

# Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisikhombisa Nambili

*Isithunzi SaseFatima: Ukwembula Ithonya LikaSathane Elingemuva  
Kwemibono Yesiprofetho YeBandla LamaKatolika*

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Isiprofetho saseFatima sasiwumsebenzi kaSathane wokulungiselela ekulungiseleleni iBandla lamaKatolika ukuba linikele inhlango yalo kuye lapho ezizenza uKristu, ngokuba “siwubuciko obukhulu bamandla kaSathane—isikhumbuzo semizamo yakhe yokuzihlalisa esihlalweni sobukhosi ukuze abuse umhlaba ngokwentando yakhe.” Labo abangeke bazuze ebufakazini besiprofetho obukhomba indima yaseFatima ekuqondiseni ubuKatolika, ngenxa yokungafuni kwabo ukukholwa emandleni kaSathane okwenza izimangaliso, bazibeka endaweni yokukhohliswa. Isiprofetho saseFatima sakhuluma ngomzabalazo wangaphakathi phakathi kobuKatolika, nangempi yobuKatolika yokulwa nokungakholelwa kuNkulunkulu.

Impi yobuKatholika yokulwa nokungakholelwa ebukhoneni bukaNkulunkulu iyisihloko sevesi lamashumi amane kuDaniyeli ishumi nanye. Umfanekiso walowo mzabalazo waqala ngo-1798, evesini lamashumi amane. Waqala ngempi lapho uNapoleon, inkosi yaseningizimu, athumba upapa ngo-1798, futhi ubufakazi obungaphakathi kwalelo vesi bube sebuphetha ngenkosi yasenyakatho ikhukhula isuse inkosi yaseningizimu ngo-1989. Kuleyo mlando (1798 kuya ku-1989), labo ababili abaphikisanayo, ngo-1917 nango-1918, ngamunye wabo uphawulwa ngomfanekiso wesiprofetho, ohlanganisa ndawonye ubufakazi babo bobabili, kuyilapho kugcinwa indikimba evamile yalelo vesi. Isiprofetho saseFatima ngokungangabazeki siyisiprofetho sikaSathane, kodwa siyisihloko seZwi likaNkulunkulu lesiprofetho, ngakho-ke siwumlando okufanele uqondwe ngokunembile.

“Ukuphela kokulondeka komphfumulo ngalesi sikhathi wukubuza kuzo zonke izinyathelo, Uthini uJehova encekwini yakhe? Izwi leNkosi limi kuze kube phakade. IBhayibheli malibe yincwadi yethu yomhlahlandlela, futhi esikhundleni sokubonisana nokuhlakanipha kwabantu, nokwamukela njengeqiniso lobuNkulunkulu izimangalo zabafayo abalinganiselwe, kufanele sihlale izwi eliqinisekileyo lesiprofetho. UNkulunkulu ukhulume, futhi izwi lakhe lithembekile, futhi kufanele siphumuze ukukholwa kwethu phezu kokuthi ‘Isho kanje iNkosi.’ UNkulunkulu ufuna sifunde izenzakalo ezenzeka ezisizungezile, sizifanise nezibikezelo zezwi lakhe, ukuze siqonde ukuthi siphila ezinsukwini zokugcina. Sifuna amaBhayibheli ethu, futhi sifuna ukwazi okulotshwe kuwo. Umfundi wesiprofetho okhuthela uyaklonyeliswa ngezambulo ezicacileyo zeqiniso, ngoba uJesu wathi, ‘Izwi lakho liyiqiniso.’” Signs of the Times, October 1, 1894.

Empini yesithathu yabaxhasi, njengoba imelelwe emavesini eshumi nantathu kuya kweleshumi nanhlanu kaDaniyeli ishumi nanye, kwethulwa amandla aziphakamisayo ukuze amise umbono. Lelo vesi lagcwaliseka ngonyaka ka-200 BC, lapho “amaRoma angenela esekela inkosi encane

yaseGibhithe,” futhi “anquma ukuthi kufanele ivikelwe encithakalweni eyayicebwe ngu-Antiochus noPhilip.” Lelo vesi kanye nomlando ka-200 BC kukhomba ukuthi ngaphambi nje komthetho weSonto, ngesisekelo sokuvikela lowo obuthaka othatha indawo kaPutin, ngesikhathi lapho i-United States kanye ne-United Nations (uSeleucus noPhilip waseMakedoniya) sebenqume ukuthatha izindawo zaseRussia bazihlukanisele inzuzo yabo bobabili, iRoma yobupapa (isifebe saseThire) iyoqala ukudlala umculo wayo, njengoba iqala ukuphuma iyofeba namakhosi omhlaba.

