

27 Augustus 2023
Aanlyn Erediens

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

Skriflesing : Matteus 16:13-20

Tema : Van Petrus na Francis. Wie of wat dra vir ons gesag? Voorskrif of Kompas ?

BROODJIES VIR DIE PAD

“Some people want to know why I wished to be called Francis. For me, Francis of Assisi is the man of poverty, the man of peace, the man who loves and protects creation.”

-Pope Francis

“Another good way to grow in friendship with Christ is by listening to his word. The Lord speaks to us in the depths of our conscience, he speaks to us through Sacred Scripture, he speaks to us in prayer. Learn to stay before him in silence, to read and meditate on the Bible, especially the Gospels, to converse with him every day in order to feel his presence of friendship and love.”

-Pope Francis

“The one who listens attentively to the Word of God and truly prays, always asks the Lord: what is your will for me?”

“When Christ at a symbolic moment was establishing His great society, He chose for its cornerstone neither the brilliant Paul nor the mystic John, but a shuffler, a snob, a coward – in a word, a man. And upon this rock He has built His Church, and the gates of Hell have not prevailed against it. All the empires and the kingdoms have failed, because of this inherent and continual weakness, that they were founded by strong men and upon strong men. But this one thing, the historic Christian Church, was founded on a weak man, and for that reason it is indestructible. For no chain is stronger than its weakest link.”

— G.K. Chesterton, Heretics

“I prefer a church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and from clinging to its own security.”

— Pope Francis

“I think this is truly the most wonderful experience we can have: to belong to a people walking, journeying through history together with our Lord, who walks among us! We are not alone; we do not walk alone. We are part of the one flock of Christ that walks together.”

-Pope Francis

“The cross does not speak to us about defeat and failure; paradoxically, it speaks to us about a death which is life.”

-Pope Francis

“Faith and Reason are like two wings of the human spirit by which is soars to the truth.”

— Pope John Paul II, Fides et Ratio: On the Relationship Between Faith and Reason

“Do not abandon yourselves to despair. We are the Easter people and hallelujah is our song.”

— Pope John Paul II (Karol Wojtyła)

“In the seventeenth century, Thomas Hobbes described the papacy as “no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof: for so did the papacy start up on a sudden out of the ruins of that heathen power.”

— Philip Jenkins, The Next Christendom: The Coming of Global Christianity

“To have Christian hope means to know about evil and yet to go to meet the future with confidence. The core of faith rests upon accepting being loved by God, and therefore to believe is to say Yes, not only to him, but to creation, to creatures, above all, to men, to try to see the image of God in each person and thereby to become a lover. That's not easy, but the basic Yes, the conviction that God has created men, that he stands behind them, that they aren't simply negative, gives love a reference point that enables it to ground hope on the basis of faith.”

— Joseph Cardinal Ratzinger/Pope Benedict

“Ask yourselves, young people, about the love of Christ. Acknowledge His voice resounding in the temple of your heart. Return His bright and penetrating glance which opens the paths of your life to the horizons of the Church's mission. It is a taxing mission, today more than ever, to teach men the truth about themselves, about their end, their destiny, and

to show faithful souls the unspeakable riches of the love of Christ. Do not be afraid of the radicalness of His demands, because Jesus, who loved us first, is prepared to give Himself to you, as well as asking of you. If He asks much of you, it is because He knows you can give much.”

— Pope John Paul II (Karol Wojtyła), *The Meaning of Vocation*

"Freedom consists not in doing what we like, but in having the right to do what we ought."

- Pope John Paul II

“Eventually, after Rome fell to the barbarians in the fifth century, the bishops of Constantinople and Rome would battle over who would be the highest bishop of all.”

— Paul Pavao, *Decoding Nicea*

“There was no pope in the Nicene and pre-Nicene churches. The Roman Catholic Church as an organization that rules all of western Christendom was not a product of apostolic teaching. The papacy was not a product of the blessing that Jesus conferred upon Peter. The Roman Catholic Church is, instead, the product of the conquest of the western Roman empire by the barbarian hordes in the fifth century. Their conquest politically isolated the bishop of Rome from the other major bishops of the Roman empire and led to his having sole authority over all the churches west of the Byzantine empire. It is that political isolation which would cause the bishops of Rome to begin to imagine that they had entitlement to such authority over all the churches of the world. No one concurred, and eventually the bishop of Rome simply excommunicated eastern Christianity, isolating his own private Christian world. That separation from eastern Christianity and their rejection of papal primacy continues to this day.”

