

**“KINDERKAMPUS” AS PARADIGMA VIR
GELOOFSGEMEENSKAP**

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‘Grootmense kap hout, maar hulle
kyk nie waar val die splinters nie.’

(Uit: dissie flippen stukkende wêreld die,
my ou deur Hans du Plessis)

Marie, Marina, Suenette en Liz-An

- dankie, dames!

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Daar is baie dankies wat uitgedeel moet (en gaan) word. Vir nou verdien die volgende persone vermelding:

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Laastens:

Gratia Dei sum id quod sum

Qui gloriatur, in Domino gloriatur.

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ABSTRACT

"Children's campus" as paradigm in community of faith.

The purpose of this research is to examine the possibility of a structure (outside of the current, secularised school system) where the child, in context of his family, can experience socialising in relation to his or her faith so as to experience Christian values and norms, as well as gaining knowledge of God and being allowed to live according to this knowledge.

The current situation of South African children belonging to Reformed churches has been explored, in context of their participation in their community of faith. Specific problems these children have to cope with in their society were looked at. It is obvious that a lot of factors influence spiritual growth in children, and that the church is not capable of handling these factors effectively at the moment.

This study shows that the way of life prescribed by the Benedictine Rule is compatible with both the Word of God and Reformed Theology, and can as such fulfil a need in the spiritual life of modern people.

This study shows ways in which the problems currently being experienced by children can be handled using the Rule of Benedict in a children's campus functioning under the supervision of the community of faith.

Key words: Child
 Care
 Christian education

OPSOMMING

“Kinderkampus” as paradigma vir geloofsgemeenskap

Die doel van hierdie studie is om ondersoek in te stel na die daarstelling van ‘n struktuur (buite die bestaande, gesekulariseerde skoolstelsel) waar die kind, in konteks van sy gesin, voldoende geloofsosialisering kan beleef ten einde Christelike waardes en norme, asook kennis van God, te leer en te kan uitleef.

Daar is ondersoek ingestel na die huidige situasie waarin kinders in die Suid-Afrikaanse Reformatoriese kerke hulle bevind, ten opsigte van hulle deelname in hulle plaaslike geloofsgemeenskappe. Daar is ook opgelet na spesifieke probleme waarmee hierdie kinders in die samelewing te doen kry. Dit is duidelik dat daar ‘n hele aantal faktore is wat geloofsvorming by kinders beïnvloed en dat die kerk tans in gebreke bly om hierdie faktore effektief aan te spreek.

In hierdie studie word aangetoon dat die lewensstyl wat deur St. Benedictus in sy monastiese reël voorgestel word, nie net in lyn met die Skrif en Gereformeerde Teologie is nie, maar ook dat ‘n daadwerklike behoefte in die geestelike lewe van die moderne mens hierdeur vervul kan word.

Daar word aangetoon op welke wyse probleme wat tans deur kinders ervaar word op praktiese wyse hanteer kan word deur die gebruik van die Benediktynse Reël in ‘n kinderkampus, wat onder toesig van die geloofsgemeenskap funksioneer.

Trefwoorde: Kind
Versorging
Christelike opvoeding

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Inleiding

1.1 Titel

"Kinderkampus" as paradigma vir geloofsgemeenskap

1.2 Probleemstelling

Die demokrasie in Suid-Afrika sal misluk as hier nie vinnig gemeenskaplike basiese waardes soos hardwerkendheid en eerlikheid gevestig en ontwikkel word nie. Dit word al hoe meer die onderwyser se taak om waardes by kinders te vestig, terwyl die ouer primêr hiervoor verantwoordelik was.

Hierdie voorspelling word tydens 'n kongres vir onderwysers (vgl. Versluis 2001:4) gemaak. Dit toon die erns van 'n probleem rondom die aanleer van waardes in die hedendaagse samelewing. In bogenoemde aanhaling word hardwerkendheid en eerlikheid as voorbeelde van waardes genoem, terwyl 'n waarde in die *Nuwe Woordeboek vir Maatskaplike Werk* (1995:70) beskryf word as 'n *blywende oortuiging dat 'n bepaalde gedragswyse of bestaanseinddoel persoonlik of sosiaal verkieslik is*. Vir die doel van hierdie studie moet beklemtoon word dat die waardes in

ooreenstemming met die Reformatoriese lewens- en wêreldbeskouing as norm daargestel word.

Hierdie proses (naamlik die wyse waarop waardes aangeleer word) berus volgens Van der Merwe op die volgende vier faktore (1986:8):

- Ouerlike opvoeding
- Kerklike verkondiging
- Omgewingsfaktore
- Vorming op skool

Soos in Versluis genoem, word hierdie probleem nie meer voldoende in die ouerhuis hanteer nie (2001:4). Die gesinslewe in die hedendaagse samelewing word gefragmenteer deur byvoorbeeld woon- en werksareas wat geskei is, beroepsmobiliteit, tyd wat aan die televisie geskenk word, afsonderlike sosiale lewens van verskillende ouderdomsgroepe, asook talle aspekte wat met ekonomiese vooruitgang gepaard gaan (Prins 1995:56), terwyl dit ook moeiliker word om *gesin* in die moderne samelewing te definieer. Garland bespreek die verskillende moontlike definisies, asook die hedendaagse gesinsamestelling en struikelblokke volledig (1999:19-32).

Prins is van mening dat hierdie waarde-georiënteerde opvoedingsproses, wat deel vorm van geloofsosialisering, se sukses in die gesin, dus in die toekoms al hoe meer gaan afhang van die mate waarin kinders en hulle gesinne betrokke is in groepe waar soortgelyke sosialisering plaasvind (1995:53). Aandag moet dus, deur doelbewuste strukturering, geskenk word aan die skepping van 'n netwerk van verbande oor die

gesinsgrense heen (Larney & Lotter 2006). Prins meen verder dat hierdie vakuum wat geskep word deur die problematiek rondom sosialisering en identiteitsvorming 'n besondere geleentheid aan die kerk bied, aangesien dit een van die min plekke is waar intergeneratiewe sosialisering op natuurlike wyse plaasvind (1995:57).

Alhoewel daar al baie geskryf is oor die oplossing vir hierdie spesifieke probleem, word daar gewoonlik op een aspek van die kind se lewe gefokus. Daar is al raad vir ouers aangebied (McFarlane 1997), hantering van kategese is aangespreek (Duckert 1976, Pearl 1992, Breed 1994), jeugbediening is bespreek (Nel 1990) en selfs in die opvoedkunde is die probleem aangeraak (Henley 1997). Daar kon egter geen verwysing gevind word na 'n struktuur wat die kinders in hulle samelewingsverband, met die inagneming van alle faktore wat hulle geloofsgroei beïnvloed, hanteer nie.

Volgens Prins kan kategese-onderrig slegs sinvol wees indien dit kan bou op 'n basis van informele geloofsonderrig wat in die Christelike samelewing funksioneer (1991:250). Breed (1994) wys onder andere ook op die breër dimensie van onderrig in die Ou Testament deur op die volgende te fokus: onderrig deur die ouer, profeet en priestere, die viering van die Pasga en Sabbat en in die Nuwe Testament, die onderrig van voorgangers in die gemeente. Hierdie studie beoog om die moontlike bestaan van 'n struktuur soos die "kinderkampus" wat tegelykertyd die probleem rondom kategetiek en waardevolle sosialisering/waarde-opvoeding kan oplos te ondersoek. Die woord "kinderkampus" kan voorlopig verklaar word as *'n struktuur binne die gemeenskap wat ten doel het om spesifieke bediening aan kinders binne die Christelike geloofsgemeenskap te verskaf*. Dit is dus belangrik om op navorsingsvlak reeds so struktuur in te rig ten einde te voorkom dat 'n parakerklike organisasie na

vore kom. Die struktuur wat geskep word behoort ten volle as deel van die geloofsgemeenskap te funksioneer.

Nel som die probleem in die hedendaagse Christelike gemeenskap soos volg op (1990:211):

Samevattend kan die stelling gemaak word dat Bybelonderrig tuis, in die kerk en in die skool nie genoegsaam die vormende en lewensbepalende waarde het wat normaalweg daarvan verwag word nie.

Oplossings vir problematiek rondom die faktore wat die aanleer van waardes by kinders beïnvloed, kan dus saamgetrek word in *onvoldoende geloofsosialisering*.

Prins stel die relevante vrae soos volg (1991:258):

Vir eers is die vraag hoe die (kategetiese) onderrig ingerig kan word sodat dit onderrig bly, maar terselfdertyd reg kan laat geskied aan die sosialiseringsproses wat tussen leerling en leermeester behoort te voltrek. Verder is die vraag hoe die kategetiese as sulks deel kan word van die groter sosialiseringsverband van die gemeente. 'n Derde probleem is hoe die sosialiseringsprosesse intensioneel gestruktureer moet word in 'n gesekulariseerde samelewing waar so 'n sosialisering nie vanselfsprekend vanself plaasvind nie. Antwoorde op hierdie vrae is vir effektiewe kategetiese onderrig in ons dag van wesenlike belang.

Weens die feit dat kinders gevoelig is vir atmosfeer (McFarlane 1997:61), moet versigtig te werk gegaan word om strukture vir geloofsosialisering daar te stel. Sy is van mening dat kinders selfs op driejarige ouderdom van die onsigbare Opperwese kan leer terwyl hulle met die sigbare besig is (McFarlane 1997:26), terwyl sy ook 'n stimulerende omgewing, waar die kind geleentheid gebied word om vrae te stel (McFarlane 1997:32) en geleenthede waar die kind se ervaring langs die van die Skrif neergesit kan word (McFarlane 1997:30), aanbeveel.

Nel (1990:217) en Kuiper (1987:275) meen albei dat, om *goeie* kinders groot te maak sou begin met die skep van 'n klimaat waar oop kommunikasie tussen ouers, opvoeders en kinders kan gedy.

Die vraag ontstaan of dit moontlik sou wees om 'n struktuur (buite die bestaande, gesekulariseerde skoolstelsel) daar te stel waar die kind voldoende geloofsosialisering kan beleef ten einde Christelike waardes en norme te leer en kan uitleef.

Ten einde 'n bruikbare struktuur vir die doel van genoegsame geloofsosialisering daar te stel, moet die volgende vrae beantwoord word:

- Wat is die basiese beginsel vir geloofsopvoeding en opvoeding wat in die Skrif te vind is en op welke wyse is dit in hierdie studie van toepassing?
- Wat behels die term geloofsosialisering en hoe is dit in die praktyk van toepassing op die kind?

- Wat is die basiese beginsels vir geloofsosialisering op die metateoretiese vlak en op welke wyse kan dit op hierdie studie van toepassing gemaak word?
- Watter praktiese riglyne kan daargestel word om 'n werkbare struktuur vir geloofsosialisering by die kind, in konteks van sy gesin, daar te stel?

1.3 Doel

1.3.1 Die doel van hierdie studie is om ondersoek in te stel na die daarstelling van 'n struktuur (buite die bestaande, gesekulariseerde skoolstelsel) waar die kind, in konteks van sy gesin, voldoende geloofsosialisering kan beleef ten einde Christelike waardes en norme, asook kennis van God, te leer en te kan uitleef.

1.3.2 Die volgende doelwitte word gestel:

- Om ondersoek in te stel na die basiese beginsels vir geloofsosialisering en opvoeding in die Skrif ten einde in die praktyk toe te pas by die daarstelling van 'n struktuur vir geloofsosialisering by kinders.
- Om ondersoek in te stel na die funksionering van die geloofsgemeenskap, met spesiale verwysing na die kind, ten einde die inligting te gebruik by die daarstelling van 'n moontlike struktuur vir die doel van effektiewe en voldoende geloofsosialisering.
- Om ondersoek in te stel na aanvaarbare opvoedingspraktyke (in die meta-teorieë) ten einde toepaslike inligting te gebruik by die

daarstelling van 'n struktuur vir geloofsosialisering by kinders, asook empiriese navorsing in hierdie verband.

- Om 'n praktiese riglyn te bied vir die daarstelling van 'n toepaslike en doeltreffende struktuur vir geloofsosialisering by kinders, deur middel van 'n **kinderkampus**.

1.4 Sentrale teoretiese argument

Die sentrale teoretiese argument van hierdie navorsing is dat dit moontlik is om, aan die hand van Bybelse riglyne, 'n struktuur daar te stel waarbinne geloofsosialisering vir kinders, in samelewingsverband en konteks van hulle gesinne, sinvol kan plaasvind.

1.5 Metodologie

Alhoewel in hierdie studie aansluiting gevind word by die model wat Zerfass (1974:166 e.v.) vir die Praktiese Teologie ontwerp het (vgl. ook Venter 1996:25-26) en in hierdie studie in ag geneem sal word, word die metode deur Getz (1980:16, Getz en Wall 2000:9) vir hierdie studie verkies. Volgens hierdie metode word die kontemporêre strategie uiteindelik geskep deur ondersoek in te stel na:

- Die Skrif, wat as ewige riglyn vir die Christelike geloofslewe dien,
- Die geskiedenis in geheel en spesifiek die geskiedenis van die kerk in die hantering van die medemens en probleme wat na vore kom, en
- Die huidige kultuur wat 'n duidelike beeld skep van die wêreld waarin die Christen en kerk homself bevind.

Alhoewel Getz sterk klem lê op die gebruik van die Nuwe Testament (1980:18), word in hierdie studie ook deeglik gebruik gemaak van die Ou Testament, ten einde die Skriftuurlike fokus te plaas op die Openbaringsgeskiedenis as geheel (vgl. Van der Walt 2006).

Wat die ondersoek van die Skrif betref, sal hoofsaaklik eksegeties te werk gegaan word volgens die grammaties-historiese metode (vgl. Coetzee 1990:15-30; Lotter 1993:11) en die hermeneutiese uitgangspunte van die reformatoriese tradisie (Floor 1990:3). Ondersoek na die geskiedkundige aspekte van kerklike werking en probleemoplossing van toepassing op die ondersoek in hierdie studie sal Skriftuurlik, sowel as metateoreties vanuit die Kerklike geskiedenis ondersoek word.

In die ondersoek na die huidige kultuurtoestande sal vanuit die Opvoedkunde en Antropologie deur analise, interpretasie en sintese die tersaaklike materiaal keur en gerangskik word om in te pas by die opset van die navorsing. Ten einde tekortkominge in die model van onder andere Zerfass te omseil, sal dit met empiriese navorsing gekomplementeer word, ten einde die teorie wat ontwikkel word, te kan toets (Heitink 1999:167).

Ten einde 'n kontemporêre strategie daar te stel sal op hermeneutiese die wisselwerking tussen die verskillende *lense* naamlik die Skrif, kerklike geskiedenis en die huidige kultuur gefokus word. Empiriese navorsing is gedoen aan die hand van 'n kwalitatiewe ondersoek (vg. Steyn & Lotter 2006:106) waar die navorser vir 'n tydperk van meer as twee jaar op daaglikse basis (gedurende skoolkwartale) in 'n versorgende posisie teenoor die kinders gestaan het.

1.6 Hoofstukindeling

- 1 Inleiding
- 2 Die huidige situasie
- 3 Die Middeleeue en monastisisme
- 4 Die Benediktyne Reël en hedendaagse Reformasie
- 5 Empiriese navorsing
- 6 Model vir 'n “kinderkampus”
- 7 Gevolgtrekking

2

Die huidige situasie

2.1 Inleiding

Die doel van hierdie hoofstuk is om ondersoek te doen na die huidige situasie van kinders in die Suid-Afrikaanse Reformatoriese kerkgemeenskap, betreffende hulle deelname in hulle eie geloofsgemeenskap. Daar word ook opgelet na spesifieke probleme waarmee kinders in hulle geloofsgemeenskap en samelewing gekonfronteer word.

Gedurende 2005 publiseer Prins 'n reeks artikels (2005:220-233; 2005:486-498 en 2005:499-510) met die programinhoud in die kinder- en jeugbediening van die Nederduits Gereformeerde Kerk as fokus. Hierdie drie artikels het 'n hele aantal raakpunte wat van toepassing is op die navorsing vir hierdie studie.

Bogenoemde artikels word dus as basis gebruik vir die bespreking rondom die huidige situasie van die kind in die Reformatoriese kerke in Suid-Afrika. Dit word veral bespreek aan die hand van 'n literatuurstudie wat vir die doel van hierdie studie gedoen is.

2.2 Beleving van deel wees van die gemeente

Volgens Prins se navorsing, voel kinders in graad 6 en 7 (asook tieners) merendeels tuis in hulle gemeentes (2005:222). Die optrede van volwassenes in die gemeente speel hier 'n baie belangrike rol, terwyl dit opvallend is dat die predikant se optrede nie so 'n groot gewig dra nie, en selfs afneem soos gemeentes groter word.

Dit is dus kommerwekkend dat 'n minderheid gemeentes melding maak van pogings om kinders by **aktiwiteite in die gemeente** te betrek (Prins 2005:223). Die belangrikheid hiervan kan nie oorbeklemtoon word nie, aangesien navorsing deur Malan aantoon dat 75% van respondente Christenskap as lewensbeskouing gekies het voor die ouderdom van 18 jaar (Pieters 2000:8). In Suid-Afrika beskou 90% van tieners godsdiens as belangrik, maar die meerderheid van hierdie kinders weet nie watter godsdiens om te kies nie (Cilliers 2004:10). 'n Belangstelling in spiritualiteit neem ook toe, kinders beskik oor meer kennis as voorheen, wat daartoe lei dat hulle hul eie betekenis aan kennis en aktiwiteite heg – met die gevolg dat tieners elemente van verskillende godsdienste saamvoeg tot 'n eklektiese godsdienstebeleving (Dreyer 2004:921, 924).

Craffert meen dat die postmodernistiese wêreldbeeld wat vandag hoogty vier, verdere verwarring en probleme vir die Christelike godsdiens en gelowiges wat in krisistye leef, kan veroorsaak (2002:74). Kenmerke van hierdie wêreldbeeld is:

- Dat dit erken daar is nie net een korrekte manier om die wêreld en die werklikheid te verstaan nie. Alhoewel alle mense in dieselfde fisiese ruimte (op die aarde) leef, leef hulle in verskillende geestelike werklikhede.

- Dat dit 'n verskeidenheid voorstellings van die kosmos en menslike werklikheid herken. Toegepas op menslike en kulturele sisteme, beteken dit dat daar nie meer net een maatstaf is waaraan alle ander voorstellings getoets word nie.
- Nie alle standpunte of voorstellings is ewe skielik ewe waar of korrek nie. Alhoewel 'n verskeidenheid wêreldbeelde herken word, kan alles nie in een pot gegooi word nie. Elke diskoers of voorstelling kan juis nie op almal van toepassing gemaak word nie en is nie vir almal die werklikheid nie. Met ander woorde, dit erken juis nie dat, omdat sommige mense vas oortuig is van demone of engele of voorouers wat hulle lewe beïnvloed, dit as werklik beskou moet word deur alle ander mense nie.
- Die postmodernisme forseer almal om verantwoording te doen oor wat ons glo, doen en dink. Dit vra van ons om te begrond wat ons as werklik of waarheid aanvaar. Dit vereis 'n toetssteen vir waardes en etiek. Dit is nie meer goed genoeg om te sê omdat ons ouers glo, glo ons ook nie.
- Laastens word besef dat elke voorstelling van God, die mens of die werklikheid maar net menslike voorstellings is.

Die Nederduits Gereformeerde Kerk beskou in wetenskaplike opnames die **erediens** as sentrum van die gemeentelike lewe. Graad 6-7 kinders voel tuis in die gemeente, terwyl tieners in die 1996-ondersoek grotendeels nie 'n gevoel van liefde en warmte in die diens ervaar het nie (Prins 2005:224). Alhoewel predikante dan ook in 44% van gevalle meld dat pogings aangewend word om kinders by die erediens betrokke te kry, waarsku Prins dat hierdie deelname dalk volwassenes onder die indruk bring dat

kinders tuis voel in die gemeente, maar dit is nie noodwendig die gevoel onder die kinders nie (2005:26). Prins stel voor dat kinders veral by informele kontakte in die gemeente moet inskakel, sodat hulle op meer maniere as net in die erediens kan voel dat hulle werklik tot die geloofsgemeenskap behoort (2005:226). Nicol toon aan dat die prediking self nie werklik 'n rol speel in stedelike jongmense se belewenis van die erediens nie – hulle verkies bloot dat die prediking duidelik, kort en prakties toepasbaar is (2003:290).

Semmelink beweer dat tot 70% van jongmense in Suid-Afrika kerklik onaktief is, met ander woorde jongmense gaan nie eers een maal per week kerk toe nie, wat nog te sê van katechese of Sondagskool, 'n jeugaksie of vereniging of enige ander gemeentelike aktiwiteite soos bidure, evangelisasie en Bybelstudiegroepe of selbyeenkomste (2001:47). Die volgende redes veroorsaak hierdie tendens (Semmelink 2001:49):

- Werkloosheid: Veroorsaak dat jongmense soos vroeër saam met ouers moet werk net om 'n bestaan te maak, ten spyte van wetgewing wat kinderarbeid verbied.
- Egskeiding: Twee ouerhuise, twee stelle waardes, twee kerke – geestelike opvoeding lei dikwels hieronder.
- Morele verval: Groter toleransie en vryheid bestaan en kinders word in 'n meer immorele omgewing groot. Hulle word groot met die idee dat hierdie gedrag sosiaal aanvaarbaar is.
- Sport en vermaak: Sportgeleenthede word al hoe meer op Sondag gehou en dit beteken dat nie net sportlui nie, maar ook beamptes en toeskouers uit die erediens gehou word.

Volgens gesprekke wat die navorser met kinders gevoer het, asook 'n artikel deur Van der Merwe (2001:63 vgl. ook Nicol 2003:290) dat *doelloosheid* en 'n *skynheilige, inkonsekwente Christelike lewenswandel* ook 'n groot bydrae tot kerkloosheid veroorsaak. Nicol (2003:290) voeg by dat aanbidding vir jongmense duidelik moet verband hou met dade.

As kerk (geloofsgemeenskap) sal ernstig besin moet word oor bedieningswyse, Kuyler (2001:33) meen dat daar gevra behoort te word of die behoeftes van die mense van ons tyd aangespreek word (Sammelink 2001:57), maar terselfdertyd moet versigtig te werk gegaan word – mense moet nie met blote foefies na die kerk getrek word nie. Blamires waarsku dat voorstaanders van "opwindende" kerkdienste om tieners te lok, net moet onthou wat gesinne reeds lankal oor die gedrag van tieners weet: dieselfde tieners wat pop-treffer met 'n arendsoog bestudeer se smaak verander namate hulle volwasse raak en hulle ontwikkel heel moontlik nog in 'n entoesias vir klassieke musiek (2001:64). Wanneer die style wat deur jonk en oud verkies word, funksioneel geïnterpreteer word, is dit duidelik dat jonk en oud tog dieselfde funksie van die diens vereis (Nicol 2003:292).

Van der Spuy meen dat die geheim vir groter kerklike betrokkenheid sou wees om (2001:104 e.v.):

- die amp van die gelowige te herstel, deur lidmate te bemagtig om hulle gawes te gebruik,
- strukture funksioneel en effektief te organiseer,
- eredienste aan te pas ten einde 'n ware ontmoeting met God te bewerk,
- kleingroepe as geloofsgemeenskap te vestig,

- weer die klem te lê op evangelisasie en die redding van mense (die gemeente moet in staat wees om mense na verlossing en geloofsekerheid te lei), en
- Christus as eerste liefde by alle lidmate te vestig, aangesien dit slegs deur sy brandende liefde is wat mens werklik 'n invloed op die wêreld om hulle sal hê.

Alhoewel betrokkenheid by **dienswerk** as essensieel gesien word in geloofsgroei, toon Prins se ondersoek dat dienswerk betreklik min aandag kry in kinder- en jeugbediening (2005:226). Voorbeelde van hierdie tipe dienswerk is: besoeke by bejaardes en hospitale, fondsinsamelings en besoeke om geskenkpakkies uit te deel. Prins meld egter dat hierdie dienslewering slegs blywende vrugte dra indien dit opgevolg word met deurlopende aandag aan die beginsel van dienslewering in die kind en tiener se daaglikse lewe en omgewing (2005:227). Hy haal ook Deuteronomium 6:7 in hierdie verband aan en sien dienswerk as ideale geleentheid om hierdie woord waar te maak (Prins 2005:229).

Probleme wat deur Prins voorsien word in die betrokkenheid van die kind by alledaagse dienslewering is die volgende (2005:227):

- die narsissistiese trekke van die jeugkultuur, waar tieners baie besig is met hulleself en die ontdekking van hulle eie identiteit,
- die gevolg van bogenoemde kultuur dat dienslewering aan ander (om vir ander te leef) teen die grein van hierdie kultuur ingaan, en
- die hoeveelheid tyd wat naskoolse aktiwiteite in beslag neem.

Diensbaarheid moet egter deel vorm van die kind se geloofsopvoeding en behoort nie as 'n aparte entiteit gesien word nie. 'n Staaltjie uit Jordaan skets 'n waardevolle waarskuwing in die verband (2002:49):

'n Skooljuffrou vra haar multi-kulturele klassie om die volgende dag iets skool toe te bring wat hulle herinner aan hul godsdien. So gesê, so gedaan. 'n Katolieke dogtertjie bring haar gebedsnoertjie en sê dit is vir haar die simbool van haar verbondenheid. 'n Joodse seuntjie bring sy yarmulka, die petjie wat Joodse mans dra, en sê iets soortgelyks. 'n Moslem-seuntjie bring sy gebedsmatjie, en sê dit is wat hom aan sy geloof herinner. En 'n dogtertjie van die NG Kerk bring 'n pan en sê: "Juffrou, dis die pan waarmee ons pannekoek vir die basaar bak".

In beide die jonger kind en die tiener, is die inskakeling en betrokkenheid by die lewe van die gemeente van uiterste noodsaaklikheid by geloofsontwikkeling. Prins (2005:227) toon aan dat 'n konteks van aanvaarding en *koinonia* tussen verskillende generasies noodsaaklik is by hierdie inskakeling.

Die groep vervang vir baie tieners die rol wat die gesin gespeel het. Die kerk kan 'n belangrike rol speel om in hierdie behoefte te voorsien. Die kerk is die een plek, die een ruimte waar 'n mens die warmte van aanvaarding en die versterking van aanmoediging behoort te ervaar ... Op die navraag oor wat

spesifiek gedoen word, was daar by voorbeeld maar baie min reaksie (Prins 2005:228).

Bogenoemde aanhaling is dan ook die spil waarom hierdie studie draai. Daar word heelhartig met Prins (2005:229, vgl. ook Nicol 2003:294, Dames 2006:30) saamgestem oor die noodsaaklikheid van persoonlike verhoudings waarbinne volwassenes as rolmodelle kan funksioneer – die rol van hierdie verhoudings by vereenselwiging met die gemeente vir die kind, kan nie genoeg beklemtoon word nie.

Te midde van verswakte gemeenskapsbande, word individualisme en verskille tussen groepe ook al meer op die voorgrond geplaas in die vorming van identiteit. In hierdie verband haal Magubane (1999:32) Seme ['n stigterslid van die ANC] se woorde wat reeds in 1912 uitgespreek is, aan:

In the works of nature, equality, if by it we mean identity, is an impossible dream! Search the universe! You will find no two units alike. The scientists tell us there are no two cells, no two atoms, identical. Nature has bestowed upon each a peculiar individuality, an exclusive patent – from the great giants of the forests to the tenderest blade. Catch in your hand, if you please, the gentle flakes of snow; it shines in its own glory – a work of art different from all of its aerial companions. Man, the crowning achievement of nature, defies analysis. He is a majesty through all ages and for all time. The races of mankind are composed of free and unique individuals. An attempt to compare them on the basis of equality can never be finally satisfactory. Each is self.

Yancey (2003:24) beskryf sy eie geloofsvorming as kind soos volg:

As I review my own pilgrimage of faith, I find it has mirrored the schizophrenia of the larger culture. Sometimes I am dominated by sin-consciousness, sometimes I rebel vigorously against it, often I avoid thinking about it altogether, I do recall, though, that amid all the unhealthiness of my childhood church one unmistakable message seared itself deep inside me. What I do MATTERS. More, what I do matters to God, who created this world and set the rules we disregard at our peril.

Die vraag kan dus tereg gevra word: Wat gaan die hardste spreek in die lewe van die kind in die Reformatoriese Kerk – God of die sekulêre gemeenskap?

2.3 Die fokus op die gesin en die persoonlike geloofslewe

Die gesin speel die primêre rol in geloofsvorming by die kind, dit is hier waar die kind sosiale gedrag aanleer en 'n gevoel van "behoort" ervaar (Koorsen 2003:9). Dit is noodsaaklik dat kinderbediening moet aansluit by en voortbou op geloofsvorming wat reeds in die gesin plaasgevind het (Prins 2005:487, Larney & Lotter 2006:8). Dreyer (2004:926) toon aan dat daar 'n duidelike verband bestaan tussen die beeld wat kinders van God het en die beeld wat hulle van hulle ouerfigure het.

Bediening aan die ouers, moet dus na regte die beginpunt van kinder- en jeugbediening in die kerk wees (Prins 2005:487). Die meerderheid gemeentes probeer dan ook om ouers by kinder- en jeugbediening te betrek, maar sonder veel sukses

(Prins 2005:488). Dit spreek dus vanself dat daar by gemeentes min sprake van 'n intensionele en deurlopende program vir die toerusting *van ouers* bestaan. Dit is kommerwekkend, gesien in die lig daarvan dat net 35% van ouers meer as 20 minute per dag met hulle kinders gesels, terwyl 65% van ouers geskei is. Aldus navorsing deur Malan, veral aangesien sy navorsing ook aantoon dat tieners gemiddeld 9 ure per dag saam met hulle vriende spandeer (vgl. Pieters 2000:8). Ouers moet egter nie net met hulle kinders praat nie, maar ook luister (van Loggerenberg 2001:11). Dit is glad nie nodig dat ouers enige van hulle prestige hierdeur inboet nie!

Veral die verbrokkeling van die tradisionele gesin en die veranderende rol van die vrou in die gesin, skep probleme rondom verhoudingsvorming en behoort definitief aandag te geniet (Steyn en Lotter, 2006). Venter (2004) bied uitstekende riglyne vir bediening aan die Postmoderne gesin in konteks van die gemeente.

Prins (2005:490) maak ook melding dat die lees van die **Bybel en gebed** in die persoonlike lewe baie min aandag kry, alhoewel baie aandag tydens kinder- en jeugaksies daaraan geskenk word. Smith (2001:2) rapporteer dat toenemend gevra word dat kinders deur toepaslike literatuur in die skool blootgestel word aan aktuele onderwerpe. Indien die kind nie gegrond is in die Woord nie, mag hierdie (verpligte) literêre ervaring die kind laat afdwaal van die Ware Leer. Hierdie probleem mag verder bemoeilik word deur 'n voorstel van die Minister van Onderwys na 'n Werkswinkel oor Godsdiens in Onderwys (Mei 2000) waarvolgens 'n voorstel gemaak word dat diversiteit in godsdiens in Suid-Afrika erken word, maar ook dat dit op so wyse in skole aangebied word, dat alle kinders hulle eie godsdiens in die gesamentlike morele waardes daarvan herken (Chittester, 2002:11). Die idee is dus dat elke kind

gemaklik sal voel in die gesamentlike waardestelsel. Die vraag is egter of 'n kind Woordgetrou kan bly in 'n stelsel waar godsdiensonderrig gebaseer word op die verwagtinge wat die Suid-Afrikaanse regering vir sy landsburgers daarstel?

Prins toon ook duidelik aan dat die hedendaagse literatuur oor kinder- en jeugbediening telkens melding maak van kinders se hunkering na enkele outentieke, **betroubare verhoudings met volwassenes** (2005:491). Terselfdertyd meld Prins (2005:491) dat persoonlike gesprekke wat geloofsgroei ten doel het, eers op 'n baie laat stadium (gewoonlik by die belydenisklas) met kinders gevoer word.

Die kernwaarde van verhoudings met volwassenes is vir Prins die feit dat dit binne die konteks van hierdie verhoudings is waar rolmodelle kan funksioneer (2005:492). Die kind kan hierin 'n demonstrasie van die Christelike lewe sien en ervaar, terwyl die Evangelie terselfdertyd aangehoor word. Prins waarsku dat die bou van hierdie verhoudings baie besinning en voorligting verlang, aangesien dit 'n besondere bekwaamheid en spesifieke opleiding vir die jeugwerker hier nodig is (2005:4950).

Die proses van waardevorming word bemoeilik deur hierdie gebrek aan persoonlike aandag en intensionele praktiese optrede. Prins se studie toon dat die aksent vir die proses van **waardevorming** veral op die prediking en kategetiese lê (2005:493). Alhoewel dit belangrik is dat hierdie onderwerp in die erediens en kategetiese aangesprek word, is dit nie voldoende nie. Hierdie proses kan nie as blote teorie funksioneer nie – rolmodelle (waarvan die ouer die belangrikste is) is noodsaaklik (Prins 2005:493). Dit is ongelukkig ook so dat die persone wat as voorbeeld vir

tieners moet dien, gewoonlik ook die groep is wat self voor versoeking soos drank en dwelms swig (Pieters 2000:8).

Te midde van al die postmodernistiese invloede waarmee tans wêreldwyd, en ook in Suid-Afrika, geworstel word, het Christene in Afrika ook nog te doen met die nagevolge van "Christelike" kolonialisme en in Suid-Afrika die opvolger daarvan – die Apartheidsregime (Nicol 2003:292). Dit blyk duidelik uit 'n Wes-Afrikaanse verwerking van die bekende lied *Onward Christian Soldiers* watter invloed die konneksie tussen Christenskap en kolonialisering op die inheemse volke van Afrika se perspektief van westerse invloed, het (Prah 1999:47):

*Onward Christian soldiers, unto heathen lands,
Prayer books in your pockets, rifles in your hands
Take the happy tidings where trading can be done,
Spread the peaceful gospel with the Gatlin gun.*

Ntuli (1999:191) kritiseer dan ook die wyse waarop Christenskap deur die westerse samelewing gebruik is om mag oor die res van die wêreld te verkry. Hierdie skrywer meld verder dat Christenskap as 'n "perfekte" godsdiens beskou word, veral wanneer hy beskryf hoe Afrika-gebruike misverstaan en dan ook verwerp is – op hierdie wyse het talle kultuurgebruike wat andersins nie as skadelik of heidens beskou sou word nie, verdwyn.

Soos Gideon Nel dit tereg stel (vgl. Muller, 2002:20):

*Dit is nie omdat ek nie wil glo nie, of nie in God glo nie, net dat
ek nie langer kan glo soos die Kerk van my verwag om te glo
nie: in 'n knoeiende God, 'n wraakgierige God, 'n wrede God ...*

Volgens Strauss (2001:38; Steyn & Lotter 2006) beleef baie Afrikaners nog 'n lugleegte en identiteitsverlies na al die veranderinge sedert 1990. Hulle het nog nie weer aan die gang gekom nie, 'n visie op die toekoms gekry of van hulle ontnugtering met gister en vandag ontslae geraak nie. Optimisme oor die toekoms is dikwels net 'n dun, fatsoenlike geloofslagie wat weier om in morbiede geselskappe bes te gee – die verdwyning van Apartheid het toe nie alle probleme laat verdwyn nie. Die verskuiwing van die klem na menseregte, veroorsaak volgens Blamires verdere probleme, aangesien Christelike denke deurlopend eerder gefokus is op *pligte* (2001:14).

Dit is ooglopend dat die Christelike geloof spesifiek, en godsdiens in die algemeen, in fiksie wat afspeel in die nabye toekoms van die aarde en op die aarde (genoem *cyberpunk*), óf glad nie bestaan nie, óf deur die bank as disfunksioneel uitgebeeld word. Gelowiges word meestal uitgebeeld as die skurke wat die helde in die verhaal beveg (Smith 2002:21). Die realiteit in die hedendaagse Suid-Afrikaanse kerk weerspieël die fiksieskrywers en voorspellers se uitbeelding van die Christelike geloof en instellings: die aantal Christene in Suid-Afrika het gedurende die tydperk 1980 tot 1991 van 77% tot 74% van die bevolking gedaal (Naudé 2001:47).

Prins toon aan dat 'n groot gevoel van wanhoop te midde van al die vooruitgang en ontwikkeling in die wêreld heers (2003:143). In 'n studie deur Malan wat in 2000 gedoen is, word aangedui dat 25% van sy respondente 'n donker politieke toekoms verwag, daarteenoor verwag net 45% 'n rooskleurige toekoms (Pieters 2000:8). Respondente tydens Prins se studie toon egter dat daar steeds min of geen aandag volgens tieners aan **hoop** as onderwerp spandeer word nie (2005:494). Veral in Afrikaanse geledere word die negatiewe houding van volwassenes oorgedra op tieners. Hulle wat self die pad moet vind wanneer ouers met betrekking tot geloof, kerk, seks, musiek, taal en politiek apaties terugsit (Strauss 2001:40). Hierdie kinders het egter geen agtergrond oor die ware geskiedenis nie – 'n diep Skrifgeloof en die Gereformeerde Belydenis was lank voor Apartheid reeds daar en bestaan steeds.

Epstein beskryf dan ook die huidige generasie kinders as 'n generasie sonder hoop, sonder enige illusie dat 'n beter toekoms bestaan – kinders wat in die voorstede grootword, op McDonalds, winkelsentrums en MTV (2002:26). Hoe anders, as Giroux in die VSA wat die gemeenskap daarvan beskuldig dat hulle 'n ongeërgde houding teenoor die jeug openbaar, wat die kinders se lewensomstandighede verder verswak (2002:26)? 'n Houding soos hier beskryf, toon aan dat kinders tans in die VSA heel onder aan die nasionale prioriteitslys lê.

2.4 Die aandag aan kontekstuele faktore

Daar is reeds getoon dat die invloed van die opvoeding wat kinders by die huis ontvang, van uiterste belang is. Dit is dan ook van toepassing wanneer dit kom by die **invloed van die media** op kinders. Die feit dat ouers nie toegerus is om hierdie saak

invloed van die media op kinders. Die feit dat ouers nie toegerus is om hierdie saak te hanteer nie, is die belangrikste probleem by die weerbaarmaking van kinders in hierdie verband (Best & Keller 2002:85; Prins 2005:500). Die kerk is dan ook veronderstel om die ouers toe te rus vir hierdie verantwoordelikheid, aangesien die media se invloed op kinders veral voortspruit uit twee belangrike psigologiese ontwikkelingsbehoefte, naamlik intimiteit en identiteit (Schultze 1991:59).

Stremlau (1999:117) voeg hierby dan ook die invloed van die internasionale markte en die *world wide web* se eerstewêreld informasie-tegnologie op Suid-Afrika. Die Westerse samelewing het met die aanbreek van die een-en-twintigste eeu gedrukte geletterdheid agtergelaat, en sentreer nou rondom 'n nuwe kultuur van *image* (Nicol 1996:109). 'n Ander gevaarlike tendens is dat meer mense hulleself isoleer in hulle werksomgewing en tuiste, waar hulle al meer tyd voor die rekenaar of televisie deurbring – hierdeur word wyer bande met die gemeenskap verswak (Scholte 1998:284).

MTV berig dat 99,4% van hulle kykers wel in God glo (Cilliers 2004:10). Navorsing in die VSA het getoon dat tieners meer uit 'n film kry as uit 'n erediens (Früs 2000:6). Daar word onder andere in die artikel melding gemaak van die emosiebelaaide dooptoneel in *The Lion King*, en Leonardo di Caprio se onvoorwaardelike liefde (so in die Nuwe Testamentiese tradisie?) vir Kate Winslet in *Titanic*, as onderwerpe wat 'n religieuse belewenis aan kinders bied. Ongelowige tieners vind ook aanklank by die religieuse temas in *7th Heaven* en *Touched by an Angel* – natuurlik mits iets anders as godsdiens hulle aandag trek en daartoe bydra dat hulle die program kyk. 51% van tieners kyk dan ook meer as 2 ure televisie per dag (Cilliers 2004:10).

Alhoewel Prins (2005:502) meen dat **seksualiteit** nie gereeld hanteer hoef te word nie, meld hy spesifiek dat beide predikante en jeugleiers sonder enige navrae in die verband, meld dat daar 'n behoefte aan geskikte materiaal oor die onderwerp bestaan (sien ook Rademeyer 2001:9). Dit toon duidelik dat meer aandag in gemeentes hieraan gegee behoort te word. *Rapport* berig op 13 Mei 2006 dat 'n negentienjarige seun verdink word daarvan dat hy 'n video van seksuele aard van homself en sy een en twintigjarige meisie gemaak het (Botes 2006) – gedrag ontstellend genoeg om die koerant te haal. 'n Studie van die Universiteit van Port Elizabeth ses jaar gelede, waarby dr. Susan Terblanche betrokke was, toon dat 20-27% van respondente (sommige so jonk as 12 jaar) gereeld seks het met verskeie maats en sonder beskerming (Pieters 2000:8).

Seksualiteit is 'n onderwerp wat slegs sinvol hanteer kan word binne die geheel van die opvoedingsproses waarbinne eerbied vir jou medemens, aanvaarding van gesag, norme en waardes, selfbeheersing en onselfsugtige liefde by kinders geïnternaliseer word. Ouers se voorbeeld is van uiterste belang, terwyl hulle ook op hoogte behoort te bly van inligting wat by die skool verskaf kan word, ten einde opvolgwerk in die verband te doen (Rademeyer 2001:9). Wat volwassenes (wat as voorbeeld behoort te dien) betref, is dit ongelukkig so dat Blamires die volgende gedeelte wat handel oor egbreuk uit 'n tydskrif aanhaal (2001:107):

Adultery isn't particularly desirable, but nor is it a sin ... It's difficult to be monogamous. You fall in love with someone and don't look at anyone else, but the years pass, and things change.

*I've never been married long enough to know how long
monogamy is realistic. I imagine about seven years.*

Die skrywer van bogenoemde aanhaling is 'n vrou van 85.

Aansluitend hierby, behoort voorkomend opgetree te word ten opsigte van kindermishandeling en -misbruik, deur ten minste te sorg dat elke kind met wie die kerk kontak het, op een of ander wyse die nodige voorligting ontvang (Prins 2005:502). Mishandeling is kommerwekkend aan die toeneem in Suid-Afrika (Rademeyer 2001:9; Kruger 2003:6).

Dwelmafhanklikheid en misbruik is 'n probleem wat algemeen voorkom, vandag selfs onder laerskoolkinders (Koorsen 2003:9). 15-20% van respondente in die studie van die Universiteit van Port Elizabeth wat reeds genoem is, het aangetoon dat hulle oormatig drink (Pieters 2000:8). Prins is van mening dat die kerk baie seker moet maak dat hierdie probleem deur 'n ander instansie hanteer word, alvorens hulle besluit om dit nie self te hanteer nie (2005:503). Die kerk moet egter ten minste seker maak dat ouers die nodige voorligting ontvang om die probleem te kan raaksien.

Daar word ook in die kerk baie tyd aan **selfmoord** spandeer, alhoewel dit een van die probleme is wat ruimte bied vir voorkomende aksie (Prins 2005:504). Dit is skrikwekkend om te dink dat 'n derde van pasiënte wat na 'n selfmoordpoging in die hospitaal opgeneem word, tieners is (Cilliers 2004:10). Cilliers meld ook dat een uit elke twaalf hoërskoolleerlinge selfmoord oorweeg (2004:10). Prins stel voor dat daar in hierdie verband veral klem gelê moet word op die Christen se mensbeskouing van lewe as 'n gawe en roeping van God (2005:505). Hierdie beskouing van die mens kan

ook van toepassing wees by geweldsmisdade wat deur tieners gepleeg word. De Bruin rapporteer op 6 Mei onder andere 'n voorval waar 'n minderjarige seun sonder rede 'n rewolwer uitgepluk het en twee medeskoliere geskiet het (2006).

Die hedendaagse samelewing se verbruikerskultuur skep doelbewus behoeftes by die jeug en voorsien dan in daardie behoeftes. Besittings word gesien as statussimbole, so verkry die mens ook sogenaamd mag (Nicol 1996:5). Waar dit gaan ook **materialisme**, gaan dit dus oor 'n geestesingesteldheid waarmee daaglikse konfrontasie plaasvind. Prins vind dit nodig dat kinders van kleins af met die temas van *rentmeesterskap, offervaardigheid en mededeelsaamheid* moet kennis maak (2005:505).

Yancey toon dat, ten minste in die moderne VSA, die sogenaamde sewe doodsondes vandag beskou kan word as die *seven seductive virtues* (2003:105):

- **Hoogmoed:** Applous word gereserveer vir wenners – in die musiekbedryf, besigheid of sport. Diegene met 'n hoogmoedige houding ontvang gewoonlik die meeste publisiteit. Ons vertoon ons medaljes op die Olimpiese Spele met trots, deel geskenke aan die wenners uit en lees boeke oor sake-etiket wat geskoei is op die waardes van Machiavelli en Attila die Hunnekoning.
- **Jaloesie:** Die hele advertensiebedryf is gebou op jaloesie tussen kollegas en bure. Wat ook al die nuutste elektroniese wonder of liggaamsbou my buurman het – ek soek dit ook!

- **Woede:** Ons moet uiting gee aan woede, vertel sielkundiges ons. *Trash talk*-programme op televisie (soos Jerry Springer), byeenkomste en politieke debatte bied geleentheid hiervoor.
- **Gierigheid:** Die ekonomiese motor van ons nasies, die hele wêreld, hang af van 'n konstante gevoel van onvervuldheid wat verbruikers noop om net meer en meer te wil besit.
- **Luiheid:** Vind 'n eiland met 'n lieflike strand, tree vroeg af en ontspan – voel goed. Dit is alles deel van die Amerikaanse droom.
- **Vetsug:** Elke jaar word die koeldranke en tjipsakke groter, so ook die middellywe. In die VSA is 64% van die bevolking oorgewig.
- **Wellus:** Van Lycra-beklede professionele *cheerleaders* tot dansende poppies op MTV-videos – seksualiteit is die industrie wat die meeste geld maak.

Gesien in die lig daarvan dat tussen 40% en 50% van die Suid-Afrikaanse bevolking as arm beskou kan word, is **armoede** 'n aktuele onderwerp in vandag se bediening aan die kind en jeug (Prins 2005:506; De Klerk 2006:41). Elke kind word op direkte of indirekte wyse hieraan blootgestel: die een uiterste is 'n ongeërgdheid van kinders wat nie armoede aan eie lyf voel nie; aan die ander kant is daar die groot aantal jongmense wat worstel om te oorleef en armoede op geestelike vlak te verwerk (De Klerk 2006:45). Die voormalige staatspresident, Nelson Mandela het in 1999 die volgende oor die onderwerp van armoede gesê:

South African society is still divided by huge economic and social disparities. We need to ask ourselves where they stem from and how we [can] overcome them ... How are we to

overcome poverty?... Perhaps the answer lies in our ability to replicate the best elements of our society, at all levels and among all communities.

(Nelson Mandela Foundation 2005:1)

Die verwagting is dus dat alle lede en organisasies in die gemeenskap by die probleem van armoede in Suid-Afrika betrokke behoort te wees. Die beeld van die wêreld het egter net een van twee opsies (Khoza 1999:284):

One is of the emaciated child with distended stomach and flies swirling around a sunken face with the vacant eyes of death waiting ... The other image is that of an 11-year-old toting an automatic assault rifle and with a rocket launcher on his back, used as a storm trooper in genocidal wars.

Khoza gaan verder:

Rarely do we see the face of Africa's children as freshly scrubbed, and shiny, eager with curiosity and thirsty for knowledge, full of confidence and free of the cares of the world.

