

Isiqapheliso se-Apostolic Penitentiary ngokubaluleka kwefolamu yangaphakathi kanye lokungavikeleki kophawu lwesakramente. { Uphawu LweMvumo}

"Ngokuba ngumuntu iNdodana kaNkulunkulu yazihlukanisa ngendlela ethile lomuntu wonke" ,¹ngezenzo zakhe lamazwi akhe, wakhanyisa isithunzi somuntu ngendlela ephakemeyo njalo engelakuphulwa; kuye, ngokufa njalo langokuvuka, wabuyisela ubuntu ebasobuwile, wanqoba ubumnyama besono nokufa; kulabo abakholwa kuye uvule ubuhlobo loYise; ngokuthululwa kukaMoya oNgcwele, wangcwelisa iBandla, imuli yamakholwa, njengomzimba wakhe uqobo njalo wahlanganyela kuye amandla akhe obuprofethi, obukhosi lobupristi, ngoba emhlabeni kulokuqhubekiswa komsebenzi wakhe, ememezela iqiniso kubantu babo bonke bezikhathi zonke, ebaqondisa ekukhanyeni kokukhanya kwakhe, evumela izimpilo zabo ukuba zithintwe ngempela njaloziguqulwe.

Kulezi zikhathi esilezinhlobo zembali yobuntu, intuthuko ekhulayo ye-techno-scientific ayihambelani lokuthuthukiswa okwanele kokuziphatha lekwezenhlalakahle, kodwa kulalokho "ukungaguquki" kweqiniso lokuziphatha kwamasiko lokuziphatha emphakathini, sikhohlwa uNkulunkulu - uma kungenjalo ubutha ngokuphelele - kudala ukungakwazi ukuqaphela lokuhlonipha, kuzo zonke indawo lakuzo zonke izikhathi, izixhumanisi ezibalulekileyo zokuba khona komuntu njalo, labo, lokuphila kakhulu kweBandla.

"Uma intuthuko yesimanjemanje ingahambisani nenqubekela phambili ekwakhiweni kokuziphatha komuntu, ekukhuleni komuntu wangaphakathi [...], khona-ke akuyona intuthuko, kodwa ingozi kumuntu lasemhlabeni."² Ngitsho lasemkhakheni wezokuxhumana kwangasese kanye ne-mass-media, kuthuthukisa "amathuba okuxhumana esimanjemanje" akhula kuzo zonke indlela, kodwa athuthukisa ukuthanda iqiniso, ukuzibophezela ekufuneni kwayo, umuzwa wemfanelo phambi kukaNkulunkulu nabantu; Kukhona ukwabiwa okukhathazayo phakathi kwezindlela nokuziphatha. Ukukhula kwe nkulumo yokuxhumana ibonakala iphikisana leqiniso njalo, ngenxa yalokho, ngokuphambene loNkulunkulu langokuphikisana lomuntu; ngokuphambene loJesu Kristu, uNkulunkulu owezenza umuntu, leBandla, ubukhona bakhe embalini landokubakhona yena uqobo lwakhe ngalezizikhathi zethu.

Kule zi izikhathi ezilutshwana ezidluleyo "ukulamba" okuthile kolwazi kuvamile, kucine kukhohlakala ukuthembeka kwabo kwangempela nethuba, kuze kube angathi "ilizwe lokuxhumana" libonakala lifuna "ukufaka esikhundleni" iqiniso, kokubili ukubona isimo lokusebenzisa ukuqonda. Ngebhadi, abantu be Bandla, abaphila emhlabeni futhi ngezinye izikhathi becabanga njengabantu bomhlaba, abavikelekile kulo mkhuba, ongathatha izici eziphazamisayo zokugula. Laphakathi kwamakholwa, amandla aligugu avame ukutshabalalela ekufuneni "izindaba" - noma "amahlazo" wangempela - afanele ukuhambelana lombono othile womphakathi, ngezinhloso nezinhloso ngokuqinisekile ezingahambisani nemvelo ye-theandric yeBandla. Konke lokhu kulimaza kakhulu ukutshunyayelwa kweVangeli kuzo zonke izidalwa kanye lezinswelo zomsebenzi. Kumele kuqashelwe ngokuthobeka

¹ VATICAN II ECUMENICAL COUNCIL, Pastoral Constitution on the Church in the Modern World, *Gaudium et spes* (7 December 1965), n. 22.

