

Incwadi kaDaniyeli - Inombolo Elikhulu Elinamashumi Asixhenxe Anesibini

*Isithunzi sikaFatima: Ukutyhila Impembelelo KaSathana EseMva
KweMibono Yesiprofeto YeCawa yamaKatolika*

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Isiprofeto saseFatima sasingumsebenzi kaSathana wokulungiselela, ekulungiseleleni iCawa yamaKatolika ukuba inikele umbutho wayo kuye xa ezibeka njengoKristu, kuba “ngumsebenzi wobugcisa wamandla kaSathana—isikhumbuzo semizamo yakhe yokuzihlalisa etroneni ukuze alawule ihlabathi ngokwentando yakhe.” Abo bangayi kuxhamla kubungqina besiprofeto obuchaza indima yeFatima ekukhokeleleni ubuKatolika, ngenxa yokungafuni kwabo ukukholwa ekubeni uSathana unako ukwenza imimangaliso, bazibekela imeko yokukhohliswa. Isiprofeto saseFatima sasijongene nomzabalazo wangaphakathi kubuKatolika, kwanemfazwe yobuKatolika nxamnye nokungakholelwa kuThixo.

Imfazwe yobuKatolika ngokuchasene nokungakholelwa kuThixo sisihloko sevesi yamashumi amane kaDaniyeli ishumi elinanye. Umzekeliso waloo mzabalazo waqala ngowe-1798, kwivesi yamashumi amane. Waqala ngemfazwe apho uNapoleon, ukumkani wasemzantsi, wamthimba upopu ngowe-1798, yaye ubungqina obungaphakathi kwale vesi buphela ngokuba ukumkani wasemantla atshayele amsuse ukumkani wasemzantsi ngowe-1989. Ngaphakathi kwelo bali lembali (1798 ukuya ku-1989), abo bachasayo babini, ngowe-1917 nango-1918, ngamnye kubo uphawulwe ngomfuziselo wobuprofeti, odibanisa ubungqina babo bobabini kunye, ngoxa ugcina umxholo ophelileyo wale vesi. Isiprofeto saseFatima ngokungathandabuzekiyo sisiprofeto sikaSathana, kodwa sisihloko seLizwi likaThixo lobuprofeti, yaye ngoko ke yimbali emele iqondwe ngokuchanekileyo.

“Ekuphela kokhuseleko komphfumlo ngeli xesha kukubuza kuwo onke amanyathelo, Uthini na uYehova kumkhonzi wakhe? Ilizwi leNkosi limi ngonaphakade. IBhayibhile mayibe yincwadi yethu yokusikhokela, yaye endaweni yokufuna ubulumko babantu, nokwamkela njenge nyaniso engcwele amabango abantu abafayo abanomda, sifanele ukuliphengulula ilizwi eliqinisekileyo lesiprofeto. UThixo uthethile, yaye ilizwi lakhe lithembekile, yaye kufuneka ukhohlo lwethu siluseke phezu kokuthi, ‘Utsho uYehova.’ UThixo angathanda ukuba sizifundisise iziganeko ezenzeka ngenxa zonke kuthi, size sizithelekise neziprofeto zelizwi lakhe, ukuze siqonde ukuba siphila ngemihla yokugqibela. Sifuna iiBhayibhile zethu, yaye sifuna ukwazi okubhaliweyo kuzo. Umfundi wesiprofeto okhuthelileyo uya kuvuzwa ngezityhilelo ezicacileyo zenyaniso, kuba uYesu wathi, ‘Ilizwi lakho liyinyaniso.’” Signs of the Times, October 1, 1894.

