

Steek êrens in jou woonplek 'n kers aan terwyl jy lees.

Tema: Behoefte om te ontmoet?

Skriflesing: Johannes 12:20-33

Broodjies vir die pad

“All true friendliness begins with fire and food and drink and the recognition of rain or frost. ...Each human soul has in a sense to enact for itself the gigantic humility of the Incarnation. Every man must descend into the flesh to meet mankind.”

— G.K. Chesterton, *What's Wrong with the World*

“Let's state it clearly: One great idea of the biblical revelation is that God is manifest in the ordinary, in the actual, in the daily, in the now, in the concrete incarnations of life, and not through purity codes and moral achievement contests, which are seldom achieved anyway.”

— Richard Rohr

Life is beautiful not because of the things we see or do. Life is beautiful because of the people we meet.

Simon Sinek

“One of the tasks of true friendship is to listen compassionately and creatively to the hidden silences. Often secrets are not revealed in words, they lie concealed in the silence between the words or in the depth of what is unsayable between two people.”

— John O'Donohue, *Anam Cara: A Book of Celtic Wisdom*

“We need people in our lives with whom we can be as open as possible. To have real conversations with people may seem like such a simple, obvious suggestion, but it involves courage and risk.”

— Thomas Moore, *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life*

“It's a gift to joyfully recognize and accept our own smallness and ordinariness. Then you are free with nothing to live up to, nothing to prove, and nothing to protect. Such freedom is my best description of Christian maturity, because once you know that your “I” is great and one with God, you can ironically be quite content with a small and ordinary “I.” No grandstanding is necessary. Any question of your own importance or dignity has already been resolved once and for all and forever.”

— Richard Rohr

“Where a people prays, there is the church; and where the church is; there is never loneliness.”

— Eric Metaxas, *Bonhoeffer: Pastor, Martyr, Prophet, Spy*

“We used to sing the hymn “Take Time to Be Holy.” But perhaps we should be singing, “Take time to be human.” Or finally, “Take time.” Sabbath is taking time ... time to be holy ... time to be human.”

— Walter Brueggemann, *Sabbath as Resistance*:

“For those who feel their lives are a grave disappointment to God, it requires enormous trust and reckless, raging confidence to accept that the love of Jesus Christ knows no shadow of alteration or change. When Jesus said, “Come to me, all you who labor and are heavy burdened,” He assumed we would grow weary, discouraged, and disheartened along the way. These words are a touching testimony to the genuine humanness of Jesus. He had no romantic notion of the cost of discipleship. He knew that following Him was as un sentimental as duty, as demanding as love.”

— Brennan Manning, *The Ragamuffin Gospel: Good News for the Bedraggled, Beat-Up, and Burnt Out*

Meeting Jesus Again for the First Time: The Historical Jesus and the Heart of Contemporary Faith *by Marcus J. Borg*

Of the many recent books on the historical Jesus, none has explored what the latest biblical scholarship means for personal faith. Now, in *Meeting Jesus Again for the First Time*, Marcus Borg addresses the yearnings of those who want a fully contemporary faith that welcomes rather than oppresses our critical intelligence and openness to the best of historical scholarship. Borg shows how a rigorous examination of historical findings can lead to a new faith in Christ, one that is critical and, at the same time, sustaining.

Drawing on his own journey from a naïve, unquestioning belief in Christ through collegiate skepticism to a mature and contemporary Christian faith, Borg illustrates how an understanding of the historical Jesus can actually lead to a more authentic Christian life—one not rooted in creed or dogma, but in a life of spiritual challenge, compassion, and community.

In straightforward, accessible prose, Borg looks at the major findings of modern Jesus scholarship from the perspective of faith, bringing alive the many levels of Jesus's character: spirit person, teacher of alternative wisdom, social prophet, and movement founder. He also reexamines the major stories of the Old Testament vital to an authentic understanding of Jesus, showing how an enriched understanding of these stories can uncover new truths and new pathways to faith.

https://www.goodreads.com/book/show/40531.Meeting_Jesus_Again_for_the_First_Time

“His own self-understanding did not include thinking and speaking of himself as the Son of God whose historical intention or purpose was to die for the sins of the world, and

his message was not about believing in him. Rather, he was a spirit person, subversive sage, social prophet, and movement founder who invited his followers and hearers into a transforming relationship with the same Spirit that he himself knew, and into a community whose social vision was shaped by the core value of compassion.”

— Marcus J. Borg, *Meeting Jesus Again for the First Time: The Historical Jesus and the Heart of Contemporary Faith*

Koevertjies vol vrot melk en geldjies vir kos

Dana Snyman

Toe ek ses jaar oud was toe trek ons Stofkraal toe van Kliprand af. Namakwaland toe. Met die donkiekar. Toe gaan ek skool toe op Molsvlei.

Oorle pa het op plase gewerk, van plaas na plaas na plaas. Skaap. Bokke.

Ons is van die Boesmanland se Diergaardts. Oorle oupa was blind. Toe sê oorle pa: “Magrieta, jy sal moet loop werk soek.” Toe is ek mos Kleinzee toe. Toe maak ek mos maar mense se huise skoon. Toe is ek 16 jaar oud.

Later toe werk ek by die myn, Alexkor, in die menasie. Ook skoonmaakwerk. Toe is daar De Langer-mense wat sê kom saam met ons Johannesburg toe. Kom loop werk vir ons in Johannesburg. Skoonmaak. Kook. Was en stryk. Blanke mense.

Johannesburg was te lawaaiig vir my, toe sterwe oorle pa mos ook. Ek is ’n mens wat hou van stilte. Toe is ek terug Stofkraal toe, met die bus tot in die Kaap. Daarvanaf met die trein tot op Bitterfontein.

