

Kind en Evangelie



RED. EN ADMINISTRATIE: HERV. BONDSBUREAU - BURG. PATIJNLAAN 120 - ZEIST

Bijbelse Geschiedenis

DE OPWEKKING VAN DE JONGELING TE NAIN

De Heere Jezus is in Kapernaüm geweest en is nu op weg van die stad naar Nain, een veel kleiner plaats op enkele uren afstands van Kapernaüm. Hij is niet alleen. Met Hem gaan Zijn discipelen en ook een grote schare mensen. Velen van hen volgen de Heere Jezus uit nieuwsgierigheid, verlangend een teken van Hem te zien.

Als de Heere Jezus Nain nadert, komt uit Nain een andere groep Hem en Zijn volgelingen tegemoet.

Dit is echter een geheel andere stoet: Een dode wordt uitgedragen naar zijn laatste rustplaats. Wie die dode is? De Bijbel vertelt ons, dat het nog een jongeling is. Er wordt echter nog iets bij verteld: hij is de enige zoon van een weduwe. Het is dus niet de eerste maal dat deze moeder naar de begraafplaats gaat. Al eerder had ze haar man aan de dood moeten afstaan. Wat een troost was het toen voor haar geweest, dat ze tenminste haar zoon nog hebben mocht. Als die groter zou worden, dan zou hij zijn moeder ter zijde staan, haar helpen en voor haar zorgen.

Maar zie nu — hij is ernstig ziek geworden en moeder heeft met angst in het hart het verloop van de ziekte na-

gegaan. Ze heeft gezien, dat het steeds minder met haar zoon werd. Aan de dokter zal ze hulp hebben gevraagd, maar baat is niet gevonden. 't Wordt al slechter en tenslotte is de dood gekomen en heeft aan 't leven van deze jongen een eind gemaakt.

En de liefde van moeder heeft haar zoon niet kunnen behouden. Met groot verdriet zit ze bij het doodsbed neer.

Weldra zal ze haar zoon moeten weg brengen naar zijn laatste rustplaats.

Buren, kennissen en familieleden komen bij haar om haar te troosten en om met haar mee te gaan, als haar zoon wordt weg gebracht.

Is het wonder, dat de moeder gebroken van smart en verdriet straks achter de doodsbaar loopt? Hoeveel gedachten zullen haar door het hoofd zijn gegaan? Nu is ze alles kwijt!

Straks zullen de vrienden haar weer verlaten en zal ze helemaal alleen in haar huis zijn. Toen haar man was begraven, had ze haar zoon nog gehad. Nu heeft ze niets meer over.

Geheel alleen zal ze verder het leven door moeten. Niemand kan hier uitkomst geven. —

Niemand?

Ziet, daar nadert de begrafenisstoet de groep mensen, die uit Kapernaüm gekomen is. Daar ontmoeten ze elkaar.

Voor de volgelingen van de Heere Jezus is hier niets bijzonders. Er wordt zo vaak iemand begraven! Dat een moeder hier haar enigst kind gaat begraven, weten ze niet. Hoe zouden ze het ook weten! Ze zien wel de diep-

Wending Maandblad Voor Evangelie En Cultuur
Jaargang 1 December 1946 Nummer 1

ML Yell



Wending Maandblad Voor Evangelie En Cultuur Jaargang 1 December 1946 Nummer 1:

Kijken in de spiegel van het verleden J. Thamer, 2006-08 Marie Kamphuis 1907-2004 is een van de vormende krachten van het maatschappelijk werk in Nederland. Tijdens haar leven ontwikkelde de sociale hulpverlening zich tot een beroep met duidelijke methodische en ethische principes. In haar memoires verhaalt ze op levendige wijze hoe die ontwikkeling verliep en welke rol zijzelf en anderen daarin speelden. *Kijken in de spiegel van het verleden* vormt het authentieke en soms eigenzinnige verslag van een vrouw van wie de persoonlijke geschiedenis bijna samenvalt met de geschiedenis van het ontstaan van professioneel maatschappelijk werk. Het boek biedt een ingang om die geschiedenis mee te beleven en zicht te krijgen op belangrijke thema's. Ervaringskennis en onderzoeksresultaten uit eerdere perioden worden vaak vergeten of bestempeld als verouderd. Totdat iemand in de spiegel kijkt en als in een achteruitkijkspiegel ziet waar het eigen methodisch handelen vandaan komt. Dan blijkt dat actuele thema's op velerlei manieren in geschiedenis van het maatschappelijk werk terug te vinden zijn. De memoires van Kamphuis onderschrijven het belang van terugkijken naar dat verleden dat het Beroepsprofiel van de maatschappelijk werker NVMW 2006 zo nadrukkelijk bepleit. Deze heruitgave toont dat veel opvattingen van Kamphuis verrassend actueel zijn. Ze bieden aanknopingspunten om te kijken naar professionalisering, internationalisering, verschuivingen in werkveld en opleiding, de tendens tot verbreding van het beroep social work en het verband met wetenschap. Maar ook om te kijken naar spelvormen en naar dilemma's op het vlak van de beroepsethiek, naar kansen en risico's in verband met sekse en etniciteit. Om de verbanden tussen actuele en historische ontwikkelingen te verhelderen worden de oorspronkelijke hoofdstukken afgewisseld met tien korte intermezzo's. Tien gerenommeerde auteurs trekken de thema's van Kamphuis op hun eigen wijze door naar het heden. De intermezzo's zijn beknopt maar er zijn tips voor wie verder wil lezen. De uitgave is verzorgd op verzoek van de Marie Kamphuis Stichting MKS die zich in het spoor van haar naamgeefster inzet voor een vruchtbare wisselwerking tussen de praktijk en de wetenschap van het maatschappelijk werk. De uitgave is verzorgd op verzoek van de Marie Kamphuis Stichting MKS die zich in het spoor van haar naamgeefster inzet voor een vruchtbare wisselwerking tussen de praktijk en de wetenschap van het maatschappelijk werk.

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