Kwimfazwe yesithathu yommeli, njengoko imelwe kwiindinyana zeshumi elinesithathu ukuya kweshumi elinesihlanu zikaDaniyeli ishumi elinanye, laziswa igunya eliziphakamisayo ukuze limise umbono. Loo ndinyana yazaliseka ngonyaka ka-200 BC, xa “amaRoma angenelela ngenxa

yokumkani omncinane waseYiputa,” aza “agqiba ekubeni makakhuselwe ekutshatyalalisweni okwakucebiwe nguAntiochus noFilipu.” Loo ndinyana nembali yonyaka ka-200 BC zibonisa ukuba kanye phambi komthetho weCawa, phezu kwesiseko sokukhusela lowo uthabatha indawo kaPutin kodwa sele ebuthathaka, ngexesha apho iUnited States neZizwe eziManyeneyo (uSeleucus noFilipu waseMakedoniya), zigqibe ekubeni zithabathe imimandla yaseRashiya zize ziyahlule ukuze kuzuze zona zombini, iRoma yobupapa (ihenyukazi laseTire) iya kuqalisa ukudlala umculo wayo, njengoko iqalisa ukuphuma iye kwenza uhenyuzo nookumkani bomhlaba.

Unyaka wama-533, yaye ummiselo kaJustinian uya kuthi ngoko uphindwe njengoko umelwe ngokwesiprofeto kwisiTyhilelo isahluko seshumi elinesithathu, ivesi yesibini, echaza ukuba inamba (iRoma yobuhedeni) yayiza kunika upopu izinto ezintathu.

Irhamncwa endayibonayo yayifana nengwe, neenyawo zayo zazingathi ziinyawo zebhere, nomlomo wayo unjengomlomo wengonyama; inamba yayinika amandla ayo, netrone yayo, negunya elikhulu. ISityhilelo 13:2.

Inamba yaseRoma yobuhedeni yanika ubupopu “isihlalo” sayo, (isixeko saseRoma) ngonyaka ka-330, xa uConstantine wasusa ikomkhulu lakhe walisa eConstantinople. UClovis wanika ubupopu “amandla” akhe omkhosi ukuqala ngonyaka ka-496, yaye ngo-533 uJustinian wanika ubupopu “igunya” lolawulo lwaseburhulumenteni. Kwiminyaka emihlanu kamva iRoma yobuhedeni yabeka ubupopu etroneni, njengoko kumelwe ziindima zeshumi elinesithandathu, amashumi amathathu ananye namashumi amane ananye zikaDaniyeli ishumi elinanye. Xa iUnited States iphumelela imfazwe yesithathu yommeli, ubupopu buya kuba boyisile amandla obuKomanisi aseRashiya angumxholo wesiprofeto saseFatima. Ezo mfazwe zommeli zithwele utyikityo lwenyaniso, kuba zonke ezo mfazwe zintathu zizalisekiswa ngumkhosi wommeli wobupopu.

Umkhosi wokuqala nowokugqibela wesithunywa semfazwe sika popu yi-United States (ubuProtestanti obuWexukileyo). Umkhosi wesithunywa semfazwe ophakathi ngamaNazi ase-Ukraine, abebekwangumkhosi wesithunywa semfazwe wamaKatolika ngokuchasene neRashiya yamaKomanisi kwiMfazwe Yehlabathi Yesibini. Zintathu iimfazwe zehlabathi, yaye zintathu iimfazwe zezithunywa. Imfazwe yesibini kuzo zombini iimfazwe zehlabathi neemfazwe zezithunywa yaba bubuNazi. Imfazwe yangoku e-Ukraine yimfazwe yomda, eyathi yaqala yazalisekisa iindima zeshumi elinanye neshumi elinesibini edabini laseRaphia. Imfazwe yase-Ukraine ngoku iyafezekiswa ngexesha lesibini kwezi zintathu iintshukumo zokuhlasela zamaSilamsi zeshwangusha lesithathu, nangona amaSilamsi engabandakanyekanga kuloo mfazwe ithile.

Uhlasele lokuqala lwaluchasene nelizwe lozuko lokomoya ngomhla we-11 kuSeptemba, 2001, yaye olokugqibela kwezi zintathu lusemthethweni weCawa, yaye lujoliswe kwakhona kwilizwe lozuko lokomoya. Okwesibini kwezi zintathu zohlaselo zobuSilamsi zosizi lwesithathu lwaluchasene nelizwe lozuko lakudala elingokoqobo ngomhla we-7 ku-Okthobha, 2023. Loo mfazwe yenzeka kanye kuloo ndawo inye apho uPtolemy waphumelela khona edabini laseRaphia. UYesu wathi ngemihla yokugqibela kuya kubakho iimfazwe neendaba zeemfazwe.