² BENEDICT XVI, Encyclical Letter, *Spe salvi* (20 November 2007), n. 22.

ukuthi ngezinye izikhathi ngitsho labafundisi, labasezikhundleni eziphakemeyo zeBandla kakhulu, baphethwe yilo umkhuba.

Nxa kusetshenziswa umbono womphakathi, njengoba umthethwandaba yokucina, ngokuvamile loba yiyiphi imibiko, loba eyomphakathi loba eyangasese nxa isiveziwe isithinte impilo yebandla kumbe isilethe ukwahlulelwa icina ilimaza isimilo sabantu ngokungekho emthethweni futhi ngokungelakulungiswa, kanye lelungelo lawo wonke umuntu lokuvikela impilo yakhe yangasese (cf. can. 220 CIC). Amazwi kaPhawuli Ongcwele kwabaseGalathiya aqakathekile ngesikhathi esifanele lalesi: "Kini, bazalwane, libizwelwe enkululekweni. Kodwa ke uma le nkululeko ingabi yisizathu sokuphila ngokwenyama [...]. Kodwa uma lilumana futhi lidlana, okungenani libone ukuthi aliqedani ngokupheleleyo!" (Gal 5:13-15).

Kulesi simo, "ubandlululo olubi" oluthile olukhathazayo ngokumelene leBandla LamaKatolika lubonakala lokuqinisekisa, ubukhona balo buvezwa ngamasiko futhi buqondwa emphakathini, ngakolunye uhlangothi, ngenxa yenhlupho ezingenzeka ngaphakathi kwabaphathi uqobo futhi, ngakolunye, kusukela kumahlazo okuhlukunyezwa, okwenziwa kabuhlungu ngamalunga athile abafundisi. Lokhu kubandlulula, kulimaza isimo sangempela seBandla, imbali ye Bandla eqotho lezithelo ezinhle ezithelwe liBandla njalo ezilokhe zithelwa liBandla ekuphileni komuntu, ngezinye izikhathi kuletha "isimangalo" esingelasizatho sokuthi iBandla ngokwalo, ezindabeni ezithile, liphumelela ekuhambisaneni lohlelo lwakhe lwe-juridical lezinhlalo zomphakathi zamaZwe ahlala kuwo, njengoba kungenzeka kuphela "isiqinisekiso sokulunga lobuqotho".

Sikhangele konke lokhu, i-Apostolic Penitentiary ibone kufanele ukungenela ngalesi Siqapheliso ukuqinisekisa ukubaluleka lokukhuthaza ukuzwisisa okungcono kwaleyo miqondo efanele iBandla lokuhanjiswa kwemibiko okukhanya lezinsuku kukhatshana lemibono yomphakathi njalo le kwesinye isikhathi lemithethwandaba: imfihlo yesakramente lemvumo, ukuzintintha ekuvumbululeni indaba emphakathini, imfihlo yezinga eliphezulu imigoqo kanye nemikhawulo efanele ukuba khona kuloba yikuphi okunye ukuxhumana.

1. Imfihlo yeSakramente leMpenduko

Muva nje, ekhuluma ngesakramente lokuBuyisana, uBaba oNgcwele uFrancisi wayefuna ukuphindaphinda ukungadingekile lokungatholakali kophawu lwesakramente: "Ukubuyisana ngokwakho kuyinto enhle ukuthi ukuhlakanipha kweBandla kuhlale kukvikela ngawo wonke amandla ngophawu lwesakramente. Lobanje kungazwisiswa ngabantu lezinsuku kuqakathekile ukulondoloza ubuNgcwele baleliSakramente njalo ukwenzela inkululeko yomzwangedwa kalowo oyenza imvumo, okumele abesiqiniseko ngezikhathi zonke ukuba inkulume ezenziwa phakathi kwaleli Sakramente zizahlala ziyimfihlo, phakathi komkzwangedwa walowo owenza imvumo ukuze avulelwe amagrasiya nguNkulunkulu esebenzisa umpristi ongummeli wakhe"³

