

1 Oktober 2023
Aanlyn Erediens

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

Skriflesing : Matteus 21 : 28-32

Tema : Teenstrydghede op ons geloofspad en ander struikelblokke/afdraaipaaie. Hoe gemaak met buitestanders? Is 'n Friedrich Nietzsche aan jou tafel?

BROODJIES VIR DIE PAD

“In heaven, all the interesting people are missing.”
— Friedrich Nietzsche

“The surest way to corrupt a youth is to instruct him to hold in higher esteem those who think alike than those who think differently.”
— Friedrich Nietzsche

“In truth, there was only one christian and he died on the cross.”
— Friedrich Nietzsche

“In function, Jesus’s aphorisms are very much like his parables—provocative and invitational forms of speech. They provoke thought, lead people to reconsider their taken-for-granted assumptions, and invite them to see life differently.”
— Marcus J. Borg, Jesus: Uncovering the Life, Teachings, and Relevance of a Religious Revolutionary

“The problem is, many of the people in need of saving are in churches, and at least part of what they need saving from is the idea that God sees the world the same way they do.”
— Barbara Brown Taylor, An Altar in the World: A Geography of Faith

“Do I contradict myself?
Very well then I contradict myself,
(I am large, I contain multitudes.)”
— Walt Whitman, Leaves of Grass

“One is fruitful only at the cost of being rich in contradictions.”
— Friedrich Nietzsche, Twilight of the Idols

“There is always some madness in love. But there is also always some reason in madness.”
— Friedrich Nietzsche

“The individual has always had to struggle to keep from being overwhelmed by the tribe. If you try it, you will be lonely often, and sometimes frightened. But no price is too high to pay for the privilege of owning yourself.”
— Friedrich Nietzsche

“The point of trying to understand the cross better is not so that we can congratulate ourselves for having solved an intellectual crossword puzzle, but so that God’s power and wisdom may work in us, through us, and out into the world that still regards Jesus’s crucifixion as weakness and folly.”
— N.T. Wright, The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion

“Contradiction is not a sign of falsity, nor the lack of contradiction a sign of truth.”
— Blaise Pascal

“Doubt as sin. — Christianity has done its utmost to close the circle and declared even doubt to be sin. One is supposed to be cast into belief without reason, by a miracle, and from then on to swim in it as in the brightest and least ambiguous of elements: even a glance towards land, even the thought that one perhaps exists for something else as well as swimming, even the slightest impulse of our amphibious nature — is sin! And notice that all this means that the foundation of belief and all reflection on its origin is likewise excluded as sinful. What is wanted are blindness and intoxication and an eternal song over the waves in which reason has drowned.”
— Friedrich Nietzsche, Daybreak: Thoughts on the Prejudices of Morality

“In Mere Christianity, C. S. Lewis argues that human beings cannot be truly good or moral without faith in God and without submission to the will of Christ. Unfortunately, Lewis does not provide any actual data for his assertions. They are nothing more than the mild musings of a wealthy British man, pondering the state of humanity’s soul between his sips of tea. Had Lewis actually familiarized himself with real human beings of the secular sort, perhaps sat and talked with them, he would have had to reconsider this notion. As so

many apostates explained to me, morality is most certainly possible beyond the confines of faith. Can people be good without God? Can a moral orientation be sustained and developed outside of a religious context? The answer to both of these questions is a resounding yes.”

— Phil Zuckerman, Faith No More: Why People Reject Religion

“...salvation is not something that happens only at the end of a person's life. Salvation happens every time someone with a key uses it to open a door he could lock instead.”

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

“We cannot avoid using power, cannot escape the compulsion to afflict the world, so let us, cautious in diction and mighty in contradiction, love powerfully.”

— Martin Buber

“Keep growing quietly and seriously throughout your whole development; you cannot disturb it more rudely than by looking outward and expecting from outside replies to questions that only your inmost feeling in your most hushed hour can perhaps answer.”

— Rainer Maria Rilke, Letters to a Young Poet

“The worth of a human being lies in the ability to extend oneself, to go outside oneself, to exist in and for other people.”

— Milan Kundera, Laughable Loves

“The freedom of affluence opposes and contradicts the freedom of community life.”

— Wendell Berry, The Art of the Commonplace: The Agrarian Essays

Wilhelm Jordaan: Paradokse bied juis 'n beter blik op geloof Netwerk24

‘Dank die Here ek is 'n ateïs. Ek glo nie in God nie, maar ek mis hom. Ek glo in God, want ek is ontvanklik vir absurde moontlikhede. Ek is 'n selfgemaakte man en ek bedank my Maker daarvoor . . .’

Dié stellings verwys, speels of smalend, na die bestaan, al dan nie, van God. Al vier is ook voorbeelde van paradokse: Elkeen lyk op die oog af teenstrydig, maar hulle dwing jou ook om weer te lees en dieper te dink. En só word elkeen se teenstrydigheid op eie manier tog versoenbaar.

Sulke paradoksale stellings is belangrik, want hulle bring dikwels nuwe perspektiewe, byvoorbeeld in mense se geloofslewe. Beskou die stelling: “Ek glo nie in God nie, maar ek mis hom.” Dit is die eerste sin in die Britse skrywer Julian Barnes se boek *Nothing to Be Frightened Of*. Dié paradoks skep twee vrae: Watter God is dit in wie nie geglo word nie en watter God is dit wat gemis word?

