

UHAMBO LWE-OIKOS

**Ukuzindla ngokholo
mayelana nesimo
esibucayi sezomnotho
eNingizimu Afrika**

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Isahluko sokuqala

Kungani kuwuhambo lwe-Oikos?

Umlando waseNingizimu Afrika ugwele ukungabi nobulungiswa kwezenhlalo, ezomnotho kanye nokungalingani. Ngonyaka ka-1985, njengoba isikhathi sobandlululo saphoqelela isimo esibucayi ukulwisana nezibhelu ezaseziqubuka, abantu bamabandla babona kuyisikhathi esibucayi nethuba – lesikhathi se-Kairos – nokwabangela ukushicilelwa kwencwadi i-Kairos Document ngenyanga kaMandulo ngo-1985 iphonsa inselelo ngokungabikho kobulungiswa embusweni wobandlululo kanye nasemabandleni.

Ngemuva kweminyaka engamashumi amabili ngokukhuthazwa yincwadi i-Kairos Document kusenze sazibandakanya noHambo lwe-Oikos (Oikos Journey) okuyisikhathi esikuso manje. Siyakholwa ukuthi isimo sisebucayi (kairos moment) namanje. Uhlelo lomnotho luyinselelo kithina sonke namanje.

Kusukela ngonyaka ka-1994 sathola uhulumeni wentando yeningi, nolethe ithemba lempilo engcono. Sijabulile kusungulwa usomqulu wamalungelo esintu nokugcizelela ukukhululeka, amathuba alinganayo nempilo engcono kubo bonke. Kepha iningi labantu lisaphila ebuphofini namanje.

Sethula loluHambo lwe-Oikos njengenselelo emabandleni, kuhulumeni kanye nomphakathi. I-Oikos isetshenziswe ukuveza imicabango yethu. Igama elithi Oikos lisho ikhaya noma okwasekhaya. Bese sithola amagama amabili 'umnotho' kanye 'nezemvelo'. Ukugxila kwezomnotho ezikhathini eziningi bekungahlanganiswa nokunaka ezemvelo, noma

indawo esizungezile. Eqinisweni kokubili kusondelene futhi kusho isakhiwo nesisekelo esiqinile somphakathi obonakalisa intando kaNkulunkulu.

I-Diakonia Council of Churches, nezinhlangano zamabandla ahlengene, kanye namasonto aKwaZulu-Natali babone abantu abaningi abangaba wusizo kulenqubo. Kunesigungu esesihlangene isikhathi esingaphezu konyaka, ucwaningo lwaso nokuzindla osekuholele ekushicilelweni kwebhuku uHambo lwe-*Oikos*.

Ngalencwadi sicobelana ngezimo eziphilwa ngabantu abampofu, sibheka umnotho wezwe, sihlaziya umnotho waseNingizimu Afrika, indlela amabandla acabanga ngayo, nokuthi siveze imibono yokuthi yikuphi okudingekayo emnothweni ukuhlomulisa abampofu ngendlela ehambisana nengcebo kaNkulunkulu. Ingxenye yokugcina igxile kumasu ibandla, uhulumeni kanye nomphakathi wonke ongawasebenzisa ukulwisana nesimo esibucayi sobuphofu, futhi isize ukwakha umphakathi omukela abantu bonke nako konke okudaliwe.

Siyakumema ukuba uthathe incelelo yoHambo lwe-*Oikos* kanye nathi.

Isahluko sesibili

Amazwi abampofu

Abampofu bagcwele yonke indawo, yize benganakwa yilabo abaphila kangconywa. Abampofu bayacela emigwaqeni yedolobha, abanye beza emasontweni ethu bezothola indishi yesobho nocezu lwesinkwa nsuku zonke noma masonto onke, abanye badliwa ukuhlupheka buthule, bengenabani. Nxa umuntu esuka enkabeni yedolobha, ubuphofu buya ngokuya bubonakala futhi bugqamile. Ikakhulu ukungabibikho kophahla lokubakhoselisa, ukusweleka kwamanzi nezindlu zangasese, kanye nomzabalazo wokuthola ukudla, ukunakekelwa kwezempilo nezemfundo. Idlanzana kulabo abangcono liyalekelela ezindaweni zasemakhaya ezihlwempu, lapho impilo inzima khona. Abantu ngokumangalisayo bayaphila, usizo lukhona luvela emphakathini kanye nasemasontweni aseduze, ithemba likhona.

Kodwa izwi labampofu lizwakala kancane.

Ngonyaka ka-2005, isigungu se-*Oikos* sasungula ucwaningo mayelana naloko abakuzwayo abantu abahluphekayo, belwenza ngokubambisana noMnyango weZezimboni, eZokudidiyela neZabasebenzi (Department of Industrial, Organisational and Labour Studies) eNyuvesi yakwaZulu-Natali. Abantu abahlonzwa njengabampofu abanemuva elingafani bafakwa imibuzo emigwaqweni yedolobha maphakathi neTheku, ekhaya labadala

“

Ubulungiswa kwabampofu kubukeka kuyisivivinyo ezinhlelweni zanoma yiluphi uhlobo.

”

eMlazi, emzini wezinsizwa eMlazi, esontweni eliphakela isobho eDurban North kanye nasemasontweni ase-Newlands East naseThekwini elimaphakathi.

Nazi ezinye izinto abazisho. Amanye amazwi acashunwe enjengoba enjalo, amanye athathwe esiNgisini esifinyeziwe ngoba babebuzwa ngesiZulu.

Indoda yakwaMashu iseDurban North laphe yamukela khona isobho:

Ngokwayo ukubona izinto ziya ngokuya zibheda, zibheda kakhulu kunango-1994. Isizathu esikhulu sobuphofu, kuyena, ukungasebenzi. Ingculazi ineqhaza ebuphofini ngoba abonjola imindeni bayafa. Akazi lutho neqhaza likahulumeni, kuye akunamehluko phakathi kwemanje nangaphambi kuka-1994. Ngokwakhe ukubona amadoda yiwo ahlaseleke kakhulu wubuphofu ngoba kumele ondle imindeni yawo kodwa akawutholi umsebenzi.

Owesifazane oneminyaka engu-86 yobudala, eMlazi ekhaya labadala:

"Bona abantu ngokujwayekile eNingizimu Afrika bampofu kabi, bampofu kakhulu kunami, abanawo [umshwalense] wokungcwaba ... Abanye abantu bangamavila, ngoba abaguli ndawo, kodwa bampofu. Kukhona lezingane ezihlala emgwaqweni, zishiya amakhaya azo ngoba abaziniki nokudla, futhi abazali baphuza kakhulu ubhiya, lokho [kubanga] ukuhlupheka - ukuphuza ubhiya ... Abesifazane bahlupheka kakhulu ngoba babheka izingane bengenalutho: amadoda ayazulazula, bathola futhi imali ngokweba kubantu. (Umbuzo: Lukhona ushintsho seloku ubandlululo lwaphela?) Izinto eziningi zabangcono, kodwa futhi ziningi izinto ezonakele, konakele kakhulu, ngoba abantu bacabanga ukuthi sebakhululeka, yingakho beshiya amakhaya abo bethuthuleka edolobheni: kugcwele edolobheni, ngoba bacabanga ukuthi

alusekho ubandlululo, sikhululekile ukuya edolobheni sishiye izindawo zethu. Kuyahlaluka ukuthi kubheda kakhulu kunakuqala."

Indoda edayisa emgwaqweni enkabeni yeTheku:

"Sona [isimo somnotho eNingizimu Afrika] sesishintshile, kodwa senza ngcono kunakuqala futhi ikakhulu abaNyama bathola usizo kuhulumeni obusayo ... Abantu bampofu ... ngoba imisebenzi ayikho, uya bo ... ikakhulu amaNdiya nabaMpisholo babesebenza ezimbonini, isibalo esikhulu, kodwa manje sebelanda izimpahla ezivela eShayina, baphelelwa yimisebenzi..imisebenzi eminingi, uya bo ... , izinkulungwane zabasebenzi basembonini yendwangu, abanayo imisebenzi [lapha]."

