

**Umlayeto we *Apostolic Penitentiary* wekubaluleka kwemphilo yangekhatsi yemuntfu kanye nekubaluleka kwemfihlo yasesihlalweni sekuvuma (*the seal of confession*).**



“Ngekutsatsa kwakhe buntfu, indvodzana yaNkulunkulu, ngendlela letsite, yatihlanganisa nawo wonkhe umuntfu,”<sup>1</sup> ngetento takhe nangemavi akhe wacacisa bukhulu nekungangcoliseki kwesitfunti semuntfu. Kuye yena lowafa wabuye wavuka, wakhe kabusha sintfu lebesiwile, wahlula bumnyama besono nekufa. Wakhele bonkhe labakholwa kuye budlelwane neYise, ngaMoya loNgcwele wabusisa libandla, lelingumphakatsi wemakholwa, njengentimba wakhe lonesabelo emandleni akhe ebupholofethi, bukhosi, kanye nebupriste.

Emhlabeni libandla lakhe ngilo lelichuba bukhona bakhe kanye nemsebenti wakhe. Limemetela liciniso kubantfu ngato tonkhe tikhatsi, libaholele enkhatimulweni, liphindze lente kutsi timphilo tabo titsintseke futsi tiguculwe.

Kuletikhatsi letimatima lesiphila kuto - lapho khona ngekundlondlobala kwetebucwephesha imphilo yekukholwa kanye nendlela yekutiphatsa ibukeleka phansi, emasiko kanye nekunakekelana kwebantfu kubukeka kungenamsebenti, bantfu baya ngekumkhohlwa Nkulunkulu, labanye bayamtondza – bantfu abasakhoni kubona nekuhlonipha bumcoka bekuphila kwemuntfu kanye nebumcoka bemphilo yelibandla. Loku kwenteka kuto tonkhe tindzawo kanye nakuto tonkhe tigaba tekuphila kwebantfu.

“Nangabe kundlondlobala kwetebucwephesha kungahambisani nekutiphatsa kwebantfu emphilweni yabo yangekhatsi [...] singavele sisho kutsi akusiko kundlondlobala ngoba kuletsa ingoti etimphilweni tebantfu kanye nasemhlabeni wonkhe.”<sup>2</sup> Naseluhlangotsini lwetekuchumana kunjalo nje, lutsandvo lweliciniso, kutinikela ekufuneni liciniso, umoya wekutinikela kuNkulunkulu nakubantfu, konkhe loku kumele kube yincenye yemoya wetekuchumana.

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<sup>1</sup> VATICAN II ECUMENICAL COUNCIL, Pastoral Constitution on the Church in the Modern World, *Gaudium in Spes* [7 December 1965], n.22.

<sup>2</sup> BENEDICT XVI, Encyclical Letter, *Spe Salvi* [20 November 2007], n.22.

Kuletinsuku lesiphila kuto, tekuchumana tibonakala tiphikisana neliciniso, tiphikisana naNkulunkulu kanye nemphilo yebuntfu, tiphikisana naJesu kanye nelibandla.

Kuletinsuku lesiphila kuto bantfu balambeke tindzaba kangangekutsi baze bakhohlwe nekutibuta kutsi letindzaba labatitfolako tetsembeke kangakanani. Kungenca yaloko-ke lokwenta labatimbandzakanya netekuchumana kutsi bagucule tindzaba batente tibe nguloku lokutsandvwa ngibo. Ngalokubuhlungu, emakholwa laphila kulomhlaba aphindze futsi ngalesinye sikhatsi acabange njengoba umhlaba ucabanga, nawo ayatsatseka kulokuguculelwa kweliciniso.

Kunemakholwa futsi lacitsa sikhatsi sawo kanye nemandla awo afungatsa aphindze ahlanekela liciniso kute kutobonakala ngazutsi liciniso lihambisana nemicabango yebantfu labahlose kucekela phansi kushunyayelwa kwelivangeli. Kufanele sicondzisise kutsi ngisho bapriste, kanye nakulabo labasetigabeni letisetulu tebhohli belibandla, nabo bayambandzakanyeka kulomkhuba lomubi lona.

