

13 Julie 2023  
Aanlyn Erediens

*Steek gerus 'n kers aan terwyl jy lees en aanbid.*

**Skriflesing :** Matteus 13:1-24-30

**Tema :** Die onkruid saam met die koring. Hoe onderskei ons wat en waarvan?

### BROODJIES VIR DIE PAD

We recognize a tree by its fruit, and we ought to be able to recognize a Christian by his action. The fruit of faith should be evident in our lives, for being a Christian is more than making sound professions of faith. It should reveal itself in practical and visible ways. Indeed it is better to keep quiet about our beliefs, and live them out, than to talk eloquently about what we believe, but fail to live by it.  
-Ignatius of Antioch-

Whatever you are doing, that which makes you feel the most alive...that is where God is.  
-Ignatius of Loyola-

If you do not hope, you will not find what is beyond your hopes.  
-Clement of Alexandria-

All our life is like a day of celebration for us; we are convinced, in fact, that God is always everywhere. We work while singing, we sail while reciting hymns, we accomplish all other occupations of life while praying.  
-Clement of Alexandria-

Those who believe the Author of Nature to be also the Author of Scripture must expect to find in Scripture the same sorts of difficulties that they find in Nature.  
-Origen-

The Apostolic Fathers, also known as the Ante-Nicene Fathers, were core Christian theologians among the Church Fathers who lived in the 1st and 2nd centuries AD who are believed to have personally known some of the Twelve Apostles or to have been significantly influenced by them.[1] Their writings, though widely circulated in early Christianity, were not included in the canon of the New Testament. Many of the writings derive from the same time period and geographical location as other works of early Christian literature which came to be part of the New Testament.  
-Britannica-

Beware of greed and remain pure and just. Restrain yourself from every vice. He who cannot restrain himself, how will he be able to teach others restraint?  
-Polycarp-

If God rewarded the righteous immediately, we would soon be engaged in business, not godliness...we would be pursuing not piety, but profit.  
-Clement of Alexandria-

The wider our contemplation of creation, the grander is our conception of God.  
-Cyril of Jerusalem-

You can't undo anything you've already done, but you can face up to it. You can tell the truth. You can seek forgiveness. And then let God do the rest.  
-Tertullian-

There are things in life that are bigger than ourselves. Life is short, live it well.  
-St. Jerome-

"The most miserable people in the world are the people who are selfish and self-centered and who won't do anything for the good of others but only for themselves. These are the ones who are the furthest from the Kingdom of God. The Kingdom of God is God's all out answer to man's total needs. The Kingdom of God is something we live. We know and experience the Kingdom of God only to the extent that we practice it."  
— David W. Bercot, Kingdom of God

"The irony is that although the kingdom of God was the theme of Jesus' preaching, the message of the kingdom is almost totally missing from the gospel that's preached today. What's the theme of most preaching today? It's man's personal salvation, isn't it? It's not the kingdom of God."  
— David W. Bercot, The Kingdom That Turned the World Upside Down

The First Epistle of Clement to the Corinthians  
Clement of Rome  
This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks, notations, marginalia and flawed pages. Because we believe this work is

culturally important, we have made it available as part of our commitment for protecting, preserving, and promoting the world's literature in affordable, high quality, modern editions that are true to the original work.

Pope Clement I is also known as Saint Clement of Rome, is listed as Bishop of Rome, holding office from 88 to his death in 99. He is considered to be the first Apostolic Father of the Church.

**The First Council of Nicaea** (/nai'si:ə/ ny-SEE-ə; Ancient Greek: Σύνοδος τῆς Νικαίᾶς, romanized: *Sýnodos tês Nīkaíās*) was a council of Christian bishops convened in the Bithynian city of Nicaea (now İznik, Turkey) by the Roman Emperor Constantine I in AD 325.