Owesifazane ona-69 weminyaka yobudala waseNewlands East, usehlale laphe kusukela ngo-1978:

"Ngingu nesi ... Ngaqeqeshelwa ukuqeqesha abanye, bathola izitifiketi zabo emnyangweni wezempilo ... ngicabanga ukuthi abantu abanengi bayavilapha [kakhulu] ukutshala, yingakho siqale isivande somphakathi. Ngezikhathi zethu sisebancane sasithola ukudla okuhle ezivandeni zethu, emapulazini, ngisho impuphu yabe iyintsha ... sifundisa abantu ukutshala ... sona [isimo somnotho ngemuva kobandlululo] sesishintshile, ngoba manje sebeqeqesha abantu ukwenza izinto. Abantu bayafunda manje, sibheka emuva kwesasikwenza ngaphambili ngezikhathi zeminyaka yo-1950 no-1960. Kukhona i-Permaculture: indawo yoqeqesho. Emva kwalokho (kuno) qeqesho kubantu lwezifundo zokunakekela emakhaya, ngihlale ngibayisa khona: bane-video kanye nekhasethi lengculazi / nesifuba ukuze babone ukuthi igciwane liza kanjani ... ngonyaka owedlule kwakunalento i-SETA [uhlelo lukahulumeni lokuqeqesha] kanjalo banginika abesifazane abasebancane ababili. Sidinga inkulisa: sifuna amavolontiya. Kulabomama abagula kakhulu, izingane ezincane ziyalamba, sizinika ukudla, bese zihlala lapha."

Owesifazane, enkabeni yeTheku:

“(Umbz: Yini ekungenisela imali okwamanje?) Lutho. (umbz: Uphila kanjani?) Emgwaqweni ngicela imali. (umbz: Uyaluthola usizo lukahlulumeni? Impesheni?) Cha, okwamanje ngilindele [yona] ukuba iphume. Sengilindele izinyanga eziyisishagalombili. Ngangishadile futhi umyeni wami wayengenamali engenayo, ngagcina ... sekumele ngihlale lapha zonke izinsuku ngicele kuze kuhlange uR20 wokuba ngikhokhele indawo lapha ngilala khona futhi kumele ngithole nemali yokudla. (umbz: Ucabangani ngobuphofu nje eNingizimu Afrika?) kuyashaqisa kakhulu, kubheda kakhulu, ayikho imisebenzi kunoma ubani, bafuna ukunikeza imisebenzi kubantu abamnyama ...”

Indoda eyisifiki e-Pastoral Refugee Centre, maphakathi neTheku:

“Siyaphila, akukubi, sibhekene nezinkinga [njengo] kuzondwa kwezifiki lapho izifiki zasemazweni ase-Afrika zizondwa ngabantu ... bathi sithatha imisebenzi. Kwezinye izikhathi kubanodlame, akumele siye noma kuphi: kunamalokishi lapha ungaphenduka isisulu sodlame, ... sesilahlekelwe yidlanzana labangane [aba] phenduka izisulu zokulinyazwa yilesi senzo sokuzonda izifiki: lokho kusenza sesabe. Ngeke uhlale lapho ufuna khona, kusenza sihlale edolobheni lapha sithola khona ukuvikeleka okuncane ... (umbz: Uyaluthola usizo lukahu-

lumeni?) cha kasilutholi, lonke usizo akusilo olwababhaci, olwabantu bengabade yakuleli ... Ngafunda izifundo zamasiko nemi-phakathi, nesayensi yeZolimo, ngaqeqeshwa ngokuphelele, ngangisebenza ezweni lami.”

“
**Izimpilo zabampofu
ziwumnikelo ukuze
kuzuze izicebi.**
”

Owesifazane osemncane oyisifiki waseBurundi ohlala ePastoral Refugee Centre, maphakathi neTheku:

“Ngayishiya iBurundi ngoba kwakunezimpi ... Impilo [lapha] ayiyinhle, kunzima ukuthola ukudla, indawo yokuhlala, yonke into, uyazi singa-mantombazane, sidinga izinto eziningi. (umbz: bakhona abantu abampofu eBurundi?) Yebo, wonke amazwe, abacebile nabampofu bakhona, ezweni lethu abukho ubuphofu nokuceba, siphakathi nje... Uma sekunoxolo sibuyela emuva, kodwa lapha ababhaci banezinkinga eziningi ... uma ngifuna umsebenzi, kwezinye izikhathi bathi ngiyisifiki, ngeke ngiwuthole umsebenzi, kuphela owabantu balapha.”

Omunye wabacwaningi wenza ucwaningo kubantu basemakhaya ngoNhlolanja 2006. Lezi yizindaba zabantu ababili.

Ivolontiya elisemsebenzini womphakathi elineminyaka ewu-34 eNomponjwane

“Nginabantwana abayisihlanu. Ayikho imisebenzi, izinga lokungafundi liphezulu kakhulu. Abantu asebekhulile abanabo omazisi ukuze bahole imali kapoyinandi. Banabazukulu ababakhulisayo. Uhulumeni akenzi lutho ngalesisimo. Abanye babantwana banquma khona ukudayisa imizimba ukuze baziphilise. Angifuni ukukhuluma lento ngoba ngishawa amahloni.”

Indoda yaseNjomelwano, amakhilomitha awu-20 kusuka eMelmoth:

“Ngiphethe umsebenzi womphakathi engiwenzela ekhaya, sengilinde isikhathi eside kuMnyango weZolimo ukuze ngithole okuthile. Besilinde imigwaqo engcono ukuba yakhiwe. Besilindele omahambanendlwana bemtholampilo ababesithembise yona. Besilindele izikhwanyana zokudla kunikwe oNompilo abazokusabalalisa kulemindeni engenabazali kepha ephethwe zingane. Akukho osekutholakele. Akukho okunikwa amavolontiya anikela ngesikhathi nangamandla awo

aqwale izintaba ukufinyelela kwabagulayo. Isikhathi esiningi kufanele ukhiphe emxhakeni wakho ukuqiniseka ukuthi izintandane ziyakuthola okuya ethunjini.

Isikhathi esiningi ngiyaye ngiye ezikoleni ngiyoxoxisana nothishanhloko ngenhloso yokuyoccelela abantwana abantulayo ukuba bangakhokhiswa imali yesikole. Ngeke ngize ngivote ngokuzayo.”

UHambo lwase Khaya (*Oikos Journey*) luzinikele kukho konke lokhu nabo bonke abanye abantu abaphila ebuphofini kuleminyaka yokuqala eyishumi kulelikhulu leminyaka. Abampofu eNingizimu Afrika bafanelwe okungcono. Isonto lidinga ukubuza ukuthi kungani abantu abaningi besebuphofini futhi bamukele inselelo ngokucacile kube nabakwenzayo egameni likaNkulunkulu nakweleNdodana kaNkulunkulu, uJesu Kristu, oweza ukuba abantu babe nokuphila babe nakho kuchichime.

Isahluko sesithathu

Sibheka eduze nathi

Umnotho womhlaba

Yileso naleso sikhathi kwezomnotho siqhutshwa yimigomo nezinqubo ezihlomulisa labo abanamandla phezu kwabahlwempu.

Siphila emhlabeni laphe imithetho iye yamukelwa umhlaba wonke ukudala izimakethe zokuqhudelana ngomnotho kanye nezimpahla – inqubo eyaziwa kangcono ngumhlabuhlangene (*globalisation*). Ngencazelo, umhlabuhlangene uhlanganisa bonke abantu: zonke izizwe okumele zibandakanywe. Yize inqubo ingaphelele ngokugcwele, inhloso ephambili iminotho yonke, yize kusemazingeni angefani, kanye nokwanda kokunqikaza okukhonjiswa yilawo “mazwe anomnotho osantenga.” Amazwe anomnotho osantenga – okubalwa kuwo amazwe ase-Afrika, asezingeni eliphansi kwezentuthuko, afakwa kulomqhudelwano wenqubo yomhlaba wonke, lokhu kuwabeka esimeni esintekenteke uma eseqhudelana nomhlaba wonke.