Unyaka ka-533, futhi isimemezelo sikaJustinian siyobe sesiphindwa njengoba simelwe ngokwesiprofetho encwadini yesAmbulo isahluko seshumi nantathu, ivesi lesibili, eliveza ukuthi udrako (iRoma lobuhedeni) wawuyonikeza ubupapa izinto ezintathu.

Futhi isilo engasibonayo sasifana nengwe, nezinyawo zaso zazinjengezinyawo zebhere, nomlomo waso unjengomlomo webhubesi; udrako wasinika amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu. IsAmbulo 13:2.

Udrako waseRoma lobuhedeni wanika upapa “isihlalo” sawo, (umuzi waseRoma) ngonyaka ka-330, lapho uConstantine ehambisa inhloko-dolobha yakhe eya eConstantinople. UClovis wanika upapa “amandla” akhe ezempi kusukela ngo-496, kwathi ngo-533 uJustinian wanika upapa “igunya” lombuso. Eminyakeni emihlanu kamuva iRoma lobuhedeni labeka upapa esihlalweni sobukhosi, njengoba kufanekisiwe emavesini eshumi nesithupha, amashumi amathathu nanye, namashumi amane nanye kaDaniyeli ishumi nanye. Lapho i-United States iwina impi yesithathu yokulwela ngommeleli, upapa uyobe esehlule amandla obuKhomanisi aseRussia okuyiyona ndaba yesiprofetho saseFatima. Izimpi zokulwela ngommeleli ziphethe uphawu lweqiniso, ngokuba zonke lezi zimpi ezintathu zifezwa yibutho lomemeleli likapapa.

Ibutho lokuqala nelokugcina elimele upapa ngempi yi-United States (ubuProthestani obuhlubukile). Ibutho elimele phakathi nendawo ngamaNazi ase-Ukraine, ayeyibutho futhi elalimele ubuKhatholika ngokulwa neRussia yamaKhomanisi empini yezwe yesibili. Kunezimpi zezwe ezintathu, futhi kunezimpi ezintathu ezimele ezinye. Impi yesibili kuzo zombili izimpi zezwe nezimpi ezimele ezinye kwakuyiNazism. Impi yamanje e-Ukraine iyimpi yomngcele eyagcwalisa kuqala amavesi eshumi nanye neshumi nambili empini yaseRaphia. Impi yase-Ukraine manje isiyafezwa ngesikhathi sesibili kwezintathu zokushaya kwe-Islam zosizi lwesithathu, nakuba i-Islam ingabandakanyekile kuleyo mpi ethile.

Ukuhlaselela kokuqala kwakumelene nezwe lenkazimulo elingokomoya ngoSeptemba 11, 2001, kanti okokugcina kwezintathu zokuhlaselela kusemthethweni weSonto, futhi kuphinde kumelane nezwe lenkazimulo elingokomoya. Okwesibili kwezintathu zokuhlaselela kwe-Islamu komaye wesithathu kwakumelene nezwe lasendulo lenkazimulo elingokoqobo ngo-Okthoba 7, 2023. Leyo mpi yenzeka endaweni efanayo ncamashi lapho uPtolemy anqoba khona empini yaseRaphia. UJesu wathi ezinsukwini zokugcina kuyakuba khona izimpi namahemuhemu ezimpi.

Izimpi uJesu akhuluma ngazo zenzeka emlandweni lapho umphumela wombono ngamunye ugcaliseka, futhi kwakunguHezekeli owabhala lelo qiniso. Kulowo mlendo, kufanekiselwa ukufika komaye wesithathu wobuSulumane, impi yesibili neyesithathu yezimpi zabameleli, ukuphindaphindwa kweMpi Yombango yaseMelika, nokuphindaphindwa kweMpi Yenguquko

yaseMelika. Lezi zimpi ziyafezwa phakathi nomlando wokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, futhi emthethweni weSonto osuzayo masinyane iNkosi iyovusa ibutho Layo njengophawu lokuhlanganisa njengoba impi yomhlaba yokucina, eyesithathu, iqala, nanjengoba ubuSulumane bomaye wesithathu buqinisa ukuthukuthelisa kwabo izizwe.

