

iThuba-Nhlanhla eMzansi-Afrika
(Kairos Southern Africa)

**IZILOKOTHO NEMIBONO
NGOKWENGQONDO YEZENKOLO NANGOKWENQUBO NGOKUNOBUNTU
EMKHOSINI WONYAKA WEKHULU KAKHONGOLOSE (ANC)
NGOWE-2012**

(Theological and Ethical Reflections
on the 2012 Centenary Celebrations of the African National Congress [ANC])

iSethulo:

Sethemba ukuthi kuzoqhubeka ngconywa-ke manje ukuzifundela sizihlaziyele ngokwethu lezi zilokotho ezisematheni kwelakithi nonyaka ezaziwa ngokuthi “yiThuba-Nhlahla¹ eMzansi-Afrika“ ezihambisana nemibono ngokwengqondo yezenkolo (*theology*) nangokwenqubo ngokunobuntu (*ethics*) emkhosini wonyaka wekhulu kaKhongolose (ANC), ezingama-“*Theological and Ethical Reflections on the 2012 Centenary Celebrations of the African National Congress (Kairos Southern Africa)*”.

¹ Kukhulunywa ngethuba-nhlahla uma kuxoxwa ngomzuzu ozuma njengonyazi, okuthi ngaleso sikhashana-nje ushaya, kuvele amathuba ezinhlahla nenala nokwazisana nokubhekelelana nempumelelo ngokumangalisayo. Liphunyuka kubhekiwe, liphunyuke unomphelo kolidembeselayo.

Ithuba-nhlahla lithathelwa encwadini kaLukha lapho kuthiwa khona uJesu waseNazaletsa wayedikibele ngokudunyazwa umuzi waseJelusalem, wafikelwa yizinyembezi ebasola ngokuthi abalisukelanga phezulu, selibavelele lelo thuba elizumayo, ngesiGriki abalibiza ngokuthi yi*Kairós*; yingakho nje-ke bezogcina behlaselwe, babhujiswa, kuvalwe ngehlaha. (Joh 19:41-44)

Emzabalazweni kumelwene nombuso wobandlululo nengcindezelo we*apartheid* balimisa ngesihloko abathile ngowe-1985 bekhononda, bekhuzwa umhlolo, besola, begqugquzelela ukulwela inkululeko; bathathela emazwini oMbhalo ngethuba-nhlahla (*kairós*) benxusa umphakathi emakhaya nasemabandleni ukuthi ubhunkule kabusha, ukhuthalele umzabalazo. Laziswa umhlaba wonke namuhla lelo zwi i*Kairos-Document* eseyahunyushelwa ezilwimini eziningi eYurophu, eMelika nakwawaseMpumalanga, yakhuthuza nabanye ukuthi bavuselelane ngokunjalo - njengabe*Kairos-Palestina*-nje.

Ekuhlanganiseni kukaKhongolose (ANC) unyaka wekhulu ngowe-2012, lezi zilokotho nemibono uKhongolose ayinikwé ngabathile kwabakhuthalele ingqondo ngezenkolo (*theology*) nenqubo ngokokobuntu (*ethics*) emphakathini isekelwe uMbhalo njengokwamazwi kaJesu akhuthuzelela ukuthi libunjwe liseva - lisetshenziswe ngenkuthalo nangokwazisana nangobanjiswano ithuba-nhlahla (*kairós*) elivele ngokukhululwa kwezwe.

<http://www.benkhumalo-seegelken.de/suedafrika.html>

01.05.2012

Ekuwuhumusheleni esiZulwini lo 'masifundisane', sibambeletisise impela endleleni obekwe ngayo ngesiNgisi, sakhululeka-ke nokho emzamweni wokuzibekela ngesiZulu esifundeke siqondeke kahle.

Emakhaya, nasemihlanganweni kanye nasezifundweni kulo lonke elakithi nasemaphandleni zizoqhubeka zifundwa lezi zilokotho nale mibono, kuchazelwana, kuqwayayiswana ngawo, okuyinhloso yabalobi nabesekeli bawo. Sifisa kuqhutshekwe kanjalo, sivusane, sivuselelane, sikhathalelane, sibuyisanane, sakhane noKhongolose nabo bonke abanye nangomuso.

Makube njalo!

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eThekwini, zimbili kuMeyi kowe-2012

IZWI ESILIQONDISE KUKHONGOLOSE NAMUHLA

Ekuqhubekeni kwethu sidumisa ukufika kweZwi emhlabeni (njengokusho kwencwadi kaJohani evesini lokuqala esahlukweni sokuqala, Joh 1:1), sidumisa nokuphenduka koPhezukonke, wathatha isimo sobuntu, thina baseNingizimu-Afrika esiyizikhuthali kwezoLwazi ngezeNkolo yobuKhristu (*Christian theologians*) sifisa ukwedlulisela la mazwi kuKhongolose njengoba ezilungiselela ukuhlaba umkhosi wokuhlanganisa unyaka wekhulu kowe-2012 ...

Lokho sikwenza ngomoya wokunincoma nokunibonga nangomoya wobuhlobo bempela, okuthi sithi sinihalalisela, sibe sibeka nemibono njengabomndeni, sikhulekela ukuthi le micimbi yalo mkhosi ihambe ngemfanelo, ngaphandle kokusaphaza ngehaba, ikakhulukazi kulesi simo esikuso sobuphofu nokweswela amathuba alinganayo kwelakithi.

Senza njalo sazi ukuthi abaningi kuKhongolose nabo bayingxenye yebandla lamaKhristu emphakathini; lo 'masifundisane' ubhalelwe ukufundwa uhlolwe yithi sonke.

Sithi senze njalo sibe sazi ukuthi abaningi abaholi kwezenkolo yobuKhristu babengabanye bezikhuthali ekuphambeni nasekwakheni uKhongolose iminyaka ngeminyaka; kungakho siqhubeka ukuzizwa sibhekeke ukuthi sikukhathalele ukuba khona kwakhe, sikushisekele ukusebenza kwakhe, uKhongolose. Onyakeni we-1912 abasunguli bakaKhongolose babelangazelela, befisela abaseNingizimu-Afrika ngothi lwabo ikusasa elisha, okuyobe kungasekho ocindezelayo, kungasekho ocindezelwayo, lapho sesiyobe sibumbene: Siluntu lunye, sisizwe sinye, silizwe linye!

Babelangazelela ukuthi ubudlova abacindezeli ababegciwaza ngabo abomdabo kwelaseNingizimu-Afrika bugcine buphelile. Sibonga uSmakade ukuthi ubuqhwa bobugovu (*colonialism*) nengcinezelo yobandlululo (*apartheid*) sekugcine kushabalele; senkuzanywe kakhulu ukuthuthukisa impilo yethu sonke eNingizimu-Afrika, ikakhulukazi eyabampofu.

Nòma sekubé nenqubekelaphambili ngokubonakalayo kulokho, kunezingqinamba nezidididi ezilokhu ziqwagayisana nemizamo yokuzifeza lezo zifiso. Izingxaki ezadalwa uMthetho ngeZwe (Land Act) wangonyaka we-1913 zisasishikashika nanamuhla lokhu; izimo namalungelo angalingani kwezomhwebo kusasizabalazisa nanamuhla lokhu; ubuphofu nendlala ngokusanganisanayo kusasigqolozele nanamuhla lokhu.

Nonyaka sisaphinda, silangazelela ikusasa lapho siyobe sesibumbene, simunye ngokwehluka nokwehluka kwethu. Lobo bunye budinga ukutshalwa bugxile ekuphathaneni ngokwazisana nangokubonelelelana, ekubuyisaneni nasekuhlalisaneni ngozwano kanye nasekubuseni ngokulunga. Asiwusebenzise lo nyaka ngokuthi siphinde siliphuphe lelo phupho ...

Siyahalalisa

Kungakho-ke simhalalisela uKhongolose - inhlango eyelanywa yizo zonke ezinye ezilwela inkululeko eAfrika, siyethulela izilokotho ezinhle emkhosini wayo wokuthakasela leli banga empilweni yayo. Kulezo zinselelo nezingqinamba eminyakeni edlule kwakungenzeka ukuthi ikhathale, iphangalale; yazabalaza, yachusha, yagcina imphumelele - ikakhulukazi ngalokho siyanihalalisela. Ukukhuthala nokuzimisela kwenu nihamba phambili emkhankasweni wokukhulula izwe lakithi kanye nezinye izinhlangano zenkululeko sikutusa ngokubonga.

Sithakasela sincoma ukukhalipha kwengqondo nobukhali beso lenu ekuthatheni kwenu unyawo olusha ngokungaphazami ngenkathi isimo senguqoko sesigciné sasondela; sethemba ukuthi anisobe nisalidedela lelo phupho elaphushwa kanye naleyo ntshisekelo ngeNingizimu-Afrika engenalubandlululo ngokwebala nangokobulili, izwe lokwazisana nokubonelelelana kubuswa ngentando yeningi.

Siyanincoma

Asikhohliwe ukuthi uKhongolose wayengasungulelwanga ukuyophikisana nombuso wobandlululo nengcinezelo we*apartheid*, wayephenjelwe ukumelana nokucindezelwa nokucuthwa kwabomdabo, ingxanye enkulukazi yomphakathi, ngezikhathi zokuhlwithwa kwezwe (*colonialism*) ezikhathini eziphambili (19th century) kuleli lakithi eNingizimu-Afrika.

Asilibele ukuthi eminyakeni engamashumi ayisishiyagalombili (80) yokuqala emlandweni kaKhongolose, ubengesilo iqembu elibusayo kuleli; uKhongolose ungelokuqala ngqa iqembu elibusayo elizikhathaza ngesimo nangezidingo

zengxenyane enkulukazi yomphakathi welaseNingizimu-Afrika, ekhuthalele ukwakhiwa kwezindlu nokuphenywa kwamakhaya, ukudala uhlelo lwezempilo lukawonke-wonke, nokuningi. Uma isimo nezidingo zengxenyane enkulukazi yomphakathi ziyiyona nkozi eyedlula zonke ekusebenzeni kukaKhongolose, siyoqhubeka ukunitusa, sinincoma kanje; siyonisola, sikhononde uma sekuba-nje yisimo nezidingo zabayingcosana esenzibeka phambili.