Isiqalo salomqhudelwano wezimakethe zomhlaba sishesha sigunyazise inzuzo kubaphathi bomnotho. Umnotho kawu- zingeneli uziphumele phakathi emazweni – abanikazi bawo basethubeni lokunquma indlela abalungele ngayo ukuhlela – nemali yabo. Ohulumeni, ngokwesabela ukwehla kwamathuba emisebenzi, cishe bonke emhlabeni sebevumela izintela eziphansi,

“

***Lenkululeko entsha
exhaswe ngongxiwankulu
ishintsha wonke umuntu
abe yimpakla enoku-
thengwa ngentengo ethile.***

”

imithetho exegisiwe kanye namaholo aphantsi ukuze bathokozise abanikazi bomnotho. Lokhu kwenyusa isimo somnotho womhlaba uye phezulu kosozigidigidi.

Ngokufanayo, izinkampani ezizimele, zidinga ukuqhudelana ngokukhululeka ezimakethe zomhlaba, bese ziphoqwa yilezo zimakethe ukwehlisa inani labasebenzi ngazo zonke izindlela – zifake imishini ezikhundleni zabasebenzi, behlise namaholo. Ngaphandle kwalokho ngeke zilunge ukwenza inzuzo eyanele ukwanelisa abatshali zimali. Izinkampani ezinkulu ziyazithatha lezo ezincane emazweni ehlukeni kwezinye izikhathi zizivale, noma zibhebhezele ukuphela kwemisebenzi.

Amazwe ayaqhudelana ukuze athole lezizimali ngokuthi anciphise izibalo zabasebenzi. Lezozindleko ezamaholo abantu. Amazwe anezimboni ezisimeme ahwebelana ngemikhiqizo yawo nalawo mazwe lapho abasebenzi bekhokhelwa khona umhodlwana ongelutho. Imiphumela yalezinguquko, ubuphovu nokungalingani. Kokubili kuncike ohlelweni lwezinkampani ezizimele.

Imiphumela elandelayo kulomqhudelwano wezimakethe zomhlaba uhlanganisa isidingo sokuba izinkampani ezizimele zifune izimakethe ezintsha, nokuthi umnotho ukhule uma kuhwebelwana. Umnotho ongenamandla wehlisa amaholo uphinde wehlise izinga lokudingeka komkhiqizo, ngakho-ke ukukhula kwezimakethe ezintsha kuyisibopho ukuze zizuze futhi zihlomule emnothweni. Ingozi yokuguguquka kwesimo sezulu ngomunye wemiphumela wokunganaki ukwenyuka ngokungalawuleki kwezimakethe. Njengoba isikhathi sezimbiwa ezishibhile njengowoyela namalahle sesiya ngasekupheleni, umnotho usengozini.

Ekugcineni imiphumela yaloluhlelo, ukwehluleka komnotho ukuba udale amathuba emisebenzi. Ukukhulisa umnotho kusuke sekungaba yizindlela ezingalungile ezingekho emthethweni.

Ukukhulisa umnotho kusho futhi ukuthi uhulumeni anxenxe izinkampani ezizimele ukuba zithenge amabhizinisi kahulumeni nokuyiwo abaluleke kakhulu emphakathini, ngaleyondlela zikwazi ukwenza inzuzo. Abantu abampofu kudingeke bakhokhele izidingongqangi ezinjengamanzi, ezempilo kanye nezemfundo. Ukunciphisa kwalezidingongqangi akwehlisi nje kuphela izinga lempilo, kubuyekwehlise umthamo wabantu abangabasebenzi.

Eminye futhi yemiphumelo yezimakethe zomhlaba ihlanganisa ukuphazamisa ukusebenza kukahulumeni wentando yeningi. Abavoti abanamandla ngaphezu komnotho womhlaba, okusho ukuthi ohulumeni babona kumele bajabulise osozigidigidi abaphethe umnotho womhlaba. Amaqembu ezombusazwe aphikisayo kulezizinsuku sekukuncane abakuthembisa abavoti ngokwezomnotho. Ipolitiki ayisathembakali.

Sinemiphakathi emibili eyahlukene ekhulayo emhlabeni wonke. Ukuguquka kobuchwepheshe ngamandla kanye nokuthuthukiswa ngokushaqisayo kwemishini ethatha imisebenzi eminingi ebiyenziwa abantu kuthanda ukudala uqhekeko olukhulu phakathi kwabacebile kanye nabampofu futhi kuhlukanisa izizwe zibe ezingabambene futli ezilwayo.

Kafuphi, amaholo aphantsi kanye nokungabikho kwemisebenzi, izidingongqangi okumele zikhokhelwe, kanye nohlelo lukahulumeni wentando yeningi olungabakhathalele abampofu lokhu kudala umnotho lapho abanye abantu benganakiwe kunabanye, konke lokhu kuyimiphumela emibi yezomnotho womhlaba wonke.



Umqondo oyiphupho wokuthi lenqubo yongxiwankulu eqhutshwa yizimakethe ezingalawuleki, ezingenamngcele kumele iphonselwe inselelo. Iqiniso wokuthi izimakethe nobungxiwankulu kuyalawulwa futhi bubhekelelwe ukusimamisa imikhomulo yabanikazi bezimali.



Umnotho waseNingizimu Afrika

Umnotho weNingizimu Afrika – njengalowo wezizwe zonke, ungachazwa njengalowo ongaphansi komnotho womhlaba. Ubuphofu nokungalingani ngeke ukuqedede. Iningi labantu baseNingizimu Afrika bahlaselwe wubuphofu ngezindlela ezahlukene, babhekene nokuba yisisulu sokuba babe ngabampofu.

Umlando omude waseNingizimu Afrika wokuphatha ngendluzula, ukucwasa ngokobuhlanga, nomlando wakamuva womnotho obandlululayo kanye nokuqanjwa kohulumeni abazimele lapho abampofu babesuswa kuyinkomba yokuba uqonde uhlobo lobuphofu eNingizimu Afrika entsha enentando yeningi, kanye nokuqhubeka kobuphofu.

Imumva lethu belenziwe laba ngelengenabo ubulungiswa kwezenhlalo nezemvelo. Izinhloso zedlanzana bezinakekelwa kangcono ngokusungulwa kwezinhlobo ezibeka iningi ebuphofini. Futhi ikusasa lethu eliqhakazile njengesizwe lincike kakhulu ekutheni kulangabezeke izidingongqangi zezigidi zabantu abampofu, futhi khona manjalo sinakekele imithombo yamanzi eyingcosana esezweni lethu, sibuye silondolozwe nemvelo.



***Umcabango wenkululeko
entsha yongxiwankulu
wokuthi ingcebo
ingaphezulu kwesithunzi
somuntu ibulala ubuntu
bese kunikela impilo
ngobugovu nomhobholo.***



Uhulumeni osanda kukhethwa wentando yeningi ungene ehhovisi ngo-1994 futhi ayemakhulu amathemba okuthi, ngale kwezimo ezinkulu nathathe sezikhona, uzokwazi ukubeka imithetho yokulwa nobuphofu ehleliwe futhi leyomthetho yancoywa ngabezomnotho kanye nababhekene nenhlalo yemiphakathi - imithetho ihleliwe ukuqinisekisa ukuthi kuzoba ngokubalulekile ukubheka kabusha umgomo womnotho nokungalingani. Kepha inqubo

yomhlaba kwezomnotho yiyona elawulayo. Ngeminyaka emibili imithetho yomnotho yashintsha ukuhambisana nezidingo zomnotho womhlaba.

Ukubaluleka kokubhekela ubuphofu kulezizingqalasizinda ezibalulekile njengamanzi, ukuthuthwa kwendle, ukuhlinzeka ngezempilo, izindlu kanye nemfundo zabekwa phambili, ngalokho izigidi zabantu zakwazi ukuthola amanzi okokuqala ezimpilweni zabo, izindlu zenani eliphansi, isu lachuma ezweni lonke, imitholampilo kanye nezikole kwakhiwa. Kodwa ingcindezi yayivela emnothweni ukuba kulandelwe imithetho yezimakethe zomhlaba, abantu kwakumele bakhokhele izidingongqangi zabo. Izigidi zabantu azisebenzi, emphakathini ongenakho ukuvikeleka ngokwenhlalo, azikwazi ukulandela imithetho yokukhokhela lezozidingongqangi. Imitholampilo kanye nezikole zisala zingenabo abasebenzi abenele kokunye bengekho nhlobo, amanzi nogesi kuvalwe.

