tot Opstandingsondag word 'n jaarlikse geestelike reis vir aanbidders terwyl hulle kniel by die krip, op 'n heuwel luister, deur die strate van Jerusalem loop, die geraas van die skare hoor, onder die kruis staan, en sy opstanding beleef! Die res van die kerkjaar bied geleentheid om na te dink oor die betekenis van die koms van Jesus en sy opdrag aan sy volk om 'n lig vir die wêreld te wees.

Die onderhouding van die seisoene van die kerkjaar het 'n lang geskiedenis in die Christelike geloof. Toe meeste van die mense in die kerk baie arm was en nie toegang tot onderwys gehad het nie, het die kerklike feeste en die siklus van die kerkjaar 'n middel gebied om die storie van God en sy handeling aan die mense te leer. Reeds in die tyd van die Ou Testament was die konsep van heilige tyd 'n middel vir geloofsoordrag (byvoorbeeld Eksodus 12-13).

Die Christelike kalender is gerangskik rondom twee hoof spilpunte van heilige tyd: Advent, Kersfees en Epifanie, en Lydenstyd, Helige Week en Paasfees, wat afgesluit word met Pinkster. Die res van die jaar wat op Pinkster volg staan gewoonlik bekend as "Gewone Tyd" - of in Engels "Ordinary Time", wat afgelei is van die woord "ordinal," wat eenvoudig beteken "getelde tyd" (Eerste Sondag na Pinkster, ens.). In ons tradisie verdeel ons die Gewone Tyd in 'n Pinkster Seisoen (Pinkster to en met die voorlaaste Sondag in Augustus) en Koninkrykstyd (laaste Sondag van Augustus tot met Advent). Hierdie tyd word gebruik om op verskillende aspekte van die praktiese geloofslewe te fokus, veral op die sending van die kerk na die wêreld.

The Seasons of the Church Year

We keep track of time and seasons of the year by using calendars that provide us opportunities to observe, commemorate, and celebrate certain events or occasions. The changing seasons of the year also provide us with recurring opportunities to celebrate the Christian Faith in worship. The Christian church, following earlier Jewish tradition, has long used the seasons of the year as an opportunity for festivals and holidays, sacred time set aside to worship God as the Lord of life.

While Jewish celebration revolves around the Exodus from Egypt, the Christian Church year focuses on the life and ministry of Jesus. The sequence of festivals from Advent to Resurrection Sunday becomes an annual spiritual journey for worshippers as they kneel at the manger, listen on a hillside, walk the streets of Jerusalem, hear the roar of the mob, stand beneath the cross, and witness the resurrection! The rest of the church year provides opportunity to reflect on the meaning of the coming of Jesus and his commission to his people to be a light to the world.

The observance of the seasons of the church year has a long history in the life of the Christian Faith. When most of the people in the church were poor and had no access to education, the church festivals and the cycle of the church year provided a vehicle for teaching the story of God and his actions in human history. Even in the Old Testament, the concept of sacred time became a vehicle for teaching the faith (for example, Exodus 12-13).

The Christian calendar is organized around two major centres of Sacred Time: Advent, Christmas, and Epiphany; and Lent, Holy Week, and Easter, concluding at Pentecost. The rest of the year following Pentecost is known as Ordinary Time, from the word "ordinal," which simply means counted time (First Sunday after Pentecost, etc.). Ordinary Time is used to focus on various aspects of the Faith, especially the mission of the church in the world. In our tradition we break up ordinary time into a Pentecost Season, (Pentecost until the next to last Sunday of August) and Kingdomtide (last Sunday of August until the beginning of Advent).

WAT IS ADVENT?

Met Kersfees vier en verkondig ons dat 'die Woord vlees geword en onder ons kom woon het' (Joh 1:14). Advent is nie dieselfde as Kersfees nie, maar is 'n tyd van verwagting en voorbereiding op die koms van Christus. Die woord Advent beteken ook letterlik 'koms'.