Siyazi ukuthi ishumi nesikhombisa (17) leminyaka ngeke lenele ukuthukulula nokupheza izingxaki nobudlova kweminyaka elingana namakhulu amathathu namashumi amahlanu (350) yobuqhanga nobuqili (*imperialism*) nobudlova bokuhlwithwa kwezwe (*colonialism*) nolaka lobandlululo nengcindezelo (*apartheid*). Siqinisekile ukuthi kuningi engabe sekwenziwe, kodwa siyakuthakazela ukuthi kuningi osekwenziwe ukuthukulula nokupheza ubunzima ebelokhu libuthwele leli lakithi.

Asikhohliwe ukuthi iANC yilona lodwa iqembu engxenyane enkulu yomlando walo elokhu lazimisela ukukhuthalela ukuqedwa kobandlululo noku chumisa ubumbano eNingizimu-Afrika. Lokho kokubili - ukumelana nobandlululo nokushisekela ubumbano - kusesimweni esibucayi, kuxozonyiswa ngaphakathi nangaphandle kweANC; siyaninxusa ukuthi niwaqakamelele la maphuzu obuntu, kungabi ukushonje, kodwa ngokubonakalayo, ukuze nabantwanakanye nabantwana babantwana bethu beyobona, basilandele lesi sibonelo.

Siyabonga

Ngakho-ke siyabonga uSmakade ngoKhongolose nomlando wakhe omude wokumelana nobudlova bokuhlwithwa kwezwe (*colonialism*) nolaka lobandlululo nengcindezelo (*apartheid*) nangeminyaka elishumi nesikhombisa (17) eyiqembu elibusayo, elineso elibanzi engxenyane enkulukazi yomphakathi eswele eNingizimu-Afrika.

Sibonga uSmakade ngenkululeko abagcina bezitholele yona abaseNingizimu-Afrika; siyethembisa ukuthi siyokwenza okusemandleni ethu ukuyigcina nokuyazisa le nkululeko.

Sibonga uSmakade ngokuthi izigidi kwabaseNingizimu-Afrika namuhla sezinamakhaya azo nangokuthi abampofu nabasebucayini sebethola nokuyimadlana okuncane nyanga-zonke.

Sibonga uSmakade nezaba ezisaqhubekayo zokwandisa nokuthuthukisa imizamo yokunakekela impilo yabo bonke abaseNingizimu-Afrika.

Sibona uSmakade ngokuthi nobani nobani eNingizimu-Afrika ukhululekile ukuphefumula akhononde noma akuthathele izinyathelo noma yini akubona kungahambisani nomoya wombuso weningi.

Siyazisola

Sifisa ukuvuma kucake-nje ukuthi kule minyaka eyikhulu [ekhunjulwayo], iBandla lobuKhristu [iSonto] beliqhekeke phakathi odabeni nobudlova bokuhlwithwa kwezwe (*colonialism*) nolaka lobandlululo nengcindezelo (*apartheid*). Kungeze kwaba liqiniso lelo, uma sesingathi iSonto lalingahambisani nobudlova bokuhlwithwa kwezwe (*colonialism*) nobolaka lobandlululo nengcindezelo (*apartheid*); bekuyingxenyana-nje encane yalo ebiphikisana nengcindezelo. Enkulukazi ingxenye yeBandla lobuKhristu eNingizimu-Afrika ibingahoshelani nani nanezinye izinhlangano emzabalazweni. Nokho, abanye bethu bebeyingxenyane yomzabalazo; uMhalo ngeThuba-Nhlaha (*Kairos-Document [1985]*) neZwi leNhlangotho yamaBandla eNkolo oMhlaba iseLusaka ngowe-1987 (*World Council of Churches Lusaka Statement of 1987*) ngamathuba esacacisisa kuwo ngobunyama-nye nokuba mdibi-munye kwethu nabacindezelwe eNingizimu-Afrika.

Sifisa ukuvuma kucace-nje ukuthi iSonto lavama ukuholekela emuva libe yisibukeli-nje kuphuthunywa kuboniswa ngekusasa lezwe ngowe-1994. Amaningi amaSonto akakenzi lutho nanamuhla ukupheza ubandlulo ngokwebala nangokobulili kanye nokuphathwa ngokungalingani kwabomdabu nabamhlophe emabandleni awo.

Sifisa ukuvuma kucace-nje ukuthi amaningi amakholwa namaSonto awakayemukeli le nhlaliswano entsha ngokombuso wentando yeningi nezisekelo zawo. Kwabaningi babo inkolo yobuKhristu isiphenduké yaba yindlela yokuzibopha ulimi, bangaveli ngazwi-nje sampela, noma-ke bayisebenzisele ukuzama ukuvikele izingqinamba ezingenakuvikeleka emlandweni welakithi, beziqhishela amathutshana kwezepolitiki namuhla.

AmaSonto ngaphambi kowe-1912

Abenkolo yobuKhristu emphakathini balibambile nabo iqhaza ekukhululweni kwelakithi nakuKhongolose. Kufanelekile ukuthi sihlale sizikhumbuza ngesandla abasifakayo emzabalazweni. Khungakho-ke sifisa ukuyinambithisisa leyo, sibheké emuva, nanamuhla, naphambili.

Zigqamé ikakhulukazi ngandlela-imbili izaba zeBandla lobuKhristu ekucenteleleni nasekuhlakuleleni ukucela kukaKhongolose ngowe-1912: yimfundo nokuchuma kwenkonondo ngokuhlanekezelwa kwentshumayelo yobuKhristu ukuze ishoshozele, ivune, ivumelane nokugciwazwa kwabomdabu.

Ikakhulukazi ngemfundo ezikolweni zezimishini (*mission-school education*) zabanakala izaba zabamaSonto zokuveza amathuba okuvivinya amakhono nokuqeqetha ubuhlakani kwabomdabu okwachuma, kwaveza abanjengoJohn Tengo Jabavu, oJohn Langalibalele Dube nowamelama ekubeni ngumongameli kaKhongolose, uSefako Makgatho nabaningi abanye. Izikole ezaziwayo njengesaseLovedale (1841), nesaseHealdtown (1845) eMpumalanga-Koloni, esaseAdams Mission (1847), eNanda (1869) eSt Francis (1883) KwaZulu-Natali, esaseZonnebloem (1858) eNtshonalanga-Koloni, iTiger Kloof eNyakatho-Koloni, iLemana (1875) eLimpopo kanye nazo zonke ezinye; iningi kubaholi bethu lacandulwa lakhiwa kuzo.

Lezi zikole zaveza imfundiso eyagcina ibaluleké kakhulu emzabalazweni ngokwenhlakanipho ezikhathini ezalandela lapho (20th century).

Okwaba semqoka futhi kulelo banga lezivivinyo kulungiselelwa umzabalazo yintshumayela yenkolo yobuKhristu ethi yilowo nalowo wadalwa wafuza uMdali kanye neyothando olungabandlululi emphakathini owazisanayo ontwini-jikelele. Lafaka isandla ngokubonakalayo lapho-ke iSonto ekutheni abenkolo yobuKhristu bomdabu baqala kuyo leyo minyaka yaphambili (19th century) ukukusola nokukugxeka ukuphikisana ababuthola phakathi kweZwi elishunyayelwayo nenqubo emakhaya nasemabandleni eSonto lobuKhristu, okuyisinyathelo esibalulekile esizokwenaba kuso ekuqhubekeni kwalo mkhonzo.

Sizikhumbuza ngalaba ofakazi benkolo yobuKhristu emzabalazweni wamalungelo alinganayo nombuso wentando yeningi, sizama ukukhombisa ukuyenanela imizamo namasu athile abeSonto eyendlalele yesekela ukuphenjwa kukaKhongolose ngowe-1912. Emva kokuba abobuqhwaya bokuhlwithwa kwezwe (*colonial powers*) sebeliphundle bazidelisa elaseNingizimu-Afrika ngezikhali, nangokuphanga umnotho, nokuyenga ngokwezenkolo nangokwezombusazwe, umzabalazo wazithela ezandleni zezifundiswa nezingqapheli ezazingamakholwa. Umfundisi uTiyo Soga, owayengowokuqala owomdabu ukugcotshelwa inkonzo yobufundisi, wabhala ngowe-1861, wathi:

“Amakhafula awanamatayitela, awanamvume yobunini, kula malokishi ahlaliswé kuwo ... Kuyangicacela-nje ukuthi, ngaphandle kokuthi isizukulwane esisakhulayo siqeqeshelwe amathuba amakhono athile, akukho okungafukula abantu bakithi, bazoba ngabelusi, nabashayeli bezinqola, nabathezi bezinkuni, noma yizigijimi nezinceku zafuthi. Aké kudedelwe intsha yakithi ifundiswe imisebenzi yokuziqhwishela, izizuzele imali, izoyizalisa [leyo mali], ithenge umhlaba. Umphakathi ongengagunya lobunini bezwe, awunathuba sanhlobo kuleli ... abafana bethu abafundiswe imisebenzi yokuziqhwardela ukuze sihlume njengomphakathi”.

Lokhu wakusho eminyakeni engamashumi amane (40) ngaphambi kokukhishwa kwemithetho emisha kaHertzog (*Hertzog Bills*) ngowe-1911 eyagcina isiwumthetho ngokwezomhlaba (*Land Act*) ngonyaka we-1913, lowo mthetho owanquma ukubashiyela-nje ingxenye yesikhombisa kokwekhulu (7%) yomhlaba weNingizimu-Afrika abomdabu. Akumangalisi, njengokusho kukaDokotela uMathole Motshekga, ukuthi “Sathi singathathwa-nje isinqumo sokuzakhela iSANNAC [*South African Natives' National Congress*], ukhongolose waqubuka ngengoma kaTiyo Soga, ethi “Lizalis’idinga Lakho”. Ngokunjalo yaqhubeka le ngoba yaze yayovuselela amathemba enhliziyweni kaOliver Tambo kulilwa ngokubulawa kwabantwana emigwaqweni yaseSoweto ngowe-1976, lapho ahlaba khona leli vesi leculo elikhuleka lithi “Bona izwe lakowethu!”.