Cishe ingxenye yemindeni eNingizimu Afrika ingena ngaphansi kohla lwabantu uhulumeni abachaza njengabahlwempu kakhulu. Lokhu kusho ukuthi abanayo imali engena njalo, abanakho ukudla, izingubo, nogesi: bashiywe ngaphandle.

Ukuqubuka kwamaphesenti aphezulu abantu abahlaselwe kanye nabangenwe yiGciwane leNgculazi kwenyusa isimo sobuphofu, kube kuyilapho lesisimo sicacisa ukunganakwa kwezidingo zabo.

Ubuphofu abubheki ubulilili bomuntu. Buhlasela abesimame kakhulu ngaphezu kwabesilisa, kodwa futhi abesimame bathinteka kakhulu kunabesilisa kuloluhlelo olubandlulayo lwezomnotho. Mancane amathuba okuba bathole imisebenzi enamaholo agculisekayo bese bethembela kwabesilisa ekuziphiliseni. Kuyazeka ukuthi abesimame abasesikweni lesiNtu banomthwalo omkhulu wokukhulisa abantwana bese bencisheka amathuba okubamba iqhaza emnothweni. Iningi labesimame lenza imisebenzi emakhaya engahlomulisi maholo bese kuthi ngaphezu kwalokho abazibandakanyi ekubambeni iqhaza elibonakalayo –

uma benenhlanhla yokuthola imisebenzi: abasemakhaya kunzima kakhulu ngoba bona ngaphezu kwalokho basebenza emasimini balime nezivande. Imithetho emidala beyibabandlulula kwezemfundo nasemathubeni ezomnotho bese isiko liqhubeka nalokho esikusho ngasenhla. Iqiniso limile ukuthi abesimame bayabandlululeka emnothweni.

Ukusungulwa kwamabhizinisi amancane naphakathi (SMME) sekwenziwe kwaba semthethweni futhi kuyakhuthazwa, kodwa bengenalutho abantu, abakwazi ukuthola usizo emabhange nokubolekwa izimali.

Noma kunjalo kukhona ukukhula komnotho nenala kwezinye izingxenye. Izikhungo zomnotho – amabhange, izinkampani zomshwalense kanye nezimenenja zomnotho – zisingethe ingxenye enguhhafu yonke yomnotho waseNingizimu Afrika ongama- 50%, amaphesenti avela emnothweni okhula ngenxa yokunyuka kwenzuzo, nasemiholweni ephuzulu kanye nokumabhonasi akhokhelwa labo abasezikhundleni eziphezulu ezimbonini nakwezohwebo.

Ubungako bephesenti eliyinzuzo elitholwa yiNingizimu Afrika elihlo- mulisa izinkampani liyakhula, kanti inani lephesenti eliya emiholweni liyaqhubeka nokwehla, njengoba izimboni kanye nezimayini zivalwa kube futhi ifu lokugutshezelwa ukungasebenzi likhula. Abaningi abakade beqashiwe ngokugcwele bethola nemihlomulo enjengezimpesheni kanye

nezimali ezibhekelela ukugula (medical aid schemes) sebezithola bengesibo abaqashwe ngokugcwele kodwa sebenziwe itoho, nemihlo- mulo yabo seyibalahlekele. Abantu abaningi abasebenzayo sebethola umsebenzi wokuba yitoho.

Wonke umnotho waseNingizimu Afrika okhulayo eminyakeni embalwa eyedlule – nangaphezulu - uhambe waya kubanikazi

“
**Umnotho
owakhiwe ngoba-
mbiswano, ukwabelana
nobunye ngumnotho
wokuphila.**
”

bamasheya ezinkampanini yize kunempumelelo yokufukula abamnyama abathuthukayo kwezomnotho asebephenduke izinjinga ezimnyama. Izinkomba zocwaningo zakamuva ziveza ukuthi iningi labanikazi bamasheya lisengabamhlophe abangabesilisa.

Ukukhula komnotho ongahlelekile ubhekene nokuba wenziwe uhleleke, ngesidingo esikhulu sokuba ulawulwe, ngokukahulumeni kanye nemithetho yezintela.

Kanjalo futhi imvelo icindezelekile njengoba sibona izikhukhula nesomiso esingakaze sibonwe emlandweni; kubhebhezeleka ngesizathu sokushintsha kwesimo sezulu, nendlala yemithombo kawoyela nemali eshisiwe yokuthuthukisa ukukhiqizwa kwezikhali nocwaningo lohlelo lwenuzi esikhundleni semithombo engcono yamandla engathikameza imvelo bese sizithola sesidla ukudla okwenziwe ngezimbewu ezishintshwe izimpathafuzo (GMOs).

Ngaphansi kwalemibandela, yize imizamo kahulumeni kazwelonke, ezifundazweni kanye nohulumeni basekhaya, iveze ukukhathala kwabantu kanye nokwenqaba ukukhokhela imisebenzi elethwa nguhulumeni, njengoba iningi labantu elintulayo linesithombe sokuthi lemisebenzi elethwa nguhulumeni iyilungelo lesintu nelemvelo okumele ilithole njengezakhamuzi zalelizwe. Siyazi sonke ukuthi iminyakazo neziteleka zinamthelela muphi emnothweni njengoba iphazamisa uhlelo lonke lwempilo emphakathini eNingizimu Afrika nasemazweni azimele angomakhelwane.

“
**Izishosho-
vovuzo zokong-
iwa
kwemvelo
nezishabash-
eki
zamalungelo
omame
zibeka phan-
bili
ubulungiswa
bemvelo
ngoba ziyazi
ukuthi
umnotho nem-
velo
kuhambisana
necebo
likaNkulunkulu
kwi-Oikos.**
”

Zenzani ezomnotho kithina

Ingabe ukuhlupheka kwabampofu kuyindalelo, engathandeki kodwa eqhubekayo? Leyomvelo isho ukuthi abanye abantu bazalelwa ukuhlupheka, abanye ukujabula? Kungabe eqinisweni kusho ukuthi abanye abantu ababampofu kunabanye - banganikwa isithunzi esibafanele, injabulo, ukuthokomala nokweneliseka? Uma kunjalo, kuncane kakhulu esingakwenza.

Kodwa ayikho neyodwa inkolo engakwemukela lokho - noma ngabe izimfundiso zikaJesu Kristu, umProfethi Mohammed, uBuddha,

abaProfethi bama-Juda, izinkolo zomdabu zase-Afrika, ubuntu nokunye okukhuthaza ukuhlalisana. Akwamukelekile ukuthi umuntu abe ongelutho kunabanye.

Uma lokhu kuyiqiniso, ukubukeleka phansi okubonakalayo kubantu abampofu kumele kube yimiphumela yenye nje into. Lokhu kuziveza ngokuthi bangakwazi ukufinyelela kuzingqalasizinda zezizwe. Futhi lokhu kuyimiphumela yohlelo olulawula indlela yokufinyelela kuzingqalasizinda. Umnotho wezwe nombangazwe, kukhombisa ukuthi abantu basondelene kanjani kwabanye.

Ubuphofu sebuthathwa njengento eyimvelo kulesi sikhathi sethu njengokuthi babuvele bamukelekile. Kodwa akunjalo. Akwemukelekile ukuphila ngaphansi kokwesaba. Akubekezeleki ukuhuquzela ngemuva kwabanye ufuna usizo kube kungesilo icala lakho.

Ubuphofu bungukuthi bubekezelelwe uma sebandile futhi sabelana ngabo. Akwemukelekile uma kukhona lapho umnotho ukwazi ukukhokhela umuntu oyedwa iholo lezigidi zamashumi amahlanu nesishagalolunye amaRandi ngonyaka (*R59 million per annum*); lapho amashumi ezigidi zabantu zishintshiselana ngezindlu; lapho ukudla kulahlwa futhi abantu beguliswa ukudla kakhulu; lapho abezindaba bedumisa ubukhazikhazi bengcebo bengaphezi.

Ezomnotho njengamanje zichazwa njengokuthi ziyiyonandlela yokwenza izinto, lendlela ineshwa ngenxa yomthelela wokuletha ubuphofu, kanye nengcebo enkulu kwabanye abayidlanzana.

