

Qaphetha kwe-Apostolic Penitentiary ngokubaluleka kweforamu yangaphakathi kanye nokungavikeleki kophawu lwesakramente

"Ngokuba Senyameni iNdodana kaNkulunkulu yazihlukanisa ngendlela ethile nawo wonke umuntu"[1]; ngezimbo zakhe namazwi akhe, wakhanyisa isithunzi sabo esiphakeme futhi esingenakuphulwa; kuye, efile futhi evukile, wabuyisela isintu esiwile, enqoba ubumnyama besono nokufa; kulabo abakholwa kuye uvule ubuhlobo noYise; ngokuthululwa kukaMoya oNgcwele, wangcwelisa iSonto, umphakathi wamakholwa, njengomzimba wakhe weqiniso futhi wahlanganyela kuye amandla akhe esiprofetho, asebukhosini nabapristi, ukuze kube emhlabeni njengokunwetshwa kokuba khona nomsebenzi wakhe, ememezela iqiniso kubantu babo bonke ubudala, ebaqondisa ekukhanyeni kokukhanya kwakhe, evumela izimpilo zabo ukuba zithintwe ngempela futhi ziguqulwe.

Kulesi sikhathi esinezinkinga zomlando wesintu, intuthuko ekhulayo ye-techno-scientific ayibonakali ihambelana nokuthuthukiswa okwanele kokuziphatha nezenhlalo, kodwa kunalokho "ukungaguquki" kweqiniso nokuziphatha kwamasiko nokuziphatha okuyinto, ikhohlwa uNkulunkulu - uma kungenjalo ubutha ngokuphelele - kuba ukungakwazi ukuqaphela nokuhlonipha, kuyo yonke imikhakha nakuyo yonke izinga, izixhumanisi ezibalulekile zokuba khona komuntu futhi, nabo, zokuphila kakhulu kweSonto.

"Uma intuthuko yezobuchwepheshe ingahambisani nenqubekela phambili ekwakhiweni kokuziphatha komuntu, ekukhuleni komuntu wangaphakathi [...], khona-ke akuyona intuthuko, kodwa ingozi kumuntu nasemhlabeni."[2] Ngisho nasemkhakheni wezokuxhumana wangasese kanye ne-mass-media, "amathuba obuchwepheshe" akhula kuzo zonke izilinganiso, kodwa hhayi ukuthanda iqiniso, ukuzibophezela ekufuneni kwayo, umuzwa wemfanelo phambi kukaNkulunkulu nabantu; Kukhona ukwabiwa okukhathazayo phakathi kwezindlela nokuziphatha. Ukukhula kwe nkulumo yokuxhumana ibonakala iphendukela eqinisweni futhi, ngenxa yalokho, ngokumelene noNkulunkulu nangokumelene nomuntu; ngokumelene noJesu Kristu, uNkulunkulu wenza umuntu, neBandla, ubukhona bakhe bomlando nobungokoqobo.

Emashumini eminyaka yamuva "ukuhaha" okuthile kolwazi kusabalele, cishe kungakhathaliseki ukuthembeka kwabo kwangempela nethuba, kuze kube seqophelweni lokuthi "izwe lokuxhumana" libonakala lifuna "ukufaka esikhundleni" iqiniso, kokubili ukubona isimo nokusebenzisa ukuqonda. Ngeshwa, isakhiwo se-ecclesial ngokwaso, esiphila emhlabeni futhi ngezinye izikhathi sithatha imigomo yaso, asivikelekile kulo mkhuba, ongathatha izici eziphazamisayo zokugula. Ngisho naphakathi kwamakholwa, amandla

ayigugu avame ukuqashwa ekufuneni "izindaba" - noma "amahlazo" wangempela - afanele ukuzwela kombono othile womphakathi, ngezinhloso nezinhloso ngokuqinisekile ezingahambisani nemvelo ye-theandric yeSonto. Konke lokhu kulimaza kakhulu isimemezelo seVangeli kuzo zonke izidalwa kanye nezidingo zomsebenzi. Kumele kuqashelwe ngokuthobeka ukuthi ngezinye izikhathi ngisho nezikhundla zabefundisi, phansi ezikhundleni eziphezulu kakhulu, azikhululiwe kulo mkhuba.