Ugqozi olwavezwa nguSoga lwa holela ekuphembekeni komshungu wobukholwa ngobuTopiya owawuphakamisa ukukwazisa ukuba ngumAfrika, uthathela encwadini yamaHubo [amaHubo 68:32]lapho kuthiwa khona abuTopiya basendleleni ngenhloko ukuyodumisa oPhezukonke bamkhunge nangezipho, ugququzela

ukuthi ziyekwe izinzondo nezinxushunxushu ngokobuzwe ezazikade zikhona (*ethnically based struggles of the past*), kuqhutshekelwe ohlelweni lokushisekela inkululeko yeAfrika kubanjiswene ngokungenalubandlululo (*a non-ethnic African agenda for emancipation*) - lapho kwavela khona nezaba ezazizanywa ngabeFundisi oNehemiah Tile, oMangena Mokone, oJames Dwane, oJeremiah Mzimba, oHenry Ngcayiya (owaze wabasebenzela uKhongolose ngokushumayela [ANC Chaplain]) kanye nongasoze alibaleke uCharlotte Makgomo Manya (Maxeke). Umshungu wenkolo ngobuTopiya (*The Ethiopian Movement*) wawubalulekile empilweni kaDokotela uDube, owaba ngumongameli kaKhongolose ngowe-1912, wakhuthalela ukufaka ingoma uNkosi Sikelel' iAfrika emihlanganweni nasemikhulekweni kwaKhongolose, okwakuyingoma eyayikade ilotshwé nguEnoch Sontonga, owayeganwé yindodakazi kaAbraham Mngqibisa, owayengomunye wabaphembi beBandla labaseTopia (*Ethiopian Church*).

Okuyisandla esibonakalayo emzabalazweni esafakwa yizikhuthali ezazivela emabandleni eSonto, ikakhulukazi ngokwenqubo ebambelele emibhalweni yokholo [ebhaybhelini] ngobukholwa nentshisekelo yobuTopiya, ukukwazi, eminyakeni ecishe ibe ngamashumi amabili [20] elandela lapho, ukuxhumanisa imizabalazo yobuzwana ngobuzwana kumelwene nobudlova bokuphangwa kwezwe (*tribal anti-colonial struggles*), kuxhunyaniswe noKhongolose yena owayevele engabandlululi (*non-ethnic ANC*) kuze kufike-ke obanjiswaneni lukawonkewonke emzabalazweni (*non-racial pursuit*) esiqoshwé eMibhalweni weNkululeko (*Freedom Charter*) wowe-1955. Ukuba azizanywanga lezi zaba, ngabe umlando welakithi wagcina ubhajwé ezinxushunxushwini zobuzwana obubandlululanayo (*ethnic constructs*) eziyingxaki kwezombusazwe kwamaningi amazwe kwelaseAfrika namuhla.

Kanye nalezi zibonelo zobukholwa nokuphokophela umgomo ososhiwe, kusukela ezikhathini zoTiyo Soga, sihlokomela ngokweqiniso lolu “mbimbi lwamaKhristu” emzabalazweni.

Labo-ke ngabafana noEnoch Mgijimi, kwedlulwe kuyiwe laphaya eSophiatown kuTrevor Huddleston nayethintene naye owayenguMbhishobhi weGoli (*Bishop of Johannesburg*) uAmbrose Reeves, owaxoshwa waphindiselwa kwelakubo ngowe-1960 ngokumelana ngokungaphazami nobandlululo nengcindezelo (*apartheid*).

Ukucathulisana kwethu kusukela kowe-1912

Amazwi okuqala ngqa emhlanganweni wokuphamba uKhongolose eBloemfontein ziyisishiyagalombili kuJanwari kowe-1912 [08.01.1912] kwakungamazwi omkhuleko elandelwa ukuhlatshelelwa kwengoma u-“Nkosi Sikelel' iAfrika!”. Imigomo yokuqala yehlangano yayigxilé ekuhambisaneni nalokhu abeSonto abakubiza ngokuthi ‘yindlela-mpilo ngokokwevangeli’ (*‘gospel values’*) kwezamalungelo alinganayo nakwezempatho ngokulinganayo nokuhlonipheka (*justice, equality and ... dignity*), konke lokhu okungokwawo wonke umuntu [ngokungabandlululi] ngaphansi koPhezukonke okukholelwa kuye.

Indlela abeSonto abangena ngayo kusacandulwa kwakhiwa, ibonakala ngalaba abamema, bahola lo mhlango [wokuphenywa kukaKhongolose] nakulaba abakhethwa ukuyihola le nhlangano, izikolwe zasezimishini (*mission schools*)

ababefundé kuzo kanye namathuba nokuningi okwanikelwa ukuze inhlango izakhe izithuthukise.

Umongameli wokuqala kaKhongolose, uJohn Langalibalele Dube, wayengumfundisi. Abaningi kwabamlandela, nabo babenokuxhumana okuthile neSonto: Sikhumbula insakansaka yensizwa, uMfundisi uZaccheus Mahabane, owaba ngumongameli kaKhongolose kabili (1924 - 27; 1937 - 40), kanye nenono, uMfundisi uMhlonishwa uJames Calata (*Rev Canon James Calata*) owayenguSosiba kaKhongolose (*ANC Secretary General: 1936 - 1949*). Kwakusukela lapho-ke futhi uChief Albert Luthuli, owayengumongameli kaKhongolose phakathi kowe-1952 nowe-1967, wayegcizelela ephindelela ukuxhumana kobukholwa bakhe nokukhuthalela kwakhe umzabalazo ekuKhongolose.

“NgikuKhongolose nje-ke ngoba ngingumKhristu. Inkolo yami yobuKhristu mayelana nomphakathi kufanele ibonakale lapha namanje; uKhongolose yingqalabutho yomzabalazo wempela ... Intshisekelo yami, njengoba ngiyikholwa-nje, yikuthi ngingene ngingenisise emzabalazweni kanye namanye amakholwa, ngingabushiyi emuva ubuKhristu bami, ngikhulekele ukuthi busetshenziselwe ekuthuthukiseni ubuhle emzabalazweni.”

Amazwi [kaHlaban' engalwi], amazwi kakhokho kaKhongolose abeka ngokwedlulele noma yiluphi ucwaningo lwanamuhla ngokomlando ukuxhumana komphakathi wabekolo yobuKhristu nenkolo yabo emizabalazweni yesizwe sakithi kanye nomlando kaKhongolose.



Isithombe esibizwa ngokuthi “*the black Christ*” esadwetshwa nguRonald Harrison esikhombisa uChief Luthuli ebethwelwe esiphambanweni noB.J. Vorster njengomunye wamasotsha.

[siyaqhubeka nokuhumusha ...]

Ukuhambisana kwethu kusukela kowe-1955

Ukuba bebesaphila nanamuhla oSoBaba uTrevor Huddleston noma oMhlonishwa uCalata [*Archbishop Trevor Huddleston or Canon Calata*] bebengasixoxela konke ngesandla abasifakayo kanye neqhaza elalibanjwé ngabaningi ababengamakholwa

ekuhlelweni koMbhala weNkululeko [*Freedom Charter*] eKliptwon ngowe-1955. Bebenegasixoxela basibikela nangezigameko zaseSharpeville nezedlula lezo. Bebenegasixoxela ngokuchithwa nokuxoshwa ngendluzulo kwabaseSophiatown ziyisishiyagalolunye kuFebhwari kowe-1955 [09.02.1955] nangokuthi [kusukela lapho] umbuso wobandlululo ngengcindezelo (*apartheid*) waliguqula kanjani ngochuku nokweyisa igama laleso sifunda, walibiza ngokuthi kuse*Triomf* [kwaMaNqoba]. Kungenzeka [ukuba basaphila nanamuhla-nje] ukuthi bebenegagcizelela impela ekutheni kufanele icace futhi isheshe imizamo yethu yokuqeda uqhekeko olwalethwa yimithetho yobandlululo, ikakhulukazi loya okwakuthiwa yi*Group Areas Act* [1952]. Bebenegasikhumbuza ukuthi izaba zokuphamba inhlalakahle nokwazisana emphakathini nemizamo yokupheza iminqamulo yobandlululo ngokwebala nangokohlanga (*racial and ethnic silos*) [lezo zaba naleyo mizamo] isalokhu ihlala ithikaziswa ubandlululo okusaqhutshwa ngalo emaSontweni nasemphakathini.

Ukuba uDkt uBeyers Naudé ubesaphila nanamuhla, ubeyoyixoxa eyezindlela eziningi abenkolo yobuKhristu abasukuma bamelana ngazo nombuso wobandlululo nengcindezelo (*apartheid*), okwababiza intshisekelo nezikhwepha ezehlula amandla ekuzimameni njengabaphrofethi bemelene nombuso wobandlululo ngengcindezelo (*apartheid*). Kungenzeka asibuze ukuthi selashonaphi leliya phimbo elalinentshisekelo nesibindi sobuphrofethi. Engasibuza nanokuthi lo mbuso weANC namuhla kanye nabenkolo yobuKhristu emphakathini, njengoba bewazi-nje umlando welakithi, kwenziwa yini sengathi abakwazi ukwehlukana phakathi kwephimbo lobuphrofethi lamabandla abakholwayo elinezinsolo nemibono eyakhayo [phakathi kwalo] nobuphixiphixi bobuncelebane [obuzama ukulilingisa].