Imfazwe uYesu awayebhekisele kuzo zenzeka embalini xa isiphumo sawo wonke umbono sizaliseka, yaye yayinguHezekile owabhala loo nyaniso. Kule mbali kumelwe ukufika kukashwangusha lwesithathu lobuSilamsi, imfazwe yesibini neyesithathu yeemfazwe ezimelwayo, ukuphindwa kweMfazwe yamakhaya yaseMelika, nokuphindwa kweMfazwe yoVukelo yaseMelika. Ezi mfazwe zifezekiswa ngexesha lembali yokutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye kumthetho weCawa osondela ngokukhawuleza iNkosi iya kuluphakamisa umkhosi waYo njengomqondiso njengoko imfazwe yokugqibela, yesithathu yehlabathi, iqala, nanjengoko ubuSilamsi bukashwangusha lwesithathu busandisa ukucaphukisa kwabo iintlanga.

Niya kuva ngeemfazwe namarhe eemfazwe; lumkani ningakhathazeki; kuba zonke ezi zinto zimele ukwenzeka, kodwa isiphelo asikabikho. Kuba uhlanga luya kuvukela uhlanga, nobukumkani buvukele ubukumkani; kuya kubakho iindlala, neendyikitya zokufa, neenyikima zomhlaba, kwiindawo ngeendawo. Zonke ezi zinto zisisiqalo nje seembandezelo. Mateyu 24:6–8.

Ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, iindidi ezimbini zabantu bakaThixo zichazwa ngokwamandla azo okubona nokuva.

Kungoko ndithetha kubo ngemizekeliso; ngokuba bebona ababoni; besiva abeva, kananjalo abaqondi. Kwaye kubo kuzalisekile isiprofeto sikaEsaya, esithi, Nokuva niya kuva, ningaqondi; nokubona niya kubona, ningaqapheli; kuba intliziyo yaba bantu ityebile, neendlebe zabo zinzima ukuva, namehlo abo bawavalile; hleze nangaliphi na ixesha babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, ndibaphilise. Kodwa anoyolo amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Mateyu 13:13–16.

Ngelo xesha, elaqala ngomhla we-11 kuSeptemba, 2001, uYesu wathi, “niya kuva ngeemfazwe namarhe eemfazwe.” Encwadini yeSityhilelo, uYohane umele abo balivayo ilizwi likaKristu.

NdandikuMoya ngemini yeNkosi, ndeva emva kwam izwi elikhulu, elinjengelixilongo. ISityhilelo 1:10.

“Ilizwi” awalivayo lalingathi “lixilongo,” yaye ixilongo luphawu lwemfazwe, yaye waliva ilizwi ngasemva kwakhe. Wandula ke wajika ukuze alibone ilizwi.

Ndaza ndabona ilizwi elalithetha nam. Ke kaloku ndathi ndakuba ndijikile, ndabona izibane zezibane ezisixhenxe zegolide; yaye phakathi kwezo zibane zisixhenxe kwakukho ofana noNyana womntu, embethe ingubo ende efikelela ezinyaweni, ebhinqiswe esifubeni ngebhanti legolide. Intloko yakhe neenwele zakhe zazimhlophe njengoboya begusha, zimhlophe njengekhephu; namehlo akhe ayenjengedangatyelomlilo; neenyawo zakhe zinjengobhedu oluhle, ngokungathi lutshisiwe eziko; nelizwi lakhe lalinjengesandi samanzi amaninzi. Yaye wayephethe esandleni sakhe sokunene iinkwenkwezi ezisixhenxe; emlonyeni wakhe kwaphuma ikrele elibukhali elintlangothi-mbini; nobuso bakhe babunjengelanga likhanya ngamandla alo. Ke kaloku ndathi ndakumbona, ndawa ezinyaweni zakhe ndingathi ndifile. Wabeka isandla sakhe sokunene phezu kwam, esithi kum, Musa ukoyika; ndinguye owokuqala

nowokugqibela. ISityhilelo 1:12–17.