*This ecumenical council was the first effort to attain consensus in the church through an assembly representing all Christendom. Hosius of Corduba may have presided over its deliberations.[4][5] Its main accomplishments were settlement of the Christological issue of the divine nature of God the Son and his relationship to God the Father,[2] the construction of the first part of the Nicene Creed, mandating uniform observance of the date of Easter,[6] and promulgation of early canon law.[3][7]*

**The First Council of Constantinople** (Latin: *Concilium Constantinopolitanum*; Greek: Σύνοδος τῆς Κωνσταντινουπόλεως) was a council of Christian bishops convened in Constantinople (now Istanbul, Turkey) in AD 381 by the Roman Emperor Theodosius I.[1][2] This second ecumenical council, an effort to attain consensus in the church through an assembly representing all of Christendom, except for the Western Church,[3] confirmed the Nicene Creed, expanding the doctrine thereof to produce the Niceno-Constantinopolitan Creed, and dealt with sundry other matters. It met from May to July 381[4] in the Church of Hagia Irene and was affirmed as ecumenical in 451 at the Council of Chalcedon.

#### Background

*When Theodosius ascended to the imperial throne in 380, he began on a campaign to bring the Eastern Church back to Nicene Christianity. Theodosius wanted to further unify the entire empire behind the orthodox position and decided to convene a church council to resolve matters of faith and discipline.[5]: 45 Gregory Nazianzus was of similar mind, wishing to unify Christianity. In the spring of 381 they convened the second ecumenical council in Constantinople.*

**Christina Landman: 'n Groot stuk onthou tussen die bossies**

Ek sit nou die dag en wonder wat 'n mens moet uitgooi en wat jy moet hou.

Ek sit dit en wonder toe ek die Moffat Mission in Kuruman besoek. Robert Moffat het die Bybel daar in Tswana vertaal. Hy het ook 'n drukpers daar gehad. Nie sleg vir 200 jaar gelede– nie. Sy dogter, Mary, is met David Livingstone– getroud. Dis nou uit daardie hoëre gestoeltes dat 'n mens die sendingstasie bekyk. Maar nou is daar nie eens water en elektrisiteit nie. Dis afgesny. Geen geld nie.

Eerw. Stuurman van die Kongregasionalistiese Kerk is afgetree, maar bestuur die stasie saam met enkele mense. Die bossies kom tot by jou middel.

Die eerwaarde is ook die toergids. Sy opregtheid en kommer gryp aan jou hart. Hy vertel hoe hulle hulself onderhou deur eiers te verkoop. Maar dis 'n erfenisterrein en nou moet hulle die hoenderhokke afbreek.

Hulle het geld by die onderwysdepartement en 'n nabygeleë myn gekry om 160 jong mense in gasvryheid op te lei, maar 1 000 het opgedaag. Dít sonder water en krag.

Hulle probeer hawelose mense oplei om werk te kry, veral dié met gestremdhede. Die plaaslike mense hou nie daarvan nie en jaag hulle weg. Want werk is klaar skaars. Bitter skaars.

Terwyl ons deur Moffat se huis stap, streel een van my swart kollegas oor die pragtige tafel in die sit-eetkamer en sê bitter: “Oor vyf jaar gaan hier niks wees nie.”

'n Ander kollega, prof. Itumeleng Mothoagae van Unisa, werk akademies met Moffat se vertaling van die Bybel in Tswana – die eerste in 'n inheemse taal in die hele Afrika. Dié Bybel is in dele op Moffat Mis-sion se pers gedruk, nes 'n Zoeloe-vertaling en baie ander goed.

“South African Old Testament studies owes its scholarship to the Moffat Mission,” sê hy.

En tog word die oorspronklike Bybel nie eens by die Moffat Mission gehou nie. Sou dit daar tog ook veilig kan wees?

So, dis nou waar my wonder vandaan kom.