Imfihlo engelakwaphulwa yokuvuma izono ivela emthethweni wobunkulunkulu oveziwe futhi isekelwe yibuyilo balo lelisakramente, elilongavumi noma yikuphi okungahambelani lalo eBandleni lobanje emphakathini, ingasaphathwa eyomkhakha womphakathi. Eqinisweni, indikimba yobuKristu leyeBandla iqukethwe ekugubheni isakramente lokuBuyisana: iNdodana kaNkulunkulu yaba

³ FRANCIS, Message to the participants in the 30th Course on the Internal Forum organized by the Apostolic Penitentiary (29 March 2019).

ngumuntu ukuze isisindise njalo yasebenzisa lindlela eliBandla phakathi kwalo sithola labo owababizayo, wabakhetha njalo wabathuma njengezikhonzi zakhe.

Ukuveza leli qiniso, iBandla lihlale lifundisa ukuthi abapristi, ekugubheni amasakramente, basebenza bemi kusimo sikaKristo oyinhloko yeBandla, okuyikuthi *Persona Cristi Capitis*: "UKristu usivumela ukuba sisebenzise u 'Mina' wakhe, sikhuluma ku-'Mina' kaKristu, uKristu 'usidonsela kuye' futhi usivumela ukuba sihlangani, usihlanganisa naye u'Mina". UngumPristi wezikhathi zonke. Njalo uhlezi ekhona emhlabeni ngoba uyasidonsela kuye lokhu kwenza umsebenzi wakhe wobupristi ubekhona. Lokhu kutsho ukuthi sidonselwa kuye uNkulunkulu ka Kristu. Ngalokhu kumanyana lobu Mina okugwaliseka emazwini okuzinikela. Njalo lasemazwini okuthi -'Ngiyakukhulula' – ngoba akekho kithi owayengakhulula ezonweni – yi-'Mina' kaKristu, kaNkulunkulu, ukuthi nguye yedwa ongakhulula."⁴

Wonke umuntu ophendukayo oya kumpristi ngokuthobeka ukuze avume izono zakhe, ngaleyo ndlela ufakaza ngemfihlakalo enkulu yo kuzalwa ku kaJesu kanye lendikimba engaphezu kwemvelo yeBandla kanye lobupristi obukhonzayo, lapho uKristu Ovukile eza khona ukuhlangani labantu, isakramente lithinta – ngempela – ukuphila kwabo futhi uyabasindisa. Ngenxa yalesi isizatho, ukuzivikelwa kwemfihlo yesakramente ngovumisayo, nxa kudingeka lokuvikela ngitsho ngokuchitha igazi lakhe (usuque ad sanuinis effesionem) kukhombisa hatshi kuphela ukuzinikela emsebenzini wakhe kulowo ovumayo kodwa ke ukuba ngumfelukholo okwenziyo yikwahlukana njalo lomsebenzi wokunqoba kuka Kristu leBandla lakhe.⁵

Udaba lwe-mfihlo luvezwa njalo luchasiswa yi-cann. I-983-984 ne-1388, § 1 yeCIC njalo I-1456 ye-CCEO, kanye le -n. 1467 ye-Khathekizima le Bandla EliNgcwele eliKhatolika, kasibali ukuba uBandla lenza ngenxa yamandla alokodwa liyaveza okuyikuthi linanzelela njengecebo elibalulekileyo elivela ebungcweleni beSakramente ngokwalo elimiswe nguKristu- wonke umpristi olalela imvumo ulomlandu ngaphansi kokujeziswa okukhulu ukuba agcine imfihlo epheleleyo mayelana lezono ezivunye ngulowo obenza imvumo.

