

7 April 2024 Tweede Paassondag
Aanlyn Erediens

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

Skriflesing : Johannes 20 : 19-31

Tema : My naam is Thomas. Twyfel of verdieping ?
Die plek van vraagstelling in ons geloofslewe.

BROODJIES VIR DIE PAD

"I like the scientific spirit—the holding off, the being sure but not too sure, the willingness to surrender ideas when the evidence is against them: this is ultimately fine—it always keeps the way beyond open—always gives life, thought, affection, the whole man, a chance to try over again after a mistake—after a wrong guess."

— Walt Whitman, Walt Whitman's Camden Conversations

"The genius of a composer is found in the notes of his music; but analyzing the notes will not reveal his genius. The poet's greatness is contained in his words; yet the study of his words will not disclose his inspiration. God reveals himself in creation; but scrutinize creation as minutely as you wish, you will not find God, any more than you will find the soul through careful examination of your body."

— Anthony de Mello, Awakening: Conversations with the Masters

"Sinners often speak the truth. And saints have led people astray. Examine what is said, not the one who says it."

— Anthony de Mello, Awakening: Conversations with the Masters

"We go through the present blindfolded... Only later, when the blindfold is removed and we examine the past, do we realise what we've been through and understand what it means."

— Milan Kundera

"If you hear a voice within you say you cannot paint, then by all means paint and that voice will be silenced."

— Vincent Willem van Gogh

"This is my wish for you: Comfort on difficult days, smiles when sadness intrudes, rainbows to follow the clouds, laughter to kiss your lips, sunsets to warm your

heart, hugs when spirits sag, beauty for your eyes to see, friendships to brighten your being, faith so that you can believe, confidence for when you doubt, courage to know yourself, patience to accept the truth, Love to complete your life."

— Ralph Waldo Emerson

"Sometimes I think it is my mission to bring faith to the faithless, and doubt to the faithful."

— Paul Tillich

The Gospel of Thomas (also known as the Coptic Gospel of Thomas) is an extra-canonical[1] sayings gospel. It was discovered near Nag Hammadi, Egypt, in December 1945 among a group of books known as the Nag Hammadi library. Scholars speculate that the works were buried in response to a letter from Bishop Athanasius declaring a strict canon of Christian scripture. Scholars have proposed dates of composition as early as 60 AD and as late as 250 AD.[2][3] Since its discovery, many scholars have seen it as evidence in support of the existence of a "Q source" which might have been very similar in its form as a collection of sayings of Jesus without any accounts of his deeds or his life and death, referred to as a sayings gospel.[4][5] (Wikipedia)

"An intellectual? Yes. And never deny it. An intellectual is someone whose mind watches itself. I like this, because I am happy to be both halves, the watcher and the watched. "Can they be brought together?" This is a practical question. We must get down to it. "I despise intelligence" really means: "I cannot bear my doubts."

— Albert Camus

"In the evening we shall be examined on love."

— St. John of the Cross

"I worry about "true believers" who cannot carry any doubt or anxiety at all, as Thomas the Apostle and Mother Teresa learned to do. People who are so certain always seem like Hamlet's"

— Richard Rohr, AARP Falling Upward: A Spirituality for the Two Halves of Life

"Jesus said, "If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders.

Indeed, I am amazed at how this great wealth has made its home in this poverty.”

— Thomas the Apostle

“The Road Not Taken

*Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;*

*Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,*

*And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.*

*I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.”*
— Robert Frost

“Human beings are poor examiners, subject to superstition, bias, prejudice, and a PROFOUND tendency to see what they want to see rather than what is really there.”

— M. Scott Peck, *The Road Less Traveled: A New Psychology of Love, Traditional Values, and Spiritual Growth*

BROOD VIR DIE PAD

Moontlikheid en werklikheid. Waarom kan Suid-Afrika (nog) nie die droom van ’n inklusiewe samelewing verwesenlik nie?

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Opsomming

Die artikel fokus op die vraag waarom Suid-Afrika na bykans drie dekades van ’n inklusiewe politieke bestel skynbaar nog nie daarin kon slaag om die ideaal van ’n inklusiewe samelewing te verwesenlik nie.

Verskillende faktore dra hiertoe by. Een faktor wat nie

voldoende in aanmerking geneem word nie, is oorgelewerde denkpatriene wat die nuwe bestel in sy nuwe formaat steeds kniehalter. Wat onderskat word, is die vertrekpunt van hierdie denke, die kontoere wat dit volg en veral die rigting of oriëntasie waarin dit plaasvind.

Om hierdie probleem te illustreer, word insigte uit Mahmood Mamdani se onlangse boek, *Neither settler nor native*, as uitgangspunt geneem. Mamdani (self ’n sterk voorstander van dekolonialisering) beweer dat die dekoloniseringsprojek in vele opsigte misluk het omdat die nuwe bewindhebbers die denkwyses, sosiale kategorieë en burgerskapsmodelle van die koloniale era oorgeneem en steeds gehandhaaf het. Aan die hand van voorbeelde soos die “makmaak” van die Amerikaanse Weste, die opkoms van die Nazi-ideologie in Duitsland, die skynbaar onoorbrugbare kloof tussen Israeliet en Palestyn in die huidige staat Israel en die verdeling tussen Noord- en Suid-Soedan maak hy duidelik hoe die (koloniale) verlede steeds die (gedekolonialiseerde) hede beïnvloed. Suid-Afrika is volgens Mamdani die een uitsondering, waar die bestaande orde op radikale wyse vervang is deur ’n inklusiewe politieke bestel waarin alle burgers in teorie dieselfde regte het. Die ironie is egter dat formele inklusiwiteit nog nie in dieselfde mate tot sosiale inklusiwiteit gelei het nie. Waarom word die moontlikheid wat die Grondwet bied, nie ’n werklikheid nie?

Die insigte van Eberhard Jüngel oor die verhouding tussen moontlikheid en werklikheid bied ’n sleutel om hierdie dilemma te ontgryp. Anders as Aristoteles, wat die werklikheid as van “meer waarde” as die moontlikheid ag, dring Jüngel daarop aan dat die prioriteit aan die moontlikheid gegee word. As die bestaande werklikheid die norm is, kan ons alleen herhaal wat reeds werklikheid was. As die moontlikheid die voorrang het, open dit geleenthede om ’n nuwe werklikheid tot stand te bring.

Hiervoor is verbeelding nodig – nie as ontvlugting uit die werklikheid nie, maar as die energie wat “intensie” (Husserl) loslaat om – vry van die hede – ’n alternatiewe toekoms te bedink en strategieë te ontwikkel om vanuit hierdie visie terug te dink na die hede. Hierdie moontlike toekoms word werklikheid deur elke dag op te tree in terme en volgens die waardes van die nuwe visie.

Trefwoorde: dekolonialisering; Jüngel; Mamdani; moontlikheid

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