Niyozwa ngezimpi nangamahlebezi ezimpi; qaphelani ukuba ningakhathazeki, ngokuba zonke lezi zinto zimelwe ukwenzeka, kodwa ukuphela akukafiki. Ngokuba isizwe siyakuvukela isizwe, nombuso uvukele umbuso; futhi kuyakuba khona indlala, nezifo ezibhubhisayo, nokuzamazama komhlaba ezindaweni eziningi. Konke lokhu kungukuqala kwezinhlopheko. Mathewu 24:6–8.

Esikhathini sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, izigaba ezimbili zabantu bakaNkulunkulu zichazwa ngamandla azo okubona nawokuzwa.

Ngakho-ke ngikhuluma kubo ngemifanekiso; ngoba bebona kababoni; futhi bezwa kabezwa, futhi abaqondi. Futhi kubo kugcwaliseka isiprofetho sikaEsaya, esithi: Ngokuzwa niyokuzwa, kodwa aniyikuqonda; nangokubona niyokubona, kodwa aniyikukuqaphela; ngoba inhliziyoyalaba bantu isikhuluphele, nezindlebe zabo zinzima ukuzwa, namehlo abo bawavalile; funa bake babona ngamehlo abo, bezwe ngezindlebe zabo, baqonde ngenhliziyoyabo, baphenduke, bese ngiyabaphulukisa. Kepha abusisiwe amehlo enu, ngoba ayabona; nezindlebe zenu, ngoba ziyezwa. Mathewu 13:13–16.

Kuleso sikhathi, esaqala ngoSeptemba 11, 2001, uJesu wathi: “niyakuzwa ngezimpi nangamahlebezi ezimpi.” Encwadini yesAmbulo, uJohane umelela labo abezwa izwi likaKristu.

NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, elinjengelokhala kwecilongo. IsAmbulo 1:10.

“Izwi” alizwa lali “linjengecilongo,” futhi icilongo liwuphawu lwempi, futhi walizwa izwi emva kwakhe. Wase ephenduka ukuze abone izwi.

Ngase ngiphenduka ukuze ngibone izwi ebelikhuluma nami. Kuthe sengiphendukile, ngabona izinti zezibani eziyisikhombisa zegolide; futhi phakathi kwalezo zinti zezibani eziyisikhombisa kwakukhona ofana neNdodana yomuntu, embethe ingubo efinyelela ezinyaweni, eboshwe esifubeni ngebhande legolide. Inhloko yakhe nezinwele zakhe kwakumhlophe njengoboya bezimvu, kumhlophe njengeqhwa; namehlo akhe ayenjengelangabi lomlilo; nezinyawo zakhe zinjengensimbi ecwebezeliwe, njengokungathi zivuthwe esithandweni somlilo; nezwi lakhe linjengomsindo wamanzi amaningi. Wayephethe esandleni sakhe sokunene izinkanyezi eziyisikhombisa; kwaphuma emlonyeni wakhe inkemba ebukhali esika nhlangothi zombili; nobuso bakhe babunjengelanga elikhanya ngamandla alo. Kuthe sengimbona, ngawa ezinyaweni zakhe njengofile. Wabeka isandla sakhe sokunene phezu kwami, wathi kimi: Ungesabi; mina ngingowokuqala nowokucina. IsAmbulo 1:12–17.

Umbono kaKristu uJohane awubona lapho ephenduka ukuba abone izwi, wawungulowo mbono ofanayo noDaniyele awubona esahlukweni seshumi, lowo mbono ofanayo no-Isaya awubona esahlukweni sesithupha, kanye nalowo mbono ofanayo uPawulu awubona, lapho ebona umlando

wezuluziyisikhombisa.

