

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

Tema: Profete en ongemaklike waarhede

Skriflesing: Markus 6:1-6

Broodjies vir die pad

"It is when you give of yourself that you truly give."

— Kahlil Gibran, The Prophet

"a simple question to identify your true home: where do you want to die?"

— Eric Weiner, The Geography of Bliss: One Grump's Search for the Happiest Places in the World

"Saying grace before a meal. Watching our breath. Repeating the ninety-nine names of Allah. Whirling like a dervish. Prayer. They all have one objective: to get us to pause just long enough to realize that life, your life, is a freaking miracle. The least you can do is pay attention."

— Eric Weiner, Man Seeks God: My Flirtations with the Divine

"For God does not want to be believed in, to be debated and defended by us, but simply to be realized through us."

— Martin Buber, On Judaism

"And as I've gotten older, I've had more of a tendency to look for people who live by kindness, tolerance, compassion, a gentler way of looking at things." ~ Martin Scorsese"

— Martin Scorsese

"The heart has its reasons which reason knows nothing of... We know the truth not only by the reason, but by the heart."

- Blaise Pascal"

— Blaise Pascal

"Movies touch our hearts and awaken our vision, and change the way we see things. They take us to other places, they open doors and minds. Movies are the memories of our life time, we need to keep them alive."

— Martin Scorsese

"If you want to talk about grace, if you want to talk about revelation, talk about your life with some depth, which doesn't mean lurid revelations as much as simply looking at your own deep experiences and describing them as they are."

-- Frederick Buechner

"As long as you live, you will be subject to change, whether you will it or not - now glad, now sorrowful; now pleased, now displeased; now devout, now undevout; now vigorous, now slothful; now gloomy, now merry. But a wise man who is well taught in spiritual labor stands unshaken in all such things, and heeds little what he feels, or from what side the

wind of instability blows."

— Thomas à Kempis, The Imitation of Christ

"To be grateful is to recognize the Love of God in everything He has given us - and He has given us everything. Every breath we draw is a gift of His love, every moment of existence is a grace, for it brings with it immense graces from Him.

Gratitude therefore takes nothing for granted, is never unresponsive, is constantly awakening to new wonder and to praise of the goodness of God. For the grateful person knows that God is good, not by hearsay but by experience. And that is what makes all the difference."

— Thomas Merton

"The poor are always prophetic. As true prophets always point out, they reveal God's design. That is why we should take time to listen to them. And that means staying near them, because they speak quietly and infrequently; they are afraid to speak out, they lack confidence in themselves because they have been broken and oppressed. But if we listen to them, they will bring us back to the essential."

— Jean Vanier, Community And Growth

"All genuinely creative ideas are initially met with rejection, since they necessarily threaten the status quo. An enthusiastic reception for a new idea is a sure sign that it is not original."

— Eric Weiner, The Geography of Genius: A Search for the World's Most Creative Places from Ancient Athens to Silicon Valley

"Jesus is apt to come, into the very midst of life at its most real and inescapable moments. Not in a blaze of unearthly light, not in the midst of a sermon, not in the throes of some kind of religious daydream, but...at supper time, or walking along a road...He never approached from on high, but always in the midst, in the midst of people, in the midst of real life and the questions that real life asks."

-- Frederick Buechner

"Jesus' favorite speech form, the parable, was subversive. Parables sound absolutely ordinary: casual stories about soil and seeds, meals and coins and sheep, bandits and victims, farmers and merchants. And they are wholly secular: of his forty or so parables recorded in the Gospels, only one has its setting in church, and only a couple mention the name God. As people heard Jesus tell these stories, they saw at once that they weren't about God, so there was nothing in them threatening their own sovereignty. They relaxed their defenses. They walked away perplexed, wondering what they meant, the stories lodged in their imagination. And then, like a time bomb, they would explode in their unprotected hearts. An abyss opened up at their very feet. He was talking about God; they had been invaded!"

— Eugene H. Peterson, The Contemplative Pastor: Returning to the Art of Spiritual Direction

“So it’s not a problem of getting people to express themselves but of providing little gaps of solitude and silence in which they might eventually find something to say. Repressive forces don’t stop people expressing themselves but rather force them to express themselves; **What a relief to have nothing to say, the right to say nothing, because only then is there a chance of framing the rare, and ever rarer, thing that might be worth saying.**”

— Gilles Deleuze, *Negotiations*, 1972-1990

“I do not accept any absolute formulas for living. No preconceived code can see ahead to everything that can happen in a man’s life. As we live, we grow and our beliefs change. They must change. So I think we should live with this constant discovery. We should be open to this adventure in heightened awareness of living. We should stake our whole existence on our willingness to explore and experience.”

— Martin Buber

“Two things fill the mind with ever new and increasing admiration and awe, the more often and steadily we reflect upon them: the starry heavens above me and the moral law within me. I do not seek or conjecture either of them as if they were veiled obscurities or extravagances beyond the horizon of my vision; I see them before me and connect them immediately with the consciousness of my existence.”

— Immanuel Kant, *Critique of Practical Reason*

“Faith is not a question of the existence or non-existence of God. It is believing that love without reward is valuable.”

— Emmanuel Levinas

Brood vir die pad

Ken en weet

Pieter van der Westhuizen

Wynand se onlangse gesprekke oor “huis” en “tuis” en “ken” het weer in my wakkerlê snags in my gedagtes kom neskop. “Huis” en “tuis” in die eerste plek oor die gerusstellende voorspelbaarheid wat die woorde se betekenis inhou.