— Paul Pavao, *Decoding Nicea*

“The Lord's Day was not a new Sabbath. Until Constantine declared it an official day of rest for the empire a few years before the Council of Nicea, no Christian considered resting on the Lord's Day.”

— Paul Pavao, *Decoding Nicea*

Absolute Monarchs: A History of the Papacy

John Julius Norwich

In a chronicle that captures nearly two thousand years of inspiration and intrigue, John Julius Norwich recounts in riveting detail the histories of the most significant popes and what they meant politically, culturally, and socially to Rome and to the world. Norwich presents such popes as Innocent I, who in the fifth century successfully negotiated with Alaric the

Goth, an invader civil authorities could not defeat; Leo I, who two decades later tamed (and perhaps paid off) Attila the Hun; the infamous “pornocracy”—the five libertines who were descendants or lovers of Marozia, debauched daughter of one of Rome’s most powerful families; Pope Paul III, “the greatest pontiff of the sixteenth century,” who reinterpreted the Church’s teaching and discipline; John XXIII, who in five short years starting in 1958 instituted reforms that led to Vatican II; and Benedict XVI, who is coping with today’s global priest sex scandal.

Martie Retief-Meiring: ‘Bang! Bang!’ klap die skote uit ons vingers

Kom ons noem haar Anne. Sy is ’n onder-wyseres en het pas van Mitchells Plain getrek na wat vir haar ’n veiliger buurt is.

“Weet jy wat dit is om ’n nag lank te kan slaap sonder dat geweeskote jou aanmekeer wakker maak en jy wonder watter kind is nou weer op straat geskiet of het iemand geskiet?”

Sy het al ’n kind “vir die straat” verloor.

Straatmoorde, aanvalle, skietvoorvalle, messtekery, die dood van kinders, kinders wat in hegtenis geneem word ná ’n aanval . . .

Bendegeweld. “Ons daaglikse brood,” beskryf Anne dit. Deesdae praat ons mos van gangs asof dit ’n Afrikaanse woord geword het.

Op agt was ek onderleier van ons bende waarvan die tingerige Idalette Bosman die leier was. Santie Prinsloo was die leier van die opposisie-bende. Ons het gewen in hopscotch. Santie-hulle was vinniger in die resies om die netbalbaan. Met cowboys en kroeks het die eeny, meeny, miny, moe-beginsel gegeld vir watter bende cowboys kon wees. Dan skiet ons mekaar met ons voorvingers. Bang! Bang!

Seker so oud soos die mensdom is hierdie verskynsel. Gangs kom glo van “gangr” in oud-Noors, waar die woord toe al verbind is met “behoort” of “deel wees van”. ’n Broederskap. Vrouebendes het natuurlik ook al van hulle laat hoor.

Soms verromantiseer ons bendes. Struik-rowers, die Cosa Nostra en die Hollywood-aura wat hang om nagklubs met bouncers en die onwettige verkope van drank, dwelms en wapens.

Daar is ook ons eie nommerbendes, die Hard Livings, Americans, Mongrels en name wat daarmee saam gaan soos Staggie, Modack, Booyesen en Lifman. Ons

weet van hulle, want ons lees amper elke dag van hulle.

Maar dis die kinderbendes wat mense soos Anne en feitlik alle moeders op die Kaapse Vlakte verby ang neem.

Nie net vaderlose gesinne of huise vol werk-loses staan kinders “aan die straat” af nie. Die druk van die straat het sy eie eise vir toegang tot dwelms, geld en veral wapens. Navorsing hieroor neem toe en dui op die rol van swak onderwys, afwesige ouers, werkloosheid en die soeke na vriendskap en goedkeuring. Die oorsake hou nie op nie.