Kodwa eqinisweni lendlela idicilela phansi amandla kahulumeni ovotelwe ngokwentando yeningi ngabantu ukuba ulawule indlela ekwenziwa ngayo izinto, lendlela ikhuthaza ukugombela ndawonye umnotho nokubandlulula abampofu. Inqubo yokuncintisana kwezomnotho izishaya indiva izidingo zemvelo nesidingo sobunye nokubambisana kubantu, futhi ayinasikhathi salabo ababuthakathaka.

Kuyiqiniso ukuthi nabacebe kakhulu nabo bayahlukumezeka ngalezizinhlelo - yize kukhona bona abakucoshayo. Bacindezekile bebe bekhululekile kepha isimo abakuso abakwazi ukuzikhipha kuso yize noma bazi ukuthi bangaphuma kanjani. Ngakho-ke ezomnotho ngeke zibukwe njengesimo esidinga ukuyekelwa ezandleni zochwepheshe.

Zikhona izindlela zokuhlela umnotho. Uma sichazisisa umnotho, sithi uyindlela yabantu yokuthintana nokuthi futhi kwabelwana kanjani ngezinsizakalo ezikhona, futhi uyisithombe okuyisonasona esikhomba uhlobo lomphakathi esiyiwona nendlela abantu abaziphatha ngayo kanye nentuthuko yonke jikelele.

“
*Njengoba bekwenzeka
ukuba noma yiluphi
uhlelo lwezomnotho
olufikayo beluvivinywa
kanzima ukuba
luyahambisana yini
nobulungiswa buka-
Nkulunkulu njengoba
luthinta izimpilo
zabampofu nokuphatheka
kahle komhlaba-
nalomnotho okhona
umele uchithwe ngoba
uhlulekile kulesivivinyo.*

”

Isahluko sesine

Ingcebo kaNkulunkulu

Kumuntu oqaphelayo futhi oqwashile kucacile ukuthi eminyakeni eyishumi nanhlanu kuphele ubukhomanisi, ukunqoba kobungxiwankulu abukayilethi inkululeko nenqubekela phambili okwakuthenjise izakhamizi zomhlaba. Eqinisweni, iningi labantu elisengxenyeni yomhlaba esemazansi, impilo ibe yimbi kakhulu, kunokuba ibe ngcono.

ENingizimu Afrika, yize noma kube nenqubekela phambili eyenziwe selokhu uhulumeni wentando yeningi waphatha amandla, ubuphofu busahlasele ezweni, ukuthenga ngomhobholo kanye nokucwila ezikweletini kulabo asebesuka ebuphofini, kanye negebe phakathi kwabacebile kanye nabampofu lisaqhubeka.

Lokhu kunomthelela osobala ezimpilweni zabantu abeza esontweni ngamaSonto. Ngabe liphendula kanjani-ke ibandla? Kuyadabukisa ukuthi esikhathini esiningi liphendula ngokuthi kudingeka izinhlelo zezenhlalakahle kodwa lithule ngezimbangela zobuphofu kubantu, obugxile kwinqubomgomo yezomnotho kanye nenzuzo.

Ikakhulukazi ngoba abazalwane bazizwela ukuthi umkhakha wezomnotho ungaphandle kwalokho abangakwenza. Yize noma uJesu akhuluma ngemali ngaphezu kokuba ayekhuluma ngokukhuleka, siyaqhubeka sisabalalisa iphutha lokuthi inkolo yobuKrestu ayizithinti ezomnotho, kodwa igxile kwezomoya kuphela.

Kodwa-ke kumele ezomnotho sizicabange ngasohlangothini lwezenkolo.

Lokhu kuya ngokubaluleka kakhulu njengoba nje sinikezela ngombono kaNkulunkulu kubantu baseNingizimu Afrika, nasemhlabeni, kubantu abahlushwa imiphumela yobungxiwankulu obaziwa nge-neoliberalism. Esimeni sikamashayabhuqe wesandulela ngculazi nengculazi, ukwesweleka kokulingana, kumele sikhulume ngobuphofu.

Incazelo nge-oikos

Indlela engasisiza ukuba sithole izihlokwana ezisebhayibhelini nezinsiza kwezenkolo ukuze siphose inzelelo emhlabeni wezomnotho sibukele ngasohlangothini lukaNkulunkulu esimkhonzayo ukugxila egameni lesi-Greki eTestamenteni elisha: *oikos*.

Incazelo esobala ye-*Oikos* singathi 'yindlu', 'umuzi' noma 'yikhaya'. Iba yisisho esinesigqi kithina ngoba lingumsuka wamagama amathathu abalulekile - umnotho, indalo kanye nokuhlanganyela kwebandla - ngakhoke lihlonza ukulumbana phakathi kwebandla, indalo kaNkulunkulu kanye nobulungiswa kwezomnotho.

Igama lesiNgisi elithi 'economy' lisuselwa emagameni amabili esiGreki: *oikos-nomos*, okuchaza ukuthi imithetho yekhaya. Ekuzameni ukuqonda umnotho kaNkulunkulu, kumele sizikhulule kulencazelo engumcingo yomnotho, eyaye ichazwe njengesifundo esithize sezomnotho esaziwa kuphela ngochwepheshe, bese sibuyela emnyombeni walezizimpande eziyingqala.

Ukukhuluma ngomnotho kaNkulunkulu kuwukukhuluma ngemithetho esungulwe

“

Umino

nobulungiswa

**emnothweni njalo nje
kuthinta ukhoho, ngoba**

buthinta ngqo intando

kaNkulunkulu

kwindalo yakhe.

”

nguNkulunkulu, emhlabeni lapho abantu bephila khona, bezabalaza khona, benethezeka khona futhi beyokufa khona.

Lomhlaba awudalile uNkulunkulu, lengxenywe ezungeza umkhathi, ilikhaya lapho kuhlala khona isintu esithungatha incazelo, yilona kuphela ikhaya lethu-liyindawo lapho kumele siqale ukucabanga ezomnotho ngokwenkolo.

Ezigidigidini zeminyaka uNkulunkulu ulungiselele lomhlaba ukuze ukwazi ukuphilisa izidalwa zakhe. Ukwenza lokhu kumele kube nokulingana phakathi kwempilo yabantu kanye nokunye okudaliwe, ukufa nokuzalwa kabusha, ukusetshenziswa kwemikhiqizo kanye nokuchithwa kwayo, phakathi kwezidingo zalesisizukulwane kanye nezizukulwane eziningi ezizayo.

Ngakho-ke ngasohlangothini lukaNkulunkulu, umnotho-*oikos-nomos* ihlobene nendalo-*oikos-logos*. Kokubili kuphathelene nomhlaba oyi-*oikos*, ikhaya lethu nomhlaba. Umnotho kaNkulunkulu umayelana nokuthi insada yomhlaba, amanzi, umoya, izitshalo, kusiza kanjani ukuba impilo yabantu ithuthuke. Kungeze kwehlukani nendalo, kulolulwembu olulumbene olusimamisa impilo kulomhlaba.

Ngokwanda kwezesayensi, ubuchwepheshe kanye nentuthuko kwezezimbongi nokukhiqiza, umnotho kanye nendalo kugcine sekuhlukanisiwe. Ezomnotho manje zichaza ukuziqoqela ingcebo ngokusebenzisa okumbiwa phansi noma-ke nje indawo lapho silahla khona esingasakudingi.

Umnotho womhlaba umayelana nokubuka konke njengezinto ezinokuthengwa ngemali futhi zidayiswe, lapho-ke kugudluzwe iqhaza likahulumeni lokuqinisekisa ukuthi

“
**Ubulungiswa
kwinhlalo yabantu
bekuhleze kungumongo
kwinhlanganiso
yebandla iminyaka
ngeminyaka.**
”

umphakathi uyazithola izidingongqangi ngokunikezela lomsebenzi kosomabhizinisi abazimele, abenza insada yenzuzo kulolonke uhlelo lokuhwebelana. Ayisabubhekeli ubuhlobo phakathi kwendalo, nokuhambisana nesigqi esiphelele somhlaba. Ngokwenza lokhu, isimo somnotho asisakwazi ukuhambisana nemigomo yeBhayibheli emayelana nomnotho kaNkulunkulu.