2.5 Gevolgtrekking

In hierdie hoofstuk is ondersoek ingestel na die huidige situasie waarin veral kinders in die Suid-Afrikaanse Gereformeerde kerke hulle bevind, ten opsigte van hulle deelname in hulle plaaslike geloofsgemeenskappe. Daar is ook opgelet na spesifieke probleme waarmee hierdie kinders in die samelewing te doen kry.

Dit is duidelik dat daar 'n hele aantal faktore is wat geloofsvorming by kinders beïnvloed en dat die kerk tans in gebreke bly om hierdie faktore effektief aan te spreek.

3

Die Middeleeue en Monastisisme

3.1 Inleiding

In hierdie hoofstuk word kortliks gekyk na die Middeleeue, met spesifieke fokus op die Christelike lewenstyl gedurende hierdie tydperk ten einde 'n begrip te vorm van die wyse waarop die mens hierby aangepas het, en veral hoe die Christene dit oorleef het deur hulleself in die wêreld, deur geloof laat geld het.

Gedurende die Middeleeue ontstaan 'n krisis wanneer talle veranderinge mekaar in die lewens van mense en volke vinnig opvolg en met mekaar oorvleuel. Dit bring talle probleme in die maatskaplike en geloofslewe van die mens teweeg.

Monastisisme het, soos aangetoon sal word, 'n groot invloed op die geloofslewe en samelewing van die Middeleeue gehad, en die voor- en nadele van hierdie lewenstyl sal ondersoek word, aangesien monastisisme 'n groot rol in hierdie ondersoek speel. Die agtergrond van die Benediktyense Reël en die praktiese toepassing hiervan gedurende die Middeleeue word ook bespreek. Die Benediktyense Reël word dan ook verder in die opvolgende hoofstukke bestudeer en bespreek, na gelang van toepaslike inligting vir die verskillende hoofstukke.

3.2 Kerklike en maatskaplike situasie tydens die Middeleeue

Die wêreld waarin St. Benedictus gebore is, was 'n onvoorspelbare en onveilige plek. Die val van die Romeinse Ryk in 410 AD was 'n traumatiese skok vir die hele bevolking van Europa. Die grootste gedeelte van die mense se tyd is in beslag geneem deur die verbouing van voedsel, ten einde nog 'n jaar te oorleef (bylae 1d). Merdinger beskryf die rol van die Christelike geloof gedurende hierdie moeilike omstandighede soos volg (1991:27):

As civilized life gradually ebbed away, one vital force continued

To pulse through the Mediterranean – Christianity.

Invalle deur die sogenaamde barbare was een van die essensiële elemente van hierdie krisis (Le Goff 1992:15; De Waal en Norris 2001:15). Die invalle het 'n vlag van verwoesting agtergelaat, wat talle veranderinge in die gemeenskap teweeg gebring het. Verwarring word deur hierdie aanvalle veroorsaak, veral die mengelmoes van aanvallers. So byvoorbeeld was daar nie 'n algemene wetgewer in die barbaarse koninkryke nie en was persone onderworpe aan die juridiese gebruike van die etniese groep waartoe hulle behoort het. Die gemiddelde mens was egter nie altyd seker aan watter van die baie leiers – kerk of individu, prins of dorp hulle onderworpe was nie (Le Goff 1992:96).

Hierdie toestande lei daartoe dat alle organisasies, hetsy militêr, administratief of ekonomies, begin verbrokkel het. 'n Gebrek aan vaardighede was algemeen, hongersnood het algemeen voorgekom, terwyl die mens al meer bygelowig geraak het

(Le Goff 1992:15; bylae 1d). Dit was vir die gewone mens noodsaaklik om deur die hoër klasse, wat ook die leiers van die militêre strukture was, beskerm te word. Dit het die mens in byna dieselfde situasie as 'n gewone slaaf laat beland. Die hele situasie is natuurlik vererger deur die Middeleeuse Christelike oortuiging dat dit 'n groot sonde is om jou posisie in die lewe te ontsnap (Le Goff 1992:26).

Alhoewel vroeër deur baie skrywers aanvaar is dat die Middeleeue 'n statiese, byna beweginglose tyd in die geskiedenis was, is hierdie siening besig om vinnig te verdwyn. Die tydperk kan egter wel gesien word as 'n verwarrende wisseling tussen hopeloosheid en tevredenheid (Thomas 1972:101). So byvoorbeeld is bygelowigheid bo wetenskap geglo, maar terselfdertyd is speserye ingevoer en het skole begin ontstaan (bylae 1d).

Die gewone mens se lewe in Europa gedurende die Middeleeue, was gesentreer rondom twee dinge naamlik die alledaagse realiteit en die onsigbare, geestelike/godsdienstige werklikheid. Jean Froissart (vgl. Thomas 1972:152) vang hierdie dualisme vas in sy verhaal "The Burghers of Calais" wanneer hy die haglike omstandighede van die dorp se inwoners beskryf: ... *for hunger might drive many of them frantic and cost them their souls with their bodies*. Ten spyte van die wêreld rondom hom waar probleme hoogty vier (armoede, siekte, misdaad, oorlog), vind die mens 'n gevoel van vrede in die beelde van 'n ander wêreld soos dit in sy plek van aanbidding voorgestel word (Yancey 2003:164).

Die kunswerke in die Sistyne Kerk en op die mure van sy plaaslike kerk, word deur die Middeleeuse mens as letterlike waarhede verstaan. Die mens lewe op die fisiese

planeet aarde word beskou as net 'n kort gedeelte van die ewigheid en daarom word daar moeite gedoen om kontak te bewerkstellig met die geestelike sfeer wat nie gesien kan word nie.

Murray (1978:112) is egter van mening dat talle mense gedurende die Middeleeue bewus was van die feit dat die mens nie die natuur kan beheer nie. Hy toon verder aan dat astrologie gedurende hierdie tydperk hoogty gevier het, en uiteindelik ook die basis gevorm het vir hedendaagse wiskundige wette (Murray 1978:114). Die kruistogte gedurende hierdie tydperk versprei ook inligting onder verskillende volke: so het lede van die derde kruistog die windmeul aan die Midde-Ooste bekendgestel (Mokyr 1999:44).

Wat kuns en literatuur betref, was godsdiens oor die algemeen die hooftema (Thomas 1972:101; bylae 2h), en die kloosters was basies die enigste plek waar skriftelike dokumentasie en onderwys 'n tuiste kon vind. Dokumente wat in die kerke en kloosters geberg is, het onder andere bestaan uit nuttige vakgebiede soos trigonometrie en is met die hand gekopieer en onder akademici oral oor Europa versprei. Dit het tot die gevolg gehad dat onderwys 'n spesifieke ekklesiastiese karakter aangeneem het. Aan die einde van die twaalfde eeu word die literêre en intellektuele posisie wat die kloosters geniet het, ingeneem deur die skole. Die monnike kon bloot nie kers vashou by die logika, wette en teologie van die ander skole en universiteite wat ontstaan het nie (Knowles 1969:108).

Christene is onder andere gedurende die ontstaan van hierdie Middeleeuse krisis daarvan beskuldig dat hulle die tradisionele gode uit Rome verdryf het, wat hulle

verantwoordelik maak vir die probleme (Le Goff 1992:17). Konstantyn was die persoon wat veral die Christelike geloof na vore gebring het deur dit as staatsgodsdienst in te stel. Na die instelling van Christenskap as offisiële godsdienst in die Romeinse Ryk, voel baie ware Christene dat geloof "in die wêreld" op sy beste maar louwarm is (Vest et al. 2004:22).

Die Katolieke Kerk was tog ook vir baie die enigste waarop hulle hul hoop kon vestig na die val van die Romeinse Ryk en biskoppe het gedomineer deur hulle geboortereg, kennis, puriteinse lewenswyse en rykdom. Konsensus word deur talle bereik dat, indien iemand ernstig is oor godsdienst, daadwerklike opleiding – wat poog om die wysheid van vorige generasies te absorbeer en uit die ondervinding van vorige geslagte te leer – noodsaaklik is (Vest et al. 2004:22).

3.3 Monastisisme as alternatiewe lewenstyl.

3.3.1 Positiewe invloede van monastisisme

Alhoewel monastisisme, of 'n soortgelyke stelsel, in ander gelowe ook bestaan (Knowles 1969:9), kan die ontstaan van hierdie stelsel in die Christelike geloof hoofsaaklik toegeskryf word aan die volgende faktore (Rausch 1990:40):

- Talle mans en vroue het gedurende die tydperk net voor en tydens die Middeleeue gevoel dat die Evangelies se oproep tot bekering, opoffering en heiligheid op dowe ore geval het. Hulle was dus nie tevrede met die wyse waarop Christenskap op daardie tydstip uitgeleef is nie, terwyl:

- Christus se woorde in onder andere Matteus 5:48 en 19:12 en Markus 8:34 en 10:29 het baie mense daarvan oortuig het dat 'n radikale lewe van eenvoud, bestaande uit gebed, fisiese arbeid, eenvoudige voeding, eenvoudige kleding en basiese behuising hulle keuse behoort te wees, en
- Dit ook nodig was dat mense leer om hulle liggame te dissiplineer, terwyl seksuele aptyte ook oorwin moes word.

Rousseau (1991:116; bylae 1b) waarsku dat daar nie aanvaar kan word dat net een spesifieke monastiese model bestaan nie en dat literatuur wat net een tipe monastisisme beskryf, selfs as propaganda beskou kan word. Hy meen egter ook dat dit wel die moeite werd is om 'n deeglike (al dan versigtige) studie van hierdie onderwerp te doen, aangesien:

We may discover in the process unexpected freshness, and perhaps even clearer relevance to our own lives, in its less enduring ventures (Rousseau, 1991:122).

Met bogenoemde in gedagte, word monastisisme in hierdie studie wel met die Benediktyanse model in gedagte gebruik. Vir die bespreking van 'n tipiese dag in 'n Middeleeuse klooster, sien bylae 1c. Die wyse waarop St. Benedictus sy drievoudige idee van ekonomiese bestuur, intellektuele en artistieke aktiwiteit en spirituele asketisme daarstel (Le Goff 1992:126), voldoen aan die spesifieke vereistes vir probleemoplossing wat in hierdie studie daargestel is – soos later duidelik sal word.

Die Reël van St. Benedictus was nie oornag 'n sukses nie, maar het met tyd 'n belangrike rol ingeneem weens die uitvoerbaarheid daarvan, daarom word St. Benedictus dan ook as die patriarg van monastisisme in die Weste beskou (Knowles 1969:33). Vir die eerste navolgers van die monastiese reël was die Skrif die basiese reël wat gevolg moes word en was die monastiese reël slegs 'n poging om die Skrif van toepassing te maak op die omstandighede waarin geleef is. Dit was slegs gedurende die tyd van Karel die Grote (die negende eeu) wat die Benediktynse Reël op die hele Franse ryk afgedwing is (Kordong 1996:36).

Tydens die situasie in die Middeleeue, bied die monastisisme broodnodige balans en sekuriteit (Chittester 1992:67). Die kloosters word vanuit 'n beginsel van gemeenskaplikheid bedryf, is stabiel en selfonderhoudend. Die biskoppe en monnike vervul nie net 'n geestelike rol tydens hierdie moeilike tydperk nie, maar ook (Le Goff 1992:33):

- 'n Politieke rol deur met die barbaarse invallers te onderhandel,
- 'n Ekonomiese rol deur voedsel te verskaf en algemene liefdadigheidswerk te verrig, en
- Selfs 'n militêre rol deur teenstand teen invalle te bied deur geestelike wapens te gebruik waar fisiese wapens nie meer van toepassing is of bestaan nie.

Hierdie kloosters was nie daarop uit om mense in afsondering te plaas nie, en verwag ook nie van inwoners 'n bedelaarsbestaan nie. Dit is bloot gewone mense, met gewone lewens wat 'n nuwe stabiliteit en fokus vind – hulle leefwyse is gesentreer rondom

God, vrede met hulle medemens en harmonie met die natuur (Rausch 1990:43; Chittester 1992:67).

Vest et al. is van mening dat die lewe in so 'n gemeenskap sy eie uitdagings bied wanneer irritasie, vergelykings en konflik die menslike ego tot isolasie van ander dwing (2004:22). Tog het St. Benedictus hierdie tipe situasies deurlopend as situasies vir selfopoffering in die konteks van die gemeenskap van gelowiges benut.

Hanekom sien hierdie selfde behoefte om 'n verskil in sy gemeenskap te maak, by Calvyn raak en lewer die volgende persoonlike mening (2000:23):

Dit het my aan die hart gegryp toe ek begin verstaan het dat 'n kerkvader soos Calvyn nie in die eerste plek gedroom, gestry of geskryf het oor hoe ons van die kerk 'n beter plek kan maak nie, maar watter waardes en beginsels in plek moet kom om van die stad waar hy gewoon en werk het, Genève, 'n beter plek te maak.

Daar word dus in beide die geval van die monnike en Calvyn eerstens opgelet na 'n verandering in hulle omgewing per se, eerder as blote verandering of aanpassing in die kerk, vir die gelowige. Dit is opvallend dat selfs enkele Protestante hierdie lewenstyl volg, alhoewel Luther se leringe tydens die Reformasie tot die einde van die kloosters gelei het (bylae 1b).

Dit gebeur dan ook dat die kloosters die spil van die plaaslike industrie en sosiale samesyn word. Rondom hierdie kloosters ontwikkel dan ook splinternuwe

gemeenskappe (Knowles 1969:37, Chittesters 1992:68, Schmith 2001:379). Veral die geïsoleerde kloosters op die platteland met werksinkels waar vaardighede behoue gebly het en biblioteke wat 'n intellektuele kultuur kon laat voortbestaan, was baie belangrik. Kinderhuise, hospitale en werksinkels vir werkloses vorm ook soms deel van die klooster se gebied (Knowles 1969:22). Die grondgebied van die kloosters, hulle gereedskap en die werksmag van die monnike en ander betrokkenes het sukses bewerkstellig (Le Goff 1992:120).

So word die monnike gereeld die "boere van Europa" genoem (bylae 1a), terwyl hulle ook literatuur versamel, beskerm en versprei het (bylae 1a; bylae 2i). Skole ontstaan (bylae 1a) deurdat die gebruik ontstaan om kinders na die monnike te bring, ten einde hulle te laat opvoed in diens van God. Skole is steeds vandag byna sinoniem met die kloosters (bylae 2e; bylae 2f).

Argitektuur was 'n byna vanselfsprekende uitvloeisel van hierdie lewenstyl, aangesien geboue noodsaaklik was vir die praktiese uitlewing hiervan (bylae 1a). Die sukses en erns hiervan word geïllustreer deur die feit dat Middeleeuse graanstore byna dieselfde lyk as kerke (bylae 2l). Dit dui ook duidelik op die fokus wat die Middeleeuse mens op die geestelike geplaas het.

In bylae 2e-2l kan gelees word van die verskeie bydraes wat monnike gelewer het. Selfs die verbouing van alkoholiese produkte was deel van hulle bydrae, produkte waarvan die kwaliteit van so 'n aard was, dat dit vandag nog op die mark en steeds gewild is!

3.3.2 Negatiewe aspekte van monastisisme

Die monastiese ideaal as 'n oproep na heiligheid was oop vir alle Christene, maar as 'n stelsel met sy fokus op bekering en selfopoffering, was dit ook 'n ideale teiken vir verwringing en fanatici (Rausch 1990:43). Die monastiese stelsel met sy goed gedissiplineerde aanhangers – wat boonop nie veel belangstelling getoon het in die aardse dinge, was dan ook die beste agente vir die pouslike politiek.

Die mening van kerkvaders het gedurende die Middeleeue dikwels as onomstootlike bewys vir die aanvaarding van argumente gedien. (De Boer et al., 1995:280). Verder is daar ook aanvaar dat daar twee maniere was om paganisme te hanteer, naamlik (Murray 1978:95):

- Vernietig alle tekens van paganisme soos tempels en standbeelde, kap heilige bome af, ensovoorts, die oomblik wat die koning van daardie volk die Christelike geloof aanneem ('n metode wat dikwels as teenproduktief ervaar is), of
- Pas paganistiese tekens en vieringe aan, sodat dit in die Christelike kalender inpas. Soos Pous Gregorie die Grote dit in 'n brief aan Abbot Mellitus stel: *dit is onmoontlik om alles op een slag uit hul hardkoppige breine te sny* (Hall, 1991:110). Hierdie blyk die suksesvolste metode te wees, aangesien ons vandag nog met oorblyfsels van hierdie metode in die Christelike kultuur te make het (Woodrow 1992). So byvoorbeeld word die geboorte van Christus op 25 Desember gevier – 'n dag wat verbind word met die geboorte van die son-god Sol, 'n winterfees wat "Nativity of the sun" genoem word

(Woodrow, 1992:143). "St. John's Day" is 'n uitvloeisel van 'n populêre fees onder die Druïde in Brittanje, ter ere van Baäl op 24 Junie – synde dat geargumenteer kan word dat Johannes ongeveer ses maande voor Christus gebore is, kan hierdie aanpassing "verantwoord" word (Woodrow 1992:144).

Teen die einde van die Middeleeue het nuwe probleme saam met verryking na vore gekom, byvoorbeeld die feit dat monnike al minder tyd gehad het om fisiese arbeid te verrig en kloosters al hoe afhankliker was van persone van buite vir die arbeid, asook die inmenging van gegoede ondersteuners wat skade aan dissipline veroorsaak het (Rausch 1990:51). Die monastiese ideaal van persoonlike armoede en selfopoffering het uiteindelik tot die ondergang van hierdie stelsel gelei, aangesien hierdie konsepte betekenisloos was in 'n wêreld waar materialisme al meer na vore gekom het. Armoede is ook tot uiterstes gedryf, soos St. Francis van Assisi. Nicol toon aan dat Christene deur die eeue armoede as ideaal kies, maar hulle vertoon ongelukkig ook dikwels tekens van ongesonde askese (1996:103).

Alhoewel die heiligheid van die kloosters dit 'n veilige hawe vir talle mense in 'n krisis geword het, moet egter ook erken word dat die heiligheid hiervan ook die ideale toevlug vir kriminele was.

Gedurende die tydperk van evangeliese ontwaking wat na die Middeleeue volg, kritiseer onder andere Luther die monastiese stelsel op grond van die volgende (Rausch 1990:84):

- Aangesien hierdie lewenstyl anders as die van die normale Christene is, beskou Luther dit as teen die Wil van God, en
- Omdat die monnik se lewe daarop gefokus is om homself voor God te regverdig, is dit in teenstelling met die leer van redding deur geloof alleen, terwyl
- Die eed wat deur monnike geneem word, in teenstelling met die beginsel van Christelike vryheid is.

Ten spyte van die feit dat talle negatiewe argumente rondom hierdie onderwerp bestaan, is daar vandag steeds gemeenskappe wat volgens hierdie tradisie leef, byvoorbeeld *The Catholic Worker, l'Arche, the Sojourners* (Rausch 1990:147, 157, 166) en Protestante monastiese gemeenskappe kom ook na vore, byvoorbeeld *Grandchamp, Marienschwestern, Pomeyrol* en *Imshausen* (Rausch 1990:48).

Theissen berig dat daar in die jaar 2000 ongeveer 8 400 mans en 14 600 vroue is wat in monastiese kloosters gewoon het (2003). Hierdie getalle sluit nie die talle aanhangers (oblate) wat buite die kloosters volgens die Benediktyne Reël leef, in nie. Dit toon duidelik dat die Benediktyne Reël steeds vandag 'n opsie is vir diegene wat hulle Christenskap prakties wil uitleef.

3.4 Implikasies van 'n monastiese lewenstyl

Die inleiding van die Benediktyne Reël beskryf die monastiese lewenswyse as 'n *leerskool vir diens aan God* (Rausch 1990:48; bylae 3m), wat dus selfs in die moderne samelewing 'n moontlikheid behoort te bied om kinders in die Christelike

gemeenskap volgens die *shema*-beginsel in Deuteronomium 6 op te voed. Monastisisme is egter nie die **doel** nie, bloot 'n middel waardeur 'n doel bereik kan word (bylae 1a; bylae 1b). Die werklike doel is om God lief te hê, wat beteken dat alles wat in die pad staan om doelbereiking te voorkom, uit die weg geruim moet word.

Die Benediktynse Reël is 'n geestelike weg wat daarop gemik is om God in alledaagse situasies te ontmoet. 'n Gebalanseerde lewe, bestaande uit werk en gebed, word as ideaal voorgedra (McClure 2004:1). Die eed wat dan ook deur monnike afgelê word, is drievoudig (McClure 2004:2):

- Stabiliteit: om deurlopend aan een klooster te behoort. Dit skep 'n gevoel van tuiswees, en toon aan dat die monnik standvastig is.
- Trou aan die monastiese lewenswyse: 'n keuse om deur die kloostergemeenskap gevorm te word.
- Gehoorsaamheid: aan die kloosterhoof, aangesien die outoriteit terugwys op 'n gehoorzaamheid aan Christus.

Jean Jacques Rousseau voltooi in ongeveer 1760 sy kontroversiële boek oor opvoeding waar hy onder andere skryf dat 'n kind toegelaat behoort te word om daardie eienskappe van ander wat gewoonte in sy lewe behoort te word, na te aap (Rousseau 1992:68). Hy is van mening dat kinders dan ook later hierdie optrede self kan verstaan en ter wille van die goeie steeds so op te tree. Volgens McFarlane beskik die kind reeds op die ouderdom van 3 tot 6 jaar oor 'n besondere godsdienstige aanvoeling (1997:7). Dit is dus volwassenes se opvatting en idees waartoe kinders in staat is, wat tot gevolg kan hê dat hulle nie hulle godsdienstige potensiaal kan uitleef nie.

Dit sou dus prakties wees om die jong kind hierdie geleentheid van leer-deur-voorbeeld reeds op 'n jong ouderdom te bied. Die voorbeeld wat gestel word, is van uiterste belang, en behoort dan ook te bestaan uit 'n Godgesentreerde lewenswyse. Dit is dan ook hier waar die Reël van St. Benedictus sterk na vore kom.

Chittester beskryf die vyf eienskappe wat van kloosterinwoners – Middeleeus, sowel as modern – verwag word, soos volg (1992:69-73):

a) Lofprysing

Persone wat positief is teenoor die lewe, met hulle fokus op die viering van God se heerlikheid in die natuur en algemene goedheid wat in die heelal bestaan – die jong kind kan hiermee identifiseer (Chittester 1992:69). Selfs op driejarige ouderdom leer kinders deur hulle sintuie. Alhoewel hulle nie kan redeneer nie, kan hulle in verwondering 'n seeskulp teen die oor druk, of in vervoering raak oor 'n mooi klippie. McFarlane meen dat bogenoemde die ideale geleentheid bied om kinders te leer dat God al hierdie wonderlike dinge geskep het (1997:12).

Die digters van Lofpsalms is 'n duidelike voorbeeld van persone vir wie hierdie verwondering altyd bly voortbestaan. Vir hierdie persone is alles wat bestaan van waarde, niks mag vernietig word nie en daar moet met verantwoording omgegaan word met die skepping. So mag niks uit die omgewing geneem word sonder dat die mens dit vervang nie (Chittester 1992:70).

Met lofprysing word natuurlik ook aanbidding bedoel. Gebed word gesien as die monnik se belangrikste taak (bylae 1a).

b) Nederigheid

Niemand op aarde het 'n eksklusiewe reg op die vrug van die natuur nie (Chittester 1992:70). Alle inwoners van die kloosters kry wat hulle nodig het, byvoorbeeld 'n gebalanseerde dieet, praktiese klere en goeie boeke. Hulle kry egter niks meer as wat nodig is nie, niemand gaar vir hulleself op nie – dan is daar genoeg vir almal.

Rousseau sluit hierby aan deur aan te beveel dat kinders geleer behoort te word wat hulle in hulle eie, bepaalde lewensituasie nodig het (1992:81). Op hierdie wyse sal die kind dan ook die behoefte ervaar om spesifieke vaardighede aan te leer. Hy neem as voorbeeld die vermoë om te kan lees: indien 'n kind nooit skriftelike uitnodigings of briewe ontvang nie, gaan die kind nooit die noodsaaklikheid van hierdie vaardighede besef nie, en daarom ook nooit die moeite doen om dit aan te leer nie.

c) Diensbaarheid

Niemand bestaan slegs tot hulle eie voordeel nie (Chittester 1992:71) en almal is verantwoordelik vir die versorging van dit wat aan 'n ander behoort. So byvoorbeeld is die inwoner van die klooster verantwoordelik vir alles wat aan die klooster behoort.

Ook hierby vind Rousseau aansluiting wanneer hy skryf (1992:225):

We are always successful when our sole aim is to do good.

d) Fisiese arbeid

Elke persoon moet verantwoordelikheid neem vir die ontwikkeling van sy eie lewe en die omgewing (Chittester 1992:71). Foster (1992:196) en Yancey (2003:71) haal albei vir Pierre Teilhard de Chardin aan:

Do not forget that the value and interest of life is not so much to do conspicuous things ... as to do ordinary things with the perception of their enormous value.

e) Gemeenskap

Elke persoon moet die ander respekteer en as gelykes leef, slegs die tyd wat 'n persoon in die klooster spandeer het, kan van 'n ander 'n groter mate van respek afdwing.

Die lewenswyse wat deur hierdie eienskappe veronderstel word, verg volgens Knowles 'n ongelooflike mate van psigologiese stabiliteit en selfbeheersing ten einde produktief en bevredigend te wees (1969:13). Juis hierin lê die werklike waarde van 'n streng, gedissiplineerde lewenstyl.

Niemand wat nog ooit iets bereik het wat die moeite werd is, het op 'n verebed daar gekom nie.

Aldus McFarlane wat aanbeveel dat 'n middeweg gevind moet word tussen die skep van 'n unieke persoonlikheid en die gun van beweegruimte (1997:43). Kinders moet

leer dat hulle nie altyd hulle sin kry nie – hulle mag nie hulleself ten koste van ander uitleef nie. Ferm dissipline kweek goeie gewoontes en maniere.

3.5 Gevolgtrekking

In hierdie hoofstuk is aangetoon hoe die Christene gedurende die verwarrende Middeleeue hulle Christenskap kon uitleef en aan hulle geloof vashou. Daar is aangetoon hoe die lewenstyl van die monnike nie net hulle eie lewens en voortbestaan gedurende hierdie tydperk bevorder het nie, maar ook die van die gemeenskap.

Die Benediktynse Reël en hedendaagse Reformasie

1. Inleiding

In hierdie hoofstuk word aangetoon hoe die Benediktynse Reël ingedeel word, aan die vereistes vir 'n moderne geestelike lewenstyl voldoen, en ook inpas by die beginsels wat in die Reformatoriese teologie gevolg word. Vir die doel van hierdie studie word die fokus op *raakpunte* tussen die Benediktyne en die Reformasie gefokus.

Chittester (1995:15) skryf (sien ook bylae 4):

Benedictine spirituality is the spirituality of the twenty-first century because it deals with the issues facing us now – stewardship, relationships, authority, community, balance, work, simplicity, prayer, and spiritual and psychological development.

Die Benediktynse Reël word verdeel in die volgende segmente:

- 9 hoofstukke – die taak van die ab (kloosterhoof)
- 13 hoofstukke – die aanbidding van God
- 29 hoofstukke – dissiplinêre kode
- 10 hoofstukke – interne administrasie
- 12 hoofstukke – verskeie ander regulasies.

Die Benediktyne Reël is op verskeie webwerwe beskikbaar (sien www.osb.org/rb/text/rbejmsl.html). Aanhulings uit die Reël wat in hierdie hoofstuk gebruik word, kom uit Holyhead (2003).

Die wêreld van St. Benedictus was 'n stryd om te verstaan wat werklik aan die gang is, en het dan ook hierdie verwarring in gemeen met die twintigste eeu (De Waal & Norris 2001:15). Die Reël van St. Benedictus is nie net apart van die wêreld nie, maar is ook getuie in die wêreld. Die Reël kry dit reg om getuie te wees, sonder om deel te neem aan elke gier en mode in die gemeenskap en diegene wat dit volg, beland dus nie in die warrelwind wat die gemeenskap regeer nie. Die getuienis wat gelewer word, het 'n duidelike visie, teweeggebring deur 'n lewe van dissipline voor God (bylae 4).

Vir die doel van hierdie studie, en om aan te toon hoe die Benediktyne Reël ideaal is vir die toepassing van die Skrif by die samestelling van 'n kinderkampus, word die bespreking dan ook aan die hand van bogenoemde indeling gedoen – aldus dan ook gemoderniseer om by die hedendaagse Reformasie aan te pas.

4.2 Taak van verantwoordelijke leiers

He (the abbot) must be learned in the Divine Law

so he will know how to

bring forth both old and new (Matt. 13:52).

He should be chaste, temperate and merciful,

and always put mercy before judgment (Jas. 2.13)

so that he may obtain the former.

(Benedict 64.9-10)

Once he has been installed,

the abbot must constantly keep in mind

what a burden he has undertaken

and to whom he will have to give

a reckoning of his stewardship (Luke 16:2).

And he must realize that he must profit others

rather than precede them.

(Benedict 64.7-8)

Furthermore, when someone accepts the title of abbot,

he should direct his disciples by a twofold teaching.

That means he should demonstrate everything that is

good and holy by his deeds more than his words.

(Benedict 2.11-13)

In kort verwag die Reël dat leiers die wet ken en navolg, in gedagte hou dat hy aan God self verantwoording moet doen vir die wyse waarop hy hierdie taak hanteer en ook deur beide woord en daad aantoon watter weg die mens behoort te volg.

Die Nederlandse geloofsbelydenis (artikel 30) stel dat leiers volgens die voorskrifte van Paulus (1 Timoteüs 3) gekies behoort te word. Die leraar en kerkraad moet sorg dat ware godsdiens onderhou, ware leer versprei en oortreders vermaan en in toom gehou word, terwyl armes en beproefdes versorg moet word.

Artikel 31 van dieselfde geloofsbelydenis, stel dat agting vir die werk getoon moet word en dat dit so ver moontlik moet geskied sonder enige twis, tweedrag of murmurering.

Die Dordtse Leerreëls (hoofstuk 1.3) sluit hierby aan met die interpretering van Romeine 10:14 en 15 as dat, verkondigers uitgestuur word om mense tot bekering te roep, mense kan nie glo in God indien hulle nie van Hom weet nie, en 'n persoon kan ook nie preek, indien hy nie gestuur is nie. In Hoofstuk 3 en 4.17 van hierdie reël word ook aangetoon dat die apostels mense oor die Genade van God, tot sy eer en tot onderdrukking van alle hoogmoed, geleer het.

Bylae 4r meld dat, waar opvoeding van toepassing is, elke persoon (nie net die leiers nie) moet uiting gee aan die individuele gawes van leierskap, akademie of

medemenslikheid wat ontvang is. Thomas a Kempis stem heelhartig hiermee saam (Chadwick 1999:69):

If you see or hear about any good example of virtuously

Living, stir yourself up and imitate that person so that

You will benefit your soul wherever you are.

Dieselfde leierseienskappe wat vir die kleingroepleier geld, kan van toepassing gemaak word op leierskap in die kinderkampus (sien volgende hoofstuk). Hier lewer Oostenbrink en Lotter 'n groot bydrae wanneer hulle die eienskappe van 'n kleingroepleier as volg saamvat (1999:54):

- Kennis van die Goddelike genade, en 'n lewe wat daarvan getuig.
- 'n Geesvervulde lewe, waarin die vrug van die Gees sterk na vore kom.
- 'n Bereidheid tot verdere geestelike groei en verandering.
- 'n Onderwerping aan die gesag van die kerkraad.

Oostenbrink en Lotter lê ook klem op die volmaakte voorbeeld wat Christus in die Skrif rondom die identiteit van 'n leier daarstel (1999:54). Die skrywers toon aan dat Christus homself as dienskneg bereid stel en sodoende bereid is om homself te verneder, terwyl Hy as Herder 'n persoonlike verhouding met elke persoon daarstel.

4.3 Die aanbidding van God

You should become a stranger to the world's ways.

Prefer nothing to the love of Christ.

(Benedict 4.20-21)

Whoever has ears for hearing should listen

to what the Spirit says to the churches.

(Rev. 2:7)

(Benedict prol. 9-10)

Thus says the Lord in the Gospel:

'Whoever hears my words and does them

I liken to a prudent person who build a house on a rock.

The floods came, the winds blew and battered the house,

but it did not collapse because it was founded on a rock.'

(Matt. 7:24-25)

(Benedict prol. 33)

Die verwagting word gestel dat navolgers van die Reël die weë van die wêreld verruil vir gehoorsaamheid aan God. Die mens moet luister na die voorskrifte wat deur die Heilige Gees aangedui word, wat standvastigheid in die geloof tot gevolg sal hê.

Die Nederlandse Geloofsbelydenis stel dit in artikel 2 duidelik dat God op twee wyses deur die mens geken kan word: deur sy Skepping (Nicol 1996:122), en deur sy Woord (sien ook Romeine 1:20; Kategismus van die Katolieke Kerk vr. 4). Verder is die mens na die beeld van God (naamlik goed, regverdig en heilig) geskep (Nederlandse Geloofsbelydenis artikel 14). Die mens het egter in sonde verval, en is daarom ook van God afhanklik vir genade (Johannes 3:27; 1 Korintiërs 2:14; 2

Korintiërs 3:5; Fillipense 2:13 en Johannes 15:5; Heidelbergse Kategismus vr. 1; Dordtse Leerreëls hoofstuk 1.26).

Versoening is vir die mens slegs moontlik deur Christus (Nederlandse Geloofsbelydenis, art. 20; Heidelbergse Kategisme vr 18; Filippense 3:8; Hebreërs 10:14; Matteus 11:21; Thomas a Kempis in Chadwick 1999:56). Ook die Heidelbergse Kategismus stel in vraag 53 dat die Heilige Gees deur ware geloof die mens deel laat kry aan Christus (Galasiërs 3:14; 1 Petrus 1:2; 1 Korintiërs 6:17; Dordtse Leerreëls hoofstuk 2.5), die Heilige Gees bied ook troos aan die mens (Johannes 15:26; Handeling 9:31) en vir ewig by die mens bly (Johannes 14:16; 1 Petrus 4:14).

In vraag 62 en 63 van bogenoemde geloofsbelydenis word egter ook gewaarsku dat die mens nie deur goeie werke geregverdig word nie en dat enige beloning wat die mens ontvang, uit genade van God geskied (Lukas 17:10; Heidelbergse Kategismus vr. 21; Dordtse leerreëls hoofstuk 1.5) In vraag 91 van die Heidelbergse Kategismus word aangetoon dat goeie werke slegs uit ware geloof (Romeine 14:23) en volgens die Wet van God kan geskied (Levitikus 13:4; 1 Samuel 15:22; Efesiërs 2:10).

Die geloof in een God, behels dan ook om sy grootheid en majesteit te leer ken. 'n Lewe van dankbaarheid en geloof in God, selfs in moeilike tye, maak deel uit hiervan (Kategismus van die Katolieke Kerk vr. 43). Dit sluit in kennis van die eenheid tussen mense en die belangrikheid van alle mense, soos geskep na God se beeld. Dit beteken ook dat die mens op positiewe wyse gebruik behoort te maak van alle dinge in God se skepping.

Thomas a Kempis is van mening dat talle mense in gehoorsaamheid leef, nie uit dankbaarheid nie, maar as 'n noodsaaklikheid (Chadwick, 1999:29, 156). Hy meen dat sulke mense nooit gelukkig is nie en maklik stres. Hy voorsien dat diesulkes nooit werklik vrede sal ervaar nie, tensy hulle gewilliglik en met 'n ligte hart begin om gehoorsaam te wees vir die blote liefde wat hulle vir God het.

Hendra (2004:42) beskryf dan ook die inboeseming van vrees as 'n *time-honored Catholic technique*, of uit die mond van die vreeslose, moderne mens – skuldgevoel (2004:42). Skuldgevoel lei natuurlik tot boetedoening, wat in die Katolieke kerk aansluiting vind by die afkoopstelsel. Hierdie praktyk word reeds vroeg in die Reformasie deur Luther self ten sterkste afgekeur (2004:519). Die posisie rondom die gebruik van skuldgevoel vir finansiële gewin, eerder as gehoorsaamheid uit dankbaarheid, word steeds ten sterkste deur Reformatoriese kerke afgekeur.

Die eienskappe van ware geloof word deur die Kategismus van die Katolieke Kerk (vr. 28) uiteengesit as:

... the supernatural virtue which is necessary for salvation. It is a free gift of God and is accessible to all who humbly seek it. The act of faith is a human act, that is, an act of the intellect of a person – prompted by the will moved by God – who freely assents to divine truth. Faith is also certain because it is founded on the Word of God; it works through charity (Galatians 5:6); and it continually grows through listening to

*the Word of God and through prayer. It is, even now, a
foretaste of the joys of heaven.*

Van der Walt toon aan dat Christus self die voorbeeld stel: die dissipels het nie net die teorie (die evangelie) aangehoor nie, maar hulle is ook deur Christus kans gegee om praktiese werk te doen, soos aangedui in Matteus 10 en Lukas 10, waarna ook verslag gedoen moes word (2006:164). Die weg na aanbidding is duidelik gesetel in kennis, sowel as optrede – alhoewel laasgenoemde nooit beskou moet word as noodsaaklik vir redding nie (Luther, 2004:432). Die plek en wyse waarop gehoorsaamheid toegepas moet word, is waarskynlik een van die grootste geskilpunte tussen die Reformatoriese en Katolieke geloof, en duidelike standpunt behoort hieroor ingeneem te word tydens die opvoeding van kinders.

4.4 Dissiplinêre kode

The basic road to progress for the humble person
is through prompt obedience.
(Benedict 5.1)

Do not be a loafer, nor a grumbler,
nor one who runs down the reputation of another.
(Benedict 4.39)

If you desire true and lasting life,
keep your tongue from speaking deceit;
avoid evil and do good;
seek peace and pursue it.
(Benedict prol. 17)

Gehoorsaamheid dien as grondbeginsel vir die Benediktynse Reël – optrede wat enigsins op ongehoorsaamheid dui of daartoe aanleiding kan gee, word ten sterkste afgekeur.

St. Bernard of Clairvoux word deur die Kategismus van die Katolieke Kerk (vr. 18) aangehaal waar hy verklaar dat Christenskap nie 'n geloof van "die Boek" is nie, maar van die Woord van God wat nie 'n geskrewe, stom woord is nie – wel 'n geïnkarneerde en lewende Woord. Die Nederlandse Geloofsbelydenis (art. 7) voeg hierby dat die Skrif egter voldoende inligting vir die lewe van die gelowige bevat. Niks verder word benodig (Galasiërs 1:8), niks hoef bygevoeg te word nie (Deuteronomium 12:32). Nicol skryf dat die hedendaagse lewe een dulle gejaag is, en dat die kerk behoort te sorg dat mense 'n nuwe waardestelsel ontwikkel (1996:6). Nicol verduidelik dan ook verder dat die mens, wat na die beeld van God geskep is op so wyse behoort te leef dat 'n weerkaatsing van God in die mens gesien kan word (1996:19). Dit bevestig weereens die belangrikheid van Christus as Ware Lewende Woord wat aan die mens kom wys het hoe om hierdie tipe lewe te lei.

In Bylae 4p en Bylae 4r word gesien dat die *Conversatio morum suorum* (die eed van die Benediktyne) handel oor 'n lewe in die hande van die lewende God, die God wat

altyd verras, ons verwagtinge oortref, die God wat groter as die mens se verbeelding is. Johannes 15 vergelyk dan ook die mens wat 'n goddelike lewe wil lei met 'n loot wat gesnoei moet word, ten einde vrugte te kan dra.

Gehoorzaamheid aan God, wat deur St. Benedictus as absoluut noodsaaklik beskou word, word ook in die Heidelbergse Kategismus (vr. 86) beskou as 'n leefwyse wat in lyn is met die dankbaarheid wat die mens aan God behoort te toon vir sy verlossing (Efesiërs 5:10; Psalm 50:14; Matteus 5:16; 1 Petrus 2:12; Romeine 6:13 en 2 Timoteus 2:15). Geloof is, soos reeds gesien, 'n liefde wat in daad oorgaan (aldus Nederlandse Geloofsbelydenis art. 20; Galasiërs 5:6). Die mens word natuurlik deur God vir hierdie daad bekwaam gemaak (Heidelbergse Kategismus vr. 43).

Die sleutel van die Koninkryk van God word dan ook deur beide die Kategismus van die Katolieke Kerk (vr. 11 en 12) en die Heidelbergse Kategismus (vr. 83) beskou as die verkondiging van die Evangelie en die tug (1 Timoteus 2:4; Matteus 28:19; Nederlandse Geloofsbelydenis art. 29). Die Heidelbergse Kategismus (vr. 85) waarsku ook dat broederlike vermaning herhaaldelik behoort te geskied, maar dat iemand wat nie luister nie deur die gemeente uitgesluit kan word. Sulke persone mag weer tot die gemeente toegelaat word wanneer hulle hulself bewys het (Matteus 18:15-17; 1 Korintiërs 5: 4, 5, 11; 2 Korintiërs 2:6-8).

Die Dordtse leerreëls (hoofstuk 5.4) maan dat die mens voortdurend moet waak en bid, sodat hy nie in versoeking gelei word nie. Hierdie waak en bid, word deur die navorser beskou as sinoniem met 'n gedissiplineerde, gehoorsame lewenswyse en word daarom onder dissipline bespreek. Die Heidelbergse Kategismus toon aan dat

gebed die vernaamste deel van 'n dankbare lewe is wat deur God vereis word (Psalm 50:14) en meld ook dat God genade en die Heilige Gees skenk aan diegene wat Hom sonder ophou aanbid en dank (Matteus 7:7; Lukas 11:9, 13; 1 Tessalonisense 5:17).

Nicol (1996:20; Johnson 2003:99) toon aan dat Lukas 14:15-16, Lukas 15:9, Matteus 13:44 en Lukas 15:5, 9, 23 bewys lewer van die feit dat Christus klem daarop lê dat genade in vreugde ontvang word. Ook Bylae 1c toon aan dat die Benediktyne monnike hierdie konsep verstaan – dissipline in die kloosters is ook (vandag nog) soms ontspanne (soos waar is van enige institusie waar die Gees van ware Christenskap heers) en ongelukkigheid kan nie hiervan deel wees nie.

Dissipline bly egter steeds iets wat van binne kom (Spreuke 4:23). Thomas a Kempis vermaan dat die lewe van goeie, godsdienstige mense so versier moet wees met moraliteit en regverdigheid, dat hulle van binne presies sal wees soos hulle van buite lyk (Chadwick 1999:46).

4.5 Administratiewe reëlins

The workshop where we should work hard
in all these things
is the monastic enclosure and stability in the community.
(Benedict 4.78)

Let all things be common to all, as Scripture says,
so that no one may presume to call anything his own.

(Benedict 33.6)

Idleness is the soul's enemy,
so therefore at determined times
the brothers ought to be occupied with manual labor,
and again at determined hours in lectio divina.

(Benedict 48.1)

While human nature itself is indulgent
towards these two groups,
namely the aged and children,
the authority of the Rule should also
look out for them.

(Benedict 37.1-2)

Gemeenskaplike beheer, dan ook verantwoordelikheid, oor eiendom word voorgeskryf. Daarbenewens word klem gelê op die feit dat die klooster se invloed wyer moet strek – die gemeenskap word ook as deel van die werksarea gesien. Balans word voorgestaan in die aanbeveling dat tyd gemaak word vir beide fisiese arbeid en gewyde lees. Empatie met die jeug en bejaardes word spesifiek genoem.

Die Nederlandse Geloofsbelydenis (art. 29) beskou die kenmerke van die ware kerk as volg:

- preek die evangelie suiwer
- bedien die sakramente suiwer
- gebruik kerklike tug om sonde te straf
- lede se gedrag is ooreenkomstig die Woord van God
- verwerp alles wat in stryd met hierdie Woord is
- aanvaar Christus as enigste Hoof.

Die Dordtse Leerreëls sluit die kinders van gelowiges by die ware kerk in, deur hulle as heilig te beskou – wel nie van nature nie, maar as gevolg van die genadeverbond met God (Genesis 17:7; Handeling 2:39; 1 Korintiërs 7:14). Die Kategismus van die Katolieke Kerk (vr. 461) vind hierby aansluiting, maar maan dat die ouers as primêre versorgers steeds kinders moet lei en opvoed deur voorbeeld, gebed, gesinsgodsdienste en deelname aan die kerklike lewe.

Bylae 4r toon aan dat, in die lig van die Benediktynse voorbeeld wat by hulle kolleges gevolg word, hulle studente meer leer as net die konvensionele intellektuele groei wat verwag word, naamlik:

- Vaardighede soos rekenskap, spanwerk, leierskap, fokus, tydbestuur en selfvertroue, en
- Integrasie van emosionele, intellektuele en geestelike komponente wat die uitkoms is wat verwag word in 'n Christelike omgewing vir opvoeding.

Bylae 4p is van mening dat St. Benedictus heeltemal bewus daarvan was dat elke persoon se lewe deur kultuur beïnvloed word, en verwag dat hierdie vooroordele saam

met elke persoon na die klooster sal kom. Hy sit dan ook in sy reël onder andere Bybelstudie in plek om seker te maak dat kulturele en persoonlike waardes voortdurend deur die Evangelie getoets kan word.

Alhoewel die posisie van leiers vroeër (sien 5.3) bespreek is, is dit nodig om, wanneer administrasie bespreek word, vinnig op te let na die taakoms krywing van die leier in 'n groep in hierdie verband. Oostenbrink en Lotter omskryf die taak as volg (1999:60-62):

- 'n Verantwoordelikheid ten opsigte van die leier eie geestelike lewe (Handelinge 20:28)
- 'n Verantwoordelikheid om elkeen in die kudde/groep wat aan hom of haar toevertrou is geestelik te versorg (Handelinge 20:28; Esegiël 34:2-6).
- Byeenkomste en onderlinge versorging reël (Hebreërs 10:24-25).
- Gawes en bedieninge ontwikkel (Efesiërs 4:11-12; 2 Timoteus 2:2).
- Uitreik na buite en vermeerdering laat plaasvind (Matteus 28:20; Handelinge 1:8)
- Verslagdoening en skakeling met die kerkraad (1 Petrus 5:1-4)

4.6 Verskeie ander regulasies

Go to help the troubled and console the sorrowing. (Benedict 4:18)

The sick are to be cared for
before and above all else,
for it is really Christ who is served in them.
He himself said:
I was sick and you visited me, and
Whatever you did to one of these little ones,
you did to me.
(Benedict 36:1-2)

He (the cellarer) should lavish great care,
on the sick, the children, the guests and the poor,
knowing without any doubt
that he will have to give an account for all these
on judgement day.
(Benedict 31.9)

Weereens beklemtoon die Reël betrokkenheid by die gemeenskap: hulp moet aangebied word aan almal wat behoeftes het.

Wat veral belangrik is om te onthou, is dat die hedendaagse mens 'n groter behoefte het aan prediking wat hulle ervaring en belewenis raak, hulle wil reeds bekende gedagtes dieper beleef (Nicol 1996:16). Die mense wat hulleself oopstel vir 'n geloofservaring soos hierbo beskryf, ontgin 'n lewe van eenvoud. So 'n persoon het 'n

nuwe motief, aldus Nicol, naamlik om goed te doen uit dankbaarheid en vreugde vir wat reeds ontvang is, eerder as om self iets te ontvang (1996:35).

