

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

Tema: Binding en bevryding

Skriflesing: Lukas 8:26-39

Broodjies vir die pad

"Faith is a place of mystery, where we find the courage to believe in what we cannot see and the strength to let go of our fear of uncertainty."

— Brene Brown, *The Gifts of Imperfection*

"I define connection as the energy that exists between people when they feel seen, heard, and valued; when they can give and receive without judgment; and when they derive sustenance and strength from the relationship."

— Brené Brown

"Spirituality is recognizing and celebrating that we are all inextricably connected to each other by a power greater than all of us, and that our connection to that power and to one another is grounded in love and compassion. Practicing spirituality brings a sense of perspective, meaning and purpose to our lives."

— Brené Brown, *The Gifts of Imperfection*

"Those who do not move, do not notice their chains."

— Rosa Luxemburg

"What an astonishing thing a book is. It's a flat object made from a tree with flexible parts on which are imprinted lots of funny dark squiggles. But one glance at it and you're inside the mind of another person, maybe somebody dead for thousands of years. Across the millennia, an author is speaking clearly and silently inside your head, directly to you. Writing is perhaps the greatest of human inventions, binding together people who never knew each other, citizens of distant epochs. Books break the shackles of time. A book is proof that humans are capable of working magic."

[Cosmos, Part 11: The Persistence of Memory (1980)]"

— Carl Sagan, *Cosmos*

"Real liberation comes not from glossing over or repressing painful states of feeling, but only from experiencing them to the full."

— C.G. Jung, *The Archetypes and the Collective Unconscious*

"Hate traps us by binding us too tightly to our adversary."

— Milan Kundera, *Immortality*

"The means of communication, the irresistible output of the entertainment and information industry carry with them prescribed attitudes and habits, certain intellectual and emotional reactions which bind the consumers to the producers and, through the latter to the whole social system. The products indoctrinate and manipulate; they promote a false consciousness which is immune against its falsehood... Thus emerges a pattern of one-dimensional thought and behavior."

— Herbert Marcuse

Herfs

ná sewe jaar se vergesigte
van Valsbaai se kurwes
eindelik weer 'n behoorlike
Bolandse herfs

met okertinte en milde taferele
wanneer blare swierig afdwarrel
die laaste akkers op 'n afdak val
eekhorings verbete skarrel
om kos op te gaar
hul saamgeflante neste
reeds flenters gewaai
sou hulle nuwe tuistes beplan?

wingerde wat vergeel verrooi verbruin
eike en platane halfpad geraamte
met die Helderbergreeks
wat sigbaarder raak
as vlugte van die verbeelding
en die Lourensrivier
wat ná elke buitjie
bietjiesgewys stem dik maak

o die gewyde seisoen
van soeler sentimente
van besinging en besinning
in mineurtone
tyd van nestel en treusel
terwyl die rooioogduif
op die balkonreling
my skeefkop begluur

terwyl stompkopkewers
tonnels grou tot in
ons diepste grein
terwyl afval en drek
riviere dikbek in oseane
laat stort
terwyl ander name
nog sluimer

o die gloeiende
herfstelike verlange
na 'n bekoorlike
Bolandse vers

Ronel de Goede 2022

"Studying history aims to loosen the grip of the past. It enables us to turn our head this way and that, and begin to notice possibilities that our ancestors could not imagine, or didn't want us to imagine. By observing the accidental chain of events that led us here, we realise how our very thoughts and dreams took shape – and we can begin to think and dream differently. Studying history will not tell us what to choose, but at least it gives us more options. Movements seeking to change the world often begin by rewriting history, thereby enabling people to reimagine the future. Whether you want workers to go on a general strike,

women to take possession of their bodies, or oppressed minorities to demand political rights – the first step is to retell their history. The new history will explain that ‘our present situation is neither natural nor eternal. Things were different once. Only a string of chance events created the unjust world we know today. If we act wisely, we can change that world, and create a much better one.’ This is why Marxists recount the history of capitalism; why feminists study the formation of patriarchal societies; and why African Americans commemorate the horrors of the slave trade. They aim not to perpetuate the past, but rather to be liberated from it.”

— Yuval Noah Harari, *Homo Deus: A History of Tomorrow*

“The life that I touch for good or ill will touch another life, and that in turn another, until who knows where the trembling stops or in what far place and time my touch will be felt. Our lives are linked together. No man is an island.

But there is another truth, the sister of this one, and it is that every man is an island. It is a truth that often the tolling of a silence reveals even more vividly than the tolling of a bell. We sit in silence with one another, each of us more or less reluctant to speak, for fear that if he does, he may sound life a fool. And beneath that there is of course the deeper fear, which is really a fear of the self rather than of the other, that maybe truth of it is that indeed he is a fool. The fear that the self that he reveals by speaking may be a self that the others will reject just as in a way he has himself rejected it. So either we do not speak, or we speak not to reveal who we are but to conceal who we are, because words can be used either way of course. Instead of showing ourselves as we truly are, we show ourselves as we believe others want us to be. We wear masks, and with practice we do it better and better, and they serve us well –except that it gets very lonely inside the mask, because inside the mask that each of us wears there is a person who both longs to be known and fears to be known. In this sense every man is an island separated from every other man by fathoms of distrust and duplicity. Part of what it means to be is to be you and not me, between us the sea that we can never entirely cross even when we would. “My brethren are wholly estranged from me,” Job cries out. “I have become an alien in their eyes.”