Nakutsatfwa imicabango kanye nemibono yebantfu yentiwa umehluleli wekugcina, konakala tintfo letinyenti, bantfu bahlambalateka mahhala baphindze balahlekelwe lilungelo labo lekugcina timfihlo tabo tifihekile (bona Can. 220 CIC). Esimeni lesifana nalesi kumele sikhumbule emagama eMpostoli Pawula lawabhalela baseGalathiya nakatsi: “ngoba bazalwane, nabitelwa enkhululekweni, kuphela nje ningayisebentisi inkhululeko yenu kunika ematfuba ekwenta sono, kodvwa khontanani ngelutsandvo lomunye kulomunye. Kodvwa nanilumana nidlane nodvvana, nibocaphela kutsi ningacedzani”(Gal. 5:13-15).

Kuletinsuku lesiphila kuto bantfu banekuligceka futsi banekulibukela phansi libandla lemakhatholika. Loku kwentiwa kutsi kukhona bugudlugudlu lobungaba khona kulabo labasetigabeni tebhohli ebandleni. Futsi kungaphindze kubangwe kuhlukubetwa ngekwelicansi kwebantfwana lokwentiwe ngulamanye emalunga alabo labasetigabeni tebupriste. Lokubukeleka phansi kwelibandla kwenta bantfu bakhohlwe kubuka kutsi libandla kahle kahle liyini, livelaphi, nekutsi libenteleni bantfu kanye nekutsi lichubeka libentelani. Ekulungiseni tiphosiso letentiwe ngemalunga alo, libandla selitinikele kutsi, etindzabeni letitsite, lihloniphe imitsetfo yemave la libandla liphila khona.

Kungenca yaleti tizatfu-ke kutsi i*Apostolic Penitentiary* itsatse lelitfuba kucatulula nekutsi yente kucondzakale kancono tinhloso letitsite le bantfu phaca kanye netinkantolo tabohulumende bangaticondzisisi kahle. Letingcikitsi letitochazwa nguleti: Imfihlo yasesihlalweni (*seal of confession*), imfihlo lephatselene nemphilo yangekhatsi yemuntfu, imfihlo yaboCwephesha kanye nendlela kanye nemicabo yetekuchumana.

#### 1. Imfihlo yasesihlalweni (*sacramental seal*)

Phapha Francis akhuluma ngelisakramente lekuvuma, wagcizelela kutsi kute simo lesibita kutsi imfihlo yasesihlalweni iphulwe. Phapha wabeka kanje: “kubuyisana ngekwako kuyingcebo le libandla ngenhlakanipho yalo iyivikela kamatima ngemfihlo yasesihlalweni. Noma bantfu banamuhlla bangayicondzi lemfiho, kepha yona imcoka futsi ngaphandle kwayo ngeke sekukhulunywe ngebungcwele belisakramente lemphendvuko futsi ngeke sekukhulunywe ngenkhululeko yanembeza walomuntfu lovumako lekumele abe nesiciniseko, ngaso sonkhe sikhatsi kutsi inkhulumo yasesihlalweni iyohlala njalo iyimfihlo yasesihlalweni. Loku kungenca yekutsi kuvunywa kwetono kuyintfo leyenteka emkhatsisini wanembeza wemuntfu kanye naNkulunkulu.”<sup>3</sup>

Lokungephuleki kwalemfihlo yasesihlalweni kuvela emtsetfweni longcwele lowembulwe waphindze waba netimphandze kulelisakramente lucobo lwalo. Kute umpriste longaphula lemfiho yasesihlalweni, noma ngabekusho libandla noma ngabe kusho hulumente. Kugujwa kwelisakramente lekuvuma kuyintfo lefihlakele emkhatsisini walovumako kanye naJesu, indvodzana yaNkulunkulu lowetela kutohlenga umuntfu esonweni. Jesu ekuchubeni lomsebenti welusindziso wakhetsa kusebentisa libandla. Kulo libandla waphindze wakhetsa labo labakhetsa, wababita, wabatfuma njengebaphatsi betimfihlakalo tembuso wakhe.

