

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

Skriflesing : Matteus 16 : 21-28

Tema : Wat is ons Jesus Woordeskat ? Watter woorde en begrippe gebruik ons in assosiasie met Hom ?

BROODJIES VIR DIE PAD

“Christianity preaches the infinite worth of that which is seemingly worthless and the infinite worthlessness of that which is seemingly so valued.”

— Dietrich Bonhoeffer

“Above all the grace and the gifts that Christ gives to his beloved is that of overcoming self.”

— St. Francis of Assisi

“A God who let us prove his existence would be an idol”

— Dietrich Bonhoeffer

“In ordinary life we hardly realize that we receive a great deal more than we give, and that it is only with gratitude that life becomes rich.”

— Dietrich Bonhoeffer

“Love is the crazy, mad, and perhaps ridiculous gesture of saying yes to life, of seeing it as worthy of our embrace and even worthy of our total sacrifice.”

— Peter Rollins, *The Idolatry of God: Breaking Our Addiction to Certainty and Satisfaction*

“There are all different kinds of freedom, and the kind that is most precious you will not hear much talked about in the great outside world of winning and achieving and displaying. The really important kind of freedom involves attention, and awareness, and discipline, and effort, and being able truly to care about other people and to sacrifice for them, over and over, in myriad petty little unsexy ways, every day. That is real freedom. The alternative is unconsciousness, the default setting, the 'rat race' - the constant gnawing sense of having had and lost some infinite thing.”

— David Foster Wallace

“What does one person give to another? He gives of himself, of the most precious he has, he gives of his

life. This does not necessarily mean that he sacrifices his life for the other—but that he gives him of that which is alive in him; he gives him of his joy, of his interest, of his understanding, of his knowledge, of his humor, of his sadness—of all expressions and manifestations of that which is alive in him. In thus giving of his life, he enriches the other person, he enhances the other's sense of aliveness by enhancing his own sense of aliveness. He does not give in order to receive; giving is in itself exquisite joy. But in giving he cannot help bringing something to life in the other person, and this which is brought to life reflects back to him.”

— Erich Fromm, *The Art of Loving*

“The Lord bestows his blessings there, where he finds the vessels empty.”

— Thomas à Kempis, *The Imitation of Christ*

“The Church is the Church only when it exists for others...not dominating, but helping and serving. It must tell men of every calling what it means to live for Christ, to exist for others.”

— Dietrich Bonhoeffer, *Letters and Papers from Prison*

“The feelings of devotion, self-sacrifice for one's neighbor, the whole morality of self-denial must be questioned mercilessly and taken to court.... There is too much charm and sugar in these feelings of 'for others,' 'not for myself,' for us not to need to become doubly suspicious at this point and to ask: 'are these not perhaps-seductions?’”

— Friedrich Nietzsche, *Beyond Good and Evil*

Tears

*YOU NEVER KNOW what may cause them. The sight of the Atlantic Ocean can do it, or a piece of music, or a face you've never seen before. A pair of somebody's old shoes can do it. Almost any movie made before the great sadness that came over the world after the Second World War, a horse cantering across a meadow, the high school basketball team running out onto the gym floor at the start of a game. **You can never be sure. But of this you can be sure. Whenever you find tears in your eyes, especially unexpected tears, it is well to pay the closest attention.***

They are not only telling you something about the secret of who you are, but more often than not God is speaking to you through them of the mystery of where

you have come from and is summoning you to where, if your soul is to be saved, you should go to next.

-Frederick Buechner-

“The real trouble is that 'kindness' is a quality fatally easy to attribute to ourselves on quite inadequate grounds. Everyone feels benevolent if nothing happens to be annoying him at the moment. Thus a man easily comes to console himself for all his other vices by a conviction that 'his heart's in the right place' and 'he wouldn't hurt a fly,' though in fact he has never made the slightest sacrifice for a fellow creature. We think we are kind when we are only happy: it is not so easy, on the same grounds, to imagine oneself temperate, chaste, or humble.”