Umbono kaKristu awawubonayo uYohane akujika ukuze abone ilizwi, wawungulo kwa loo mbono wawubonwa nguDaniyele kwisahluko seshumi, kwa lowo mbono wabonwa nguIsaya kwisahluko sesithandathu, kwanalo kwa elo mbono awabonwa nguPawulos, xa wabona imbali yeendudumo ezisixhenxe.

“Ukuthobeka akunakwahlulwa ebungcweleni bentliziyo. Okukhona umphefumlo usondela kuThixo, kokukhona uthotywa uze unyenyekiswe ngokupheleleyo. Xa uYobhi weva izwi leNkosi liphuma esivunguvungwini, wadanduluka wathi, ‘Ndiyazicekisa, ndiguquke eluthulini nasemlotheni.’ Kwakuxa uIsaya wabona uzuko lweNkosi, weva neekerubhi zikhwaza zisithi, ‘Ingwele, ingwele, ingwele yiNkosi yemikhosi,’ apho wadanduluka wathi, ‘Yeha kum, kuba ndiphelile!’ UDaniyele, xa watyelelwayo ngumthunywa ongcwele, uthi, ‘Ubuhle bam baguqulwa baba kukonakala ngaphakathi kwam.’ UPawulos, emva kokuba wayexwetyelwe enyuselwa ezulwini lesithathu, weva izinto ekungavumelekanga ukuba umntu azithethe, wathetha ngaye ngokwakhe njeng ‘omncinane kunoyena mncinane kubo bonke abangcwele.’ YayinguYohane othandekayo, lowo wayesekela esifubeni sikaYesu, nowabubona uzuko lwakhe, owawa phambi kweengelosi njengofileyo. Okukhona simjonga ngokusondeleyo nangokuqhubekayo uMsindisi wethu, kokukhona siya kubona kuncinane kuthi okwanelisayo.” Signs of the Times, Aprili 7, 1887.

Xa uGabriyeli wayitolika umbono kuDaniyele, wabeka phambili iziganeko zesiprofeto zesahluko seshumi elinanye. Ezo ziganeko ziyinkcazelo yemfazwe, yaye ekumelweni kwezo mfazwe umbono obangela oko, u“mareh” wesifazane, obonakaliswe njengo“marah,” wabangela ukuba uDaniyele aguqulwe abe ngumfanekiso kaKristu. Xa uKristu esithi niya kuva ngeemfazwe, namarhe eemfazwe, uchonga iimfazwe ezibekwe phambili kuDaniyele isahluko seshumi elinanye. Ukwaphinda achaze ukuba ukuze uwubone umbono obangela lowo uwubonayo aguqulwe abe ngumfanekiso waKhe, kufuneka ujike, kuba ilizwi lisemva kwakho. Iimfazwe ezimelwe kuDaniyele 11 ziyinkcazelo yeemfazwe ezenzeke kwimbali edlulileyo. Ngokuva ngezo mfazwe zexesha eladlulayo, umntu uyafundiswa ngembali eyenzekayo ngoku, kodwa kuphela ukuba loo mntu unamhlo okubona neendlebe zokuva.

Xa uHezekile ebhala ukuba kuya kufika ixesha apho umbono ungasayi kuphinda ulibaziseke, wayekunxulumanisa oko nombono wakhe wengcwele yasezulwini, apho phakathi kwezinye izinto uHezekile wabona “amavili angaphakathi kwamanye amavili,” nto leyo uDade White ayichaza njengokudibana okuntsonkothileyo kweziganeko zobomi babantu.

“Ecaleni komlambo iKebhare, uHezekile wabona isaqhwithi somoya esasinjengokuba sisuka emntla, ‘ilifu elikhulu, nomlilo ozisongelayo, nokukhanya kwakukujikelezile, yaye kuphuma embindini walo into enjengombala we-amber.’ Inani lamavili, enqumlana omnye nomnye, laliqhutywa zizidalwa ezine eziphilayo. Phezu kakhulu kwazo zonke ezi zinto ‘kwakukho okufana netrone, ekubonakaleni kwayo kufana nelitye lesafire; yaye phezu kokufana kwetrone kwakukho okufana noko kubonakala kungumntu phezu kwayo.’ ‘Kwaza kwabonakala phakathi kweekherubhi imo yesandla somntu phantsi kwamaphiko azo.’ Hezekile 1:4, 26; 10:8. La mavili ayeyinkimbinkimbi kakhulu ngendlela acwangciswe ngayo kangangokuba