Advent is 'n tyd vir terugkyk na Israel se verwagting van die Messias, én ook 'n vooruit kyk na die wederkoms as finale gestalte van Christus se triomf oor die magte van sonde en dood wat met die gebeure van Paassondag 'n werklikheid geword het. Advent dra dus die betekenis van swangerskap en afwagting. Ons verlang na die geboorte (lees ook: wederkoms) van die Seun.

Wat vier ons in Advent?

Advent is nie net 'n voorbereidingstyd op Christus se eerste koms nie, maar ook op die tweede. In die Adventstyd leef daar iets van die spanning dat Christus reeds gekom het, maar ook dat Hy weer sal kom. Advent is die tyd waartydens ons onself opnuut inleef in die wonder van die menswording van Christus. Ons berei ons opnuut voor om die Verlosser in ons lewens te verwelkom. Ons leef ook in die verwagting dat die Verlosser weer gaan kom en daarom is ons gebed: maranata (kom tog gou, Here!). Advent is 'n tyd van herinnering en verwagting. Die eerste week se tema is verwagting. Die tweede week se tema is verkondiging. Die derde week se tema is vreugde. Die vierde week se tema is reinheid.

Wanneer vier ons Advent?

Die kerklike jaar begin met die eerste Sondag van Advent. Daar is vier Adventsondae voor Kersfees, waartydens ons vanuit verskillende perspektiewe met verwagting op die koms van Christus voorberei. Advent strek dus gewoonlik oor so bietjie meer as vier weke.

WAT IS EPIFANIE EN WAAR KOM DIT VANDAAN?

Die woord Epifanie dui op die verskyning of manifestasie van God in die wêreld. Die woord het sy betekenis in 'n ou Oosters-kerklike fees waartydens die geboorte en doop van Jesus gevier is. In werklikheid is Kersfees en Epifanie nie twee afsonderlike feeste nie, maar die feit dat Kersfees 'n Westerse, en Epifanie 'n Oosterse oorsprong het, het

WHAT IS ADVENT?

With Christmas we celebrate and proclaim that 'the Word became flesh and made his dwelling among us.' (Joh 1:14). Advent is not the same as Christmas, but it is a time of anticipation and preparation for the coming of Christ. The word Advent literally means 'coming'.

Advent is a time to look back at Israel's anticipation of the Messiah, as well as looking forward to the second coming as final form of the triumph of Christ over the power of sin and death that became a reality during the events of Easter Sunday. Advent carries the meaning of pregnancy and expectation. We long for the birth (read also: second coming) of the Son.

What do we celebrate during Advent?

Advent is not only a time of preparation for the first coming of Christ, but also of the second coming. We experience during the time of Advent something of the tension that Christ already came, but that He will also come again. Advent is the time where we again realise the miracle of the incarnation of Christ. We prepare ourselves once more to welcome the Saviour in our lives. We also live with the expectation that the Saviour will be coming again. Advent is a time of remembrance and expectation. The theme of the first week is expectation. The second week's theme is proclamation. That of the third week is joy and the theme for the fourth week is purity.

When do we celebrate Advent?

The Church Year starts with the first Sunday of Advent. There are four Advent Sundays before Christmas, during which we prepare with expectation for the coming of Christ. The duration of Advent is a little more than four weeks.

WHAT IS EPIPHANY AND WHERE DOES IT COME FROM?

The word Epiphany points to the appearance or manifestation of God in the world. The word got its meaning from an old Eastern Church festival during which the birth and baptism of Jesus was celebrated. Christmas and Epiphany are in reality not two separate festivals, but the fact that Christmas had an Western and Epiphany an eastern origin made that

gemaak dat twee afsonderlike tradisies rondom Kersfees en Epifanie ontwikkel het.

In wese het Kersfees en Epifanie ten nouste met mekaar te make, en daarom word die Kers- en Epifanietyd as aaneenlopend beskou van 25 Desember (die Westerse datum vir Kersfees) tot ná 6 Januarie (die datum vir Epifanie). Epifanie is waarskynlik die oudste van die twee feeste, maar is (soos Kersfees) eers sedert die vierde eeu werklik gevier.

Epifanie word tematies ten nouste verbind met veral die doop van Jesus, maar ook die bruilof by Kana. In die geheel word daar in die tyd ná Epifanie (tot die begin van Lydenstyd) gekonsentreer op Jesus se lewe hier op aarde tot Hy die lydenspad begin loop het.

