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

Tema: Erfgoed en meetsnoere

Skriflesing: Psalm 16

Broodjies vir die pad

"Maybe nothing is more important than that we keep track, you and I, of these stories of who we are and where we have come from and the people we have met along the way because it is precisely through these stories in all their particularity, as I have long believed and often said, that God makes himself known to each of us most powerfully and personally. If this is true, it means that to lose track of our stories is to be profoundly impoverished not only humanly but also spiritually."
— Frederick Buechner, Telling Secrets

"My father used to say that stories are part of the most precious heritage of mankind."
— Tahir Shah, In Arabian Nights: A Caravan of Moroccan Dreams

"In all of us there is a hunger, marrow-deep, to know our heritage- to know who we are and where we have come from. Without this enriching knowledge, there is a hollow yearning. No matter what our attainments in life, there is still a vacuum, an emptiness, and the most disquieting loneliness. "
— Alex Haley

"If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?"
— Aleksandr Solzhenitsyn, The Gulag Archipelago 1918–1956

"The moment God is figured out with nice neat lines and definitions, we are no longer dealing with God."
— Rob Bell, Velvet Elvis: Repainting the Christian Faith

"The brain does much more than recollect. It compares, synthesizes, analyzes, generates abstractions. We must figure out much more than our genes can know. That is why the brain library is some ten thousand times larger than the gene library. Our passion for learning, evident in the behaviour of every toddler, is the tool for our survival. Emotions and ritualized behaviour patterns are built deeply into us. They are part of our humanity. But they are not characteristically human. Many other animals have feelings. What distinguishes our species is thought. The cerebral cortex is a liberation. We need no longer be trapped in the genetically inherited behaviour patterns of lizards and baboons. We are, each of us, largerly responsible for what gets put into our brains, for what, as adults, we wind up caring for and knowing about. No longer at the mercy of the reptile brain, we can change ourselves."
— Carl Sagan, Cosmos

"Life is a question of nerves, and fibres, and slowly built-up cells in which thought hides itself and passion has its dreams. You may fancy yourself safe and think yourself strong. But a chance tone of colour in a room or a morning sky, a particular perfume that you had once loved and that brings subtle memories with it, a line from a forgotten poem that you had come across again, a cadence from a piece of music that you had ceased to play... I tell you, that it is on things like these that our lives depend. "
— Oscar Wilde, The Picture of Dorian Gray

"It is in Christianity that our arts have developed; it is in Christianity that the laws of Europe--until recently--have been rooted. It is against a background of Christianity that all of our thought has significance. An individual European may not believe that the Christian faith is true, and yet what he says, and makes, and does will all spring out of his heritage of Christian culture and depend upon that culture for its meaning...I do not believe that culture of Europe could survive the complete disappearance of the Christian faith. And I am convinced of that, not merely because I am a Christian myself, but as a student of social biology. If Christianity goes, the whole culture goes."
— T.S. Eliot, Christianity and Culture: The Idea of a Christian Society and Notes Towards the Definition of Culture

Gesprek met jouself is die belangrikste

Wilhelm Jordaan

Oor taal en wat jy met taal kan doen, kan 'n mens liries raak. Jy weet dit met meegevoerde hart en verstand as die digter Breyten Breytenbach skryf: "my wintervrou is 'n klein klein voël / tjie tjie tjie / wat met drome goël . . ."

Taal is inderdaad 'n fyn instrument, jou denkvennoot en binnespraak. Maar dit is juis die binnespraak, hoe jy as 't ware met jouself praat, wat alte dikwels tot slegte taalgewoontes lei.

Een daarvan is die neiging tot oorveralgemening. Oorveralgemeners word uitgeken aan hoe maklik hulle woorde soos "alle", "altyd", "nooit", "alles", "almal" en "niemand"

aanwend.

Soos om te sê, of te kenne te gee, (alle) Afrikaners is sus of so. Of die man wat vir sy vrou sê: "In jou oë is ek altyd verkeerd, nooit reg nie."

Dit is of oorveralgemeners nog nooit (!) gehoor het van woorde soos "dikwels", "soms", "sommige", "gereeld" en "geneig tot" nie – woorde wat voorsiening maak vir uitsonderings. Gebruik dit en jy beleef nuwe moontlikhede.

Nog 'n slegte taalgewoonte is om wesenlik absurde "lewensreëls" op jouself toe te pas. Byvoorbeeld: "Ek moet altyd goed vertoon; ek moet altyd die veilige ding doen; as ek nie dié prestasie bereik nie, sal ek vergaan van skaamte."

Die Amerikaanse psigiater Aaron Beck, wat onlangs in die ouderdom van 100 jaar dood is, het sy lewe gewy aan die ontwikkeling van 'n soort taalterapie (kognitiewe gedragsterapie) wat daarop gerig is om absurde lewensreëls te besweer.