Ekwetfuleni leliciniso leli, libandla lifundzisa kutsi nakugujwa lelisakramente bapriste basebenta “*in persona Christi Capitis*” [esicwini saKhristu loyinhloko]. “Khristu usivumela kutsi sisebentise sicu sakhe noma bunguye bakhe, sikhuluma esicwini saKhristu. Khristu usidvonsela kuye aphindze asivumele kutsi sibe munye. Usihlanganisa nesicu sakhe. Ngaloko-ke ngalesento lesi, ngenca yekutsi usidvonsela kuye kuze kutsi bungitsi betfu kube bunye nebakhe. Kuyacondzakala kutsi bupriste bakhe bute siphetfo futsi

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<sup>3</sup> FRANCIS, Message to the participants in the 30th Course on the Internal Forum organised by the Apostolic Penitentiary [29 March 2019].

abufani nalobunye bupriste. Ngako ke Khristu uhlala angumpriste lokhetsekile. Noma kunjalo kepha uhlala akhona emhlabeni kwatise phela kutsi usidvonsela kuye. Ngekwenta loko wenta kutsi bupriste bakhe buhlale bukhona njalo emhlabeni. Loku kusho kutsi sidvonseleka kuNkulunkulu waKhristu. Ngulokuba munye kanye nebungcwele bakhe lapho khona sicondzisisa emavi ekuphendvukisa. Loku kuphindze kucondzakale emagameni latsi “ngiyakutsetselela tono takho,” ngoba kute ngisho namunye emkhatsini wetfu longatsetselela tono kepha buntfu noma sicu saKhristu, saNkulunkulu, lekunguye yena yedvwa vo longatsetselela tono.”<sup>4</sup>

Wonkhe umuntfu loya kumpriste ngekutitfoba ayovuma tono takhe, wetfula bufakazi ngalemfihlakalo lenkhulu yekutsabatsa inyama kwakhe, utfula bufakazi ngendalo yangetulu yelibandla, uphindze atfule bufakazi ngebupriste belikhetselo, lekutsi ngako bantfu bahlanganiswe naKhristu lovukile, lotsintsa timphilo tabo ngemasakramente aphindze abasindzise. Ngaloko-ke kuvikelwa kwemfihlo yasesihlalweni kuyintfo ledzingekile. Kumele ivikelwe ngumpriste lovumisako, nakudzingekile ayivikele ngisho nangekucitsa ingati yakhe (*usque ad sanuinis effesionem*). Lokuvikelwa kwalemfihlo kusho hhayi kuphela kwetsembeka kulolovumako kepha ngetulu kwako konkhe kusho bufakazi lobudzingekile (kuba ngumfeli lukholo) lokucondziswe emsebentini waKhristu wekusindzisa sintfu lobekwe etandleni telibandla.<sup>5</sup>

Lenzaba yemfihlo yasesihlalweni ibuketwe ngumtsetfo welibandla (Can. 983-984 kanye naCan. 1388,1. Iphindze ibuketwe ngu Can. 1456 wemtsetfo wemabandla aseMpumalanga). Kuyakhulunywa ngayo futsi nasekhathekisimeni lelibandla lemakhatholica (n. 1467). Imfundziso yelibandla kanye nawo umtsetfo walo kuyachaza kutsi lemfiho yasesihlalweni ayikakhiwa libandla kepha libandla liyayimemetela. Yona lemfiho ivela ebungcweleni balelisakramente lelamiswa nguKhristu. Wonkhe umpriste lovumisako unesibopho, lesibita kuhlupheka nekufa, kutsi ayigcine lemfiho yasesihlalweni, ngemavi noma nganguyiphi indlela (Can.983,1 CIC), futsi umpriste akavumeleki kutsi asebentise lwati lalotfole esihlalweni ngekubanga silondza noma ingoti emphefumulweni wemuntfu lovumile noma ngabe ingoti yekwembulwa kwelibito lakhe ayikho (Can. 984,1 CIC).

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<sup>4</sup> BENEDICT XVI, Meeting of Priests [10 June 2010].

