

Toetrede

Liturgie van die Lig

Aanstreek van die kerse

Lied 188

Kom, dank nou almal God
met hart en mond en hande;
loof Hom wat wonders doen
tot in die verste lande.
Van vroeg, van kindsbeen af,
het Hy ons trou bewaar
en tot vandag toe nog
geseën en gespaar.

Lof, eer sing ons voor God,
die bron van alle lewe –
die Vader, Seun en Gees,
almagtig en verhewe.
Drie-enig God, ons roem
u krag en majesteit.
O Heer, ons wil U noem:
ons God in ewigheid!

Woorddiens

Tema: Is ons vissers of is ons 'n vang?

Skriflesing: Markus 1:14-20

Broodjies vir die pad

"But today's society is characterized by achievement orientation, and consequently it adores people who are successful and happy and, in particular, it adores the young. It virtually ignores the value of all those who are otherwise, and in so doing blurs the decisive difference between being valuable in the sense of dignity and being valuable in the sense of usefulness. If one is not cognizant of this difference and holds that an individual's value stems only from his present usefulness, then, believe me, one owes it only to personal inconsistency not to plead for euthanasia along the lines of Hitler's program, that is to say, 'mercy' killing of all those who have lost their social usefulness, be it because of old age, incurable illness, mental deterioration, or whatever handicap they may suffer. Confounding the dignity of man with mere usefulness arises from conceptual confusion that in turn may be traced back to the contemporary nihilism transmitted on many an academic campus and many an analytical couch."

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

"The economics of permanence implies a profound reorientation of science and technology, which have to open their doors to wisdom and, in fact, have to incorporate wisdom into their very structure... Wisdom demands a new orientation of science and technology towards the organic, the gentle, the non-violent, the elegant and beautiful."

– Ernst F. Schumacher, *Small Is Beautiful: Economics as if People Mattered*

"Does character develop over time? In novels, of course it does: otherwise there wouldn't be much of a story. But in life? I sometimes wonder. Our attitudes and opinions change, we develop new habits and eccentricities; but that's something different, more like decoration. Perhaps character resembles intelligence, except that character peaks a little later: between twenty and thirty, say. And after that, we're just stuck with what we've got. We're on our own. If so, that would explain a lot of lives, wouldn't it? And also - if this isn't too grand a word - our tragedy."

– Julian Barnes, *The Sense of an Ending*

Julian Patrick Barnes is a contemporary English writer of postmodernism in literature. He has been shortlisted three times for the Man Booker Prize--- Flaubert's Parrot (1984), England, England (1998), and Arthur & George (2005), and won the prize for *The Sense of an Ending* (2011). He has written crime fiction under the pseudonym Dan Kavanagh.

Following an education at the City of London School and Merton College, Oxford, he worked as a lexicographer for the Oxford English Dictionary. Subsequently, he worked as a literary editor and film critic. He now writes full-time. His brother, Jonathan Barnes, is a philosopher specialized in Ancient Philosophy.

"Human beings had two basic orientations: HAVING and BEING HAVING: seeks to acquire, posses things even people BEING: focuses on the experience; exchanging, engaging, sharing with other people"

– Erich Fromm

Pille maak nie gesond, net boeke

Wilhelm Jordaen

'n Mens kan jou soms vermaaklik én insiggewend verspreek. En in die taal van Freud sou dit verstaan kan word as 'n lipglips (*Freudian slip*) wat iets van die donker, beurende drifte in jou onbewuste vertel; die ewige stryd tussen ego, id en superego.

So erg hoef dit darem nie te wees nie! En tog sê dit iets. Soos dié relaas aantoon: 'n Mede-boekgek laai gereeld 'n pakkie boeke af. En as ons klaar gelees het, word dit terugbesorg. Die onlangse "besending" sluit in *The Novel Cure: An A-Z of Literary Remedies* deur Ella Berthoud en Susan Elderkin. In 'n meegaande nota sê die boekbesorger dit is vir my bedoel, want "pille maak nie gesond nie, net boeke".

Ek lees die inleiding gretig: "*This is a medical handbook – with a difference. First of all, it does not discriminate between emotional and physical pain; you're as likely to find a cure within these pages for a broken heart as a broken leg. It also includes common predicaments you might find yourself in . . .*"

Opgewonde sê ek later vir my familie ek móét dié boek besit en het dit reeds by Bestmed bestel. Bestmed? sê-vra een van my dogters. Ek hoor die onbedoelde(?) fout. "Nee, die ander plek," sê ek. "Wat is die naam tog? Exclusive Books!" Die lipglips spreek vanself: Bestmed is 'n mediese fonds.

Wyer bekyk die vraag: Is boeke nuttige “pille” vir die lewensellendes wat jou tref; ’n kuur of tonikum vir dit wat swaar aan die hart hang; ’n “amulet teen die vuur”, soos die digter Ernst van Heerden geskryf het? En wat sal mediese fondse sê as mense vir hul boekaankope eise begin indien?

Vandat die mens vertelkuns ontwikkel het, het stories salwing vir die gees verskaf; had dit geneeskrag. Die digter Robert Graves reken ’n goed gekose versameling letterkundige werke “bevat ’n hele apteek vol medisyne wat vir voorkoming en genesing gebruik kan word”.

Hoe werk boeke en stories dan as geneesmiddels? Dit wat Roland Barthes oor fotografie sê, geld ook boeke wat tot die hart van lewensdinge deurdring: Dit maak ’n “gaatjie” in jou gemoed en kneus jou wat lees en dan laat dit jou verruklik sien: Dis hoe dit met jou is!

