

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

Tema: Tradisies, gebruike wat vervreem of vorm

Skriflesing: Markus 7:1-7

Broodjies vir die pad

“Tradition is the living faith of the dead, traditionalism is the dead faith of the living. And, I suppose I should add, it is traditionalism that gives tradition such a bad name.”

— Jaroslav Pelikan, The Vindication of Tradition: The 1983 Jefferson Lecture in the Humanities

“Salvation lies not in the faithfulness to forms, but in the liberation from them.”

— Boris Pasternak, Doctor Zhivago

“When tradition is thought to state the way things really are, it becomes the director and judge of our lives; we are, in effect, imprisoned by it. On the other hand, tradition can be understood as a pointer to that which is beyond tradition: the sacred. Then it functions not as a prison but as a lens.”

— Marcus J. Borg, The God We Never Knew: Beyond Dogmatic Religion to a More Authentic Contemporary Faith

“Jesus was killed. This is one of those facts that everybody knows, but whose significance is often overlooked. He didn't simply die; he was executed. We as Christians participate in the only major religious tradition whose founder was executed by established authority. And if we ask the historical question, “Why was he killed?” the historical answer is because he was a social prophet and movement initiator, a passionate advocate of God's justice, and radical critic of the domination system who had attracted a following. If Jesus had been only a mystic, healer, and wisdom teacher, he almost certainly would not have been executed. Rather, he was killed because of his politics - because of his passion for God's justice.”

— Marcus J. Borg, The Heart of Christianity: Rediscovering a Life of Faith

“As the theologian Alan Jones has said:

One of our problems is that very few of us have developed any distinctive personal life. Everything about us seems secondhand, even our emotions. In many cases we have to rely on secondhand information in order to function. I accept the word of a physician, a scientist, a farmer, on trust. I do not like to do this. I have to because they possess vital knowledge of living of which I am ignorant. Secondhand information concerning the state of my kidneys, the effects of cholesterol, and the raising of chickens, I can live with. **But when it comes to questions of meaning, purpose, and death, secondhand information will not do. I cannot survive on a secondhand faith in a secondhand God. There has to be a**

personal word, a unique confrontation, if I am to come alive.”

— M. Scott Peck, The Road Less Traveled: A New Psychology of Love, Traditional Values and Spiritual Growth

Doepa vir Allenigheid

(Wenner van AVBOB Poësieprys (Afrikaanse kategorie))

Maar daardie aand het ons diep gesels,
die bottel leeggedrink. En ons het gekla
dat die wêreld te nou was rondom ons. Onthou jy nog?

Later, baie later het dit begin reën, en ons was bly ons het
die deur

lankal toegemaak. Ons het ons begin verbeel
ons kon kies wat ons inlaat, wat buite bly.

Maar jy was mos altyd boer gewees, en ek
‘n intellektueel. Wat ons gedeel het:

Jim Morrison se stem wat ons beveel

om deur te breek tot anderkant

die stilte, anderkant vroomheid en bravado
en die koddige, outydse sekerhede.

Maar die volgende oggend op die bakkie, op pad na jou
ma-hulle se huis toe,

hung over en nog half deur die slaap, het ons niks gesê
nie.

Liewe neef, wat sal ek doen

met hierdie verskrikking, die onverstaanbare

geweld waarmee jy hier weg is?—weg is voor ek nog kon
vra:

watter sterk doepa het jy toe ooit gekry
vir die alleenigheid? Was daar toe ooit regtig

‘n keuse oor wat ons binnelaat

en wat nie? Ek sit maar hierdie woorde neer

vir jou in die oop grond van Afrikaans. Vergewe my al die
stiltes

wat ek nie kon oopsing nie.

Nog een, net nog een ding:

ek hoop daar was liefde

en vreugde tussenin die chaos en die vrees

wat soveel van ons erfposie is.

Ek hoop jou oë het al die mooi dinge onthou wat hulle
ooit gesien het

voor die einde.

Jacques Coetzee

“The spiritual energy of our time, as I've come to understand it, is not a rejection of the rational disciplines by which we've ordered our common life for many decades - law, politics, economics, science. It is, rather, a realization that these disciplines have a limited scope. They can't ask ultimate questions...they don't begin to tell us how to order our astonishments, what matters in life, what matters in a death, how to love, how we can be of service to each other. These are the kinds of questions religion arose to address and religions traditions are keepers of conversation across generations about them.”

— Krista Tippett, Speaking of Faith

“What if Jesus was not offering his followers an ethical system to follow, but rather was inviting them to enter into a life of love that transcends ethics, a life of liberty that dwells beyond religious laws? The difference between following an ethical system and being consumed by love can be seen in the way that ethical systems seek to provide a way to work out what needs to be done so that it can be carried out. In contrast, love is never constrained, it never sits back, it always seeks to do more than what is demanded of it.”

— Peter Rollins, *The Orthodox Heretic And Other Impossible Tales*

“Doubt is unsettling to the ego, and those who are drawn to ideologies that promise the dispelling of doubt by proffering certainties will never grow. In seeking certainty they are courting the death of the soul, whose nature is forever churning possibility, forever seeking the larger, forever riding the melting edge of certainty’s glacier.”