“Ukuthobeka akunakwehlukani swa nobungwele benhliziyo. Lapho umphefumulo usondela kakhulu kuNkulunkulu, yilapho uthotshiswa futhi unqotshwa ngokuphelele ngokwengeziwe. Ngenkathi uJobe ezwa izwi leNkosi liphuma esivunguvungwini, wamemeza wathi, ‘Ngiyazenyanya, ngiphenduka othulini nasemlotheni.’ Kwakungesikhathi u-Isaya ebona inkazimulo yeNkosi, futhi ezwa amakherubi ememeza ethi, ‘Ingcwele, ingcwele, ingcwele iNkosi yamabandla,’ lapho amemeza khona wathi, ‘Maye kimi, ngokuba ngichithiwe!’ UDaniyeli, lapho evakashelwa yisithunywa esingcwele, uthi, ‘Ubuhle bami baphenduka kimi baba yinkohlakalo.’ UPawulu, emva kokuba enyuselwe ezulwini lesithathu, futhi ezwe izinto okungavunyelwe ukuba umuntu azikhulume, wakhuluma ngaye ngokuthi ‘umncinyane kunabo bonke abangcwele.’ KwakunguJohane othandekayo, owayencike esifubeni sikaJesu, futhi wabona inkazimulo yakhe, owawa phambi kwezingelosi njengofileyo. Lapho sibheka uMsindisi wethu ngokuseduze nangokuqhubekayo ngokwengeziwe, kuyilapho siyobona kuncipha kakhulu okufanele sikuvume kithi ngokwethu.” Signs of the Times, April 7, 1887.

Lapho uGabriyeli echazela uDaniyeli umbono, wabeka phambili izehlakalo zesiprofetho zesahluko seshumi nanye. Lezo zehlakalo ziyincazelo yempi, futhi ekwethulweni kwalezo zimpi umbono oyimbangela ka-“mareh” wesifazane, ovezwe ngokuthi “marah,” wabangela ukuba uDaniyeli aguqulwe abe semfanekisweni kaKristu. Lapho uKristu ethi niyakuzwa ngezimpi, namahemuhemu ezimpi, ukhomba izimpi ezibekwe phambili kuDaniyeli isahluko seshumi nanye. Uyaqhubeka futhi akhombe ukuthi ukuze ubone umbono obangela ukuba obukele aguqulwe abe semfanekisweni waKhe, kufanele uphenduke, ngokuba izwi lingemuva kwakho. Izimpi ezimelwe kuDaniyeli 11 ziyizincazelo zezimpi esezake zenzeka emlandweni owedlule. Ngokuzwa ngalezo zimpi zesikhathi esedlule, umuntu uyafundiswa ngomlando osuqhubeka manje, kodwa kuphela uma lowo muntu enamehlo okubona nezindlebe zokuzwa.

Lapho uHezekeli ebhala ukuthi kwakuyofika isikhathi lapho umbono ungasayikubambezeleka khona, wayekusho lokhu maqondana nombono kaHezekeli wendlu engcwele yasezulwini lapho, phakathi kwezinye izinto, uHezekeli abona khona “amasondo phakathi kwamasondo”, uDade White awachaza njengokuhlangana okuyinkimbinkimbi kwezehlakalo zabantu.

“Ezingwini zomfula iKhebari, uHezekeli wabona isivunguvungu sibonakala sengathi sivela enyakatho, ‘ifu elikhulu, nomlilo uzigoqayo, nokukhazimula kwakuyizungezile, futhi phakathi kwawo kwakunjengokubonakala kwenhlaka.’ Amasondo amaningi, engenelana, ayeshukunyiswa yizidalwa ezine eziphilayo. Phezu kwakho konke lokhu ‘kwakukhona okufana nesihlalo sobukhosi, kubonakala njengelitshe lesafire; naphezu kwalokho okufana nesihlalo sobukhosi kwakukhona okufana nokubonakala komuntu phezu kwaso.’ ‘Kwabonakala futhi emakerubi isimo sesandla somuntu ngaphansi kwamaphiko awo.’ UHezekeli 1:4, 26; 10:8. Amasondo ayeyinkimbinkimbi kakhulu ngokuhlelwa kwawo kangokuthi ekuqaleni ayebonakala sengathi asesiphithiphithini; kodwa ayehamba ngokuvumelana okuphelele. Izidalwa zasezulwini, ezazisekelwa futhi ziqondiswa yisandla esingaphansi kwamaphiko amakerubi, yizo ezaziqhubekisela phambili la masondo; phezu kwazo, esihlalweni sobukhosi sesafire, kwakuhlezi oPhakade; futhi sizungeze isihlalo sobukhosi kwakukhona uthingo, uphawu lomusa wobuNkulunkulu.”