Stories bied ’n spieël van die werklikheid. Daarin ontdek jy iets van jouself, ander mense en die wêreld waarin jy woon. Jy kom as’t ware tot verhaal in ’n ander se verhaal.

Stories verskaf ’n soort lens – om dit wat onduidelik of vaag is tot skroeiende helderheid te bring. Soos wanneer skrywers uitdruk wat gewone mense aanvoel, maar nog nie self kan verwoord nie. Dit maak dat jy met groter bewustheid en begrip leef en sagter met ander én jouself omgaan.

Stories werk ook soos ’n kristal wat jy in die hand teen die lig hou. Met elke kyk word nuwe konfigurasies van lig en kleur deurgelaat. En só kry jy dieper begrip vir dit wat in jou woel; vir jou onvoltooide, steeds ontvouende reisverhaal.

<https://www.netwerk24.com/Stemme/Sielsgoed/pille-maak-nie-gesond-net-boeke-20180116>

“Christians are usually sincere and well-intentioned people until you get to any real issues of ego, control power, money, pleasure, and security. Then they tend to be pretty much like everybody else. We often give a bogus version of the Gospel, some fast-food religion, without any deep transformation of the self; and the result has been the spiritual disaster of “Christian” countries that tend to be as consumer-oriented, proud, warlike, racist, class conscious, and addictive as everybody else—and often more so, I’m afraid.”
— Richard Rohr, *Breathing Underwater: Spirituality and the 12 Steps*

“Love is not primarily a relationship to a specific person; it is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole, not toward one “object” of love. If a person loves only one other person and is indifferent to the rest of his fellow men, his love is not love but a symbiotic attachment, or an enlarged egotism. Yet, most people believe that love is constituted by the object, not by the faculty.”
— Erich Fromm, *The Art of Loving*

“Most young people today know they need to approach their careers with a variety of skills, maximal flexibility, and readiness to retool as needed. That itself pushes youth toward extended schooling, delay of marriage, and, arguably, a general psychological orientation of maximizing options and postponing commitments.”
— Christian Smith, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*

Christian Smith is the William R. Kenan, Jr. Professor of Sociology and Director of the Center for the Study of Religion and Society at the University of Notre Dame. Smith’s research focuses primarily on religion in modernity, adolescents, American evangelicalism, and culture.

Brood vir die pad

Die pelgrimstog van harte op soek na rus en tuiste

Augustinus (354-430), die kerkvader uit Noord-Afrika, is bekend vir die gebed in sy *Confessiones* (Belydenisse): “Rusteloos bly ons hart, totdat dit in U rus vind.” Vir hom is die lewe van die gelowige ’n innerlike reis op soek na God, ’n pelgrimstog op weg na ’n hemelse tuiste.

Frits de Lange wys in *Heilige onrust: Een pelgrimage na die hart van religie* daarop dat die pelgrimsreis na Jerusalem reeds in Augustinus se tyd ’n bekende verskynsel was. Hierdie pelgrims is peregrini genoem, ook die benaming vir vreemdelinge wat hulle in ’n stad gevestig het.

As Augustinus dan in sy teologie na die geloofslewe as ’n pelgrimstog (peregrinatio) verwys, sluit dit aan by vreemdelinge se ervaring van ontworteling. Ook by hoe hul lewens deur heimwee en die pynlike verlange na huis gestempel word.

Augustinus sou daarom waarskynlik met woorde uit ’n liedjie van die Amerikaanse sanger Woody Guthrie kon identifiseer: “I ain’t got no home in this world anymore”.

In haar studie *Pilgrimage as Moral and Aesthetic Formation in Augustine’s Thought* sê Sarah Stewart-Kroeker dat Augustinus se verstaan van die pelgrim-metafoor nie ’n onttrekking uit die wêreld suggereer nie. Trouens, dit verwoord die verlange na ’n voller, dieper lewe in hiërdie lewe.

Vir Augustinus vorm die visie op God ons op so ’n manier dat ons skoonheid in dié lewe kan herken en gestalte gee. Só ’n lewe is vir Augustinus moontlik omdat Christus nie net die bestemming is nie, maar ook die weg; nie net die huis nie, maar ook die reis. Die visie op ons einddoel rig wel ons begeertes en orden ons liefdes op ’n meer juiste en lewegewende manier.

By Augustinus is daar allermins ’n romantisering van die gelowige se pelgrimstog. Hier is eerder sprake van “Hard Travellin’ ” (ook die titel van ’n Guthrie-liedjie).

Reis was immers in sy tyd – soos vir baie vlugtelinge en trekarbeiders deesdae – ’n gevaarlike onderneming. Ook gelowiges se (innerlike) reis staan nie los van soek, verdwaal, ontugtering en swaarkry nie. Daar is tog ook verrassings en vreugdes op die pad, maar die ervaring van nie volledig tuis voel nie, asook die verlange na huis, bly.

Leonard Cohen, wie se werk ook in die teken van “heilige onrus” staan, verwoord iets van hierdie verlange in sy liedjie “Going Home” (op sy album *Old Ideas*): “Going Home / Without the sorrow / Going home sometime tomorrow / Going home / To where it’s better / Than before.” –RRV

<https://www.netwerk24.com/Stemme/Sielsgoed/die-pelgrimstog-van-harte-op-soek-na-rus-en-tuiste-20180112>

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.