Ukubiza eqinisweni, njengoba inkantolo yokugcina, isahlulelo umbono womphakathi, ngokuvamile kakhulu ulwazi zonke izinhlobo kwaziswa, eziphathelele ngisho spheres yangasese kakhulu futhi eyimfihlo, okuyinto ngokungenakugwemeka uthinta ukuphila ecclesial, kubangele - noma okungenani umusa - izahlulelo ezisheshayo, zilimaza ngokungekho emthethweni futhi ngokungenakulungiswa idumela elihle labanye, kanye nelungelo lawo wonke umuntu lokuvikela ukusondelana kwakhe (cf. can. 220 CIC). Amazwi kaSt Paul kwabaseGalathiya azwakala ngokukhethekile ngesikhathi esifanele kulesi simo: "Kini, bazalwane, nibizwe enkululekweni. Inqobo nje uma le nkululeko ingabi yisizathu sokuphila ngokwenyama [...]. Kodwa uma nilumana futhi nidlana, okungenani nibona ukuthi anibhubhisani ngokuphelele!" (Gal 5:13-15).

Kulesi simo, "ubandlululo olubi" oluthile olukhathazayo ngokumelene neSonto LamaKatolika lubonakala luqinisekisa, ubukhona balo buvezwa ngamasiko futhi buqondwa emphakathini, ngakolunye uhlangothi, ekukhanyeni kwezinxushunxushu ezingase zenzeke ngaphakathi kwabaphathi uqobo futhi, ngakolunye, kusukela kumahlazo okuhlukunyezwa kwakamuva, okwenziwa kabuhlungu ngamalungu athile abefundisi. Lokhu kubandlulula, engazi ngesimo sangempela seSonto, emlandweni wakhe oyiqiniso kanye nomthelela wangempela, onenzuzo ahlale enawo futhi enawo ekuphileni komuntu, ngezinye izikhathi kuhumusha "isimangalo" esingenasizathu sokuthi iSonto ngokwalo, ezindabeni ezithile, liphumelela ekuhambisaneni nohlelo lwakhe lwe-juridical nezinhlelo zomphakathi zamaZwe ahlala kuwo. njengoba kungenzeka kuphela "isiqinisekiso sokulunga nokuqina".

Ekubhekaneni nakho konke lokhu, i-Apostolic Penitentiary ibone kufanelekile ukungenelela ngale Nothi ukuqinisekisa ukubaluleka nokukhuthaza ukuqonda okungcono kwaleyo miqondo efanele ukuxhumana kwe-ecclesial nezenhlalo namuhla okubonakala sengathi ibe yinto engavamile kakhulu embonweni womphakathi futhi ngezinye izikhathi ezinhlelweni ze-juridical zomphakathi ngokwazo: uphawu lwesakramente, imfihlo engokwemvelo kwiforamu

yangaphakathi ye-ngaphandle kwi sakramente, imfihlo yobungcweti, imigomo kanye nemikhawulo efanele kunoma yikuphi okunye ukuxhumana

1. Imfihlo yeSakramente lokuvuma

Muva nje, ekhuluma ngesakramente lokuBuyisana, uBaba oNgcwele uFrancis wayefuna ukuphindaphinda ukungadingekile nokungatholakali kophawu lwesakramente: "Ukubuyisana ngokwakho kuyinto enhle ukuthi ukuhlakanipha kweSonto kuhlale kuvikela ngawo wonke amandla alo okuziphatha kanye ne-juridical nge-seal yesakramente. It, nakuba kungaqondwa ngaso sonke isikhathi ingqondo yesimanje, akudingekile ubungcwele besakramente nenkululeko yomuntu ojeziswayo kanembeza; okumele aqiniseke, ngaso sonke isikhathi, ukuthi ingxoxo yesakramente izohlala emfihlakalweni yokuvuma, phakathi konembeza wakhe ozivulela umusa kaNkulunkulu, nokuxoxisana okudingekayo kompristi. Uphawu lwesakramente aludingeki futhi akukho mandla omuntu anegunya, futhi awukwazi ukulubanga, phezu kwalo"[3].