Slegte dinkgewoontes verhinder realistiese binnespraak. Soos dat jy 'n dwase lewensreël soos: "Ek mag nooit dom of hulpeloos voorkom nie" kan vervang deur: "Ek sou verkies om nie dom of hulpeloos te wees nie, maar as dit nou gebeur, moet ek aanvaar ek is nie alkundig nie en dat niemand dit ook van my verwag nie."

Daar is ook die gewoonte om deur selfbejammerende binnespraak jouself in hulpeloosheid in te dink: "Ek kan nie anders nie; dis nou maar soos arme ek is; 'n ou hond kan nie sy manier van blaf verander nie; ek kan myself nie help nie; omstandighede was nog altyd teen my."

Die ellende daarvan is dat jy jouself wysmaak dat verandering onmoontlik is. Byvoorbeeld, jy bly sê: "Dis hoe dit is", pleks van om te dink: "Dit is vir my baie moeilik om anders op te tree. Dit is my manier van doen, maar ek sien my manier maak mense seer. Ek dink ek kan dinge anders doen en gaan dit probeer."

Absurde lewensreëls ten opsigte van ander is 'n groot bron van spanning in die verhoudingslewe. Dit behels reëls soos: "Mense behoort te doen wat ek van hulle verlang; mense moet my nooit teleurstel nie; mense behoort nie iets van my te verlang wat ek nie wil doen nie."

Taalgewoontes soos negatiewe binnespraak begrens jou menswees. Dit word algaande deel van jou mondering en verskraal jou begrip van wie en wat jy werklik is, dit wat saak maak en dit wat waar is, of kan wees.

Jordaan is 'n emeritus professor in sielkunde.

https://www.netwerk24.com/netwerk24/stemme/menings/gesprek-met-jouself-is-die-belangrikste-20211109

Brood vir die pad

Aanklank te vind by kletsrymer se genade-boodskap

RRV

'Blinded by Your Grace, Pt. 2" is die titel van 'n lied van die Britse kletsrymer Stormzy op sy 2017-album Gang Signs & Prayer. Hierin volg ná die herhaling van die openingsreël "I'm Blinded by Your Grace" as koor: "Lord I've been broken / Although I'm not worthy / You fix me / I'm Blinded by Your Grace / You came and saved me."

In sy onlangse boek Paul and the Power of Grace (2020) verwys die Nuwe Testamentikus John Barclay na dié trefferlied, en veral hoe Stormzy se emosionele vertolking daarvan by 'n groot musiekfees in Brittanje met die gehoor geresoneer het en hulle entoesiasties laat saamsing het.

Barclay noem verder dat "Blinded by Your Grace" natuurlik herinner aan John Newton se bekende gesang wat open met die woorde "Amazing Grace / How sweet the sound / That saved a wretch like me." Hoewel albei hierdie liedere beelde uit die evangelies oproep, soos die gelykenis van die verlore seun (Lukas 15) en die verhaal van Jesus se genesing van 'n blindgebore man (Johannes 9), belig Barclay die feit dat verwysings na genade by uitstek in die briewe van Paulus volop is.

Wat veral opval in Barclay se bespreking van die veelduidigheid van genade in Paulus se teologie – wat aansluit by sy omvattende vroeëre werk Paul & the Gift (2015) – is die gedagte dat onverdiende genade nie alleenlik kragtig is as troos vir die individu nie, maar dat dit ook radikale implikasies het vir 'n nuwe gemeenskapslewe wat oor sosiale grense heen strek. Die rede hiervoor is dat Paulus bestaande hiërargiese aannames uitdaag oor hoe daar oor waarde gedink word. Waar 'n gawe of geskenk normaalweg gegee word aan diegene wat dit waardig is, is dit vir Paulus juis die krag van die Christus-gawe dat dit vrylik gegee word sonder om voorwaardes daarvoor te stel (soos gender, ras, status of sukses).

Iets van die aksent op die sosiale implikasies van genade kom na vore in die amptelike video van "Blinded by Your Grace" (op YouTube te sien). Dit beeld 'n diverse skare uit wat tussen woonstelblokke meelewend met Stormzy saamsing. En dui op die transformatiewe krag van genade – nie net vir ons persoonlik nie, maar ook vir ons lewe saam.

Wat aan genade hierdie krag verleen, is dat dit nie ontlok word deur die verdienstelikheid van die ontvanger nie. Nee, genade skep juis waarde. Of om aan te sluit by Luther se kommentaar op stelling 28 in sy Heidelbergse Disputasie van 1518: ons is nie geliefd omdat ons mooi is nie, ons is mooi omdat ons geliefd is.

https://www.netwerk24.com/netwerk24/stemme/sielsdinge/geestelike-waardes-aanklank-te-vind-by-kletsrymer-se-genade-boodskap-20211106

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