ekuqaleni ekhangelwa ayebonakala engathi akwisiphithiphithi; kodwa ayehamba ngemvisiswano egqibeleleyo. Izidalwa zasezulwini, ezazixhaswa zize zikhokelwe sisandla esingaphantsi kwamaphiko eekherubhi, zazinyanzelisa la mavili ukuba ahambe; ngaphezu kwazo, phezu kwetrone yesafire, kwakukho Lowo unguNaphakade; yaye ejikeleze itrone kwakukho umnyama, umqondiso wenceba kaThixo.

“Njengokuba iintsonkothelo ezifana namavili zaziphantsi kokhokelo lwesandla esiphantsi kwamaphiko eekerubhi, ngokunjalo nomdlalo ontsonkothileyo weziganeko zabantu uphantsi kolawulo lobuthixo. Phakathi kwembambano nesiphithiphithi seentlanga, Yena uhleliyo ngaphezu kweekerubhi usaqhubeka ekhokela imicimbi yehlabathi.

“Imbali yeentlanga eziye, nganye emva kwenye, zahlala ixesha nendawo ezazabelwe zona, zingaqondanga zingqina inyaniso ezazingayazi ngokwazo intsingiselo yayo, ithetha kuthi. Kuyo yonke intlanga nakubani na namhlanje uThixo umabele indawo kwisicwangciso saKhe esikhulu. Namhlanje abantu neentlanga bayalinganiswa ngentambo yokumisa esesandleni saLowo ongaze enze mpazamo. Bonke, ngokuzikhethela kwabo, bagqiba ikamva labo, yaye uThixo ulawula phezu kwako konke ukuze kufezekiswe iinjongo zaKhe.

“Imbali athe uNDOLO ONDIYO omkhulu wayiphawula eLizwini laKhe, edibanisa ikhonkco emva kwekhonkco kwityathanga lesiprofeto, ukusuka kunaphakade lwangaphambili kuse kuthi ga kunaphakade oluzayo, isixelela apho sikhoyo namhlanje kulandelelwano lwamaxesha, kwanoko kunokulindelwa kwixesha elizayo. Konke oko isiprofeto esakuxelayo ukuba kuya kwenzeka, kwada kwangoku, kulandeleke kumaphepha embali, yaye sinokuqiniseka ukuba konke okusaseleyo ukuza kuya kuzalisekiswa ngokolandelelwano lwako.

“Ukubhukuqwa kokugqibela kwazo zonke iilawulo zasemhlabeni kuxelwe ngokucacileyo elizwini lenyaniso. Kwisiprofeto esavakaliswayo xa isigwebo esivela kuThixo sasibhengezwa phezu kokumkani wokugqibela wakwaSirayeli kunikelwa umyalezo.” Education, 178, 179.

Amavili antsonkothileyo abonakala ekuqaleni ngathi asesiphithiphithini ngumdlalo ontsonkothileyo weziganeko zabantu njengoko zimelwe kukungquzulana nesiphithiphithi seentlanga. Imbali uKristu ayiphawuleyo eLizwini laKhe isixelela apho sikhoyo, yaye ekwenzeni oko ichonga ukubhukuqwa kokugqibela kwazo zonke izilawuli zasemhlabeni. Ixesha lokutywinwa labo balikhulu elinamashumi amane anesine amawaka kulapho isiphumo sawo wonke umbono sizalisekiswa khona, yaye ngaphakathi kwaloo mbali amavili amela iimfazwe namarhe eemfazwe uKristu awazichaza njengoku “kuqalisa kweembandezelo”. Ukuqalisa kweembandezelo kwaqala ngomhla we-11 kuSeptemba 2001, kuba ngelo xesha kwaqala ixesha lokutywinwa kwabo balikhulu elinamashumi amane anesine amawaka, yaye ingelosi yokutywina ibeka uphawu lwaYo phezu kwabo bancwina bekhala ngenxa yamasikizi enziwa ngaphakathi ebandleni nasezweni.