Die behoefte om 'n meer geestelik ingestelde lewe te lei, kom volgens Bylae 4p ook al meer voor op die volgelinge van St. Benedictus wat nie formeel as monnike/nonne in kloosters woon nie (genoem oblate). Die fokus verander van 'n praktiese hulpbediening aan kloosters, na 'n deelname aan geestelike dinamika.

Alhoewel gekant teen die monastiese lewensstyl, sien Luther duidelik die nut van 'n geestelike instelling en opvoeding raak (2004:178):

*Sermons very little edify children, who learn little thereby; it
More needful they be taught and well instructed ...*

Die Heidelbergse Kategismus (vr. 55) stel dit duidelik dat almal in die gemeenskap deel is van Christus (1 Johannes 1:3; Romeine 8:32; 1 Korintiërs 12:12, 13; 1 Korintiërs 6:17) en verplig ook elkeen om hulle gawes met vreugde en gewilligheid tot die saligheid van ander aan te wend (1 Korintiërs 12:21; 1 Korintiërs 13:1, 5; Fillipense 2:4-8).

In die Benediktynse gemeenskap word elke persoon gerespekteer op grond van die mens wat hy is (Bylae 4r). Ook in die uitgebreide gemeenskap waarin hulle kolleges funksioneer, word hierdie beginsel uitgeleef as basis vir die verwelkoming van vreemdelinge, 'n kultuur van luister wat ontwikkel word in 'n milieu waar mense

aangemoedig word om aan gesprekvoering deel te neem – selfs al is daar hewige verskille tussen hulle.

Beide die Nederlandse Geloofsbelydenis (art. 36) en die Kategismus van die Katolieke Kerk (vr. 464 en 465) is dit ook eens dat almal verplig is om hulle aan die owerhede te onderwerp, belasting te betaal, gehoorsaam te wees hieraan indien dit nie teenstrydig is met die Woord van God nie en ook voorbidding behoort te doen vir die regering (1 Timoteus 2:2).

Bylae 4r toon aan dat die Benediktyne besittings as heilig sien (aangesien dit deur God geskenk is) en dat hierdie siening uitgeleef moet word in die wyse waarop mense, geboue, gereedskap, gronde en natuurlike ekostelsels behandel word. Nicol wil hê dat omgewingsbewaring dan ook as deel van godsdiensbeoefening gesien sal word (1996:132, 134). Hy toon aan dat dit juis gulsige materiële behoeftes is wat die planeet tot by die punt van vernietiging gebring het, en dat die mens, deur die beoefening van 'n eenvoudiger lewenstyl weer in 'n posisie kan wees om die planeet op te pas.

4.7 Gevolgtrekking

In hierdie hoofstuk is aangetoon dat die lewenstyl wat deur St. Benedictus in sy monastiese reël voorgestel word, nie net in lyn is met die Skrif en hedendaagse Reformasie nie, maar ook dat 'n daadwerklike behoefte in die geestelike lewe van die moderne mens hierdeur vervul kan word.

5

Empiriese navorsing

5.1 Inleiding

In hierdie hoofstuk word aangetoon hoe 'n kinderkampus prakties daargestel kan word, as resultaat van navorsing soos in vorige hoofstukke uiteengesit. Vervolgens word 'n kort geskiedenis van die empiriese navorsing aangebied, waarna elke segment van die Benediktyse Reël wat in die vorige hoofstuk bespreek is, se praktiese toepassing by die samestelling van die kinderkampus aangetoon word.

Die bespreking aan die hand van bogenoemde segmente word in drie afdelings gedoen:

- a) 'n Verduideliking van die praktiese werk
- b) Konklusie
- c) Aanbeveling vir 'n kinderkampus

5.2 Agtergrondgeskiedenis en metodologie van die empiriese navorsing

Gedurende April 2001 spreek 'n kennis van die navorser 'n behoefte uit vir naskoolse versorging van haar (laerskool-) kinders. Die navorser bespreek hierdie behoefte verder met verskeie moeders, asook 'n laerskoolonderwyseres. Na talle onderhoude blyk die volgende behoefte te bestaan:

- 'n veilige fisiese omgewing, met nodige toesig waar kinders van 14:00 tot ongeveer 17:00 kan huiswerk doen, sosialiseer en ontspan.

Dit blyk verder dat hierdie behoefte nie net by werkende moeders bestaan nie, maar ook by moeders wat nie self kans sien om hulle kinders met huiswerk te help nie.

Die navorser gryp die geleentheid aan om hierdie diens aan te bied, toe dit onder haar aandag kom dat 'n afgetrede onderwyseres haar dienste as naskoolse versorger staak. Die navorser neem sewe leerlinge by hierdie onderwyseres oor.

Hieruit ontstaan en ontwikkel dan oor 'n periode van twee en 'n half jaar 'n praktiese eksperiment wat tot die ontwikkeling van die kinderkampus-gedagte lei. Die projek kon ongelukkig nie voortgaan nie, aangesien die navorser verhuis het.

In hierdie studie word 'n poging aangewend om basiese beginsels van kinderversorging wat algemeen voorkom, op geestelike vlak toe te pas. Internasionaal word die woord kinderkampus reeds 'n geruime tyd gebruik om fasiliteite waar kinders buite skoolverband, binne die gegewe gemeenskap te beskryf. As agtergrond vir die funksionering van 'n situasie soos in die empiriese navorsing geskets (alhoewel op groot skaal!) kan die volgende webwerwe besoek word:

- www.kinderkampus.ca
- www.kinderkampus.nl

Die webwerwe waarna verwys word, verskil van die kinderkampus-gedagte wat in hierdie studie voorgestel word op een belangrike wyse: geloofsopvoeding. Die

proses van waardevorming en geloofsgroei word nie direk en op sistematiese wyse aangespreek nie, terwyl die kinderkampus in hierdie studie ten doel het om eerstens die kind as godgeskape en aanbiddende wese te dien.

Dit sal ook duidelik word dat die kinderkampus, soos dit in hierdie hoofstuk voorkom, nog baie sekulêr funksioneer en eers in die volgende hoofstuk, by bespreking van die model, werklik as geestelik georiënteerd na vore kom. Die rede hiervoor: die gebrek aan geestelike opvoeding in die holistiese versorging van kinders op daaglikse basis, het gedurende die navorser se betrokkenheid by die kinders wat aan die projek deelgeneem het, na vore gekom. Dit lei direk tot die kinderkampus-eksperiment en voortvloeiende navorsing.

Die empiriese navorsing is op kwalitatiewe wyse gedoen, wat aan die respondente die geleentheid bied om op eie unieke manier die werklikheid te beskryf (Steyn en Lotter 2006:107). Die taak van die navorser is hier om klem te plaas op die beskrywing van die ervaring van respondente en op die navorser se eie betrokkenheid en ervaring. Die verbintenis tussen die navorser en die respondente is belangrik vir begrip en dieper verstaan van hierdie navorsing (Neuman 1997:14, Denzin & Lincoln 2003:13).

Die doel van hierdie kwalitatiewe navorsing is om by 'n egte verstaan van mense se ervarings uit te kom. Die ervarede werklikheid van die respondent, en die werklikheid waaruit die respondent kom, is ernstig opgeneem deur van oop vrae en besprekings gebruik te maak (Joubert 1992:171). Bylaag 5 (t tot w) toon enkele voorbeelde van wyses waarop die respondente betrokke was. Toestemming is van al die respondente ontvang om hierdie inligting as bylae te plaas.

5.3 Riglyn vir die samestelling van 'n kinderkampus

5.3.1 Die fisiese omgewing sien as volg daar uit:

Die navorser gebruik 'n rondawel in haar huis se agterplaas, waarin bankies geplaas word waarby kinders kan sit en leer. 'n Boekrak bied enkele speelgoed en boeke aan om 'n meer huislike omgewing te skep, asook aktiwiteite te bied vir leerlinge wat klaar is met huiswerk. 'n Buitetoilet is ook beskikbaar, wat beteken dat die kinders glad nie die navorser se woonhuis betree nie. Met tyd verbeter fasiliteite (sien bylae 5t), soos aangedui op 'n kaart wat onlangs deur twee van die seuns wat betrokke was, geteken is.

5.3.2 Taak van verantwoordelike leiers

- a) Alle pligte en verantwoordelikheid vir die kinderkampus berus by die navorser. Aanvanklik blyk dit nie problematies te wees nie. Dit kom egter, namate die aantal kinders toeneem, onder die navorser se aandag dat talle kinders vanaf ander, soortgelyke plekke na die kinderkampus skuif, as gevolg van ongelukkigheid.

Van die klagtes sluit in dat kinders deur die eie kinders van die persone in beheer geboelie word, sommige persone onnodig streng is (kinders moet byvoorbeeld van 14:00 tot 17:00 by 'n eetkamertafel sit en leer, ongeag die hoeveelheid huiswerk) en dit gebeur dat die verantwoordelike persoon vinnig

iewers heen gaan en dan kinders sonder behoorlike toesig laat. Dit blyk dat selfs verbale mishandeling voorkom.

Ouers het verkies om hierdie probleme te oorbrug deur die kinders te skuif na 'n ander plek, eerder as om dit aan te spreek. Dit laat 'n leemte by die navorser, aangesien dit nie altyd seker is of die navorser werklik 'n oop verhouding met die ouers het nie.

Die gesag van die navorser is oor die algemeen maklik deur die kinders aanvaar. Klaarblyklik om die volgende redes: eerstens het die navorser te alle tye probeer om te verduidelik waarom sekere dinge op sekere maniere gedoen moes word ("Omdat ek so sê." was nooit 'n rede nie!) en die navorser se poging om te alle tye eerlik te wees oor haar eie gedrag en emosies (sien 2.2 en 2.3). So byvoorbeeld het die kinders eendag by die kampus opgedaag en die navorser het dadelik verduidelik dat sy baie emosioneel is (weens die dood van 'n geliefde papegaai) en dat die kinders dus moet verskoon indien sy anders as normaal optree. Nodeloos om te sê dat die kinders se hantering van die saak op die ou end 'n helende invloed gehad het!

Kinders het egter ook af dae – belangstelling in hulle alledaagse lewe, emosies en gedagtes word baie maklik bespreek. 'n Vraag of opmerking kan so 'n gesprek baie maklik aan die gang sit, byvoorbeeld: "Hoe gaan dit vandag met jou?" of "Jy glimlag lekker, voel jy baie gelukkig vandag?"

Die stel van 'n voorbeeld is te alle tye van wesenlike belang – kinders raak baie vinnig negatiewe kommentaar oor volwassenes kwyd. "Hoe kan my pa sê ek mag nie rook nie, hy doen dit dan self?" of, soos onlangs deur 'n veertienjarige dogter kwydgeraak: "Dis jammer om te sê, maar my ma is nou maar eenmaal 'n skynheilige ..."

Dit is ook belangrik vir die persoon in 'n gesagsposisie om te alle tye by hulle woord te hou – kinders toets maklik 'n volwassene se integriteit. So het die navorser byvoorbeeld eendag gesê: "Ek doen aan jou wat jy aan diere doen". Dit het daartoe gelei dat 'n dertienjarige seun onmiddellik 'n klip optel en na 'n duif gooi (gelukkig mis!). Dit het beteken dat die navorser 'n groter klip moes vat en na die seun gooi (ook gelukkig mis!). Dit is dalk nie 'n ideale situasie om in te beland nie, maar die seun het daarna nooit weer die navorser se woord in twyfel getrek nie.

Aangesien ouers die hoofgesagsfigure in 'n kind se lewe behoort te wees, kan situasies wat by die kinderkampus plaasvind, vergelyk word met situasies tuis: "Staan jy by die huis op jou ma se eetkamertafel?" "Waarom staan jy dan hier op ons studietafel?" Die probleem kan egter ontstaan dat talle *gehoorsame* ouers hierdie gedrag wel tuis sal duld.

'n Ander interessante opmerking: 'n jaar of wat nadat die kinderkampusprojek tot 'n einde gekom het, het die navorser weer op gereelde basis kontak met die meeste kinders gehad (deur skole). Gedurende die tydperk wat hulle haar nie werklik te sien gekry het nie, het die navorser aansienlik gewig verloor en

basies 'n gedaanteverwisseling ondergaan. Daar was min van die kinders wie se gedrag teenoor die navorser as gevolg hiervan verander het. Dit blyk dat fisiese voorkoms nie so 'n groot invloed op kinders het, as persoonlikheid nie. Enkele van die seuns het glad nie eers die verskil agtergekom nie. Enkele van die dogters wat self probleme met gewig en selfbeeld het, het egter dadelik positief hierop reageer en selfs die navorser se voorbeeld en raad probeer volg. Bylaag 5 u) bestaan uit 'n jong dame (tans graad 6) se kommentaar in die verband!

- b) Dit blyk ongesond te wees vir een persoon om volle verantwoordelikheid te neem vir al hierdie kinders. Die situasie word nog moeiliker gemaak deurdat ouers niemand het waarmee hulle probleme kan bespreek, om voorstelle vir verbetering te maak nie. Die navorser vind dit veral moeilik om iemand te kry waarby sy self raad kan vra, veral namate onderwysers die kinderkampus aanbeveel vir kinders wat probleme het, of probleme in die klaskamer skep.

Weens die emosionele band wat kinders met die navorser gebou het, en die verskillende emosionele en intellektuele eise wat hulle gestel het, het dit gebeur dat van die kinders onder die indruk was dat sekere kinders voorgetrek word – die verhouding met elke kind is dus uniek en moet duidelik uitgespel word. Elke persoon wat op persoonlike vlak met kinders werk, moet ook vir hulleself uitklaar presies hoeveel kinders hulle met gemak kan hanteer en dan onder geen omstandighede hierdie getalle oorskry nie.

Dit is veral kommerwekkend dat daar nie werklik iemand is wat verantwoording eis nie. Dit is veral 'n probleem, aangesien die kinders neig om 'n persoon werklik te leer vertrou en navolg – indien die verkeerde persoon hierdie tipe mag oor kinders kry, kan die gevolge werklik angswekkend wees. Dit is belangrik om ook op te let na die regsimplikasies wat kan ontstaan wanneer probleme na vore kom.

- c) Die ooglopende keuse vir die Christen wat in 'n geloofsgemeenskap funksioneer om as oorkoepelende raadgewende liggaam te gebruik, is die plaaslike gemeente. Indien daar aan die leraar of gemeente verantwoording gedoen moet word, is daar onmiddellik 'n groter mate van beheer.

Dit kan verder gevoer word: die ideaal sou wees om die kinderkampus 'n gemeentelike projek te maak, waar die persone wat daar werk, deur die gemeente aangestel word. Dit sou ook beteken dat leiers, soos gesien in 4.2, aangestel kan word volgens die riglyne van die Skrif (soos aangedui en opgesom in die Benediktyne Reël).

Alhoewel enkele pogings deur die jare aangewend is om op praktiese wyse die kerkjeug te bereik, selfs deur nasorg, is daar nie werklik voorbeelde beskikbaar wat met die kinderkampus vergelyk kan word nie. Die voordeel van die kinderkampus is dat die kerkraad, ouers en leraar almal betrokke is, wat ook hulle belangstelling in die opvoeding van kinders in die gemeente prakties aan die kinders sal aantoon (sien 2.2 onder erediens). Verder kan een persoon aangestel word wat daaglik betrokke is by die kinders, terwyl

verskillende gemeentede dan gedurende die week 'n uur of twee van hulle tyd kan gee – so byvoorbeeld kan die plaaslike rekenmeester 'n uur of wat per week leerlinge met 'n vak soos rekeningkunde help.

Soos ook in vorige hoofstukke (sien 2.2 onder koinonia en 4.2) gesien, is die voorbeeld wat deur hierdie persone gestel word, van uiterste belang. Gesprekke met kinders dui aan dat hulle wel 'n behoefte het om op een of ander wyse betrokke te wees by die keuringsproses vir aanstellings.

5.3.3 Die aanbidding van God

- a) Die kinders wat deelgeneem het aan die kinderkampusprojek, het in ouderdom gewissel van 6 jaar (graad R) tot 16 jaar (Graad 10). Terselfdertyd was hulle ook uit verskillende rasse- en kultuurgroepe. Die navorser het bloot gebruik gemaak van 'n stelsel wat uit basiese goeie maniere (sien Clark 2004 as voorbeeld) bestaan het. Dit het neergekom op een basiese reël: moenie jouself, jou medemens of die natuur (diere, plante, ens.) skade aandoen nie. Alhoewel die navorser werklik probeer het om 'n stel reëls saam te stel met die samewerking van kinders en hulle ouers, was dit egter nie suksesvol nie, omdat nie die ouers of die kinders werklik geïnteresseerd was nie. Die algemene gevoel was dat, solank hulle kinders gelukkig is, niks verder gedoen of verbeter hoef te word nie.

Daar is gereeld aan kinders verduidelikings gebied vir die gedrag wat van hulle verwag is. Byvoorbeeld: almal moes tydens studietyd stilbly, aangesien 'n praterij ander kinders se aandag van hulle werk sou aftrek. Die gevolg is dat

kinders dan langer neem om klaar te kry, wat beteken dat almal 'n groter deel van die dag moet stilbly!

Daar is ook geleentheid gebied vir kinders om mekaar met werk te help. 'n Graad 4-leerling wat effens sukkel met wiskunde omdat hy nie die basiese beginsels onder die knie het nie, word gevra om 'n Graad 2 kind te help tafels leer. Die gevolg was dat die kind wat help net soveel hulp ontvang het: die verantwoordelikheid om die kennis van die vak aan 'n jonger kind oor te dra, het veroorsaak dat die ouer kind konsepte kon hersien en op hierdie wyse sommeer sy eie kennis van die vak verbeter. Op hierdie wyse voel die kind bemagtig en ontwikkel mentorskap. 'n Kind wat arrogant genoeg was om vir 'n kind te lag wat met iets sukkel, is baie vinnig daaraan herinner dat hy self op 'n stadium met iets gaan sukkel en dat sy gedrag daartoe lei dat die ander dan gerus vir hom kan lag (doen aan andere wat jy graag aan jouself gedoen wil hê!).

Die navorser was aktief by die doen van huiswerk betrokke en het ook tyd en kreatiwiteit gebruik om sommige probleme vir elke kind persoonlik aangespreek. Bylaag 5 v) is 'n verhaal wat spesiaal vir 'n seun geskryf is om in graad 1 te leer lees. Daar is gebruik gemaak van sy besondere vriendskap met Lulu, die geelkuif kaketoë en die verhaal is op so wyse geskryf dat al die letters van die alfabet voorkom.

Die navorser se liefde vir diere, het veroorsaak dat daar 'n groot verskeidenheid diere (miniatuurperde, 'n vark, skaap, boerbok, skilpaaie,

honde, eende, papegaaie, ens.) op die terrein was. Kinders het baie vinnig met hierdie diere vriende gemaak en begin aandring om te help met die versorging. So is die miniatuurperde se stalle byvoorbeeld deur die seuns skoongemaak, terwyl die dogters baie tyd aan die hondjies spandeer het en almal beurte gemaak het om kos uit te deel. Dit het ook vir baie pret en trane gesorg.

'n Seun wat altyd baie praat vinnig agtergekom as jy te lank staan en gesels met 'n koppie koffie in jou hand, 'n volstruis dalk gaan dink die koffie is vir hom bedoel! Kinders wat nie hulle besittings (veral handskoene) opgepas het ' miniatuurperde nie gekroom het om te kyk wat alles in hulle tasse gepak word nie. Verhale soos hierdie skets die kindervriendelike atmosfeer wat by die kinderkampus geheers het.

Een van die seuns het selfs die inisiatief geneem om 'n groentetuin voor te stel, sodat daar genoeg wortels en ander groente beskikbaar kon wees vir die diere, en dit dan nie nodig sou wees om te koop nie. Hierdie groentetuin was die kinders se trots en het terselfdertyd wetenskaphuiswerk vergemaklik, deurdat plantkunde prakties toegepas kon word. Daar is selfs rooirissies in die tuin geplant tot verbasing van die navorser, aangesien kinders wat lelike taal gebruik het, gereeld deur ander gestraf is met die kou van rissies uit die papegaaie se kosvoorraad!

Maak nie saak hoe groot of klein, kinders is altyd geprys vir goeie en korrekte optrede, kreatiewe denke, ens. Kinders wat negatiewe aandag gesoek het, het

baie vinnig agtergekom dat die navorser (en later die ander kinders) baie teleurgesteld gevoel het en dat hierdie optrede veroorsaak dat hulle uit die groep geskuif word. Kinders het dus baie vinnig op positiewe wyse 'n bydrae begin maak en werklik trots gevoel op hulleself.

Daar is nie werklik 'n daadwerklike poging aangewend om 'n Christelike atmosfeer te skep nie, maar geestelike lesse het wel voorgekom. Die kinders was byvoorbeeld geneig om met "pokemons" (wat in Simba skyfiepakkies verkoop is) te speel. Die speletjie sou dan op so wyse werk dat die kinders mekaar se "pokemons" kon wen, wat normaalweg 'n geveg of tranedal tot gevolg gehad het. Enkele van die kinders het die speletjie glad nie goedgekeur nie, aangesien hulle ouers dit as "duiwels" beskou het, terwyl diegene wat daarvan gehou het dikwels aanvallend opgetree het. Die navorser het dit as volg hanteer:

Twee seuns het weer die speletjie gespeel en begin baklei. Die navorser het doodrustig aan die kinders gevra om te verduidelik wat die gevolg van die speel van die speletjie normaalweg was: 'n geveg. Daar is toe tot die gevolg gekom dat die speletjie se gevolge strydig met die leer van Christus is en tweedrag veroorsaak – die kinders het net daar die speletjie spontaan verban.

- b) In retrospek sou die navorser werklik 'n meer daadwerklike, uitgesproke Christelike karakter aan die kinderkampus wou gee, veral aangesien die kinders almal uit gesinne was wat Christelike waardes voorgestaan het (alhoewel nie altyd uitgeleef het nie).

In die proses het daar 'n gevoel van koinonia (sien 2.2) onder die kinders ontstaan. Dit het onder andere onder die navorsers se aandag gekom dat die ouer kinders in die groep ook by die skool verantwoordelikheid vir van die kleiner kinders geneem het, deur hulle byvoorbeeld teen boelies te beskerm. Andersins het van die meer verantwoordelike maats begin oplet na die ander se gedrag in die klas en hulle aangemoedig om ook by die skool die gedragskode (Moenie jouself, ander of die natuur beskadig nie.) van die kinderkampus te volg. Onderwyseresse het dikwels gemeld dat hulle minder probleme met van die kinders in die klas gehad het, aangesien ander bloot gedreig het om "Tannie Hantie te vertel".

Geleentheid wat gebruik is om lewenswaarhede oor te dra en te bespreek, is baie positief deur die kinders ervaar. Onder andere is die dood van die navorsers se papegaai deur die kinders aangegryp as ideale geleentheid om dood in konteks van hulle lewens te bespreek.

Wat wel ongelooflik positief was, was die wyse waarop kinders verantwoordelikheid geneem het vir die versorging van diere en die maak van 'n tuin. Dit blyk, aan die wyse waarop hulle vrywillig hulp aangebied het, dat kinders werklik graag verantwoordelikhede wil hê.

- c) Op hierdie wyse is wel prakties aandag geskenk aan dienswerk (sien 2.2 onder dienswerk), deur die versorging van diere. Die konsep kan ook gebruik word om die invloed van die media te bekamp (sien 2.4) deurdat kinders tyd buite in

die natuur spandeer. Selfs armoede (sien 2.4) kan so aandag kry, aangesien kinders in gegoede buurte die groente wat verbou word aan 'n sopkombuis kan skenk, terwyl kinders in arm buurte hierdie tuin kan gebruik om te leer hoe om voedsel aan hulleself en ander te voorsien.

Dit blyk byna onvermydelik dat daar 'n groepsgevoel by die kinders sal vorm. Die hoeveelheid tyd wat hulle saam spandeer en die alledaagse wel en weë maak hulle outomaties betrokke by mekaar. Die kinders bou ook (volgens hulleself) 'n betroubare verhouding met die betrokke volwassene (sien 2.4) en die navorser sien dit as die ideale geleentheid wat gebruik kan word om op praktiese wyse die Bybel en gebed (sien 2.4) te kan terugbring in kinders se persoonlike lewe. Daar kan baie maklik weekliks ruimte geskep word vir Bybelstudie waar praktiese lewensvrae wat na vore kom bespreek kan word. Waardevorming (sien 2.4) sou dan ook 'n natuurlike uitvloeisel hiervan wees.

Indien hierdie projek op die kerkterrein self kan funksioneer, behoort dit 'n positiewe belewenis van "kerk toe gaan" by die kind te skep. Daar is geen praktiese rede waarom die kerkterrein en geboue nie aangepas kan word hiervoor nie. Koste behoort laag te wees by die meeste bestaande kerke, terwyl die inrig hiervan waarskynlik 'n meer huislike atmosfeer aan die "huis van God" sal gee.

5.3.4 Dissipline

- a) Reeds in 1.1 word aangetoon dat daar 'n kommerwekkende tekort aan waardevorming by kinders in ons land is. Dit stem in 'n baie groot mate saam met die navorser se belewenis. Die voordeel daarvan dat daar met 'n klein groep kinders begin is, was dat hierdie kinders reeds in 'n praktiese roetine, met praktiese reëls in plek, gefunksioneer het teen die tyd wat meer kinders deel van die groep geword het.

Daar is nie werklik vooraf besluit op spesifieke reëls nie, maar daar is bloot met tyd aangepas by die roetine wat deur die afgetrede onderwyseres vir hierdie kinders daargestel is. Die voordeel hiervan is dat ander kinders hierby kon inval en deur die voorbeeld van die kinders wat langer daar was, kon leer hoe om op te tree.

Met tyd is al meer voorregte aan die kinders gegun. Daar is byvoorbeeld voorsiening gemaak vir 'n ketel, sodat in die winter koffie gemaak kon word. Die navorser het houtkassies laat maak. Elke kind het een gekry om te gaan verf/versier en kon sy naam daarop skryf en sy eie koffie, eetgoed, ens. kon daarin geberg word. Daar is met voorbedagte rade geen voorsiening gemaak vir slotte nie: eerstens sou die kinders in elk geval permanent die sleutels verloor, en in die tweede plek stel dit 'n duidelike boodskap dat eerlikheid van elkeen verwag word.

Straf is gewoonlik uitgedeel in terme van "time out", waar die kinders (normaalweg volgens ouderdomme) vir 'n tyd lank teen die tuinmuur moes gaan sit en hulle gedrag oordink. Hulle kon dan na 'n sekere tyd, of wanneer hulle bereid was om om verskoning te vra vir hulle gedrag, weer deelneem aan aktiwiteite. Die tyd is normaalweg gekoppel aan ouderdom: jy sit 'n minuut vir elke jaar wat jy oud is. Hierdie straf werk veral wonderlik wanneer meer as een kind op 'n slag gestraf moet word. Dit is ideaal vir groepe. Die vraag aan is aan die navorser gestel of "time out" nie aan kinders die geleentheid bied om hulle verantwoordelikhede opsy te skuif nie. Daar moet egter in ag geneem word dat die take wat kinders verrig het, vrywillig was. Indien "time out" gedurende huiswerktyd gebruik is, is die kind bloot gebra om afgesonder van die res huiswerk te doen.

Andersyds is voorregte teruggetrek. Indien kinders byvoorbeeld oor die "swing-ball"-stel baklei het en nie self met 'n voorstel kom om die probleem om te los nie (byvoorbeeld dat een persoon vyf minute daarmee mag speel, en dan die volgende een), is die speelding bloot vir 'n week weggeneem. Alhoewel al die speelgoed aan die kinderkampus behoort het, was die idee agter hierdie straf dat indien jy nie iets met verantwoordelikheid kan hanteer nie, jy nie gereed is om dit te hê nie.

Ook gedrag wat buite die terrein van die kinderkampus plaasgevind het, is aangespreek. So byvoorbeeld moes huiswerk wat nie gedoen is nie en waaroor die kind by die skool aangespreek is, ingehaal word. Toetse waarin kinders nie na wense presteer het nie (elke kind het sy eie

doelwitte gehad), is oorgeskryf met die samewerking van onderwysers wat oor die algemeen met graagte 'n nuwe toets gestuur het.

Die roetine het gewoonlik bestaan uit studie van 14:00 tot 15:30, snoepie vir 15 minute en dan speel- en (fisiese) werktyd tot 17:00. Tye is aangepas vir eksamens en soms vir ouer leerlinge wat meer huiswerk gehad het.

Die snoepie het die ideale geleentheid gebied om terselfdertyd as voorreg en finansiële leerskool op te tree. Die voorstel is aan ouers gemaak om snoepiegeld te beperk tot ongeveer R5 'n week, wat op Maandae aan die kind gegee word en wat dan deur die week deur die kind bestuur moes word. Ongelukkig is goeie samewerking nie in hierdie verband van ouers gekry nie. Geld was meestal vrylik beskikbaar vir al die kinders. Dit wou selfs voorkom asof die ouers nie werklik die nut van hierdie finansiële bestuurstelsel kon insien nie.

- b) Dit is werklik die geval dat die meeste kinders glad nie meer aan 'n roetine gewoond is nie. Dit werk egter net goed wanneer die roetine met werklike vrye tyd uitgebalanseer word. Dit was onmoontlik om al die kinders vir drie ure in die middag in 'n vaste roetine te hou, maar dit het goed gewerk om 'n roetine te skep vir werk, en dan 'n groter mate van vryheid wanneer *alle* werk gedoen is. Enkele kinders het natuurlik langer gevat om hieraan gewoond te raak, konsekwente optrede van die navorser het egter die probleem vinnig uitgesorteer. Ouers moes toestem om nie by die kinderkampus teen die gesag van die navorser op te tree nie. So het dit gebeur dat 'n kind (verwys deur 'n

onderwyser) wat geen gesag van enigiemand aanvaar het nie, een aand tot ongeveer sewe uur moes sit en huiswerk doen: jy mag gaan speel/huis toe gaan wanneer alle huiswerk klaar is. Die betrokke ouer het pragtig saamgewerk en sukses is behaal. Die spesifieke kind het probeer om van dissipline te ontkom deur luidrugtig aan te kondig dat hy nooit weer die kinderkampus sal besoek nie, maar niemand het hulle daaraan gestuur nie. Dit het nie lank gevat voordat hierdie kind deel van die groep geword het nie.

Om voorregte terug te trek, en kinders vir 'n kort tydjie uit die groep te verwyder, het geblyk die beste strawwe te wees. Groter oortredings, die gevolge daarvan, asook opsies vir die hantering van dieselfde situasie in die toekoms is gemaklik bespreek – kinders is nogal oop vir die geleentheid om op kalm wyse hierdie tipe sake te bespreek.

- c) Groepe kinders het noodwendig roetine nodig! Die navorser is spesifiek hier beïndruk met St. Benedictus, wat nie net sorg vir roetine nie, maar spesifiek 'n gebalanseerde roetine. Indien kinders op soortgelyke wyse 'n roetine het waarby diensbaarheid, Skrifstudie, normale studie, fisiese werkies en speel alles ingepas kan word, sou hulle baie meer holisties grootword en waarskynlik op 'n groter verskeidenheid vlakke vaardighede ontwikkel.

St. Benedictus gaan sover om selfs te kyk na die nodige voeding van elke persoon – dit is beslis iets om na op te let, veral in die lig van obesiteit wat toeneem onder kinders (ten minste vier uit die twintig kinders by die kinderkampus was oorgewig, in so mate dat dit hulle gesondheid benadeel het).

Net nog 'n rede waarom sakgeld vir snoepie beperk behoort te word en ouers ook moet oplet wat in kinders se kosblikkies gepak word. Dit sou baie goed wees indien 'n kinderkampus gesonde etes en selfs gesonde snoepgoed kon aanbied.

Dit is vir die navorser belangrik dat kinders nie gehoorsaam moet wees uit vrees vir straf nie, maar omdat hulle reëls en perke as deel van 'n gesonde, gebalanseerde lewe aanvaar. Wat die Christelike lewe betref, bly dit belangrik om aan te toon dat gehoorsaamheid uit dankbaarheid (sien 4.4) die beste uitweg is en glad nie as wetties gesien kan word nie. Die kinderkampus kan werklik hier 'n belangrike rol speel deur die praktiese toepassing van hierdie beginsel. Een manier waarop dit toegepas kan word is in gesprek met 'n kind wat neig om teen die reëls vas te skop, of aanhoudend huiswerk te "vergeet". Die eenvoudige vraag kan gevra word: geniet die kinders dit om by die kinderkampus te wees en is hulle bly hulle ouers het hulle daarby laat inskakel? Die navorser het altyd die antwoord "ja" op hierdie vraag gekry. Dan kan aan die kinders verduidelik word dat hulle gedrag tot gevolg kan hê dat hulle ouers hierdie besluit terugtrek (want hulle sien die kind floreer nie) en dit sou beteken dat die kind die kinderkampus moet verlaat. Die kinders moet dus juis goeie gedrag toon, omdat hulle die voorreg het om aan die kinderkampus deel te neem. Dit sou tog die moeite werd wees om hierdie konsep in samewerking met ouers toe te pas en dissipline en roetine verder uit te brei sodat dit by die huis en by die kinderkampus byna dieselfde riglyn volg. Ouers kan definitief baat by inligtings- en ondersteuningsessies (sien 2.3). Daar kan byvoorbeeld

oueroggende met sprekers gereël word, of aktiwiteite gefokus op ma/dogter en pa/seun, ook andersom.

Tydens 'n onderhoud met die navorser, dui Joubert (2006) die belangrikheid van doelwitstelling in konteks van roetine en dissipline aan. Bylaag 5 x bevat 'n opsomming van raad aan ouers in hierdie verband, terwyl beginsel 15 in hierdie stuk werklik in ag geneem behoort te word by die aanleer van dissipline.

5.3.5 Administratiewe reëlins

- a) Die feit dat die kinderkampus by die navorser se huis funksioneer het, het wel prakties gewerk gedurende die kwartaal – 'n ogie kon gehou word op die huishouding terwyl daar gelyktydig met die kinders gewerk kon word. Ongelukkig het dit gedurende skoolvakansies veroorsaak dat die navorser tuis moes wegkruip – al die kinders wou gedurende die vakansies kom kuier.

Die vasstelling van fooie en die betaling daarvan is ook baie belangrik. Daar is besluit (op advies) om die fooi kwartaalliks te maak, en dan ook betaalbaar binne die eerste twee weke van die nuwe kwartaal. Dit werk baie prakties en bied ouers ook die geleentheid om vooruit te beplan. Dit veroorsaak ook nie dat ouers wonder waarom hulle dan gedurende vakansiemaande betaal alhoewel die kinders nie daar is nie. Daar is deur mense in die gemeenskap ook op 'n stadium twee beurse beskikbaar gestel vir hulpbehoewende kinders. Dit het egter nie baie goed gewerk nie – dit was veral hierdie kinders wat nie

gereeld opgedaag het nie, en ook nie werklik van die diens gebruik gemaak het nie.

Soos die tyd aanstap, is al hoe meer voorrade aangekoop en die fasiliteite verbeter. Die kinders het met tyd toegang gehad tot allerlei opvoedkundige speelgoed, boeke en sporttoerusting. Hulle is self verantwoordelik gehou vir die onderhoud en netheid van hierdie speelgoed. Daar is gereeld reggepak en skoongemaak en die verwagting was dat alles voor 17:00 weggepak moes word. Indien dit nie gedoen is nie, is dit wat nie op hulle plek was nie verwyder vir 'n tyd (veral draadkarre het hieronder gely!).

Ouers het ook later meer betrokke begin raak by die doen en late en selfs speelgoed en boeke gestuur wat gebruik kon word vir take. Die gemeenskap was nie werklik eers bewus van hierdie groep nie.

- b) Wat die navorser betref, was daar verbasend min administrasie aan die bestuur van die kinderkampus verbonde. Die belangrikste taak is om deeglik seker te maak dat die kind die werking van die kinderkampus verstaan, en ook dat almal bydrae lewer.

Probleme het egter voorgekom wanneer die navorser siek was of iewers anders moes wees op 'n spesifieke dag. 'n Ondersteunende stelsel van vrywilligers/hulppersoneel sou beslis welkom gewees het. Dit sou waarskynlik ook kon beteken dat die fasiliteite gedurende skoolvakansies ook deur kinders gebruik kan word, aangesien hulle werklik die kameraderie en aktiwiteite mis.

Weereens wil dit voorkom asof die kerkterrein die mees praktiese plek vir so 'n kinderkampus kon wees – in byna elke buurt in Suid-Afrika is 'n kerk binne veilige loopafstand/ryafstand en die verskeie kerktorings maak dit 'n maklike baken. Terreine is oor die algemeen groot, veilig en word baie selde gedurende die week goed benut. Die kerkkantoor sou ook van hulp kon wees met die bestuur van finansies, wat blyk die grootste administratiewe taak te wees.

- c) Indien die kinderkampus ook meer sigbaar en sentraal kan wees, sou dit waarskynlik kon beteken dat die gemeenskap baie meer betrokke sou kon wees. Dit sou aan die kerk 'n geleentheid bied om 'n openbare gesig te toon, terwyl terselfdertyd 'n geleentheid vir evangelisasie gebied kan word.

Die belangrikste probleem in die samestelling van 'n kinderkampus blyk te wees dat die rol van die ouer (sien 2.3) maklik oorgeneem kan word. Ouers neig, wanneer op die navorsing gelet word, om hulleself uit hulle verantwoordelikheid te koop. Ten einde hierdie probleem te bekamp en ook ouers se betrokkenheid te waarborg, kan vereis word dat elke ouer een keer per maand byvoorbeeld een uur diens moet doen (al is dit gedurende hulle etensuur). Dit gee vir kinders die geleentheid om te sien dat hulle ouers wel, in soverre dit vir hulle prakties moontlik is, betrokke is by hulle doen en late. Dit bied ook aan ouers die geleentheid om te sien hoe die stelsel funksioneer en hulle kan dan 'n beter begrip vorm wanneer kinders met hulle gesels oor die doen en late by die kinderkampus, terwyl hulle dalk ook deur die personeel 'n voorbeeld kan sien van die vereistes wat aan 'n opvoeder gestel word.

5.3.6 Ander regulasies

- a) Die navorser het op geen stadium 'n leierskapstelsel in die kinderkampus daargestel nie, maar dit het gou duidelik geword dat die kinders 'n struktuur van verantwoordelikheid geskep het. Die kinders wat langer by die kinderkampus was, het op natuurlike wyse die voortou geneem, selfs al was hulle jonger as van die ander kinders. Indien nuwe kinders opgedaag het, het een van die "ouer" kinders hulle dadelik onder die vlerk geneem en help aanpas.

Die kinderkampus was in 'n tipiese boeregemeenskap geleë waar byna 'n derde van die kinders in skole was wat nog 'n "slegs blankes"-stelsel handhaaf. Dit het tot gevolg gehad dat die leerlinge en hulle ouers deeglik voorberei is (deur gesprekke) alvorens die eerste nie-blanke kind in die kinderkampus aanvaar is. Die kinders het egter redelik maklik hierby aangepas, waarskynlik omdat hulle reeds aanvaar het die kinderkampus in 'n groot mate anders funksioneer as wat hulle enige ander plek gewoond is!

Die kinders het, met tyd, ook begin om lekker oor die skeidingsdraad tussen die kinderkampus en die woonstelle langsaan met die inwoners (hoofsaaklik ouer dames wat van plase af dorp toe getrek het na die dood van hulle mans) begin kuier. Een van die dames het graag konfyt gekook en die kinders was heel gewillig om vir haar vye in die kinderkampus se tuin te pluk.

Die navorser was aan die begin onseker oor hoe mate waarop die diere in haar erf deur die bure aanvaar sou word, maar het veral van hierdie groep bejaardes

die versekering ontvang dat hulle dit vreeslik geniet om die diere en kinders dop te hou. Siende dat die meeste van hulle van plase af kom, het die diere vir hulle 'n gevoel van huislikheid geskep. Een van die buurvroue se Afrika-papegaai het op die ou end sommer kom intrek!

- b) Die navorser was verbaas oor die natuurlike wyse waarop kinders 'n hiërargie gestruktureer het. Die kinders het 'n duidelike aanvoeling gehad dat ervaring en kennis van die kinderkampus 'n groter rol gespeel het in jou posisie, eerder as ouderdom. Respek het dus 'n groot rol gespeel. Dit is heel moontlik dat die navorser se gesag geredelik aanvaar is, bloot omdat die kinderkampus haar idee was en sy dus, as mees ervare persoon op die gebied van die funksionering van die kinderkampus, die meeste respek verdien het. Die rol van die navorser se persoonlikheid en bestuurstyl wat hieruit voortspruit, kan egter ook 'n rol speel.

Die verhouding wat tussen die bejaardes langsaan en die kinders (en diere) ontstaan het, toon duidelik aan dat 'n behoefte aan intergeneratiewe kommunikasie in die samelewing bestaan, en dat hierdie behoefte gemaklik deur die kinderkampus vervul kan word. Dieselfde geld vir vriendskapsbande oor rasgrense heen.

- c) Dit is noodsaaklik dat die leiers van 'n kinderkampus, in samewerking met die ouers en kinders, self besluit tot hoe 'n mate hulle betrokke gaan wees in hulle gemeenskap en in watter mate bande met mense buite die kring van die kinderkampus gevorm sal word.

Die navorser aanvaar (op grond van eie navorsing) dat dit makliker is om met 'n homogene groep te begin. Op hierdie wyse kan 'n stelsel ontwerp word wat later aangepas kan word na gelang van veranderende omstandighede. Dit was baie makliker om met kinders uit ander bevolkingsgroepe, of met ander kulturele agtergronde, oor die weg te kom nadat kinders uit eie geleedere beter leer ken is. Dit bly 'n leerproses om met kinders te werk, en kinders moet die geleentheid gebied word om ook deel te wees van die groeiprosesse wat in die volwassenes wat by die kinderkampus betrokke is, plaasvind.

Siende dat die idee is om 'n kinderkampus by elke kerk te plaas, kan daar eerstens begin word met kinders uit die gemeente, en daarna kan daar aanbeweeg word na die woonbuurt waarin die kerk geleë is. Later kan selfs oor en weer in buurte "gekuier" word!

Die belangrikste is om die fasiliteite wat reeds in die gemeenskap is, te gebruik en ook elke kinderkampus aan te pas by die behoeftes en samestelling van elke gemeenskap, met 'n gemeenskaplike doel om kinders die geleentheid te bied om deel te wees van 'n leerskool vir die navolging van Christus (soos gesien in die voorwoord van die Benediktyne Reël).

Bylaag 5u bestaan uit kommentaar en kort skryfstukkies wat gedurende 2006 geskryf is deur kinders wat drie jaar gelede by hierdie navorsing betrokke was. Dit behoort 'n duidelike beeld te skep van die kinders se eie perspektief en hulle verhouding met die navorser – wat dan ook hulle posisie as medenavorsers bevestig!

5.3.7 Gevolgtrekking

In hierdie hoofstuk is op narratiewe wyse aangetoon hoe 'n kinderkampus prakties daar uitgesien het tydens die navorsing. Dit blyk dat die behoefte aan 'n praktiese, veilige omgewing vir kinders buite die huis wat in die gemeenskap bestaan, wel deur 'n kinderkampus aangespreek kan word. Daar is ook aangetoon dat die gebreke wat in die navorsing uitgewys is, hanteer kan word deur die kinderkampus onder die leiding van en moontlik op die fisiese terrein van die geloofsgemeenskap te bedryf.

6

Model vir 'n "kinderkampus"

6.1 Inleiding

In hierdie hoofstuk word 'n praktiese model vir die samestelling van 'n kinderkampus aangebied. Deur die gebruik van tabelle en besprekings, word aangetoon hoe die inligting wat in die vorige hoofstukke uiteengesit is, saamgevoeg word tot 'n praktiese, werkbare program

Let daarop dat die model wat aangebied word, 'n breë riglyn bied. Elke geloofsgemeenskap behoort hierdie inligting aan te pas by hulle eie omgewing en dan op so wyse 'n unieke stelsel te vorm wat in hulle eie gemeenskap gebruik kan word.

6.2 Die samestelling van 'n kinderkampus in die geloofsgemeenskap

6.2.1 Die taak van die leier

Probleem aangespreek	Reël van St. Benedictus	Empiriese navorsing	Model
Deelname aan aktiwiteite – delegeer take.	[31.9] versorging en omgee vir armes	Verduidelik redes vir optrede – gesag ook makliker aanvaar	Beherende liggaam:
Dienswerk deur voorbeeld en delegasie (koinonia en armoede hanteer).	[40.5; 41.4,5] ab besluit wanneer plaaslike kondisies, werk of hitte groter porsies vereis	Luister! Pas aan by situasies en veranderinge – verduideliking van optrede kan verwarring en jaloesie by kinders voorkom	Plaaslike kerkraad Leraar Ouers/gemeente Kinderkampushoof Personeel/ vrywilligers
Bybel en gebed deur voorbeeld en gedragskode inisieer en lei.	[47.1] sy taak om tye af te kondig vir God se werk ... self of deur delegasie	Delegeer take na ander volwassenes en ook kinders	Gereelde kontak en samewerking met: Onderwysers Ouers Plaaslike welsyn
Betroubare verhoudings waardeur o.a. selfmoord voorkom word.	[64.7-9] altyd belangrikheid van taak in gedagte hou, wete dat rekenskap geëis sal word.		Komitees en sosiale groepe in die omgewing
Waardevorming deur interaksie met lede, hulp met besluitneming en bied van riglyne (werk media-invloed teen, seksualiteit, dwelms en materialisme ter sprake).	[2.11-13] moet deur eie optrede dit wat goed en heilig is demonstreer		Belangrik: stel 'n voorbeeld deur menswees, verdien die respek van kinders

Die verantwoordelike leier behoort eerstens onder 'n stelsel van gesag te funksioneer.

Die beherende liggaam behoort verkieslik eerstens uit die plaaslike kerkraad en leraar te bestaan, waarna ouers en vrywilligers uit die gemeente ook insae in die werking en

hantering van die kinderkampus te hê. Die hoof van die kinderkampus bly egter in beginsel die beherende hoof wat uiteindelik besluite uitvoer, en ook as professionele adviseur in die gemeente funksioneer op hierdie gebied. Dit is egter ook nodig dat beide vrywillige werkers/personeel en die kinders wat betrokke is, 'n insae in die beheer en samestelling van die kinderkampus het.

Empiriese navorsing het getoon dat dit belangrik is om die rede vir spesifieke optrede deur leierskap (veral die hoof) aan kinders te verduidelik. Indien hulle verstaan waaroor dit handel en watter beginsels hieragter lê, word gesag makliker deur die kinders aanvaar.

Dit is belangrik dat die leier na die kinders en ander betrokkenes luister. Dit is soms nodig om aanpassings te maak en die status quo te laat vaar. Indien die leier byvoorbeeld verduidelik waarom dit soms nodig is om individuele aandag aan sekere kinders te skenk, en ander kinders die versekering kry dat hulle onder spesifieke omstandighede op dieselfde geregtig is, voorkom dit jaloesie. Gedrag wat afwyk van dit waaraan kinders gewoond is, word ook verduidelik en kan dan verwarring by kinders (wat nog baie egosentries funksioneer) voorkom. Dit is ook so dat alle volwassenes wat hierby betrokke raak, duidelikheid moet kry oor die hoeveelheid kinders waarvoor hulle met gemak verantwoording kan neem. Getalle sal verskil van persoon tot persoon.

Namate 'n persoon in hierdie werk meer vertrou is met prosedure en ook die medewerkers en kinders beter leer ken, kan dit gerieflik wees om take na hierdie persone en kinders te delegeer. Kennis van die persoon en hulle karaktereienskappe

kan bydra dat op hierdie wyse nie net werk vergemaklik word nie, maar ander ook meer bewus raak van hulle talente en waarde in die gemeenskap.