UMkhulu uNaudé (“*Oom Bey*”) ubengasikhumbuza ukuthi abakholwayo emphakathini wakithi ngothi lwabo babezazi bebambene bebambisene nalabo abagcina belahlekelwe yizimpilo zabo emzabalazweni, nanalabo abagcina beshiyé amakubo nabakwabo beyovivela umzabalazo wamalungelo alinganayo nenhlalakahle kanye nalabo abagcina sebeyidwala owasimama wazakha ngabo umphakathi wakubo. Kunjalo: ulwazi ngezenkolo ngokokwenkululeko (*liberation theology*) lukhumbuzana ngexhala nangenkuthalo yethu sibambisene emzabalazweni. Esinye sezifundo esizemukela kuOom Bey ngesivamé ukuthi kufanele uthathe isinqumo esinzima nesinyathelo esikwehlukana nabakwenu, ufulathele nobekungamagugu nezinjwayelo obuzithanda nobe ukhulé nazo, uzazisa.

Ubengasitshela nokuthi namuhla, njengoba imigomo emikhulukazi esasiyishisekela ngezikhathi zomzabalazo, isivamé njalo-nje ukuminza incishwa umoya ngabalibele ukuphandela kwesabo, benqwabelela ingcebo nezikhundla kwezombusazwe, [ubengasikhumbuza ukuthi] kufanele kesizikhumbuze ukuthi sa sikade sihlosé njengomphakathi ukukhululeka sibe njani. Kulezi zikhathi lapho izethenjwa zemshungu wenkululeko sezivamé ukuziphatha njengalabaya esasimelene nabo emzabalazweni, kufanele siyivuselele intshisekelelo yomzabalazo. Kulezi zinsuku, lapho umphakathi ulangazelela ubuholi kuqondwé emalungelweni alinganayo esimweni soxolo (*leadership towards social justice and peace*), kusafanele kesibhobokelane, sibonisane - nòma kungabuhlungu kangakanani lokho - ukuthi sehluleké phi selokhu wafika umbuso wentando yeningi.

UAlbertina Sisulu, ikholwa eliyisikhuthali emphakathini, osanda kusishiya-nje emhlabeni, ubengasiqhathanisela igxathu nezaba zabetesifazane emzabalazweni kumelwene nombuso wobandlululo nengcindezelo (*apartheid*) [eziqhathanisa] nezanamuhla. Ubengasikhumbuza ngokusebenza kwakhe ngentshisekelo enhlanganweni iFedSAW (*iFederation of South African Women*) nangophikelela kwabo noHelen Joseph kanye namanye amakhosikazi beyokhononda kwabombuso ePitoli [kuma*Union Buildings*], belwela amalungelo alinganayo, okwakungesikho-nje ukuba ngonontanda-kubukwa. Ubengagqugquzela uKhongolose nabeSonto ukuthi kebazihlale, bazibonele ngawabo ukuthi ubuqhawaga nokuzikhukhumeza kwabesilisa (*partriarchy*) kusabhokile kokuningi okuzanywayo nokwenziwayo. Ubeyosithuma sonke ukuthi kukho konke esikwenzayo, siqakamelele ukuphathwa ngokulinganayo ngokungabandlululi ngobulili (*a more gender-inclusive approach*), esikhundleni sokulindela ukuthi eziphathelene nabesifazane ziyekelelwe ezandleni zezinhlango-nje ezithile emasontweni noma enhlanganweni yabesifanzane kwaKhongolose (*ANC women's league*) nasezandleni zomnyango kahulumeni obhekene nabakhubazekileyo, osekungathi abesifazane bebeyiqenjana-nje eliyingcosana esizweni sakithi.

Ukuhambisana kwethu kusukela kowe-1976

Ngowe-1975 abeSonto, bekhulunyelwa ngowayenguMongameli weBandla laseSheshi eSt Mary's eGoli (*Johannesburg Anglican Cathedral of St Mary's*), uMfundisi uDesmond Tutu, bakhuya umhlolo, babadonsa ngendlebe abombuso kaVorster ezincwadini ezazisematheni, bebaxwayisa ngolaka kwabasakhulayo, olwagcina luqubuké lwathululekeka emshikashikeni owasuka ngoJuni kowe-1976. Ngalezo zikhathi inkuthazo nesandla esibanzi eselekelelayo savela eNhlanganweni yamaSonto aseNingizimu-Afrika (*South African Council of Churches [SACC]*) eNgqungutheleni yabaBishobhi bamaKatholika eMzansi-Afrika (*Southern African Catholic Bishops Conference [SACBC]*) kanye neNhlango yamaSonto aboMdabu aziMele (*African Independent Churches Association [AICA]*).

Iningi lethu likhulé ngezikhathi zo-1976, sikhulé sicathulisana nentsha emzabalazweni simelene nobandlululo nengcindezelo (*apartheid*) sibhekene ngqo nezikhali zombuso wobandlululo nengcindezelo (*apartheid-regime*). Abanye balabo esasikhula nabo bawukhuthalela baze bagcina bewukhokele ngempilo yabo umzabalazo; abanye babo namuhla sebephakathi kwababusayo kuleli. Intanga yabasakhulayo elandela leyo kodwa-ke ihlaselwe ukusweleka kwamathuba emisebenzi, yimpilo ecikazayo, ukusweleka kwemfundo nokungabikho kwathemba mayelana nekusasa elingaba ngconywa.

UMbhishobhi oMkhulu, uSoBaba uTutu, osethathé umhlalaphansi (*Archbishop-emeritus Tutu*), uDkt uAlan Boesak noMfundisi uFrank Chikane kanye nabaningi abanye abaPhrofethi beQiniso, ababesebenza ikakhulukazi phansi kweNhlango yamaSonto aseNingizimu-Afrika (*South African Council of Churches [SACC]*) nakwezinye izinhlango zoMhlaba, bangaxoxa ngokucacile ngaleli banga emlandweni welakithi nangezikhathi ezalandela lapho ngoba babelokhu beqhubekile behola bekhuthaza umzabalazo kuzwelonke. Kwakungesikho-nje kuphela ukuthi babemi ngokungaphazamiseki bemelene nobandlululo nengcindezelo (*apartheid*), kwakufanele babuye bamelane nabathile kwabakholwayo

ababebelesele, bethi “iSonto nepolitiki akuhlangani”; lokho kwabenza bazithola bexozomiseka nxazonke: ngapha betshweleza ngabombuso wobandlululo nengcindezelo (*apartheid-state*, bese kuthi ngapha bebe begazingwa ngabathile kwabakholwayo emphakathini.

Amazwi kaMbhishobhi uTutu phambi kwesiGungu soPhenyo sikaEloff (*Eloff Commission*) ngowe-1982 ayisikhumbuzo sokuthi iNhlango yamaSonto aseNingizimu-Afrika (*South African Council of Churches [SACC]*) yayiwubona kanjani umkhankaso wenkululeko: “Ngizokhombisa ukuthi umsebenzi omkhulu uJesu ayebhekené nawo kwakuwukuveza ukubuyisana phakathi kukaSmakade nathi nasemphakathini phakathi kwalowo nalowo ngamunye ngamunye ... ngithathela ekuboneni kwethu ngokolwazi ngezenkolo nangokoMbhalo (*theological and scriptural base*), ngizocacisa ukuthi ubandlululo nengcindezelo (*iapartheid*), ukuthuthuka ngokwehlukene (*separate development*) noma-ke ngayiphi indlela lokho okubizwa ngakho, kuwububi obedlulele bedlulelisisa, kuphambene nenkolo ngokokuKhristu, kuphambene noMbhalo ... Uma kungaké kube khona ongangibonisa ukuthi ubandlululo nengcindezelo (*iapartheid*) kuhambisana noMbhalo noma kuhambisana nenkolo ngokokuKhristu, sengiké ngasho, ngiyaphinda futhi, ngiyolishisa ibhaybheli lami, ngiyeke phansi ukuba ngumKhristu!”

Ukuhambisana kwethu kusukela kowe-1983

Unyaka we-1983 ubaluleké kakhulu emlandweni welakithi ngoba ngalowo nyaka kwaphenjwa imbokodo kasofasilahlane (*united front*) kumelwene nobandlululo nengcindezelo (*apartheid*). NgoAgasti iUDF [*United Democratic Front*] yacandulwa; abaningi abaholi basemasontweni babasukuma baba ngabavikela (*patrons*) bayo, abanye bakhuthalela ekuyiqondiseni nasekuyiholeni.

Iningi kubaholi bakaKhongolose liyawazi uMbhalo weThuba-Nhlanhla (*Kairos-Dokument*) wangonyaka we-1985 owelanywa ngomunye owaziwa ngokuthi “iNdluzula: iThuba-Nhlanhla elisha” (“*Violence: the new Kairos*”) osekhona namanje eshashalazini lasemoyeni (*website*) lakwaKhongolose elithi: <http://www.anc.org.za/show.php?id=3961>

Lowo Mbhalo wangonyaka we-1985 uyisisekelo somsebenzi wobanjiswano i*Kairos Southern Africa* [iThuba-Nhlanhla eMzansi-Afrika]. Usaqhubeka ukuba ludondolo nenkuthazo ezimweni eziningi, njengasesemweni abenkolo yobuKhristu ababhekene naso kwelasePhalestina. Wawuhambé ibangana elithe xaxa lowo mbhalo, ungagcinanga-nje ngokudalula ukuthi ubandlululo nengcindezelo (*apartheid*) umbhedo odukisayo (*heresy*), umbhalo iThuba-Nhlanhla lowe-1985 (*Kairos-Dokument of 1985*) wacwaningisisa isimo samaSonto ngalezo zikhathi, wagqumezela ukuthi awakukhuthalele ngamandla ukumelana nobandlululo nengcindezelo (*apartheid*) ngokuthi athathe isinyathelo esisha, asebenze ngokolwazi kwezenkolo okungokobuphrofethi (*prophetic theology*).

Kwaba yiphutha-ke nokho ukuthi abaningi kwabenkolo yobuKhristu bathatha ngokuthi babizelwe-nje ukumelana nobandlululo nengcindezelo (*apartheid*), okwathi uma sekwedlule lokho, yasala phansi imizamo yabo yokupheza ukuphathwa ngokungalingani emphakathini nangokwezomnotho eNingizimu-Afrika.