Toe loop werk ek op Optel. Dis ook so ’n mynplek soos Alexkor. Dis waar ek vir Dirk, my man, ge-ontmoet het. Toe raak ek mos swanger met my oudste seunskind. Sydney. Toe werk ek tot op sewe maande, toe is ek terug Stofkraal toe, toe is Sydney gebore. Toe hy drie maande oud is, toe los ek hom by my ma en gaan werk op Springbok. ’n Mens is hartseer, jy wil by jou kind wees, maar oorle pa het geglo ek moet gaan werk.

’n Mens is ’n onrustige ding. Jy werk en jy werk by iemand, en dan trek hulle weer iewers anders heen, dan sit jy maar weer sonder werk. Dan moet jy weer rondgaan en vra: Het jy nie vir my werk nie, mevrou? Het jy nie vir my werk nie, meneer?

Van Springbok af is ek Garies toe. Toe werk ek by Adderjan Nieuwoudt. My suster het vir hom op die plaas gewerk, en toe hy met die kubusse begin toe loop werk ek vir Adderjan. Ek staan en kry nou nog daai stink ruik. Adderjan het mos so ’n plek op Garies gehad, dan laat raak ons die melk vrot in glase, dan skep ons daai vrot van die melk af, dan sit ons daai stink besigheid in koevertjies.

Baie van ons Stofkraal-mense het toe vir Adderjan loop werk op Garies. Toe lyk daai Garies soos Johannesburg van die mense en karre. Maar toe werk daai kubusse nie uit nie, toe loop werk ek op die plase. Lepelsfontein se kant toe. Anderkant Rietpoort so af.

Hoeveel plekke ek al gewerk het, kan ek nie vir jou sê nie. Ver meer as 20 seker. Dertig. Toe ek met Rosa en Charlotte swanger was, het ek tot op agt maande gewerk. Waar sal die geld anders vandaan kom?

Hoe lank is ek nou al by jou hier op Jacobsbaai? Agt jaar?

Elke maand stuur ek geld terug Stofkraal toe. My man werk ook mos nie meer nie. Ek laat hulle almal eet. Dis hoe die lewe is.

En eintlik is ek ’n rustige mens wat by my eie huis wil wees en net sorg dat my eie huis skoon is. In November word ek 60. Ek weet nie of daai dag ooit gaan kom nie.

<https://www.netwerk24.com/Stemme/Menings/koevertjies-vol-vrot-melk-en-geldjies-vir-kos-20210305-2>

Brood vir die pad

Lydenstyd laat ons onthou liefde is sterker as mag

RRV

Dit is al beskryf as een van die mees onthullende tonele in die geskiedenis van die Christendom. Vroeg in die 13de eeu verskyn Giovanni (Franciskus) Bernardone, ’n jong man uit Assisi, voor die magtigste kerklike heerser van sy dag, Pous Innocentius III. Dié ontmoeting is ook later verbeeld deur die Florentynse skilder Giotto di Bondone (1267-1337). In Giotto se muurskildery val die kontraste sterk op. Regs sit die pous verhewe, geklee in ’n glansryke en weelderige klerikale kleed, met ’n aantal kardinale rondom hom. Voor hulle kniel Franciskus en die elf ander lede van sy nuut gestigte geestelike orde om deur die pous bevestig te word, geklee in hul eenvoudige bruin monnike-drag.

Die Noord-Amerikaanse teoloog Douglas John Hall skryf in sy boek *The Cross in Our Context: Jesus and the Suffering World* dat Giotto se uitbeelding van Franciskus en sy orde (met hul toewyding aan armoede en diens aan ander) voor Pous Innocentius III (een van die magtigste Middeleeuse pouse) op sigbare wyse die kontras tussen ’n theologia gloriae en ’n theologia crucis belig.

Hierdie Latynse terme kan teruggevoer word na stellings van die Duitse kerkhervormer Martin Luther tydens ’n byeenkoms van sy Augustiniaanse orde in 1518 in Heidelberg. Volgens ’n theologia gloriae (“’n teologie van heerlikheid”) kan ’n mens as’t ware na die hemel opklim en die heerlikheid van God volledig deurskou en só ’n greep daarop kry. Dit lei dan maklik tot ’n triomfantlike houding van wéét – ’n houding wat gou oorslaan in magsmisbruik. Soos Hall dit interpreteer: “The theology of glory, in whatever guise it assumes, is invariably tempted to be a theology of sight, not faith; finality, not hope; and power, not love.”

’n Theologia crucis (“’n teologie van die kruis”), daarteenoor, gaan uit van die oortuiging dat ons nie God kan ken los van God se selfonthulling in die gekruisigde Christus nie. Ons kan alleen verstaan wie God is, en wat God van ons vra, as ons deur die lens van die lyding en kruis van Christus kyk. Slegs dan kan ons dinge sien vir wat dit werklik is, aldus Luther.

In die kerklike jaar is dit tans Lydenstyd, die seisoen wat spesifiek fokus op Christus se lydensweg na die kruis. Dus ’n geskikte tyd om die kontraste te oordink soos verbeeld in Giotto se skildery en uitgedruk in die onderskeiding tussen ’n teologie van heerlikheid en ’n teologie van die kruis. En oor wat dit onthul aangaande dit wat rondom ons in die kerk en die samelewing afspeel. Asook in ons eie harte.

<https://www.netwerk24.com/Stemme/Sielsgoed/geestelike-waardes-lydenstyd-laait-ons-onthou-liefde-is-sterker-as-mag-20210313>

wynandgnel@outlook.com 082 901 5877