Iimfazwe ezweni zivelisa intlungu kwabo babonayo nabevayo oko zimele kona ezo mfazwe. Imbali yokutywinwa ichaza ukubhukuqwa kokugqibela kwazo zonke izikumkani zasemhlabeni, yaye ukubhukuqwa kwezo zikumkani kulandelwe kwimbali yesiprofeto yexesha eladlulayo. Xa uIsaya, kwisahluko sesithandathu, wabona umbono ofanayo nalowo wabonwa nguYohane, uDanyeli, uHezekile, uYobhi noPawulos, wazinikela ukuba awunike umyalezo waloo xesha, kodwa wabuza ukuba kuya kufuneka awunikele ixesha elingakanani loo myalezo?

Kananjalo ndeva izwi leNkosi, lisithi, Ndiya kuthuma bani, yaye ngubani oya kusihambela? Ndaza mna ndathi, Nanku mna; ndithume. Yathi yona, Hamba, uthi kwaba bantu, Niva inene, kodwa ningaqondi; nibona inene, kodwa ningaqapheli. Yityebise intliziyo yaba bantu, uzisindise iindlebe zabo, uwavale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngeentliziyo zabo, baguquke, baphiliswe. Ndaza ndathi, Nkosi, koda kube nini na? Yaphendula yathi, Kude kube yimizi ethe yaphangwa, ingabinammi, nezindlu zingabinamntu, nelizwe lingamabhodlo ngokupheleleyo; ibe iNkosi ibasusele kude abantu, kubekho ukushiywa okukhulu phakathi kwelizwe. Isaya 6:8–12.

Impendulo uIsaya ayinikiwayo yayikukuba kuya kufuneka awushumayele umyalezo de “umhlaba ube yinkangala ngokupheleleyo.” Umyalezo wokutywinwa unikezelwa ngexesha lemfazwe, yaye le mfazwe ichazwa ngokukodwa njengokutolikwa kombono “wemarah” owabonwa ngabo bonke abaprofeti. Umyalezo wangaphandle wenzelwe ukuvelisa amava angaphakathi, kodwa kubo kuphela abo “baya kuva”.

Unxulumano lomkhosi wesigunyaziso sobupopu bamaNazi kwiMfazwe Yehlabathi yesiBini, uhambelana, umgca phezu komgca, nomkhosi wesibini wesigunyaziso kwimfazwe yesibini yesigunyaziso, yaye iMfazwe Yehlabathi yesiBini ngokwayo ihambelana nemfazwe yesibini yesigunyaziso. Unxulumano lwemfazwe yesibini yesigunyaziso nemfazwe yomda yaseRafiya, ngoku ephindwa eUkraine, lunxulunyaniswe ngokwejografi nogwayimbo lwesibini lweSilamsi lweshwangusha lesithathu, olwaqala ngo-Oktobha 7, 2023, yaye lumela amavili esiprofeto angaphakathi kwamanye amavili.

Ngo-1999, kwapapashwa incwadi eyayibhalwe nguJohn Cornwell. Ngelo xesha uJohn Cornwell wayenguMphandi oMkhulu osebenzisana neJesus College, eCambridge eNgilani, yaye wayeyintatheli nombhali ophumelele amabhaso. Le ncwadi yayithetha ngendima kapopu waseRoma owayelawula ngexesha leMfazwe Yehlabathi YesiBini. Incwadi iqala ngoyisemkhulu kapopu wexesha elizayo, owayengumntu wesandla sasekunene sikaPopu Pius IX, owaziwa njengoPio Nono. Ngo-1849 isihlwele samaRiphabhlikhi sahlasele izakhiwo zaseVatican, waza uPopu Pius IX wasaba kwisixeko saseRoma. Indoda awahamba nayo ekuthinjweni yayiyoyisemkhulu kaEugenio Pacelli. UEugenio Pacelli wayengumzukulwana womntu wesandla sasekunene sikaPopu Pius IX, yaye kamva waba nguPius XII, yaye incwadi ngoEugenio Pacelli yabizwa ngokuba Hitler’s Pope, The Secret History of Pius XII.