Umpristi ovumisa izono kavunyelwa, futhi ngaloba yisiphi isizatho, "ukuthengisa lowo ovumayo ngamazwi loba ngayiphi enye indlela" (kungaba. 983, § 1 CIC), njengoba nje "kakuvunyelwa ukuthi ovumisayo asebenzise ulwazi olutholwe ekuvumeni lokhu yingozi yokujeziswa, kavunyelwa lokukhipha loba iyiphi ingozi yesambulo" (kungaba. 984, § 1 CIC). Imfundiso yabe isifaka isandla ekucaciseni ngokwengeziwe okuqukethwe uphawu lwesakramente, oluhlanganisa "zonke izono zombili zokujeziswa nezinye ezaziwa kusukela ekuvumeni kwepenitent, kokubili okufayo nokuhlonipha, kokubili imilingo kanye nomphakathi, njengoba zibonakaliswa ukuze zingavumi futhi ngakho-ke zaziwa ngumvumi ngenxa yolwazi lwesakramente.⁶, Ngakho-ke, uphawu lwesakramente luphathelene lakho konke okumangalele ovumayo, ngitsho loba umvumi enganikezi ukuzithinta: uma ukuvuma kungasebenzi noma ngesizatho esithile ukungavumi kunganikezwa, loba kunjalo uphawu kumele lugcinwe.

⁴ BENEDICT XVI, Meeting of priests (10 June 2010).

⁵ Cf. CONGREGATION FOR THE DOCTRINE OF THE FAITH, Declaration *Dominus Iesus*, about the uniqueness and salvific universality of Jesus Christ and the Church (6 August 200).

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

Umpristi, eqinisweni, ubazazi izono zalowo oviumayo "non ut homo, sed ut Deus - hatshi njengomuntu, kodwa njengoNkulunkulu"⁷ ngezinga lokuthi "akazi" lokho atshelwa ngokuvuma, ngoba akazange amlalele njengomuntu kodwa, ngokuqondile, egameni likaNkulunkulu. Ngakho, ovumisayo angakwazi futhi "ukufunga", ngaphandle kokubandlulula umzwangedwa wakhe, ukuthi "akazi" lokho akwaziyo kuphela njengesikhonzi sikaNkulunkulu. Ngokwemvelo yayo engavamile, uphawu lwesakramente luza ukubopha uvumisayo ngitsho "ngaphakathi", kuze kuthi kumele aqaphele ukukhumbula ngokuzithandela izono ezivunyiweyo noma iyiphi inkumbulo ngokungenhloso ngakho. Imfihlo evela ku-phawu layo ibotshelwe yilabo, ngaloba yiyiphi indlela, abazi ngezono ezivunyiweyo: "Umtoliki, uma ekhona, labo bonke abanye kubo ngaloba iyiphi indlela abazi izindaba zezono zabanye ezivunyiweyo " (can. 983, § 2 CIC) labo babotshelwe ukugcina imfihlo.

Ukuvinjelwa okuphelele okubekwe uphawu lwesakramente njengokuthi ukuvimbela umpristi ukuba akhulume ngokuqokethwe kokuvuma izono ngalowo oze kuye ukuzo vuma, ngaphandle kwesakramente, "ngaphandle kokuthi kucacile, njalo kungacelwanga ngulowo obevuma".⁸ Ngakho-ke uphawu futhi lungaphezu kokutholakala kwalowo ovumayo, othi, uma isakramente seligujwa, akanawo amandla okukhulula ovumisayo kusibopho semfihlo, ngoba lou msebenzi uvela ngqo kuNkulunkulu.

Ukuvikelwa kophawu lwesakramente kanye lobungcwele bokuvuma izono akusoze kwaba uhlobo oluthile lokuvumelana nobubi, ngokuphambene lalokho bamele kuphela umuti wobubi obuphazamisa umuntu lomhlaba wonke; lithuba lokuba sothandweni lukaNkulunkulu, lokuvumela umuntu aguqulwe yilolu thando, afunde ukuhambisana lalo ekuphileni kwakhe. Ebukhoni bezono ezakha ubugebengu, akukaze kuvunyelwe ukubeka ekujezisweni, njengesimo sokuzithiba, isibopho sokuzakhela ubulungiswa bomphakathi, ngenxa yesimiso semvelo, esifakwe kuzo zonke izinhlelo zomthetho, ngokusho kokuthi "nemo tenetur se detegere". Ngesikhathi esifanayo, noma kunjalo, kungokwalabo "isakhiwo" kakhulu seSakramente Lokubuyisana, njengesimo sokusebenza kwayo, ukuphenduka okuqotho, kanye lenhloso eqinile yokuzilungisa hatshi ukuphinda ukwenza okubi. Uma kukhona ozovuma izono ephanjaniswe ngabanye, uvumisayo kumele amphathise amcebise mayelana lamalungelo akhe, kanye mayelana lamacebo angasetshenziswa emthethwandaba ukuze athole ukulungiswa kodaba lwakhe.

