

# De Zwijndrechtse Nieuwlichters

☆ Christelijke Broederschap, met schoon ideaal begonnen, eindigde in verdwazing

**HET** begin van de 19e eeuw is een belangrijke tijdvak. Algemeen sociaal-economisch. En dan ook kerkelijk.

Toen in 1825 de *Fransche* verdragen waren, jubelde Tolens: „De toekomst is in goed geluk!“. 'n Reuk, dat — zo lezer als het is — zegt past bij deze positieve, voortvarende, die door Willem de Clercq, zoals deze in zijn dagboek verhaalt, eens in zijn woning werd aangevoelen, terwijl hij bezig was... zeshalven te tellen! Vandaar dat dat standbeeld in het park in Rotterdam: als de typische burger van die dagen!



Mr. João Da Costa, voorzitter onder het beschiedde deel

Müller is 'n schipper, die als jongen in Putterstock, waar hij is geboren, conventieel bleef, maar 't daar, waar men de verlossing tot over welken beperkt en haast meer in de ziele dan in de geade geloof, temende met een harten. Bij de eeuwig vraag naar de oorsprong van het kwaad vindt hij uitkomst in de tekst: „Uit Hem, door Hem en tot Hem zijn alle dingen“. Zijn conclusie is: alle dingen, dat met de ziele. Daar is slechts middel van God tot onze verlossing. Een worden dan ook allen religie! Christus is verzoenenaar, ja, als de goud levend, die wij moeten navenen. Maar de leer der verlossing en volbrenging is „de gring der verzoening!“

Valk was school van Waddinxveen. De slende, die hij in die functie in een krigt, wordt hem te machig. In der agende verwacht hij de wederkomst van Jesus. Terwille van een groep, waar de geestesverruiging telken laag nlaert. „Humbroeking“ van plicht met oeffing in zijn acht brengen hem van zijn gevoelens af. Een schied spoor, die zijn gebede verroep heeft hem offer gebracht aan zijn ideaal. Müller en Valk vermoeden elkaar, en trekken samen naar Amsterdam om daar verhuizen op te kopen voor de slende objecten van de groep van Valk een werk helpen. In Amsterdam voegt Maria Leer zich bij hen.

*Maria Leer, de meest bekende.*

Deze Maria Leer is ons beter bekend dan iemand anders van de Zwijndrechtse. In 1882 heeft iemand, die zich Anagrapheus noemt (d.w.z. te boek-steller) misleiden verlaten zich achter dit Griekse pseudoniem een dertien, wie w hij althans schiedend, haar gedenschriften. 38 jaar na haar dood, voor de druk bewaakt en uitgegeven. Een zeer merkwaardig boekje! Dat ons inlicht over de groep. En, vooral, over haarzelf.

In 1798 te Edam geboren, is ze met 1 jaar weer en naar in 't westen te

land bevestigd. Anagrapheus haar versheid de vertelt de mensen van het geschied over Müller. No, zij haast hem tekt klaar. Over de moor- en de leuward, die niet van hield veranderen. Bovendien kan ook de son- met een goed idee!

Wanneer Müller en Valk 's avonds staken de Wijnsteestraat aan het adres verlopen en van binnengelaten, vraagt Maria 't woord. De voorlichter geeft 't haar dat Wel aan een andere pastie, dat men verlaten. En als deze dan te- van Maria zegt „Gottier, spreekt zij me voor mij 't, valt Maria Müller... met de menschen op 't ligt. Applaus van de voorlichter vergadering! Men moet Müller en Valk de trap af, de slende. Maar Maria zegt „verplet“ op haar mond terug. En gaat na afloop naar Müller. Die haar met overtuiging vindt dat moment volgt ze hem, radicaal.