— C.S. Lewis, *The Problem of Pain*

“Absolute seriousness is never without a dash of humor.”

— Dietrich Bonhoeffer

“Above all we must not wish to cling to our suffering. Suffering surely deepens us and enhances our person, but we must not desire to become a deeper self than God wills. To suffer no longer can be a beautiful, perhaps the ultimate sacrifice.”

— Hans Urs von Balthasar

“...In its original Latin form, sacrifice means to make sacred or to make holy. I wholeheartedly believe that when we are fully engaged in parenting, regardless of how imperfect, vulnerable, and messy it is, we are creating something sacred.”

— Brene Brown, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead*

“Self-denial means knowing only Christ, no longer knowing oneself. It means no longer seeing oneself, only him who is going ahead, no longer seeing the way which is too difficult for us. Self-denial says only: he is going ahead; hold fast to him.”

— Dietrich Bonhoeffer, *Discipleship: Dietrich Bonhoeffer Works, Volume 4*

BROOD VIR DIE PAD

Geestelike waardes: Gasvryheid vereis dat gasheer self ook gas sal wees

In hul boek *Philosophers at Table: On Food and Being Human* (2016) verwys Raymond Boisvert en Lisa Heldke na die werk *Origins: A Short Etymological Dictionary of Modern English* wat die grondbetekenis

van die stam -hos (soos in die woord “hospitality”) beskryf as “food (with shelter) as a means of preservation”.

In verhale van gasvryheid, ook in die Bybel en ander antieke tekste, speel die voorsiening van kos inderdaad ’n kernrol. Gasvryheid het te make met ’n gasheer of gasvrou wat gaste innooi en iets te ete aanbied. Maar dit kan ook gebeur dat ’n gasheer altyd die een wil wees wat voorsien, wat die mag in die hand hou, wat die gastelys en die reëls vir die samesyn bepaal. Wanneer dit gebeur, word die aanbod mettertyd as onderdrukkend beleef; die gawe word ’n gif. Egte gasvryheid, sou ons kon sê, vra dat ons nie in statiese en strakke taal oor die verhouding tussen gasheer en gas dink nie. Die gasheer moet ook ’n gas kan wees, en die gas ’n gasheer.

Vir Boisvert en Heldke vra die nadenke oor ’n etiek van gasvryheid dan ook vir ’n meer wederkerige verstaan van die verhouding tussen gasheer en gas. In dié verband sluit hulle aan by die morele voorbeeld van die Amerikaanse openbare figuur Jane Addams (1860-1935).

Addams – wat in 1931 die Nobelprys vir vrede ontvang het – is onder meer bekend as die medestigter van Hull House, ’n nedersettingshuis in ’n arm en ruwe buurt in Chicago waar baie immigrante hulle destyds gevestig het. Hierdie huis het as heenkome en ruimte gedien waar maaltye bedien is, kindersorg verskaf is, klasse aangebied is (onder andere deur die filosoof John Dewey), en byeenkomste gehou is om sosiale en politieke probleme te bespreek.

Gasvryheid was vir Addams ’n kernbeginsel, iets wesentlik vir mense se behoud en welstand. Maar hoewel kos en skuiling verskaf is, was die benadering een van “mê, nie vir nie”. Gasvryheid is nie as ’n paternalistiese en eenrigtingsaak gesien nie, maar as iets wat met bondgenootskap, waardering en wedersydse diens saamhang – ter wille van die buurt, die openbare lewe, demokrasie en vrede. Midde-in die kompleksiteit en morsigheid van die alledaagse werklikhede, het Addams en haar genote hulself daarom verstaan as sowel vreemdelinge as persone wat tuiskoms ervaar, as gewers én ontvangers van gasvryheid.

En dalk was vir ook Addams-hulle – soos vir baie van ons vandag nog – die moeiliker deel om dit te waag om in weerloosheid van ander gasvryheid te ontvang, om deur vreemdes verwelkom te wórd. – RRV

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