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

Tema: Dis die waarheid?

Skriflesing: Johannes 18:33-38

Broodjies vir die pad

"There are two ways to be fooled. One is to believe what isn't true; the other is to refuse to believe what is true."
— Soren Kierkegaard

"The best people possess a feeling for beauty, the courage to take risks, the discipline to tell the truth, the capacity for sacrifice. Ironically, their virtues make them vulnerable; they are often wounded, sometimes destroyed."
— Ernest Hemingway

"The truth is rarely pure and never simple."
— Oscar Wilde, The Importance of Being Earnest

"The opposite of a correct statement is a false statement. But the opposite of a profound truth may well be another profound truth."
— Niels Bohr

"Everything we hear is an opinion, not a fact. Everything we see is a perspective, not the truth."
— Marcus Aurelius , Meditations

"Sometimes people don't want to hear the truth because they don't want their illusions destroyed."
— Friedrich Nietzsche

"In truth,there was only one christian and he died on the cross."
— Friedrich Nietzsche

"Art is the lie that enables us to realize the truth."
— Pablo Picasso

"The beginning of love is the will to let those we love be perfectly themselves, the resolution not to twist them to fit our own image. If in loving them we do not love what they are, but only their potential likeness to ourselves, then we do not love them: we only love the reflection of ourselves we find in them"
— Thomas Merton, No Man Is an Island

"The truth isn't always beauty, but the hunger for it is."
— Nadine Gordimer

"For the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth - that Love is the ultimate and highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: The salvation of man is through love and in love."
— Viktor E. Frankl, Man's Search for Meaning

Wegkruip-vers

Wanneer jy jouself
weer in 'n vers
op vrye voet stel
vat my saam
sodat ek ook in woorde kan wegkruip
lettergreep-landskappe leefbaar maak
klanke in die wind los
of stil kan raak
in die skoonheid
van 'n vormlose
kwatryn.

Caren Kearley

"I beg you, to have patience with everything unresolved in your heart and to try to love the questions themselves as if they were locked rooms or books written in a very foreign language. Don't search for the answers, which could not be given to you now, because you would not be able to live them. And the point is to live everything. Live the questions now. Perhaps then, someday far in the future, you will gradually, without even noticing it, live your way into the answer."
— Rainer Maria Rilke, Letters to a Young Poet

Pilate asks his famous question, "What is truth?" (John 18:38), and Jesus answers him with a silence that is overwhelming in its eloquence. In case there should be any question as to what that silence meant, on another occasion Jesus put it into words for his disciple Thomas. "I," he said, "I am the truth" (14:6).
Jesus did not say that religion was the truth, or that his own teachings were the truth, or that what people taught about him was the truth, or that the Bible was the truth, or the church, or any system of ethics or theological doctrine. There are individual truths in all of them, we hope and believe, but individual truths were not what Pilate was after, or what you and I are after either, unless I miss my guess. Truths about this or that are a dime a dozen, including religious truths. THE truth is what Pilate is after: the truth about who we are and who God is if there is a God, the truth about life, the truth about death, the truth about truth itself. That is the truth we are all of us after.
It is a truth that can never be put into words because no words can contain it. It is a truth that can never be caught in any doctrine or creed including our own because it will never stay still long enough but is always moving and shifting like air. It is a truth that is always beckoning us in different ways and coming at us from different directions. And I think that is precisely why whenever Jesus tries to put that ultimate and inexpressible truth into words (instead of into silence as he

did with Pilate), the form of words he uses is a form that itself moves and shifts and beckons us in different ways and comes at us from different directions. That is to say he tells stories.

— Frederich Buechner, Secrets in the Dark

Ben Okri open SA se Madibaland-boekefees

Die Booker-bekroonde skrywer Ben Okri, bekend om sy romans *The Famished Road* en *Astonishing the Gods*, open vanjaar die Madibaland World Literary Festival.

Die volledige program van dié jaarlikse Suid-Afrikaanse boekefees, wat vanjaar soos verlede jaar aanlyn aangebied word, word volgende week bekend gemaak. Die fees duur van 18 tot 27 November.

Okri (62) gaan tydens die opening van die fees praat met prof. Rosemary Gray, 'n akademikus en kenner van sy werk. Sy is as emeritus professor verbonde aan die Universiteit van Pretoria.

Okri is 'n boorling van Nigerië wat heeltyds in Londen woon. Sy fantasieryke roman *Astonishing the Gods* (1995) is in 2019 deur die BBC aangewys as 'n roman wat die moderne wêreld help vorm het.

Darryl David, organiseerder van die Madibaland World Literary Festival, hoop ook om die Suid-Afrikaanse skrywer Damon Galgut – wat vanjaar vir die derde keer op die kortlys van die Booker-prys pryk – op die fees te hê.

"Dit is wonderlik om Okri op die fees te verwelkom. Daar is 'n 100 skrywers betrokke, nege skrywers is daagliks aan die woord. Dit is 'n ware internasionale fees met skrywers van onder meer Pakistan, Indië, Amerika, Brittanje, Skotland, Ierland en Kameroen. Daar is 30 Suid-Afrikaanse skrywers op die program."