<sup>5</sup> Cf. CONGREGATION FOR THE DOCTRINE OF FAITH, Declaration *Dominus Iesus*, about the uniqueness and salvific universality of Jesus Christ and the Church [6 August 2000].

Imfundziso yelibandla iphindze icacise incikitsi yemfihlo yasesihlalweni, lokufaka ekhatsi “tonkhe tono talomuntfu lovumako kanye netalabanye umpriste latati ngekuvuma kwalovumako, letibhubhisako naletingabhubhisi, letifihlakele kanye naletatiwako, kanye nako konkhe umpriste lagcina akwati ngenca yekuvuma kwelikholwa.”<sup>6</sup> Imfihlo yasesihlalweni ifaka ekhatsi konkhe lokuvetwe ngulovumako noma ngabe leto tono atikatsetselelwa. Noma ngabe lovumako uvuma ngalokungekho emtsetfweni, noma tono takhe atikatsetselelwa noma ngabe ngungasiphi sizatfu, lemfihlo kumele igcinwe.

Umpriste wati tono talovumako ‘*non ut homo, sed ut Deus*’ (hhayi njengemuntfu kepha njengobe Nkulunkulu atati)<sup>7</sup> kangangekuba ugcine ‘angasakwati’loko latjelwe kona esihlalweni, ngobe bekangakalaleli njengemuntfu kepha bekalalele egameni laNkulunkulu. Ngaloko-ke umpriste angakwati kufunga, futsi angadliwa nangunembeza, kutsi ‘akakwati’ loko lakwati njengesikhonti saNkulunkulu. Ngenca yebungcwele balelisakramente, imfihlo yasesihlalweni iphindze imbophe umpriste nakunembeza wakhe kute kufike esigabeni lapho kukhumbula ngamabomu tono talovumile akukavumeleki. Umpriste kumele kutsi acindzetele ingcondvo yakhe kutsi ingakukhumbuli loko lokwenteke esihlalweni sekuvuma. Imfihlo lephuma esihlalweni iphindze ibophe kutsi kanye nalabanye labagcina sebeve tono talovumako: “lohushako, nangabe ukhona, kanye nabo bonkhe labanye labagcine sebanelwati lwetono letivunyiwe babophelekile kugcina imfihlo yasesihlalweni” (Can. 983,2 CIC).

Lesibopho lesivela kulelisakramente sentelwa kuvikela kutsi umpriste angalokotsi akhulume ngalakuve esihlalweni nase sikhatsi sekuvuma sesengcile, ngaphandle nangabe kube sicelo salovumako ngesizatfu sekutfole lusito lolutsite.<sup>8</sup> Lesibopho futsi senta kutsi lovumile, nasesengcile sikhatsi sekuvuma, naye ute emandla ekucela kutsi umpriste lavuma kuye akhululeke kulesibopho. nguNkulunkulu kuphela longakhulula umpriste kulesibopho.

Ngeke sekwenteke kutsi lokuvikeleka kwalemfihlo yasesihlalweni kanye nebungcwele baleslisakramente kubambisane nebubi. Loku lokubili kumele bungcwele. Bungcwele-ke abuhlali ndzawonye nebubi lobusabisa umuntfu kanye nemhlaba wonkhe. Loku kuletsa litfuba kumuntfu kutsi atinikele

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<sup>6</sup> V. DE PAULIS – D. CITO, *Sanctions in the Church. Commentary on the Code of Canon Law, Book VI*, Vatican City, Urbaniana University Press, 2000, p. 345.

<sup>7</sup> THOMAS AQUINAS, *Summa Theologiae*, Suppl., 11, 1, ad 2.

<sup>8</sup> JOHN PAUL II, *Message to the Apostolic Penitentiary*, [12 March 1994], n.4.

ngalokuphelele elutsandvweni lwaNkulunkulu, kwenta kutsi umuntu aphenzvuke avume kuguculwa lutsandvo lwaNkulunkulu, aphindze futsi afundze kuphila kancono imphilo yakhe yelukholo.