Maatskaplike werkers kom klop nie meer aan huise se deure nie. Onderwysers laat nie sommer ouers van ’n kind se “probleemgedrag” weet nie. Anne sê dit raak: Daar’s verskonings vir alles wat verkeerd loop. “Ons is nie meer koppietee-mense nie. Dis nou bly weg, bly binne. Bly stil.”

Haar seunskind, ’n stil outjie, bangerig ook, het wel een oggend skool toe geloop, maar nie skool toe gegaan nie. Toe word hy op straat geskiet. Sy en haar man het vermoed, maar wou dit nie glo nie. Die skamerige seun, ’n hakkelaar, is kort voor die voorval ingesweer by ’n skoolbende.

Die sielkundige het vir hulle verduidelik dis omdat hul Seun so graag wou “behoort”.

- *Retief-Meiring is 'n rubriekskrywer. Die menings van skrywers is hul eie en weerspieël nie noodwendig dié van Netwerk24 nie.*

BROOD VIR DIE PAD

Geestelike waardes: Gasvryheid is nie net ’n deug vir morele helde

Die politieke denker Hannah Arendt is bekend vir haar uitdrukking “die banaliteit van boosheid”. Dit verwys na die gedagte dat bose daade nie altyd gepleeg word deur mense wat kwaadwillig iets verskrikliks wil doen of deur een of ander bose gees oorweldig word nie.

Tydens haar verslaggewing oor die verhoor van die Nazi-leier Adolf Eichmann in Jerusalem is Arendt getref deur die feit dat Eichmann nie monsteragtig voorgekom het nie, maar eintlik heel gewoon en kleingeestig. Dit was veral vir Arendt opvallend hoe onnadenkend hy gestaan

het teenoor die massamoord op Jode waarvoor hy medeverantwoordelik was, skynbaar onaangeraak deur die vernietigende gevolge van sy optrede.

In sy boek *Gastvrijheid: Filosofisch essay* (2022) vra die Vlaamse filosoof Peter Venmans of ons nie dalk ook van “die banaliteit van goedheid” kan praat nie. Hy sluit aan by Michel Terestchenko, wat hierdie frase gebruik in sy studie oor die Franse dorpie Le-Chambon-sur-Lignon se inwoners, wat tydens die Tweede Wêreldoorlog merkwaardige gasvryheid uitgeleef het deur aan duisende Jode skuilplek te bied. Vir dié Protestantse gemeenskap was daar iets vanselfsprekend en doodgewoon aan die hulpverlening. Anders as Eichmann weerspieël hierdie mense se daade nie onverskilligheid nie, maar ’n sterk morele bewussyn. Tog meen Venmans dat hul handeling wel met ’n sekere gedagteloosheid gepaardgegaan het. Hulle het nie morele analyses nodig gehad om hulle te oortuig om riskante gasvryheid uit te leef nie.

Venmans is deeglik bewus van hoe moeilik dit is om te midde van ervarings van vyandskap, onsekerheid en bedreiging werklik gasvry te wees. Radikale en onvoorwaardelike gasvryheid is ’n komplekse saak en inderdaad iets wat ons kan laat sidder. Maar tog wil Venmans aandag vra vir gasvryheid as ’n alledaagse uitlewing van goedheid. Daarom meen hy dat gasvryheid nie alleenlik ’n uitsonderlike deug vir morele helde en heiliges is nie, maar ook vir gewone mense. In hierdie sin hang gasvryheid dus saam met ’n vreemde en andersoortige banaliteit – die gewoonheid van goedheid.

Vir Venmans staan gasvryheid teenoor ’n selfgesentreerde bestaan waarvolgens jy met ongeërgdheid teenoor ander lewe. Hy sien gasvryheid eerder – in aansluiting by ’n ander bekende term van Arendt – as ’n vorm van amor mundi, ’n wyd strekkende liefde vir die wêreld. Wat insluit die begeerte om met vreemdes en andersdenkendes saam te leef. En as deel van ’n amor mundi is gasvryheid nie net ’n swaarwigtige morele plig of verantwoordelikheid nie. Die alledaagse ontmoetings met vriende en vreemdelinge is ook ’n saak van vreugde en viering wat die lewe boeiender en beter maak

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