Volgens St. Benedictus is die nommer een plig van die hoof om op te let na die versorging van ander. Hierby word die verantwoordelikheid geplaas om met wysheid op te let na omstandighede en aanpassings hiervoor te maak. Dit beteken dat die hoof werklik die wet van God moet ken, gematig en genadig in optrede moet wees en altyd in gedagte behoort te hou dat hy of sy uiteindelik aan God verantwoording moet doen vir sy of haar optrede.

Die taak van die hoof, sou beteken dat hy of sy veral moet let op die werk van God en dit dan ook self, of deur delegasie, in die alledaagse funksionering van die kinderkampus in gedagte moet hou en deurlopend toon waar, wanneer en op welke wyse hierdie taak moet geskied. Daar kan egter nooit genoeg klem gelê word op die belangrikheid van die hoof se eie optrede nie: toon altyd 'n voorbeeld van Christelike optrede deur dit wat goed en heilig is te demonstreer.

Probleme wat deur die uitvoering van die taak van die leier aangespreek kan word is legio. Onder andere kan kinders gelei word tot aktiewe optrede in die gemeente, deurdat die leier die delegasie van take na kinders met gegewe talente kan inisieer.

Dienswerk word aangespreek deur die stel van 'n voorbeeld op hierdie gebied, asook (weereens) delegasie – veral armoede en koinonia kom ter sprake indien gedink word aan die sopkombuis- en "adopt a granny"-programme wat in die vorige hoofstuk bespreek is.

Die rol van die gesin word aangespreek deur ouers en gemeentelede te betrek by die kinderkampus en dienswerk aan kinders. Weereens kan die leier take wat uitgevoer moet word, delegeer na ouers en ander gesinslede van kinders wat talente op spesifieke gebiede toon.

'n Betroubare verhouding wat deur die optrede en gesag van die leier met kinders geskep word, bied geleentheid om in diepte gesprekke te voer en kan onder andere selfmoord en seksuele optrede by kinders onder bespreking bring. Waardevorming vind dan ook plaas deur sulke gesprekke en hulp ten opsigte van besluitneming voorkom nie net die twee probleme in die vorige sin nie, maar kan ook die invloed van die media teenwerk, dwelmmisbruik kan raakgesien en voorkom word, terwyl materialisme ook aandag kan geniet.

6.2.2 Aanbidding van God

Probleem aangespreek	Reël van St. Benedictus	Empiriese navorsing	Model
Erediens	[4.20,21;43.1-3]	Eenvoudiger reëls	Praktiese,
Dienswerk	vreemdeling vir die wêreld, liefde vir Christus bo alles	word makliker gevolg	Skrifgefundeerde optrede van alle betrokkenes vereis.
Koinonia		Wedersydse respek moet verdien en aangebied word	Maak plek vir Bybelstudie/Woordkennis
Gesin – uitdra van optrede na huis	[4.39;4.51-54]		Raak betrokke by dienswerk soos nodig in gemeenskap (sopkombuis, tuinmaak, diere versorging)
Bybel en gebed	beskerm jouself teen uiting van woorde wat seermaak of ander onder vals indrukke bring.	Dien deur hulp aan te bied, maar ook in nederigheid te ontvang	
Waardevorming		Groepsaktiwiteite nie afgedwing, laat toe dat kinders soms afsonder	Nakoming van pligte
Hoop	[4.85] luister geredelik na		

Invloed van die media	voorlesing uit Skrif	indien so verkies	altyd belangrik beskou
	[5.14] gehoorsaam sonder om weg te skram of halfhartig op te tree [31.1-4] dien mekaar [37] toon empatie teenoor oud en jonk [52.4-5] indien een kies om alleen te bid, laat hom gaan <u>[prol. 9-10] laat elkeen wat ore het luister wat die Gees aan die kerk verkondig</u>	Deurlopende bewustheid dat werk, speel, ens. tot eer van God is	Kerkbywoning vereis

Ten einde die aanbidding van God 'n realiteit te maak, word definitiewe Skrifgefundeerde optrede van alle betrokke persone vereis. Hierdie doel kan egter slegs bereik word indien daar tyd en plek gemaak word vir Bybelstudie, ten einde veral die kinders vertrouwd genoeg te maak met die Skrif, sodat optrede in terme hiervan moontlik is. Dit bied ook 'n geleentheid vir betrokkenheid by die gemeenskap op geestelike vlak – deur byvoorbeeld 'n gebedskring vir die gemeenskap te vorm.

Daar word ook vereis dat die kinderkampus as geheel, en elke lid individueel, by dienslewering betrokke behoort te wees, hetsy deur verskaffing van groente, werk by die plaaslike dierebeskermingsvereniging of hospitaalbesoeke. Die hoof, personeel en kinders kan elke kind help om hulle spesifieke talente in hierdie rigting te ontdek en

uit te leef. Dit is ook belangrik dat al die lede bewus is van die feit dat alle pligte, hoe groot of klein, belangrik is, 'n effek het op hulleself, ander en die kinderkampus, en altyd nagekom behoort te word.

Deur die optrede en lewenswyse van die kinderkampus na ander plekke, soos die skool en hulle ouerhuis, uit te dra, vind evangelisasie op besliste wyse plaas. Die kinders wat betrokke is, behoort ook baie subtiel aangemoedig te word om kerkdienste by te woon.

Empiriese navorsing toon dat kinders makliker eenvoudige reëls nakom. Die beginsel om nie jouself, ander of die natuur te beskadig nie, kan gesien word as 'n vereenvoudigde vorm van die Tien Gebooie.

Wedersydse respek is in alle opsigte belangrik wanneer groepe mense baie tyd en spasie met mekaar deel. Dit is egter nodig dat alle kinders leer dat hulle self respek moet verdien en ook aan andere moet toon. Dit bring dan ook die beginsel om mekaar te dien makliker na vore – kinders kan respek verdien deur byvoorbeeld behulpsaam te wees, terwyl hulle ook baie makliker hulp sal aanvaar van iemand vir wie hulle self respek het.

Sommige kinders het tyd vir hulleself nodig, en dit is belangrik dat hulle dit gegun word. Groepsaktiwiteite kan aangemoedig, maar nooit verplig word nie. Navorsing het getoon dat kinders een of ander tyd wel sal inskakel en kinders raak ook nooit moeg om ander uit te nooi om deel te neem nie! Dit bly in die praktiese uitvoering

van die alledaagse take in die mens se lewe noodsaaklik om bewus te bly van die feit dat dit alles tot eer van God geskied.

St. Benedictus is baie uitgesproke oor die feit dat die mens veronderstel is om 'n vreemdeling vir die wêreld behoort te wees en dat die mens se liefde vir Christus en die navolging van Christus te alle tye eerste prioriteit behoort te wees. Hieronder word ook duidelik verstaan dat mense hulleself in hulle verhoudings met ander in toom behoort te hou en nooit 'n ander deur woorde (ook dade) seer te maak nie.

Ten einde praktiese uitvoering te bied, vra St. Benedictus van volgelinge om geredelik na die Woord van God te luister, en ook om ag te slaan op wat die Gees aan die gemeente wil oordra. Dit is definitief nie inligting wat net aan sekere persone in spesifieke posisies beskikbaar nie. Daarom laat St. Benedictus ook ruimte vir gebed/meditasie in afsondering.

Die opdrag om mekaar te dien, staan in nou verband met die oproep om empatie vir almal. St. Benedictus se kennis van die menslike natuur word duidelik getoon wanneer hy vra dat elkeen gehoorsaam moet wees sonder om weg te skram of halfhartig om te tree.

Kinders se betrokkenheid by die erediens word definitief beïnvloed wanneer hulle die geleentheid gebied word om dit wat hulle tydens prediking hoor, prakties uit te leef en in te oefen. Dienswerk kry ook, nie net deur diens aan die gemeenskap nie, maar ook deur dienende optrede teenoor mekaar, spesiale betekenis. Hierdeur word dan ook koinonia geskep.

Die gesin word betrek deur die praktiese voorbeeld van goeie optrede wat deur kinders aan hul ouers en ander gesinslede oorgedra word. Die wyse waarop by die kinderkampus opgetree word, word oorgedra na die huis en skool.

Die Bybel en gebed kry betekenis wanneer die kind dit in verband bring met korrekte optrede, ten einde binne die wil van God te leef. Op hierdie wyse word die invloed van die media ook bekamp – die kinders se praktiese ervaring van Christelike optrede en die invloed hiervan op hulleself en ander, sal beslis 'n groter impak hê as die media.

6.2.3 Dissipline

Probleem aangespreek	Reël van St. Benedictus	Empiriese navorsing	Model
Waardevorming Gesin Betroubare verhoudings Hoop (roetine, dissipline, prestasie?) Invloed van die media Selfdissipline: Selfmoord Seksualiteit Dwelmafhanklikheid Materialisme	[5.1] basiese pad na vooruitgang is onmiddellike gehoorsaamheid [7.6-7] ook onder moeilike of onregverdige omstandighede gehoorsaam [23.1] ongehoorsame, trotse persoon 2 maal in privaatheid aangespreek [34.6,7] persoon wat kla, strenger dissipline [39.6-9] niks meer uit	Prys gehoorsaamheid, spreek teleurstelling oor swak gedrag uit Maak seker almal ken en verstaan optrede wat verwag word Hersien reëls en program gereeld met kinders/gesagstruktuur Navolging NOOIT as wetties beskou – vrywillig, gegrond op dankbaarheid Wees konsekwent in verwagtinge en strafmetodes	Reëls word aangepas by spesifieke gemeenskap Maak duidelik watter strawwe vir watter oortreding gebruik word – gee kinders insae in strawwe Fokus altyd eerder op positiewe gedrag In ALLES gematig en gebalanseerd Wees ALTYD duidelik waarom gehoorsaamheid nodig is – veral aan God

	lyn met Christenskap as oormaat	Verwag altyd eerlikheid	
	[49.1,8] onaktiwiteit vyand van die siel: tyd vir arbeid en lees, alles in moderasie	Dissipline met 'n DOEL	
	[48.17] een of twee seniors om rondtes te doen		
	[prol 2-3] gehoorsaamheid sal terugbring na Hom		

Daar word weereens beklemtoon dat elke geloofsgemeenskap uniek is, en dat reëls ook hiervolgens aangepas behoort te word. Kinders moet ook te alle tye weet watter (aanvaarbare) strawwe gebruik gaan word vir oortredings, dit is verbasend hoe regverdig kinders optree indien hulle gevra word om strawwe uit te dink.

Dit is altyd beter om eerder op positiewe gedrag te fokus. Dit is alom bekend dat kinders soms negatief optree, net om aandag te kry. Hierdie gedrag behoort so ver moontlik voorkom en ontmoedig te word.

Gematigde en gebalanseerde optrede moet te alle tye voorkeur geniet, hetsy met huiswerk, speel of selfs eetgewoontes. Kinders moet bewus word dat die vereistes wat gestel word, tot hulle voordeel en groei daargestel is en dat uiteindelijke gehoorsaamheid oor 'n verhouding met God handel. Dit is nie iets waardeur ander beïndruk word of waaruit voordeel getrek word nie.

Empiriese navorsing toon aan dat dit baie effektief is om gehoorsaamheid te prys en teleurstelling uit te spreek wanneer negatief opgetree word. Dit is noodsaaklik om seker te maak dat alle betrokkenes bewus is van wat die gedrag is wat vereis word, en ook weet hoe om dit prakties toe te pas. Hierdie gedragskode kan gereeld bespreek en hersien word, ten einde volgehoue effektiwiteit te verseker.

Kinders behoort duidelik ingelig te wees oor die rede waarom gehoorsaamheid nodig is – dit is nooit iets wat om enige ander rede as vrywillige en dankbare gedrag teenoor God beskou word nie. Dit is ook om hierdie rede dat eerlikheid te alle tye verwag kan word.

Ten einde effektief te wees, behoort strawwe en verwagtinge altyd konsekwent toegepas word, ten einde verwarring te voorkom. Indien 'n spesifieke optrede een keer ongestraf/ongeprys bly, mag die ander kinders aanvaar dat die beginsel hier rondom verander het.

Vir St. Benedictus speel gehoorsaamheid 'n sentrale rol in die navoring van Christus – die strewe van die mens om God te leer ken, word deur gehoorsaamheid voorafgegaan. Hy maan ook dat oortredings nie weggesteek moet word nie, maar in nederigheid erken moet word, terwyl hy ook 'n voorstander van gehoorsaamheid te midde van moeilike omstandighede is.

Sy oplossing vir persone wat kla oor dissipline, is strenger dissipline. Dit mag verwarrend klink, maar empiriese navorsing het getoon dat kinders wat kla en teenkap bloot nie dissipline gewoond is nie. Hulle val egter na 'n rukkie daarby in.

St. Benedictus beskou ledigheid, sowel as oordad, as vyandig teenoor die Christelike lewe en vereis dat alles in moderasie gedoen behoort te word. Hy beveel ook aan dat toesig gehou moet word, ten einde seker te maak dit word toegepas.

Deur die toepassing van dissipline word waardevorming aangemoedig. Kinders leer vinnig dat spesifieke optrede ook spesifieke reaksies van ander teweegbring, terwyl die uitvoering van pligte op 'n spesifieke manier, ook meer geleentheid vir ander aktiwiteite tot gevolg het.

Die gesin word baie beslis hierdeur geraak: 'n gehoorsame kind het meer respek vir volwassenes en is makliker hanteerbaar. Dit is moontlik dat roetine en dissipline ook tot prestasie lei en dan op hierdie wyse hoop aan kinders verskaf wat dit vroeër nie gehad het nie (byvoorbeeld 'n kind besig was om te drup weens huiswerk wat nie gedoen is nie).

Selfdissipline wat deur roetine en dissipline gekweek word, kan ook die invloed van die media, selfmoord en dwelmafhanklikheid bekamp.

6.2.4 Administrasie

Probleem aangespreek	Reël van St. Benedictus	Empiriese navorsing	Model
Deelname aan aktiwiteite Dienswerk	[4.78] werkwinkel waar alles gedoen word, die klooster self en die gemeenskap	Toeganklik – dog streng voorwaardes Inventaris van eiendom	Kinderkampus sigbaar as deel van gemeenskap

Koinonia	[31.1] kombuishoof moet wys, volwasse in gedrag, gematig ... wees	en versorging van eiendom deur kinders self	Vereis samewerking en teenprestasie van gesinne
Gesin		Teenwoordigheidsregister	
Materialisme	[33.6] alles deur almal gebruik, niemand noem iets sy eie	Finansiële state en beplanning – vra altyd fooi (geld of tyd of talente)	Gebruik talente in gemeente (veral ouers) vir take en bestuur by kinderkampus
	[38.3,4;58.1-] persoon wat klop, geduldig is ... toegelaat om in gastekwartiere tuis te gaan. Moenie te maklik toegang bied nie.	Sover moontlik alledaagse bestuur deur kinders	
	[48.24,25] werk wat gegee word moet besig hou, nie oorweldig of wegjaag [53.18] addisionele hulp gebied indien nodig [68] indien taak te moeilik beskou, moet aan ab verduidelik	Beperk sakgeld, skep geleentheid vir leer van rentmeesterskap	
	[48.78] _____ moenie <u>ongelukkig raak indien</u> <u>self moet oes nie</u>		

Ten einde werklik effektief te wees, moet die kinderkampus sigbaar wees in die gemeenskap, dit moet dien as 'n voorbeeld vir samewerking en as veilige hawe vir gesinne. Dit is dan ook noodsaaklik dat duidelike samewerking en 'n teenprestasie van een of ander aard, natuurlik binne die vermoë van die gesin of persoon, vereis word.

Hierdie vereiste skep ook die ideale geleentheid om talente van veral ouers te ontdek en ontgin om die kinderkampus prakties te laat werk.

Tydens die empiriese navorsing, is duidelik aan ouers gestel dat daar van hulle en hulle kinders samewerking verwag word, byvoorbeeld: ouers was verantwoordelik vir die betaling van fooie soos ooreengekom, terwyl kinders se gedrag hulle verblyf verseker. Dit het wel gebeur dat kinders die navorser vooraf ingelig het van kinders wat wou deelneem, en dan het kinders aanbeveel dat die betrokke kinders nie toegelaat behoort te word nie. Die navorser het die kinders se raad in ag geneem, en met ouers se toestemming eers met onderwysers gesprekke gevoer. Indien die kinders se assessering korrek was, is kinders toegang geweier. Waar dit ongegrond blyk te wees, is kinders gevra om die betrokke kind 'n kans te gee. Dit was werklik 'n suksesvolle oefening

'n Inventaris van eiendom behoort gehou te word, nie net om te voorkom dat goed wegraak nie, maar ook om dit makliker te maak om gebreke goed te vervang en ook 'n beplanning te kan opstel van wat nog aangekoop kan of behoort te word. Kinders kom ook dikwels met goeie voorstelle in die verband.

'n Teenwoordigheidsregister toon baie duidelik die mate waartoe kinders deelneem. Dit beskerm ook die kinderkampus – 'n kind wat ingeskryf is, maar nie gereeld bywoon nie, se punte kan nie deur ander onder dieselfde loep geneem word as die van kinders wat elke dag daar is nie. Die hantering van die register en inventaris, sowel as ander bestuurstake, behoort so ver moontlik in die hande van die kinders self gelaat te

word. Hierdeur word veral leierskap en bestuurstyl ontwikkel. Kinders is ook versigtiger met speelgoed, wanneer hulle self die verantwoordelikheid daarvoor dra.

Dit is baie belangrik en effektief om kinders die geleentheid te bied om finansiële bestuur te leer deur byvoorbeeld 'n snoepie. Dit moet egter nooit 'n onderskeid gemaak word tussen kinders op die gebied van sakgeld en ander beskikbare bronne nie – beperk die hoeveelheid geld wat kinders toegelaat word om te spandeer. Die grootste probleem is ouers – hulle word dikwels deur kinders geboelie, veral mammas wat werk maklik meer gee as wat nodig is uit skuldgevoel (weens die feit dat hulle nie self beskikbaar is vir hul kinders). Daar word ook aanbeveel dat die snoepie en geldkas eerder deur 'n volwassene hanteer word. Alhoewel baie kinders betroubaar is, moet altyd onthou word dat 'n kind steeds 'n kind bly en nie noodwendig gereed is sekere verantwoordelikhede nie.

St. Benedictus stel dit ook duidelik dat nie net die klooster (in die geval vervangbaar met kinderkampus) die werkswinkel van die geloof is nie, maar ook die hele gemeenskap. Toelating aan gaste en ook lede, moet op streng, maar billike wyse geskied. Daar moet duidelike riglyne hiervoor aan die gemeente, personeel en kinders beskikbaar gestel word. Die maklikste sou wees om te verwag dat gaste ten volle inskakel en dat dieselfde optrede van hulle verwag word as van die kinders self.

Elke kind behoort takies te ontvang om te verrig, siende dat die kinderkampus 'n praktiese uitlewing van die Evangelie is. St. Benedictus waarsku dat die take binne die vermoë van die gegewe persoon behoort te wees, en maak voorsiening daarvoor dat 'n persoon wat dink dat hulle nie 'n taak kan uitvoer nie, mag appelleer. Aan elkeen wat take verrig, mag ook addisionele hulp aangebied word.

Die kombuishoof (in die geval van die klooster) is die persoon wat in beheer van voorrade en die gebruik daarvan is. Dit is noodsaaklik dat die persoon wat in hierdie posisie is (hetsy volwassene of kind) volwasse en gematig moet optree. Siende dat alles wat aan die kinderkampus behoort, as gemeenskaplike eiendom gesien word, moet die kombuishoof werklik oor wysheid beskik wanneer dit kom by die verdeling van hulpbronne.

Soos in die geval van die klooster, waar die take wat verrig moet word, soms vir 'n persoon benede sy stand of buite sy veld van kennis lê, moet lede van die kinderkampus ook soms bereid wees om take aan te pak wat hulle andersins nooit sou verrig het nie – St. Benedictus stel duidelik dat dit nie tot ontsteltenis moet lei nie.

Deur op bogenoemde wyse te werk te gaan, word die geleentheid aan kinders gebied om in die geloofsgemeenskap deel te neem aan aktiwiteite (soos beplanning) wat gewoonlik deur volwassenes (gewoonlik die kerkraad!) uitgevoer word en nuwe talente kan ontwikkel. Dit bied ook 'n beter verstaan aan die kind van die volwassenes se denk- en werkswyses.

Dienswerk kom ook op hierdie wyse ter sprake – om voorrade te tel of register te hou is in net so 'n groot mate deel van dienswerk as wat dit sou wees om iemand in die hospitaal te besoek. Iemand moet alle dienswerk wat gebeur en buite die mure van die kerk gesien word, administreer en organiseer. Kinders leer dus weereens vroeg-vroeg hoe die administrasie van die gemeente werk.

Koinonia word op spesiale wyse aangeraak: anders as wat die geval is met gewone jeugwerkprogramme waar die kinders bloot die "pret"-gedeelte sien, is die kinders by die kinderkampus self betrokke by die organisasie en administrasie. Hulle is nie net die persone op wie die program toegepas word nie, maar is ook ten volle betrokke by die beplanning.

Die gesin word beslis hierdeur geraak – nie net is ouers saam met hulle kinders betrokke by die kinderkampus nie, maar die kinders neem ook al die nuwe vaardighede wat hulle by die kinderkampus leer huis toe. So byvoorbeeld is 'n ouer onder minder druk wanneer hulle kinders eers geleer het hoe om met geld te werk. Materialisme word op hierdie wyse 'n nekslag toegedien.

6.2.5 Ander riglyne

Probleem aangespreek	Reël van St. Benedictus	Empiriese navorsing	Model
Koinonia	[2.18-21] elkeen behou plek volgens datum van intrede ... jongeres	Nodig dat kinderkampus deel van gemeenskap vorm.	Hiërargie in terme van gedrag en respek verdien
Dienswerk en evangelisasie	moet oueres respekteer, oueres moet jongeres liefhê	Besoekers uit gemeenskap verwelkom, indien aan vereistes voldoen – nie 'n eksklusiewe klub nie.	Beloning vir goeie gedrag/uitsonderlike optrede, veral in groepsverband
Waardevorming			
Invloed van die media	[35.12,13] uur voor ete moet kombuiswerkers meer as normale porsie ontvang	Gee en neem	Bied fasiliteite vir siek kinders

	[36] aparte fasiliteite vir siekes [48.22] op Sondaes almal besig met gewyde lees, behalwe die wat take uitvoer [55.1-3] klere voorsien volgens plaaslike toestande, ab se diskresie [73.9] hierna kan hoër hoogtes aangedurf word, met Goddelike beskerming bereik word.	verhouding met gemeenskap.	Vakansieprogram – veral gemik op dienswerk en geestelike groei Behou te alle tye Christelike karakter Insae wat deur kinders gebied word, moet ernstig oorweeg word Intergeneratiewe verhoudings deur bv. Kinderoppasserdiens en "adopt a granny"
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Kinders wat reeds 'n rukkie deel van 'n groep soos die kinderkampus is, het 'n beter verstaan van die funksionering en het waarskynlik reeds goed aangepas en 'n trots op hulle deelname ontwikkel. Dit maak hierdie kinders natuurlike en goeie leiers in 'n situasie waar groot groepe kinders hanteer word. Hulle is waarskynlik reeds vertrouwd met die meeste take wat verrig moet word en kan baie maklik gebruik word om ander deur voorbeeld te lei.

Dit is altyd noodsaaklik om tussen kinders 'n groepsgevoel en trots te laat ontwikkel. Belonings vir goeie gedrag en samewerking is altyd welkom, veral as dit in die vorm van 'n verrassing aangebied word. Dit kan eenvoudig gehou word: huur vir die dag 'n springkasteel met geld wat gespaar is omdat toerusting goed opgepas is en nie vervang hoef te word nie.

Bied fasiliteite vir siek kinders aan – ouers is gedurig in twee geskeur weens hulle werksverpligtinge en 'n siek kind by die huis. Die kinderkampus is ideaal hiervoor, aangesien die kind reeds met die plek en personeel vertrou is en dit geen verdere stres op 'n kind sal plaas om hier te bly terwyl hy of sy ongesteld is nie.

'n Vakansieprogram bied byna dieselfde diens as bogenoemde vir ouers – ongelukkig val verlof en skoolvakansies byna nooit saam nie en ouers is nie net bekommerd oor hulle kinders se doen en late nie, maar dit is in sommige gemeenskappe ook redelik gevaarlik om 'n kind alleen of by die bure te laat.

Dit is noodsaaklik dat, alhoewel die gemeenskap in ag geneem word, die kinderkampus altyd sy Christelike karakter behou. Dit is die een eienskap wat die kinderkampus van ander nasorgsentrums onderskei en die probleem wat vandag rondom waardevorming en geloofsgroei bestaan, aanspreek. In hierdie opsig, sowel as alle ander sake, moet insae wat die kinders bied sterk oorweeg word. Dit is tog hulle wat hieruit moet baat vind en dit is werklik nie moeilik om te onderskei wanneer 'n kinders bloot hulle sin wil hê en wanneer hulle werklik 'n bydrae probeer lewer nie.

Intergeneratiewe verhoudings is iets wat nie meer natuurlik in die samelewing voorkom nie. Dit speel egter 'n groot rol in opvoeding en kan tegelykertyd probleme in die gemeenskap bekamp: deur byvoorbeeld 'n "adopt a granny"-program aan te bied kan eensame bejaardes, wat natuurlik baie lewenservaring het om te deel, aangewend word om kinders besig te hou en nuwe vaardighede te leer, terwyl hulle weer baat vind by die doel wat hulle dien. So kan ook gekyk word na kinderoppasserdienste wat deur ouer kinders aangebied kan word. Hulle kan heel moontlik selfs sakgeld verdien, terwyl hulle meer oor ouerskap en die versorging van kinders leer.

Besoekers uit die gemeenskap moet altyd welkom wees, selfs al is hulle besoeke gekoppel aan sekere reëls. Die kinderkampus is nie 'n eksklusiewe groep nie, maar 'n leerskool vir die Christelike lewe en moet hierdie doel met trots in die gemeenskap uitleef. Dit is ook altyd nuttig om op hoogte te bly van gebeure in die gemeenskap en deur die kinderkampus die kinders hiervan bewus te maak, sodat hulle kan deelneem of diens lewer. Deur al die voorstelle hier gedoen na te volg, kan die kinderkampus 'n ware gee-en-neem-verhouding met die gemeenskap ontwikkel.

Soos reeds bespreek, word daar met St. Benedictus saamgestem dat intrede as hiërargie-posisie behoue bly. Neem egter in ag dat St. Benedictus verder vra dat jonger persone oueres respekteer, en van ouer persone verwag om die jongeres lief te hê. Dit is ideaal om die konsep van dienende leierskap wat deur Christus getoon word, te ontwikkel.

Die gedagte om kombuiswerkers 'n ekstra porsie aan te bied, is nie net op daardie gebied 'n goeie idee nie, maar kan op alle gebiede gebruik word. Dit is ongelukkig so dat, in die moderne wêreld daar altyd iets verwag word van iemand, voordat hulle iets terug mag ontvang. Belonings vir werk bo en behalwe die verwagte, is altyd 'n goeie idee.

Indien fasiliteite vir siek kinders bestaan, moet ook hierdie fasiliteit onder beheer van die kinderkampus hoof staan. Dit is prakties, aangesien die hoof reeds bekend is met al die kinders en hulle die persoon vertrou. Die hoof weet dan ook dat die kind siek is en kan reël dat huiswerk by die kind uitkom, en selfs 'n bemoedigende kaartjie van die res van die groep. Dit is egter nie nodig dat die hoof self die fisiese versorging van die kind waarneem nie – daar is waarskynlik iemand in die gemeente wat dit sal kan doen.

Dit is belangrik om die kinderkampus vir die kind met 'n godsdienstige lewe in verband te bring. Dit kan beteken dat almal verplig word om op Sondag kerk by te woon, selfs al is die kinderkampus op hierdie dag gesluit. Leer egter kinders wat aanvaarbare gedrag vir die spesifieke gemeenskap op 'n Sondag is. Dit is ook nie nodig om noodwendig 'n kind aan te spreek oor kerkbywoning nie – vra eerder dat hulle op sekere Sondag by 'n aktiwiteit betrokke moet wees.

Dit is ook soms nodig dat die kinderkampus as deel van dienswerk (veral in samewerking met die welsynsdienste) sekere benodighede aan kinders verskaf. Maak seker dat hierdie benodighede regverdig en volgens nood uitgedeel word. Die diskresie van die hoof, wat kennis hiervan behoort te dra, is noodsaaklik. Almal het nie altyd dieselfde nie, en hoof ook nie altyd dieselfde te ontvang nie.

Koinonia ontwikkel deur programme waar kinders binne hulle gemeenskap, deur die gemeenskap opgevoed word. Intergeneratiewe programme en sigbaarheid in die gemeenskap speel hier 'n onoortreflike rol. Deur vakansieprogramme aan te bied en kinders by mekaar betrokke te maak, word die invloed van die media ook bekamp – daar gaan geen tyd wees om hulle daaraan te steur nie!

Waardevorming word verder ontwikkel deur die kinders bewus te maak van die beeld wat hulle na die gemeenskap uitdra.

St. Benedictus maak die opmerking dat, indien iemand leer om hierdie reëls aan te leer en na te volg, dit hom/haar in staat sal stel om enigiets aan te durf, en met goddelike beskerming hulle doelwitte sal kan bereik. Mag dit die uiteindelijke doel en maatstaf vir die kinderkampus wees.

6.3 Visie vir die kinderkampus

'n Basiese riglyn word aangebied, maar die einddoel is dat elke gemeenskap hierdie idee neem en van hier af self 'n program ontwikkel deur op te let na behoeftes in hulle eie gemeenskap. Dit is veral belangrik om na hulle eie kinders te luister en die behoeftes wat deur hulle geïdentifiseer word, aan te spreek.

Leesstof wat die verbeelding aangryp en praktiese idees vir so 'n model aanvul, is onder andere:

Children are wet cement (Ortlund 1995) vir 'n dinamiese kyk na Christelike kinderopvoeding.

Connecting (Crabb 1997) vir duidelike doelwitstelling, ten einde 'n geestelike impak te verseker.

The essential 55 (Clark 2004) bied 'n verfrissende blik op reëls en die uitvoering daarvan.

Father Joe (Hendra 2006) vertel die verhaal van 'n moderne monnik en die invloed wat hy oor 'n tydperk van veertig jaar op die lewe van die skrywer gehad het – 'n moet-lees boek vir enigiemand wat daarna streef om 'n geestelike impak op kinders te hê.

Giving your Child the Excellence Edge (Caruana 2005) bespreek tien eienskappe wat noodsaaklik is vir sukses. Dit bied praktiese riglyne vir die aanleer hiervan vir kinders.

Hoe leer ons kinders bid? (McFarlane 2005) gee praktiese raad vir die aanleer van 'n persoonlike stiltetyd.

The Indigo children (Carroll & Tober 1999) bied 'n alternatiewe blik op die moderne kind. Gebruik dit gerus as 'n vergelyking met wat bekend is, en wat die Skrif voorskryf.

The language of Love (Smalley & Trent 1991) vir metafore wat verwarrende gesprekke met almal, veral kinders, kan voorkom.

The name of the rose (Eco 2005) is 'n fiktiewe verhaal wat afspeel in 'n Middeleeuse klooster – dit kan bydra tot die verstaan van die toepassing van die Benediktynse reël en slaggate wat voorgekom het.

Please understand me (Keirse 1998) gee 'n uitstekende opsomming van die verskillende persoonlikhede van mense, hoe hulle teenoor mekaar reageer en op welke wyse hulle ten beste funksioneer. Dit is veral uitstekend omdat 'n hele afdeling aan die kind afgestaan word. Kursusse in die gebruik hiervan is ook in Suid-Afrika beskikbaar en dit is reeds aangepas vir Suid-Afrikaanse toestande (Struwig 2006).

Soultalk (Crabb 2003) as 'n riglyn vir gesprekke en verhoudings met 'n werklik geestelike impak.

Wenke wat werk (Potgieter 2003) is presies wat die titel sê – wenke vir elkeen wat met kinders (veral tieners) werk.

Die moontlikhede is legio.

6.4 Gevolgtrekking

In hierdie hoofstuk is aangetoon hoe die inligting wat in vorige hoofstukke bekom is, inmeekaarskakel om tot die gedagte van 'n praktiese kinderkampus te lei. Dit blyk

moontlik te wees om talle probleme wat deur literatuur en empiriese navorsing uitgewys is, aan te spreek deur die Reël van Benedictus in so 'n model as riglyn te gebruik.

Gevolgtrekkings

7.1 Inleiding

Daar word reeds geruime tyd voorspel dat demokrasie in Suid-Afrika kan misluk as gevolg van die verdwyning van gemeenskaplike waardes soos hardwerkendheid en eerlikheid. Druk word al meer op onderwysers geplaas om hierdie waardes te vestig, alhoewel ouers primêr hiervoor verantwoordelik behoort te wees.

Die proses waarvolgens waardes aangeleer word, berus op ouerlike opvoeding, kerklike verkondiging, omgewingsfaktore en vorming op skool. Die gesinslewe in die hedendaagse samelewing is egter gefragmenteer en hierdie waardegeoriënteerde opvoedingsproses wat deel vorm van geloofs sosialisering sal dus in die toekoms al meer afhang van die mate waartoe gesinne by groepe betrokke is waar hierdie tipe sosialisering plaasvind. Hierdie problematiek bied 'n besondere geleentheid aan die kerk, aangesien dit een van die min plekke is waar intergeneratiewe sosialisering op natuurlike wyse plaasvind.

Onderrig in hierdie verband kan slegs sinvol wees indien dit kan bou op 'n basis van informele geloofsonderrig wat in die Christelike samelewing funksioneer. Daar bestaan dus 'n moontlikheid dat 'n struktuur soos die kinderkampus tegelykertyd die probleem rondom kategetiek en sosialisering/waardevorming kan oplos.

Die metode wat vir die ondersoek gebruik is, is soos volg:

- Die huidige situasie waarin die jeug in die Suid-Afrikaanse Reformatoriese kerke hulle tans bevind, is ondersoek.
- Monastisisme gedurende die Middeleeue is onder die loep geneem, ten einde ondersoek in te stel na die moontlike gebruik van die Benediktynse Reël as 'n afdeling van monastisisme, in die oplossing vir tekortkominge in die huidige hantering van die jeug.
- Die Benediktynse Reël is van nader beskou en aan die hand van die Reformatoriese geloof bespreek, ten einde sekerheid te kry rondom die aanpasbaarheid hiervan ten opsigte van die Reformasie.
- Empiriese navorsing wat oor 'n tydperk van twee en 'n half jaar gedoen is volgens die kwalitatiewe navorsingsmetode, is aan die hand van die vyf afdelings van die Benediktynse Reël bespreek. Werkbare idees, sowel as tekortkomings, wat belangrik is by die samestelling van die model, is bespreek.
- 'n Model vir die kinderkampus as 'n paradigma in geloofsgemeenskap is daargestel deur die inligting wat deurlopend in die studie na vore gekom het, te integreer.

7.2 Die huidige situasie

'n Literatuurstudie rondom die huidige situasie waarin die kinders in die Reformatoriese geloofsgemeenskap in Suid-Afrika hulle bevind, word bespreek onder drie afdelings:

- Beleving van deel wees van die gemeente
- Fokus op die gesin en persoonlike geloofslewe
- Die aandag aan kontekstuele faktore

Betreffende beleving van deel wees van die gemeente word gekyk na kinders se betrokkenheid by aktiwiteite in die gemeente, hulle deelname en siening rondom die erediens (as sentrum van die gemeentelike lewe), hulle betrokkenheid by dienswerk en intergeneratiewe koinonia.

Waar die fokus op die gesin en persoonlike geloofslewe geplaas is, is eerstens aangetoon dat die gesin verantwoordelik is vir geloofsosialisering. Verder is die plek van die Bybel en gebed in die persoonlike geloofslewe van kinders ondersoek. Die belangrikheid van persoonlike verhoudings met betroubare volwassenes is bespreek, so ook waardevorming en hoop.

Hierna is aandag geskenk aan kontekstuele faktore soos die invloed van die media, seksualiteit, dwelmafhanklikheid, selfmoord, materialisme en armoede.

7.3 Die Middeleeue en monastisisme

Daar is aangetoon dat daar gedurende die Middeleeue 'n krisis ontstaan het wat talle veranderinge teweeggebring het. Aandag is gefokus op die wyse waarop Christene gedurende hierdie tydperk funksioneer en oorleef het deur aan hulle geloof vas te hou.

Monastisisme het hierin 'n groot rol gespeel en daar is aangetoon dat monnike 'n belangrike rol in die oorlewing van die samelewing gespeel het. Die kloosters was die spil waarom die gemeenskap gedraai het deur byvoorbeeld die versorging van siekes en opvoeding wat hier plaasgevind het. Ook kuns, literatuur en wetenskap is deur die monnike bevorder.

Daar is ook aangetoon dat enkele slaggate in die stelsel bestaan het. Die wyse waarop kerkvaders se woord as bewys vir argumente gedien het, die aanpassings wat gedoen is om paganisme te inkorporeer in die Christelike geloof, asook die verryking het 'n negatiewe beeld van monastisisme geskep.

Daar is egter aangetoon dat die positiewe by verre die negatiewe oortref, siende dat talle mense vandag nog hierdie lewenswyse volg en dit steeds gewild bly. Dit blyk dat die vraag vir 'n soortgelyke, eenvoudige lewenstyl ook bestaan by persone wat nie in kloosters self wil woon nie, maar graag hiermee affilieer.

Die implikasies van die monastiese lewenstyl word saamgevat in St. Benedictus se beskrywing waarvolgens dit as 'n *leerskool vir diens aan God* beskou word. So bied dit dan die geleentheid om in kinderopvoeding toegepas te word. Daar is ook aangetoon dat die vyf vereistes vir 'n monastiese lewenstyl bestaan uit lofprijsing, nederigheid, diensbaarheid, fisiese arbeid en gemeenskap.

7.4 Die Benediktynse Reël en hedendaagse Reformasie

Die Reël van St. Benedictus word verdeel in vyf afdelings:

- die taak van die ab
- die aanbidding van God
- dissiplinêre kode
- interne administrasie
- verskeie ander regulasies.

Hierdie afdelings is aan die hand van hulle versoenbaarheid met die Reformatoriese lewenswyse bespreek.

Tydens 'n bespreking van die taak van die ab (leier) is aangetoon dat leiers volgens die Skrifbeginsels wat hiervoor voorsiening maak, aangestel behoort te word. Die posisie van die leier is gefokus op toesig rondom die onderhouding van ware godsdiens, verspreiding van die ware leer en die versorging van armes en beproefdes.

Leierskap van toepassing op opvoeding fokus ook op die gebruik en ontginning van individuele gawes wat ontvang is. Daar is aangetoon dat eienskappe wat vir groepleiers geld, ook van toepassing gemaak kan word op leierskap binne die konsep van kleingroepe.

Daar is getoon dat die aanbidding van God 'n sentrale rol in die Christelike lewenswandel speel. Die versoening van die mens met God is slegs moontlik deur Christus, terwyl geloof ook behels om God in sy grootheid en majesteit te leer ken.

'n Lewe van dankbaarheid en geloof, selfs in moeilike tye, maak deel van die mens se verhouding met God uit. Dit blyk die enigste manier te wees waarop ware vreugde gevind kan word.

Wat dissipline betref, is getoon dat Christenskap 'n geloof in die geïnkarneerde en lewende Woord is. Die hedendaagse mens behoort 'n nuwe waardestelsel te ontwikkel waarin 'n weerkaatsing van God in die mens (as beeld van God) gesien kan word. Gehoorsaamheid aan God is 'n lewenswyse wat in lyn is met die dankbaarheid wat die mense aan God behoort te toon vir hulle verlossing. Dit is 'n liefde wat in daad oorgaan. Gebed vorm 'n integrale deel van 'n gehoorsame lewe – God skenk dan ook genade en die Heilige Gees aan diegene wat Hom sonder ophou aanbid en dank. Dissipline is iets wat van binne kom en ten nouste verbind is met die vreugdevolle genade wat die mens ontvang.

Administratief gesien, behoort in ag geneem word dat opvoeding nie net as konvensionele intellektuele groei gesien behoort te word nie. Fokus behoort geplaas te word op vaardighede soos rekenskap, spanwerk, leierskap, fokus, tydbestuur en selfvertroue. Daar behoort ook voorsiening gemaak te word vir die integrasie van emosionele, intellektuele en geestelike komponente wat die uitkomst is wat verwag word in 'n omgewing vir Christelike opvoeding. Voorsiening word gemaak vir die feit dat elke persoon deur kultuur beïnvloed word, deur onder andere Bybelstudie as toets vir kulturele en persoonlike waardes.

Enkele ander riglyne wat voorkom in die bespreking is die feit dat die hedendaagse mens 'n groter behoefte het aan prediking wat hulle toelaat om bekende gedagtes

dieper te beleef. Die mens se nuwe motief is om goed te doen uit dankbaarheid en vreugde vir die genade wat hulle reeds ontvang het, eerder as om self iets te ontvang. Die fokus in geloof het verander na 'n behoefte aan deelname aan 'n geestelike dinamika.

Selfs in die uitlewing van hulle geloof, bly mens steeds onderworpe aan die owerhede, wat wetsgehoorsaamheid en samewerking in die gemeenskap met ander, impliseer. Besittings van die geloofsgemeenskap, waaronder gereedskap, geboue en natuurlike ekosistels, behoort versorg te word met inagnamie dat dit gawes van God is.

7.5 Empiriese navorsing

Daar is aangetoon dat die empiriese navorsing op kwantitatiewe wyse gedoen is, deur vir 'n tydperk van twee en 'n half jaar 'n eksperimentele kinderkampus daar te stel. Die hoofdoel hiervan was om in 'n behoefte in die plaaslike gemeenskap te voldoen waar 'n veilige, fisiese omgewing vir die versorging van kinders in die middag na skool, nodig was. Die fisiese omgewing wat geskep is, is met tyd aangepas om aan die behoefte van kinders te voldoen en sluit plek vir huiswerk en sosialisering binne 'n huislike atmosfeer in.

Die navorser tree as leier op en ondervind dat gesag maklik aanvaar word, aangesien 'n beleid van absolute eerlikheid gevolg is. Wat wel as kommerwekkend na vore kom, is die gebrek aan belangstelling van ouers en die gemeenskap om op enige wyse verantwoording van die navorser te eis, solank as wat kinders gelukkig is. Die voorstel word gemaak dat daadwerklik gekyk moet word na die betrokkenheid van die

voorstel word gemaak dat daadwerklik gekyk moet word na die betrokkenheid van die kerk as oorkoepelende raadgewende liggaam vir die kinderkampus, wat as 'n gemeentelike projek kan funksioneer.

Daar word aangetoon dat die empiriese navorsing in gebreke gebly het om op direkte wyse aandag te skenk aan die aanbidding van God in die alledaagse lewe van kinders. Dit was egter wel op 'n indirekte wyse aangespreek, fokus is veral geplaas op medemenslikheid en verantwoordelikheid vir diere en plante (die natuur). Metodes vir wat as praktiese dienswerk gesien kan word, het veral uit die geledere van die kinders self gekom.

Daar word voorgestel dat hierop voortgebou word, ten einde die groepgevoel wat by kinders gevorm word deur samewerking, uit te bou word om meer op geestelike vlak te funksioneer deur onder andere weeklikse Bybelstudie. Daar word klem gelê op die moontlikhede wat die gebruik van die kerkterrein vir die kinderkampus het.

Dissipline is binne die konteks van die alledaagse lewe by die eksperimentele kinderkampus beskryf. Dit word duidelik dat kinders oor die algemeen nie 'n probleem het om 'n gedissiplineerde roetine te volg nie, mits ruimte vir onderhandeling gelaat word en konsekwent opgetree word. Strawwe wat voorgestel word is "time out" en die terugtrek van voorregte. Die roetine wat gevolg is, is bespreek, terwyl voorstelle gemaak is vir die aanleer van rentmeesterskap. Daar word uitgelig dat kinders altyd bewus moet bly van die feit dat gehoorsaamheid aan God uit dankbaarheid, nie uit vrees nie, behoort te geskied.

Wat administrasie betref, is aangetoon dat dit altyd belangrik is om 'n teenprestasie van gesinne te verwag vir die dienste wat gelewer word. Daar is klem gelê op kinders se medeverantwoordelikheid vir die besittings van die kinderkampus. Die feit dat die gemeenskap nie werklik bewus was van hierdie groep nie, is as 'n leemte beskou. 'n Verdere leemte wat ontdek is, is die gebrek aan 'n ondersteuningstelsel vir die navorser. Daar word weereens aanbeveel dat die kinderkampus as deel van die plaaslike gemeente hanteer behoort te word.

Ander riglyne wat onder bespreking was, het veral klem gelê op integrasie in die gemeenskap deur geleentheid te bied vir die bou van intergeneratiewe verhoudings deur programme soos kinderoppasserdienste en "adopt a granny". Verder is aanbeveel dat 'n stelsel geskep word waarvolgens besoekers ontvang kan word wat evangelisasie ten doel het. 'n Aanbeveling is ook gemaak vir die bied van versorgingsdienste aan siek kinders in die gemeenskap.

7.6 Model vir 'n "kinderkampus"

Die model wat aangebied word, is in breë 'n riglyn wat deur elke gemeente aangepas behoort te word vir voorsiening in hulle eie behoeftes. Daar word opgelet op welke wyse die taak van die leier, die aanbidding van God, dissipline, administrasie en enkele ander riglyne vir die samestelling van 'n praktiese kinderkampus gebruik kan word.

Dit is gedoen deur te let op die probleem wat hanteer behoort te word, die toepaslike gedeeltes van die Benediktynse Reël en die gebruik van inligting wat in die empiriese navorsing na vore gekom het.

Dit blyk dat die samestelling van 'n kinderkampus wat praktiese dienste lewer, maar steeds vanuit 'n Christelike agtergrond en lewensbeskouing funksioneer, wel moontlik is. Die laaste woord uit die mond van St. Benedictus: Deur die gebruik, navolging en inoefening van die reël, kan 'n persoon (in die geval: kinders) gelei word tot 'n geestelike volwassenheid wat hulle sal toelaat om, met Goddelike beskerming, hoër hoogtes te bereik.

7.7 Finale gevolgtrekking

1. Daar bestaan in Suid-Afrika 'n daadwerklike probleem onder die jeug met betrekking tot die aanleer van waardes. Dit is noodsaaklik om 'n metode te vind waardeur hierdie probleem prakties aangespreek kan word. Die kerk, met sy unieke funksionering en plek in die gemeenskap, het hier die ideale geleentheid om 'n bydrae te lewer.
2. Die probleme wat bestaan (veral ten opsigte van die aanleer van waardes), is ook van toepassing op die jeug uit die Suid-Afrikaanse Reformatoriese kerke. Die probleem is deeglik deur talle navorsers ondersoek, wat almal tot dieselfde gevolgtrekking kom. Hierdie inligting vergemaklik die soeke na 'n oplossing deur duidelike definisie van die probleem.
3. 'n Soortgelyke situasie as die wat tans bestaan, is in die Middeleeue deur Christene oorbrug deur vas te hou aan hulle geloof. Die sentrum vanwaar hierdie geloof gevoed en uitgedra is, was die kloosters. Veral St.

Benedictus het 'n verskil gemaak deur die samestelling van reëls wat gebruik is as 'n *leerskool vir die navolging van Christus*.

