

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

Tema: As die Here die huis nie bou nie...

Skriflesing: Psalm 127

Broodjies vir die pad

"If you want to bring a fundamental change in people's belief and behavior...you need to create a community around them, where those new beliefs can be practiced and expressed and nurtured."

— Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference*

"Community can teach us that our grip on truth is fragile and incomplete, that we need many ears to hear the fullness of God's word for our lives."

— Parker J. Palmer, *The Promise of Paradox: A Celebration of Contradictions in the Christian Life*

"Insight is not a lightbulb that goes off inside our heads. It is a flickering candle that can easily be snuffed out."

— Malcolm Gladwell, *Blink: The Power of Thinking Without Thinking*

"They call themselves believers and thereby signify that they are pilgrims, strangers and aliens in the world. Indeed, a staff in the hand does not identify a pilgrim as definitely as calling oneself a believer publicly testifies that one is on a journey, because faith simply means: What I am seeking is not here, and for that very reason I believe it. Faith expressly signifies the deep, strong, blessed restlessness that drives the believer so that he cannot settle down at rest in this world, and therefore the person who has settled down completely at rest has also ceased to be a believer, because a believer cannot sit still as one sits with a pilgrim's staff in one's hand – a believer travels forward"

— Soren Kierkegaard

"We need to look at the subtle, the hidden, and the unspoken."

— Malcolm Gladwell

"The most intriguing candidate for that "something else" is called the Broken Windows theory. Broken Windows was the brainchild of the criminologist James Q. Wilson and George Kelling. Wilson and Kelling argued that crime is the inevitable result of disorder. If a window is broken and left unrepaired, people walking by will conclude that no one cares and no one is in charge. Soon, more windows will be broken, and the sense of anarchy will spread from the building to the street on which it faces, sending a signal that anything goes.

In a city, relatively minor problems like graffiti, public disorder, and aggressive panhandling, they write, are all the equivalent of broken windows, invitations to more serious crimes:"

— Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference*

(Malcolm Gladwell is the author of five New York Times bestsellers—The Tipping Point, Blink, Outliers, What the Dog Saw, and David and Goliath. Gladwell has been included in the TIME 100 Most Influential People list and touted as one of Foreign Policy's Top Global Thinkers.)

"The revolution of Jesus is in the first place and continuously a revolution of the human heart and spirit."

— Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ*

"Love is the only way to grasp another human being in the innermost core of his personality. No one can become fully aware of the very essence of another human being unless he loves him. By his love he is enabled to see the essential traits and features in the beloved person; and even more, he sees that which is potential in him, which is not yet actualized but yet ought to be actualized. Furthermore, by his love, the loving person enables the beloved person to actualize these potentialities. By making him aware of what he can be and of what he should become, he makes these potentialities come true."

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

"The gospel call invites us to apprentice ourselves to Jesus, become pilgrims along the compassionate way, and journey deeper together into the heart and life of God. In our contemporary setting, however, Christians often look more like bustling tourists than faithful pilgrims patiently engaged upon an eternal pilgrimage into Divine Love. Countless people today make periodic excursions into the spiritual supermarket in pursuit of a novel offer, but few seem willing to sign up as pilgrims in the lifelong adventure of discipleship."

— Trevor Hudson, *A Mile in My Shoes: Cultivating Compassion*

"It is often much harder to get rid of books than it is to acquire them. They stick to us in that pact of need and oblivion we make with them, witnesses to a moment in our lives we will never see again.

While they are still there, it is a part of us. I have noticed that many people make a note of the day, month, and year that they read a book; they build up a secret calendar. Others, before lending one, write their name on the flyleaf, note whom they lent it to in an address book, and add the date. I have known some book owners who stamp them or slip a

card between their pages the way they do in public libraries. Nobody wants to mislay a book. We prefer to lose a ring, a watch, our umbrella, rather than a book whose pages we will never read again, but which retains, just in the sound of its title, a remote and perhaps long-lost emotion.”

— Carlos María Domínguez, *The House of Paper*

SA skrywer wen gesogte Booker-prys

AJ Opperman

Die Suid-Afrikaanse skrywer Damon Galgut is Woensdag aangewys as die wenner van die gesogte Booker-prys vir sy roman *The Promise*.

Hy is net die derde Suid-Afrikaner wat dié prys wen en bevind hom nou in die geselskap van J.M. Coetzee en Nadine Gordimer.

Coetzee was die eerste skrywer wat die prys twee keer gewen het (vir sy *Life & Times of Michael K* en *Disgrace*). Gordimer (*The Conservationist*) het die prys in 1974 gedeel met die Britse skrywer Stanley Middleton.

André P. Brink is drie keer benoem; was twee keer op die kortlys en een keer op die langlys.

Met dié prys wen Galgut £50 000 vir dié roman, waarin hy ’n ander stem wou vind as in sy vorige boeke.

The Promise handel die gesin Swart, ’n wit gesin, en hul belofte aan ’n swart werker, Salome, wat steeds nie nagekom is nie.