Imfihlo engenakuphulwa yo kuvuma ivela ngqo emthethweni wobunkulunkulu oveziwe futhi isekelwe ku- ubunjalo besakramente, kuze kube seqophelweni lokungavumi noma yikuphi okuhlukile emkhakheni we-sonto, ingasaphathwa eyomkhakha womphakathi. Eqinisweni, ingqikithi yobuKristu neyeSonto iqukethwe ekugubheni isakramente lokuBuyisana: iNdodana kaNkulunkulu yaba ngumuntu ukuze isisindise futhi yanquma ukusibandakanya, "njengethuluzi elidingekayo" kulo msebenzi wensindiso, iBandla futhi, kuyo, labo abakhethayo, yababiza futhi yabamisa njengezikhonzi zayo.

Ukuveza leli qiniso, iSonto lihlale lifundisa ukuthi abefundisi, ekugubheni amasakramente, benza "ku-persona Christi capitis", okungukuthi, kumuntu kaKristu inhloko: "UKristu usivumela ukuba sisebenzise 'Mina' wakhe, sikhuluma ku-'I' kaKristu, uKristu 'usidonsela kuye' futhi usivumela ukuba sihlanganane, usihlanganisa neyakhe 'I'. [...] Yile nyunyana nge 'I' yakhe egcwaliseka emazwini okuzinikela. Ngisho naku-'Ngiyakukhulula' – ngoba akekho kithi owayengakhulula ezonweni – yi-'I' 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 nengqikithi engaphezu kwemvelo yeBandla kanye nobupristi obukhonzayo, lapho uKristu Ovukile eza khona ukuhlangana nabantu, isakramente lithinta – okungukuthi, ngempela – ukuphila kwabo futhi ubasindise. Ngenxa yalesi sizathu, ukuzivikela komvumi we-mfihlo yesakramente, uma

kunesidingo akumele kuphela isenzo "sokuthembeka" okuzibophezelayo ku-penitent, kodwa okuningi kakhulu: ufakazi odingekayo - "ukufela ukholo" - onikezwe ngqo ukuhluka kanye ne-salvific universality kaKristu neSonto[5].

Udaba lwe-mfihlo njengamanje luvezwa futhi lulawulwa yi-cann. I-983-984 ne-1388, § 1 ye-CIC futhi ingakwazi. I-1456 ye-CCEO, kanye ne-n. 1467 ye-Catechism yeSonto LamaKatolika, lapho kufundwa kakhulu hhayi ukuthi iSonto "lisungula", ngenxa yegunya lakhe, kodwa kunalokho ukuthi "umemezela" - okungukuthi, uyaqaphela njenge-datum engenakuyenga, okubela ngokuqondile ebungcweleni besakramente elisungulwe nguKristu - "ukuthi wonke umpristi ozwa ukuvuma ukuvuma uphoqelekile, ngaphansi kwezijeziso ezinzima kakhulu, ukugcina imfihlo ephelile mayelana nezono ukuthi abajeziswayo bakhe bavumile kuye".

Umvumi akakaze avunyelwe, futhi nganoma yisiphi isizathu, "ukukhaphela umsolwa ngezwi noma nganoma iyiphi enye indlela" (kungaba. 983, § 1 CIC), njengoba nje "kungavunyelwe neze ukuthi umvumi asebenzise ulwazi olutholwe ekuvumeni kuze kube yingozi yokujeziswa, ngisho nokukhipha noma 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 kwe-penitent, 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 nakho konke okumangalele umsolwa, ngisho noma umvumi enganikezi ukuzithiba: uma ukuvuma kungasebenzi noma ngesizathu esithile ukungavumi kunganikezwa, noma kunjalo uphawu kumele lugcinwe.

Umpristi, eqinisweni, uyaqaphela izono ze-penitent "non ut homo, sed ut Deus - hhayi njengomuntu, kodwa njengoNkulunkulu"[7], ngezinga lokuthi umane "akazi" lokho atshelwa ngokuvuma, ngoba akazange amlalele njengomuntu kodwa, ngokuqondile, egameni likaNkulunkulu. Ngakho, umvumi angakwazi futhi "ukufunga", ngaphandle kokubandlulula unembeza wakhe, ukuthi "akazi" lokho akwaziyo kuphela njengesikhonzi sikaNkulunkulu. Ngokwemvelo yayo engavamile, uphawu lwesakramente luza ukubopha umvumi ngisho

"ngaphakathi", kuze kube seqophelweni lokuthi unqatshelwe ukukhumbula ngokuzithandela ukuvuma futhi uphoqelekile ukucindezela noma iyiphi inkumbulo ngokungenhloso ngakho. Imfihlo evela ku-imfihlo nayo iboshwe yilabo, nganoma iyiphi indlela, abaye baqaphela izono

zokuvuma: "Umhumushi, uma ekhona, nabo bonke abanye kubo nganoma iyiphi indlela izindaba zezono zokuvuma izono eziye zafinyelela kubo" (can. 983, § 2 CIC) nabo babophekile ukugcina imfihlo.