Iningi labo lajika, laphindela endleleni enhlanhlathayo yolwazi ngokwezenkolo oluzizungezelela okwenkonzo nezikhundla ebandleni-nje (*church theology*); yadamba-ke intshisekelo, lancipha igalela labenkolo yobuKhristu abaphapheme sekuphenywa, kucandulwa iNingizimu-Afrika entsha.

Ukuhambisana kwethu kusukela ngowe-1994

Aké sibonisane ngezaba ezahlukene zolwazi ngokwezenkolo emzabalazweni (*theological responses*) eNingizimu-Afrika kusukela ngowe-1994: Ekulungiseleleni ukuphenywa komphakathi wombuso weningi, ongenalubandlululo ngokwebala nangokobulili, umphakathi onamalungelo alinganayo nonobulungiswa, abolwazi ngenzenkolo njengoCharles Villa-Vicencio baqala ukukhuluma ngesidingo solwazi kwezenkolo oluvuselelayo, lwakhe kabusha (*theology of reconstruction*); baze bayophatha okuthiwa 'yingalo emaphakathi' (*'middle axiom'*) okuchaza ukuthuthuka komphakathi, usuka ezingeni elithile, wedlulela kwelinye, uholwa 'ngamandla enguquko aqukethwe yivangeli', okuvamé-ke kodwa ukuba ngaphezulu kunakho konke noma yimuphi umphakathi ongaké ukwazi ukukwenza nanoma yisiphi isikhathi. Kulokho-ke abanye babaholi bamabandle enkolo bathatha izikhundla kuhulumeni, baba yingxenye yobanjiswano lokuguqula nokucandula kabusha umphakathi kwelakithi.

Ezifundweni nasemihlanganweni yabolwazi ngezenkolo kwavama ngaphambi kokhetho lombuso wentando yeningi ngowe-1994 ukuboniswana ngemiqondo efana 'nobanjiswano okwempi yomndeni' (*'critical solidarity'*) mayelana nohulumeni embusweni wentando yeningi, eqinisweni kodwa iningi lezikhuthali kwabamasonto zavele zapenduka 'oSoyibon' ivuthiwe abagxeka beziqhelisa' (*'critical distance'*) embusweni wentando yeningi, okwabaphendula 'abaphrofethi ehlane' (*'wilderness prophets'*) ababeqondisa izwi elishaya emhlohlweni kwabaphethe (*'speaking truth to power'*) okwakuyizaba ezaziphelela ezeni-nje.

Abadala kubaholi bakaKhongolose njengoNelson Mandela amaSonto bebewathatha njengabahlobo (*'partners'*) emzabalazweni wokuvuselela nokwakha kabusha umphakathi weNingizimu-Afrika ngokufanayo njengokuhlobana okwakukhona phakathi kwabamaSonto nabomshungu wenkululeko kuyoketulwa umbuso wobandlululo nengcindezelo (*apartheid-system*). NgokukaMadiba kukhona amaphuzu ekuvuseleleni nasekwakheni kabusha umphakathi awabiza ngokuthi 'yimvuselelo nokwakhiwa kabusha kompefumulo' (*'RDP of the soul'*) ayethi ngabamaSonto okufanele babhekane nawo, lokho-ke okwaholela ekuphenjweni kweShashalazi labaHoli kwezeNkolo kuZwe-lonke (*National Religious Leaders' Forum*).

UMBeki, owalandela uMandela, waliphendula [lelo Shashalazi] walenze isiGungu sokuSebenza sangabaKholwayo (*Religious Working Group*), besebenzisana nohulumeni njengoba enze njalo nakwabamabhizinisi, nabesomsebenzi, nentsha, nabesifazane, njalo, njalo.

Kwazanywa ukuthuthukisa uHlelo lokuKhuthaza ukwaZisa iSimilo nobuQotho (*Moral Regeneration Programme*) olwaluholwa ngowayeyiSekela likaMongameli kaZwe-lonke uJacob Zuma. Abanye bakuxwaya konke lokho, benqena ukuthi kuyogcina

kuvezé inqubo ngokolwazi kwezenkolo esebenzela isetshenziswe nguhumulumeni-nje (*state theology*).

Muva nje-ke sekuklonyeliswa abaxhasa uKhongolose ikakhulukazi ngezikhathi zokhetho, lokho-ke okuhambisana nale nqubo ngokolwazi kwezenkolo esebenzela isetshenziswe nguhumulumeni-nje (*state theology*) lapho abanye kubaholi babamaSonto sebesebenzela iqembu lombusazwe (*at the service of the party*) esikhundleni sokusebenzela umphakathi.

Zehlukene izindlela esizithathile [kusukela ngowe-1994]: Nòma abaningi bethu basihlangabeza isimo esisha ngendlela efana 'nobanjiswano okwempi yomndeni' (*'critical solidarity'*) mayelana nohulumeni embusweni wentando yeningi, sesihambé sahamba sagcina sibonile ukuthi abampofu nabahluphekayo kanye nababandlululwayo emphakathini yibona okufanele singalokothi sichezuke ekubambaneni nabo - [ilapho inkonzo esibizelwe yona].

Njengoba isiqubulo esithi akuqondiswe izwi elishaya emhlohleni kwabaphethe (*'speaking truth to power'*) saké saba sematheni phakathi kwethu, sesibona manje kufanele kakhulu ukuthi siqondise izwi elishaya emhlohleni, sihlube udlubu ekhasini, emphakathini (*'speaking truth to people'*), singene, sisebenze ezinhlanganweni zomphakathi ngoba abaphethe abejwayele ukuthinteka nokulemukela izwi eliqondiswe kubo. Sethemba ukuthi iphimbo labo lobubhongoza (*language of 'power'*) lingaguquka libe ukukhulumisana [ngokwazisana] kusetshenziswana (*language of 'service'*), nòma sidumele-nje ukuthi akukenzeki lokho ezimweni eziningi.

Ekuweleleni kwethu noKhongolose ekhulwini lesibili leminyaka emlandweni wakhe, sethemba ukuthi uKhongolose uyokwazisa ukuthi abeSonto abadudana neqembu lezombusazwe noma nababusi lingesize ngalutho ekufezeni imigomo okubhekenwe nayo. INguquko kaZwe-lonke kuBuswe ngeNtando yeNingi (*iNational Democratic Revolution, NDR*) idinga amazwi ashaya emhlohleni nakhayo emphakathini ukuze zichume nezaba zokufinyelela emigomweni emisiwe ikakhulukazi ngoba kunobuthaka obandile bokuthanda ukudala uqhekeko nokuzigwabhela lowo nalowo kwesakhe okuphambene nezimfanelo zomphakathi, ikakhulukazi zabampofu.

I-*"church-theology"*, le ndlela enhlanhlathayo yolwazi ngokwezenkolo, ezizungezelela-nje okwenkonzo nezikhundla ebandleni, okuyiyona eyandile kwabankolo yobuKhristu namuhla, mhlawumbe izothi akudingekile ukuthi siyinake nokuyinaka-nje eyokuthi uKhongolose uhlanganisa owekhulu abakhona. Ifuna ukuthi amakholwa azikhiphe kokwenzekayo (*be 'neutral'*), agxile ekushumayeleni ivangeli; bazokubona kungadingekile lokhu esikwenzayo. Siyayenqaba le ndlela ye*church-theology* ngoba asikwazi ukwehlukana inkolo nobukholwa bethu empilweni nakukho konke okunye esiyikho. Lo mzamo wabo wobunqikanqika bamasu-mabili (*dualism*) yimbambezela-nje efanele ukwenqatshwa yiwo wonke okholwayo.

I-*"prophetic theology"*, okuyinqubo ngokwezenkolo ephakamisa izwi elishaya emhlohleni, kukhulunywe kuhlutshwe udlubu ekhasini, ishisekele ubanjiswano

kokutshenzelwana nabampofu nabahluphekayo nababandlululwayo emphakathini ngoba kulapho noJesu ekhona. Le nqubo intshumayelo nemikhuleko yayi iqondé emphakathini (*'speaking truth to people'*) ngoba yiyona ndlela leyo esiyokhululeka ngayo sonke. Lelo qiniso liyoqhubeka ukusikhuthaze ukumelana nejwayezi lokulithathela phansi nokungalinaki izwi labampofu okuziyimfanelo zabo namuhla osekubizwabizwa-nje ngokuthi “ukugunyazwa” (*“entitlement”*).

Ngomoya wobuphrofethi kaJesu Khristu nangomoya wothando kufanele kuhloliswe kuphindelelwa ukugunyazwa kwabacebileyo nabaphethe (*entitlement of the rich, the powerful*) nabasebenzisana nabo, ngoba yibona konke okuhamba ngendlela yabo eNingizimu-Afrika namuhla.

Ahlabayo, nasolayo nakhayo njengokobufundisi

AbamaSonto babuqondisisa kahle ubunzima neziselelo ababhekene nazo abakuhulumeni.

Ngokufanayo nabaphethe, abamaSonto - ikakhulukazi abaphathi bakhona - nabo akusho ukuthi abazazi izilingo zokuzicebisa [ngokwezikhwepha zabanye] nobuthaka obugcina bubucekelé phansi ukwaziseka nokukwazi ukwenza okufanele nokuvumelekile. Yingakho nje-ke sikhuluma siqondisé eqenjini eliphethe umbuso nakubo bonke ababusayo nabasezikhundleni, sikhulumisa okomelusi njengoba nathi sizazela ngobunjalo nangobuthaka bendalo.

Sikhuluma ikakhulukazi nalabo abasezimweni ezinzima okuthi okufanele engabe bayakufeza enkonzweni yabo kujike kubethwese umthwalo onzima, bona nemindeni yabo, nalabo abahehekayo ukusebenzisa izikhundla zabo ngobugovu bokuzithuthukisela bona-nje esikhundleni kokusebenzela umphakathi, kanye nalabo impilo yabo ecikazayo nababhekene nomzwangedwa wentukuthelo nokulila.