Ekuceleni kutsi lovumako atinikele etandleni temaphoyisa, nakente sono lesiphindze sibe licala emehlweni emtsetfo welive, akukafaneli kutsi atjelwe kutsi ngeke ayitfole intsetselelo yaNkulunkulu nangabe angatinikeli emaphoyiseni elive. Lelisakramente, kute ligujwe ngalokufanele, kubita kutsi lovumako avume ngemoya wekuphendvuka futsi abe ancumile emoyeni wakhe kutsi ngeke aphindze one. Nakwenteka kuta kumpriste umuntu lotovuma lolinyatwe sono salomunye noma salabanye bantfu, kungumsebenti wempriste lovumisako kumululeka ngemalungelo akhe loyo muntu futsi aphindze amatise ngetinyatselo temtsetfo letingatsatfwa ekupoteni loludzaba emaphoyiseni kanye nasebandleni kute kube khona bulungiswa.

Tonkhe tento, noma tepolitiki noma temtsetfo wabohulumende, leticondze ekuphocaleleni bapriste kutsi bephule imfihlo yasesihlalweni, atemukeleki futsi tilicala atihambisani nenkhululeko yelibandla. Kumele kucondzakale kahle kutsi libandla alitfoli imihambo yalo kubohulumende bemave kepha lemihambo ivela kuNkulunkulu. Futsi kuphocalelwa kwephulwa kwalemfihlo yasesihlalweni kuphambene nenkhululeko yetenkholo lefaka ekhatsi inkhululeko yanembeza webantfu (lokufaka ekhatsi umuntu lovumako kanye nempriste lovumisako).

2. Kuba nesifuba etindzabeni letiphatselene nemphilo yangekhatsi yemuntu kanye netekwelulekwa ngetakamoya.

Kuba nesifuba kuyadzingeka nakuletinye tinhlangothi temphilo yangekhatsi yemuntu lefihlekile leyenteka ngaphandle kwelisakramente lemphendvuko. Kulemphilo yangekhatsi yemuntu libandla lichuba umsebenti walo wekusindzisa sintfu, hhayi ngekutsetselela tono, kepha wekwaba emagrasiya, kukhulula bantfu etivimbelweni letitsite (*censures*), kanye nekungcwelisa imiphefumulo. Loku kucondzene nemphilo lefihlakele yemakholwa.

Kwelulekwa ngetakamoya kumayelana nemphilo yangekhatsi yemuntu, lapho khona umuntu lowetsembekile anikela khona indlela yakhe yekuphendvuka neyebungcwele kumpriste lotsite, noma endzeleni, noma ekholweni phaca.

Umpriste uhuba lomsebenti ngemandla laniketwe wona ekumela Khristu, laniketwa wona ngesikhatsi agcotjwa lekumele asetjentiswe ngekuba munye nalabaphetse libandla, lamandla asetjentiswa ekufundziseni, kungcwelisa, kanye nekuholo emakholwa. Emakholwa wona atfolamandla embhabhatisweni, lonika bupriste bawonkhe wonkhe futsi lonika siphosamoya loNgcwele.

Ekwelulekweni ngetakamoya, likholwa ngenkhululeko lenkhulu livula timfihlo tesifuba salo litivulele umeluleki wetakamoya kute kutsi lisitwe ekulaleleni kanye nasekwenteni intsandvo yaNkulunkulu. Nalo-ke loluhlangotsi lolu ludzinga kutsi labo labalungenelako babe nesifuba, lekuyintfo lemcoka nakukhulunywa ngemphilo yangekhatsi yemuntfu. Kuba nesifuba kumele kwenteke kute kuhlonipheke lilungelo lawonkhe wonkhe lekugcina timfihlo takhe (Can. 220 CIC). Nakucatsaniswa nalokwenteka esakramenteni lemphendvuko, umeluleki wetakamoya naye utimbandzakanya nanembeza welikholwa ngenca yebudlelwane lanabo naKhristu lobuvela ebungcweleni bemphilo, futsi nangabe lomeluleki angumpriste, lobungcwele buphindze buvele emandleni laniketwa wona mhla agcotjwa.