Wat los ons nou agter die bossies? En wat wys ons aan die wêreld as ons gedeelde geskiedenis? Om nie eens van die ongedeelde geskiedenis te praat nie, die geskiedenis wat onbekend iewers rondlê in beelde en in stories. In 'n randgebied in Kuruman kom ek op ongelooflike beelde in Credo Mutwa se tuin af. Lyk my hy was 'n soort Christelike sangoma, soos ek baie in Atteridgeville leer ken het. In sy tuin is geloofsbeelde wat jou kop laat ruk.

Daar is onder meer 'n verslae Maria met Jesus en sy doringkroon wat op haar skoot lê. En daar staan 'n soliede Josef langs haar! Ek het nog nooit 'n uitbeelding van Josef by die Maria en Jesus wat van die kruis afgehaal is – 'n tipiese piëta-toneel – gesien nie. En daar is Maria Magdalena met 'n seuntjie aan die

hand. Iemand sê dis Jesus se vrou en seun. Ek skrik 'n bietjie.

Maar dis 'n storie vir 'n ander tyd. Wat nou belangrik is, is om die geskiedenis in al sy vorms te behou. En dit sluit die geskiedenis van ons geloof in.

## BROOD VIR DIE PAD

### Geestelike waardes: Wysheid teen vensters laat 'n stadloper dink

Onlangs het ek die geleentheid gehad om die mooi Belgiese universiteitsdorp Leuven te besoek. Met die rondloop daar het dit dikwels gebeur dat spreuke op vensters my aandag trek. Naby waar ek tuisgegaan het, was daar byvoorbeeld 'n spreuk opgeplak wat lui: "Wat is oorlog? Oorlog is een plek waar jonge mense, die elkaer niet kennen en niet haten, elkaer vermoorden door de beslissing van oude mannen die elkaer kennen en haten, maar elkaer niet vermoorden."

Met die aanstap ná die lees daarvan het dié woorde in my gedagtes bly maal, en my – ten minste vir 'n tydjie – onder die indruk gelaat van die skade en ellende wat haat, langdurige vetes en oorlog in ons wêreld teweegbring. En my ook laat dink aan die waarheid van die stelling waarmee Umberto Eco 'n opstel oor oorlog in sy boek *Five Moral Pieces* afsluit: "War is waste."

Saam met al die gedagtes wat hierdie "vensterwysheid" in verbygangers kan losmaak, sou 'n mens ook kon wonder oor wat daartoe aanleiding gee dat iemand hierdie woorde só wil kommunikeer.

'n Entjie straat af van dié huis word die volgende in nog 'n venster gedeel: "A certain darkness is needed to see the stars." Dié aanhaling mag dalk 'n bietjie sentimenteel oorkom, maar tog dien dit vir my, en dalk ook vir ander stadslouers, as 'n herinnering daarvan dat donker tye en donker gemoedstemmings ook betekenisvol kan wees en insig en kreatiwiteit kan meebring.

Sommige van die vensterspreuke moes ek 'n paar keer lees voordat die moontlike betekenis daarvan by my ingesink het, soos die een wat lui: "Als ik in de tijd kon reizen / zou ik je gisteren al bewijzen / wat je morgen nog niet wist / dat vroeg of laat / alles wat gebeuren gaat / allang weer goed gekomen is."

Wat is die storie agter die spreuk? Wie is die mens agter die plakkaat?

Nie al die spreuke is seker ewe geslaagd nie.

Sommige is meer diepsinnig en spitsvondig as ander. Maar tog het die lees daarvan my onder die indruk gebring van 'n behoefte om oor dit wat wesenlik is te wil wonder en worstel, en dit met ander te wil deel.

Dalk 'n soort geloof in die krag van goed gekose en deurleefde woorde vir die openbare lewe?

'n Ander spreuk op 'n winkelvenster in Leuven verkondig immers: "The worst thing that can happen to words is that they go unsaid – let them sing in your ears and dance in your mouth and ache in your guts."  
– RRV

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