Sekere Godsbeelde gee te kenne God beloon jou vir jou onwankelbare geloof (“Pray and grow rich”) en straf jou as jy hom nie behaag nie. En alles wat in jou lewe gebeur, is God se wil. Dit is presies wat Job se vriende ook gedink het en wat Job nié wou aanvaar nie.

Want dit wek die skrikwekkende indruk dat God doer ver iewers 'n bedrewe poppemeester is wat op 'n kosmiese verhoog die toutjies van gebedsverhoring en nieverhoring trek na gelang mense hom behaag of nie. Barnes se paradoks sê in só 'n God hoef jy nie te glo nie. In 'n ander verband het die teoloog John de Gruchy dit beaam toe hy oor die dood van sy seun gesê het: “As dit God se wil was dat my seun verdrink het, glo ek nie in God nie.”

Maar watter God is dit dan wat gemis word? Paradokse dwing jou tot kritiese gesprek en nadenke oor die veelvlakkigheid van geloof; dat dit soos 'n kristal is wat met elke draai van die hand nuwe konfigurasies van lig en kleur deurlaat en wat jou bewus maak van nog meer tergende paradokse.

En só kan jy reken God is tegelyk 'n werklikheid én 'n ontwykende geheim wat onvoorstelbaar en onnoembaar buite ons afmetings van vorm, gestalte, tyd en ruimte is.

Met Christus as prototipe van “God se mens” wat volgens 'n Engelse vertaling van 'n Bybelvers in ons “neighbourhood” ingetrek het, kry geloof 'n radikale lyflikheid – nie as 'n swewende vae idee nie, maar deur oë wat pleitend, liefdevol en met genade kyk; deur hande en vingers wat 'n ander se vel met sorg en teerheid aanraak; deur voete wat jou in beweging bring, nader aan 'n ander. Só word God as geheim aanvoelbaar teenwoordig in jou bestaan – so naby soos jou eie asem en 'n aanraking; so deurdringend soos die reuk van

grond en strooi en stof; so meesleurend soos die geringste klanke van smekende, verlangende taal.

- Jordaan is 'n emeritus professor in sielkunde.

Die mening van skrywers is hul eie en weerspieël nie noodwendig dié van Netwerk24 nie.

BROOD VIR DIE PAD

Geestelike waardes: Fragmente hoef ons nie na geheel te laat hunker nie Netwerk24

'n Fragment, herinner die Woordeboek van die Afrikaanse Taal ons, is 'n afgebreekte stuk of brokstuk, 'n stuk wat oorgebly het van iets. Dit kan ook gesien word as 'n gedeelte wat geneem is uit 'n geheel van geestelike aard (soos 'n letterkundige werk of 'n musiekstuk). Of dit kan op 'n onvoltooide geesteskepping dui.

Gegewe hierdie beskrywing sou ons 'n fragment kon beskou as iets wat onaf, onvolledig en onvoltooid is. Tog kan ons byvoeg dat heelwat denkers die konsep "fragment" ook positief benut om iets wesensliks oor ons omgang met die verlede en die werklikheid uit te druk.

In die invloedryke Rooms-Katolieke teoloog David Tracy se bundel opstelle *Fragments: The Existential Situation of our Time* (2020), byvoorbeeld, funksioneer dit as 'n sleutelkategorie om oor ons huidige geestesklimaat na te dink.

Al wat ons as erfenis het, meen Tracy, is fragmente. Ons kan nie die tradisies waarvan ons deel is volledig oorsien nie. Of soos 'n aanhaling van Gandhi – wat as eerste motto vir Tracy se boek dien – dit stel: "We will never all think alike and we always see truth in fragments and from different angles of vision."

Wat dié vraag na vore bring: Hoe dink ons oor die fragmente waartoe ons wel toegang het? Een wyse is om hierdie fragmente – soos 'n kortstondige ervaring, 'n gedeelte van 'n teks of 'n stukkie van 'n lewe – met 'n soort nostalgiese verlange na 'n verlore totaliteit te bejeën. Hierteenoor argumenteer Tracy dat ons fragmente eerder as fragmente sal waardeer. Daarom dan ook die aanhaling van Theodore

Adorno as 'n tweede motto vir sy boek: "The fragment is that part of the totality of the work that opposes totality."

Só verstaan is fragmente nie net informatief nie, maar ook transformatief. Dit laat iets gebeur (Tracy gebruik hiervoor die nuutskepping "fragment-events"). Sterk fragmente het die vermoë om geslote stelsels in skerwe te laat spat – soos onderdrukkende politieke, ekonomiese en selfs kulturele (waaronder godsdienstige) totalitêre stelsels met hul imperialistiese aspirasies.

Voorbeelde van sulke kragtige en bevrydende fragmente is vir Tracy – in aansluiting by Walter Benjamin – dié wat die swaarkry van die nood-lydendes belig, wat die verhale van die geskiedenis se verloorders in herinnering roep, wat vergete en ongehoorde stemme versterk.

Ons sal daarby baat vind, meen Tracy, om ook sulke fragmente as deel van ons erfenis in ons geheue lewendig te hou. Hy skryf selfs: "Discover the right fragment – in one's own and other traditions, in one's own and other lives – and you will discover an entry into the eventful, infinite character of reality itself." – RRV

wynandqnel@outlook.com 082 901 5877