Igama lesithathu elisuselwa empandeni i-*oikos* yilelo elithi 'ecumenical' - ukuhlanganyela kwebandla. Leli-ke lisuselwa egameni lesiGriki elithi *oikoumene*, okuchaza ukuthi 'umhlaba ohlala abantu'. Umqondo wekhaya lapha noma umuzi kaNkulunkulu uchaza ibandla - izakhamizi kulelikhaya likaNkulunkulu - ngokunjalo linikeza isisekelo somkhankaso nombhidlango wobunye bamaKrestu.

Igama elithi 'ukuhlanganyela' (*ecumenical*) - linezincazelo ezimbili yileyo echaza umnotho naleyo echaza indalo. UNkulunkulu ulakhile 'lelikhaya' ngokunjalo umatasa ubhekela ukuthi kube nobulungiswa nokulingana, ukubuyisana kanye nokuqhakaza kwayo yonke indalo. Ibandla 'okungumuzi kaNkulunkulu' libizelwe ukuba libe ngumphakathi wenkolo hhayi nje ubunye bamaKrestu kuphela, kodwa-ke bonke abantu bomhlaba.

Emakhulwini amaningi eminyaka, ibandla belinokubuka ibhayibheli esimweni senxushunxushu, ukuze lithole incazelo kanye nendlela eya phambili. Ngakho-ke namanje sibuyela ebhayibhelini.

Imigomo eyisikhombisa esebhayibhelini mayelana nomnotho kaNkulunkulu

1. Umhlaba ugcwele umusa nothando

Siqala ngokuthi uNkulunkulu wadala lomhlaba ngoba enguNkulunkulu wempilo. Lokhu kuchaza ukuthi umhlaba awuyona indawo embi, kodwa uyikhaya lethu. Ugcwele umusa nothando lukaNkulunkulu.

UMhayi wamaHubo uDavide usitshela ukuthi “Umhlaba ungoka-Jehova nakho konke okukuwo” (Amahubo 24:1), ngakho-ke lokhu kungumyalezo wokholo mayelana noNkulunkulu onakekelayo futhi obhekelele impilo emhlabeni. Siyathandaza eMthandazweni Omkhulu sithi “usiphe namuhla isinkwa semihla ngemihla”, ngoba siyaqonda ukuthi uNkulunkulu ungumnyombo wokudla namandla, nokuthi amathuba ethu okuphila - njengezigqila ezibalekile ehlane-kuncike emseni nasothandweni lukaNkulunkulu.

Ngenxa yalokhu izinhlelo zethu zezomnotho, ezisuselwa ekudleni ngawedwana nokuphatha izinsizangqangi ngomhobholo zisenza singqubuzane nohlelo lukaNkulunkulu lwezomnotho.

2. Ukusebenza kuyisibusiso nesiqalekiso

Ibhayibheli likubeka ngokusobala ubumbaxambili bokusebenza komuntu emnothweni kaNkulunkulu.

Ngakolunye uhlangothi uNkulunkulu usibizela ukuba sibe ngabasebenzi ababambisene naye ekusebenzeni, usinika umhlaba ukuba siwugcine futhi siwulime (Genesisi 2:15). Kungukuhlonipheka okukhulu ukukwazi ukuveza ikhono lokusungula nokwakha, ibhayibheli libeka ngokuthi yingxenye yalokho okusenza sibe ngabantu. Ngakolunye uhlangothi, emhlabeni wezono, wokungabikho kobulungiswa nengcindezelo, umsebenzi ungaba yinto eqhelile futhi eyisiqalekiso (Genesisi 3:17).

Lokhu sikubona kakhulu lapho abantu bengasenakho ukuba ngabanikazi balokho abakukhiqizayo ngezithukuthuku zabo, nalapho iholo abalitholayo lingasakwazi ukuba lithenge lokho abakade bekukhiqiza.

Uma sibukela ngasohlangothini lomnotho kaNkulunkulu, lokhu akulungile neze ngoba kuhlukanisa phakathi abantu ekubeni abenzi noma abakhiqizi. Lokhu kunguphawu lwesono, futhi yilokhu uNkulunkulu athanda ukukuqeda.

3. ISabatha lingumthethongqangi womnotho kaNkulunkulu

Kulomhlaba wethu wezithabathaba zezitolo kanye nokuthenga sakuxhaphaza sesikhohliwe ukuthi umyalo kaNkulunkulu olukhuni ukuwugcina uthini: “Wokhumbula usuku lweSabatha, ulingcwelise. Izinsuku eziyisithupha wosebenza uwenze wonke umsebenzi wakho. Kodwa usuku lwesikhombisa luwusuku lwesabatha kuJehova uNkulunkulu wakho: awuyikwenza msebenzi ngalo.” (Eksodusi 20:8-10a).

Kukhona okukhombisayo ukubaluleka kwingcebo kaNkulunkulu ngalomyalo ngendlela uNkulunkulu awumisa ngawo phezu kweminye imiyalo wawunika abantwana baka-Israyeli ngaphambi kokufika kwabo ezweni lesethembiso. Kukhona ukuxhumana okukhulu emsebenzini awenzayo wokudala ekuqaleni. Futhi kuyaxhumana nomnotho kanye nemvelo; ukusebenza nomhlaba. Abantu abanengi abanaki ubudlelwana obukhona phakathi kwalesisimo somnotho wesimanje nokushiwo izibhalo eziNgcwele ezihlukanisayo phakathi komsebenzi nokuphumula, umsebenzi womuntu kanye nesithunzi somuntu. Ngalendlela, isabatha

“

***Umthelela walenkululeko
entsha ehambisana
nongxiwankulu
emhlabeni idinga ukuba
siwuhlabane siwulawule
ngesivini umyalezo
wobulungiswa ukuze kube
nokulumbana phakathi
kwendalo nesintu.***

”

usuku lukaNkulunkulu lokukhulula isiNtu – yisu lokubuyisela lokho okwalahlekayo ekuqaleni. Isabatha elikhethekileyo yiJubhili lapho abantwana baka-Israyeli babenesibopho sokukhulula zonke izigqila njalo emva kweminyaka engamashumi ayisihlanu, bakhokhe zonke izikweletu bese babuyisele wonke umhlaba emndenini eyayidlelewe (Lev. 25:8-17).

Uma isabatha lalikhumbuza abantu ukuthi babenesithunzi ngaphezu kokuba babengabakhiqizi; kusho ukuthi iJubhili liyisabatha lamasabatha liyasikhumbuza ukuthi simele sazi kabanzi ngengecebo kaNkulunkulu ukuze kube nobulungiswa nokulingana kukho konke. Umnotho kumele usize wonke amalunga omphakathi; kungabi khona onothile kunomunye emphakathini. Siqonda kahle umthetho weJubhili uma sikwamukela ukuthi akusiwona owo kuchibiyela umnotho womhlaba ngokwesula izikweletu zamazwe. Empeleni indlela kaNkulunkulu enye engcono kunalomnotho womhlaba.



**Umlando webhayibheli
ukhomba indlela okumele
ilandelwe ukuvimbela
nokuvikela
ukusetshenziswa
kwezikhwepha ezingenabo
ubulungiswa,
ukuxhaphaza
nokusebenzisa imvelo
budedengu.**



4. Ukwabelana umnotho yinjongo yengcebo kaNkulunkulu

UNkulunkulu unguNkulunkulu wengcebo. UNkulunkulu ufuna abantu bakhe babenokudla okwanele, bembathe ngokwanele bahlale ezindlini ezinhle. Lona ngumbono we-*shalom* wokuphatheka kahle nobuhle ezweni elichichima ubisi nezinyosi. Kuyaxhumana lokhu nesibusiso sasezweni samandulo nokunakekela kukaNkulunkulu abantu bakhe. Kodwa kwingcebo kaNkulunkulu kumele ukuba khona ukwabelana ngomnotho, hhayi umnotho wabanye udliwe ngabanye noma okungaphezu kunokwabanye (isijeziso

sevangelu lengcebo). KwiTestamente eliDala abaprofethi babejula ngohlalelo lokwabelana ngengecebo, ngoba lokhu kungubulungiswa. (Isaya 58 no-Amosi 5 njll.). Kanjalo uMesiya uchazwa njengalowo oyoletsa i-*shalom*, ubulungiswa nezinto ezinhle kubantu abancane. Ihubo lendumiso kaMariya (*Magnificat*) elibabaza ukufika kukaJesu licacile: “Uqumbe phansi abanamandla ezihlalweni zokubusa, wenyusa abaphansi; uphe abalambile ukudla, wachitha abanothile bahamba bengaphethe lutho.” (Luka 1:52-53).