— James Hollis, *Finding Meaning in the Second Half of Life: How to Finally, Really Grow Up*

The writers of the Gospels make no attempt to show how he fitted into the religio-political complexities of first century Israel but only how he fitted into the hearts of those who believed in him. They make no attempt either to depict his personality, to suggest the way he walked, talked, the kind of things that made him laugh, his attitude toward his friends, his family. There are only hints of these matters, to be read differently by each who reads them.

There seems to be a kind of sad humor about some of his parables—the man who tries to sleep through his friend's importunate midnight knocking; the rich man trying to squeeze into Paradise like a camel through a needle's eye—and one can imagine him smiling as he told them, but maybe the smile is only one's own. What seems to have made him angriest was hypocrisy and irrelevance, and thus it is the Pharisees who come in for his strongest attacks, the good people who should have known better. "You brood of vipers," he called them. "How can you speak good when you are evil?"

— Frederick Buechner, *The Faces of Jesus*

“What if we have to figure out how to live and what to believe on our own, without setting the Bible up as a false idol—or an oracle that gives us a direct line of communication with the Almighty?”

— Bart D. Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why*

“[P]eople need to use their intelligence to evaluate what they find to be true and untrue in the Bible. This is how we need to live life generally. Everything we hear and see we need to evaluate—whether the inspiring writings of the Bible or the inspiring writings of Shakespeare, Dostoevsky, or George Eliot, of Ghandi, Desmond Tutu, or the Dalai Lama.”

— Bart D. Ehrman, *Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible & Why We Don't Know About Them*

“There were lots of early Christian groups. They all claimed to be right. They all had books to back up their claims, books

allegedly written by the apostles and therefore representing the views of Jesus and his first disciples. The group that won out did not represent the teachings of Jesus or of his apostles. For example, none of the apostles claimed that Jesus was “fully God and fully man,” or that he was “begotten not made, of one substance with the Father,” as the fourth-century Nicene Creed maintained. The victorious group called itself orthodox. But it was not the original form of Christianity, and it won its victory only after many hard-fought battles.”

— Bart D. Ehrman, *Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible*

Brood vir die pad

’n Skaapboer leer ons hoe om tevrede te wees

RRV

So ’n paar jaar gelede lewer die Amerikaanse teoloog Stanley Hauerwas ’n praatjie in Londen waarin hy verwys na James Rebanks se memoires *The Shepherd’s Life: Modern Dispatches from an Ancient Landscape* (2015).

Rebanks – wat skape ken en ook ’n ywerige leser is – kom uit ’n familie van skaapboere in die Mere-distrik in Engeland.

Hy verwerf ’n graad aan Oxford, maar kies later om na die plaas terug te keer. Dit val vir Hauerwas op hoe toeganklik, eerlik en boeiend Rebanks oor skape kan skryf, asook oor die harde werk daaraan verbode om as skaapboer te oorleef. Maar dit is veral die einde van *The Shepherd’s Life* waarom Hauerwas sy lesing bou.

In die laaste paragrafe van sy herinneringe vertel Rebanks van ’n keer laat in die lente toe hy die skape na die heuwels teruggeneem het, ’n gebied waar hulle duidelik baie tuis was.

Onder die indruk van die skape se gevoel dat dinge is soos dit moet wees, gaan lê hy by ’n bergstroom in die gras, en skep ’n handvol water daaruit. Dit proe suiwer en soet.

Hierna draai hy op sy rug en bekyk die wolke. Sy een skaaphond, Floss, het in die stroompie afgekoel, met Tan wat weer styf teen hom kom lê het. Terwyl hy na die skape luister en die vars berglug inasem, dink hy: “This is my life. I want no other.”

Vir Hauerwas is dit een van die kenmerke van ons moderne tydsges dat ons sukkel om met soortgelyke vergenoegdheid oor ons lewe te kan praat. Hierdie onvermoë lei maklik tot ’n kultuur van bitterheid.

Ons leef met ’n diep onbehae ten opsigte van wie ons is, die tyd waarin ons ons bevind, en veranderinge in die samelewing. En sekere politieke en kulturele kragte weet hoe om hierdie gevoel van onvergenoegdheid uit te buit.

Uiteraard is daar sekere dinge waarvoor ons ontevrede moet wees. Daar is aspekte van ons lewe en omgewing wat dringend om verandering vra. Maar dit kan ook gebeur dat ons nooit by die punt kom om spesifiek ons eie lewe as ’n goeie gawe toe te sien.

In sy lesing verbind Hauerwas die goeie lewe dan ook met die vermoë om die fundamentele gawe-karakter van die lewe raak te sien.

En skryf hy verder: “To have lived a good life is to have lived in such a manner that, we hope, our lives would be remembered by others as crucial in enabling them to want no other life than the one that they had been given.”

<https://www.netwerk24.com/Stemme/Sielsgoed/geestelike-waardes-n-skaapboer-leer-ons-hoe-om-tevrede-te-wees-20210821>

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