4. Die Reël van St. Benedictus is gefundeer in die evangelie, en kan daarom, met enkele aanpassings, van toepassing gemaak word op die lewensbeskouing wat in die Gereformeerde kerke gevolg word. Die praktiese toepassing en leer hiervan deur kinders kan tot 'n eenvoudige, waardegesentreerde Christenskap lei.
5. Kinders in situasies waar nasorg aangebied word, skep 'n natuurlike geleentheid om waardes oor te dra en verhoudings te bou. Dit is egter nodig om 'n geestelike dimensie hierby te voeg en aanpassings te maak om Christenskap en geloofsgemeenskap deel van hierdie belewenis te maak.
6. 'n Kinderkampus wat in samewerking met die plaaslike geloofsgemeenskap funksioneer, verkieslik selfs op die kerkterrein, bied 'n geleentheid om 'n behoefte aan kindersorg in die gemeenskap te vervul. Terselfdertyd word die geleentheid aan kinders gebied om, deur die navolging van praktiese Christenskap, soos uiteengesit in die Reël van St. Benedictus, waardes en betroubare verhoudings te vorm. Hierdeur kan talle probleme in die gemeenskap bekamp word.

7.8 Voorstelle vir verdere studie

1. Die invloed van fisiese voorkoms van volwassenes met betrekking tot die bou van verhoudings met kinders.
2. Die hantering van obesiteit by kinders met spesifieke verwysing na geloofslawe.

3. Die aanleer van roetine met gevolglike dissipline en die volhou hiervan met volwassewording.

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Bylae

Bylae

Vir meer inligting oor enige Monastisisme en die Benediktyne, besoek gerus die onderstaande webblaaie.

Bylaag 1

Die Middeleeue en Monastisisme

- a) www.newadvent.org/caten/10459a.htm
Monastisisme
 - groei en metode
 - middel tot 'n doel
 - tipes monnike
 - monastiese beroepe

- b) www.en.wikipedia.org/wiki/Christian_monasticism
Christelike monastisisme
 - voorlopers
 - oorsprong
 - natuur
 - ordes
 - Anglikaanse gemeenskap
 - Protestante monastisisme

- c) www.osb.org/gen.hicks/ben-11.html
Durham: Tipiese Engelse Middeleeuse klooster
 - 'night office'
 - middag
 - vespers
 - voordele van monastiese stabiliteit

- d) www.medievallife.net
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Monasticism or monachism, literally the act of "dwelling alone" (Greek *moi monachos*), has come to denote the mode of life pertaining to persons living from the world, under religious vows and subject to a fixed rule, as monks, in general as religious. The basic idea of monasticism in all its varieties is withdrawal from the world or society. The object of this is to achieve a life different from and largely at variance with that pursued by the majority of men. The method adopted, no matter what its precise details may be, is always self-organized asceticism. Taken in this broad sense monachism may be found in religious system which has attained to a high degree of ethical development. Brahmin, Buddhist, Jewish, Christian, and Moslem religions, and even in those modern communistic societies, often anti-theological in theory, which feature of recent social development especially in America. Hence it is clear that a mode of life which flourishes in environments so diverse must be the expression of something inherent in human nature and rooted therein no less deeply than the principle of domesticity, though obviously limited to a far smaller portion of mankind. In its two accompanying articles, EASTERN MONASTICISM and WESTERN MONASTICISM, deal with the monastic order strictly so called as distinct from "religious orders" such as the friars, canons regular, clerks regular, and the various congregations. For information as to these see RELIGIOUS ORDERS, and the particular order or congregation required.

I. ITS GROWTH AND METHOD

(1) Origin

Any discussion of pre-Christian asceticism is outside the scope of this article. The question of Jewish asceticism as exemplified in the Essenes or Therapeutae "Vita Contemplativa" is excluded.

It has already been pointed out that the monastic ideal is an ascetic one, but it is wrong to say that the earliest Christian asceticism was monastic. Any such thing was rendered impossible by the circumstances in which the early Christians were living. In the first century or so of the Church's existence the idea of living apart from the congregation of the faithful, or of forming within it associations to practise renunciations in common was out of the question. While admitting this, however, it is equally certain that monasticism, when it came, was little more than a precise and previously in solution among Christians. For asceticism is the struggle against the principles, even with such as are merely worldly without being sinful. The ascetic loves and honours wealth, so the ascetic loves and honours poverty. If he must have the nature of property then he and his fellows shall hold it in common, just as the world respects and safeguards private ownership. In like manner he practise

virginity that thereby he may repudiate the licence of the world.

Hereafter the various items of this renunciation will be dealt with in detail, but are mentioned at this time merely to show how the monastic ideal was foreshadowed in the asceticism of the Gospel and its first followers. Such passages as I John, ii, 15-17: "Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him. For that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the father but is of the world. And the world passeth away and the concupiscence thereof. But he that doeth the will of God abideth forever" -- passages which might be multiplied, and can bear but one meaning if taken literally. And this is precisely what the early ascetics did. We read of some who, driven by the spirit of God, dedicated their energies to the spread of the Gospel and, giving up all their possessions passed from city to city in voluntary poverty as apostles and evangelists. Of others we hear that they renounced property and marriage so as to devote their lives to the poor and needy of their particular church. If these were not strictly speaking monks and nuns, at least the monks and nuns were such as these; and when the monastic life took definite shape in the fourth century, these forerunners were naturally looked up to as the first exponents of monachism. For the truth is that the Christian ideal is frankly an ascetic one and monachism is simply the endeavour to effect a material realization of that ideal, or organization in accordance with it, when taken literally as regards its "Counsels" as well as its "Precepts" (see ASCETICISM; COUNSELS, EVANGELICAL).

Besides a desire of observing the evangelical counsels, and a horror of the vice and disorder that prevailed in a pagan age, two contributory causes in particular are often indicated as leading to a renunciation of the world among the early Christians. The first of these was the expectation of an immediate Second Advent of Christ (cf. 1 Corinthians 7:29-31; 1 Peter 4:7, etc.) That this belief was widespread is admitted on all hands, and obviously it would afford a strong motive for renunciation since a man who expects this present order of things to end at any moment, will lose keen interest in many matters commonly held to be important. This belief however had ceased to be of any great influence by the fourth century, so that it cannot be regarded as a determining factor in the origin of monasticism which then took visible shape. A second cause more operative in leading men to renounce the world was the vividness of their belief in evil spirits. The first Christians saw the kingdom of Satan actually realized in the political and social life of heathendom around them. In their eyes the gods whose temples shone in every city were simply devils, and to participate in their rites was to join in devil worship. When Christianity first came in touch with the Gentiles the Council of Jerusalem by its decree about meat offered to idols (Acts 15:20) made clear the line to be followed. Consequently certain professions were practically closed to believers since a soldier, schoolmaster, or state official of any kind might be called upon at a moment's notice to participate in some act of state religion. But the difficulty existed for private individuals also. There were gods who presided over every moment of a man's life, gods of house and garden, of food and drink, of health and sickness. To honour these was idolatry, to ignore them would attract inquiry, and possibly persecution. And so when, to men placed in this dilemma St. John wrote, "Keep yourselves from idols" (I John, v, 21) he said in effect "Keep yourselves from public life, from society, from politics, from intercourse of any kind with the heathen", in short, "renounce the world".

By certain writers the communitarian element seen in the Church of Jerusalem during the years of its existence (Acts 4:32) has sometimes been pointed to as indicating a monastic element in its constitution, but no such conclusion is justified. Probably the community of goods was simply a natural continuation of the practice, begun by Jesus and the Apostles, where one of the band kept the common purse and acted as steward. There is no indication that such a custom was ever instituted elsewhere and even at Jerusalem it seems to have collapsed at an early period. It must be recognized also that influences such as the above were merely contributory and of comparatively small importance. The main cause which begot monachism was simply the desire to fulfill Christ's law literally, to imitate Him in all simplicity, following in His footsteps whose "kingdom is not of this world". So we find monachism at first instinctive, informal, unorganized, sporadic; the expression of the same force working differently in different places, persons, and circumstances; develop with the natural growth of a plant according to the environment in which it finds itself and the character of the individual listener who heard in his soul the call of "Follow Me".

(2) Means to the End

It must be clearly understood that, in the case of the monk, asceticism is not an end in itself. For him, as for all men, the end of life is to love God. Monastic asceticism then means the removal of obstacles to loving God, and what the obstacles are is clear from the nature of love itself. Love is the union of will. If the creature is to love God, he can do it in one way only; by sinking his own will in God's, by doing the will of God in all things: "if ye love Me keep my commandments". No one understands better than the monk those words of the beloved disciple, "Greater love hath no man than this that a man lay down his life", for in his case life has come to mean renunciation. Broadly speaking this renunciation has three great branches corresponding to the three evangelical counsels of poverty, chastity, and obedience.

(a) Poverty

There are few subjects, if any, upon which more sayings of Jesus have been preserved than upon the superiority of poverty over wealth in His kingdom (Matthew 5:3; 13:22; 19:21 sq.; Mark 10:23 sq.; Luke 6:20; 18:24 sq., etc.). The fact of their preservation would indicate that such words were frequently quoted and presumably frequently acted upon. The argument based on such passages as Matt., xix, 21 sq., may be put briefly thus. If a man wish to attain eternal life it is better for him to renounce his possessions than to retain them. Jesus said, "How hardly shall they that have riches enter into the kingdom of God", the reason being no doubt that it is difficult to prevent the affections from becoming attached to riches, and that such attachment makes admission into Christ's kingdom impossible. As St. Augustine points out, the disciples evidently understood Jesus to include all who covet riches in the number of "the rich", otherwise, considering the small number of the wealthy compared with the vast multitude of the poor, they would not have asked, "Who then shall be saved"? "You cannot serve God and Mammon" is an obvious truth. A man who knows by experience the difficulty of a whole-hearted service of God; for the spiritual and material good are in immediate antithesis, and where one is the other cannot be. Man cannot sate his nature with the temporal and yet retain an appetite for the eternal; and so, if he would live the life of the spirit, he must flee the lust of the earth and keep his heart detached from wh

is of its very nature unspiritual. The extent to which this spiritual poverty is practised has varied greatly in the monachism of different ages and lands. In Egypt the first teachers of monks taught that the renunciation should be made as absolute as possible. Abbot Agathon used to say, "Own nothing which it would grieve you to give to another". St. Macarius once, on returning to his cell, found a robber carrying off his scanty furniture. He thereupon pretended to be a stranger, harnessed the robber's horse for him and helped him to get spoil away. Another monk had so stripped himself of all things that he possessed nothing save a copy of the Gospels. After a while he sold this also and gave the price away saying, "I have sold the very book that bade me sell I had".

As the monastic institute became more organized legislation appeared in the various codes to regulate this point among others. That the principle remains the same however is clear from the strong way in which St. Benedict speaks the matter while making special allowance for the needs of the infirm, etc. (Reg. Ben., xxxiii). "Above everything the vice of private ownership is to be cut off by the roots from the monastery. Let no one presume either to give or receive anything without leave of the abbot, nor to keep anything as his own neither book, nor writing tablets, nor pen, nor anything whatsoever, since it is unlawful for them to have their bodies or wills in their own power". The principle here laid down, viz., that the monk's renunciation of private property is absolute, remains as much in force today as in the dawn of monasticism. In the matter to what extent any individual monk may be allowed the use of clothing, books, or even money, the ultimate proprietorship in such things can never be permitted to him. (See POVERTY; MENDICANT FRIARS; VOW.)

(b) Chastity

If the things to be given up be tested by the criterion of difficulty, the renunciation of material possessions is clearly the first and easiest step for one to take, as these things are external to his nature. Next in difficulty will come the things that are united to man's nature by a kind of necessary affinity. Hence in the ascending order chastity is the second of the evangelical counsels, and such it is based upon the words of Jesus, "If any man come to me and hate not his father and mother and wife and children and brethren and sisters yea and his own soul also, he cannot be my disciple" (Luke 14:26). It is obvious that all the ties that bind the human heart to this world the possession of wife and children is the strongest. Moreover the renunciation of the monk includes not only these but in accordance with the strictest teaching of Jesus all sexual relations or emotion arising therefrom. The monastic idea of chastity is a life like that of the angels. Hence the phrases, "angelicus ordo", "angelica conversatio", which have been adopted from Origen to describe the life of the monk, no doubt in reference to Mark, xii, 25. It is primarily as a means to the end that fasting takes so important a place in the monastic life. Among the early Egyptian and Syrian monks in particular fasting was carried to such lengths that some modern writers have been led to regard it almost as an end in itself, instead of being merely a means and a subordinate one at that. This error of course is confined to writers about monasticism, it has never been countenanced by any monastic teacher. (See CELIBACY OF THE CLERGY; CHASTITY; CONTINENCE; FAST; VOW.)

(c) Obedience

"The first step in humility is obedience without delay. This benefits those who count nothing dearer to them than Christ on account of the holy service which they have undertaken...without doubt such as these follow that thought of the Lord when He said, I came not to do my own will but the will of Him that sent me" (Reg. Ben.,v). Of all the steps in the process of renunciation, the denial of a man's own will is clearly the most difficult. At the same time it is the most essential of all as Jesus said (Matthew 16:24), "If any man will come after me let him deny himself and take up his cross and follow me". The most difficult because self-interest, self-protection, self-regard of all kinds are absolutely a part of man's nature, so that to master such instincts requires a supernatural strength. The most essential also because by this means the monk achieves the perfect liberty which is only to be found where is the Spirit of the Lord. It was Seneca who wrote, "parere deo libertas est", and the pagan philosopher's dictum is confirmed and testified on every page of the Gospel. In Egypt at the dawn of monasticism the custom was for a young monk to put himself under the guidance of a senior whom he obeyed in all things. Although the bond between them was wholly voluntary the system seems to have worked perfectly and the commands of the senior were obeyed without hesitation. "Obedience is the mother of all virtues": "obedience is that which openeth heaven and raiseth man from the earth": "obedience is the food of all the saints by which they are nourished, through her they come to perfection": such sayings illustrate sufficiently the view held on this point by the fathers of the desert. When the monastic life came to be organized by rule, the insistence on obedience remained the same, but its practice was legislated for. Thus St. Benedict at the very outset, in the Prologue to his Rule, reminds the monk of the prime purpose of his life, viz., "that thou mayest return by the labour of obedience to Him from whom thou hast departed by the sloth of disobedience". Later he devotes the whole of his fifth chapter to this subject and again, in detailing the vows his monks must take, while poverty and chastity are presumed as implicitly included, obedience is one of the three things explicitly promised

Indeed the saint even legislates for the circumstance of a monk being ordered to do something impossible. "Let him seasonably and with patience lay before his superior the reasons of his incapacity to obey, without showing pride, resistance or contradiction. If, however, after this the superior still persists in command, let the younger know that it is expedient for him, and let him obey the law of God trusting in His assistance" (Reg. Ben.,lxviii). Moreover "what is commanded is to be done not fearfully, tardily, nor coldly, nor with murmuring, nor with an answer showing unwillingness, for the obedience which is given to superiors is given to God, since He Himself hath said, He who heareth you heareth Me" (Reg. Ben., v). It is not hard to see why so much emphasis is laid on this point. The object of monasticism is to love God in the highest degree possible in this life. In true obedience the will of the servant is one with that of his master and the union of wills is love. Wherefore, that the obedience of the monk's will to that of God may be as simple and direct as possible, St. Benedict writes (ch. ii) "the abbot is considered to hold in the monastery the place of Christ Himself, since he is called by His name" (see OBEDIENCE; VOW). St. Thomas, in chapter xi of his Opusculum "On the Perfection of the Spiritual Life", points out that the three means of perfection—poverty, chastity, and obedience, belong peculiarly to the religious state. For religion means the worship of God alone, which consists in offering sacrifice and of sacrifices the holocaust is the most perfect. Consequently when a man dedicates to God all that he has, all that he takes pleasure in, and all that he offers a holocaust; and this he does pre-eminently by the three religious vows.

(3) The Different Kinds of Monks

It must be clearly understood that the monastic order properly so-called differs from the friars, clerks regular, and other later developments of the religious in one fundamental point. The latter have essentially some special work or task such as preaching, teaching, liberating captives, etc., which occupies a large place in their activities and to which many of the observances of the monastic life have to give way. This is not so in the case of the monk. He lives a special kind of life for the sake of the life and its consequences to himself. In a later section we shall see that monks have actually undertaken external labours of the most varied character, but in every case this work is extrinsic to the essence of the monastic state. Christian monasticism has varied greatly in its external forms, but, broadly speaking, it has two main species (a) the eremitical or solitary, (b) the cenobitical or family types. St. Anthony (q.v.) may be called the founder of the first and St. Pachomius (q.v.) of the second.

(a) The Eremitical Type of Monasticism

This way of life took its rise among the monks who settled around St. Anthony's mountain at Pispis and whom he organized and guided. In consequence it prevailed chiefly in northern Egypt from Lycopolis (Asyut) to the Mediterranean, but most of our information about it deals with Nitria and Scete. Cassian (q.v.) and Palladius (q.v.) give us full details of its working and from them we learn that the strictest hermits lived out of earshot of each other and only met together for Divine worship on Saturdays and Sundays, while others would meet daily and recite their psalms and hymns together in little companies of three or four. There was no Rule of Life among them but, as Palladius says, "they have different practices, each as he is able and as he wishes". The elders exercised an authority, but chiefly of a personal kind, their position and influence being in proportion to their reputation for greater wisdom. The monks would visit each other often and discourse, several together, on Holy Scripture and on the spiritual life. General conferences in which a large number took part were not uncommon. Gradually the purely eremitical life tended to die out (Cassian, "Conf.", xix) but a semi-eremitical form continued to be common for a long period, and has never ceased entirely either in East or West where the Carthusians and Camaldolese still practise it. It is needless here to trace its developments in detail as all its varieties are dealt with in special articles (see ANCHORITES; ANTHONY, ST.; ANTHONY, ORDERS OF ST.; CAMALDOLESE; CARTHUSIANS; HERMITS; LAURENTIUS, ST.; MONASTICISM, EASTERN; STYLITES OR PILLAR SAINTS; PAUL THE HERMIT, ST.).

(b) The Cenobitical Type of Monasticism This type began in Egypt at a somewhat later date than the eremitical form. It was about the year 318 that Pachomius, still a young man, founded his first monastery at Tabennisi near Denderah. The institute spread with surprising rapidity, and by the date of St. Pachomius' death (c. 345) it counted eight monasteries and several hundred monks. Most remarkable of all is the fact that it immediately took shape as a fully organized congregation or order, with a superior general, a system of visitations and general chapters, and all the machinery of a centralized government such as does not again appear in the monastic world until the rise of the Cistercians and Mendicant Orders some eight or nine centuries later. In regards internal organization the Pachomian monasteries had nothing of the family ideal. The numbers were too great for this and everything was done (

military or barrack system. In each monastery there were numerous separate houses, each with its own praepositus, cellarer, and other officials, the monks being grouped in these according to the particular trade they followed. Thus fullers were gathered in one house, the carpenters in another, and so on; an arrangement the more desirable because in the Pachomian monasteries regular organized work was an integral part of the system, a feature in which it differed from the Antonian way of life. In point of austerity however the Antonian monks far surpassed the Pachomian, and so we find Bgoul and Schenute endeavouring in their great monastery at Athribis, to combine the cenobitic life of Tabennisi with the austerities of Nitria.

In the Pachomian monasteries it was left very much to the individual taste of each monk to fix the order of life for himself. Thus the hours for meals and extent of his fasting were settled by him alone, he might eat with the others in common or have bread and salt provided in his own cell every day or every second day. The conception of the cenobitical life was modified considerably by St. Basil. In his monasteries a true community life was followed. It was no longer possible for each one to choose his own dinner hour. On the contrary meals were in common, work was in common, prayer was in common several times a day. In the matter of asceticism too all the monks were under the control of the superior whose sanction was required for all the austerities they might undertake. It was from these sources that western monachism took its rise; further information on them will be found in the articles BASIL THE GREAT; BASIL, RULE OF SAINT; BENEDICT OF NURSIA, SAINT; PACHOMIUS, SAINT; PALLADIUS, SAINT.

(4) Monastic Occupations It has already been pointed out that the monk can adopt any kind of work so long as it is compatible with a life of prayer and renunciation. In the way of occupations therefore prayer must always take the first place.

(a) Monastic Prayer From the very outset it has been regarded as the monk's first duty to keep up the official prayer of the Church. To what extent the Divine office was stereotyped in St. Anthony's day need not be discussed here but Palladius and Cassian both make it clear that the monks were in no way behind the rest of the world as regards their liturgical customs. The practice of celebrating the office apart, or in twos and threes, has been referred to above as common in the Antonian system, while the Pachomian monks performed most of the services in their separate houses, the whole community only assembling in the church for the more solemn offices, while the Antonian monks only met together on Saturdays and Sundays. Among the monks of Syria the night office was much longer than in Egypt (Cassian, "Instit.", II,ii; III,i,iv,viii) and new offices at different hours of the day were instituted. In prayer as in other matters St. Basil's legislation became the norm among Eastern monks, while in the West no changes of importance have taken place since St. Benedict's rule gradually eliminated all local customs. For the development of the Divine office into its present form see the articles, BREVIARY; HOURS, CANONICAL; and also the various "hours", e.g., MATINS; LAUDS, etc.; LITURGY, etc. In the east this solemn liturgical prayer remains today almost the sole active work of the monks, and, though in the west many other forms of activity have flourished, the Opus Dei or Divine Office has always been and still is regarded as the preeminent duty and occupation of the monk to which all other works, no matter how excellent in themselves, must give way, according to St. Benedict's principle (Reg. Ben., xliii) "Nihil operi Dei

praeponatur" (Let nothing take precedence of the work of God). Alongside official liturgy, private prayer, especially mental prayer, has always held an important place; see PRAYER; CONTEMPLATIVE LIFE.

(b) Monastic labours

The first monks did comparatively little in the way of external labour. We find of them weaving mats, making baskets and doing other work of a simple character which, while serving for their support, would not distract them from the continual contemplation of God. Under St. Pachomius manual labour was organized as an essential part of the monastic life; and since it is a principle of the monks as distinguished from the mendicants, that the body shall be self-supporting, external work of one sort or another has been an inevitable part of the life ever since.

- Agriculture, of course, naturally ranked first among the various forms of external labour. The sites chosen by the monks for their retreat were usually in wild and inaccessible places, which were left to them precisely because they were uncultivated, and no one else cared to undertake the task of clearing them. The rugged valley of Subiaco, or the fens and marshes of Glastonbury may be cited as examples, but nearly all the most ancient monasteries are to be found in places considerably uninhabitable by all except the monks. Gradually forests were cleared and marshes drained, rivers were bridged and roads made; until, almost imperceptibly, the desert place became a farm or a garden. In the later Middle Ages, when the black monks were giving less time to agriculture, the Cistercians reestablished the old order of things; and even today such monasteries as La Trappe de Staoueli in northern Africa, or New Norcia in western Australia do identically the same work as was done by the monks a thousand years ago. "We owe the agricultural restoration of a great part of Europe to the monks" (Hallam, "Middle Ages", III, 436); "The Benedictine monks were the agriculturists of Europe" (Guizot, "Histoire de la Civilisation", II, 75); such testimony, which could be multiplied from writers of every creed, is enough for the purpose here (see Cistercians).
- *Copying of Manuscripts*

Even more important than their services to agriculture has been the work of the monastic orders in the preservation of ancient literature. In this respect too the results achieved went far beyond what was actually aimed at. The monks copied the Scriptures for their own use in the Church services and, when their cloisters developed into schools, as the march of events made it inevitable they should, they copied such monuments of classical literature as were preserved. At first no doubt such work was solely utilitarian, even in St. Benedict's rule the instructions as to reading and study make it clear that these filled a very subordinate place in the disposition of the monastic life. Cassiodorus was the first to make the transcription of MSS. and the multiplication of books an organized and important branch of monastic labour, but his insistence in this direction influenced western monachism enormously and is in fact his chief claim to recognition as a legislator for monks. It is not too much to say that today we are indebted to the labours of the monastic copyists for the preservation, not only of the Sacred Writings, but of practically all that survives to us of the secular literature of antiquity (see MANUSCRIPTS).

CLOISTER; SCRIPTORIUM).

- *Education*

At first no one became a monk before he was an adult, but very soon custom began of receiving the young. Even infants in arms were dedicated to the monastic state by their parents (see Reg. Ben., lix) and in providing for the education of these child-monks the cloister inevitably developed into a schoolroom (see Oblati). Nor was it long before the schools thus established began to include children not intended for the monastic state. Some writers have maintained that this step was not taken until the time of Charlemagne, but there is sufficient indication that such pupils existed at an earlier date, though the proportion of external scholars certainly increased largely at this time. The system of education followed was that known as the "Trivium" and "Quadrivium" (see ARTS, THE SEVEN LIBERAL), which was merely a development of that used during classical times. The greater number of the larger monasteries in western Europe had a cloisteral school and not a few, of which St. Gall in Switzerland may be cited as an example, acquired a reputation which it is no exaggeration to call European. With the rise of the universities and the spread of the mendicant orders the monastic control of education came to an end, but the schools attached to the monasteries continued, and still continue today, to do no insignificant amount of educational work (see ARTS, THE SEVEN LIBERAL; CLOISTER; EDUCATION; SCHOOLS).

- *Architecture, painting, sculpture and metal work*

Of the first hermits many lived in caves, tombs, and deserted ruins, but from the outset the monk has been forced to be a builder. We have seen that the Pachomian system required buildings of elaborate plan and large accommodation, and the organized development of monastic life did not tend to simplify the buildings which enshrined it. Consequently skill in architecture was called for and so monastic architects were produced to meet the need in the same almost unconscious manner as were the monastic schoolmasters. During the medieval period the arts of painting, illuminating, sculpture, and goldsmiths' work were practised in the monasteries all over Europe and the output, must have been simply enormous. We have in the museums, churches, and elsewhere such countless examples of monastic skills in these arts that it is really difficult to realize that all this wealth of bountiful things forms only a small fraction of the total of artistic creation turned out century after century by these skilful and untiring craftsmen. Yet it is certainly true that what has perished by destruction, loss and decay would outweigh many times the entire mass of medieval art work now in existence, and of this the larger portion was produced in the workshop of the cloister (see ARCHITECTURE; ECCLESIASTICAL ART; PAINTING; ILLUMINATION; RELIQUARY; SHRINE; SCULPTURE).

- *Historical and patristic work*

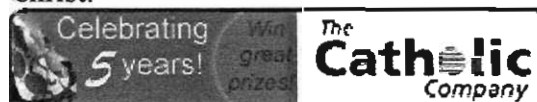
As years passed by the great monastic corporations accumulated archives of the highest value for the history of the countries wherein they were situated. It was the custom too in many of the larger abbeys for an official

chronicler to record the events of contemporary history. In more recent times the seed thus planted bore fruit in the many great works of erudition which have won for the monks such high praise from scholars of all classes. The Maurist Congregation of Benedictines (q.v.) which flourished in France during the seventeenth and eighteenth centuries is the supreme example of this type of monastic industry, but similar work on a less extensive scale have been undertaken in every country of western Europe by monks of all orders and congregations, and at the present time (1910) this output of solid scholarly work shows no sign whatever of diminution either in quality or quantity.

- *Missionary work*

Perhaps the mission field would seem a sphere little suited for monastic energies, but no idea could be more false. Mankind is proverbially imitative and so, to establish a Christianity where paganism once ruled is necessary to present not simply a code of morals, not the mere laws and regulations, nor even the theology of the Church, but an actual pattern of Christian society. Such a "working model" is found preeminently in the monastery; and so it is the monastic order which proved itself the apostle of the nations in western Europe. To mention a few instances of this -- Saints Columba in Scotland, Augustine in England, Boniface in Germany, Ansgar in Scandinavia, Swithbert and Willibrord in the Netherlands, Rupert and Emmeran in what is now Austria, Adalbert in Bohemia, Gall and Columban in Switzerland, were monks who, by the example of a Christian society, which they and their companions displayed, led the nations among whom they lived from paganism to Christianity and civilization. Nor did the monastic apostle stop at this point but, by remaining as a community and training their converts in the arts of peace, they established a society based on Gospel principles and firm with the stability of the Christian faith, in a way that no individual missionary, even the most devoted and saintly, has ever succeeded in doing.

It must be clearly understood however, that monasticism has never become stereotyped in practice, and that it would be quite false to hold up any single example as a supreme and perfect model. Monasticism is a living thing and consequently it must be informed with a principle of self-motion and adaptability to its environment. Only one thing must always remain the same and that is the motive power which brought it into existence and has maintained it throughout the centuries, viz., the love of God and the desire to serve Him as perfectly as this life permits, leaving all things to follow after Christ.

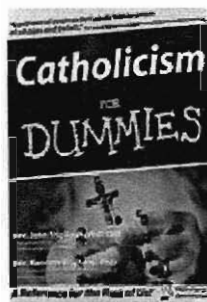


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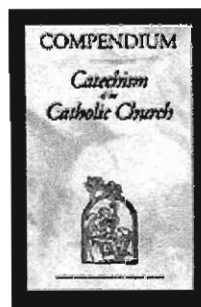
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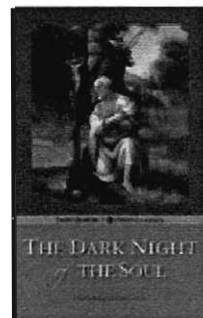
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Christian monasticism

From Wikipedia, the free encyclopedia

Monasticism in Christianity is a family of similar traditions that began to develop early in the history of the Christian Church, modeled upon scriptural examples and ideals, but not mandated as an institution by the Scriptures.

While most people think of Christian or Catholic monks or nuns as "something to do with living in a monastery", from the Church's point of view the focus has nothing to do with living in a monastery or performing any specific activity, rather the focus is on an ideal called the religious life, also called the state of perfection. This idea is expressed everywhere that the things of God are sought above all other things, as seen for example in the *Philokalia*, a book of monastic writings. In other words, a monk or nun is a person who has vowed to follow not only the commandments of the Church, but also the evangelical counsels (e.g., vows of poverty, chastity, and obedience). The words of Jesus which are the cornerstone for this ideal are "be ye perfect like your heavenly Father is perfect".



The Order of Friars Minor is a major mendicant movement founded by Saint Francis of Assisi.

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Precursor models of the Christian monastic ideal

The ancient models of the modern Christian monastic ideal are the Nazirites and the prophets of Israel. A Nazirite was a person voluntarily separated to the Lord, under a special vow.

2 Speak to the Israelites and say to them: 'If a man or woman wants to make a special vow, a vow of separation to the LORD as a Nazirite, 3 he must abstain from wine and other fermented drink... 5 During the entire period of his vow of separation no razor may be used on his head. He must be holy until the period of his separation to the LORD is over; he must let the hair of his head grow long. 6 Throughout the period of his separation to the LORD he must not go near a dead body.... 8 Throughout the period of his separation he is consecrated to the LORD.' (Numbers 6, NIV)

The prophets of Israel were set apart to the Lord for the sake of a message of repentance. Some of them lived under extreme conditions, voluntarily separated or forced into seclusion because of the burden of their message. Other prophets were members of communities, schools mentioned occasionally in the Scriptures but about which there is much speculation and little known. The pre-Abrahamic prophets, Enoch and Melchizedek, and especially the Jewish prophets Elijah and his disciple Elisha are important to Christian monastic tradition. The most frequently cited "role-model" for the life of a hermit separated to the Lord, in whom the Nazirite and the prophet are believed to be combined in one person, is John the Baptist. John also had disciples who stayed with him and, as may be supposed, were taught by him and lived in a manner similar to his own.

1 In those days John the Baptist came, preaching in the Desert of Judea... 4 John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey. 5 People went out to him from Jerusalem and all Judea and the whole region of the Jordan. 6 Confessing their sins, they were baptized by him in the Jordan River. (Matthew 3, NIV)

The female role models for monasticism are Mary the mother of Jesus and the four virgin daughters of Philip the Evangelist:

7 On finishing the voyage from Tyre, we arrived at Ptolemais, greeted the brothers, and stayed with them for one day. 8 The next day we left and came to Caesarea. We went to the home of Philip the evangelist, one of the seven, and stayed with him. 9 He had four unmarried daughters who could prophesy. (Acts 21, NIV)

The monastic ideal is also modeled upon the Apostle Paul, who is believed to have been celibate, and a tentmaker:

7 I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that. 8 Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am. (1 Corinthians 7, NIV)

But, the consummate prototype of all modern Christian monasticism, communal and solitary, is Jesus:

5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! (Philippians 2, NIV)

The first Christian communities lived in common, sharing everything, according to Acts of the Apostles.

Origins of Christian monasticism

By the time Christian monasticism emerged in the 4th century CE, Buddhist monasteries had been in existence for seven hundred years or more, and had spread deep into the Persian empire (http://www.iranchamber.com/religions/articles/iranians_role_expansion_buddhism.php). Prof. Thurman says (<http://www.bobthurman.com/essay5.shtml>) "It is quite likely that (Buddhist monasticism) influenced West Asia, North Africa, and Europe through lending its institutional style to Manicheism and Aramaic and Egyptian Christianity."

Institutional Christian monasticism seems to have begun in the deserts in AD 4th century Egypt as a kind of living martyrdom. Scholars such as Lester K. Little attribute the rise of monasticism at this time to the immense changes in the church that had been brought about by Constantine's conversion and the acceptance of Christianity as the main Roman religion. This ended the position of Christians as a small group that believed itself to be the godly elite. In response a new more advanced form of dedication was developed to preserve a nucleus of the dedicated. The end of persecution also meant that martyrdom was no longer an option to prove one's piety. Instead the longterm martyrdom of the ascetic become common.

Others point to historical evidence that individuals were living the life later known as monasticism before the legalization of Christianity. In fact it is believed by the Carmelites that they were started by the Jewish prophet Elias. Anthony the Great and Pachomius were early monastic innovators in Egypt, although Paul the Hermit is the very first Christian historically known to have been living as a monk. Eastern Orthodoxy looks to Basil of Caesarea as a founding monastic legislator, as well as the example of the Desert Fathers. Benedict of Nursia is often credited with being the 'father of Western monasticism'.

From a very early time there were probably individuals who lived a life in isolation—hermits—in imitation of Jesus' 40 days in the desert. They have left no confirmed archaeological traces and only hints in the written record. Anthony of Egypt lived as a hermit and developed a following of other hermits who lived nearby but not in community with him. On the other hand, Paul the Hermit lived not very far from Anthony in absolute solitude, and was looked upon even by Anthony as a perfect monk. This variety of monasticism is called **eremitical** or "hermit-like". Pachomius, a follower of Anthony, also acquired a following; he chose to mould them into a community in which the monks lived in individual huts or rooms (*cellula* in Latin, "cell", which has a different connotation in modern English) but worked, ate, and worshipped in shared space. This method of monastic organization is called **cenobitic** or "community-based." All the familiar monastic orders are cenobitic in nature. In Catholic theology, this community based living is considered superior because of the obedience practiced and because one is less likely to err than one would be by oneself. The head of a monastery came to be known by the word for "Father" in Syriac, *Abba*, in English, "Abbot".

History

The first efforts to create a proto-monastery were by Saint Marcarius, who established individual cells, an example Kellia founded in 328, known as "larvae", the purpose of which was to bring together individual ascetics who, although pious, did not have the physical ability or skills to live a solitary existences in the desert like that of Saint Anthony. These cells were put together as a large single monastic community by Saint Pachomius around 323 in upper Egypt at Tabennesi. Guidelines for daily life were created, and separate monasteries created for men and women. He was hailed as Abba ("father", from which we get the word

Abbot). This one community was so successful he was called in to help organize others and by one count by the time he died in 346 there were thought to be 3000 such communities dotting Egypt, especially the Thebaid. Within the span of the next generation this number increased to 7000. From there it quickly spread out first to Palestine and the Judean Desert, Syria, North Africa and eventually the rest of the Roman Empire where it became a central aspect of life during the Middle Ages. The first non-Roman area to adopt the system was Ireland, which developed a unique form closely linked to traditional clan relations, a system that later spread to other parts of Europe, especially France.

The ascetic monasteries required rules to live by and in the eastern half of the Roman Empire the rules were created by Saint Basil of Caesarea, called the ascetic rule, or *Ascetica*. It is the rule still used today in the Orthodox Church. In the West the rules were set a few generations later by Saint Benedict of Nursia who created the Rule of Saint Benedict at his monastery in Monte Cassino, it would become the most common rule throughout the Middle Ages, spawning many other Orders, and it is still in use today.

Monasteries were initially seen by the Church Bishops and imperial governments in Constantinople and Rome as operating outside the authority of the official Church governance, not to mention the Emperor. There existed a tension between the lay clergy and the monastic orders. Eventually over the course of the Early Middle Ages the monastic clergy came to infiltrate the regular Church. Thus the golden age of Christian monasticism lasted from about the eighth to the twelfth century. During this century the monasteries developed an almost complete monopoly on prayer and religion in general. The monasteries became an essential part of society as the main intermediary between people and God. This activity brought considerable wealth and power. The monasteries also attracted many of the best people in society and during this period the monasteries were the central storehouses and producers of knowledge.

The system broke down in the eleventh and twelfth centuries as religion began to change. Religion became far less a preserve of the religious elite. This was closely linked to the rise of mendicant orders such as the Franciscan friars, who were dedicated to spreading the word in public, not in closed monasteries. Religious behavior changed as common people began to take communion and actively participate in religion. The growing pressure of the nation states and monarchies also threatened the wealth and power of the orders.

Monasticism continued to play a role in Catholicism, but after the Protestant reformation many monasteries in Northern Europe were shut down and their assets seized. (see Dissolution of the Monasteries).

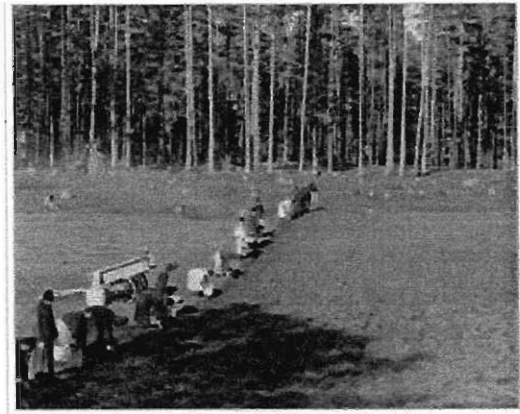
The legacy of monasteries outside remains an important current in modern society. Max Weber compared the closeted and puritan societies of the English Dissenters, who sparked much of the industrial revolution, to monastic orders. Many Utopian thinkers (starting with Thomas More himself) felt inspired by the common life of monks to apply it to the whole society (an example is the falansterium).

Modern universities have also attempted to ape Christian monasticism. Even in the new world universities are built in the gothic style of twelfth century monasteries. Communal meals, dormitory residences, elaborate rituals and dress all borrow heavily from the monastic tradition.

Today monasticism remains an important part of the Catholic, Eastern Orthodox and Anglican faith. Vatican II saw major changes to Catholic monasticism including allowing nuns and monks to shed their habits.

Nature of monasticism

Christian monasticism was and continued to be a lay condition—monks depended on a local parish church for the sacraments. However, if the monastery was isolated in the desert, as were many of the Egyptian examples, that inconvenience compelled monasteries either to take in priest members, to have their abbot ordained, or to have other members ordained. A priest-monk is sometimes called a hieromonk. In many cases in Eastern Orthodoxy, when a bishopric needed to be filled, they would look to nearby monasteries to find suitable candidates. Since many priests were married (before being ordained to the priesthood), but bishops were required to be celibate, monasteries were a good source of celibate men who were also spiritually mature and generally possessing the other qualities desired in a bishop. Gregory Palamas is one such example.



Orthodox monks farming potatoes in Russia, ca. 1910

Secular influence

In traditional Catholic societies, monastic communities often took charge of social services such as education and healthcare; to the latter they were so closely linked that nurses are often called "sisters."

In the Middle Ages, monasteries conserved and copied ancient manuscripts in their scriptoria, their pharmacies stored and studied medicaments and they aided the development of agricultural techniques. The requirement of wine for the Mass led to the development of wine culture, as shown in the discovery of the *méthode champenoise* by Dom Perignon. Several liquors like *Benedictine* and the trappist beers were also developed in monasteries. Even today many monasteries and convents are locally renowned for their cooking specialties.

Christian monks cultivated the arts as a way of praising God. Gregorian chant and miniatures are examples.

The status of monks as apart from secular life (at least theoretically) served a social function. Dethroned Visigothic kings were tonsured and sent to a monastery so that they could not claim the crown back. Around the change of millennium, monasteries became a place for second sons to live in celibacy so that the family inheritance went to the first son; in exchange the families donated to the monasteries. Some orders were favored by monarchs and rich families to keep and educate their maiden daughters before arranged marriage. This however did not bar seducers like the fictional Don Juan and the real Giacomo Casanova from assaulting convents and novices.

The monasteries also provided refuge to those sick of earthly life like Charles V, Holy Roman Emperor who retired to Yuste in his late years.

Christian monastic orders

A number of distinct monastic orders developed within Roman Catholicism and Anglicanism. Eastern

Orthodoxy does not have a system of orders, per se.

- Augustinians, which evolved from the canons who would normally work with the Bishop: they lived with him as monks under St. Augustine's rule
- Benedictines, founded by St. Benedict, stresses manual labor in a self-subsistent monastery.
- Bridgettines
- Camaldolese
- Carmelites, Contemplative Order
- Carthusians
- Celestines
- Cistercians
- Conventuals
- Cluniacs
- Discalced Carmelites
- Melanesian Brotherhood
- Olivetans
- Premonstratensians, also known as Norbertines.
- Silvesterines
- Trappists
- Vallombrosans
- Visitation Sisters

Anglican Communion

A small but hugely influential aspect of Anglicanism is its religious orders of monks and nuns, **Brothers and Sisters**. Shortly after the beginning of the revival of the Catholic Movement in the Church of England, there was felt to be a need for some Anglican Sisters of Charity. In 1848 Mother Priscilla Lydia Sellon became the first woman to take the vows of religion in communion with the See of Canterbury. In October 1850 the first building specifically built for the purpose of housing an Anglican Sisterhood was consecrated at Abbeymere in Plymouth. It housed several schools for the destitute, a laundry, printing press and soup kitchen. A series of letters were exchanged publicly between her and the Rev. James Spurrell, Vicar of Great Shelford, Cambs., who, along with others, criticised Miss Sellon's Sisters of Mercy. From the 1840s and throughout the next one hundred years, religious orders for both men and women proliferated in the UK and the United States, as well as in various countries of Africa, Asia, Canada, India and the Pacific.

Anglican religious life at one time boasted hundreds of orders and communities, and thousands of religious. An important aspect of Anglican religious life is that most communities of both men and women lived their lives consecrated to God under the vows of poverty, chastity and obedience (or in Benedictine communities, Stability, Conversion of Life, and Obedience) by practicing a mixed life of reciting the full eight services of the Breviary in choir, along with a daily Eucharist, plus service to the poor. The mixed life, combining aspects of the contemplative orders and the active orders remains to this day a hall mark of Anglican Religious Life.

Since the 1960's, there has been a sharp falling off in the numbers of religious in all parts of the Anglican Communion. Many once large and international communities have been reduced to a single convent or monastery comprised of elderly men or women. In the last few decades of the 20th century, novices have for

most communities been few and far between. Some orders and communities have already become extinct.

There are however, still several thousand Anglican religious working today in approximately 200 communities around the world.

The most surprising growth has been in the Melanesian countries of Solomon Islands, Vanuatu and Papua New Guinea. The Melanesian Brotherhood, based at Tabalia, Guadalcanal, in 1925, by Ini Kopuria, is now the largest Anglican Community in the world with over 450 Brothers in Solomons Islands, Vanuatu, Papua New Guinea, Philippines and the United Kingdom. The Sisters of the Church, started by Mother Emily Ayckbowm in England in 1870, has more Sisters in the Solomons than all their other communities. The Community of the Sisters of Melanesia, started in 1980 by Sister Nesta Tiboe, is a growing community of women throughout the Solomon Islands. The Society of Saint Francis, founded as a union of various Franciscan orders in the 1920s, has experienced great growth in the Solomon Islands. Other communities of religious have been started by Anglicans in Papua New Guinea and in Vanuatu. Lydia Sellon herself travelled to the Sandwich Islands, better known now as Hawaii, in 1864 where she and her sisters founded a school. Most Melanesian Anglican religious are in their early to mid 20s, making the average age 40 to 50 years younger than their brothers and sisters in other countries. This growth is especially surprising because celibacy was not regarded as a Melanesian virtue.

Protestant Monasticism

The tradition of monasticism in the Protestant tradition remotes from John Wyclif who organized the Lollard Preacher Order (the "Poor Priests") to promote his reformation views.

During the Reformation the teachings of Luther led to the end the monasteries, but a few Protestants followed monastic lives. Since the 19th century there have been a renewal in the monastic life among Protestants.

In 1946 Roger Schutz, known as Brother Roger, founded in France an independent Interdenominational Protestant Religious Order, aka Taizé Community. They are redefined as "Ecumenical", rather than as a "Protestant" Community.

In 1947 Mother Basilea Schlink and Mother Martyria founded the Evangelical Sisterhood of Mary, in Darmstadt, Germany. This movement is largely considered Evangelical or Lutheran in its roots.

In other Lutheran traditions "The Congregation of the Servants of Christ" was established at St. Augustine's House (<http://www.staugustineshouse.org/>) in Oxford, Michigan, U.S.A., in 1958 when some other men joined Father Arthur Kreinheder in observing the monastic life and offices of prayer. These men and others came and went over the years. The community has always remained small; at times the only member was Father Arthur himself. During the 35 years of its existence over 25 men tested their vocations to monastic life by living at the house for some time, from a few months to many years, but at Father Arthur's death in 1989 only one permanent resident remained. At the beginning of 2006, there are 2 permanent professed members and 2 long-term guests. Strong ties remain with this community and their brothers in Sweden (<http://www.svenskakyrkan.se/klostren/OSTANENG.htm>) and in Germany (<http://www.st-wigberti.com/>).

Around 1964, Reuben Archer Torrey III, an Episcopal missionary, grandson of R. A. Torrey, founded Jesus Abbey as a missionary community in Korea. It has some links with the Episcopal Church and hold an

Evangelical doctrine.

In 1999 an independent Protestant order was founded named The Knights of Prayer Monastic Order. The community maintains a number of monks in its Portland, Oregon, cloister; and has an international network of associated lay people. It is not affiliated with any particular congregation.

In February, 2001 the United Methodist Church organized the Saint Brigid of Kildare Monastery is a Methodist-Benedictine residential monastery for women in Collegeville, MN.

See also

- Order (religious)
- Monastery
- Monasticism
- Mount Athos
- Pachomius—early example of monastic organizer
- Rule of St Benedict
- Lay brothers
- The Order Of Imitation of Christ

References

- Lawrence, C. H. *Medieval Monasticism*. 3rd ed. Harlow: Pearson Education, 2001. ISBN 0-582-40427-4

External links

- "Catholic Hermitage" (<http://doc0mr.tripod.com/id23.html>) – Christian Perspective on Monasticism

Retrieved from "http://en.wikipedia.org/wiki/Christian_monasticism"

Categories: Christian group structuring | Asceticism | Christian orders

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Durham: Typical English Mediaeval Monastery

The foregoing account of Benedictine history in early and mediaeval times touches only what we may call external affairs, or the politics of the Monastic Institute, and it would be quite incomplete without some description of the daily life led by the monks themselves. That this varied not only in the different countries, but also in the several monasteries of the same nationality, is only to be expected, but at the same time these differences were never more than accidental.

Hence, the following picture of mediaeval monastic life in England may be taken as giving a fair specimen of daily life in a Benedictine house during the century or so preceding the Reformation. The description, too, of an English monastery must necessarily have more interest for the reader of English.