Noma yisiphi isenzo sezombusazwe noma isinyathelo somthetho okuhloswe ngaso "ukwephula" ukungavikeleka kophawu lwesakramente kungaba yicala elingamukelekile nxa sikhangele inkululeko ye Bantla, elingatholi ukwazuswa kwayo kusuka kumaZwe linye ngalinye, kodwa kuNkulunkulu ; lokhu kwephula inkululeko yokholo, okuyisisekelo l sayo yonke enye inkululeko, kufaka phakathi inkululeko kanembeza wezakhamuzi ngazinye, kokubili abavumayo labavumisayo. Ukwephula uphawu kungaba ukwephula abampofu abayizoni.

⁷ THOMAS AQUINAS, *Summa Theologiae*, Suppl., 11, 1, ad 2.

⁸ John Paul II, *Message to the Apostolic Penitentiary*, 12 March 1994, n.4

2. Ifolamu yangaphakathi Leya-ngaphandle kwe-sakramente kanye lesiqondiso sokokomoya (spiritual Direction)

Ifolamu yangaphakathi layi iphathelene laleyo " eyangaphandle kwesakramente iforamu yangaphakathi", ehlala ifihlakele kodwa ikhanya phandle kuSakramente le mvumo. Njalo kuyo , iBandla ligcwalisa umsebenzi walo wokutshumayela nxalo lamandla okusindisa : ukungathetheleli izono, kodwa ukunikeza umusa, ukwephula izibopho zomthetho (njengokugxeka) nokunakekela konke okuphathelene nokungcweliswa kwemiphefumulo futhi, ngakho-ke, nokufanele, ngokwangaphakathi komuntu lokwangasese kwempilo yekholwa linye ngalinye.

Ukuqondiswa ngokumoya kuphathelene lefolamu yangaphakathi- langaphandle kwe , lapho ikholwa elinikela indlela yalo yokuphenduka lokusindiswa kumpri, ogcotshiweyo kumbe ukholwa.

Umpri wenza umsebenzi wakhe wokukhonza ngenxa yomsebenzi alawo wokumela uKristu, anikezwe wona ngesakramente leMgcobo Ongcwele okumele lisethsensiswe lokumanya lala abaseikhundleni zeBandla ngokusebenzisa okuthiwa yi-misebenzi e mithathu: umsebenzi wokufundisa, ukungcwelisa lokubusa. I-ikholwa ngenxa yobupri bokubhathizwa kanye lesipho sikaMoya oNgcwele.

Ngokuqondisa ngokomoya, ikholwa livula ngokukhululekile imfihlo kanembeza walo ku-umqondisi / umphelekezele ngokomoya, ukuqondiswa nokusekelwa ekulaleleni lasekugcwaliseni intando kaNkulunkulu.

Ngakho-ke, le ndawo ethile, iphinde ifune okugcinwa kwemfihlo ethile ngaphandle, emayelane lokukhulunywa phakathi kokuqondisana ngokomoya njalo kuvela kumalungelo womuntu munye ngamunye ukuba aqaphele ukuzihlonipha yena ngokwakhe (cf. can. 220 CIC). Ngendlela "efanayo" lalokho okwenzeka esakramenteni lemvumo, umqondisi wokomoya wenziwa ingxenye kanembeza wekholwa ngalinye ngenxa yobudlelwane bakhe "obukhethekile" noKristu, obutholakala ebungcweleni bokuphila futhi - uma umfundisi - kusuka ku-Mgcobo wobPri.