The paradox is that part of what binds us closest together as human beings and makes it true that no man is an island is the knowledge that in another way every man is an island. Because to know this is to know that not only deep in you is there a self that longs about all to be known and accepted, but that there is also such a self in me, in everyone else the world over. So when we meet as strangers, when even friends look like strangers, it is good to remember that we need each other greatly you and I, more than much of the time we dare to imagine, more than more of the time we dare to admit.

Island calls to island across the silence, and once, in trust, the real words come, a bridge is built and love is done –not sentimental, emotional love, but love that is pontifex, bridge-builder. Love that speak the holy and healing word which is: God be with you, stranger who are no stranger. I wish you well. The islands become an archipelago, a continent, become a kingdom whose name is the Kingdom of God.”

— Frederick Buechner, *The Hungering Dark*

Brood vir die pad

Dís die religie se ware goeie nuus

Anton van Niekerk

Johan Retief se boek oor die “slegte nuus van die evangelie” maak tans opslae. Die lig, sê hy, het vir hom opgegaan. Die evangelie, soos verkondig deur die kerk, is ’n bedrogspul. God bestaan nie.

Retief het diep skuldgevoelens omdat hy as predikant sy lidmate mislei het. Uiteindelik het vryheid vir hom aangebreek. Daar is geen sin behalwe die lewe wat hy hier en nou elke dag lei nie.

Hy vertel van sy belewenis in Rapport: “Vir my bly daar vryheid oor. Ruimte om te dink, te voel, te leef. Te sê wat ek dink. Suurstof na die stikstof van religie.”

Of ’n mens nou met Retief saamstem of nie, dis aangrypende taal wat hy gebruik. Dit herinner my aan die worstelinge van seker die bekendste “martelaar vir Christus” van die 20ste eeu, die Duitse teoloog Dietrich Bonhoeffer, wat uiteindelik deur dieselfde Nazi’s, op wie hy fel kritiek uitgespreek het, opgehang is.

Ook Bonhoeffer het hom in sy laaste lewensjare verset teen die religie. Met “religie” het hy wel iets anders bedoel as “geloof”. Religie was vir Bonhoeffer die ideologie van God as die “Lückenbüsser” (die gaping-toestopper), die “deus ex machina” op wie religieuse mense hul beroep sodra hulle gestuit word deur probleme wat hulle nie self kan oplos nie.

Die tyd van dié soort oortuiging en dié soort God, sê Bonhoeffer, is verby. Dit is wel iets anders as wat Retief aanvoer.

Wat pla, is dat Retief die Bybel, in sy afwysing daarvan, skynbaar net so letterlik interpreteer soos talle fundamentaliste wat, byvoorbeeld, glo Adam en Eva was historiese figure en Jona is regtig deur ’n groot vis ingesluk.

Retief het klaargespeel met geloof en met God. Ek respekteer sy oortuiging en veral sy reg om dit rugbaar te maak. Maar ek verkies ’n ander uitweg.

Retief kyk na die wêreld van ons alledaagse ervaring en dring, soos talle nihiliste (Feuerbach, Nietzsche, Sartre), daarop aan dat daar dit is wat ons sien en verder is daar niks.

Ek kon daardie punt nog nooit bereik nie. Die rede daarvoor is dat ek, soos die meeste mense wat die tradisie van die Christelike geloof bly ernstig opneem, eenvoudig nie daarvan oortuig kan word dat daar niks meer te sê is oor die wêreld nie.

Ek hou van ’n formulering van die Duitse teoloog Eberhard Jüngel: “God is die geheimenis van die wêreld”. By al die waarde in die wêreld, is God die meerwaarde. Of, om ’n beeld van Paul van Buren te gebruik, God is die laaste moontlikheid van die taal.

As ons, sê Van Buren, oor ons uitsprake oor die wêreld dink as ’n enorme platform waarop ons rondloop en wat uitgestrek lê oor ’n diep afgrond en ons het die moed om nie slegs in die middel van die platform te bly nie, maar dit ook waag om die rante of ente (edges) van die taal op te soek, dan is al wat ons kan sê oor wat ons sien as ons die verste rand van die taal bereik het: “Abba, Vader” – d.i. “God”.

Bonhoeffer spreek my die meeste aan. Hy wil religie laat vaar, maar nie geloof nie.

Wat is geloof?

Dit is die vryheid om self te leer sorg vir die wêreld, om nie meer afhanklik te wees van die Lückenbüsser nie. Wat meer is: God verwyder Homself uit ons wêreld sodat ons kan leer om sonder Hom klaar te kom.

Die gebeure by die kruis is die verhaal van dié God wat Homself uit die wêreld verwyder ten einde die wêreld te bevry.

In Bonhoeffer se ontroerende woorde: “In Christus leer ons om sonder God met God in die wêreld te leef.”

Dis goeie nuus, nie sleg nie!

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<https://www.netwerk24.com/netwerk24/stemme/menings/anton-van-niekerk-dis-die-religie-se-ware-goeie-nuus-20220621>

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