By great good fortune just such an account of monastic life at Durham in pre-Reformation times has been preserved (*Rites of Durham* : Surtees Society, 1842). The document here quoted is clearly the work of a person who had intimate knowledge of the facts he narrates, and was anxious to chronicle things exactly as he saw them.

Making due allowance therefore for differences of detail, the Durham account may safely be taken as providing a comparatively accurate picture of Benedictine life in England in the early sixteenth century.

Night Office

Beginning then with the first duty of the monastic day, it seems the monks were called up for the night office sometime between midnight and two in the morning. Repairing at once to the church the solemn chanting of Matins and Lauds occupied them for two whole hours, after which the brethren retired again to their dormitory for a second period of rest. At five (?) came the office of Prime, which was generally followed by the Chapter; at this, faults were confessed and corrected, an exhortation was given by the superior, the work of the day assigned, and when the necessity arose, matters of common interest were explained and discussed. At six the Chapter Mass was sung, and at its conclusion the monks occupied themselves in study or exercise till eight o'clock, the hour for Terce and the daily High Mass. Two hours were allotted to these solemn functions, and somewhere between ten and eleven came the chief meal of the day, though this was later during Lent and other times of fasting.

In the refectory the monks sat in strict order of seniority, and took it in turns, by weeks, to wait on each other, and read aloud the Sacred Scriptures, those who performed these duties being allowed some refreshment before the meal began, to prevent the task becoming too great a burden.

Afternoon

Dinner finished, the brethren at Durham "were accustomed," says the writer, "to go through the cloister . . . into the center garth where all the monks were buried. And they did stand all bareheaded a certain long space praying among the tombs for their brethren's souls being buried there. And when they had done their prayers, then they returned to the cloister, and there did study their books until three o'clock when they went to Vespers. This was their daily exercise and study every day after they had dined."

Each monk, it must be remarked, appears to have had a little carrel, or pew, to himself with a desk to place his books on. These little alcoves were in the windows of the cloister, while on the opposite side stood "certain great cupboards of wainscot all full of books, with a great store of ancient manuscripts . . . so that everyone studied what doctor pleased each best."

Vespers

From their studies the monks went, at three in the afternoon, to the church for Vespers, which were always sung with as great solemnity as the High Mass in the Morning.

Study in the cloister again occupied the time between Vespers and the evening meal, which was always finished by five o'clock. At that hour the monks proceeded to the chapter house "to meet the Prior [*i.e.*, the superior] there every night, there to remain in prayer and devotion till six o'clock." Compline was then chanted, and a short space being allowed for private devotions, the brethren all retired to the dormitory till the bells rang for the night office, and the daily round of prayer and labor commenced once more.



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Benefits of Monastic Stability

The above sketch undoubtedly depicts the normal day, but there were times when discipline was relaxed, and conversation and other social enjoyments permitted in the common room. Nor were certain quiet games considered indecorous for the novices and younger monks, a wise provision that ensured contentment of mind as well as health of body. Austere and monotonous as the life may seem to modern notions, gloominess and discontent were never characteristics of a Benedictine monastery, as indeed, they can never be of any institution which is imbued with the spirit of true Christianity.

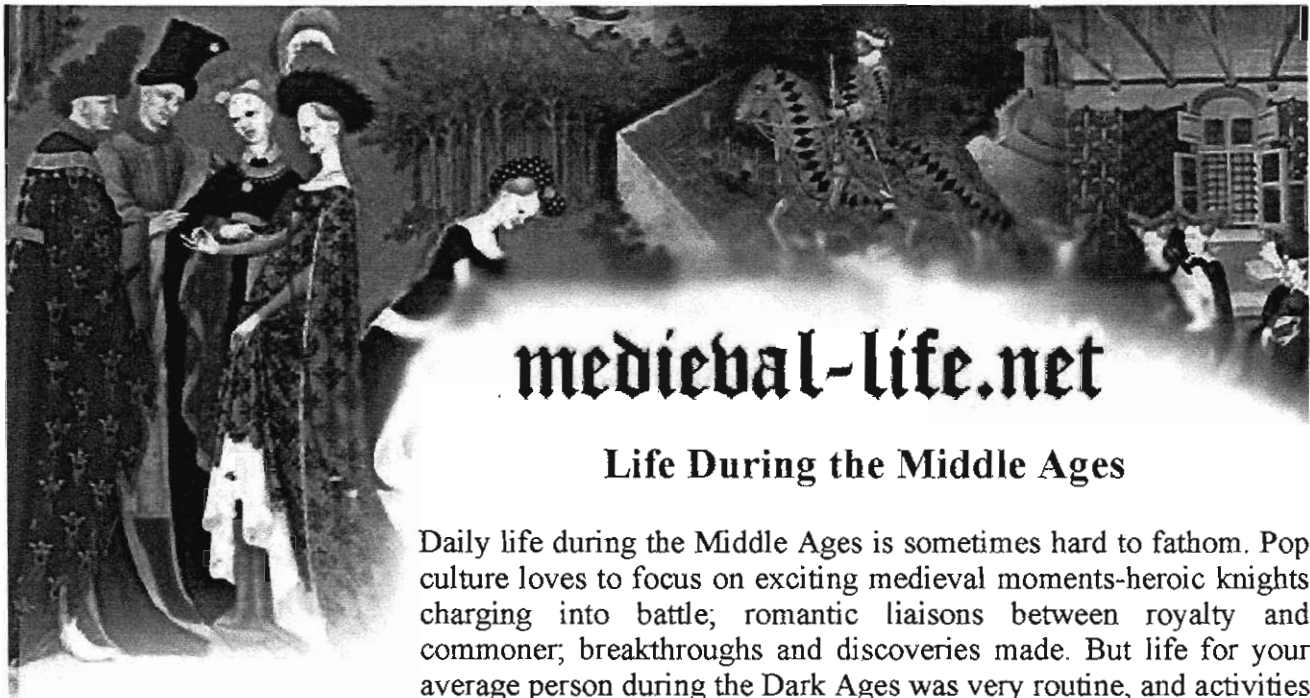
For the outside world also these abbeys were centers of social as well as of religious life in mediaeval England. The monks were kindly landlords who took boys and taught them how to ply their various crafts, and live in prosperity and contentment. It was generally a privilege to be the vassal of a Benedictine abbot, a spiritual lord of Parliament and a great feudatory of the Crown. An abbot was able to use the influence he possessed in high places for the welfare of all those in one way or another dependent on him.



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Life During the Middle Ages

Daily life during the Middle Ages is sometimes hard to fathom. Pop culture loves to focus on exciting medieval moments-heroic knights charging into battle; romantic liaisons between royalty and commoner; breakthroughs and discoveries made. But life for your average person during the Dark Ages was very routine, and activities revolved around an agrarian calendar.

Life

Education

Clothing

Bathing

Games

Music

Commerce

Festivals

Village Life

City Life

Most of the time was spent working the land, and trying to grow enough food to survive another year. Church feasts marked sowing and reaping days, and occasions when peasant and lord could rest from their labors.

Social activities were important, and every citizen in a medieval town would be expected to attend. Fairs with troubadours and acrobats performing in the streets...merchants selling goods in the town square...games of chance held at the local tavern...tournaments featuring knights from near and abroad...these were just some of the ways medieval peasants spent their leisure time. Medieval weddings were cause for the entire town to celebrate.

Medieval superstitions held sway over science, but traveling merchants and returning crusaders told of cultures in Asia, the Middle East and Africa that had advanced learning of the earth and the human body. Middle Age food found new flavor courtesy of rare spices that were imported from the East. Schools and universities were forming across Western Europe that would help medieval society evolve from the Dark Ages on its way to a Renaissance of art and learning.

History

Famines

Food

Health

Literature

Chivalry

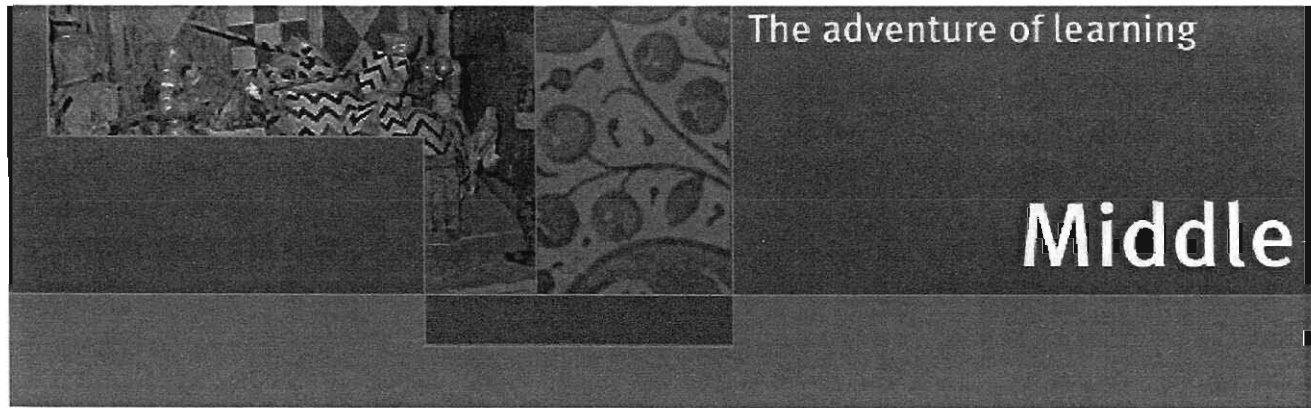
Romance

Marry
in Italy

Bylaag 2

Bydraes van monnike in die Middeleeue

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texts and labels



Chivalrous Confrontation
Model designed and created by Anton Terra cotta



Élèves avec leur professeur (détail),
miroir de la vie humaine
15^e siècle © J.L Charmet.



Création des

These are the thumbnails and texts for this alcove. They are printed.

The Middle Ages, educating to form the faithful

Under the auspices of the Church, education modelled on the teachings of Saint Augustine. The teacher's role was to help the student seek in that is to say divine knowledge, through the quest. But at the same time, the child was considered in a sinful state full of evil inclinations to be saved through education. Thus the Augustinian convent went hand in hand with a repressive system of pedagogy.

Some children were entrusted to patrons, others joined monasteries to learn how to read and write. Education was based on Christianity and morality.

The contributions of Islam

In the 7th century, a new, monotheistic religion came into the light of day in the Middle East. During the Arab conquests, Muslims flocked to major intellectual centres where Greek science and philosophy were taught. In addition to translating a considerable number of ancient texts, they furthered research in numerous scientific fields such as mathematics, astronomy and medicine.

The long-forgotten Greek texts were rediscovered in the late Middle Ages by European scholars, who incorporated these scientific innovations.

Universities

The first universities were founded in the 13th century. Theology and the arts, law, and logic were taught at Paris, Bologna and Oxford respectively. Oxford's masters, Grosseteste and Robert Bacon, laid the foundations of a renewed curriculum.

universités «Scène de vie d'écoliers».

Moulage. Notre-Dame de Paris. 13th century.



Christianity breaks with antiquity and imposes itself as the new written monotheistic religion. The Western Church adopts Latin and adapts the Greco-Roman educational model to a Christian perspective. In monastic schools, instruction is reserved for monks who learn to read from Psalters. The illiterate masses receive instruction from sermons, sculptures and frescoes. In the period of medieval expansion that lasts until the 13th century, Europe is the site of technical innovations, land reclamation in the country, construction of towns and roads. Trades form corporate guilds. The University demands similar corporate privileges as intellectual activities begin to be recognised as work.

of knowledge. Grosseteste invented the optic while Bacon devoted himself to linguistics. A demonstrating that mathematics were indisj for understanding nature, they paved the wa experimental science.

Source of sound tracks:

The teaching of music

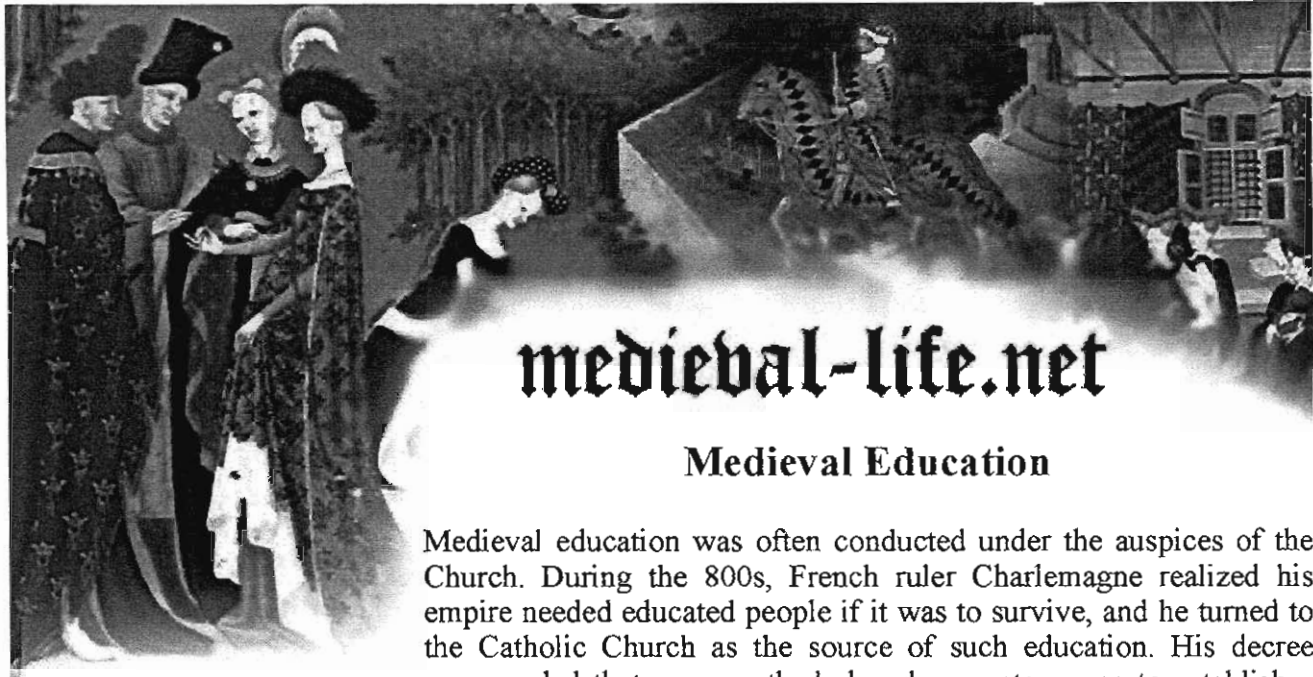
In the 11th century, a man by the name of Guido d'Arezzo invented notes and staves, whereupon became possible to teach music. The basis of teaching was the harmonic hand, in which the and extremities of the fingers correspond to and half tones of the scale. In the Middle Ages of the hand in teaching music and singing had wide acceptance as a training technique.

Knightly battles

The young knight had no intellectual training whatsoever. At 12, he was initiated into the art which training continued until he was dubbed knighthood. In time of peace, tournaments served as an outlet for pent-up energy, but it often degenerated into pure savagery. In 1240, 60 knights killed another in the space of a single day. In the 14th and 15th centuries, tournaments were transformed into sporting events, and the nobleman became a knight capable of learning good manners.

network debate return next end

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Medieval Education

Medieval education was often conducted under the auspices of the Church. During the 800s, French ruler Charlemagne realized his empire needed educated people if it was to survive, and he turned to the Catholic Church as the source of such education. His decree commanded that every cathedral and monastery was to establish a school to provide a free education to every boy who had the intelligence and the perseverance to follow a demanding course of study.

Grammar, rhetoric, logic, Latin, astronomy, philosophy and mathematics formed the core of most curriculums. During the Dark Ages, the only natural science learned came from popular encyclopedias based on ancient writings of Pliny and other Roman sources. The medieval student might learn that hyenas can change their sex at will and that an elephant's only fear is of dragons. Students learned more when they ventured out into the countryside to talk with trappers, hunters, furriers and poachers, who spent their time observing wildlife.

Medieval students often sat together on the floor, scrawling notes from lessons using a bone or ivory stylus on wooden tablets coated with green or black wax. Knights were also educated and looked down upon if they could not read and write. Girls were virtually ignored when it came to education. Only daughters of the very rich and powerful were allowed to attend select courses.

At 14 or 15, some scholars would continue education at a university. These were a creation of the Middle Ages and could be found in larger European cities. Wars and invasions often halted studies, but these universities would reemerge during the later Middle Ages and the Renaissance. The cap and gown that college graduates wear today have their roots in medieval academic garments.

Life

Education

Clothing

Bathing

Games

Music

Commerce

Festivals

Village Life

City Life

History

Famines

Food

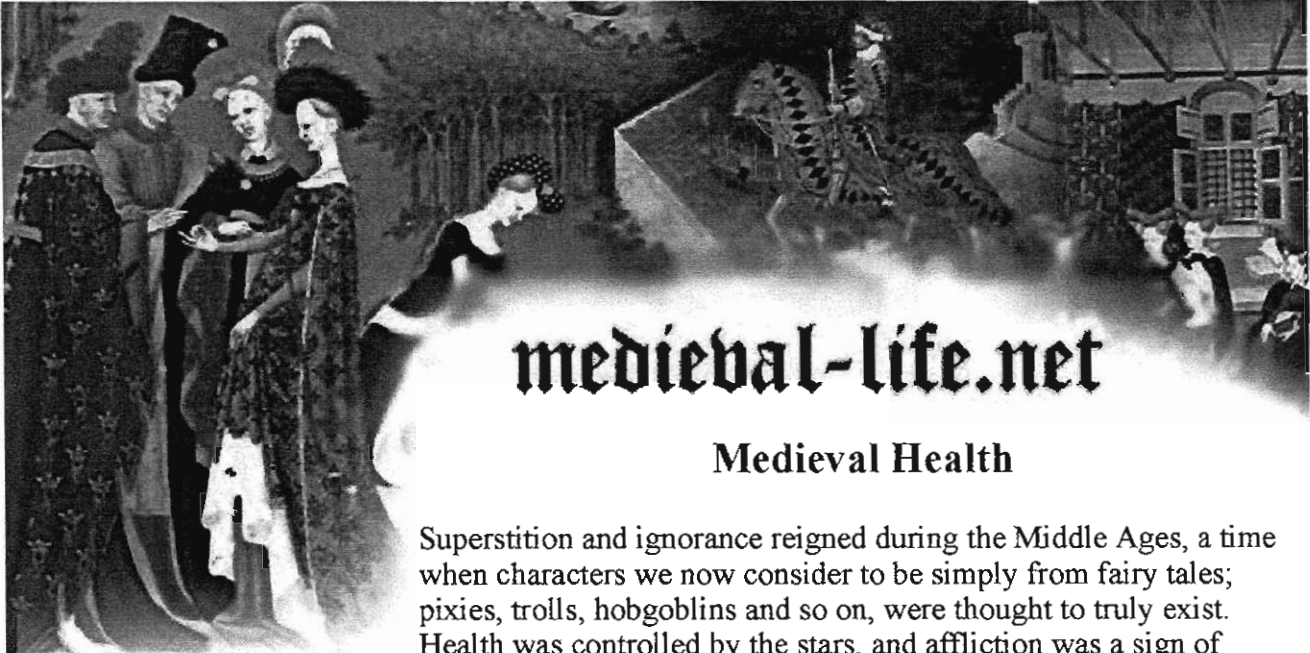
Health

Literature

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Romance

Marry in Italy



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Medieval Health

Superstition and ignorance reigned during the Middle Ages, a time when characters we now consider to be simply from fairy tales; pixies, trolls, hobgoblins and so on, were thought to truly exist. Health was controlled by the stars, and affliction was a sign of impurity of the soul—a curse from God.

Life

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Doctors

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Diseases

Black Death

Literature

Chivalry

Romance

**Marry
in Italy**

Weddings

Honeymoons

Travel

Why Sites

Disease was a constant concern, as was infection from injuries. Hygiene was not always a priority and medieval diets were lacking in vital nutrition. Barbers doubled as surgeons, and a good bleeding was often the cure prescribed.

Medieval science progressed slowly, and treatments for the sick were quite often out of reach, especially for the poor. But little by little, doctors were learning information that led to better cures, and understandings of how diseases were transmitted.

Hospitals began to be constructed, and schools established for those wishing to practice medicine. Superstition remained, and medieval science certainly did not have all the answers. Information lost from the burning of the library at Alexandria by Christian zealots was slowly being rediscovered.



Arts & Entertainment

What was it really like to live in the Middle Ages?



Art and music were critical aspects of medieval religious life and, towards the end of the Middle Ages, secular life as well. Singing without instrumental accompaniment was an essential part of church services. Monks and priests chanted the divine offices and the mass daily.

Some churches had instruments such as organs and bells. The organistrum or symphony (later known as a hurdy gurdy) was also found in churches. Two people were required to play this stringed instrument—one to turn the crank and the other to play the keys.

Medieval drama grew out of the liturgy, beginning in about the eleventh century. Some of the topics were from the Old Testament (Noah and the flood, Jonah and the whale, Daniel in the lion's den) and others were stories about the birth and death of Christ. These dramas were performed with costumes and musical instruments and at first took place directly outside the church. Later they were staged in marketplaces, where they were produced by local guilds.



StoryWeaver

View a medieval tapestry.

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Life*



Religion



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Clothing



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Scriptorium

From Wikipedia, the free encyclopedia

A **scriptorium** (plural **scriptoria**) is a room devoted to the hand-lettered copying of manuscripts. Before the invention of printing by moveable type, a scriptorium was a normal adjunct to a library. After the active destruction of classical libraries in the wake of the Theodosian decrees of the 390s and the collapse of public institutions in general, scriptoria were entirely in Christian hands, from the early 5th century onwards.

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Overview

The information about Greek and Roman scriptoria is more extensive than that about the Early Christian scribes, their organization and control, their tasks and social status. Publication of texts in Classical Antiquity involved having multiple copies efficiently produced in scriptoria. In these workshops, a manuscript would be carefully dictated to a large group of scribes working simultaneously. This allowed many duplicates to be produced at once, with some control over the accuracy of the transmission.

For the 2nd century Christian copyist, the *Shepherd of Hermas* (Vision 2.1.1-4) provides a glimpse. Two essential social differences set the Christian copyists apart from their pagan counterparts. The first is that the transmitters of the earliest Christian texts were not professional scribes like the highly-trained slaves who staffed pagan scriptoria, but highly motivated private copyists who worked within small networks, where texts were passed from hand to hand. Second, they were committed users of the texts, believers and partisans, whose own current cultural (and theological) concerns influenced the text modifications that they introduced in the process of transmission, which in turn had an influence on debate. By comparison with the pagan scriptoria, the transmitters of the earliest Christian literature exercised authority and power over the texts, which they creatively modified in the service of particular theological agendas. (Haines-Eitzen, 2000).

In the monasteries, the scriptorium was a room, rarely a building, set apart for the professional copying of manuscripts. The monastery built in the second quarter of the 6th century under the eye of Cassiodorus at Vivarium in southern Italy, contained a purpose-built scriptorium, with self-feeding oil lamps, a sundial, and a water-clock. In the work of transcribing, he declared "every work of the Lord written by the scribe is a wound inflicted on Satan", for "by reading the Divine Scripture he wholesomely instructs his own mind and by copying the precepts of the Lord he spreads them far and wide" (Cassiodorus, *Institutes*, I, xxx). Unlike later abbots, Cassiodorus did not omit in his scriptorium the great pagan texts. When his contemporary Benedict of



St. Matthew, within an illustration of a Mediæval Scriptorium. From a manuscript of a *Book of Prayers*. 15th Century. British Museum, Slo. 2468.

Nursia settled his community at Monte Cassino, his Rule (529) mentions a library without apparently needing to mention the scriptorium that was an integral part. He initiated the tradition of Benedictine scriptoria, where the copying of texts not only provide materials actually needed in the routines of the community and served as work for hands and minds otherwise idle, but produced a desirable product. The earliest commentaries on the Benedictine rule imply the labor of transcription as the common occupation of the community. Jerome saw in the products of the scriptorium a source of revenue for the monastic community. Montalembert draws attention to the 6th-century rule of St Ferreol that regards transcription as the equivalent of manual labor since it charges that the monk "who does not turn up the earth with the plow ought to write the parchment with his fingers."



Medieval depiction of a monk at work in a monastic scriptorium. The depiction shows the room's furnishings, the writer's materials, equipment, and activity.

Papyrus, the writing surface of choice in Antiquity, became prohibitively expensive as commercial supplies dried up probably through over-harvesting (see Papyrus) and was replaced by parchment and vellum. During the 7th through the 9th centuries, many earlier parchment manuscripts were scrubbed and scoured to be ready for rewriting. Such overwritten parchment manuscripts, where the original text has begun faintly to show through, are called *palimpsests*. Many of the works of Antiquity often said to have been preserved in the monasteries were only preserved as palimpsests. In the 13th century paper began to displace parchment. As paper became cheaper, parchment was reserved for elite uses of documents that were of particular importance.

The director of a monastic scriptorium was the *armarius*, who provided the scribes with their materials and directed the process. Rubrics and illuminations were added by a separate class of specialists.

See also

- Codex
- Johann Gutenberg

External links

- New York Carver: Scriptorium (<http://www.newyorkcarver.com/scriptoria3.htm#Scriptorium>)
- Etchings of scriptoria and an example of a manuscript (<http://www.hrc.utexas.edu/exhibitions/permanent/gutenberg/html/2.html>)
- Fr. Landelin Robling OSB "The Order of Saint Benedict : Monastic Scriptoria" (<http://www.osb.org/gen/robling/05script.html>)
- The Digital Scriptorium (<http://sunsite.lib.berkeley.edu/Scriptorium/index.html>): a visual catalog, an image database of dated and datable medieval and Renaissance manuscripts that forms a repertory of scriptorium styles
- History of Scriptoria (<http://www.christdesert.org/noframes/script/history.html>)
- "Manuscript catalogues": Charles D. Wright's on-line bibliography covering medieval libraries and scriptoria. (<https://netfiles.uiuc.edu/cdwright/www/msscat.html>)

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Categories: Books | Middle Ages

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Dom Pérignon (person)

From Wikipedia, the free encyclopedia



Dom Pérignon is buried in the church of Hautvilliers, région Champagne

Dom Pierre Pérignon (*ca.* 1638–1715) was a Benedictine monk frequently credited with the invention of champagne. The famous brand of champagne Dom Pérignon is named after him.

The quote attributed to him—"Come quickly, I am drinking the stars!"—is supposedly what he said when tasting the first sparkling champagne. However, the first appearance of that quote appears to have been in a print advertisement in the late 1800s by the producer of Dom Pérignon Champagne. While the Dom



Statue of Dom Pérignon at Moët et Chandon

did work tirelessly and successfully to improve the quality and renown of the still wines of the Champagne, he did not invent sparkling wine, nor was he the first to make champagne. New documentary evidence suggests that a fizzy or sparkling wine was first made in England at least several decades before it was produced in France.

In his era the in-bottle refermentation that gives sparkling wine its sparkle was an enormous problem for winemakers. When the weather cooled off in the fall, fermentation would sometimes keep fermentable sugars from being converted to alcohol. If the wine was bottled in this state, it became a literal time bomb. When the weather warmed in the spring, dormant yeast roused themselves and began generating carbon dioxide that would at best push the cork out of the bottle, and at worst explode, starting a chain reaction. Nearby bottles, also under pressure, would break from the shock of the first breakage, and so on, which was a hazard to employees and to that year's production. Dom Pérignon thus tried to avoid refermentation.

He did introduce some features that are hallmarks of champagne today, particularly extensive blending from multiple vineyards. Other innovations by him include the stopper that was fixed to the bottle with hemp rope (and later metal wire), the *agrafe*, and the use of bottles made of thicker glass.

Prior to blending he would taste the grapes without knowing the source vineyard to avoid influencing his perceptions. References to his "blind tasting of wine" have led to the common misconception that Dom Pérignon was blind.

See also

- Wine
- French wine
- Sparkling wine

Source

- Stevenson, Tom. *World encyclopedia of Champagne and Sparkling Wine*. San Francisco, California: Wine Appreciation Guild (revised edition)..

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Categories: 1638 births | 1715 deaths | Benedictines | Vintners | Winemakers

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Benedictine (liqueur)

From Wikipedia, the free encyclopedia
(Redirected from Benedictine (liquor))

Bénédictine is a brandy-based herbal liqueur beverage produced in France. Its recipe contains 27 plants and spices, and has a cognac base.

It is believed that Bénédictine is the oldest liqueur continuously made, having first been developed by Dom Bernardo Vincelli in 1510, at the Benedictine Abbey of Fécamp in Normandy. Production of the liqueur was ceased by the monks in the nineteenth century, taken over by a private company founded in 1863 by Alexandre le Grand, which continues to produce the liqueur today.

The recipe is a closely guarded trade secret, ostensibly known to only three people at any given time. So many people have tried (and failed) to reproduce it that the company maintains on its grounds in Fécamp a "Hall of Counterfeits" (*Salon de Contrefaçons*) displaying bottles of the failed attempts.

The manufacturing process involves several distillations which are then blended.

The same company also produces "B & B" (or Bénédictine and Brandy), which is Bénédictine diluted with brandy, making it less sweet than Bénédictine. B & B was developed in the 1930s when consumers began a trend of mixing Bénédictine with brandy to produce a drier taste. Both Bénédictine and B & B are 43% alcohol (86 proof). Also, the company introduced in 1977 a 60 proof (30% alcohol) coffee liqueur, Café Bénédictine, a blend of Bénédictine and another coffee-flavored liqueur.

Every bottle of Bénédictine has the initials D.O.M. written on the label. This stands for "Deo Optimo Maximo", or in English, "To God, most good, most great."

Other herbal liqueurs include Chartreuse, another monastic-in-origin beverage which is precisely the color it suggests, and Jägermeister ("Hunter Master").

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External links

- Official site (<http://www.benedictine.fr/indexfr.html>)

Retrieved from "http://en.wikipedia.org/wiki/Benedictine_%28liqueur%29"

Categories: French liqueurs | Liqueurs | Drink stubs

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No. 1018: MEDIEVAL BARNs

by John H. Lienhard

[Click here for audio of Episode 1018.](#)

Today, we look at old barns and we read an old metaphor. The University of Houston's College of Engineering presents this series about the machines that make our civilization run, and the people whose ingenuity created them.

Malcom Kirk's new book, *Silent Spaces*, shows medieval barns. Many still stand, and it's hard to tell them from an elegant modern church. I show one picture to my wife and ask, "Can you believe this is a barn?" "No," she answers -- then she adds, "It must've been built for Holy Cows!" Indeed, its Corinthian columns are joined by Gothic arches that support great timbered roof beams. The roof is slate and the walls are stone.

Wheat, along with oats, peas, beans, and barley, was a medieval staple. Most people worked in agriculture. They ate less meat than we do. They lived off stored grain.

The grandest of these agricultural cathedrals were put up by monastic orders. The Cistercian monks lived on technology's cutting edge. Their monasteries were the modern factories of the high middle ages. Surrounded by their farms, the Cistercians practiced the latest techniques of food handling and processing.

Medieval barns constantly compromised between wood and stone. Medieval population growth had led to a huge consumption of wood: wood for houses, waterwheels, windmills. A whole tree for a crossbeam in a Gothic cathedral. And wood for barns!

Our modern wood construction uses small closely-spaced 2x4 studs -- lots of light wooden pieces. That began in mid-19th-century America. And we could only afford it once we had steam-powered lumber saws. Medieval barns mixed heavy wooden beams with stone. The balance depended on how much wood was available.

The only place you see that kind of construction today is in traditional churches; and they, in turn, copy medieval churches. But they also copy

medieval barns. In fact, architects call those old granges aisled barns. The cattle might be billeted off the sides of the nave. Hay might be stored in the chancel.

If that strikes you as sacrilegious, then reflect upon the Christmas story – and upon the keen sense of symbol and metaphor that marked all aspects of medieval life.

These old barns speak to the integrity of medieval thinking. Medieval Europe didn't divide material and spiritual needs with the same knife blade we do today. Bread was a sacramental element. It sustained both our material and spiritual life. If the Christ Child was, indeed, born in a barn, why not a fine barn – a seat of power? Why not a dwelling fit for a king?

Sure enough, we now find these old buildings converted into mansions. Today, the grandest building is no longer the one that speaks to the most elemental human need, but one which contains humans. We've changed the old metaphor. It's a change I do not fully understand. But it's also one I cannot get out of my mind.

I'm John Lienhard at the University of Houston, where we're interested in the way inventive minds work.

(Theme music)

Kirk, M., *Silent Spaces: The Last of the Great Aisled Barns*. Boston: A Bulfinch Press Book, 1994. I am grateful to Margaret Culbertson, UH Art and Architecture Library, for providing the Kirk source.

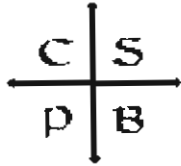
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Bylaag 3

Die Benediktyne

- m) www.osb.org/rb/text/rbejms1.html
Die Reël van St. Benedictus – voorwoord
- n) www.osb.org/gen/benedictines.html
Die Benediktyne: 'n Inleiding
 - antieke tradisie
 - gemeenskappe
 - die prag van Cluny
 - Middeleeuse donkerte
 - Romeinse hervorming
 - Hervormers en verdwyning
 - nuwe lig
 - moderne diversiteit
 - geografiese stabiliteit
 - Romeinse wortels
 - gemeentelike outonomie



The Order of Saint Benedict
The Rule of Benedict. English.

Readings for January 1-10, May 2-11, and September 1-10
 (Prologue - Chapter 2.10)

Prologue

Concordance to the Prologue (Blue Cloud Abbey)

Jan. 1 - May 2 - Sept. 1

LISTEN carefully, my child,
 to your master's precepts,
 and incline the ear of your heart (Prov. 4:20).
 Receive willingly and carry out effectively
 your loving father's advice,
 that by the labor of obedience

you may return to Him
 from whom you had departed by the sloth of disobedience.

To you, therefore, my words are now addressed,
 whoever you may be,
 who are renouncing your own will
 to do battle under the Lord Christ, the true King,
 and are taking up the strong, bright weapons of obedience.

And first of all,
 whatever good work you begin to do,
 beg of Him with most earnest prayer to perfect it,
 that He who has now deigned to count us among His children
 may not at any time be grieved by our evil deeds.
 For we must always so serve Him
 with the good things He has given us,
 that He will never as an angry Father disinherit His children,
 nor ever as a dread Lord, provoked by our evil actions,
 deliver us to everlasting punishment
 as wicked servants who would not follow Him to glory.

Jan. 2 - May 3 - Sept. 2

Let us arise, then, at last,
 for the Scripture stirs us up, saying,
 "Now is the hour for us to rise from sleep" (Rom. 13:11).
 Let us open our eyes to the deifying light,
 let us hear with attentive ears

the warning which the divine voice cries daily to us,
 "Today if you hear His voice,
 harden not your hearts" (Ps. 94:8).
 And again,
 "Whoever has ears to hear,
 hear what the Spirit says to the churches" (Matt. 11-15; Apoc. 2:7).
 And what does He say?
 "Come, My children, listen to Me;
 I will teach you the fear of the Lord" (Ps. 33:12).
 "Run while you have the light of life,
 lest the darkness of death overtake you" (John 12:35).

Jan. 3 - May 4 - Sept. 3

And the Lord, seeking his laborer
 in the multitude to whom He thus cries out,
 says again,
 "Who is the one who will have life,
 and desires to see good days" (Ps. 33:13)?
 And if, hearing Him, you answer,
 "I am the one,"
 God says to you,
 "If you will have true and everlasting life,
 keep your tongue from evil
 and your lips that they speak no guile.
 Turn away from evil and do good;
 seek after peace and pursue it" (Ps. 33:14-15).
 And when you have done these things,
 My eyes shall be upon you
 and My ears open to your prayers;
 and before you call upon Me,
 I will say to you,
 "Behold, here I am" (Ps. 33:16; Is. 65:24; 58:9).

What can be sweeter to us, dear ones,
 than this voice of the Lord inviting us?
 Behold, in His loving kindness
 the Lord shows us the way of life.

Jan. 4 - May 5 - Sept. 4

Having our loins girded, therefore,
 with faith and the performance of good works (Eph. 6:14),
 let us walk in His paths
 by the guidance of the Gospel,
 that we may deserve to see Him
 who has called us to His kingdom (1 Thess. 2:12).

For if we wish to dwell in the tent of that kingdom,
 we must run to it by good deeds
 or we shall never reach it.

But let us ask the Lord, with the Prophet,

"Lord, who shall dwell in Your tent,
or who shall rest upon Your holy mountain" (Ps. 14:1)?

After this question, brothers and sisters,
let us listen to the Lord
as He answers and shows us the way to that tent, saying,
"The one Who walks without stain and practices justice;
who speaks truth from his heart;
who has not used his tongue for deceit;
who has done no evil to his neighbor;
who has given no place to slander against his neighbor."

This is the one who,
under any temptation from the malicious devil,
has brought him to naught (Ps. 14:4)
by casting him and his temptation from the sight of his heart;
and who has laid hold of his thoughts
while they were still young
and dashed them against Christ (Ps. 136:9).

It is they who,
fearing the Lord (Ps. 14:4),
do not pride themselves on their good observance;
but,
convinced that the good which is in them
cannot come from themselves and must be from the Lord,
glorify the Lord's work in them (Ps. 14:4),
using the words of the Prophet,
"Not to us, O Lord, not to us,
but to Your name give the glory" (Ps. 113, 2nd part:1).
Thus also the Apostle Paul
attributed nothing of the success of his preaching to himself,
but said,
"By the grace of God I am what I am" (1 Cor. 15:10).
And again he says,
"He who glories, let him glory in the Lord" (2 Cor. 10:17).

Jan. 5 - May 6 - Sept. 5

Hence the Lord says in the Gospel,
"Whoever listens to these words of Mine and acts upon them,
I will liken to a wise person
who built a house on rock.
The floods came,
the winds blew and beat against that house,
and it did not fall,
because it had been founded on rock" (Matt. 7:24-25).

Having given us these assurances,
the Lord is waiting every day
for us to respond by our deeds to His holy admonitions.
And the days of this life are lengthened
and a truce granted us for this very reason,

that we may amend our evil ways.

As the Apostle says,

"Do you not know that God's patience is inviting you to repent" (Rom. 2:4)?

For the merciful Lord tells us,

"I desire not the death of the sinner,

but that the sinner should be converted and live" (Ezech. 33:11).

Jan. 6 - May 7 - Sept. 6

So, brothers and sisters, we have asked the Lord

who is to dwell in His tent,

and we have heard His commands

to anyone who would dwell there;

it remains for us to fulfill those duties.

Therefore we must prepare our hearts and our bodies
to do battle under the holy obedience of His commands;

and let us ask God

that He be pleased to give us the help of His grace
for anything which our nature finds hardly possible.

And if we want to escape the pains of hell

and attain life everlasting,

then, while there is still time,

while we are still in the body

and are able to fulfill all these things

by the light of this life,

we must hasten to do now

what will profit us for eternity.

Jan. 7 - May 8 - Sept. 7

And so we are going to establish

a school for the service of the Lord.

In founding it we hope to introduce nothing harsh or burdensome.

But if a certain strictness results from the dictates of equity

for the amendment of vices or the preservation of charity,

do not be at once dismayed and fly from the way of salvation,

whose entrance cannot but be narrow (Matt. 7:14).

For as we advance in the religious life and in faith,

our hearts expand

and we run the way of God's commandments

with unspeakable sweetness of love (Ps. 118:32).

Thus, never departing from His school,

but persevering in the monastery according to His teaching

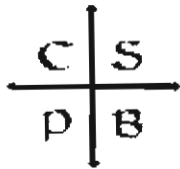
until death,

we may by patience share in the sufferings of Christ (1 Peter 4:13)

and deserve to have a share also in His kingdom.

Chapter 1: On the Kinds of Monks

Jan. 8 - May 9 - Sept. 8



The Order of Saint Benedict

The Benedictines: An Introduction

by +Abbot Primate Jerome Theisen OSB STD (1930-95).

Ancient Tradition

Benedictines carry on a monastic tradition that stems from the origins of the Christian monastic movement in the late third century. They regard Saint Benedict as their founder and guide even though he did not establish a Benedictine Order as such. He wrote a Rule for his monastery at Monte Cassino in Italy and he foresaw that it could be used elsewhere. Monte Cassino was destroyed by the Lombards about A.D. 577 and was not reestablished until the middle of the eighth century.



Meanwhile the Rule found its way to monasteries in England, Gaul, and elsewhere. At first it was one of a number of rules accepted by a particular monastery but later, especially through the promotional efforts of Charlemagne and his son Louis, it became the rule of choice for monasteries of Europe from the ninth century onwards.

Communities

The early medieval monasteries of Europe, those for men and women, followed the **Rule of Benedict** with local adaptations needed in different climes and cultures. They continued, however, the tradition of community life with its common prayer, reading, and work. Some of the monasteries were founded as centers of evangelization of peoples; others carried on a program of education, art and architecture, and the making of manuscripts. Many monasteries were centers of liturgy and learning in the midst of chaotic times and shifting kingdoms.

The Splendor of Cluny

Benedictine monasteries are often characterized as local institutions with a great deal of autonomy. In the Middle Ages they were often founded by the nobility as centers of prayer, communities that would pray for the people, especially the nobles themselves. The monasteries had little contact with each other though eventually some of them began to relate to each other for the sake of protection from bishops and nobles and for common discipline. The most famous association was that of Cluny, named for the abbey in Burgundy; this monastery was founded in 909/910 and grew to include numerous dependencies. Cluny reformed congregations of black monks, as they were called, in practically all parts of Europe. The abbot of Cluny was in effect the superior of all the dependent monasteries though he administered the multitude of abbeys through appointed priors. Cluny excelled in the splendor and length of its liturgy, so much so that its monks had little time for manual labor or reading.

Medieval Twilight

The Benedictine monasteries waned at the end of the twelfth century, about the time the Church witnessed the rise of the "modern" orders of Franciscans and Dominicans. The Benedictines, though in decline in members and discipline, continued their round of monastic life but at times without their properly constituted head. Not a few monasteries were burdened by a commendatory abbot, a person who was appointed by the pope or a nobleman to oversee and to protect the goods of the monastery. Often, however, he appropriated the wealth of monastic lands without involvement in the actual life of the community.

Roman Reform

In the Middle Ages and up to modern times Benedictine monasteries for men and women often formed various associations or unions in order to promote discipline and mutual assistance. This was in fact mandated by the Council of Trent (1545-1563; Sess. xxv, cap. 8). Monasteries slowly and with much hesitation followed the directives of Pope Innocent III and the Fourth Lateran Council (1215) to establish visitations of monasteries and regular general chapters for the enactment of legislation.

The Reformers and Decline

Many Benedictine monasteries were closed at the time of the Protestant Reformation both because the reformers preached against

monastic vows as unevangelical and because secular rulers coveted and seized the abundance of properties owned by the monastics. Congregations of Benedictines continued in the centuries after the Reformation, but most monasteries were closed and expropriated during the Napoleonic era. As a result, their numbers were very few at the beginning of the nineteenth century.

New Dawn

During the course of the 1800s, however, Benedictines experienced a revival. Some congregations, e.g., the Solesmes and Beuronese Congregations, restored a kind of Benedictine monasticism that stressed the enclosed life with its round of liturgical prayer performed with great precision and splendor.

Modern Diversity

Other congregations; e.g., the St. Ottilien Congregation and groupings of American Benedictine women, stressed the missionary endeavors of evangelizing, teaching, and health care. Men and women Benedictines continued to establish new houses in many countries right up to the time of Vatican Council II (1962-1965). Since then the number of Benedictines has declined once again, at least in the First and Second World, but it has increased in other regions, e.g., East Africa and South Korea.

Geographic Stability

Today Benedictines, both men and women, are still characterized as people who take root in a particular place and who are related to the culture and needs of a specific location. Most are associated together in congregations for purposes of mutual assistance and common discipline. At the same time they vary widely in the type of monastic life they lead. Some pursue an enclosed life with little involvement in the local Church and society; others insist on various degrees of involvement such as education, parochial ministry, evangelization, publication, health care, etc.

Roman Roots

In 1887 Pope Leo XIII, who was enamored of the Benedictines, reestablished the College of Saint Anselm in Rome. It continues today as an institute for Benedictine students and others who wish to obtain graduate degrees in philosophy, theology, liturgy, and monastic

studies. In 1893 the same pope provided the "order" with an abbot primate to oversee the college and to provide spiritual leadership for the Confederation of Benedictine monasteries. The abbot primate does not have direct jurisdiction in the monasteries of the order, though he is still charged with a general concern for the well-being of Benedictines around the world. Thus Benedictines differ from most modern religious orders who have a superior general in Rome.

Congregational Autonomy

Benedictines of today continue to group themselves in congregations of monasteries; some, however, especially many communities of nuns, are positioned outside congregations and relate directly to the local bishop and to the abbot primate in Rome. The followers of Saint Benedict vary much in the way they carry out the thrust of the sixth-century Rule, but in general they retain essential features of their origins -- local gatherings of monastics who endeavor to seek God in a common life of prayer, reading, and service.

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version).

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www.osb.org/gen/benedictines.html*

Bylaag 4

Moderne monastiese idees en lewenstyl

- o) www.osb.org/gen/hicks/ben-18.html
'n Twintigste-eeuse dagprogram
Tipiese oggend en middag in die monastiese dagprogram
Aand in die monastiese program
- p) www.osb.org/obl/nvest9907.html
Oblate
 - die huidige situasie rondom oblate
 - die huidige situasie rondom monastici
 - tekens van die tyd
 - 'n lees van die tekens
 - gedeelde roeping
- q) www.en.wikipedia.org/wiki/Taiz%C3%A9_Community
Taizé-gemeenskap
- r) www.osb.org/acad/benval1.html
Katolieke, Benediktynse waardes in 'n opvoedkundige omgewing
 - inleiding
 - lewe met 'n sakramentele wêreldbeskouing
 - ontwikkeling van 'n gemeenskaplike lewe
- s) www.geocities.com/art_carrol/Notes/TopicalRB.html
St. Benedictus volgens onderwerp

A Twentieth Century Day

A brief sketch of the life in a great monastery in the first half of the twentieth century will perhaps be the best answer to the criticism above suggested.

Generally speaking, the hour for rising in a modern Benedictine monastery is at 4 or 4.30 in the morning, the monks having a full half-hour to dress before the commencement of the Divine Office. Matins and Lauds are chanted in choir, and are followed, in some cases after an interval, by mental prayer, the private Masses of the priests, and the Communion of the junior monks and lay-brothers.

At 9 comes the hour of Terce, followed by High Mass, at which all attend; the boys of the school, if it be a feast day, joining in the choral singing, and assisting at the altar.

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Typical Morning and Midday of the Monastic Day

The Mass over, and the hour of Sext, which follows it, finished; the monks go separately to their various duties, which normally would include administrative work, private study, teaching in the school, and lectures in theology and other branches of ecclesiastical learning. At about 12 or 1 o'clock the brethren assemble in the refectory for the chief meal of the day. During the meal one of the monks reads from the Sacred Scriptures and other pious books. Others perform the duties of servers at the tables; all except the superiors sharing in these labors by turns.

After dinner a brief visit is made to the Blessed Sacrament, the monks walking in procession to the church chanting the Miserere Psalm. Leaving the choir, all repair for a short space to the monastery common room. They remain there in conversation until the superior notifies that all are free to depart to their various occupations or forms of exercise and relaxation — such necessary adjuncts of normal healthy life under the conditions of modern times. One to two hours being spent in this way, the work continues again till later in the afternoon or evening the great bell of the church summons all to None and Vespers, the latter being sung each day with the special solemnity suitable to the feast. At the end, the community passes to the chapter-room on certain days, when the abbot either gives a spiritual conference or acquaints the monks with matters of importance. Occasionally he points out faults that have been committed, or calls attention to any negligence of a public nature which he considers in need of correction.