Ingcebo yawo wonke umuntu yeyeme ekulinganeni kwamathuba kwindalo kaNkulunkulu. Kanjalo umfanekiso wenkolo we-*shalom* weyeme kwizithelo ezikhiqizwa ngumhlaba. Kuyacaca ubudlelwane phakathi kwengcebo kaNkulunkulu nomnotho. KuNkulunkulu ubulungiswa kwezomnotho kuseyibo ubulungiswa kwezendalo.

5. Ngeke sakhonza uNkulunkulu noMamona

Imiyalo kaNkulunkulu iqala ngokuzethula kukaNkulunkulu ukuthi nguyena yedwa: “Ungabi nabanye oNkulunkulu ngaphandle kwami. (Eksodusi 20:3) uJesu uyakwamukela ukuthi izithixo siyazikhothamela sizikhonze okuyimali. Lokhu kucacisa umehluko phakathi kwengcebo kaNkulunkulu nomnotho kaMamona. Akekho oyokhonza amakhosi amabili, ngokuba isigqila siyakuzonda omunye sithande omunye, kumbe sizinikele komunye bese sibukele omunye phansi. Awukwazi ukukhonza uNkulunkulu nengcebo.” (Mathewu 6:24).

Ingcebo inezithiyo. Iphambene nobulungiswa nokulingana, igcina isiwunkulunkulu ngokwayo.

6. Ingcebo kaNkulunkulu iwukuhamba ngokwenkolo

Uma esebhekene ngqo nensizwa enothileyo (Mathewu 19:16-22) nokunye okuyizimfundiso nemifanekiso yakhe uJesu, uyasitshela ukuthi

ingcebo kaNkulunkulu akukhona ukufanekisa kepha wubizo oluphathekayo emhlabeni. Ingcebo ihambisana nezinhloko nezakhiwo zempilo yethu futhi iyindlela yokuhamba ngokwenkolo nokuthi siphile kanjani.

Ibandla njengomuzi kaNkulunkulu liyisakhiwo esiwuphawu lokholo lokuthi uNkulunkulu ufunani kithina lapha emhlabeni. Ukuba ngumKrestu ngokuhamba ngokulandela umyalo wengcebo kaNkulunkulu, ukuphatha kukaNkulunkulu lomuzi wakhe - okuyibandla (*Oikos-nomos*).

Lona ngumyalezo kulabo abangempofu. Kulesisikhathi sokuceba nokusaphaza nokugwilika esimweni sobuphofu obungakaze bubonwe, amaqiniso obuKrestu amile futhi koga wona.

7. *Sinxuswa "ukuba siphile isikhathi eside ezweni"*

Ekugcineni, ingcebo kaNkulunkulu yiyona ebhekelele ukufika kwesizukulwane ezizayo. Ukwabelana kwezomnotho akuve kungokwesizukulwane esisekhona, kepha okwezizukulwane ngezizukulwane ezisayofika. NgokukaNkulunkulu, ukulingana kusho ukuthi uma siphila manje kumele sicabangele izizukulwane ezizayo okumele nazo ziphile kade ezweni. Lokhu kuhleze kushiwo njalo encwadini kaDuteronomi: "Wolandela njalo indlela uJehova uNkulunkulu wakho akutshela yona ukuze uphile kade, ukuze konke kuhambe kahle kuwe, futhi uphile isikhathi eside ezweni engikunika lona." (Duteronomi 5:23; no-25:13-16 no-30:16-18).

Yisifakaziso lokhu ukuthi ezomnotho emehlweni kaNkulunkulu akukhona nje ukuthi sohlala ngalendlela yokuthi izizukulwane ezizayo ngeke zihlale zona. Ngokwengcebo kaNkulunkulu ukuhlala kwethu kumele sihlale ngokuzwana nomhlaba esiwuphiwe ngomusa ukuze impilo yethu inganqunywa. Kuyacaca ukuthi uma uhlelo lomnotho wethu

kumele lisize thina nezizukulwane ezinye ezizayo, kuyomele ukuba luhambisane nengcebo kaNkulunkulu.

Izifundo ezine ngomnotho we-Oikos

Sesibonile ukuxhumana ngokujulile kulamagama: umnotho, imvelo kanye nokuhlanganyela kwebandla nokholo, manje sesingakwazi ukuhlahla indlela engcono yohlelo lomnotho: lolo olungakhiqizi ubuphofu.

Okokuqala, kumele sikhumbuzane ukuthi injula yezomnotho imelwe izigatshana zamazwi analezi zimpawu: imithetho yasekhaya, umuzi (*oikos-nomos*). Lamagama amele inkundla lapho abantu nje, abadala, abancane, amadoda, abesimame, abagulayo nabayimqemane bephokophelele amathuba okuphila. Yilapho phela imiphumela yobubi noma ubuhle bezomnotho kuzwela khona-yizimpilo zabantu ezibalulekile kakhulu-kunesisulu lapho kudayiswa khona amasheya ezinkampani ezingogombela kwesakhe, imidiyo ekhomba ukwehla nokwenyuka kwamandla emali nokwehla nokwenyuka kwamanani entengo yezimpahla. Lokho yikhona kanye okumele umnotho uzihluphe ngakho.

Ingcebo kaNkulunkulu izihlupha kakhulu ngabantu kunemihlomulo etholokala nxa kudayiswa noma kuthengwa.

Okwesibili, igama elimele umuzi (*oikos-logos*) lisho ukuxhumana okujulile phakathi komnotho nemvelo. Kuyacaca ukuthi iqhinga lokukhula ngalena kwemibandela kongxiwankulu kunomphumela omubi emhlabeni lapho abampofu bezithola beyizisulu zobugovu bezicebi. Ukucabanga

“

***Umnotho ophilile
awusona isixazululo
sokugcina kodwa wenza
indlela yokuphila
nokuthuthukisa
abantu, imiphakathi
nomhlaba.***

”

ukuthi umnotho uthatha indima ekhaya njengoba konke sikuphiwa nguNkulunkulu yigxathu lelo elibalulekile inkolo engakunika lona ngesifundo somnotho.

Okwesithathu, umqondo wokuthi uNkulunkulu uzithola esendlini yakhe esebenza – kusinikeza umuzwa ongcono wezenkolo kunombono womnotho womhlaba. Siyazi ukuthi kulesisikhathi kubaluleke kangakanani ukuxhumana nezinye izakhamuzi ezakhele umhlaba ngohwebo, ulwazi, ukuqonda nokuthintana. Noma kukuhle kunjalo, futhi siyazi umonakalo owenziwa umnotho womhlaba kubantu emhlabeni wonke.

Isithombe lesi saloluhlelo lomnotho sisibonisa ubuhle bokuxhumana lapho bonke abantu befakiwe kulomfelandawonye womnotho womhlaba. Lesisithombe saloluhlelo lomnotho luyakwamukela ukuthi singabantu abanesithunzi namasiko abo, kunokuba abantu babalwe njengezisebenzi ezidelekile noma abathengi bempahla enothisa izinkampani zongxiwankulu. Loluhlelo lomnotho lubuka izifundo zenkolo nokumanyana kwazo kwezomnotho bese lufenyisa lomnotho womhlaba ocindezela abampofu.

Okwesine, kumele sibuyele endlini kaNkulunkulu, ibandla (AbaseFesu 2:19). Uma siqaphela leligama elithi *oikos* lide kabi, futhi lisho ikhaya langempela, isizwe, umhlaba wonke noma umphakathi okholwayo. Yigama leli elisha kwiTestamente elisha. Njengabalandeli bakaKrestu singamalunga “alendlu” kodwa lokhu kuxhumana nomsebenzi obanzi kaNkulunkulu emhlabeni. Ukumenywa kwebandla ukuqhakambisa ukwamukelwa kwalo “endlini” kaNkulunkulu ukuze wonke uwonke amenyelwe etafuleni lobudlelwane nabo bonke futhi belingene omunye nomunye. Ibandla liwuphawu lomphakathi lalomuzi kaNkulunkulu osemhlabeni, okumele lona ibandla libe wufakazi ekubandlululweni ngokwomnotho ukubhekelela ukuthi lomnotho onezithukuthuku zabantu besizwa nguNkulunkulu akusiwona owabathize abayiqeqebana.