Wat vier ons in Epifanie en die tyd daarna?

Die menswording van Christus is die kern waaroor dit in Epifanie (en natuurlik Kersfees) gaan.

Die eerste Sondag ná Epifanie fokus op die doop van Christus en tydens die Sondae daarna word die klem gelê op wat Jesus geleer en gedoen het hier op aarde. Die tyd na 6 Januarie is dus 'n tyd om te spandeer aan die bestudering en viering van wie die Een wat onder ons kom woon het, werklik is. Terselfdertyd is dit ook die tyd waarin ons, n.a.v. Jesus se doop, kan fokus op hoe getrou ons is aan ons doopbelofte. Daar word dikwels klem gelê op die bestudering van die Bergrede. In Protestantse kerke word daar in hierdie tyd in aansluiting hierby ook nagedink oor die sosiale implikasies van Jesus se lewe en leringe. Epifanie word afgesluit met Verheerlikingsondag, wanneer Jesus se verheerliking op die berg herdenk word.

Wanneer vier ons Epifanie en die tyd daarna?

Die Epifanie-fees val op 6 Januarie. Die tyd daarna word die tyd ná Epifanie (of soms ook gewone tyd) genoem. Die tyd na Epifanie loop deur tot en met As-Woensdag wat Lydenstyd inlei.

WAT IS LYDENSTYD?

Lydenstyd is 'n seisoen van 46 dae waarin die kerk met vreugde, erns en pyn die versoenende sterwe van Jesus verkondig deur sy lyding in herinnering te roep en daarop te reageer in voorbereiding op die Paasfees.

Waar kom Lydenstyd vandaan?

Die Westerse kerk het in die tweede helfte van die

two separate traditions developed around Christmas and Epiphany.

In essence Christmas and Epiphany have much in common and therefore the time of Christmas and Epiphany is considered continuous from 25 December (the western date for Christmas) to after 6 January (the date of Epiphany). Epiphany is most probably the eldest of the two celebrations but was celebrated (just as is the case with Christmas) only since the fourth century.

Thematically Epiphany is closely connected with the baptism of Jesus, and also the wedding at Cana. In the period after Epiphany the focus is on the life of Jesus on earth until the time of his suffering.

What do we celebrate during Epiphany and the following period?

The incarnation of Christ is the core of the message during Epiphany.

The first Sunday after Epiphany focusses on the baptism of Christ. During the following Sundays the focus is upon the teachings and life of Christ on earth. The period after 6 January is therefore a time to spend on studying and celebrating who the One who came to live amongst us, in reality is. It is also a time where we may focus on faithfulness to our own baptism, with reference to the baptism of Jesus. Many times the study of the Sermon on the Mount is emphasized. Protestant churches rethink the social implications of the life and teachings of Jesus. Epiphany is closed with Transfiguration Sunday.

When is Epiphany and the time thereafter celebrated?

The Epiphany festival is on 6 January. The period after Epiphany is known as Ordinary time. The period after Epiphany continuous up to Ash-Wednesday, which introduces Lent.

WHAT IS LENT?

Lent is a season spanning 46 days during which the church proclaim with joy, gravity and pain the reconciling death of Jesus by recalling his suffering and reacting on it in preparation for Easter.

Where did Lent originate?

The Western church started in the second half of

vierde eeu in navolging van die Oosterse kerk begin om as voorbereiding vir Paasfees 'n vastydperk van 40 dae in te stel. Die getal 40 is op die voetspoor van Jesus, Moses en Elia. Die vas het meestal beteken dat slegs een maaltyd per dag sonder vleis geëet is. Tradisioneel begin die vastydperk op As-Woensdag.

Wanneer vier ons Lydenstyd?

Omdat Christene nie op Sondae, die opstandingsdag, gevas het nie, begin Lydenstyd op 'n Woensdag, 46 dae (40 dae en 6 Sondae) voor Paasfees.

WAT IS PASE?

Pase is die hoogtepunt van die kerklike jaar wanneer ons die opstanding van Jesus Christus uit die dood herdenk.