Dit was juis Ma, wat onlangs dood is, se wens om eiendom aan Salome na te laat. Hulle woon op ’n plaas buite Pretoria en kom byeen vir Ma se begrafnis.

Alison Lowry, vriendin en uitgewer van Galgut, sê hy kry al jare lank lof uit die buiteland vir sy werk.

“Hy is ’n nougesette woordsmid. Hy wend doelbewus sy prosa aan dat dit ’n deurdringende effek het. *The Promise* (Umuzi) kan dalk ’n ‘baie Suid-Afrikaanse roman’ wees wat die plek en narratief betref, maar ek dink dit sê iets van sy vernuf as skrywer dat dit internasionaal so wyd resoneer en die Booker-prys gekry het. Wat my betref, is dit – dalk op ’n misleidende manier – sy beste werk tot nog toe.”

Galgut was een van ses skrywers op die kortlys.

Die ander was Patricia Lockwood, Richard Powers, Nadifa Mohamed, Maggie Shipstead en Anuk Arudpragasam.

Volgens die Booker-prys se beoordelaars is *The Promise* onder meer “ ’n demonstrasie van hoe die roman ons opnuut kan laat sien en dink”, en hulle het dit vergelyk met die werk van William Faulkner en Virginia Woolf.

Die beoordelaars het die roman ook beskryf as ’n kommentaar op die geskiedenis van Suid-Afrika en die mensdom self, wat opgesom kan word in een vraag: bestaan ware geregtigheid werklik?

Galgut is twee keer tevore ook al vir die Booker-prys benoem vir sy romans *The Good Doctor* en *In a Strange Room*.

Hy het die Statebond se skrywersprys gewen vir die beste boek uit Afrika vir *The Good Doctor* en sodoende ’n wyer gehoor bereik.

Galgut se debuutroman, *A Sinless Season*, is in 1982 uitgereik toe hy ’n tiener was.

Hy het die Barry Ronge-fiksieprys gewen vir sy vorige boek, *Arctic Summer*, wat in 2014 uitgereik is en handel oor die

skrywer E.M. Foster, veral bekend om sy boek *A Passage to India*, se reis na Indië.

<https://www.netwerk24.com/netwerk24/kunste/boeke/sa-skrywer-wen-gesogte-booker-prys-20211103>

Brood vir die pad

Wat het wynproe dan met teologie uit te make?

RRV

So ’n paar jaar gelede gee iemand vir my as geskenk die bekroonde wynskrywer Terry Theise se boek *Reading Between the Wines* (2011).

As iemand wat hou van lees én om wynplase te besoek het die titel dadelik tot my gespreek. En met die lees daarvan het ek ontdek dat Theise se benadering tot wynproe nogal ooreenstem met wat ek meen ’n gesonde siening jeens teologie, en die lewe in die algemeen, inhou.

In *Reading Between the Wines* noem Theise ’n aantal waardes wat sy siening oor wyn stempel, en hy bou hierop voort in sy meer onlangse *What Makes a Wine Worth Drinking: In Praise of the Sublime* (2018). Eerstens, skryf Theise, moet ’n wyn uitdrukking gee aan die gees van die mense en die plek wat dit voortbring. Tweedens moet ons daarteen waak om wynproe met die soort ernstigheid te verwar wat ons laat vergeet om spontaan en met sintuiglike vreugde daarop te reageer. En, derdens, moet ons bewus wees dat wynproe ons met die grense van ons taal en kennis konfronteer. In hierdie sin bevat dit ’n mistieke element wat respek toon vir die onsegbare. Theise lei dan ook *Reading Between the Wines* in met ’n aanhaling van Alexander Pope: “Some people will never learn anything, because they understand everything too soon.”

Wat Theise verder uitlig is dat hy op die harde manier geleer het om te onderskei tussen ware kompleksiteit en blote gekompliseerdheid. Laasgenoemde verg ’n soort inspanning wat jou bly frustrer, terwyl eersgenoemde iets heerlik met jou laat gebeur.

Vir Theise is komplekse wyne nie opdringerig nie. Dit is nie soos persone wat tydens ’n ontmoeting gretig bladsud nie, en jou moontlik selfs beïndruk, net om jou uiteindelik met die gevoel te laat dat alles meer oor hulself as oor jou gaan. Uitsonderlike wyne het, daarteenoor, eerder ’n stille kalmte en grasia; dit straal ’n innerlike lig uit wat nie van die kollig afhanklik is nie. Wat Theise bring tot wat hy as ’n soort manifes beskou: “Many wines let you taste the noise. But only the very best wines let you taste the silence.”

Theise gee toe dat hierdie stelling abstrak kan klink, maar dat hy tog weet wat hy daarmee bedoel. Dit herinner hom aan die opmerking dat die werklike einde van ’n musiekstuk eintlik die stilte is wat ná die laaste noot volg.

Sou ons nie ook op soortgelyke wyse van die komplekse skoonheid van geloofstaal kon praat nie? Nie as iets raserig nie, maar as dit wat ons die stilte laat proe?

<https://www.netwerk24.com/netwerk24/stemme/sielsdinge/wat-het-wynproe-dan-met-teologie-uit-te-make-20211015>

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