Van de Heiligmensmeren zeilen ze naar Waddinxveen. Daar wordt juist iemand van de groep begraven. Samen staken Müller en Maria aan 't begraven- nistat, en zij besluiten voortaan samen het leven door te gaan. Müller schiedt van zijn vrouw geschieden, die zijn gelief met doelt. En met dit nieuwe bewijs heeft de overheid niet te maken. Juffrouw Valk kijkt nog be- dromd. Maar dan komt de vrouw van de overheid aangelopen en roept dat de Maria herkend uit een droom als de vrouw die ze naast Müller had ge- zien, als Adam en Eva in het paradijs waren onder de boom. De goedheid vindt op 't waren, ze roep met, het verlat naar op een nieuwe aarde!

Ze had Maria haar verbaas men ge- worden. En op 't plaats in haar jeugd zat zij nu zelf naast Müller. En het slende nog van God, waarvoor zij vroeger dromd lang was geweest, had voor haar zijn verachting verloren...



Portret van Maria Leer uit 1884.

1 jaar opgebracht! Maar dat is dan ook uitgelezen. Door Maria in Delft in de gevangenis samen krachtenge- sticht!

*Handel en roebelstokken.*

Onderzaken vond de groep, na een korte onderbreking in Polderhoek en Putterstock, empied met de fabri- cagen van zwavelstokken, die, als Müller weer vrij is, door hem en Maria tot in Friesland en Groningen worden verhandeld. (Niet zonder dat ze hun ideaal uitdragen. Later krijgt de Cock in Dierve (Dr.) de tweede gemeente van de Afgebeding, het aan de stok met volgelingen der Zwijndrechtse, die oorsaken zijn van ecclesiastische toelen onder de gemeente en van later daarbuiten). In de zomerwinter 1825/26 verwerft de broederschap zich een ge- de naam door haar mededeelzaamheid.

Met daaronder zal de overheid son- den dertien zijn geweest. (Op deze christen- wijst in 1825 Van Nijl, als hij de Afgebeden verdoelt!). Ze was dat ook (1820, Belgische opstand!) make de dienstverruiging, waarvan de groep — het ligt in de lijn van hun vaag-patheetische opstellingen — ver- hield. Wanneer hr. Staflhorst in de ka- serie 's vernat aanstelt en de waanen

# De Zwijndrechtse Nieuwlichters

**Xiang Xie**



## **De Zwijndrechtse Nieuwlichters:**

Bibliografie van de Zwijndrechtse Nieuwlichters Pieter Jacobus Meertens, **De Zwijn-drechtse nieuwlichters** B. de Groot, 1986 De Zwijndrechtsche Nieuwlichters (1816-1832) Louise Sophie Blussé, Maria Leer, 1892 **Religious Identity and the Problem of Historical Foundation** Judith Frishman, Willemien Otten, Gerard Rouwhorst, 2004-02-01 The essays collected in this book deal with the question how throughout the history of Christianity Christian communities have tried to construct their identity by anchoring their views in authoritative and normative sources The main focus is upon the problem of historical foundation through textual traditions but other authoritative sources role of religious leaders ritual traditions are taken into consideration as well The book takes as its point of departure the fact that with the rise of modernity the former dependence of western church and society on authoritative sources was called into question Ever since appeal to such sources is no longer self evident at times it is even regarded as problematic Based on this radical change brought about by modernity the book is divided in two main parts The first part deals with the question how Christian churches and confessions Roman Catholic and Protestant confronted modernity and which role was played by authoritative sources in the tradition to the modern era Special attention will be paid to the way in which Judaism reacted to many of the same impulses both societal and religious ones The second part deals with the premodern period from early Christianity to the post Reformation era and focuses on the role authoritative traditions textual or otherwise have played in providing various Christian communities with a relative stable identity The aim of the book is to elucidate processes resulting in the formation of authoritative traditions as well as the effects of these traditions on the identity of Christian and Jewish communities In addition the book attempts to clarify the various ways in which Christian and Jewish communities have reacted to the growing suspicion authoritative traditions aroused in the western world since the rise of modernity De Zwijndrechtse nieuwlichters, 1816-1832, volgens de geschriften van Maria Leer D.N. Anagrapheus, 1892 *Nederlandsch archief voor kerkgeschiedenis*, 1925 Each volume includes Overzicht van geschriften betreffende de Nederlandsche kerkgeschiedenis