Ukuvinjelwa okuphelele okubekwe uphawu lwesakramente njengokuthi ukuvimbela umprihi ukuba akhulume ngokuqukethwe kokuvuma izono nge-penitent ngokwakhe, ngaphandle kwesakramente, "ngaphandle kokuthi kucacile, futhi konke okungcono uma kungadingeki, ukuvuma ngasohlangothini lwe-penitent"[8]. Ngakho-ke uphawu futhi lungaphezu kokutholakala komsolwa, othi, uma isakramente seligujwa, akanawo amandla okukhulula umvumi wesibopho semfihlo, ngoba lo msebenzi uvela ngqo kuNkulunkulu.

Ukuvikelwa kophawu lwesakramente kanye nobungcwele bokuvuma izono akusoze kwaba uhlobo oluthile lokuvumelana nobubi, ngokuphambene nalokho bamele kuphela i-antidote yangempela yobubi obusongela umuntu nomhlaba wonke; bayithuba langempela lokuzilahla othandweni lukaNkulunkulu, lokuvumela umuntu aguqulwe futhi aguqulwe yilolu thando, afunde ukuhambisana nalo ngokuphathekayo ekuphileni komuntu. Ebukhoneni 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 nenhloso eqinile yokuzilungisa hhayi ukuphinda ububi obenziwe. Uma kukhona umsolwa oye waba yisisulu sobubi baabanye, umvumi uzomnakekela ukuze amyale mayelana namalungelo akhe, kanye mayelana nezinsimbi ze-juridical eziphathekayo ezizosetshenziselwa ukugxeka iqiniso kwiforamu yomphakathi kanye / noma ye-ecclesiastical futhi ibize ubulungiswa.

Noma yisiphi isenzo sezombusazwe noma isinyathelo somthetho okuhloswe ngaso "ukuphoqa" ukungavikeleki kophawu lwesakramente kungaba yicala elingamukelekile ngokumelene nenkululeko i-Ecclesiae, engatholi ukusemthethweni kwayo kusuka kumaZwe ngamanye, kodwa kuNkulunkulu ; Kwakuzophinde kube ukwephulwa kwenkululeko yenkolo, okuyisisekelo se-juridical sayo yonke enye inkululeko, kufaka phakathi inkululeko kanembeza wezakhamuzi ngazinye, kokubili abaphendukayo nabavumi. Ukwephula uphawu kungaba ukwephula abampofu abasesoni.

2. Iforamu yangaphakathi ye-ngaphandle kwe-sakramente kanye nesiqondiso esingokomoya

Ukuze umthetho wozokuziphatha iforamu yangaphakathi futhi kungokwalabo okuthiwa "ngaphandle kwisakramente iforamu yangaphakathi", njalo imilingo, kodwa yangaphandle isakramente sokuhlawula. Nakuyo, iSonto lisebenzisa umsebenzi wakhe futhi lisindisa amandla: ukungathetheleli izono, kodwa ukunikeza umusa, ukwephula izibopho zomthetho (njengokugxeka) nokunakekela konke okuphathelene nokungcweliswa kwemiphefumulo futhi, ngakho-ke, umkhakha ofanele, osondelene futhi womuntu siqu wekholwa ngalinye.

Ukuze iforamu yangaphakathi ngaphandle kwi sakramente kungokwalabo ngendlela ethile isiqondiso esingokomoya, lapho ikholwa ngabanye uphathisa uhambo lwakhe ukuguqulwa nokungcweliswa umprihi othize, wazinikela noma umuntu olele.

Umprihi usebenzisa le nkonziso ngenxa yomsebenzi anawo wokumela uKristu, anikezwe wona ngesakramente leMiyalo Engcwele futhi avivinywe ekuhlanganyeleni kwezikhundla zeSonto, ngokusebenzisa okuthiwa yi-misebenzi e mithathu: umsebenzi wokufundisa, ukungcwelisa nokubusa. I-ikhulwa ngenxa yobuprihi bokubhaphathizwa kanye isiphiso sikaMoya oNgcwele.