Wanneer vier ons Paasfees?

Paasfees kan nie losgemaak word van die Kruisgebeure nie. Die vier dae wat begin by Heilige Donderdag en eindig by Paassondag, kan gesien word as een onafgebroke liturgie. Tydens hierdie vier dae beleef die pelgrim 'n eksodus wat deur die dood na die nuwe lewe lei.

WAAR KOM DIE PINKSTERTRADISIE VANDAAN?

Paassondag en Pinkstersondag het die twee dae geword wat die oudste en belangrikste seisoen in die Christelike kalender omraam het. Dit was 'n periode van vyftig dae. Eintlik is oorspronklik nie net na die laaste dag nie, maar na die hele seisoen verwys as 'Pinkster'. Die Engelse 'Pentecost' kom van die Griekse 'pentekoste' wat 'vyftig' beteken. Die 50 dae handel dan ook nie net oor Jesus en meer spesifiek oor sy opstanding nie. Dit is 'n tyd waar die werk van al drie Persone en God gevier word: agter alles staan God as Vader, as Skepper en Herskepper wie se verlossingsplan deur Christus en die Gees waar word. Christus het opgestaan en so die oorwinning oor die dood bekragtig. Maar dis die Gees wat aan ons geloof skenk en wat die opstandingslewe in ons bewerk. Die Gees skakel ons by God se plan in: as ontvangers én verspreiders van die Nuwe Lewe.

Soos die Pasga was die Pinksterfees ook oorspronklik 'n Joodse fees. Dit was die naam wat Grieks-sprekende Jode gegee het aan die Dag van die Eerste Vrugte of Fees van die Weke (Shabuoth), die oesfees waarvan Lev 23:16 praat. Gedurende die eerste eeu nC het die Jode hierdie fees begin assosieer

the fourth century in imitation of the Eastern church to introduce a period of fasting for 40 days as preparation for Easter. Fasting implied in most cases that only one meal was enjoyed per day without meat. The fasting traditionally commences on Ash-Wednesday.

When do we celebrate Lent?

Due to Christians not fasting on Sundays (the resurrection day), Lent commences on a Wednesday, 46 days (40 days and 6 Sundays) before Easter.

WHAT IS EASTER?

Easter is the climax of the Church Year when we commemorate the resurrection of Christ from the death.

When do we celebrate Easter?

Easter can not be detached from the events at the Cross. The four days that commence with Holy Thursday and end on Easter Sunday may be viewed as one continuous liturgy. During these four days the pilgrim experiences an exodus that leads through death to new life.

WHERE DID THE PENTECOST TRADITION ORIGINATE?

Easter Sunday and Pentecost Sunday became the days framing the oldest and most important season on the Christian calendar. It was a period of fifty days. Originally the whole season was referred to as Pentecost, and not only the last day. The word 'Pentecost' comes from the Greek word 'pentekoste' which means 'fifty'. These 50 days not only deal with Jesus and specifically his resurrection. It is a period where the work of the Triune God is celebrated: behind everything is God as Father, as Creator and Recreator whose plan of salvation became reality through Christ and the Spirit. Christ was resurrected and in that way confirmed victory over death. But it is the Spirit Who gives us the faith and works the new life in us. The Spirit integrates us into God's plan: both as receivers and spreaders of the New Life.

Pentecost was originally a Jewish festival, just as the Pascha. It was the name given by Greek-speaking Jews to the Feast of the Firstfruits or Feast of the Weeks (Shabuoth), the harvest festival that is mentioned in Lev 23:16. During the first century a.C. the Jews started to associate this festival with the

met die ontvangs van die Wet op die berg Sinai. Christene het die parallel getrek tussen die Jode se ontvangs van die wet en hulle ontvangs van die Gees.

Wat vier ons met Pinkster?

Op Pinkstersondag vier die kerk die uitstorting van die Heilige Gees, toe tonge van vuur en die gawe om in tale te praat oor die dissipels gekom het.

Hemelvaart en Pinksterdag is aanvanklik saam gevier. Later is die twee vierings geskei.

