

17 September 2023
Aanlyn Erediens

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

Skriflesing : Psalm 119 : 33-40

Tema : Kerk bywoning: Waarom doen ons dit nog?

BROODJIES VIR DIE PAD

“So many people come to church with a genuine desire to hear what we have to say, yet they are always going back home with the uncomfortable feeling that we are making it too difficult for them to come to Jesus.”

— Dietrich Bonhoeffer, *The Cost of Discipleship*

“And we learned, perhaps the hard way, that church isn't static. It's not a building, or a denomination, or a 501(c)(3) nonprofit organization. Church is a moment in time when the kingdom of God draws near, when a meal, a story, a song, an apology, and even a failure is made holy by the presence of Jesus among us and within us.”

— Rachel Held Evans, *Searching for Sunday: Loving, Leaving, and Finding the Church*

“I go to church as an expression of my need for God and for God's family.”

— Philip Yancey, *What Good Is God?: In Search of a Faith That Matters*

“I have learned things in the dark that I could never have learned in the light, things that have saved my life over and over again, so that there is really only one logical conclusion. I need darkness as much as I need light.”

— Barbara Brown Taylor, *Learning to Walk in the Dark*

“...new life starts in the dark. Whether it is a seed in the ground, a baby in the womb, or Jesus in the tomb, it starts in the dark.”

— Barbara Brown Taylor, *Learning to Walk in the Dark*

“Overall, being spiritual and being religious are both part of being in relationship with God. Neither can be fully realized without the other. Religion without spirituality can become a dry list of dogmatic statements divorced from the life of the spirit. This is what Jesus warned against. Spirituality without religion can become a self-centered complacency divorced

from the wisdom of a community. That's what I'm warning against. For St. Ignatius”

— James Martin, *The Jesuit Guide to (Almost) Everything: A Spirituality for Real Life*

“They reminded me that Christianity isn't meant to simply be believed; it's meant to be lived, shared, eaten, spoken, and enacted in the presence of other people. They reminded me that, try as I may, I can't be a Christian on my own. I need a community. I need the church.”

— Rachel Held Evans, *Searching for Sunday: Loving, Leaving, and Finding the Church*

“I told them we're tired of the culture wars, tired of Christianity getting entangled with party politics and power. Millennials want to be known by what we're for, I said, not just what we're against. We don't want to choose between science and religion or between our intellectual integrity and our faith. Instead, we long for our churches to be safe places to doubt, to ask questions, and to tell the truth, even when it's uncomfortable. We want to talk about the tough stuff—biblical interpretation, religious pluralism, sexuality, racial reconciliation, and social justice—but without predetermined conclusions or simplistic answers. We want to bring our whole selves through the church doors, without leaving our hearts and minds behind, without wearing a mask.”

— Rachel Held Evans, *Searching for Sunday: Loving, Leaving, and Finding the Church*

“Finding God often happens in the midst of a community—with a “we” as often as an “I.”

— James Martin, *The Jesuit Guide to (Almost) Everything: A Spirituality for Real Life*

“Some are questioning whether the churches they grew up in have anything to offer them as they make their ways in a culture of many cultures with many views of truth, some of which make a great deal of sense to them. For those who counted on God to protect them from so many choices, it is as if the heavenly Father let go of their hand in a crowd one day and vanished into a sea of divine possibilities. I cannot protect the students in my classes from this any better than I can protect myself. Existential dizziness is one of the side effects of higher education, and it affects teachers too.”

— Barbara Brown Taylor, *Holy Envy: Finding God in the Faith of Others*

“To put it simply: the Holy Spirit bothers us. Because he moves us, he makes us walk, he pushes the Church to go forward. And we are like Peter at the Transfiguration: 'Ah, how wonderful it is to be here like this, all together!' ... But don't bother us. We want the Holy Spirit to doze off ... we want to domesticate the Holy Spirit. And that's no good. because he is God, he is that wind which comes and goes and you don't know where. He is the power of God, he is the one who gives us consolation and strength to move forward. But: to move forward! And this bothers us. It's so much nicer to be comfortable.”