Kuze sibone bumcoka bekuba nesifuba lokuphatselene nekululekwa ngetakamoya, kumele sibuke tivimbelo letibekwe ngumtsetfo, tekungaceli umbono hhayi kuphela wempriste lovimisako, kepha nalowo wemeluleki wetakamoya ngesikhatsi indvodza kumele igcotjwe, noma ngesikhatsi lofundzela bupriste ayekeliswa eSeminari (bona Can. 240,2 CIC; Can. 339,2 CCEO). Ngalokufananako imfundziso ya *Sanctorum Mater* yemnyaka wa 2007, macondzana neluphenyo lolwentiwako embikwekutsi sikhonti saNkulunkulu sentiwe santi itsi: “labo labebavumisa kanye nalabo labebaluleka ngetakamoya lesisebenti saNkulunkulu akukameli kutsi bemukelwe njengabofakazi macondzana nome ngabe yini labayati ngenca yemsebenti wabo ngemphilo yangekhatsi yalesisebenti saNkulunkulu.”<sup>9</sup>

Kuba nesifuba kumele kutentakalele kumeluleki wetakamoya, kumele afundze kutsintseka embikwemfihlakalo yenkhululeko yelikholwa lekutsi ngaye liphendvukele kuKhristu. Umeluleki wetakamoya kumele acondze kutsi umsebenti wakhe, ufaka ekhatsi kusitakala kwalelikholwa, kwelibandla, kanye nekusindziswa kwemhlaba wonkhe.

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<sup>9</sup> Cf. CONGREGATION OF THE CAUSES OF SAINTS, *Sanctorum Mater*, Instructions for carrying out diocesan and eparchial investigations into the causes of saints [17 May 2007], art. 101, 2.

### 3. Timfihlo tabocwephesha kanye netingcinamba tetekuchumana.

Letinye timfihlo, kungasasito-ke temphilo yangekhatsi yelukholo, timfihlo letiphatselene nabocwephesha labasebenta emimangweni kanye nalabo labasebenta ebandleni ngenca yemisebenti labayentako kubantfu kanye nasemiphakatsini. Timfihlo letifana naleti kumele tiginwe ngaso sonkhe sikhatsi ngaphandle, njengoba kusho likhathekisima lelibandla lemakhatholika (n.2491), “etikhatsini letitsite lapho kuginwa kwalemfihlo kutokwenta umonakalo lomkhulu kulomuntfu lophuma kuye lomlayeto, kuloyo lawuvako, noma kulomunye, kanye nakuletinye timo lapho khona lomonakalo ungavimbeleka ngekukhokha lemfihlo.”

Lolunye luhlobo lwemfihlo ngulena lekutsiwa yi *Pontifical secret*, ifana nesifungo, ibopha labo labasebenta emahhosisini latsite lasebentela hulumende lophakeme welibandla. Nangabe sifungo sibopha ngaso sonkhe sikhatsi embikwaNkulunkulu lesentiwa kuye, kanjalo-ke nesifungo lesimayelana ne*Pontifical secret* sicondze kuvikela inhlalakahle yemphakatsi wemakholwa kanye nelusindziso lwemiphefumulo.

Lesifungo lesi sidzingekile kute kutsi kusindziswe imiphefumulo lokufaka ekhatsi lwati lekufanele luhunyushwe nguye hulumende lophakeme welibandla ngesicu saPhapha lowabekwa nguKhristu kutsi abe yinsika yebunye belukholo kanye nebudlelwane belibandla lonkhe.<sup>10</sup>

Mayelana naletinye tinhlangotsi tetekuchumana, inhlakanipho yelibandla ifundzisa ngato tonkhe tikhatsi kutsi kuginwe umtsetfo wegolide (*golden rule*) lowashaywa yiNKhosi waphindze walotjwa evangelini laLukha: “yenta kulabanye njengobe ungatsandza kutsi kwentiwe kuwe” (Lk. 6:31). Loku kusho kutsi ekukhulumeni liciniso kanye nasekuthuleni bantfu kumele bente timphilo kanye netifiso tabo tisebentele lutsandvo lwamakhelwane, babe nekuphepha kwalabanye njalonjalo embikwabo, kuhlonishwa kwemphilo kanye nekunetiseka kwabo bonkhe.<sup>11</sup>

Nakukhulunywa ngekukhuluma liciniso ngelutsandvo, umuntfu ngeke ahlale angakhulumi ngekwelulekana lokwashunyayelwa yiNKhosi. Lokwelulekana

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<sup>10</sup> Cf. VATICAN II ECUMENICAL COUNCIL, Dogmatic Constitution on the Church, Lumen Gentium [21 November 1964], n.18.