Ngokuqondisa ngokomoya, abathembekile bavula ngokukhululekile imfihlo kanembeza wabo ku-umqondisi / ukuhambisana ngokomoya, ukuqondiswa nokusekelwa ekulaloleni nasekugwaliseni intando kaNkulunkulu.

Ngakho-ke, le ndawo ethile, iphinde ifune isikhangiso esithile semfihlo esengeziwe, esingokwemvelo kokuqokethwe kwezingxoxo ezingokomoya futhi sivela kwilungelo lawo wonke umuntu lokuhlonipha ukusondelana kwakhe (cf. can. 220 CIC). Nakuba kuphela ngendlela "efanayo" nalokho okwenzeka esakramentini lokuvuma, umqondisi ongokomoya wenziwa ingxenye kanembeza wekholwa ngalinye ngenxa yobudlelwane bakhe "obukhethekile" noKristu, obutholakala ebungcweleni bokuphila futhi - uma umfundisi - kusuka ku-buPristi efanayo etholwe.

Njengobufakazi bemfihlo ekhethekile enikezwe isiqondiso esingokomoya, cabanga ngokuvinjelwa, okuvunyelwe ngumthetho, ukufuna hhayi kuphela umbono womvumi, kodwa futhi nalowo womqondisi ongokomoya, ngesikhathi sokwamukelwa kuma-Oda angcwele noma, ngokuphambene nalokho, ngokuxoshwa ku-seminary yabazongenela ubuprihi (cf. can. 240, § 2 CIC; can. 339, § 2 CCEO). Ngendlela efanayo, umyalelo uSanctorum Mater ka-2007, mayelana nokuqhutshwa kwemibuzo ye-diocesan noma ye-eparchial ku-Causes of Saints,

uvimbela ukuvuma ukufakazela abavumi kuphela, ukuvikela uphawu lwesakramente, kodwa futhi nabaqondisi abangokomoya beNceku kaNkulunkulu ngokwabo, ngisho nakho konke abakufundile kwiforamu kanembeza, ngaphandle kokuvuma isakramente[9].

Le mfihlo edingekayo iyoba "yemvelo" kakhulu kumqondisi ongokomoya, lapho efunda ngokwengeziwe ukuqaphela futhi "ashukunyiswe" ngaphambi kwemfihlakalo yenkululeko yabathembekile abathi, ngaye, baphendukele kuKristu; umqondisi ongokomoya kumele akhulelwe umsebenzi wakhe nokuphila kwakhe kuphela phambi kukaNkulunkulu, enkonzweni yenkazimulo yakhe, ukuze kulungelwe umuntu, weBandla kanye nokusindiswa kwezwe lonke.

3. Izimfihlo neminye imikhawulo yokuxhumana

Ngokwemvelo ehlukile maqondana nomkhakha weforamu yangaphakathi, yesakramente kanye ne-extra-sacramental ukuzethemba okwenziwe ngaphansi kophawu lwemfihlo, kanye nokubizwa ngokuthi "izimfihlo zobungcweti", lapho izigaba ezithile zabantu ziphethwe, kokubili emphakathini nasesakhiweni se-bandla, ngenxa yehhovisi elikhethekile elenziwa yiyo 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 ongagwenywa kuphela ngokudalulwa kweqiniso".

Icala elithile lemfi hlo yilelo "lemfi hlo ye-pontifical", ebopha ngenxa yesifungo esixhumene nokusetshenziswa kwamahhovisi athile enkonzweni yo Papa. Uma isifungo semfi hlo sihlala sibopha coram Deo owakhipha, isifungo exhunywe "imfi hlo ka Papa" has njengoba isilinganiso yayo okuhle komphakathi yeSonto kanye ne-salus animarum. Kuqikelela ukuthi lokhu okuhle kanye nezimfuno kakhulu ze-animarum ye-salus, kufaka phakathi ngakho-ke ukusetshenziswa kolwazi olungaweli ngaphansi kophawu, kungahunyushwa futhi kumele kutolikwe kahle uPapa yedwa, uPapa waseRoma, uKristu iNkosi ambumbe futhi wambeka njengesimiso esibonakalayo nesisekelo sobunye bokholo nokuhlanganyela kweBandla lonke[10].