— Pope Francis, *Encountering Truth: Meeting God in the Everyday*

“I know that the Bible is a special kind of book, but I find it as seductive as any other. If I am not careful, I can begin to mistake the words on the page for the realities they describe. I can begin to love the dried ink marks on the page more than I love the encounters that gave rise to them. If I am not careful, I can decide that I am really much happier reading my Bible than I am entering into what God is doing in my own time and place, since shutting the book to go outside will involve the very great risk of taking part in stories that are still taking shape. Neither I nor anyone else knows how these stories will turn out, since at this point they involve more blood than ink. The whole purpose of the Bible, it seems to me, is to convince people to set the written word down in order to become living words in the world for God's sake. For me, this willing conversion of ink back to blood is the full substance of faith.”

— Barbara Brown Taylor, *Leaving Church: A Memoir of Faith*

BROOD VIR DIE PAD

Geestelike waardes: Kom 'n mens se lewe ooit tot 'n finale slotsom? **Netwerk24**

Die Nederlandse rolprent *Antonia* (1995), met Marleen Gorris as skrywer en regisseur, begin met *Antonia* (gespeel deur Willeke van Ammelrooy) wat op haar oudag voorbereidings vir haar sterfdag begin tref en al haar nasate om haar vergader. Dan volg terugflitse na haar jeug en die lewe van die vroue-afstammeling uit haar geslagslyn. In die proses belig *Antonia* – wat in 1996 die Oscar vir beste buitelandse rolprent

ontvang het, met as Engelse titel *Antonia's Line* – iets van die volheid van die karakters se leed, hartstog en vriendskap. Die einde van die rolprent keer terug na die dag wanneer die matriarg *Antonia* sterf en haar laaste gedagtes met die uiteenlopende groep mense om haar deel. Ná afloop daarvan volg dan die woorde: “En als de lange kroniek / op zijn einde loopt / is niets voltooid.”

Ek het weer aan hierdie oop einde van *Antonia* gedink met die lees van die slot van die Franse filosoof Paul Ricoeur se omvattende werk met die Engelse titel *Memory, History, Forgetting*. In dié boek bespreek Ricoeur die belangrikheid van herinnering, asook die beperkings van die geheue. Hy soek na 'n verantwoordelike interpretasieskema wat reg laat geskied aan die werklikheid van die historiese verlede. Maar hy is ook deeglik daarvan bewus dat ons geskiedskrywing en vertellings onderworpe is aan die krag én kwesbaarheid van hóé ons onthou en vergeet. Ons geskiedenis en genealogieë (kultureel, godsdienstig en persoonlik) bied daarom weerstand teen eenduidige en gepoleerde vertolkings daarvan. Ons lewe kan immers telkens anders bekyk, vertel en geskryf word.

Daarom kan ons saam met Ricoeur (en die rolprent *Antonia*) vra: Wanneer is die laaste woord oor iets of iemand gespreek? Wanneer het 'n verhaal of 'n stuk geskiedenis volledig ontvang? Wanneer is 'n lewe regtig voltooi? Ricoeur eindig betekenisvol sy boek oor herinnering, die geskiedenis en vergeet met 'n kort poëtiese fragment in vier reëls, met as eerste drie reëls:

“Onderliggend aan die geskiedenis – onthou en vergeet.

Onderliggend aan onthou en vergeet – die lewe. Maar om 'n lewe te skryf is 'n ander storie.”

Vir Ricoeur kan ons bemoeienis met en weergee van die verlede nie van komplekse prosesse van onthou en vergeet geskei word nie. Maar onthou en vergeet is op hul beurt ten nouste verbonde aan die lewe in al sy volheid. En om as deelnemers aan “die lewe” weer “'n lewe” te verstaan en te skryf is nie 'n eenvoudige saak nie. Daarom is die vierde versreël van die fragment waarmee Ricoeur sy boek afsluit veelseggend:

“Onvoltooidheid.”

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