Njengobufakazi bemfihlo ekhethekile enikezwe isiqondiso esingokomoya, kumele sinanzelele ukuvinjwa, okuvunyelwe ngumthetho, ukufuna hatshi kuphela umbono wovumisayo, kodwa futhi nalowo womqondisi ongokomoya, ngesikhathi sokwamukelwa kumgcobo ongcwele noma, ngokuphambene nalokho, ngokuxoshwa ku-seminary yabazongenela ubupri (cf. can. 240, § 2 CIC; can. 339, § 2 CEO). Ngendlela efanayo, umyalelo uSanctorum Mater ka-2007, mayelana nokuqhutshwa kwemibuzo ye-diocesan noma ye-eparchial ku-Causes of Saints, uvimbela abavumisayo ukuba bangafakazi ngalokho abakuzwa ngesikhathi kusenziwa imvumo bekufakazi ngaphandle kwe Sakramente lemvumo."⁹ Ukugcina imfihlo lokhu kumele kube yingxenye yemvelo kalowo ovumisayo uzafunga okunengi njalo aphathiswe ngenkululeko yamakholwa njalo akhangele kuKristo . Umqondiso wokholo kumele azwisise umsebenzi wakhe lempilo yakhe phambi kukaNkulunkulu, ukusebenzela udumo lweNkosi, esenzela ubuhle bomuntu, beBandla njalo lokusindiswa komhlaba wonke

3. Imfihlo neminye imikhawulo yokuxhumana

Ngokwemvelo ehlukele maqondana nenkundla yangaphakathi, yesakramente kanye ne-extra-sacramental ukuzethemba okwenziwe ngaphansi kophawu lwemfihlo, kanye lokubizwa ngokuthi

⁹ 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.

"izimfihlo zobungcweti", lapho izigaba ezithile zabantu ziphethe, kokubili emphakathini nasesakhiweni se-bandla, ngenxa yomsebenzi okhethelekile owenziwa yibo kubantu ngabanye noma emphakathini.

Lezi zimfihlo, ngenxa yomthetho wemvelo, kumele zigcinwe ngaso sonke isikhathi, "ngaphandle - kusho iCatechism yeSonto LamaKatolika kunombolo 2491 - amacala angavamile lapho ukugcinwa kwemfihlo kufanele kubangele kulabo abazithelayo, kulabo ababekwe ngaphandle, noma kubantu besithathu, umonakalo omkhulu kakhulu ongavikelwa kuphela ngokudalulwa kweqiniso".

Icala elithile lemfihlo yilelo "lemfihlo ye-pontifical", ebopha ngenxa yesifungo esixhumene lokusetshenziswa kwemisebenzi ethile eBandleni nguPhapha. Uma isifungo semfihlo sihlala sibopha phambi kukaNkulunkulu owasinika sona, isifungo esihambelana "lemfihlo ka Papa" silenjongo yalo eyodwa eBandleni ukusindiswa kwemiphefumulo. Kusobala ukuba lobubuhle buyadingeka ekusindisweni kwemiphefumulo kuhlenganisela ukusetshenziswa kwemibiko engaphathelananga lophawu lolu kumele ichasiswe ngokugcweleyo nguPhapha owamiswa nguKristu iNkosi eyintuba ekhanyayo lesisekelo sokumanyana kokholo lokubambana le Badla lonke jikelele.¹⁰