Okri se werk is in 27 tale vertaal en is wyd internasionaal bekroon. Hy het ook pas 'n kinderboek geskryf (wat ook vir volwassenes kan deug), *Every Leaf a Hallelujah.*

Hy is ook 'n gepubliseerde digter, draaiboekskrywer en dramaturg.

Elke dag is volgepak met boekgesprekke. Die eerste gesprek begin daagliks om 10:00 en die laaste om 15:30. Op die eerste dag (18 November) is, benewens Okri, P.P. Fourie aan die woord oor sy roman *'n Hart is so groot soos 'n vuis/The Heart Is the Size of a Fist*.

Ander plaaslike skrywers wat oor hul jongste boeke gaan gesels, is onder andere Carina Stander (*Die bergengel*), Imraan Coovadia (*The Poisoners*), Francois Smith (*Die kleinste ramp denkbaar*), Zelda Bezuidenhout (*Die waarde van stil bure*), Nancy Richards (*The Skipper's Daughter*), Petrovna Metelerkamp (wat oor Jeanne Goosen gaan gesels), Gerda Taljaard (*Vier susters*), Deon Wiggett (*My Only Story: The Hunt for a Serial Paedophile*) en Marco Botha (*Die spore van Gert Saggiestrap*).

Liefhebbers van digkuns moet veral op 20 November inskakel vir Jolyn Phillips wat vroegoggend gesels oor haar digbundel *Bientang*, die digter Alfred Schaffer is ook op dié dag aan die woord, sowel as die Hertzogprys-bekroonde digter Johan Myburg (wat om 14:30 oor *Uittogboek* gesels). Ena Jansen gesels op 22 November oor *Immigrant*, haar versamelbundel van die digter Elisabeth Eybers se poësie, en Kobus Moolman is later die week aan die woord oor sy eie gedigte. Daar is ook 'n huldeblyk aan die digter Chris Mann vervat in die program.

Die program word nog gefinaliseer. Besoek die webblad http://www.richmondnc.co.za/Madibaland-World-Literary-Festival/ vir nadere besonderhede. **– Saamgestel deur Laetitia Pople**

https://www.netwerk24.com/netwerk24/kunste/boeke/ben-okri-open-sa-se-madibaland-boekefees-20211026

Brood vir die pad

Apokalips verwys na ontsluiting, nie na 'die einde' nie

RRV

Sommige mag dalk die spotprent ken wat twee figure uitbeeld wat langs mekaar om 'n straathoek gestap kom. Altwee het woeste hare en dra dieselfde groot plakkaat op hul bors wat in groot letters aankondig: Die einde is naby. Die een man lyk soos 'n straatprofeet en hou 'n Bybel omhoog. Die ander is 'n karikatuur van 'n verstrooide wetenskaplike en hou 'n boek in die lug met die titel Klimaatsverandering. Die onderskrif: "Uiteindelik stem godsdiens en wetenskap saam".

Die teoloog Catherine Keller verwys na dié spotprent in haar boek Facing Apocalypse: Climate, Democracy, and Other Last Chances. Keller tree in die lig van hedendaagse krisisse in gesprek met die Bybelse boek Openbaring, wat ook (na aanleiding van die Griekse titel) die Apokalips van Johannes genoem kan word. Die woord "Apokalips" kan vir baie die gedagte van 'n verskriklike einde oproep.

Sommige kan dalk dink aan Francis Ford Coppola se 1979-oorlogsrolprent Apocalypse Now, losweg gegrond op Joseph Conrad se Heart of Darkness (1899). In sekere godsdienstige kringe word apokaliptiese geskrifte gebruik om te voorspel hoe die wêreld gaan eindig. In die proses word Bybeltekste dikwels op fundamentalistiese wyse gelees, en dien dit maklik 'n imperialistiese politieke agenda. Daarom die noodsaak om krities met skadelike taal oor "die eindtyd" om te gaan. So 'n paar jaar gelede het graffiti teen 'n muur in Berlyn my opgeval as moontlike weerstand teen só 'n soort doem-denke: "Apocalypse Not Now."

Maar dit is nie moeilik om te verstaan waarom apokaliptiese temas toenemend en wydverspreid deel van ons kulturele verbeelding geword het nie – nie net in godsdienstige kringe nie, maar ook in die letterkunde, kunste, rolprente en televisiereekse. Die pandemie, die belewenis van verval op maatskaplike en morele gebied en die bedreiging van klimaatsverandering dra onder meer hiertoe by.

Keller beklemtoon in Facing Apocalypse dat ons nie die betekenis van die Griekse woord *apokalypsis* moet vergeet nie. Dit beteken nie "die einde" nie, maar "onthulling" of "openbaring". Dit dui nie op sluiting nie, maar op ontsluiting en ontsluiering. Deur ag te slaan op apokaliptiese metafore (Keller praat van metaforces) gaan dit nie oor die voorspelling van die toekoms nie, maar oor die herkenning van dodelike patrone én hoopgewende tekens – destyds en vandag. Keller se hoop is hiervoor – 'n onthulling wat die kragte van vernietiging kan konfronteer om, in haar woorde, "to crack open, to disclose, a space where late chances, last chances, remain nonetheless real chances".

https://www.netwerk24.com/netwerk24/stemme/sielsdinge/apokalips-verwys-na-ontsluiting-nie-na-die-einde-nie-20211112

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