Kule ncwadi uCornwell uphonononga umkhamo wokuba uPope Pius XII, owayesakuba nguKhadinali Eugenio Pacelli, wayeyiqonda kangakanani na waza wasabela njani na intshutshiso yamaYuda eyayisenziwa lulawulo lwamaNazi ngexesha leMfazwe Yehlabathi II. Ubonisa ukuba ukuthula kukaPius XII esidlangalaleni nokungathathi kwakhe manyathelo ekugxekeni iHolocaust kwakubonakalisa ubunkokeli bakhe obungenasimilo ngexesha lemfazwe.

UCornwell unika umxholo wembali wobupopu bukaPius XII, kuquka imvelaphi yakhe kwezobudlelane bamazwe kunye neentshukumo zezopolitiko ezinzima zelo xesha. Uhlolisisa indlela iVatican eyajongana ngayo neJamani yamaNazi. UCornwell ubona ukuba uPius XII wasilela ukuthetha ngokuphandle ngokuchasene neHolocaust nokungenelela egameni lamaYuda atshutshiswayo, kuba yena, esenguKhadinali ngowe-1933, wayebangele isivumelwano noHitler

esasithembisa ukuzithoba kwamaKatolika kumsebenzi kaHitler.

Siya kuqhubekisa esi sifundo kwinqaku elilandelayo.

Emva kweMfazwe Yehlabathi II, ezinye izaphuli-mthetho zemfazwe zamaNazi zaphumelela ekuphepheni ubulungisa ngokubalekela kumazwe ahlukeneyo, kuquka namanye amaninzi aseMzantsi Melika. Ezona ndlela ziphambili abazisebenzisayo ukuze basinde baze bafike eMzantsi Melika zaziquka:

Iindlela zokubaleka eziyimfihlo: Ezi yayiziindlela zokubaleka ezifihlakeleyo ezasekwa yimibutho eyahlukeneyo, kuquka iCawa yamaKatolika kunye namasebe obuntlola awayenovelwano, ukuze kuncedwe amaNazi nabanye ababalekileyo basinde eYurophu. Ezi ndlela zazidla ngokubandakanya ukusetyenziswa kwezazisi zobuxoki, amaxwebhu omgunyathi, kunye nothungelwano lokuthubelezisa abantu, ukuze kuququzelelwe ukufikelela kwabo kwiindawo ezikhuselekileyo, kuquka noMzantsi Melika.

Amaxwebhu Omgunyathi: Uninzi lwababaleki bamaNazi bafumana iipasipoti, ii-visa, namanye amaxwebhu okuhamba omgunyathi ukuze bafihle ubuni babo bokwenyaniso baze baphephe ukubanjwa. Basebenzisa la maxwebhu ukuhamba bedlula kumazwe angathathi cala okanye awayebanovelwano nawo ngaphambi kokuba bafike eMzantsi Melika.

Ukubandakanyeka Kweziphathamandla: Kwezinye iimeko, amagosa anovelwano kumazwe aseMzantsi Merika awazange anike ngqalelo kubukho bababaleki bamaNazi okanye abanceda ngokubonakalayo ekuphepheni kwabo ukubanjwa. Ezinye oorhulumente, ingakumbi abo babenolawulo olungqongqo olwalunovelwano kwingcamango yamaNazi, banika aba bantu ikhusi.

Izikrozo Zomthetho: Ezinye izaphuli-mthetho zemfazwe zamaNazi zaxhaphaza izikrozo zomthetho okanye imithetho ethambileyo yokubuyiselwa kwabatyholwa kumazwe aseMzantsi Merika ukuze ziphephe ukubuyiselwa eYurophu, apho zaziya kujamelana nokutshutshiswa ngenxa yolwaphulo-mthetho lwazo.

Ngokubanzi, indibaniselwano yeendlela zokubaleka ezifihlakeleyo, amaxwebhu abunjiweyo, intsebenziswano yabasemagunyeni, kunye nemingxuma yomthetho yenza ukuba izaphuli-mthetho zemfazwe zamaNazi zikwazi ukubalekela eMzantsi Melika zaza zasinda ekugwetyweni iminyaka emininzi emva kokuphela kweMfazwe Yehlabathi II. ChatGPT, Matshi, 2024.