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Evening of the Monastic Day

The time remaining between Vespers and supper is spent again in work, and at the evening meal the monks read and act as servers, in the same manner as at dinner. Another meeting in the common room, a brief spell of recreation, and the Compline bell proclaims the last conventual duty of the day. This office is, in some monasteries, chanted in the dark, two candles on the altar lighted for the singing of Our Lady's anthem.

After Compline the monks have leisure for their private devotions before retiring to their cells to rest. The "great silence," as it is called, lasts from this hour to after Lauds on the following day. Any communication demanded by absolute necessity has to be made in a subdued voice or in writing.

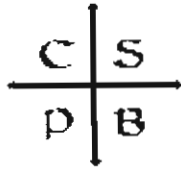
In this connection too, it should be noticed that the rule of silence obtains throughout the whole day in the monastery, with the exception of the brief periods after breakfast and supper, and the afternoon recreation mentioned above.



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The Order of Saint Benedict **Oblates**

North American Oblate Directors' Meeting, July 1999

"Monastics and Oblates: Mutual Blessings"

by Norvene Vest OblSB

The 1984 Congress of Benedictine Abbots sent a remarkable message to oblates, expressing appreciation for oblates as Christians united with them in prayer and aspiring to a form of life inspired by Benedict's Rule. The abbots noted that oblates are not only recipients of blessings from the monastery, but are also a source of blessings and help for the monastery. This essay explores how oblates and monastics might most fruitfully be mutual blessings at the turn of the millennium, faithful to God's special intentions for us today.

The current situation with oblates

If we look at the current situation in the United States, we observe that the number of oblates affiliated with monasteries normally substantially exceeds the number of monastics at that monastery. In my home monastery, around 25 monks support and are supported by about 300 oblates, and the numbers of oblates has been growing rapidly in the last ten years. Given the number of contacts I receive from oblate directors and people interested in oblation all over the country, I presume this is generally the pattern.

The person interested in oblation today seems to have somewhat different interests than the oblate of 30+ years ago. In former days, the laity wanted to help the monastery physically -- growing monasteries needed so much and physical labor was a tremendous gift. Even today, many oblates offer essential support to their monasteries by volunteering in a gift shop or office, cooking meals occasionally, living on site in exchange for keeping the plumbing operable, and participating in fundraising events. In this older model of oblation, lay people offered what they had and knew -- their "secular gifts" -- in exchange for the prayers and spiritual support of monastics. Oblate formation was largely a matter of periodic meetings at the monastery where "Father" gave a presentation to admiring oblates.

But there is a new element in the hunger for oblation these days, a desire to share the spiritual life and the spiritual aspirations of the monks. There has always been a sense that monastics "have"

something important, a peace of mind or a connection to the something More. And today, oblates are no longer willing to let the monks live the spiritual life on our behalf: oblates now want to share the ongoing dynamics of the spiritual life ourselves.

A new sort of problem emerges with this "success", the question of how best to form oblates into Benedictine spirituality. Traditionally, when asked about the essence of the Benedictine life, Benedictines have offered in answer the words of Jesus, "Come and see." (John 1:39) "Come," Benedictines say, "live with us and learn, as you are among us." This is a sound and Biblical answer, but it doesn't quite work anymore, because oblate inquirers are unlikely to become monastics in the traditional sense. For oblates, the cloister and the vows are insufficient pointers to the underlying center of Benedictine experience. So, how do we form oblates? How do monastics share with oblates what Benedictine life is all about? Indeed, is there anything left of substance to Benedictine spirituality, if we bracket the cloister and the vows?

If we believe, as I think we do, that Benedictine spirituality has value for non-monastics, then we need to endeavor to articulate that value. If we believe, as I think we do, that oblates are not second-class Benedictines, but do actually live Benedictine life "insofar as their state in life permits," then we must consider inviting oblates themselves into the conversation about core Benedictine values.

The current situation with monastics

If these thoughts are a general description of what's happening with oblates, meanwhile, what is happening with monastics? (These are not unrelated questions, though we often imagine that the issues and concerns of the monastic communities themselves are quite separate from what is happening with oblates.) In general, monasteries are aging and vocations to the life are declining. A number of sources could be cited, but whatever our source of data, we will find that overall, although the number of Catholics are increasing as a proportion of the church-affiliated in the United States, the number of men and women religious is declining. As Fr. Dan Ward OSB observed in a 1998 issue of the ABA newsletter, declining numbers are forcing monasteries to evaluate not only the ownership and use of buildings, but also to re-focus on the most effective ministries which can be carried out by fewer people. We could cite a number of potential reasons and a number of potential remedies for this situation, but this is not the place. Our interest here is simply to contrast the decline in vocations to monastic life with the increase in oblate vocations.

Signs of the Times

When we look at these two trends in relation to each other, how do we read these signs of the times? It does not seem fruitful to blame or judge; all of us accept that sheer numbers is not a significant measure of divine blessing. It is folly to suggest a straight-line extrapolation that monasteries will disappear while oblates will prosper, since

clearly oblates are attracted toward something which monastics are living out. What, then, do the signs suggest? In particular, let us frame the question this way:

What might Benedictines now be invited to do or be, that can (only) be accomplished by the swelling of their ranks with oblates, that is, with "Benedictines" intentionally in the midst of the world?

One Reading of these Signs

I offer the following thoughts as one oblate's *lectio* on these signs.

A. Witness

First, Benedictine life is clearly influenced by the culture at large. We have only to look at the Rule itself to realize that Benedict expected monastics to bring their biases with them into the cloister, and, that Benedict specifically sets forth ways (such as daily scripture and prayer, communal relations, etc) to make certain that cultural and personal values are routinely challenged by the Gospel.

But second, Benedict himself (and many of his sons and daughters) manages to be relatively free of cultural baggage; that's why the Rule continues to be fruitful across so many places and times. So often throughout history, it is Benedictines who seem similarly timeless, who speak with remarkable clarity in any age. In a certain sense, these voices stand as an ongoing witness to the truths which last when surface things change. They stand as challenge to the presumptions of any age.

I believe this witness is the essence of the Benedictine value of being "on the margins." Benedictines at best avoid the whirlpool, the seductive center of society's fads, not primarily by being "separate," but by their commitment to be a witness. And they do this with the clarity of vision brought through their regular disciplines of vulnerable presence to God. I would suggest that this witness is strengthened in the respectful interaction of oblates who live daily directly in the pressures presented by the world, with monastics, who live daily directly with the challenges offered by their center in God. If both learn to speak with each other with humble self-awareness, their mutual discoveries can be of inestimable benefit to the world.

B. *Conversatio*

Though we share our commitment to Christ through Benedict, we know that we speak with great diversity. In a 1996 editorial in the ABA Newsletter, Fr. Joel Rippinger OSB observed that though we have many voices, many opinions, we also have incredible staying power. He attributes our continuity to the tradition of *conversatio*.

Conversatio morum suorum is that strange, untranslatable vow so central to Benedictine life that we simply take it to mean, "living as a Benedictine." Above all, *conversatio* is about the paschal mystery of

death and life as it is lived out daily for a lifetime. *Conversatio* is about being broken and renewed, being overwhelmed and being raised up. It is willingness to suffer and be utterly confused, because we have learned that is one way God leads us into the encounter with brand new life. *Conversatio* is about being in the hands of the living God, the God who always surprises us, always shatters our expectations, the God who surpasses our imaginations.

In his book, *Blessed Simplicity* (Seabury, 1982), Raimundo Panikkar reminds us that, if we would see and love the Real, there must first be a rupture, a break, a conversion of the tissues of the heart. Although we know by faith that this rupture is always a response to God's initiative in our lives, we must still suffer the painful losses involved. Such theoretical language takes an all-too-real shape when we find ourselves confronted with circumstances that seem likely to fragment our very identity, isolate us from our brothers and sisters, call us to unpopular witness, and/or topple all we have held dear in the past. Dare we begin to share, one with another, monk to monk and oblate to oblate, these painful and disrupting fires of our hearts, so that together we begin to discern the shape of the Spirit working among us all?

C. Call

Let me share a personal story. Several years after I became a "regular" retreatant at Valyermo, I began to hear the "stories" of the monks -- not so much the stories of their history and vocational call, but the stories of their lives together in community. At that time, I was surprised to hear that cenobitic life is so difficult; yet now I know that many monastics have observed that the most difficult aspect of the life is "my brothers/sisters." Joan Chittister's observation in *Fire in these Ashes*, rings true: that any monastery is a cauldron of the very issues that touch our society as a whole -- of jealousies, of old hurts unforgiven, of angers and slights. Any unfinished psychological business will come up sooner or later, and all the variety of human issues play themselves out in a monastery -- the more intensely for being concentrated in the monastic environment.

But at first when I became aware of this in my home monastery, I was really disappointed. After all, I went to the monastery to get away from just those issues in my own life. The monastery was my place of peace and tranquillity, the place where I could be "holy without disruption". I much preferred being a casual guest, ignorant of all the goings-on.

And then, I thought about it. And I realized that if the monks could seek God, even in the midst of their neurotic and sinful inclinations, then so could I. If their home was holy (as I knew it was), even though it contained so much strife and struggle, then my home too could be holy.

Over time, I have come to appreciate the true gift of the monastery to me. It is not primarily as a getaway, a respite from my own struggles. Rather, the Benedictine gift is the persistent aspiration

toward God even and especially in the face of daily struggles. God meets me most reliably at the point of my temptations and self-doubts and discomforts. So reminders of my creatureliness are not causes of discouragement and despair, but are instead signs of deepening invitation to live in Christ's own life, just here and now. By the witness of their own commitment to ongoing *conversatio*, the monks encourage me to believe in my own yearning for God. And sometimes I can return this gift to them, by reminding them of the deep longing of their own hearts.

The call which emerges from the unique Benedictine commitment to witness and *conversatio* is to be people not of perfection, but ones in progress. Our call is not to tranquillity, but to willingness to be sorely tried and passionately caring. Our call is not to certainty, and not even to "success," but rather to be foolish for Christ, for we are a people willing to rely (or at least seeking to rely) on the living God for yesterday, today, and tomorrow. And that in itself is a glorious witness to the world in which we live.

Shared Vocation

I am suggesting that monastics and oblates can be mutual blessings, not just to provide mutual support and encouragement, though that is certainly important. But the mutual blessing may also be a shared vocation to help to one another in the crucial task which God gives to Benedictines in this time: that together, monastics and oblates are to be a witness and challenge to our society as a whole. By our willingness to be open to and transformed by the living God, we model for our society the essential work of moving into the next millennium with health & wisdom.

Together we take up those so-precious Benedictine tools of:

1. Being in but not of the world: a stance on the margins that coupled with prayer, gives us the ability to see what really is;
2. Risking the personal pain and inner deaths that come with seeing the real;
3. In hope and confidence that God is always able to bring new life out of all loss;
4. Witness to what we are seeing, sometimes in a diverse witness, but always in a community of love; and
5. Practice and advocate this way of being in all our relations.

I invite your responsive ideas.

Contact: 1421 East Palm Street, Altadena, CA 91001
e-mail: <norvene @ composury.com>

OSB Index | OSB Oblates
Report of Oblate Directors' Meeting by Lucie Johnson OblSB

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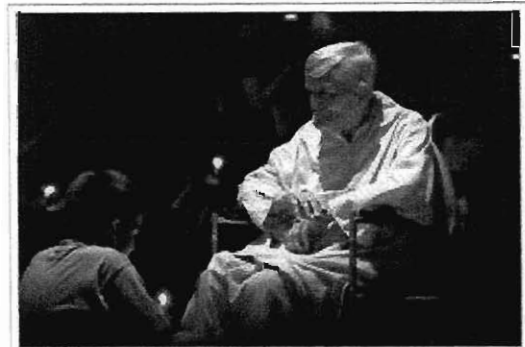
Taizé Community

From Wikipedia, the free encyclopedia

The **Taizé Community** is an ecumenical Christian men's monastic order in Taizé, Saône-et-Loire, Burgundy, France

Contents

- 1 Community
- 2 New Year European Meetings
 - 2.1 List of host cities
- 3 External links



Brother Roger of Taizé, 2003

Community

The community was founded in 1940 by Frère Roger (Brother Roger), who remained its Prior until his death on August 16, 2005 and is dedicated to reconciliation. The ecumenical community is made up of more than a hundred men from many nations representing Protestant and Roman Catholic branches of Christianity. Life in the community focuses on prayer and Christian meditation. Young people from all over the world visit Taizé each week to join in the community life.



Prayer in the Church of Reconciliation at Taizé

Taizé has spawned a unique style of worship music that reflects the meditative nature of the community. Taizé music emphasizes simple phrases, usually lines from Psalms or other pieces of Scripture, repeated and sometimes also sung in canon. The repetition is intended to aid meditation and prayer. More about the music and prayer of Taizé can be found on the community's website at [1] (http://www.taize.fr/en_rubrique12.html)

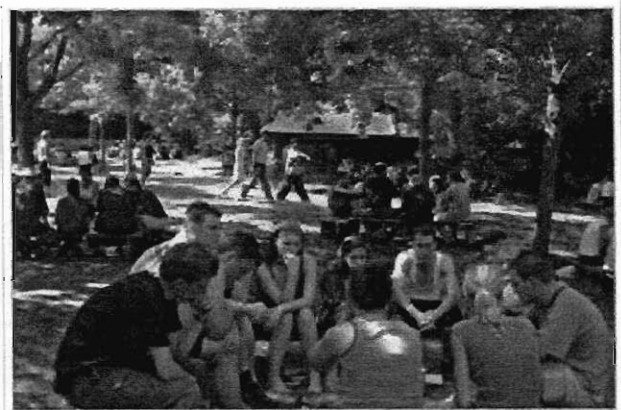
The community, though Western European in origin, seeks to welcome people and traditions from across the globe. This internationalism carries through into the music and prayers where songs are sung in many languages and increasingly include chants and icons from the Eastern Orthodox tradition.

The Taizé community has become an important destination for Christian pilgrimage with many thousand people visiting each year, and groups up to six thousand in one week, especially in summer. The weeklong international youth meetings [2] (http://www.taize.fr/en_article7.html) (for young adults 17-30 years old) are the community's priority.

The schedule of a typical day in the youth meetings:

- Morning prayer
- Breakfast

- Large group Bible study led by one of the brothers
- Small group discussions
- Noon prayer
- Lunch
- Optional song practice
- Practical tasks
- Theme workshops
- Dinner
- Evening prayer



Small discussion groups

At the heart of Taizé there is a passion for the Church. That is why the community has never

wanted to create a “movement” or organisation centred on itself, but rather to send the young back from the youth meetings to their local Church, to their parish, group or community, to undertake, with many others, a “pilgrimage of trust on earth.” In many places across the world, ecumenical prayers using music from Taizé are organised by people, young and old, who have been in touch with the community. These times of prayer are very varied and are integrated in appropriate ways into the life of the local Church. The community's website [3] (<http://www.taize.fr/en>) provides reflections, prayers, songs and news of the “pilgrimage of trust on earth”.

Brother Roger was killed August 16, 2005 when an apparently mentally-disturbed Romanian woman, Luminița Solcan, stabbed him multiple times during evening prayer. The woman was arrested but Brother Roger died shortly after the attack. Brother Alois, a German Roman Catholic, was chosen to succeed Brother Roger. Alois had been selected by Brother Roger eight years earlier.

New Year European Meetings

The Community also organizes New Year Meetings, which usually take place in a large European city, from 28 December to 1 January. Every year, tens of thousands of young adults take part in these meetings, and they are received by parishes and families of the host city.

The service appeals to those who like deep spiritual prayer and meditation.

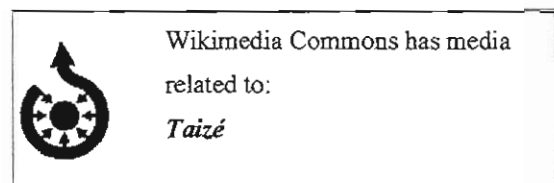
List of host cities

- 1978 - Paris, France
- 1979 - Barcelona, Spain
- 1980 - Rome, Italy
- 1981 - London, United Kingdom
- 1982 - Rome, Italy
- 1983 - Paris, France
- 1984 - Cologne, Germany
- 1985 - Barcelona, Spain

- 1986 - London, United Kingdom
- 1987 - Rome, Italy
- 1988 - Paris, France
- 1989 - Wrocław, Poland
- 1990 - Prague, Czech Republic
- 1991 - Budapest, Hungary
- 1992 - Vienna, Austria
- 1993 - Munich, Germany
- 1994 - Paris, France
- 1995 - Wrocław, Poland
- 1996 - Stuttgart, Germany
- 1997 - Vienna, Austria
- 1998 - Milan, Italy
- 1999 - Warsaw, Poland
- 2000 - Barcelona, Spain
- 2001 - Budapest, Hungary
- 2002 - Paris, France
- 2003 - Hamburg, Germany
- 2004 - Lisbon, Portugal
- 2005 - Milan, Italy
- 2006 - Zagreb, Croatia

External links

- the Taizé Community (<http://www.taize.fr/>) (official site)
- Photo essay on the Taizé Community (<http://theovergrownpath.blogspot.com/2006/10/there-is-green-hill-far-away-called.html>)
- Article on the music of Taizé Community with downloadable audio file (<http://theovergrownpath.blogspot.com/2006/03/music-of-taize.html>)
- Photo gallery of the youth meetings (http://www.taize.fr/en_article2785.html)
- Brother Roger's funeral - photogallery (http://www.taize.fr/en_article2513.html)
- More photos of the funeral (<http://www.giuseppelanzi.org/taize/index.htm>)



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Categories: Non-denominational Christian societies and communities | Christian liturgy, rites, and worship services | Christian ecumenism | Christian orders

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Catholic, Benedictine Values in an Educational Environment

Outline.

Introduction.

by John Klassen, OSB; Emmanuel Renner, OSB
and Mary Reuter, OSB

I. We live with a sacramental view of the world.

May 1, 2001

- A. We acknowledge the
primacy of God
- B. We reverence all
persons.
- C. We reverence all
creation.
- D. We listen reverently with
the ear of our heart.

II. We nurture and develop community life

A. We seek the common good

- 1. We integrate a
commitment to the
common good with
respect for the individual.
- 2. We call the community
together for counsel to
make decisions.
- 3. We practice hospitality
and respect for all
persons.
- 4. We are committed to
practicing simplicity and
frugality.
- 5. We are committed to
practicing justice.

B. We seek stability and community life.

- 1. We are committed to
forming stable
relationships in
community.
- 2. We are committed to
stability of place.
- 3. We are committed to live
the gospel according to
the monastic way of life--
conversatio.

Endnotes

Introduction.

On the campuses of the College of Saint Benedict (CSB) and Saint John's University (SJU) discussions regarding the vitality of "Benedictine Values" occur frequently.¹ What are these values? How do these values relate to the Christian and Catholic traditions on our campuses? What is a Catholic, Benedictine spirituality and how is that spirituality manifested in our institutions? How do these values interrelate with each other? How do these values support the intellectual life? This essay attempts to address these questions in a Benedictine educational environment. We hope that it will stimulate all of us—students, faculty, staff, administrators, the boards, parents councils, and the alumnae/i—to think, speak, and act with a greater awareness of the Catholic, Benedictine spiritual foundation that supports what we do each day.

We begin our reflection with some background on the *Rule of Benedict* (RB) that serves as a major source for these reflections on its meaning and applicability for today.² Benedict of Nursia (now Norcia) was born in 480 C.E. and, as a young man, left Rome to seek the solitude of the caves near Subiaco in Italy. He lived there alone for ten years and gradually developed a reputation as a holy man. Benedict was the beneficiary of a two hundred year old monastic tradition that had come out of Egypt to the West through the work of John Cassian.³ In addition, there were other monastic rules that served him well as he developed his own voice. After some years a group of monks invited him to be their abbot or spiritual leader. Benedict learned from this experience to be more compassionate, and his abbatial leadership softened in his service to other communities of monks. Out of his experiences of living as a hermit and of living in community Benedict crafted the Rule as we know it. This Rule represents a shortened version of the vast teaching about monastic life that emerged from the desert and from other monastics living in community.⁴ The Rule was completed in about 530 C.E., and Benedict's death is usually

dated to 547 C.E.

The Rule that Benedict wrote has become a classic and has provided a guide for Benedictine monastic communities during the past fifteen centuries.⁵ It represents the accumulation and distillation of the wisdom of a large number of monastic men and women who tried to live the Gospel in a way different from that of their society. Benedict creatively and wisely refocused some of the elements of the monastic tradition he received and thus gave shape to a way of life that endures to the present day. The genius of Benedict lies in his profound understanding of human beings and the human condition, and in his conviction that vibrant communities help individual men and women discover a life of grace in their search for God. His approach to discipline and his speaking about the qualities of an abbot show a strictness that is tempered by compassion and understanding. We see this perspective as he specifies crucial processes such as the election of leadership for the community, the care of material goods, the care of the sick and guests, and the reception of new members into the community. He also provides flexibility and adaptability that allow for changing circumstances. For example, no singular or specific work is specified for monastics. While work is essential to sustain a life of prayer and community, its particular form will necessarily be dependent on local conditions. The *Rule of Benedict* belongs to the wisdom tradition. As such it contains an integrated approach to both the theoretical and the practical issues of a spiritual journey for those who live in community. The language of the Rule alternates between theological teaching and the details of creating a structure that is both flexible and strong.

The Rule was written in the sixth century as a guide to monastics living in community to support their efforts to live the gospel. We believe that it provides our two educational institutions with a foundational set of values for a liberal arts education in today's world. We seek, in this essay, to articulate the basic elements of Benedictine spirituality, given in the Rule and part of our heritage as Benedictine colleges.⁶ In this discussion of Benedictine values we try to stay close to the text of the Rule, highlighting the richness of its language and imagery.

The essay is divided into two main sections: the first on a sacramental view of the world, the second on community life. The core values that relate to each of these major categories are then discussed in succession. The basis in the

Rule and Catholic tradition for a particular value is articulated, followed by specific examples of the way in which an element applies to our current educational environment. These examples are chosen across the spectrum of student, faculty, and administrative life because we wish to address the entire campus community. We do not intend to be exhaustive in our selection or to articulate how these values might be integrated into the lives of all members of CSB and SJU, but rather to stimulate creative reflection that will lead to inclusion of these values in all aspects of campus life. Finally, each of the sections on a particular value is followed by questions for reflection. In this way, we hope to create a conversation about the values in both the Rule and in our present situation. We turn now to a fundamental characteristic of Benedict's worldview, a sacramental view of the world.

I. We live with a sacramental view of the world.

A sacramental view of the world is an organizing principle in the Rule. This is not surprising since it is the framework of Catholic religious experience and thought throughout the centuries. The word sacrament may initially evoke a direct connection to a formal, liturgical celebration such as baptism, eucharist, or reconciliation. For our purposes, however, the word has a more inclusive set of meanings. By sacrament we mean an experience through which a human being or a human community encounters God and is given an opportunity to respond. In these experiences we are drawn into the mysteries of human life and human existence that touch their deepest meaning and significance. Changes such as the following can occur over time: insights into the human condition emerge; intuitions about the direction of our lives clarify; priorities are ordered differently; our anger gives way to compassion and freedom; fear is replaced by a trusting embrace; despair yields to hope. We call these moments sacramental because our beings brush up against Being itself. They are graced moments.

In this section the fundamental idea of a sacramental view of the world embraces the Catholic sacramental principle that the universe is charged with the presence of God. It includes a discussion about Benedict's view of our search for God and our encounter with God through sacred texts, persons, and the rest of creation.

A. We acknowledge the primacy of God.

Benedictine spirituality is grounded in the Christian search for God. A deep human desire to be united with God, a desire graciously given to human beings by God, provides the initial impetus for a spiritual journey towards God. "Is there anyone here who yearns for life and desires to see good days? If you hear this and your answer is 'I do,' God then directs these words to you" (Prologue to the Rule 15-16). The monastic journey begins in humility,

with the conviction that "God is God and we are not."⁷ This belief is surely the origin of the Benedictine phrase "that in all things God may be glorified," (RB 57:9). Benedict was convinced that "life" and "good days" are the results of a deep inner awareness of the love and mercy of God, especially as known in the words and deeds of Jesus. But "life" and "good days" are not found only in the monastery; they are everywhere in the world. The universe is graced; it is a place where God can be encountered.⁸ Thus, we speak of the world as having a sacramental character.⁹

Application. This sacramental view of the world challenges some common dichotomies which we so readily live and accept in an educational community. For example, it is conventional wisdom to argue that the focus of a college should be academic excellence, an excellence that is largely or exclusively the result of the interaction between faculty and students.

A Benedictine spirituality, in contrast to this exclusive focus on intellectual growth, extends beyond this conventional wisdom in two ways. First, students are learning skills such as accountability, teamwork, leadership, focus, time management, and confidence. This learning occurs in the classroom and independent research, on the volleyball court, through employment on campus, in student government, through writing for campus publications, through relating with roommates, or by working in campus ministry. Second, the integration of the emotional, the intellectual, and the spiritual components is the desired outcome of an education in a Christian environment, in this instance influenced by a Benedictine framework. In our situation this integration is often spoken of as balance.

Often students discover themselves in one area and growth can occur and expand into another if that development is recognized, acknowledged, and encouraged. Furthermore, we need to foster an environment in which students are aware that they are in a process of faith development as well as one of choosing a field of study. This understanding challenges the false dichotomy that promotes an ongoing tension and conflict between the curricular and the co-curricular, between academic life and "the rest of life." Just as a monastic encounters God everywhere and not only in church, so a student encounters learning and transforming moments in classes, in friendship, and in service to others. The Rule encourages all learners—students, faculty, staff and administrators—to see the potential for growth and new insights in all areas of the campus environment and beyond it.

Questions for reflection:

1. What do you personally find most exciting, most energizing about this set of ideas?
2. What are other examples that show our commitment to educate the whole

person?

3. What are some forces that make the integration of the intellectual, emotional, and spiritual a challenge?

B. We reverence all persons.

The spirituality of Benedict is profoundly Christocentric, that is, centered on the person of Jesus Christ. The Rule expresses this character in a number of sentences that act as summary statements. For example, for monastics the love of Christ is to come before all else (RB 4:21), and they are to pray for enemies out of love for Christ (RB 4:72). Christ is embodied and received in guests (RB 53.7), in the poor (RB 53:15), in the sick (RB 36.1), and in the abbot or prioress (RB 2.2, 63.13). As RB scholar, Columba Stewart, OSB, has noted, "Benedict's utter faith in the divine Son of God casts into even sharper relief his insight that this divine Christ is to be found and even adored in other human beings (RB 53.7). His incarnate presence is not limited to Jesus of Nazareth, but remains among us in the monastic leaders, the sick, the guest, the poor, a list so inclusive as to signify Christ's presence in all whom one meets."¹⁰

Application. This Christocentric character under-girds all of the core values that are described in this essay. For example, because Christ is believed to be present in all persons, the mission of our two colleges challenges us to create a learning community in which students, faculty, staff, and administrators are deeply respected for who they are as human beings. This respect is also extended to the local communities in which we live as the basis for welcoming the stranger, for creating a culture of listening, and for staying in the conversation even when there are sharp disagreements. Not everyone in our two colleges believes in Christ; however, the Second Vatican Council affirms that "everyone should look upon his [/her] neighbor as another self, bearing in mind above all his [/her] life and the means necessary for living it in a dignified way."¹¹

Questions for reflection:

1. When do you experience that you are respected? How can you tell that you are respecting others?
2. Respect is a unifying idea in the Rule of Benedict. What other values does respect require?
3. Do you experience human beings as bearers of the divine? If so, how? If not, explain.

C. We reverence all creation.

The Rule is permeated with a sacramental view of the world. God is believed to be manifested in finite things and present in the world, in the human family, and in events unfolding in history. There is no marked division between the sacred and the profane, between the holy and the material. Every encounter with the physical world, with persons, and with situations can be an occasion for hearing God's voice. A sacramental view of the world avoids any understanding of the material world as secondary, unimportant, or disdainful. Benedict makes clear that the cellarer, the person in charge of the material goods of the monastery, is to regard "all the monastic utensils and goods of the monastery as if they were the sacred vessels" (RB 31:10). Similarly, he says, "Whoever fails to keep the things belonging to the monastery clean or treats them carelessly should be reproved" (RB 32:4). Anyone breaking or losing something, whether in the bakery, the kitchen, out in the fields, or in the crafts room must take responsibility for it (RB 46:1-2). This same careful attention to the goods of the monastery is present in the chapter devoted to clothing and footwear (RB 55). On the one hand, the monastics are to wear "whatever is available in the vicinity at a reasonable cost (RB 55:7)." On the other hand, clothes should be appropriate to the season and should fit properly (RB 55:1-2, 8). In a variety of ways, Benedict teaches a healthy respect for the material world because it is God's creative work.

Application. A Catholic, Benedictine spirituality holds material things as sacred. Water, bread, wine, oil, and the entire created universe can reveal and mediate the work and word of God. This understanding manifests itself in the care shown to all people, buildings, tools, grounds, and natural ecosystems. Indeed, these two campuses are blessed with dedicated men and women who daily care for the repair and maintenance of the entire physical plant. Still others enrich the natural habitats for purposes of research, teaching, and enjoyment. Understanding the material world then is not a hindrance to the understanding of intellectual, spiritual, emotional, and physical development. The four communities on these two campuses seek to respect all of creation, demonstrated by the stewardship of resources such as paper, buildings, and the beauty of the campus environments. Such a view of the material world mediating the presence of God has serious ecological implications.

Questions for reflection:

1. How is the material emphasis of Catholic, Benedictine spirituality a source of comfort to you? a source of discomfort or confusion? a matter of complete indifference? Explain.

2. How do you experience creation as a source of wonder and awe?
3. How might we give a clearer witness to the integration of the physical, intellectual, emotional, and spiritual dimensions of our lives as human beings?

D. We listen reverently with the ear of our heart.

Often the first act of understanding is often careful, focused listening. It is not surprising, then, that the first sentence in the Prologue admonishes the monks to "listen with the ear of your heart.." (RB Prologue: 1). This imagery captures the notion that our listening cannot be an exercise of the mind only. It must engage the whole person, the whole heart--the integrating center of thought, feeling, imagination, and will. This imagery captures the notion that our listening cannot be an exercise of the mind only. It must engage the whole person, the whole heart-the integrating center of thought, feeling, imagination, and will. In his reflection on the first step of humility, Benedict also encourages monastics to be mindful of God's presence in their lives and never forget what God is asking of them (RB 7:10-11, 13).

For the monastic, this listening occurs in the daily process of doing *lectio divina* (holy reading),¹² at community prayer, and in the countless interactions with other human beings. It is also the basis for obedience to the abbot or prioress and other members of the community. Esther de Waal has written: "To listen closely, with every fiber of our being, at every moment of the day, is one of the most difficult things in the world, yet it is essential if we mean to find the God whom we are seeking. If we stop listening to what we find hard to take, then, we are likely to pass God by without ever noticing."¹³ For example, it is a challenge to hear the cry of the poor and give a creative response. In the face of overwhelming world poverty it is difficult to imagine and respond in a way that makes a difference. In addition, the environmental destructiveness on a global scale presents enormous challenges. Careful listening can enable us to examine these issues in an integrated multi-strategy approach rather than searching for single-strategy solutions. Thus, listening with the ear of our heart might also encourage all of us, as concerned citizens, to make ethical decisions and to act on them.

Application. Listening carefully yields a more accurate understanding of self and the world around us. Mindfulness means being truly present in the moment, understanding or intuiting what needs to be said or done; not said nor done. We may be called to listen in situations such as these: the chemistry student struggling to recrystallize an unknown compound; the chorus of birds waking in the early morning; the developing tension in shoulders needing some stretching; a professor trying to discover a way to motivate a particular student; staying in a conversation in the midst of

conflict. For students, listening to oneself may mean re-evaluating a sequence of decisions that have led to the choice of a major. This is a kind of obedience to oneself, to pay attention to an "obligation which urges us to become more than we already are."¹⁴ At other times it means suspending judgment and being willing to live through uncertainty in one's perceptions of "good" and "bad." Sometimes listening will mean attention to the word of God in the Scriptures, as in the practice of *lectio divina*. This practice of reading the Scriptures and other related texts in a prayerful, reflective manner accompanies and amplifies the listening integral to community worship. The word, through whatever channel it comes, awaits a response. Hence, we note Benedict's gently insistent encouragement as he recalls the psalmist's plea, "If today you hear God's voice, harden not your hearts" (RB Prologue: 10). A significant portion of listening is done in solitude, in reflective moments of reading, studying, and writing. In a Benedictine environment, however, the gathering of the community is also an important environment for listening and can in itself be a sacramental experience.

Questions for reflection:

1. In many ways, attentive listening is the key to being a learner. How has active listening helped you in learning?
2. What is your experience of listening to God?
3. We want to have a culture of listening at CSB/SJU. What attitudes/actions inhibit or support such a culture?

II. We nurture and develop community life.

Community living is essential to Benedictine spirituality. In fact, most of us are part of several communities: family, neighborhood, department, faculty, student body, or the monastery. Each one of these communities places certain demands on us, and at different times more or less energy and time are required. In this section, community is the major focus and each communal setting is specified.

A. We seek the common good.

Perhaps nowhere in the Rule is the communal vision of Benedict more clearly stated than in Chapter 72, "The Good Zeal of Monastic." In this chapter Benedict urges monastics to earnestly compete in obedience to one another (RB 72:6). We take this statement as a directive to *listen* to each other, community members are urged to listen to one another because each one has some insight, encouragement, or wisdom to offer. Later in the chapter, Benedict writes, "No one is to pursue what he judges better for himself, but instead, what he judges better for someone else" (RB 72:7). Few statements

provide a more powerful antidote to the rampant individualism of our time than this fundamental commitment to the common good. Finally, Chapter 72: concludes, "Let them prefer nothing whatever to Christ, and may he bring us all together to everlasting life" [11-12]. Monastics take seriously their communal search for God. This sense of the common good does not stop with the monastic community, however. It extends to the local community, to those in need. Regarding concern for the poor, Benedict says, "You must relieve the lot of the poor, clothe the naked, visit the sick, and bury the dead. Go to help the troubled and console the sorrowing" (RB 4:14-19). Service to the poor is never a matter of standing above them but rather standing in solidarity with them for "in them more particularly Christ is received" (RB 53:15).

In our time the idea of the common good is easily misunderstood. Philosopher and monastic Enid Smith, OSB, has written cogently about the relationship of the individual good to the common good.

Our individual good prompts us to ask questions such as these: What do I need for the sake of my health? What education or training do I need to accomplish the work expected of me? What is a reasonable budget for my monthly necessities? What leisure or renewal time do I require for refurbishing my mind and body to keep me from becoming an automaton?

On the other hand, to be oriented to the common good we ask ourselves: How shall I live in this kind of world? This kind of nation? This kind of community? This kind of family? Placed side by side, these particular questions add up to this: How do my particular wants and needs impinge upon the needs and welfare of others? What should I have or forego in deference to the needs of others? What should I do or refrain from doing for the sake of the rights of others?¹⁵

The following paragraphs are reflections on integrating respect for the individual with a commitment to the common good, decision-making in relationship to the common good, hospitality and respect for the individual, and attention to frugality and simplicity.

1. We integrate a commitment to the common good and respect for the individual.

Benedict integrates a community-based spirituality with a deep respect for the individual person, a commitment to the development of each person, and pervasive attention to the needs of the individual. Attention to the needs of the individual diminishes the likelihood that legitimate needs will be too readily subordinated to the demands of the community. The abbot or prioress is told in chapters 2 and 64 how to adapt to a variety of characters, people with different gifts, human beings with different needs. Benedict

provides for two kinds of cooked food so that if a monastic cannot eat one, the other might suffice. Benedict states that everyone has a gift from God, one this and another that (RB 40:1). Benedict provides for two kinds of cooked food so that if a monastic cannot eat one, the other might suffice. This attitude of paying attention to individual needs is summed up in RB 34, *Distribution of Goods According to Need*. "By this we do not mean that there should be favoritism but rather consideration for the weak. Whoever needs less should bless God and not be distressed, but whoever needs more should feel humble because of his (her) weakness, not self-important because of the kindness shown him (her). In this way all members will be at peace" (RB 34:2-5). Most importantly, the abbot or prioress is strongly urged to attend to the spiritual growth of each person in the community.

For Benedict, monastic community is the place where we search for God. Community as a fundamental element of Benedictine spirituality, of course, is not accidental. Benedict made key adjustments in the monastic tradition he received from others. For example, by establishing community rank based on the date of entry, he minimized differences in social rank and position. Benedict says that "Absolutely nowhere shall age automatically determine rank" (RB 63:5). Immediately following these verses Benedict gives a broader foundation for this arrangement. He urges the younger monastics to respect their seniors, and the seniors to live their juniors (RB 63:10). Love and respect for each person in the monastery are the desired outcomes and these can only be achieved if community members are willing to leave their past social position, whether that be nobility, slavery, or wealth. Benedict understands that healthy community interactions must be based on respect for each person, regardless of class or age. Today we extend this key insight to mean respect for persons regardless of race, gender, religion, sexual orientation, or other forms of marginalization which place people beyond the reach of our love and care.

All relationships are a key dimension of the virtue of humility. The Latin root of the word humility is *humus*, meaning "of the earth." It is humility that makes us aware of finitude, of death, and of the incompleteness of our lives as common human experiences. This awareness cues us to the insight of our fundamental unity with other human beings. Without diminishing our identity, we reach out to others with care and respect.¹⁶

Application. Attending to individual differences is fundamental to Benedictine spirituality. Relative to teaching, each classroom includes a variety of learners with unique temperaments and learning styles. Within any group there will be different ways in which members participate and a range of motivational strategies will be necessary to keep everyone involved. Respect for persons recognizes the singular developmental process each person is engaged in, particularly the dramatic changes that occur over a student's four years of college.

Respect for the individual also implies a pro-active attitude toward the development of the gifts of each person. In every part of the colleges human beings need their gifts and skills called forth. One of the responsibilities of all faculty and student development staff is to dialogue with colleagues to discern the developmental needs and gifts of students. Respect for the individual also means being open to views which may diverge from the conventional.

Furthermore, all persons have their own challenges and need for personal transformation. Each person has to confront the gap between values and behavior, and the rationalizations that are used to justify this integrity gap. Each individual is called to recognize the lies that are accepted as truth or easy solutions, the false motivations and "safe" paths that have been chosen. Individuals need to embrace the personal gifts of leadership, scholarship, or relational skills that have been given. Each person needs to acknowledge a lack of patience with and respect for other members of the community. Everyone needs to develop the skills to support others. In summary, all individuals need to relinquish the "false self" for the truth of their humanity. Paradoxically, as Robert Quinn notes, community building and transformation occurs to the extent that individuals are willing to attend to these areas of personal growth.¹⁷

The development of a robust sense of the common good in the residential community of students is one of the strongest goals of Student Development on our two campuses. For example, at CSB, each first-year student brings a familial representation of herself that is sewn into a large quilt; the first-year class is, metaphorically, sewn together. Each college has guidelines for quiet time and for creating a harassment-free environment. In the classroom, pedagogical strategies foster interdependence of the learners through small-group work, cooperative learning, and collaborative research projects. Our athletic teams focus as much on teamwork as on individuals and winning. Service-learning projects take students into schools, neighborhoods, and cities across the country in order to develop a sense of responsibility for the broader society. Service learning ideally includes theological reflection on these experiences; that is, how this service relates to the Gospel message. These efforts counter the prevalent paradigm of individualism in our culture by giving students a larger vision of the world and a commitment to the work of making it a better place.

Questions for reflection:

1. What kinds of persons do you find it easier to support? More difficult to support?
2. What is the difference between "the individual good" and "individualism"?
3. What kinds of challenges do you see in trying to integrate respect for individuals and the common good?

4. What do you see in the relationship between personal and communal transformation?

2. We call the community together for counsel to make decisions.

Benedict expands his fundamental insight into the life of a community with a remarkable chapter entitled "summoning the brothers for counsel" (RB 3). He writes, "as often as anything important is to be done in the monastery, the abbot shall call the whole community together and himself explain what the business is; and after hearing the advice of the brothers, let him ponder it and follow what he judges the wiser course. The reason we have said all should be called for counsel is that the Lord often reveals what is better to the younger" (RB 3:1-4). This structural feature cultivates a sense of ownership on the part of each community member and affords a shared sense of mission. However, taking counsel in this situation does not necessarily mean a democratic vote. The abbot is charged to take counsel and then to make a prudent decision. Not everyone's point of view will necessarily find itself expressed in the final decision. It is vitally important to the integrity of the group that those members who do not get what they want remain committed to the common good and to the direction chosen by the leadership and/or community. Within the monastic tradition, this commitment is one of the basic understandings of obedience. Clear communication and ongoing discussion are necessary for building trust and taking action.

Application. These principles suggest that a fundamental thrust of Benedictine institutions is an environment in which the Board, administration, faculty, and student body are appropriately involved in setting the strategic direction for the campus community. Such involvement rests in a basic faith in the goodness and value of the individual. Each person brings particular insights, questions, and unique experiences to setting the vision for the future. It is essential for leadership to design decision-making processes that are inclusive and understood by everyone. Within this framework administrators need to engage in wide-based conversations about how planning priorities relate to ideas and differing convictions in the community. Sometimes a good idea needs a longer incubation time if it is to be successfully integrated into the institutional framework. Usually not all points of view are expressed in a planning document; to choose all directions simultaneously may paralyze the community or group. There will always be a tension between the desire to take counsel and the need to make decisions in a timely and effective manner.

Another form of decision-making occurs when academic and non-academic departments articulate their direction, and when the faculty assembly meets to address common issues. Faculty participation is essential for the well-

being of the institutions. Others are involved in the daily operation and maintenance of the physical plant. It is essential that those who are most familiar with the physical operations of the place be involved in relevant decision making.

Questions for reflection:

1. Take a decision that matters for you on these campuses. Describe the ideal process for making that decision. What are the crucial elements in the process?
2. What role are you best at in the decision-making process: creative thinker, data gatherer, evaluator, implementer, decision facilitator? Explain.
3. For you, what are the most difficult decisions to make? Why?

How can all members of the college community be involved appropriately in decision-making?

Continued in Part II

Please direct comments or questions to Abbot John Klassen OSB
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Endnotes.

¹In this essay we will be referring to four communities: the College of Saint Benedict and Saint Benedict's Monastery in St. Joseph, MN, and Saint John's University and Saint John's Abbey in Collegeville, MN.

²All quotations from the Rule are taken from *RB 1980: The Rule of St. Benedict in Latin and English with Notes*, ed. Timothy Fry, OSB, (Collegeville, MN: The Liturgical Press, 1981). Direct quotations and paraphrases use the male pronoun, reflecting the usage of Benedict. In other places, we have tried to use inclusive language, often by alternating gender in the examples given. In addition, we use the word monastic to include monks and nuns.

³Columba Stewart, OSB. *Cassian the Monk* (New York: Oxford University Press, 1998).

⁴Benedict used many sources for the Rule, including the *Rule of the Master*, and the *Institutes and Conferences* of John Cassian. He was also aware of Augustine's Rule and many other writings from the Church, both East and West.

⁵The Rule of Benedict is used by all Benedictine monastic communities, as well as Cistercians and Trappists. The Rule of Benedict and the monastic life

that it fosters and directs are deeply revered within the institutional Catholic Church.

⁶When we speak of the Benedictine values we acknowledge the difference between these values as ideals and the examples we give of their practice on campus. Our practice never reaches the ideal. But the fact that we seek to make real these values in our lives is, in itself, a manifestation of our search for God in our lives.

⁷Terrence Kardong, OSB. *The Benedictines* (Wilmington, DE: Michael Glazier, 1988), 84.

⁸David O'Brien speaks of the Vatican II document, *The Church in the Modern World*, as "a magna carta for Catholic higher education" (*From the Heart of the American Church* (Maryknoll, NY: Orbis Books, 1994), 49. Hilary Thimmesch, OSB, agrees with this judgment and goes on to say that this document changes the framework for thinking about Catholic higher education. He says it "consistently achieves a view of the human family as a whole in which believers and non-believers alike share the same social conditions, have the same needs, benefit from the same advances in science and technology, long for the same security from poverty, disease, and war, aspire to the same cultural enrichment, need to be guided by the same fundamental morality in their search for justice. It is a superb vision of human solidarity and of the worth of the individual regardless of race, religious belief, or social standing. It says, in effect, that we humans are all in this together" ("The Church and the Campus in the Modern World," *CSB/SJU Symposium*, Fall 1997, 40). This vision strengthened the view that Catholic colleges should be places where all of God's creation is seen as good and where all work together to search for truth and to serve the world.

⁹"The Church in the Modern World," #2, 11 in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. by Austin Flannery, OP (Northport, N.Y.: Costello Publishing Company, 1981).

¹⁰Columba Stewart, OSB. *Prayer and Community: The Benedictine Tradition* (New York: Orbis, 1998), 29.

¹¹"The Church in the Modern World," 928.

¹²*Lectio divina* encompasses four interrelated steps of reading, reflection, prayer, and contemplation. It usually focuses on a short passage from a biblical book that is read from beginning to end over a period of time.

¹³de Waal, Esther. *Seeking God: The Way of St. Benedict* (Collegeville: Liturgical Press, 1984), 43.

¹⁴Carruth, Shawn, OSB. "The Monastic Virtues of Obedience, Silence and Humility: A Feminist Perspective," *American Benedictine Review* (June 2000),

131-132.

¹⁵S. Enid Smith, OSB, "Individual and Common Good," Presentation given at Saint Benedict's Monastery, (January 1991), 1-2

¹⁶Carruth, 144-145.

¹⁷Quinn, Robert E. *Deep Change: Discovering the Leader Within* (San Francisco: Jossey-Bass Publishers, 1996), 78.