Qinisekani ukuthi sinani ngemikhuleko yethu. Bambelelani eselulekweni sethu sokuthi nishisekelele ngokwedlula konke inhlalakahle yalabo abanikhethela ukuhola ngendlela yokusebenzisana ngokwazisana (*leadership for the purpose of serving*), niqhathanise nithathe izinqumo nilandela unembeza ogxilé eqinisweni, niwuthande umusa nobulungiswa, nihlangebazane ngokwazisana nangenhlonipho nanalabo nabo abafisa ukusebenzela imigomo efanayo noma nina ningavumelani nabo.

Awokunixwayisa nawokukhononda

Sibeka le mibandela nezikhalo maqondana nelakithi kanye noKhongolose.. Ngesikubonile kwenzeka lokhu eminyakeni eyishumi nesikhombisa (17) eyedlule. Aluphelele lolu hlu, nombono wethu ngesimo kwelakithi nawo ngokunjalo.. Esifisa ukukusho-nje ukuthi ngaphezu kwawo onke amathemba esinawo nankuthalo esiyizamayo ekwakheni lo mphakathi naleli zwe, sikanye nani ekukhathazekeni ngezwe nabakithi nekusasa lakwelakithi. Isimo singaphunyuka, sonakalisise uma kungakhulunywa ngaso ngokuyikho kusenesikhathi. Siyakubona lokho kwamanye

amazwe nasezimweni ezifanayo. Singathathi ngokuthi iNingizimu-Afrika yona iyohlala yehlukile kulokho.

1. Ubuqembuqembu bodweshu kwaKhongolose: Njengoba uKhongolose elungiselela umhlangano eMangaung nonyaka [2012], sikubona kuqhubeka ukwanda kwamaqenjanyana achukuluzayo nanodweshu nanokuthi emhlanganweni kungenzeka futhi kubhekeke ukuthi kukhethwe abohlu oluthile noluthile (*two or three 'slates'*). Ubuqembuqembu obunjalo buvame ukuvezwa ngabayithatha ngesinxele, bayihlanekezele eyokuqhuba ngokwentando yeningi emaqenjini ezombusanwe kwelakithi. Okungasiphathi kahle thina yikuthi lokhu kuchukuluzana nobuqembuqembu kwaKhongolose kuyabuthikazisa ubuholi, nokwenza umsebenzi uhulumeni abhekene nawo kanye nokufeza izimfanelo emphakathi, ikakhulukazi ngokuqondene nabampofu emphakathini. Okwedlula lokho: Lezi zinzondo nezingxabano zangaphakathi [kwaKhongolose] kuphunyelwa nazo phandle, kulwiwe khona ngezindlela ezingenasithunzi nezithelana amahloni nezejwayele ukuphelekezelwa ubudlova obubeka izimpilo nenhlalakahle yabanye ebucayini. WKuyasikhathaza ukubona ukuthi ubudlova nokwesabisana ngezikhwepha sekuphenduké kwaba yindlela ukungezwani nezingxabano eziphathwa ngayo emphakathini. Elethu kulokho lithi-nje kuKhongolose: “Umndeni onqhekeko awuyukusimama!” (Mathewu 12:25) Akwenzinwe konke okukwazekayo ukuqakamelela ubuqembuqembu bokuchukuluzana; kusukela kubaholi kuya emagatsheni onke. Siyonxusa abaholi emaSontweni ukuthi lo mbiko wokuthi kubanjwanane, bawedlulise nemigudu yasemabandleni ngokunjalo. Asicabangi ukuthi ubuqembuqembu obunjalo buvumelana nokukhuthalela ikusasa leNingizimu-Afrika. Umbango ngezikhundla awusizi ukufukula emzaweni wokusebenzela umphakathi, ikakhulukazi abampofu emphakathini, usiza ogwabhela kwesakhe kanye nezifiso zamaqenjana abhekene nezawo-nje.

2. Okwesibili esikucubungulayo yisidingo sokuthola indlela yokulusingatha ubumbano lwethu njengomphakathi ohlangene kukho konke ukwehlukahlukana esinabo, ubumbano lwethu silusingathe ngamalungelo alinganayo kwezomnotho, sibambisane ekuqedeni umkhawulo phakathi kwabanomnotho nabampofu eNingizimu-Afrika.. Siyababona nabalingekela ukuthanda ukubambelela emagunyeni abanawo kwezomnotho; sifisa kuqalwe ingxoxo kuzwe-lonke ngalolu daba. Sesiqalile thina ukuluhlongoza lolu daba ngokucela labo abavela bathi “sathi siyaxolisa” nasebeqalile ukwenza izaba ezibonakalayo ukugcwalisela lokho, ukuthi baqale-ke manja ukuthi “benze ukuxolisa” (*to “do sorry”*), bekwenza lokho njengobanjiswano lukazwe-lonke, lwawo wonke eNingizimu-Afrika onokwanele nokwedlulele kwakudingela ukuziphilisa. Inhloso yalokho kuyoba ukufaka isandla esibonakalayo ekuvaleni isikhala phakathi kwabanothileyo nabampofu eNingizimu-Afrika, sikwenza lokho kungesikho-nje ngokuzenzela kwabathize, kodwa sibambisene [njengomphakathi].

3. Okwesithathu okusiphethe emphefumulweni kuthintene nabaqondene nezokuphepha nezobungqapheli kwezikazwe-lonke kanye nezindlela ababhobokelana nabasebenzisana noma abangasebenzisani ngazo kuze kuyoshaya ekwandeni kobugebengu okuqhubekayo: Ngokubona kwethu lesi yisona sizathu

esiphambili sokuba novalo olukhulu kulezi zikhathi. Oseké kwenzeka kwamanye amazwe, lapho abaqondene nezokuphepha nezobungqapheli kwezikazwe-lonke besetshenziswa njengezithunywa zokwenelisa izifiso zamaqenjana athile emphakathini, asifuni ukukubona kwenzeka eNingizimu-Afrika. Ukufaka ezombusazwe kwabezokuphepha nezobungqapheli (*potilicising the security forces*) kuholela ekuzamaziseni izisekelo zomphakathi, ekubhedukeni kodlame nezinxushunxushu kwabaphikisanayo ezweni.

4. Ukukhwabanisa: Udabakazi loluya lokuthengiselwana ngezikhali (*'arms deal'*) bese lungathi yisona “sono semvelo” seNingizimu-Afrika entsha; siyathokoza ukuthi sekungathi seluzogcina luthathelwe izinyathelo ezilufanele. Belusiyenga sisithena amandla, sisichithela isikhathi nesinakho, asabe sisakwazi nokunakisisa kahle abampofu emphakathini. Ukukhwabanisa kuyayona ingqondo nesimilo emphakathini, ikakhulukazi kwabasakhulayo abahamba bahambe bethembe ukuthi yiyona ndlela leyo yokuthola imali ngokusheshayo nangaphandle kokuyisebenzela. Ukukhwabanisa sekungathi manje sekungene nasezindleleni amaqembu ombusazwe asebenza ngazo, lapho okuphathelene nokukhwabanisa kusetshenziswa ekulungiselelweni ukhetho nasekuqhudelaneni ngokuthola izikhundla, okufaka abantu ekukhwabaniseni bengakangeni nakungena-nje ezikhundleni abakhethelwe zona kuhulumeni. Indlela amaqembu ombusazwe emukeliswa ngayo uxhaso ngezimali ingenye yezizathu zokungaphatheki kahle emphefumulweni; sifisa kucentwisise ukuze kukhanye lapha, singaze sethuke sesihlangana nezingqinamba eziphathelana nokhetho umphakathi owawungasoze wavumelana nazo.

5. Ulubambisisa ubumbano lwempela emphakathini kwelakithi: Ikhono nokukhathalela uMongameli uMandela akukhombisa ekwakheni ubumbano emphakathini weNingizimu-Afrika kufanele kuqhubeke. Siyambonga uSmakade ngesibonelo sakhe, sinxusa bonke abaholi kwaKhongolose ukuthi baqhubeke ezinyathelweni zakhe, bengenzeli thina kuphela, kodwa futhi benzela ukunika isibonelo nokuhlonipha amathemba nezifiso omakhelwane eAfrika nasemazweni ngamazwe emhlabeni wonke abaziqondisé kithi.

6. Ukulutheka kuzanywa ukulingisa impatho yonontanda-kubukwa (*“American dream” lifestyle*): Kuya ngokwanda lokhu eNingizimu-Afrika, kuya ngokuba yisithikamezo; ukuze lifezeke lelo phupho lokuphila ngokunjalo, kudingeka umnotho nengcebo ngokusheshayo - basale ze abampofu, iphundleke nemvelo (*ecology*). Ukuthi iNingizimu-Afrika ivule ishshalazi, yemukele umhlangano weNhlango yeSiMo seZulu eMhlabeni yeNhlango yeZizwe (*UN-World Climate Conference, COP17*) muva-nje, kufanele kusikhuthaze ukuthi sime siphile ngokuneso nomhlandla kwezendalo nasekuziphiliseni ngazo.

7. Izinga eliphansi kwezemfundo yabangingikazi kwabampofu kwelakithi: Imfundo efanele neyenele isemqoka ekuziqhisheleni ngokolwazi nangokwezimbongi ekuncintiswaneni emhlabeni; njengoba uMadiba athi: “Imfundo yisona sikhali esikhaliphé kunazo zonke ongazisebenzisa ukuguqula umhlaba”.

8. Ukwenza ukuhlobana nabacindezelwe emhlabeni kube yisona sikhuthulelo sethu sokusebenzelana namanye amazwe: Ikakhulukazi emazweni akwelaseAfrika kanye nakwabasePhalestina kulindelwe usizo oluvela kithi. Emlandweni welakithi kwadingeka Nathi sigqugquzele umhlaba ukuthi uwufulathele, ungahwebelani nombuso wengcindezelo; silindelé ukuthi uKhongolose aqhubeke nalelo siko ukuze amalungelo alinganayo ahambe phambili esikhundleni samathuba okuhwebisana.