<sup>11</sup> Cf. CATECHISM OF THE CATHOLIC CHURCH, n. 2489.



nekucondzisana loku kungomgogodla wemphilo yemakholwa. Jesu watsi, “nangabe umzalwane onile nome akonile, hamba kuye umbonise liphutsa lakhe ninobabili. Nakakulalela uyawube umzuzile lomzalwane. Kodvwa nangakulaleli, tsatsa lomunye nome lababili bantfu uye kuye, kuze kutsi yonkhe inkhulumo yenu ibe nabofakazi lababili nome labatsatfu. Kodvwa nangabalaleli nabo, yonkhe lendzaba yetfule ebandleni” (Mt. 18: 15-17).

Kuleti tikhatsi lapho tekuchumana titse sakalala, tindzaba tifika kubantfu setihashukile. Tindzaba natihashuka kanjalo netimphilo tebantfu – sitfunti sabo- siyahashuka. Kumcoka kutsi bantfu bafundze baphindze bacondzise emandla emagama – emandla awo lakhako kanye nalawo labhubhisako. Kumele-ke sicaphelisise kutsi imfihlo yasesihlalweni ayepfulwa nekutsi tonkhe timfihlo letimayelana nemsebenti welibandla wekuchuba livangeli tiyagcinwa ngaso sonkhe sikhatsi, sibambelele ecinisweni kanye nasenhlalakahleni yebantfu ngaso sonkhe sikhatsi.

Simema Moya loNgcwele kutsi ehlele ebandleni, asente sitsandze liciniso kuto tonkhe tindzawo kanye nakuto tonkhe timo; sibe nemandla ekushumayela livangeli leliphelile kubo bonkhe bantfu, sivikele imfihlo yasesihlalweni noma ngabe kubita kufa, sibe nenhlananipho yekuvikela kusebentisa kabudlabha lwati lesinalo lolumayelana nemphilo lefihlakele yebantfu, nome yasemphakatsini nome yasebandleni, lengaguculwa ibe licala macondzana nesizotsa semuntfu kanye neliciniso lekungu Khristu inkhosi kanye nenhloko yelibandla.

Ngekugcina ngeligcabho imfihlo yasesihlalweni nangekugcina letinye timfihlo letiphatselene nemphilo yangekhatsi yemuntfu kanye nayo yonkhe imphilo yelibandla, kugcama kakhulu lihhovisi laPhetro kanye naMariya longumake welibandla. Kanye naPhetro, libandla lelingumakoti waKhristu linakekela liphindze livikele lihhovisi lakhe lalitfolala ngekunikwa tikhiya tembuso welizulu (*Power of the keys*) kuze kube sekugcineni.

NjengaMariya longcwele, libandla ligcina “tonkhe leti tintfo enhlityweni yalo” (Lk.12: 51b), ngekwati kutsi liciniso likhanya enhlityweni yawo wonkhe umuntfu, nekutsi indzawo lengcwele lesemkhatsisini wanembeza wemuntfu kanye naNkulunkulu kumele inakekelwe iphindze ivikelwe.

*Umelusi lophakeme, Phapha Francis, mhla tingemashumi lamabili nakunye enyangeni yeNhlaba ngemnyaka wetinkhulungwane letimbili nelishumi kanye nemfica, wawushicilela lomlayeto waphindzi wanika invume kutsi usakatwe.*

*Lomlayeto waniketwa eRoma, emahhosisini eApostolic Penitentiary mhla tingemashumi lamabili nakune enyangeni yeNhlaba ngemnyaka wetinkhulungwane letimbili nelishumi kanye nemfica, ngemkhosi webapostolo labangcwele bo Phetro naPawula.*

Mauro Card. Piacenza

Major Penitentiary

Mons. Krzysztof Nykiel

Regent