



SIEBENQUELL

Of Seeking and Finding



QUELLENANGABE: R. MÖNNERJAHN 2019

What is precious and valuable to you? Do you relish it? Do you care for it and protect it, perhaps? That can be enriching – for long stretches of time or sometimes for a specific phase of our life's journey. At some point it might possibly no longer fulfil us and we seek the new. This seeking requires a great attentiveness. It demonstrates a deeply human desire for more life, but it also contains within itself the danger that we seek to still it with that which we already know: the present spring fashions, a more sporty car, new travel destinations, more attractive living quarters, more fitness training . . . we could name many things here from our own experiences and observations. We seek in the worlds which we know and we work within the patterns which are familiar to us.

The great artist Pablo Picasso speaks of another way: »I do not seek – I find. Seeking is a starting out from old remains and a desire to find that which is already familiar. Finding, that is the utterly new. All paths lay open and what is found is unfamiliar. It is a risk, a holy adventure.« *

When I am attracted by something new, when paths open up before me that I never saw before, I am confronted with the questions asked at the beginning: What is precious and valuable to me? Does it bind me or even shackle me? Is my point of view or my behaviour, that which I have always practiced, so dominant and rigid that a step in a new direction becomes inconceivable? Such a step is seldom easy, but without risk I will find no treasures.

»The uncertainty of such ventures can only be taken on by those, who feel safe in insecurity, who are led in uncertainty, in guidelessness, who let themselves be drawn by the target and do not define the target themselves.« (P. Picasso)*

How difficult this is for us as the children of our time: we not only are often formed by the externals, but (only) trust our plans, secure ourselves, and always prefer to remain in charge.

Yet, this is no modern obstacle. » And as he was setting out on his journey, a man ran up and knelt before him and asked him, "Good Teacher, what must I do to inherit eternal life?"

And Jesus said to him, "Why do you call me good? No one is good except God alone. 19 You know the commandments: 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'"

And he said to him, "Teacher, all these I have kept from my youth."

And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me."

Disheartened by the saying, he went away sorrowful, for he had great possessions.« (Mk 10, 17ff)

Jesus desires the fullness of life for the young man and wants to lure him on a treasure hunt. Yet, from the man's perspective, the door is too narrow. That which is precious and valuable to him shackles him. It grants him security, ease, even luxury. Jesus, however, desires from the depth of his heart that he would find the truly valuable and he would find the track of the Kingdom of God and its treasures. He, however, does not permit himself to be lured by this. He does not long for the wideness behind the door. Does he have an inkling that he is making an existential decision here against the fullness of life? Perhaps. But let us not turn up our noses at him. We, too, often tend to manage our lives rather than let ourselves be found, to remain in the familiar rather than take totally new and unfamiliar steps.

The friend of our Well Spring Days of this year, the Hobbit Bilbo Baggins, would have had no tale to tell if had not allowed himself to be found, to be lured and had narrow doors not taught him to strive for what is truly valuable and to leave the familiar behind.

- in: A. Haneberg, Kreatives Gestalten-meditatives Erleben, 2008

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