**Een vaderland met vele gezichten** Eddie van Roon, 2022-10-04 In de roerige eerste jaren 1830 1831 van de Belgische Afscheiding werd het lot van Verenigd Koninkrijk der Nederlanden onder Oranjevorst Willem I bezegeld In België brak een opstand uit en het land scheidde zich samen met Luxemburg met geweld af Na slechts vijftien jaar vereniging werd het Nederlandse grondgebied met de helft teruggebracht De politieke ontwikkelingen met een langdurige mobilisatie van tienduizenden militairen langs de zuidgrens hielden de gemoederen in die dagen flink bezig Toch is er voor de turbulente laatste jaren van het Verenigd Koninkrijk nauwelijks een rol in het grote verhaal van de geschiedenis van Nederland weggelegd De weinige historici die wel over deze periode schreven delen in het algemeen de opvatting dat het conflict met de Belgen voor een hartstochtelijke ervaring van vaderlandsliefde zorgde Ze baseren zich daarbij veelal op geschriften uit een geletterde bovenlaag van de bevolking met name die van de studenten die als vrijwilligers deel uitmaakten van Willems

krijgsmacht In Een vaderland met vele gezichten gaat de aandacht minder uit naar de studenten of andere invloedrijke en welgestelde Nederlanders die een vaderlandse eensgezindheid bezongen dan naar meer eenvoudige mannen en vrouwen die ieder op hun manier ook intensief bij de gebeurtenissen waren betrokken Zij zagen in hun omgeving niet altijd eenzelfde nationale eensgezindheid als van bovenaf uitgedragen De korte geschiedenissen in dit boek laten zien hoe Nederlandse burgers in verschillende delen van het land de ingrijpende mobilisatie van grote aantallen jongens en mannen op uiteenlopende manieren beleefden *De Zwijndrechtsche Nieuwlichters (1816-1832)* Maria Leer, D. N. Anagrapheus, 1892

**Religious Anarchism** Alexandre J. M. E. Christoyannopoulos, 2009-10-02 Both religion and anarchism have been increasingly politically active of late This edited volume presents twelve chapters of fresh scholarship on diverse facets of the area where they meet religious anarchism The book is structured along three themes early Christian anarchist pioneers including Pelagius Coppe Hungarian Nazarenes and Dutch Christian anarchists Christian anarchist reflections on specific topics such as Kierkegaardian indifference Romans 13 Dalit religious practice and resistance to race and nation religious anarchism in other traditions ranging from Wu Nengzi's Daoism and Rexroth's Zen Buddhism to various currents of Islam including an original Anarca Islamic clinic This unique book therefore furthers scholarship on anarchism on millenarian and revolutionary thinkers and movements and on religion and politics It is also of value to members of the wider public interested in radical politics and in the political implications of religion And of course it is relevant to those interested in any of the specific themes and thinkers focused on within individual chapters In short this book presents a range of innovative perspectives on a web of topics that while held together by the common thread of religious anarchism also speaks to numerous broader themes which have been increasingly prominent in the twenty first century **Handbook of Dutch**

**Church History** Herman J. Selderhuis, 2014-12-10 Herman Selderhuis as editor of this volume has brought together a team of experts resulting in a unique approach since each chapter is co written by a catholic and a protestant author who have all integrated the latest research results Each section begins with a brief historiographical overview The same time ecclesiastical events are always set within a greater framework of political social and cultural developments for which reason each author has taken the liberty to describe its own method The user will find in this book tables diagrams and illustrations Also many source texts are integrated in the narration Theses texts are intended to bring the described events and people closer to the reader and as it were to let them speak the words The name of the book as Handbook of the church history of the Netherlands immediately brings to mind three problematic complexes which are relevant to its user First there is the nature of a handbook that is intended to be a good tool but also has its limitations it stimulates and necessitates the use of further books Second the area The Netherlands is a plurality and that is also noticeable in its church history for each region town and village has its own church history Third the history of the church for sure is the most important aspect but this history can only be understood if it is described in the context of political and social developments

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