Ngokuqondene lezinye izindawo zokuxhumana, kokubili zomphakathi nezangasese, kuzo zonke izinhlobo nezinkulumbo zalo, ukuhlakanipha kweBandla kuhlale kubonisa njenge sisekelo "umthetho wegolide" okhulunywa yiNkosi futhi obhalwe eVangelini likaLuka: "Lokho elifuna abantu bakwenze kini, yenzani futhi kubo"(Lk 6:31). Ngale ndlela, ekuxhumaneni kweqiniso njengokuthula ngokuphathelene nalo, lapho labo abalichelayo bengelalo ilungelo lokulazi, kuyadingeka ngaso sonke isikhathi ukuvumelana lokuphila komuntu lomlayo wothando lobuzalwane, ukuba phambi kwamehlo omuntu okuhle lokuvikeleka kwabanye, ukuhlonipha ukuphila kwangasese lokuhle okujwayelekile.¹¹ Njengomsebenzi othile wokuxhumana neqiniso, oqondiswa ngumusa wobuzalwane, umuntu akakwazi ukwehluleka ukusho "ukuqondisana kobuzalwane", ngamazinga ayo ahlukahlukene, afundiswa yiNkosi. Kuhlala kuyindlela yokubhekisela, lapho kunesidingo futhi ngokuvumelana nalokho izimo eziphathekayo ezivumela futhi zifunwa: "Uma umfowenu enza isono kuwe, hamba umluleke phakathi kwakho laye lodwa; uma ekuzwa, uyobe umzuzile umfowenu; Uma engalaleli, thatha umuntu oyedwa noma ababili ngaphezulu nawe, ukuze konke kuxazululwe ngezwi lofakazi ababili noma abathathu. Uma engabalaleli, tshela umphakathi" (Mt 18:15-17).

Esikhathini sokuxhumana kukazulu, lapho lonke ulwazi "luza lutshisiwe" futhi ngalo ngokuvamile futhi luyingxenye yempilo yabantu, kuyadingeka ukufunda kakutsha amandla elizwi, amandla alo akhayo, kodwa futhi namandla alo okubhubhisa; Kumele siqaphele ukuze uphawu lwesakramente lungaze luphulwe yiloba ngubani lokuthi imfihlo edingekayo exhumene nokusetshenziswa kwomsebenzi weBandla ihlale ivikelekile kakhulu, ileqiniso kanye lokuhle okubalulekileyo ebantwini.

Sibiza uMoya oNgcwele, ngenxa yeBandla lonke, uthando oluvuthayo lweqiniso kuzo zonke izimiso nezimo zokuphila; amandla okuyilondoloza ngokubalulekile esimemezeleni seVangeli kuzo zonke izidalwa, ukulungele ukufela ukholo ukuvikela ukungavikeleki kophawu lwesakramente, kanye nokuhlakanipha nokuhlakanipha okudingekayo ukuvikela noma yikuphi ukusetshenziswa kwezinsimbi nephutha kwalolo lwazi olufanele ukuphila kwangasese, kwezenhlalo kanye leBandla,

¹⁰ Cf. VATICAN II ECUMENICAL COUNCIL, Dogmatic Constitution on the Church, *Lumen gentium* (21 November 1964), n. 18.

¹¹ Cf. *Catechism of the Catholic Church*, n. 2489.

okungaphendukela ekusoleni isithunzi somuntu neQiniso uqobo, elinguKristu, iNkosi neNhloko yeBandla.

Ekuvikeleni ngokubalulekileyo uphawu lwesakramente kanye nokuhlakanipha okudingekayo okuxhumene nefolamu yangaphakathi eyengeziwe yesakramente kanye nezinye izenzo zenkonzo, kuyakhanya ekuhlanganisweni okuthile phakathi kwezilinganiso zobu Phetro lobu Maria eBandleni.

Kanye loPethro, umlobokazi kaKristu olinda umsebenzi wokuphiwa iamakhiye kluze kube sekupheleni kwesikhathi njengoMariya oNgcwele kakhulu iBandla lilondoloza konke lokhu enhliziyweni yakhe (Lk 2:51b), lisazi ukuba ukukhanya kukhanyisela umuntu wonke njalo endaweni engcwele phakathi kukamzangedwa loNkulunkulu kumele livikelwe njalo lilondolozwe

uPhapha uFrancis, ngo-21 Nhlangua 2019, wavuma lo mbalo, futhi walaya ukucindezelwa kwawo.

Inikezwe eRoma, kusukela esihlalweni seApostolic Penitentiary, ngo-29 Nhlangua, umnyaka weNkosi yethu 2019, Ngomkhosi wabangcwele uPethro loPhawulo, Abaphostoli

Mauro Card. Piacenza

(Major Penitentiary)

Mons. Krzysztof Nykiel

(Regent)