Isahluko sesihlanu

Ukuthatha Inselelo yoHambo lwe-Oikos

Inselelo ebhekene nabantu bakaNkulunkulu kulesisikhathi ukubuyisela umnotho endaweni yawo njengoba uNkulunkulu wayedalile, okungukuthi *oikos-nomos* uchaza ukuphathwa kwekhaya noma umuzi. Akukhona okochwepheshe noma izifundiswa lokho. Kepha kusekujuleni kokuthi yiyona ndlela leyo okumele siphile ngayo emhlabeni ngokwezibhalo eziNgcwele.

Yilokho esiyaye sikubone komama bomanyano ezweni lonke babelana ukudla benza nemikhuleko kubantu abangasebenzi nasemakhaya abantu ababhuqwabhuqwa yigciwane lengculazi. Yingakho sibona amakhulu ngamakhulu amabandla ezweni lonke ebhidlangile enikeza isobho kulabo abahlwempu. Yilapho futhi sibona amahhovisi amabandla elekelela labo abadinga usizo lwezimali ngoba bengenakuzithola kwenye indawo. Ibandla liyazazi lezizigameko. Ibandla linolwazi ngokusingatha umnotho nxa kuqhathaniswa nezinye izikhungo ezweni; kumele likhulume futhi lidinga ukuzwakala.

Sifuna ukwazi siqonde sizitholele ukuthi abantu nje, amakholwa nje omame nobaba bezwa kunjani ngesimo sezomnotho eNingizimu Afrika nokuthi kubona

“

Akusizi

**ukushumayela iVangeli
sijabulele
amaSakramente kepha
iBandla libe lixhasa
izinhlelo ezingenabo
ubulungiswa
nokuxhashazwa
kwezimpilo zabantu.**

”

balusebenzisa uma kunjani ukhohlo lwabo. Sidinga silalele abapristi nabefundisi ukuthi ubizo lwabo nomsebenzi wokwalusa amabandla kuthini uma isimo sobuphofu nokwambula inkululeko yevangeli kunje nokuthiyini eyenza bashisekele ngobizo babenethemba.

Ngokunjalo, lencwajana iyacacisa ukuthi ibandla kumele liphikisane nenkululeko mbumbulu yohwebo nomnotho womhlaba. Kumele siphume ekuthini izimakethe zilawulwa “yisandla esingabonwayo”, ngoba lokhu kuchaza ukuthi ezomnotho maziyekelewe ezimweni zangaphandle. Sifuna ukubeka inkolo, umnotho nemvelo ndawonye njengoba kwakunjalo ekuqaleni, sibekela kuNkulunkulu ukuthi kube nguYena osifundisayo ukusungatha umnotho ngokwasekhaya, emphakathini, ezweni nasemhlabeni jikelele.

Izigaba Ezintathu Zokuphendula

Njengebandla singaphendula lenselelo ngamazinga ahlukene:

Okokuqala, singaqhubeka nalokho ibandla elikwenzayo nsuku zonke; ukusiza abantu ezidingweni zansuku zonke. Ukupha ubhasikidi wokudla umndeni ontulayo ngenkonzo yangeSonto, ukunika usizo emakhaya kulabo abakhahlamezwe iGciwane leNgculazi, ukuphonsa esikhwameni

sabakhahlamezwe yizikhukhula nesomiso - ziningi izindlela ibandla elingazenza ukubamba iqhaza ezinsizini zomphakathi - lelule isandla, lisize futhi ekwelapheni izingqondo nomphfumulo ngomkhuleko. Lokhu kunakekelwa komphakathi ukuhlenga izimpilo zabo kumele kube nemigomo. Ikhona indlela yokuthintana nabahlwempu njengabantu hhayi njengezibalo nezinombolo ngoba lokhu kungadala isimo sokuba abantu bancamele ukufunzwa.

“
**Njengamabandla
siyizithunywa
zoguquko yize noma
sibhajwe kuzo zonke
izinhlelo okumele nazo
sizishintshe.**
”

Okwesibili, singazibandakanya emsebenzini wentuthuko – osiza abantu ukuba bakhule ngokwamakhono: bazethembe baqokelele ulwazi lokuba bazikhiphe bona obishini lobuphofu. Singabafundisa abantu ukuba balime futhi banakekelele izivande zabo. Singasebenzisa ulwazi lwakhona ngaphakathi ebandleni, lokuthi umuntu othile akhulise omunye khona ngaphakathi ngoqeqesho lokuphatha amabhizinisi. Sixhumane nabanye ukunxena omasipala ukuba balethe izidingo zomphakathi njengamanzi, ugesi, nezindlu zangasese. Sisize abantu ukuba bafunde ukunxena abaphethe uhulumeni ukuba bashaye imithetho ezwelana nabampofu.

Ukunika amandla omame kuyiphuzu elibalulekile kwintuthuko ukubhoncuka ubuphofu. Ekugcineni kosuku, ngomame abaphethe amakhaya ngempela – bakhizise balungise nokudla nokuxhasa amalunga emindeni. Ukunika amandla omame, kuqinisa impilo yasekhaya emhlabeni jikelele. Nayo lenselelo yentuthuko inemibandela ohlelweni lomnotho lapho kunesimo sokungabi nobulungiswa emhlabeni jikelele.

Okwesithathu, singaphonsa inselelo lapho kungenabulungiswa ukuze kube noguquko unomphela kulezizinkinga zaloluhlelo lwezomnotho. Singazitholela sihlaziye izimbangela zobuphofu kithina bese sakha izixazululo ngokulandela ivangeli likaKrestu. Singasebenzela ukushintsha uhlelo lapho omame belindeleke ukwenza yonke imisebenzi yasekhaya ekubeni futhi abafakiwe kuzozonke izinhlelo zentando yeningi, nasohlelweni lapho bezosebenza bahole. Lenselelo iphonselwa ibandla ukuba likhiphe ingonyuluka lingathuli ngokulandela imibhalo yabaprofethi: ukukhuluma iqiniso kwabaphethe uma uhulumeni noma abezimbongi besebenzisana nokubhebezela isimo esingenabo ubulungiswa. Uma siqhubekelela ezingeni lesithathu lokulalela

“
**Ukunika amandla omame
kuyiphuzu elibalulekile
kwintuthuko ukubhoncuka
ubuphofu.**
”

izwi leziprofetho, sidinga ukuba sicije izisebenzi zezwi likaNkulunkulu ukuba zikwazi zihlangabezane nalenselelo.

Ubuhle emphakathini olandela i-Oikos

Uma siqhubeka nohambo lwe-oikos kanyekanye, simele sidelokhu sibheka kwivangeli lethemba eliyisisekelo sebandla. Sizofuna izindawo nabantu abazoba nosizo ekunakekeleni nokwabelana, uxhaso nokulinganisana ngaphezu kwakho konke abazoba nezimpawu zobulungiswa – sikufakazele lokho. Siyogqugquzela izimpawu zobulungiswa zomphakathi ngaphakathi nangaphandle kwezindonga zebandla. Siyobaxhasa abantu bakithi ngemikhuleko nangemiyalezo bangapheli amandla kepha baqhubeke nomzabalazo. Ngeke senze okuncane ngaphansi kwalokho okufunwa intando kaNkulunkulu kubantu bakhe – leyo oikos enhle kubobonke abantu nasemvelweni ngokubanzi.



*Ukumelana nesimo kuhle, kodwa
akwanele. Kudingeka imibono
emisha ukwesekela imithetho
emisha esekelwe ngabantu, ibe
futhi ixhaswe ngokwezinsalelo
zobuqotho, ezakhiwe
yizihlangano zemibhidlango
yemphakathi kanye namabandla.
Lokhu kumele kwenzeke
ngaphambi kokuba kube khona
ushintsho okuyilonalona.*

