

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

Tema: Sagaria: Drome vir ons kinders en waarheen loop ons voete?

Skriflesing: Lukas 1:67-80

Broodjies vir die pad

“Children aren't coloring books. You don't get to fill them with your favorite colors.”

— Khaled Hosseini

“Let yourself be silently drawn by the strange pull of what you really love. It will not lead you astray.”

— Rumi

“History is the witness that testifies to the passing of time; it illumines reality, vitalizes memory, provides guidance in daily life and brings us tidings of antiquities. ^[1]”

— Cicero

“Guidance, like all God's acts of blessing under the covenant of grace, is a sovereign act. Not merely does God will to guide us in the sense of showing us his way, that we may tread it; he wills also to guide us in the more fundamental sense of ensuring that, whatever happens, whatever mistakes we may make, we shall come safely home. Slippings and strays there will be, no doubt, but the everlasting arms are beneath us; we shall be caught, rescued, restored. This is God's promise; this is how good he is.”

— J.I. Packer, *Knowing God*

“Life teaches us through our mistakes.”

— Haemin Sunim, *The Things You Can See Only When You Slow Down: Guidance on the Path to Mindfulness from a Spiritual Leader*

“When I look deeply within myself, I realize what it is that I really want from others: attentive ears that listen to what I am saying, kind words that acknowledge my existence and worth, gentle eyes that accept my flaws and insecurities. I resolve to be that person for those around me.”

— Haemin Sunim, *The Things You Can See Only When You Slow Down: Guidance on the Path to Mindfulness from a Spiritual Leader*

Haemin Sunim

Zen Buddhist teacher, bestselling author & founder of the School for Broken Hearts in Seoul.

Born in South Korea and educated at Berkeley, Harvard, and Princeton, he received formal monastic training from Haein monastery, South Korea and taught Asian religions at Hampshire College in Massachusetts for seven years.

He is one of the most influential Zen monks in the world, with over 1.5 million followers on Twitter, Facebook and Instagram. His first book, *The Things You Can See Only When You Slow Down* has been translated into more than 35 different languages and sold over four million copies.

His second book, *Love for Imperfect Things* was the number one bestseller of the year 2016 in South Korea and became available in multiple languages in 2019. Haemin resides in Seoul when not travelling to share his teachings.

“We ought not to be in too much of a hurry here to speak piously of God's will and guidance. It is obvious, and it should not be ignored, that it is your own very human wills that are at work here, celebrating their triumph; the course that you are taking at the outset is one that you have chosen for yourselves...”

— Dietrich Bonhoeffer, *Letters and Papers from Prison*

“We listen for guidance everywhere except from within.”

— Parker J. Palmer, *Let Your Life Speak: Listening for the Voice of Vocation*

“But for all its benefits in offering moral guidance and meaning in life, in today's secular world religion alone is no longer adequate as a basis for ethics.”

— Dalai Lama XIV, *Beyond Religion: Ethics for a Whole World*

“I have had no “guidance or teaching” from others to speak of, but taught myself; no wonder my technique, considered superficially, differs from that of others. But that's no reason for my work to remain unsaleable. I feel pretty sure that the large “Sorrow,” “The Old Woman of the Geest,” the “Old Man,” and others, will find a purchaser someday.”

— Vincent van Gogh

“For many of us prayer means nothing more than speaking with God. And since it usually seems to be a quite one-sided affair, prayer simply means talking to God. This idea is enough to create great frustrations. If I present a problem, I expect a solution; if I formulate a question, I expect an answer; if I ask for guidance, I expect a response. And when it seems, increasingly, that I am talking into the dark, it is not so strange that I soon begin to suspect that my dialogue with God is in fact a monologue. Then I may begin to ask myself: To whom am I really speaking, God or myself?”

— Henri J.M. Nouwen, *The Way of the Heart: The Spirituality of the Desert Fathers and Mothers*

Watter een van dié sewe ouers is of herken jy?

Wilhelm Jordaan

Uit die bloute dink dié oupa aan ouerskap – aan pa-wees en ma-wees in dié woeste wêreld. En aan sewe ouerskapstyle wat soms kinders verrinneweer en soms rigting gee.

Eerste die outoritêre sersant-majoor wat kinders met opdragte, bevele en dreigemente hiet en gebied asof hulle “troepies” is wat net kan ontspan as die bevel vir “op die plek rus” gegee is. Wat jy kry, is oordrewe onderdanige kinders wat gesag blind aanvaar. Of opstandige kinders wat rebelleer, ingehoue of met woedende verset.

Daar is die bevoordeelde regter wat kinders verhoor en vonnis sonder om werklik na getuienis ter versagting te luister. So leer 'n kind ongenaakbaarheid teenoor ander; of juis teenoor jôu wat altyd so “reg” wêét.

En wat van die stroperige moralis wat graag met prekie en

stekies kom oor dié dinge wat die “ouerhart so seermaak”. Sulke manipulerings verknoei ’n kind se lewensuitkyk tot onbenullige muggiesiftery en verlamende skuld, skaamte en bang wees vir “fout maak.”

Dan die beteweter oor wat die lewe hom geleer het en op grond daarvan ’n draad vir elke naald het, hoe uitgerafel die draad en hoe geroes die naald ook al is. Dit beperk kinders se natuurlike strewe na: “Ek wil dit self doen. Los my.”