Ngokuqondene nezinye izindawo zokuxhumana, kokubili zomphakathi nezangasese, kuzo zonke izinhlobo nezinkulumo zalo, ukuhlakanipha kweSonto kuhlale kubonisa njengomgomo oyisisekelo "umthetho wegolide" okhulunywa yiNkosi futhi obhalwe eVangelini likaLuka:

"Lokho enifuna abantu bakwenze kini, yenzani futhi kubo"(Lk 6:31). Ngale ndlela, ekuxhumaneni kweqiniso njengokuthula ngokuphathelene nalo, lapho labo abalichelayo bengenalo ilungelo lokulazi, kuyadingeka ngaso sonke isikhathi ukuvumelana nokuphila komuntu nomlayo wothando lobuzalwane, ukuba phambi kwamehlo omuntu okuhle nokuvikeleka kwabanye, ukuhlonipha ukuphila kwangasese nokuhle okujwayelekile[11].

Njengomsebenzi othile wokuxhumana neqiniso, oqondiswa umusa wobuzalwane, umuntu akakwazi ukwehluleka ukusho "ukulungiswa komfelandawonye", ngamazanga ayo ahlukahlukene, afundiswa yiNkosi. Kuhlala kuyi-horizon yokubhekisela, lapho kunesidingo futhi ngokuvumelana nalokho izimo eziphathekayo ezivumela futhi zifunwa: "Uma umfowenu enza isono kuwe, hamba umluleke phakathi kwakho naye wedwa; 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 ngobuningi, lapho lonke ulwazi "lushisiwe" futhi ngalo ngokuvamile ngeshwa futhi luyingxenye yempilo yabantu, kuyadingeka ukufunda kabusha amandla ezwi, amandla alo akhayo, kodwa futhi namandla alo okubhubhisa; Kumele siqaphele ukuze uphawu lwesakramente lungaze luphulwe yinoma ubani nokuthi imfihlo edingekayo exhumene nokusetshenziswa kwenkonzo ye-sonto ihlale iqashwe ngomona, ine-buso yayo kuphela iqiniso kanye nokuhle okubalulekile kwabantu.

Masibize kuMoya oNgcwele, ngenxa yeBandla lonke, uthando oluvuthayo lweqiniso kuzo zonke izimiso nesimo sokuphila; ikhono lokuyilondoloza ngokubalulekile esimemezelweni seVangeli kuzo zonke izidalwa, ukulungele ukufela ukholo ukuvikela ukungavikeleki kophawu lwesakramente, kanye nokuhlakanipha nokuhlakanipha okudingekayo ukugwema noma yikuphi ukusetshenziswa kwezinsimbi nephutha kwalolo lwazi olufanele ukuphila kwangasese, kwezenhlalo kanye ne-ecclesial, okungaphendukela ekusoleni isithunzi somuntu neQiniso uqobo, okuhlale kunguKristu, iNkosi neNhloko yeBandla.

Esitokisini esinomona sophawu lwesakramente kanye nokuhlakanipha okudingekayo okuxhumene neforamu yangaphakathi eyengeziwe yesakramente kanye nezinye izenzo zenkonzo, ukuhlanganiswa okuthile phakathi kwezilinganiso zePetru no Maria eBandleni kukhanya.

NoPetru, umlobokazi kaKristu abalindi, kuze kube sekupheleni komlando, inkonzo yesikhungo "yamandla ezihluthulelo"; NjengoMariya oNgcwele Kakhulu, iSonto ligcina "zonke lezi zinto

enhliziyweni yakhe" (Lk 2:51b), ukwazi ukuthi kuzo kukhanya lokho kukhanya okukhanyisela yonke indoda nowesifazane futhi okuyinto, esikhaleni esingcwele phakathi konembeza womuntu siqu noNkulunkulu, kumele igcinwe, ivikelwe futhi igadwe.

uPapa Francis, ngo-21 Juni 2019, wavuma lo mbalo, futhi wayalela ukushicilelwa kwayo.

Inikezwe eRoma, kusukela ku-See of the Apostolic Penitentiary, ngo-29 Juni, unyaka weNkosi yethu 2019, ku-Mkhozi ka Petru noPawulu, Abaphostoli

Mauro Card. Piacenza

Mons. Krzysztof Nykiel