9. Ukuhlonipha umthethosisekelo wezwe: Umthethosisekelo wethu ubatshazwa njengomuhle kakhulu emhlabeni wonke; uyaqhubeka ukuchazwa nokucaciswa yiNkantolo yoMthethosisekelo. Umbuso wentando yeningi ophilile udinga izindlela zokuwugcina uqhubeka kahle (*checks and balances*). Noma kungekuba mnandi sonke isikhathi lokho kini, silindele ukuthi uMthethosisekelo, uHlu lwamaLungelo (*bill of rights*) neNkantolo yoMthethosisekelo kanye nezinqumo ezithathwa yiyo zemkelwe, zigcinwe yihi sonke.

Siyalithanda izwe lethu, abakithi, umhlaba wethu, iAfrika. Ngala mazwi siyaqinisekisa ukuthiqhubeka sikhuthalele ukwakha ikusasa elingcono, sakhela abantwabalo nezizukulwane ezizayo, sihamba siqhela kokwashiywa ubuqhwaya bokuhlwithwa komhlaba (*colonialism*) nobandlululo nengcindezelo (*apartheid*), sense okudingekile ukuchumisa ukuhoshelana nokukhuthaza ubumbano emphakathini.

A WORD ABOUT RECENT DEVELOPMENTS BETWEEN THE CHURCH AND THE ANC

1. Relationship between the Churches and the ANC: Certain statements by some denominations have gone as far as urging its members to not vote for the ANC, while others have urged people to vote for the ANC. We urge for more direct communication between the Church leaders and the ANC government to resolve whatever tensions there may be and to develop a common understanding of the relationship between church and state. We will also have to advise churches to be careful in promoting or opposing any particular political party, including the ANC.

2. The active co-optation of partisan theologians and Church leaders by the ANC: As theologians who discern the work of God in the world, we have a certain understanding about what kinds of theologies are good for the building of unity amongst all God's people, and those which militate against the common good. There is a worrying trend within the ANC to co-opt and promote Church leaders who clearly do not have a liberatory perspective (but who might be involved in charity or development or be willing to uncritically bless the ANC). We simply want to hold this up to the ANC as a mirror and ask it to reflect on this matter, in its own interest and in the interest of the best values and morals as we move forward to build South Africa.

3. Treatment of Archbishop Tutu: Earlier this year we were profoundly disappointed with the actions of the ANC government which led to the Dalai Lama not visiting the country in response to an invitation from Archbishop-emeritus Tutu. What happened here is an example of what we have been warning about in this document: choosing Mammon above God. We feel that a national debate about this should be held. We will encourage this debate within civil society and hope that the ANC will take note of the outcomes of this debate. We do not wish for the ANC to be "like all governments" across the world: we call the ANC to higher standards, those standards which will make us as citizens proud of it, otherwise we will not be able to justify any support for the ANC.

A WORD ABOUT WHERE OUR FOCUS WILL BE

Seek ye first the kingdom of God (Matthew 6:33), is our mandate. By this we mean that God's kingdom will come on earth as it is in heaven, a kingdom of reconciliation, of justice, peace and beauty. We see the ANC mandate as narrower than this but, in our context, complementary to it.

For this reason, the government of the day would always be urged by us to do better than it is doing.

Kairos SA is clear that, at least in the South African context, we will focus over the next ten years on closing the gap between the richest and the poorest in South Africa, by attempting to empower both. Both the rich and the poor must not think that it is about disempowering the rich in order to empower the poor and neither is it simply about charity from the rich towards the poor, while leaving the poor disempowered. A key component of this will be to work for the eradication of corruption that undermines our hard earned democracy.

This also calls for a vibrant democracy where the meaningful participation of the people in public life will be paramount. We must further guard strenuously against playing off the interest of one section of our communities against those of others, using especially racial motives, ethnicity, gender, religion and country of origin. We ought to be particularly sensitive to the plight of refugees that are drawn to our country, seeking a better life and security. These things have been offered to our thousands of exiles during the Apartheid years.

We pray that we can dream new dreams together and work together towards its fulfilment: a dream where there will be no more shacks in South Africa, a dream where no person has to go to sleep hungry, a dream where entrepreneurs will feel encouraged and motivated because of the environment that has been created for them to create new businesses, new industries and new jobs, a dream where every citizen feels safe and where no citizens are discriminated against on the basis of race or ethnicity, a dream where the environment is protected to ensure that future generations may also enjoy the fruits of the earth.

This is our dream for this country, and we pray that you will dream this dream with us.

A PROPHETIC WORD TO THE ANC

A time will come when the history of the struggle against colonialism and apartheid will become dim and young people will look forward rather than backward. We urge the ANC to begin to focus more on this new time rather than on the days when South Africans were locked in struggle against each other. We now want to engage with fellow citizens across the world, as proud South Africans who are building a country for all our citizens.

Education of our people is therefore key. The education sector must be prioritised and modern infrastructure, sports equipment and science equipment needs to be supplied to our schools, especially to those who can afford it least. The Church and the entire religious sector have capacity in this regard and are already busy with some initiatives and can contribute significantly in partnership with others to ensure that the education of our children and young people are of the highest possible standard. Woe to those who neglect the education of our children!

The poor in our midst have begun to lose patience at their entrapment in the cycle of poverty and our inability to assist them to be lifted out of this. No amount of memory of past struggles will lift the poor out of poverty. The cycle of poverty must be broken by all means possible!

The worship of Mammon (money) is one of the key signs of our times, for all people everywhere on this planet, and we need to take a strong stand against this in our country if we want to ensure our future together. The choice is stark. "No one can serve two masters, he will always love one and ignore the other" (Matthew 6:24).

A WORD OF HOPE AND BLESSING

We congratulate the ANC for all it has achieved in South Africa during the last hundred years. The movement has been a great source of hope for the vast majority of our people.

Our hope is rooted in our Lord Jesus Christ who has overcome death and for whom nothing is impossible.

Our prayer today is that despite all its present problems the ANC will continue to inspire hope by learning from the past and by taking decisive action during this centenary year to begin to eradicate corruption, factionalism, selfish individualism, power struggles, ill discipline and most of all the scandalous neglect of the poor.

May God bless all in the ANC who are genuinely trying to do this.

God bless Africa

Guard our children
Guide our leaders
And give us peace.
For Jesus Christ's sake.

Amen

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28 Disemba 2011

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325. Bishop Barry Wood

326. Dirk Marais
327. Dr Denise Ackerman
328. Leqeku Amos Monareng
329. Dr Daniel Maluleke
330. Rev Hendrick Pillay
331. Ms Ntombikayise Mahlangu
332. Mr. Amos Mahlangu
333. Mr. Sfiso Mahlangu
334. Mr. Sibusiso Mahlangu
335. Mr. Khululekani Mahlangu
336. Ms. Nompumelelo Khanyile
337. Mrs. Makhosazana Ngcobo
338. Mr. Khehla Ngcobo
339. Mr. Ntokozo Masango
340. Mr. Sibusiso Ncaweni
341. Mr Trevor McArthur
342. Hendrik Jacobus van Wyk
343. Cornelia Kirsten
344. Louise Cull
345. Dr Guillame Smit
346. Rev Franklin Farmer
347. Theo PCB Meyer
348. Mrs Puleng Mkhathswa
349. Rev Mandlenkosi Frances Mkhatswa
350. Mr Gerrit Loots
351. C Victor R Honey
352. Fr Jeremias Martins
353. Ds Koos Oosthuizen
354. Mrs Lucia Oosthuizen
355. Heather Goslin
356. Mrs Mary Gagiano
357. Rev Dylan Ellison
358. Ds L van Z Pieters
359. Ms G Pieters
360. Rev Sox Leleki
361. Colin Smuts
362. Rob Goldman
363. Rev Smanga Bosman
364. Dr Johann du Plessis
365. Rev Ingbert Misselhorn
366. Tony Saddington
367. John Gardener
368. Renee Smit
369. Mr Cyril Turton
370. Rev Dr Ross Olivier
371. Dr Wilhelm H Meyer
372. Alison Lazarus
373. Prof Margaret Keyser

374. Myrtle Neewat-Joubert
375. Monika Wittenberg
376. Prof Emeritus Gunther Wittenberg
377. Athol Williams
378. Sr Charity Dlamini OP
379. Giorgio Massa
380. Rev Dr Les Switzer
381. Frank Molteno
382. Andy Wingreen
383. Ds Carl Schoeman
384. Lesley Frescura
385. Fr Molois
386. Sue Gardener
387. Ms Beryl V Botman
388. Prof H Russell Botman
389. Mary Gardner
390. Emeritus Prof Colin Gardner
391. Dina Cormick
392. Dr Elizabeth Oehrle
393. Rev Kenneth R van Rensburg
394. Shirley Moulder
395. Bishop Geoff Quinlan
396. Rosemary Gravenor
397. Prof William Gumede
398. Dr Mary Bock
399. Zelda Isaacs
400. Mrs Angela Hofmeyr
401. Rev Jan Hofmeyr MCSA
402. Mr Fana Marutla
403. Rev Andre Allies
404. Kevin Tait
405. Br Timothy Jolley OHC
406. Rev Jenny Sprong
407. Dr Leon Fouche
408. Bishop Oswald Swartz
409. Br Robert James, OHC
410. Anna Cilliers
411. Fr Louis Bank
412. Rev Dr Sidney Lockett
413. Ass.Prof Dr Kathy Lockett
414. Elfort Naku
415. Rev Georg Meyer
416. Rev Steven Lottering
417. Nomabelu Mvambo-Dandala
418. Wouter van Velden
419. Rev J Erica Murray
420. Janet Prest Talbot
421. Verena Kennernetch