Hiermee saam die geswore kritikus vir wie fout vind, sarkasme en afbrekende opmerkings gelyk is aan “opvoeding”. Onsekerheid en lewensdomheid het dikwels te doen met oorkritiese ouers wat vergeet ’n mens leer ook deur probeer-en-fouteer.

Die simpatieke gerussteller wat glo in “laat maar gaan”. Hulle raak nie werklik betrokke by hul kinders nie, wys hulle nie tereg nie en glo vas kinders sal self regkom as jy hulle liefdevol behandel en nie ’n ophef maak van wat hulle dink, voel of doen nie. Hieruit kom kinders wat eintlik geen duidelike “struktuur” vir hul ontwikkeling het nie. Tot nou toe ondeurdagte, slordige ouerskap.

’n Moeilike ideaal, juis omdat die gesinslewe so stresvol geword het weens ingewikkelde lewenseise, is liefdevolle, gesagdraende begeleiding. Wat beteken jy het jou kinders onvoorwaardelik lief sonder om pellie-pellie te wees, en jy hét die gesag en die verpligting om hulle te begelei tot waardige volwassenheid.

“Begelei” is inderdaad die “werk”-woord. Dit verg insig én jou tyd en dit blyk die duidelikste wanneer jy met kinders se gevoelens van woede, teleurstelling, droefheid en vrese oor lewensdinge te doen het. Jy moet alles doen om tot begrip daarvan te kom en om saam daardeur te werk. En as julle nie meer raad weet nie? Dis nie ’n skande om kundige raad te kry nie.

Maar bo alles, verby al die woorde hierbo, hou vas aan die digter T.S. Eliot se begrip: “There’s no vocabulary / For love within the family, / Love that’s lived in / But not looked at, love within the light of which / All else is seen, the love within which / All other love finds speech / This love is silent.”

Want onthou: Voor jy jou kom kry, is alles verby . . .

* *Jordaan is ’n emeritus professor in sielkunde.*

<https://www.netwerk24.com/netwerk24/stemme/menings/watter-ee-van-die-sewe-ouers-is-of-herken-jy-20211130>

Brood vir die pad

“You seem disappointed that I am not more responsive to your interest in "spiritual direction". Actually, I am more than a little ambivalent about the term, particularly in the ways it is being used so loosely without any sense of knowledge of the church's traditions in these matters.

If by spiritual direction you mean entering into a friendship with another person in which an awareness and responsiveness to God's Spirit in the everydayness of your life is cultivated, fine. Then why call in an awkward term like "spiritual direction"? Why not just "friend"?

Spiritual direction strikes me as pretentious in these circumstances, as if there were some expertise that can be acquired more or less on its own and then dispensed on demand.

The other reason for my lack of enthusiasm is my well-founded fear of professionalism in any and all matters of the Christian life. Or maybe the right label for my fear is

"functionalism". The moment an aspect of Christian living (human life, for that matter) is defined as a role, it is distorted, debased - and eventually destroyed. We are brothers and sisters with one another, friends and lovers, saints and sinners.

The irony here is that the rise of interest in spiritual direction almost certainly comes from the proliferation of role-defined activism in our culture. We are sick and tired of being slotted into a function and then manipulated with Scripture and prayer to do what someone has decided (often with the help of some psychological testing) that we should be doing to bring glory to some religious enterprise or other. And so when people begin to show up who are interested in us just as we are - our souls - we are ready to be paid attention to in this prayerful, listening, non-manipulative, nonfunctional way. Spiritual direction.

But then it begins to develop a culture and language and hierarchy all its own. It becomes first a special interest, and then a specialization. That is what seems to be happening in the circles you are frequenting. I seriously doubt that it is a healthy (holy) line to be pursuing.

Instead, why don't you look over the congregation on Sundays and pick someone who appears to be mature and congenial. Ask her or him if you can meet together every month or so - you feel the need to talk about your life in the company of someone who believes that Jesus is present and active in everything you are doing. Reassure the person that he or she doesn't have to say anything "wise". You only want them to be there for you to listen and be prayerful in the listening. After three or four such meetings, write to me what has transpired, and we'll discuss it further.

I've had a number of men and women who have served me in this way over the years - none carried the title "spiritual director", although that is what they have been. Some had never heard of such a term. When I moved to Canada a few years ago and had to leave a long-term relationship of this sort, I looked around for someone whom I could be with in this way. I picked a man whom I knew to be a person of integrity and prayer, with seasoned Christian wisdom in his bones. I anticipated that he would disqualify himself. So I pre-composed my rebuttal: "All I want you to do is two things: show up and shut up. Can you do that? Meet with me every six weeks or so, and just be there - an honest, prayerful presence with no responsibility to be anything other than what you have become in your obedient lifetime." And it worked. If that is what you mean by "spiritual director," okay. But I still prefer "friend".

You can see now from my comments that my gut feeling is that the most mature and reliable Christian guidance and understanding comes out of the most immediate and local of settings. The ordinary way. We have to break this cultural habit of sending out for an expert every time we feel we need some assistance. Wisdom is not a matter of expertise.

The peace of the Lord,
Eugene”

— Eugene H. Peterson, *The Wisdom of Each Other*

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