Hierdie voorspelbaarheid het te doen met kennis wat jy het oor die plek wat jy huis noem. ’n Deel van daardie kennis is gewoonlik dinge oor jou ouers en hoe jy hulle ken. Ook ander gesinslede, nabye familie, bure en vriende, maar ook die plek en die omgewing.

Die woorde tuis en tuiste kan natuurlik ook na abstrakte, denkbeeldige ruimtes verwys, soos die wiskunde, kuns – en literatuurteorie, die reg ens. So kan jy jou ook tuis voel in die digkuns van ’n bepaalde digter of beweging of in die musiek van verkillende genres. Dan sing jy soms saam met Mimi: “O moederhuis, waar ’k ooit so tuis...”

“Om te ken” impliseer om kennis te hê oor, of van, iets of iemand, m.a.w. om iets oor mense, plekke en dinge te weet. In Afrikaans, Duits en Frans, byvoorbeeld het ons twee woorde om die verskillende aspekte van hierdie kennisveld te dek. Ons praat van ken en weet. In Engels gebruik hulle net to know. Soos die “is” en die “are” vir Afrikaanssprekendes wat Engels aanleer soms ’n probleem is, is “ken” en “weet” vir Engelssprekendes wat Afrikaans aanleer ook dikwels ’n probleem.

Die gesamentlike gebruik van ken en weet in uitings gee dikwels uitdrukking aan fyn semantiese nuanses. Vergelyk die volgende voorbeelde:

Omdat ek my ma ken, weet ek hierdie tyd van die aand is nie ’n goeie tyd om haar te bel nie. (“Ken” verwys hier na jou kennis/bewuswees van haar gewoontes); Hy ken self nog nie die sterre waarna hy mik nie (“Ken verwys na iets ongevorm – iets nog onduidelik); Hy ken sy wetenskap vir Maandag se eksamen (“Ken” verwys hier na ’n beperkte groep formules, metodes en resultate soos deur ’n spesifieke leerplan vereis.)

So kan jy aangaan en ’n klomp betekenisnuanses vir ken uitdokter waar elkeen te doen het met ’n mindere of meerdere mate van weet – dus van kennis wat soms nog in wording is (leer ken); soms onvolledig (oppervlakkig); soms wyd en diepgaande, ens.

So gebeur dit dan ook meer as een maal in elkeen van ons se lewens dat iemand iewers vir ons vra: “Ken jy vir Jesus”.

Jare gelede, toe ek nog net die produk van die Nuwe Protestantse Kerk; NG-Sondagskool, die katkisasie en die CSV was, sou dit vir my maklik gewees het om bevestigend te antwoord. Toe was die Bybel vir my nog die onfeilbare Woord van God en die standaardnarratief van sondeval, verlossing en dankbaarheid die antwoord op die gebrokenheid van die wêreld.

Eers baie jare later het ek ’n ander Jesus “leer ken” – ’n Joodse rabbi wat onder andere as politieke aktivis teen die Romeine gepreek het. ’n Begaafde spreker en iemand wat die geskrifte van sy volk deeglik geken, en duidelik ’n charismatiese persoon was wat baie volgelingen om hom vergader het. Ek kon sy Joodsheid en menslikheid leer ken en die verskil begin insien tussen die historiese Jesus wat werklik die stofpaaie van sy omgewing bewandel het en die vertelde Jesus wat ons uit die Evangelies leer ken het. Maar hierdie nuwe “leer ken” is ’n lang pad. Ek het reeds baie publikasies van deelnemers aan die Jesusseminaar gelees, publikasies van die Nuwe Hervormers en godsdienstilosowe en ook mense soos Karen Armstrong. Vanselfsprekend ook Ferdinand Deist en mense soos Ben du Toit.

In die proses word God as wraakgierige wese wat ’n bloedoffer eis vir my meer in historiese perspektief gestel. Ook die denkwêreld waarin die vertelde Jesus gestalte gekry het. In hierdie opsig neig ek om met Ben du Toit saam te stem dat daar in die hemel van hierdie bloedlustige, vuur-en-swaelteologie niks is wat nie eers op die aarde voorgekom het nie. Die trone, strate van goud en wit klere en mindere gode (engele) is deur aardse wesens bedink en beskryf. Dit kom uit die dae toe die Bose in die water onder die aarde; die mens op die aarde en die Gode bo die wolke in die hemelkoepel geleef het.

Ek sluit met ’n laaste interessantheid oor hoe Jesus deur sy gewone volgelingen gesien is in die eerste dekades na sy dood. Omdat so min van hierdie mense kon lees en skryf het Dominic Crossan, ’n bekende Amerikaanse teoloog, ’n studie van hulle muurtekeninge gemaak om te sien wat dit is oor Jesus waaraan die meeste van hulle uitdrukking gee. In die meeste sketse word saam eet as teken van intieme menslike samesyn geteken. Tweede is Jesus as wysheidsleraar. Jesus aan die kruis kom omtrent nie voor nie. Tot later, toe Paulus en die Evangelieskrywers prominensie aan die kruis begin gee het, was Jesus aan die kruis grootliks afwesig.

Ken ek vir Jesus? Nee, ek moet nog te veel gaan lees oor die Joodse rabbi wat na sy opstootjie in die tempel summier deur die Romeine gekruisig is.