422. Monique Mallard (little sister of Jesus)
423. Sr Mary Tuck
424. Ms Nomvula Dlamini
425. Dr. JD Mienie (Juan)
426. Dr Jerome Slammat
427. Bishop David Russell
428. Ms Daniela Gennrich
429. Zimerian Mokholoane
430. Judy Connors
431. Franco Frescura
432. Prof Farid Esack
433. Ilse Ahrends
434. Rev Nomvuyo Mhlongo
435. George Ngamlana
436. Rev Thapelo Selebalo
437. Bishop Lungisa Mndende
438. JM Kabini
439. Ms Bonita Bennett
440. Ms Khumo Ntlha
441. Rev John van de Laar
442. Dr Glenda Cleaver
443. Rev Similo Sanqela
444. Rev Dr Lutz Ackerman
445. Mark Fry
446. John Aitchison
447. Coral Vinsen
448. Rev Fred Celliers
449. Julia Heaney
450. Deon Scharneck
451. Dr Rev Canon Rachel Mash
452. Lavinia Crawford-Browne
453. Mpho Ndebele
454. Rev Julian Titus
455. Rev Charlotte Brown
456. The Venerable Rev Christian Hartnick
457. Rev Terence Wilke
458. Dr. Bishop Clyde N. S. Ramalaine
459. Craig Stewart
460. Margaret Brady
461. Bobby Brady
462. Edward French
463. Dr. Jonathan Draper
464. Dr Sharlene Swartz
465. John Sevenoaks
466. Moipone Motloung
467. Thabang Motloung
468. Tebogo Motloung
469. Karabo Motloung

470. Lebohang Motlounq
471. Dineo Motlounq
472. Rev Reggie Nel
473. Rev Ntiti Jacob Sefatsa
474. Rev Siyolo Patrick Dano
475. Chabeli Lehlohonolo
476. Athi Majija
477. Rev Gill Padoa
478. Fr John Dyers
479. Lyn van Rooyen
480. Ida Barton
481. Bob Barton
482. Brett Myrdal
483. Rev David Meldrum
484. Mrs Barbara Manthata
485. Thom Manthata
486. Mandulo Septi Bukula
487. Isobel de Gruchy
488. Mrs Lucienne Hunter
489. Lois Law
490. Terence Creamer
491. The Very Rev Andrew Hunter
492. Mr Stanley Maphosa
493. Rev Donald Cragg
494. Rev Keith Vermeulen
495. Kedibone Tsoari
496. Mathapelo Tsoari
497. Boitumelo Mogotsi
498. Motlatsi Mogotsi
499. Lerato Mogotsi
500. Lesego Mogotsi
501. Peter Moloko
502. Nkele Moloko
503. Stanley Moloko
504. Koni Moloko
505. Winnie Moloko
506. Mali Moloko
507. Puleng Mbokazi
508. Phillemon Mbokazi
509. Buti Motlounq
510. Thabiso Moloto
511. Modupi Moloto
512. Lillian Kometsi
513. Junior Kometsi
514. Lebo Kometsi
515. Obakeng Mogotsi
516. Charles Moagi
517. Vuyelwa Mfusa

518. Casper Mashishi
519. Marlene Barrett
520. Xolile Khoza
521. Bridget Rose
522. Dominique Souchon
523. Neville Solomon
524. Pastor Chris Kanku
525. Rev George Lewis
526. Dr Mike Smuts
527. Trui Roozeveld van der Veen
528. Berni Marshall-Smith
529. Bishop Christopher Gregorowski
530. Roland Luke
531. Deon L Pheiffer
532. Mxolisi Sonti
533. Anthony Ambrose
534. Dr. Rev Mpumelelo Qwabaza
535. Rev Arthur Stewart
536. Sandra Troskie
537. Caroline Kerfoot
538. Rev John G Lewis
539. Brian Robertson
540. Elna Boesak
541. Sarah Boesak
542. Rev Ntombekhaya Belu
543. Fr Wrongcliffe Chisholm
544. Clare Davies
545. Stuart Talbot
546. Rev Carol Walsh
547. Luleka Nyhila
548. Archdeacon Anthony Gregorowski
549. Sr Brigitte von Oppenkowski
550. Dominic Cloete
551. Dr Betty Govinden
552. Dr Dawid Kuyler
553. Canon Eric Ephraim
554. Martin Jansen
555. Mike Louw
556. Suzanne Hotz
557. Dr Jeff Rudin
558. Michael Makin
559. Jabulani Ngidi
560. Elaine Rodriques
561. Teboho A Papullunwane
562. Brenda Hain
563. Ingrid Pinu
564. Florah Ngubane
565. Donalii Hain

566. LM Bengu
567. Bau Sibisi
568. Robert Brien
569. Sizakele Seme
570. Luyanda Chamane
571. Sylvia Wilson
572. Nomathemba Tsekiso
573. Vusa Tsekiso
574. Esme Brien
575. Regina Tees
576. Eliza Getman
577. Richard Cluver
578. Rev Noel Morgan
579. Rev Tim Gray
580. Mervyn Bennun
581. Usha Jevan
582. Kate Davies
583. Bishop Geoff Davies
584. Lynne Holmes-Ganief
585. Yusuf Holmes-Ganief
586. Dr Fanie du Toit
587. Thembekani Mehlo
588. Vathiswa Njaba
589. Sithembiso Mange
590. Tasneem Fredericks
591. Martin Mostert
592. Cheryl Fasser-Isineyi
593. Fatima Vally
594. Muhammed Desai
595. Rev Sharon Nell
596. Mohammad Groenewald
597. Francois Kirsten
598. Prof Herby Govinden
599. Kathy Henning
600. Ferdinand Engel
601. Freda Brock
602. William Kerfoot
603. Heidi Grunebaum
604. Dr Elizabeth Oehrle
605. Dolf Schutte
606. Isabel Murray
607. Bishop Peter Witbooi
608. Hermoine Solomons
609. Notozi Jennifer Mgobozi
610. David Le Page
611. Roland Luke
612. Liz Palmer
613. Jennifer Thompson

614. Rev Duncan McClea
615. Bonny Molokoane
616. Nombulelo Bikwane
617. Dieter Petsch
618. Rev Tim Gray
619. Neill Deane
620. Alexandra Fisher
621. Thando Melane
622. Linde Dietrich
623. Marcus van Wyk
624. Prof Anton A van Niekerk
625. Andrea Marent-Hegewisch
626. Mrs Amy van Niekerk CFP
627. Rev Trevor Steyn
628. Felicity Sikhakhane
629. Vicky Ireland
630. Miss Nancy Herbert
631. Rev Cheryl Bird
632. Ms Kathy Henning
633. Fr Simon Kortjass
634. Rev Ed Coombe
635. Mr Lovey Mahopo
636. Mrs Patience Weits
637. Mr Josias Weitz
638. Rev André du Plooy
639. Mrs Patricia du Plooy
640. Mr Ronnie Atkins
641. Mrs Enid Atkins
642. Rev Frank Mabutla
643. Werner Riedinger
644. Rev Prof Peter Storey
645. 137 signatures received from Fr Zweli Tom (Eastern Cape)
782. Nazir Osman
783. 20 signatures received from Pretoria
803. 20 signatures received from Rev Sue Brittion, KZN
823. Zannie Bock
824. Sr Elizabeth Mary Clifford O.P
825. Sr Rose Mc Larnon O.P.
826. A T Mc Intyre
827. Cynthia Veitch O.P
30 | P a g e
828. Sr Margaret Wall O.P.
829. Barbara Coombe
830. Dr Stephen Knight
831. Robert Inglis
832. Linda P Bengane
833. Fr Edwin Pockpass
834. Proponent Quentin Minnaar
835. Rev Brian J Brown

836. Rev Siyabulela Gidi
837. Bishop Lunga Ka Siboto
838. Gwen Kgantsi
839. 20 signatures from 012 8039037
859. Rev Friedrich von Fintel
860. Charles K Robertson
861. Mrs D Breetzke
862. Rev John Wessels
863. Fr Mike Keggie
864. Jenny Boraine
865. Alex Boraine
866. Prof Christo Lombard
867. Prof Heather McLeod
868. Claire Tucker
869. Jeanette Groenewald
870. Lynette Keggie
31 | P a g e
871. Marcus van Wyk
872. Linde Dietrich
873. Cecily Kruger
874. Douglas Moledi
875. Monnamorwa Dineo
876. Monnamorwa Kgosietsile
877. Monnamorwa Lorato
878. Monnamorwa Lesedi Neo
879. Monnamorwa Mochadibane
880. Monnamorwa Maserame
881. Monnamorwa Kgomotso
882. Seema Clara
883. Seagoane Valentina
884. Madibogo Phokomela
885. Mokgothu Irene
886. Mokgothu Steven
887. Rakwena Moses
888. Rakwena Phenyoy
889. Mashishi Joyce
890. Machogo Selina
891. Ngake Selina
892. Matsetela Maria
893. Sibiya Matshediso
894. Rankgapele Nare
895. Sekhosana Emily
896. Motau Kedibone
897. Kgatle Selina
898. Fisha Valentia
899. Ramokgopa Florah
900. Rankapole Winnie
901. Makeke Nkele
902. Mothiba Francina

- 903. Phala Bella
- 904. Sekhoto Christina
- 905. Bishop Raphael Hess
- 906. Fr Rodney Whiteman
- 907. Sr Angela Sutton OP
- 908. Sr Clarina Marquart OP
- 909. Sr Clarissa Weber OP
- 910. Sr Hildegunde Runne OP
- 911. Sr Sizakele Zulu OP
- 912. Rev Kelvin Harris
- 913. Mr Bantu Holomisa
- 32 | P a g e
- 914. 29 signatures from St Andrew's Newlands.
- 943. Charlene van der Walt
- 944. Melissa Opperman
- 945. Riaan de Villiers
- 946. Mizelle Mienie
- 947. Zannie Bock
- 948. Debbie French
- 949. Allison Gwynne Evans
- 950. Nigel Gwynne Evans
- 958. 8 signatures received from St Dominics Priory in PE
- 959. Veronica Creamer

Some of the signatories expressed their support for the document without necessarily subscribing to the particular expressions of faith which undergirds the document. We respect their right to do so and have added their names as we receive them without distinguishing between them and those who feel free to express their faith as contained in the statement.