Die tien dae tussen die Hemelvaart en Pinkster het die karakter verkry van 'n tyd van afwagting tot die Gees die Kerk nuut maak en uitstuur. Pinksterbidure het in die NG Kerk-familie so 'n tyd van afwagting geword. Die bidure is egter nie 'n gebruik in die res van die wêreld se kerk nie.

In 1860 het groot herlewings in die Kaapse NG Kerk-familie begin opvlam. Andrew Murray het 'n groot aandeel gehad dat die herlewings sterk sendinggerig was. Die herlewings het oor die hele land versprei. Gebed en die werking van die Heilige Gees is beklemtoon. In sommige gemeentes is daaglik vir gebed bymekaargekom. Hier het Pinksterbidure (en trouens ook die Week van Gebed) ontstaan. Dis belangrik om in Pinkstertyd besondere klem te lê op ons getuienis na buite te laat val. Soos God vir Jesus gestuur het, stuur Hy ons nou verder met die krag van sy Gees.

WAT IS KONINKRYKSTYD?

Die tydperk na Pinkster – tot en met Advent – staan algemeen in die kerklike kalender as 'gewone' tyd bekend, maar ons verwys daarna as Koninkrykstyding. Die tipering van 'gewone' tyd verwys na die tweede helfte van die kerklike jaar in onderskeiding van die besondere of primêre feeste op die kerklike kalender (Advent, Kersfees, Lydenstyd, Paasfees en Pinkster).

Wanneer vier ons Koninkrykstyding?

Hierdie seisoen na Pinkster begin met Triniteitsondag en eindig met die Sondag van Christus die Koning. Enersyds sluit dit Pinkster af en lei later die seisoen van Advent in.

Wat vier ons in Koninkrykstyding?

In hierdie seisoen (soos die naam ook aandui) vier ons die vestiging van die heerskappy / Koninkryk en

reception of the Law on Mount Sinai. Christians drew the parallel between the reception of the Law by the Jews and their reception of the Spirit.

What do we celebrate with Pentecost?

On Pentecost Sunday the church celebrates the outpouring of the Holy Spirit, the fiery tongues and the gift to speak in foreign languages that was given to the disciples.

Originally Ascension and Pentecost were celebrated together. They were later separated.

The ten days between Ascension and Pentecost received the character as a time of expectation until the Spirit renews and sends the church. Pentecost prayer services became in the DR Church-family such a period of expectation. These prayer services are however not practised in the rest of the world.

During 1860 huge revivals occurred in the Cape DR Church-family. Andrew Murray played a leading part in ensuring that these revivals were missionary directed. The revival spread over the whole of South Africa. Prayer and the working of the Holy Spirit were emphasized. In some places the congregations gathered daily for prayer. This was the origin of the Pentecost Prayer Services (and the Week of Prayer) in the DR Church. It is important to emphasize our witness to the outside during Pentecost. As God sent Jesus, He is sending us now with the power of his Spirit.

WHAT IS KINGDOMTIDE?

The period from Pentecost to Advent is generally known as 'ordinary' time on the church calendar, but we usually refer to it as Kingdomtide. 'Ordinary' time refers to the second half of the church year in distinction from the special or primary festivals (Advent, Christmas, Lent, Easter, Pentecost).

When do we celebrate Kingdomtide?

This season after Pentecost commences with Trinity Sunday and ends with the Sunday of Christ the King. It introduces the season of Advent.

What do we celebrate during Kingdomtide?

During this season we celebrate the establishment of the Kingdom / reign and acts of the Triune God in

handelinge van die Drie-enige God (Skepper, Verlosser / Bevryder en Trooster) in elke faset van ons lewe en die wêreld. Ons taak is dus om in hierdie tyd die wonderlike gawes wat ons ontvang het met al die feeste, in die lewe van elke dag uit te leef.

every aspect of our lives and the world. It is our responsibility to live in this world according to all the wonderful gifts that we received with all the festivals.

1. Inligting oor die verskillende seisoene verkry vanaf <www.leesrooster.org.za/seisoene.asp> met erkenning aan BUVTON. Verwerking en vertaling deur Ds JNR Bosman.