Notes continue in Part II

CSB and SJU
OSB Index * ABA * Academic Index

Rev. 04/21/2005 02:44:53 | Fr. John Klassen OSB <jklassen@csbsju.edu>

A TOPICAL ST. BENEDICT

As I study the Rule, I like to see all of what was said on a topic together in one spot without having to flip around. Over the course of time, I've collected the citations on a number of topics into tables. Taken together as a collection it makes a kind of "Topical St. Benedict". Obviously, this is the type of thing I find helpful, so I'd like to share it with anyone else who may like to look at things in the same way. So here it is:

Accommodations for the Week

The Rule is for Cenobites

Elasticity in the Rule

Fear of God

Fortitude *Sielstrug*

Grumbling

Justice / Code of Discipline

Laughter

Lectio

Obedience

Prayer/Ora

Programs (St. Benedict's Breviary)

A summary of RB 18

Table of Psalms (from RB 18)

Prudence

Seniority/Rank/Exceptions Thereto

Silence

Stability

Temperance

Work/Labora



Accommodations for the Week

Ref	Citation
31:9	⁹ He must show every care and concern for the sick, children, guests and poor, knowing for certain that he will be held accountable for all of them on the day of judgement.
35:1-4	¹ The brothers should serve one another. Consequently, no one will be excused from kitchen service unless he is sick or engaged in some important business of the monastery, ² for such service increases reward and fosters love. ³ Let those who are not strong have help so that they may serve without distress, ⁴ and let everyone receive help as the size of the community or local conditions warrant.
36 inclusive	¹Care of the sick must rank above and before all else, so that they may truly be served as Christ, ²for he said, "I was sick and you visited me," (Matt 25:36), ³and, "What you did for one of these least brothers you did for me," (Matt 25:40). ⁴Let the sick on their part bear in mind that they are served out of honor for God, and let them not by their excessive demands distress their brothers who serve them. ⁵Still, sick brothers must be patiently borne with, because serving them leads to a greater reward. ⁶Consequently, the abbot should be extremely careful that they suffer no neglect. ⁷Let a separate room be designated for the sick, and let them be served by an attendant who is God-fearing, attentive and concerned. ⁸The sick may take baths whenever it is advisable, but the healthy, and especially the young, should receive permission less readily. ⁹Moreover, to regain their strength, the sick who are very weak may eat meat, but when their health improves, they should all abstain from meat as usual. ¹⁰The abbot must take the greatest care that cellarers and those who serve the sick do not neglect them, for the shortcomings of disciples are his responsibility.
37 inclusive	¹ Although human nature itself is inclined to be compassionate toward the old and the young, the authority of the rule should also provide for them. ² Since their lack of strength must always be taken into account, they should certainly not be required to follow the strictness of the rule with regard to food, ³ but should be treated with kindly consideration and allowed to eat before the regular hours.
38:10	¹⁰ Because of holy Communion and because the fast may be too hard for him to bear, the

	brother who is reader for the week is to receive some diluted wine before he begins to read.
39:2	² In this way, the person who may not be able to eat one kind of food may partake of the other.
39:11	¹¹ Let everyone, except the sick who are very weak, abstain entirely from eating the meat of four-footed animals.
40:3	³ However, with due regard for the infirmities of the sick, we believe that a half bottle of wine a day is sufficient for each.
42:4	... Someone should read from the <i>Conferences</i> or the <i>Lives</i> of the Fathers or at any rate something else that will benefit the hearers, ⁴ but not the Heptateuch or the Books of Kings, because it will not be good for those of weak understanding to hear these writings at that hour; they should be read at other times.
48:9	⁹ Yet, all things are to be done with moderation on account of the faint hearted.
48:24-25	²⁴ Brothers who are sick or weak should be given a type of work or craft that will keep them busy without overwhelming them or driving them away. ²⁵ The abbot must take their infirmities into account.
64:19	¹⁹ Therefore, drawing on this and other examples of discretion, the mother of virtues, he must so arrange everything that the strong have something to yearn for and the weak nothing to run from.

The Rule is for Cenobites

Ref	Citation
1:13	¹³ Let us pass them by, then and with the help of the Lord, proceed to draw up a plan for the strong kind, the cenobites.

4:78	⁷⁸ The workshop where we are to toil faithfully at all these tasks is the enclosure of the monastery and stability in the community.
5:12-13	¹² They no longer live by their own judgment, giving in to their whims and appetites; rather they walk according to an other's decisions and directions, choosing to live in monasteries and to have an abbot over them. ¹³ Men of this resolve unquestionably conform to the saying of the Lord: "I have come not to do my own will, but the will of him who sent me," (John 6:38).
7:41	⁴¹ Then, to show that we ought to be under a superior, it adds, "You have placed men over our heads," (Ps 65[66]:12).
7:44	⁴⁴ The fifth step of humility is that a man does not conceal from his abbot any sinful thoughts entering his heart, or any wrongs committed in secret, but rather confesses them humbly.
7:49	⁴⁹ The sixth step of humility is that a monk is content with the lowest and most menial treatment, and regards himself as a poor and worthless workman in whatever task he is given...
7:55	⁵⁵ The eighth step of humility is that a monk does only what is endorsed by the common rule of the monastery and the example set by his superiors.
73:1	¹ The reason we have written this rule is that, by observing monasteries, we can show that we have some degree of virtue and the beginnings of monastic life.
73:6-7	⁶ For observant and obedient monks, all these are nothing less than tools for the cultivation of virtues; ⁷ but as for us, they make us blush for shame at being so slothful, so unobservant, so negligent.
73:9	⁹ Afer that, you can set out for the loftier summits of the teaching and virtues we mentioned above, and under God's protection you will reach them.

Ref	Citation
3:7	⁷ Accordingly in every instance, all are to follow the teaching of the rule, and no one shall rashly deviate from it.
18:22-23	²² Above all else we urge that if anyone finds this distribution of the psalms unsatisfactory, he should arrange whatever he judges better, ²³ provided that the full complement of one hundred and fifty psalms is by all means carefully maintained every week, and that the series begins anew each Sunday at Vigils.
40:5	⁵ The superior will determine when local conditions, work or the summer heat indicates the need for a greater amount.
41:2	² Beginning with Pentecost and continuing through out the summer, the monks fast until mid-afternoon on Wednesday and Friday, unless they are working in the fields or the summer heat is oppressive.
41:4-5	⁴ Indeed, the abbot may decide that they should continue to eat dinner at noon every day if they have work in the fields or if the summer heat remains extreme. ⁵ Similarly, he should so regulate and arrange all matters that souls may be saved and the brothers may go about their activities without justifiable grumbling.
47:1	¹ It is the abbot's care to announce, day and night, the hour for the Work of God. He may do so personally or delegate the responsibility to a conscientious brother, so that everything may be done at the proper time.
55:1-3	¹ The clothing distributed to the brothers should vary according to local conditions and climate, ² because more is needed in cold regions and less in warmer. ³ This is left to the abbot's discretion.
65:14-15	¹⁴ But if local conditions call for it, or the community makes a reasonable and humble request, and the abbot judges it best, ¹⁵ then let him, with the advice of God-fearing brothers, choose the man he wants and himself make him his prior.

Fortitude

Ref	Citation
7:15-16	³⁵ The fourth step of humility is that in this obedience under difficult, unfavorable, or even unjust conditions, his heart quietly embraces suffering ³⁶ and endures it without weakening or seeking escape.
36:5	⁵ Still, sick brothers must be patiently borne with, because serving them leads to a greater reward.
58:3-4	³ Therefore, if someone comes and keeps knocking at the door, and if at the end of four or five days he has shown himself patient in bearing his harsh treatment and difficulty of entry, and has persisted in his request, ⁴ then he should be allowed to enter and stay in the guest quarters for a few days.
58:9-16	⁹ If he promises perseverance in his stability, then after two months have elapsed let this rule be read straight through to him, ¹⁰ and let him be told: "This is the law under which you are choosing to serve. If you can keep it, come in. If not, feel free to leave." ¹¹ If he still stands firm, he is to be taken back to the novitiate, and again thoroughly tested in patience. ¹² After six months have passed, the rule is to be read to him, so that he may know what he is entering. ¹³ If once more he stands firm, let four months go by, and then read this rule to him again. ¹⁴ If after due reflection he promises to observe everything and to obey every command given him, let him then be received into the community. ¹⁵ But he must be well aware that, as the law of the rule establishes, from this day he is no longer free to leave the monastery, ¹⁶ nor to shake from his neck the yoke of the rule which, in the course of so prolonged a period of reflection, he was free either to reject or to accept.
60:2-3	² However, if he is fully persistent in his request, he must recognize that he will have to observe the full discipline of the rule ³ without any mitigation, knowing that it is written, "Friend, what have you come for," (Matt 26:50)?
68 inclusive	¹ A brother may be assigned a burdensome task or something he cannot do. If so, he should, with complete gentleness and obedience, accept the order given him. ² Should he see, however that the weight of the burden is altogether too much for his strength, then he should choose the appropriate moment and explain patiently to his superior the reasons why he cannot perform the task. ³ This he ought to do without pride, obstinacy or refusal. ⁴ If after the explanation the superior is still determined to hold to his original order, then the junior must recognize that this is best for him. ⁵ Trusting in God's help, he must in love obey.

Grumbling

Ref	Citation
4:39	³⁹ Do not grumble ⁴⁰ or speak ill of others.
5:14	¹⁴ This very obedience, however, will be acceptable to God and agreeable to men only if compliance with what is commanded is not cringing or sluggish or half-hearted, but free from any grumbling or any reaction of unwillingness.
5:17-19	¹⁷ If a disciple obeys grudgingly and grumbles, not only aloud but also in his heart, ¹⁸ then, even though he carries out the order, his action will not be accepted with favor by God, who sees that he is grumbling in his heart. ¹⁹ He will have no reward for service of this kind; on the contrary, he will incur punishment for grumbling, unless he changes for the better and makes amends.
23:1	¹ If a brother is found to be stubborn or disobedient or proud, if he grumbles or in anyway despises the holy rule and defies the orders of his seniors, ² he should be warned twice privately by the seniors in accord with our Lord's injunction.
34:6-7	⁶ First and foremost, there must be no word or sign of the evil of grumbling, no manifestation of it for any reason at all. ⁷ If, however anyone is caught grumbling, let him undergo more severe discipline.
35:12-13	¹² An hour before mealtime, the kitchen workers of the week should each receive a drink and some bread over and above the regular portion, ¹³ so that at mealtime, they may serve their brothers without grumbling or hardship.
40:8-9	⁸ However, where local circumstances dictate an amount much less than what is stipulated above, or even none at all, those who live there should bless God and not grumble. ⁹ Above all else we admonish them to refrain from grumbling.
41:5	⁵ Similarly, he should so regulate and arrange all matters that souls may be saved and the

	brothers may go about their activities without justifiable grumbling.
53:18	¹⁸ Additional help should be available when needed, so that they can perform this service without grumbling.

Lectio

Ref	Citation
4:55	⁵⁵ Listen readily to holy reading...
48:1	¹ Idleness is the enemy of the soul. Therefore, the brothers should have specified periods for manual labor as well as for prayerful reading.
48:4-5	⁴ From the fourth hour until the time of Sext, they will devote themselves to reading. ⁵ But after Sext and their meal, they may rest on their beds in complete silence; should a brother wish to read privately, let him do so, but without disturbing the others.
48:10	¹⁰ From the first of October to the beginning of Lent, the brothers ought to devote themselves to reading until the end of the second hour.
48:13	¹³ Then after their meal they will devote themselves to their reading or the psalms.
48:14-20	¹⁴ During the days of Lent, they should be free in the morning to read until the third hour, after which they will work at their assigned tasks until the end of the tenth hour. ¹⁵ During this time of Lent each one is to receive a book from the library, and is to read the whole of it straight through. ¹⁶ These books are to be distributed at the beginning of Lent. ¹⁷ Above all, one or two seniors must surely be deputed to make the rounds of the monastery while the brothers are reading. ¹⁸ Their duty is to see that no brother is so apathetic as to waste time or engage in idle talk to the neglect of his reading, and so not only harm himself but also distract others. ¹⁹ If such a monk is found – God forbid – he should be reprov'd a

	first and a second time. ²⁰ If he does not amend, he must be subjected to the punishment of the rule as a warning to others.
48:22	²² On Sunday all are to be engaged in reading except those who have been assigned various duties.
49:4	⁴ This we can do in a fitting manner by refusing to indulge evil habits and by devoting ourselves to prayer with tears, to reading, to compunction of heart and self-denial.

Laughter

Ref	Citation
4:51-54	⁵¹ Guard your lips from harmful or deceptive speech ⁵³ and speak no foolish chatter, nothing just to provoke laughter, ⁵⁴ do not love immoderate or boisterous laughter.
6:8	⁸ We absolutely condemn in all places any vulgarity and gossip and talk leading to laughter, and we do not permit a disciple to engage in words of that kind.
7:59-60	⁵⁹The tenth step of humility is that he is not given to ready laughter, for it is written, "Only a fool raises his voice in laughter," (Sir 21:23). ⁶⁰The eleventh step of humility is that a monk speaks gently and without laughter, seriously and with becoming modesty, briefly and reasonably, but without raising his voice, ⁶¹as it is written, "A wise man is known by his few words."
43:1-2	¹ On hearing the signal for an hour of the divine office, the monk will immediately set aside what he has in hand and go with utmost speed, ² yet with gravity and without giving occasion for frivolity.

Obedience

Ref	Citation
Prol:2-3	²The labor of obedience will bring you back to Him from whom you had drifted through the sloth of disobedience. ³This message of mine is for you, then, if you are ready to give up your own will, once and for all, and armed with the strong and noble weapons of obedience to do battle for the true King, Christ the Lord.
4:61	⁶¹Obey the orders of the abbot unreservedly, even if his own conduct — which God forbid — be at odds with what he says. Remember the teaching of the Lord: Do, "what they say, not what they do," (Matt 23:3).
5 inclusive	¹The first step of humility is unhesitating obedience, ²which comes naturally to those who cherish Christ above all. ³Because of the holy service they have professed, or because of dread of hell and for the glory of everlasting life, ⁴they carry out the superior's order as promptly as if the command came from God himself. ⁵The Lord says of men like this: "No sooner did he hear than he obeyed me," (Ps 17[18]: 45); ⁶again, he tells teachers, "Whoever listens to you, listens to me," (Luke 10:16). ⁷Such people as these immediately put aside their own concerns, abandon their own will, ⁸and lay down whatever they have in hand leaving it unfinished. With the ready step of obedience, they follow the voice of authority in their actions. ⁹Almost at the same moment, then, as the master gives the instruction the disciple quickly puts it into practice in the fear of God; and both actions together are swiftly completed as one. ¹⁰It is love that impels them to pursue everlasting life; ¹¹therefore, they are eager to take the narrow road of which the Lord says, "Narrow is the road that leads to life," (Matt 7:14). ¹²They no longer live by their own judgment, giving in to their whims and appetites; rather they walk according to an other's decisions and directions, choosing to live in monasteries and to have an abbot over them. ¹³Men of this resolve unquestionably conform to the saying of the Lord: "I have come not to do my own will, but the will of him who sent me," (John 6:38). ¹⁴This very obedience, however, will be acceptable to God and agreeable to men only if compliance with what is commanded is not cringing or sluggish or half-hearted, but free from any grumbling or any reaction of unwillingness. ¹⁵For the obedience shown to superiors is given to God, as he himself said: "Whoever listens to you, listens to me," (Luke 10:16). ¹⁶Furthermore, the disciples' obedience must be given gladly, for, "God loves a cheerful giver," (2 Cor 9:7). ¹⁷If a disciple obeys grudgingly and grumbles, not only aloud but also in his heart, ¹⁸then, even though he carries out the order, his action will not be accepted with favor by God, who sees that he is grumbling in his heart. ¹⁹He will have no reward for service of this kind; on the contrary, he will incur punishment for grumbling, unless he changes for the better and makes amends.
7:34	³⁴The third step of humility is that a man submits to his superior in all obedience for the love of God, imitating the Lord of whom the Apostle says, "He became obedient even to

	death," (Phil 2:8).
31:3-5	³ He will take care of everything, ⁴ but will do nothing without an order from the abbot. ⁵ Let him keep to his orders.

Prayer/Ora

Ref	Citation
4:56-58	
43:1-3	¹ On hearing the signal for an hour of the divine office, the monk will immediately set aside what he has in hand and go with utmost speed, ² yet with gravity and without giving occasion for frivolity. ³ Indeed, nothing is to be preferred to the Work of God.
48:6	⁶ They should say None a little early, about midway through the eighth hour, and then until Vespers they are to return to whatever work is necessary.
48:13	¹³ Then after their meal they will devote themselves to their reading or the psalms.
50 inclusive	¹ Brothers who work so far away that they cannot return to the oratory at the proper time – ² and the abbot determines that is the case – ³ are to perform the Work of God where they are, and kneel out of reverence for God. ⁴ So too, those who have been sent on a journey are not to omit the prescribed hours but to observe them as best they can, not neglecting their measure of service.
52:4-5	⁴ Moreover, if at other times someone chooses to pray privately, he may simply go in and pray, not in a loud voice, but with tears and heartfelt devotion. ⁵ Accordingly, anyone who does not pray in this manner is not to remain in the oratory after the Work of God, as we have said; then he will not interfere with anyone else.

Prudence

Ref	Citation
39:6-9	⁶ Should it happen that the work is heavier than usual, the abbot may decide — and he will have the authority — to grant something additional, provided that it is appropriate, ⁷ and that above all over indulgence is avoided, lest a monk experience indigestion. ⁸ For nothing is so inconsistent with the life of any Christian as overindulgence. ⁹ Our Lord says, "Take care that your hearts are not weighted down with overindulgence," (Luke 21:34).
41:2	² Beginning with Pentecost and continuing through out the summer, the monks fast until mid-afternoon on Wednesday and Friday, unless they are working in the fields or the summer heat is oppressive.
41:5	⁵ Similarly, he should so regulate and arrange all matters that souls may be saved and the brothers may go about their activities without justifiable grumbling.
42:4	... Someone should read from the <i>Conferences</i> or the <i>Lives</i> of the Fathers or at any rate something else that will benefit the hearers, ⁴ but not the Heptateuch or the Books of Kings, because it will not be good for those of weak understanding to hear these writings at that hour; they should be read at other times.
58:1-8	¹ Do not grant newcomers to the monastic life an easy entry, ² but, as the Apostle says, "Test the spirits to see if they are from God," (1 John 4:1). ³ Therefore, if someone comes and keeps knocking at the door, and if at the end of four or five days he has shown himself patient in bearing his harsh treatment and difficulty of entry, and has persisted in his request, ⁴ then he should be allowed to enter and stay in the guest quarters for a few days. ⁵ After that, he should live in the novitiate, where the novices study, eat and sleep. ⁶ A senior chosen for his skill in winning souls should be appointed to look after them with careful attention. ⁷ The concern must be whether the novice truly seeks God and whether he shows eagerness for the Work of God, for obedience and for trials. ⁸ The novice should be clearly told all the hardships and difficulties that will lead him to God.
64:12	¹² When he must punish them, he should use prudence and avoid extremes; otherwise, by rubbing too hard to remove the rust, he may break the vessel.

Seniority/Rank/Exceptions Thereto

Ref	Citation
2:18-21	¹⁸ A man born free is not be given higher rank than a slave who becomes a monk, except for some other good reason. ¹⁹ But the abbot is free, if he sees fit, to change anyone's rank as justice demands. Ordinarily, everyone is to keep to his regular place, ²⁰ because, "whether slave or free, we are all one in Christ," (Gal 3:28; Eph 6:8) and share alike in bearing arms in the service of the one Lord, for, "God shows no partiality among persons," (Rom 2:11). ²¹ Only in this are we distinguished in his sight: if we are found better than others in good works and in humility.
60:6-7	⁶ Whenever there is question of an appointment or of any other business in the monastery, ⁷ he takes the place that corresponds to the date of his entry into the community, and not that granted him out of respect for his priesthood.
61:11-12	¹¹ Further, the abbot may set such a man in a somewhat higher place in the community, if he sees that he deserves it. ¹² In fact, whether it is a monk or someone in the priestly or clerical orders mentioned above, the abbot has the power to set any of them above the place that corresponds to the date of his entry, if he sees that his life warrants it.
62:5-6	⁵ He will always take the place that corresponds to the date of his entry into the monastery, ⁶ except in his duties at the altar, or unless the whole community chooses and the abbot wishes to give him a higher place for the goodness of his life.
63 inclusive	¹The monks keep their rank in the monastery according to the date of their entry, the virtue of their lives, and the decision of the abbot. ²The abbot is not to disturb the flock entrusted to him nor make any unjust arrangements, as though he had the power to do whatever he wished. ³He must constantly reflect that he will have to give God an account of all his decisions and actions. ⁴Therefore, when the monks come for the kiss of peace and for Communion, when they lead psalms or stand in choir, they do so in the order decided by the abbot or already existing among them. ⁵Absolutely nowhere shall age automatically determine rank. ⁶Remember that Samuel and Daniel were still boys when they judged their elders (1 Sam 3; Dan 13:44-62). ⁷Therefore, apart from those mentioned above whom the abbot has for some overriding consideration promoted, or for a specific reason demoted, all the rest should keep to the order of their entry. ⁸For example, someone who came to the monastery at the second hour of the day must recognize that he is junior to someone who came at the first hour, regardless of age or distinction. ⁹Boys, however, are to be disciplined in everything by everyone. ¹⁰The younger monks, then, must respect their seniors, and the seniors must love all their juniors. ¹¹When they address one another, no one should be allowed to do so simply by name; ¹²rather, the seniors call the younger monks "brother" and the younger monks call

their seniors "nonnus", which is translated as "venerable father." ¹³But the abbot, because we believe that he holds the place of Christ, is to be called "lord" and "abbot," not for any claim of his own, but out of honor and love for Christ. ¹⁴He, for his part, must reflect on this, and in his behavior show himself worthy of such honor.

¹⁵Wherever brothers meet, the junior asks his senior for a blessing. ¹⁶When an older monk comes by, the younger rises and offers him a seat, and does not presume to sit down unless the older bids him. ¹⁷In this way, they do what the words of Scripture say, "They should each try to be the first to show respect to the other," (Rom 12:10).

¹⁸In the oratory and at table, small boys and youths are kept in rank and under discipline. ¹⁹Outside or anywhere else, they should be supervised and controlled until they are old enough to be responsible.

Stability

Ref	Citation
4:78	⁷⁸ The workshop where we are to toil faithfully at all these tasks is the enclosure of the monastery and stability in the community.
60:8-9	⁸ Any clerics who similarly wish to join the community should be ranked somewhere in the middle, ⁹ but only if they, too, promise to keep the rule and observe stability.
61:5	⁵ If after a while he wishes to remain and bind himself to stability, he should not be refused this wish, especially as there was time enough, while he was a guest, to judge his character.

Temperance

Ref	Citation
31:1	s cellarer of the monastery, there should be chosen from the community someone who is wise, mature in conduct, temperate, not an excessive eater, not proud, excitable, offensive, dilatory or wasteful...

31:12	¹² He should not be prone to greed, nor be wasteful and extravagant with the goods of the monastery, but should do everything with moderation and according to the abbot's orders.
36:4	⁴ Let the sick on their part bear in mind that they are served out of honor for God, and let them not by their excessive demands distress their brothers who serve them.
39:7-9	⁷ and that above all over indulgence is avoided, lest a monk experience indigestion. ⁸ For nothing is so inconsistent with the life of any Christian as overindulgence. ⁹ Our Lord says, "Take care that your hearts are not weighted down with overindulgence," (Luke 21:34).
39:10	¹⁰ Young boys should not receive the same amount as their elders, but less, since in all matters frugality is the rule.
40:3	³ However, with due regard for the infirmities of the sick, we believe that a half bottle of wine a day is sufficient for each.
40:6-8	⁶ We read that monks should not drink wine at all, but since the monks of our day cannot be convinced of this, let us at least agree to drink moderately, and not to the point of excess, ⁷ for, "wine makes even wise men go astray," (Sir 19:2). ⁸ However, where local circumstances dictate an amount much less than what is stipulated above, or even none at all, those who live there should bless God and not grumble.
64:9	⁹ He ought, therefore, to be learned in divine law, so that he has a treasury of knowledge from which he can, "bring out what is new and what is old," (Matt 13:52). He must be chaste, temperate and merciful.

Work/Labora

Ref	Citation
48:1	¹ Idleness is the enemy of the soul. Therefore, the brothers should have specified periods for

	manual labor as well as for prayerful reading.
48:3	³ From Easter to the first of October, they will spend their mornings after Prime till about the fourth hour at whatever work needs to be done.
48:7-8	⁷ They must not become distressed if local conditions or their poverty should force them to do the harvesting themselves. ⁸ When they live by the labor of their hands, as our fathers and the apostles did, then they are really monks.
48:11	¹¹ At this time Terce is said and they are to work at their assigned tasks until None.



Bylaag 5

- t) Kaart van die kinderkampus
- u) 'n Jong dame se kommentaar op die navorser
- v) 'n Storie om mee te leer lees
- w) Kinders se gedagtes rondom die kinderkampus
- x) Prof. Pieter Joubert se beginsels vir kinderopvoeding.

Huis.



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Ons stap by die hek in. Tannie Mantie
hare styl in 'n poniestert, agter die kop vas, wit windbraker
, langbroek. Sy het naat grimering aando nie. Sy is soos
altyd. Sy lyk soos altyd. Ons leer ons werk mooi
ons is gemaklik. Ons is nie bang nie. Die kinders
weet hulle mag nie stout wees nie. Die kinders is nie lus
om stout te wees nie en hulle is nie want dit
is vir Tannie Mantie. Sy is nie 'n stoetsittannie soos
ander kindertannies nie maar sy weet wat in jou kop is.
Ek hou van die diere by haar huis veral vir sissa.
Sy is teeners met almal al het sy ons uitgefiger.
Tannie Mantie wil toe nie meer kinders leer nie en
sy hou op. Sy word maer en nog maender. Dit voel of sy
ons nie meer raak sien nie. Sy lyk of sy net wil huil
sy het 'n probleem. Sy word meer maender ons
lyk alleen. Tannie Mantie het nou Juffrou Mantie
geword. Haar hare is mod, sy lyk so anders en
so mooi. Ek weet nie wat aangaan nie. Sy trek so
mooi aan. Waar is haar wit windbraker 'n Poniestert sal
naar naait weer pas nie, sy is self versekerd - Sy sal ons
weers kan uitfiger en leer as sy wil. Ek dink sy is
slim, ek dink sy is gelukkig.

VAN: [REDACTED]

Rohan en die alfabet-sop

1. "a-b-cde-f-g-hij-k-l-mno-p-q-rst-u-v-wxy-
2. "Kyk Lulu die papagaai wat die alfabet so sk-
3. Skielik gee Lulu een vreeslik harde gil.
4. "Rohan stik amper aan sy sop.
5. "Hy spring vinnig op.
6. "Rohan," spring Lulu op en af, "ek het die ander
7. Een vergeet.
8. "Alister: a-b-cde-f-g-hij-k-l-mno-p-q-rst-u-v-wxy-
9. ...
10. "Rohan loer vinnig rond.
11. "Hy beter 'n plan maak voor Lulu weer gil.
12. "Skielik sien Rohan sy bord sop.
13. "Dis alfabet-sop!
14. "Vinnig tree hy terug, hardloop vorentoe, en duk.
15. "Binne in sy alfabet-sop.
16. "Hy swem vinnig terwyl hy na die regte letter spek.
17. "Hier is 'n m, daar agter 'n a.
18. "Hy duik deur 'n b en daar voor hom, uiteindelik, is
19. "2.
20. "Hy gryp die z en spring vinnig uit sy bord.
21. "Hier is hy Lulu. Dis z."
22. "Daar is Rohan," toe Lulu
23. "Heel bevrede saam Lulu nou saam met Rohan die
24. "op.

Groter reeks om nasorg in sukses ^{te} ~~te~~ maak.

EK glo dat die baie belangrik is dat die persoon wat nasorg aanbied, op die selfde vlak as die kinders moet beweeg en kan dink. EK glo ook dat daar 'n leermetode moet ~~benut~~ gebruik moet word. En dit is deur opsommings te maak nie net na die leske seker. Dit is ook goed as 'n kind gestraf word na 'n oortreding. Wat ook belangrik is, is dat daar 'n Sneepe moet wees.

Dit is ook goed as daar goedkeuring gegee word voordat daar 'n nuwe kind aangevaar word. Soek dit daar nie 'n kind kom wat die ander nie aangevaar of mee baklei nie.

Wat sleg is as 'n kind skout is en almal word gestraf. Daarna word daardie kind geslaan ens. En wat ook sleg is, is as daar naderhand te veel kinders is en te veel vir die onderwyser om te beheer. Dit doen baie. Dit is baie goed as daar van die ander leerders gebruik word om jouer leerders hulle werk te vra.

Ons het elke dag as ons daar kom ~~dan het ons~~ eers
geleer, en as ons dit ~~ke~~ ons werk ken het ons gew-
oonlik buite gaan speel

Ek onthou dat ons in die winter koffie en beskuit
gedrink en geëet het

Die kinders wat gesukkel het om te lees het
altyd vir Sissa (die Han) gaan lees. Ek weet nie
hoe sy dit regkry nie maar sy het die kinders
se lees baie verbeter

Ek onthou ook dat as die huiswerk te veel
geraak het het ons n bietjie rond gaan stap
in die terrein

Dit was altyd lekker om te plant in die
groente ~~as~~ as ons klaar geleer het kan ons
maer gaan buite speel het of ons kon die
groente tuin gaan water gee het, die groent
tuin. het ons altyd aangemoedig om ~~vinnig~~ te leer
want ons leer so vinnig as moontlik, om ~~te~~ net
die groente tuin nattegooi.

~~ons het~~ As ons klaar geleer het kan ons buite
speel, ~~of~~ Speletjie speel en ons het met die
Dere gaan speel, ons het perd gery of met die
volstruis gaan brand bal speel

Dit was baie lekker by Juf. Hantie. en daar
was niks wat sleg was nie, en dit is waar dat die
volstruis saam ons koffie drink.

15 PRAKTIESE BEGINSELS VAN KINDEROPVOEDING : 'N BOODSKAP AAN OUIERS EN KINDERS!

DR P JOUBERT

- BEGINSEL 1: DIE BEGINSELS VAN DISSIPLINE MOET VÓÓR 3-JARIGE OUDERDOM VASGELÊ WORD:

Teen die ouderdom 3 jaar oud gaan 'n kind een van twee dinge weet :

- a) "Hierdie twee grootmense wat ek Pa en Ma noem, is hier dat HULLE na MY moet luister".

Of

- b) "Hierdie twee grootmense wat ek Ma en Pa noem, is hier dat EK na HULLE moet luister".

Indien die kind die eerste afleiding maak, impliseer dit groot dissiplinêre probleme vir die ouers. Daarom móet 'n ouer die volgende 3 reëls aan hulle kinders oordra; verkieslik, vóórdat hulle 3 jaar oud is:

Reël 1 : Van ouer aan 3-jarige kind :

"My kind, vanaf hierdie oomblik in ons verhouding gaan jy baie meer aandag aan my gee op 'n algemene vlak as wat ek ooit weer aan jou gaan gee. Jy sal aan my die nodige aandag en respek betoon ongeag wanneer ek dit wil hê, ongeag hoekom of waarom. En terloops, ek is onder geen verpligting om die feit dat jy altyd en enige tyd my moet gehoorsaam, hoef te regverdig nie".

Dierbare ouer onthou altyd:

- * dat jy die leerder is en jou kind die leerling - daarom móet die
- * kind aan jou aandag gee, en
- * jy kan nie iemand iets leer as hy/sy nie aandag aan jou gee nie.

Reël 2 : Van ouer aan kind : "Jy sal doen wat ek sê".

Reël 2 is gebaseer op Reël 1. Reël 2 beteken : "Jy sal doen wat ek sê ongeag of jy dit wil doen of nie; teweens ek aanvaar dat indien ek goeie besluite gaan neem, jy met die meerderheid daarvan ongelukkig gaan wees".

Onthou ouers : Kinders wil altyd hulle brood op beide kante gebotter hê.

Reël 3 : Van ouer aan kind : "Jy sal doen wat ek sê, nie omdat ek jou gaan afdreig of omkoop nie. Jy sal doen wat ek sê sonder dat ek nodig het om jou te oortuig, aan jou redes te verskaf of by jou te pleit. Jy sal doen wat ek sê omdat ek so sê".

Terloops, dierbare ouer : jy hoef nie jou besluit aan jou kinders te regverdig en te verduidelik nie. Tewens, aanvaar dat die bloeitjie homself/haarself sal wip en 'n "tantrum" ("vloermoer") sal gooi - en jou sal haat vir jou besluit. Maar sy/haar "haatgevoelens" jeens jou sal wel gou-gou oorwaai. Jy moet net konsekwent wees - en moenie terugkruip vir die kind se vergifnis nie - jy sal net gemanipuleer word!

- **BEGINSEL 2: POSITIEWE SELFBEELD VS. GELOWIGE SELFBEELD**

Sielkundiges fokus myns insiens deesdae té veel op die bou van 'n sg. "Positiewe selfbeeld" in stede van 'n "Gelowige selfbeeld".

'n Kind se ego kan later so opgeblase wees van sy eie "prestasies" dat hy/sy onhoudbaar arrogant kan word. 'n Gelowige selfbeeld impliseer dat 'n kind sal besef dat die Gees van God wat in hom/haar woon ook in elke ander mens woon en dat alle mense vir God ewe belangrik is, ongeag die talente wat jy van Hom ontvang het. 'n Kind met 'n gelowige selfbeeld is ingestel op die bou en handhawing van menseverhoudinge en nie op die handhawing en bou van sy/haar eie ego nie. Die ou, tradisionele beginsels van selfrespek, selfdisipline, goeie maniere, om self verantwoordelikheid te neem vir jou eie onpopulêre besluite, om leerbaar ("teachable") te wees en om alle mense met respek en bedagsaamheid te behandel, bly steeds onder alle omstandighede en te alle tye waar.

Om dus saam te vat : Die wêreld het vrede met jou brose selfbeeld - Die wêreld verwag dat jy eers iets sinvol met jou lewe bereik voordat jy goed oor jouself kan begin voel en voor die wêreld enigsins aan jou 'n bietjie erkenning sal gee.

- **BEGINSEL 3: OVERLIKE TUG**

'n Goeie pak slae op sy tyd is nog steeds 'n goeie ding - al sê sielkundiges ook wat! Indien jou kind ná 'n deeglike verduideliking van verkeerde gedrag en 'n duidelike waarskuwing van die gevolge indien soortgelyke negatiewe gedrag weer sou voorkom, **STEEDS VOLHOU** om verkeerd te doen, is 'n pakslae nog altyd goeie "terapie". Moet egter nooit jou kind in woede slaan nie en slaan altyd op die boude. 'n Dwarsklap in 'n oomblik van woede is nie tug nie - tewens, die kind verloor bloot respek vir jou.

Ná so 'n pakslae, waartydens die kind gewoonlik huil, homself vreeslik bejammer en jou haat - en ja - hulle haat jou - gaan troos jy hom/haar na sowat 5 - 10 minute (waartydens die kind sy eie smart vertroetel) en verduidelik weereens die rede vir tug; laat die kind sê dat hy/sy jammer is, maak seker die kind verstaan hoekom tug plaasgevind het en herbevestig jou liefde vir die kind. Wees verseker dat indien jy só sou optree, die kind geen blywende emosionele skade sal opdoen nie. Tewens, die Bybel

is baie duidelik in sy standpunt oor die regverdiging en die waarde van ouerlike tug :
Vergelyk veral : Spreuke 13:24; 13:1; 12:1; 4:13, 4:3-4; 4:1; 2:12 en 1:8.

- **BEGINSEL 4: DIE LEWE IS ONREGVERDIG**

Die lewe is nie regverdig nie, my kind. Raak so gou as moontlik gewoon daaraan.
Onthou : die lewe skuld jou niks; dis eerder 'n geval van vra : "Wat kan jy bydrae tot die lewe?".

- **BEGINSEL 5: NET GRAFGRAWERS BEGIN BO**

Aanvaar dat jy nie direk na skool R 200 000 per jaar gaan verdien, en 'n selfoon en 'n maatskappymotor op die koop toe gaan kry nie. Die wêreld sien nie reikhalsend en dankbaar uit na jou besondere talente en bydrae nie. Jy moet eers werk en bewys dat jy iets verdien. Op die oud end tel 'n ruggraat baie meer as 'n akademiese graad.

- **BEGINSEL 6: DIE WÊRELD VRA BAIE EN GEE MIN**

As jy altyd gedink het jou onderwyser is kwaai, te hard en onregverdig, wag tot jy begin werk vir 'n baas. Hy of sy gaan geen nonsens duld nie en gaan verwag dat jy produseer wat jy onderneem het tydens jou werksonderhoud.

- **BEGINSEL 7: WEES NEDERIG EN BETROUBAAR**

Roetine-take - tewens enige werk - is nie benede jou waardigheid nie. Enige werk - hoe eenvoudig ook al, is 'n geleentheid. Bewys eers dat jy betroubaar is in die klein, eenvoudige take, dan sal jy gou met meer verantwoordelikhede toebedeel word. (Dawid het eers die skape wat hy opgepas het, in iemand se sorg toevertrou vóórdat hy Goliath aangevat het).

- **BEGINSEL 8: MOENIE 'N LEVEN LEWE NIE**

Aanvaar verantwoordelikheid vir jou eie foute. Drie uit elke 4 mense blameer altyd iets of iemand anders vir hulle foute. Moenie jouself bluf nie; moenie 'n leun lewe nie. Soos Shakespeare in "Hamlet" dit gestel het : "This above all : to thine own self be true".

- **BEGINSEL 9: REAGEER KONSTRUKTIEF OP KRISIS-SITUASIES**

Jy kan niks doen aan 'n krisis nie. Jy kan bloot jou reaksie kies op 'n krisis. Die meeste mense reageer met emosie op 'n krisis : Hulle word kwaad, blameer, vlug, kruip weg, raak paniekerig, veg terug, raak depressief, ens. Onthou : die lewe is 10% wat jy met jou gebeur en 90% hoe jy daarop reageer. Victor Frankl sê : "If we are no longer able to change a situation, we are challenged to change ourselves".

- **BEGINSEL 10: ORDEN JOU EIE PRIVATE WÊRELD**

Dierbare tiener - jou ouers was nie altyd so vervelig soos nou nie. Hulle het eers ná jou geboorte so begin word van rekeninge betaal, jou klere koop, was en stryk en na jou luister as jy vertel hoe wonderlik jy is of hoe wreed en onregverdig die wêreld teenoor jou is. Voordat jy dus die wêreld gaan oortuig hoe nodig hulle jôu talente het - gaan pak eers jou klerekas reg en orden die chaotiese ontploffing wat jy jou kamer noem. Skep innerlike orde in jou eie private wêreld; word 'n geroepe mens, nie 'n gejaagde mens nie. Gejaagde mense kan as volg uitgeken word:

1. 'n Gejaagde mens word dikwels net deur prestasie tevrede gestel: Iewers op die pad na volwassenheid het so 'n mens as kind ontdek en ervaar dat die enigste manier waarop hy goed voel oor homself, is wanneer hy presteer. So 'n persoon redeneer as volg: "prestasië lei tot aanvaarding en aanvaarding beteken ek word liefgehe". Ons as ouers moet oppas dat ons nie ons eie onverweselike ideale op ons kinders projekteer nie.
2. 'n Gejaagde mens is behep met die simbole van prestasie. Hy wil graag hê almal moet weet van hom; hy wil bekend wees. Hy is bewus van statussimbole : titels, posisie, ens. is vir hom belangrik. Wie, wonder hy, weet almal wat ek doen?
3. 'n Gejaagde mens is gewoonlik vasgevang in die onbeheersde drang na uitbreiding. Hulle is gedurig op die uitkyk na die grootste en beste geleenthede. Hulle het skaars tyd om dit wat hulle tot dusver bereik het, te waardeer.
4. 'n Gejaagde mens het dikwels 'n beperkte sin vir integriteit. Hulle kan so behep raak met sukses en prestasie, dat hulle baie min tyd oor het om stil te word en te vra of die innerlike ontwikkeling tred kan hou met die uiterlike ontwikkeling. Sulke mense raak gewoonlik toenemend oneerlik; en hulle bedrieg nie net ander mense nie, hulle bedrieg ook hulleself. Omdat die bereiking van doelwitte vir hulle so belangrik is, verval hulle in etiese slordigheid.
5. Gejaagde mense beskik dikwels oor beperkte of ontoereikende mensgerigte vermoëns. Hulle kom gewoonlik nie goed met ander mense klaar nie. Doelwitte en projekte is vir hulle dikwels meer belangrik as die handhawing van goeie menseverhoudinge. So 'n gejaagde mens laat gewoonlik talle "slagoffers" van swak en verbreekte menseverhoudings agter hom.
6. Gejaagde mense is kompetisie-ingestel. Hulle sien elke geleentheid as 'n wen-of-verloor speletjie. En om goed te lyk móet hy altyd wen. Om te wen, gee aan hom die versekering dat hy waardevol is, dat hy as mens geag word, dis vir hom ('n verwronge) versekering dat hy "liefgehe" word.

7. 'n Gejaagde mens beskik dikwels oor die vermoë om soos 'n vulkaan uit te bars in woede. Hy durf nie teenkanting nie en hy verdra nie kritiek nie.
8. 'n Gejaagde mens is gewoonlik uitermate besig. Hulle is gewoonlik té besig om aandag te gee aan die bou van menseverhoudinge. Hy probeer mense beïndruk deur te wys op sy vol program. En hulle kry hulleself dikwels jammer dat hulle so besig is! Gejaagdheid word vir hom 'n lewenswyse.

Maar wat dryf gejaagde mense? Ouers, luister mooi : Die resep vir 'n gejaagde mens is die volgende : Dis 'n kind wat groot word in omstandighede waar 'n "MOOI SO!" nooit gehoor is nie. Wanneer hierdie aanvaarding en bevestiging kortkom, is dit glad nie vreemd dat 'n patroon van gejaagdheid vasgelê word nie - juis omdat die behoefte aan erkenning nooit deur ouers bevredig is nie. Moenie net jou kind betrap en uittrap as hy iets verkeerd gedoen het nie - "betrap" hom ook as hy iets goed doen - en prys hom dan daarvoor.

Die ander pool van 'n gejaagde mens is 'n GEROEPE MENS. 'n Geroepe mens se krag kom van binne - eerder as om gejaag te lewe, word sommige mense getrek deur die winkende hand van die roepende Vader. 'n Voorbeeld van geroepe mense is die dissipels wat Jesus geroep het. Jesus het nie na die Universiteit van Gallilia toe gegaan en die 12 top akademici geroep nie; hy het ook nie die twaalf top sakemanne van Jerusalem geroep nie. Nee, hy het 12 onopsigtelike mense geroep wat op sy roepstem gereageer het en in wie Hy ewigheidswaarhede kon inbou.

Kan geroepe mense geïdentifiseer word? Ja seker!

1. Geroepe mense verstaan rentmeesterskap. 'n Geroepe mens besef dat sy vermoëns, prestasies, loopbaan, bates, vriende, familie en gesondheid gawes uit die hand van God is wat God aan jou in liefde geskenk het om as rentmeester te "bestuur" en dat hy jou eendag daarvoor om verantwoording gaan roep.
2. Geroepe mense weet presies wie hulle is. Mense wie se persoonlike lewens in wanorde is, raak verwad oor hulle identiteit. Hulle kan 'n toenemende onmag ondervind om die "rol" te onderskei van die "persoon"; wat hulle doen kan dikwels nie onderskei word van **wie en wat hulle is nie**. Dis hoekom mense wat baie mag verkry, moeilik daarvan afstand doen.
3. Geroepe mense is deeglik bewus van hulle doel. 'n Goeie voorbeeld van hierdie feit word weerspieël in Johannes die Doper wat as voorloper van Christus opgetree het. Hy (Johannes) het geen twyfel gehad wat hy moet doen nie. Sy doel was om die weg vir Jesus se bediening voor te berei - Hy het nie vir een oomblik probeer om Jesus se eer te steel nie.
4. Geroepe mense verstaan ware toewysing. Johannes, as geroepe man, het verstaan wat toewyding beteken. In Johannes 3:30 verklaar hy : "Hy (Jesus) moet meer word, en ek minder". Geen gejaagde mens kan ooit sê wat Johannes gesê het nie;

juis omdat gejaagde mense altyd meer en meer moet verwerf; meer aandag, meer mag en meer materiële besittings.

5. Geroepe mense het vrede en vreugde in hulle harte. Geroepe mense is innerlik georden - daarom kan hulle eksterne krisisse sinvol hanteer.

Ouers, leer die beginsels van geroepenheid by julle kinders aan.

- **BEGINSEL 11: WEES VERANTWOORDELIK**

Jou onderwysers mag dalk hulle bes doen om jou te oortuig dat jy 'n wenner is en jou daaglik met 'n lepelkje voer, jou werk afbaken, jou wenke voor die eksamen gee sowel as gereelde lang vakansies om jou brose gestel te laat rus. In die regte wêreld is daar nie werkgewers wat jou gaan pamperlang nie : Jy moet óf werk óf jou ry kry : Jy dra self al die verantwoordelikheid.

- **BEGINSEL 12: WEES REALISTIES**

Die televisie is 'n kamma-wêreld. Niemand op televisie kyk self TV nie. In die regte wêreld gaan jy terug werk toe na jy in 'n koffiekroeg 'n koppie koffie gedrink het.

- **BEGINSEL 13: TOON RESPEK EN BEDAGSAAMHEID TEENoor ALLE MENSE**

Die vaal vervelige "nerd" wat saam met jou op skool is en op wie jy tans neersien, gaan tien teen een eendag jou baas word vir wie jy gaan werk : Vra maar vir Steven Spielberg en Bill Gates. Behandel dus ook die Vaal outjies met respek!

- **BEGINSEL 14: LEEF AS KIND VAN GOD**

Ouers, dis julle plig om julle kinders na Jesus en die genade van sy bloedoffer te lei; nie die Sondagskool of Kategese-onderwyser s'n nie. Jy is rentmeester van elke kind wat God aan jou geleen het. Jy as ouer moet sorg dat jou kind dus God se belofte dat Hy die kindjie tydens sy doop of inseëning onvoorwaardelik aanneem, van sy/haar kant af beantwoord deur Jesus as persoonlike verlosser aan te neem; jy moet jou kind sodanig begelei dat hy/sy onder die invloed van die Heilige Gees vir Jesus ontmoet.

- **BEGINSEL 15: LEEF MET 'N VISIE/DROOM EN DUIDELIKE DOELWITTE**

Talle redes bestaan vir mense om ander mense te respekteer. 'n Primêre rede is egter daarin geleë dat mense wat die indruk by jou laat dat hulle weet waarheen hulle op pad is; dat hulle 'n duidelike droom of visie het, by mense respek afdwing; ongeag of jy van so 'n persoon hou of nie.

Ek hou daarvan om van so 'n visie te praat as 'n lewensdroom óf - nog beter - 'n lewensleuse; soos wat 'n laerskool, hoërskool of universiteit 'n leuse het, so behoort

elke mens 'n lewensleuse te hê. Indien jy nie duidelikheid het oor jou eie lewensleuse nie, is die wêreld geneig om reaktief 'n leuse op jou af te stempel wat jy nie noodwendig wil hê nie.

So 'n visie, of te wel lewensleuse, bestaan volgens Patrick Morley uit die volgende aspekte: Hy skryf in sy boek "Man in the mirror" dat alle mense se lewensleuse uit twee elemente bestaan: **Betekenisvolheid** en **Onsterflikheid**. Beide hierdie aspekte kan egter op 'n **tydelike** of **permanente** basis nagestreef word : Tydelike betekenisvolheid impliseer dat ek net vir my aardse bestaan (wat gewoonlik 60 - 90 jaar is; miskien bietjie korter óf langer) lewenssin nastrewe. Die implikasie van só 'n benadering is dat ek gaan strewe na aspekte soos : sosiale posisie, rykdom, status, rang, mag, posisie, skoonheid, invloed, ens.; wat effektief beteken dat ek deel word van die sogenaamde "rat race"; 'n gejaagde mens. Tydelike onsterflikheid impliseer verder dat my kinders en kleinkinders darem my nog vir 'n geslag of twee ná my dood sal onthou.

Permanente betekenisvolheid impliseer egter dat ek besef dat my lewe op aarde slegs 'n flikker van die ewigheid en hiernamaals is; wat impliseer dat ek eerder 'n visie vir myself moet kry wat ewigheidswaarde het en nie net vir my aardse bestaan geldig is nie. Ewige onsterflikheid impliseer verder op sy beurt dat ek as Christen deur Christus die ewige lewe sal be-erwe.

Indien ek dus duidelikheid het oor 'n lewensleuse/visie - wat ewigheidswaarde het, kan ek nou doelwitte op 'n
korttermyn (0-12 maande);
mediumtermyn (13-36 maande) en
langtermyn (37 maande plus)
formuleer op alle aspekte van my lewe : loopbaan, geestelik/godsdienstig,
materiaal/finansieël, gesin, vriende, kultureel, sport, akademiese/nie-formele opleiding,
stokperdjies, persoonlike ontwikkeling, huwelik/verhoudingslewe en persoonlike
gesondheid.