“Njengoba okunjengezinkimbinkimbi zesondo kwakungaphansi kokuqondisa kwesandla esasingaphansi kwamaphiko amakherubi, kanjalo nokudlalana okuyinkimbinkimbi kwezehlakalo zabantu kungaphansi kokulawula kukaNkulunkulu. Phakathi kombango nesiphithiphithi sezizwe, Yena ohlezi ngaphezu kwamakherubi usaqondisa izindaba zomhlaba.

“Umlando wezizwe ezathi, enye emva kwenye, zahlala isikhathi nendawo ezazabelwe zona, zingazi nokwazi ukuthi zifakazela iqiniso zona uqobo ezazingayazi incazelo yalo, ukhuluma kithi. Kuzo zonke izizwe nakubo bonke abantu banamuhla uNkulunkulu ubabele indawo ohlelweni lwaKhe olukhulu. Namuhla abantu nezizwe bayalinganiswa ngekwhehle esandleni saLowo ongaphambuki neze. Bonke, ngokuzikhethela kwabo siqu, banquma isiphetho sabo, futhi uNkulunkulu ubusa phezu kwakho konke ukuze kugcwaliseke izinhloso zaKhe.

“Umlando lowo u-MINA OMKHULU awuphawulile ezwini laKhe, ehlanganisa isixhumanisi ngesixhumanisi ochungechungeni lwesiprofetho, kusukela ephakadeni lasemandulo kuze kube ephakadeni elizayo, usitshela ukuthi sikuphi namuhla ekuqhubekeni kwezikhathi, nokuthi kungalindelwa ini esikhathini esizayo. Konke lokho isiprofetho esikubikezele njengokuzakwenzeka, kuze kube yilesi sikhathi samanje, kulandelelwe emakhasini omlando, futhi singaqiniseka ukuthi konke okusazokuza kuyogcwaliseka ngokohlelo lwako.

“Ukugumbuqelwa kokugcina kwayo yonke imibuso yasemhlabeni kubikezelwe ngokusobala ezwini leqiniso. Esiprofethweni esakhulunywa ngesikhathi kukhishwa ukwahlulela okuvela kuNkulunkulu phezu kwenkosi yokugcina yakwa-Israyeli kunikezwa umyalezo.” Education, 178, 179.

Amasondo ayinkimbinkimbi abonakala ekuqaleni sengathi asesiphithiphithini ayindlela eyinkimbinkimbi yokudlalana kwezehlakalo zabantu, njengoba imelelwa embangweni nasemsindweni wezizwe. Umlando uKristu awubekile eZwini laKhe usitshela lapho sikhona, futhi ngokwenza kanjalo ukhomba ukubhujiswa kokugcina kwayo yonke imibuso yasemhlabeni. Isikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane siyindawo lapho kugcwaliseka khona umphumela wayo yonke imibono, futhi ngaphakathi kwalowo mlando amasondo amele izimpi nezinsolo zezimpi uKristu azichaza ngokuthi “ukuqala kwezinsizi”. Ukuqala kwezinsizi kwaqala ngoSeptemba 11, 2001, ngokuba yilesi sikhathi lapho kwaqala khona isikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane, futhi ingelosi ebekayo uphawu ibeka uphawu lwaYo phezu kwalabo ababubulayo nabakhala ngenxa yezinengiso ezenziwa phakathi kwebandla nezwe.

Izimpi ezweni ziletha usizi kulabo ababonayo nabezwayo lokho lezo zimpi ezikumelelayo. Umlando wokubekwa uphawu ukhomba ukuchithwa kokugcina kwayo yonke imibuso yasemhlabeni, futhi ukuchithwa kwaleyo mibuso kulandelwe emlandweni wesiprofetho wesikhathi esedlule. Lapho u-Isaya, esahlukweni sesithupha, ebona umbono ofanayo nalowo owabonwa nguJohane, uDaniyeli, uHezekeli, uJobe noPawulu, wazinikela ukuba ethule umlayezo walelo sikhathi, kodwa wabuza ukuthi kwakuyodingeka awethule kuze kube nini lowo mlayezo?

Ngase ngizwa izwi leNkosi, lithi: Ngizathuma bani, ubani oyakusihambela na? Ngase ngithi mina: Nangu mina; ngithume. Wayesethi: Hamba, utshele lesi sizwe, uthi: Yizwani nokuyizwa, kodwa lingaqondi; nibone nokubona, kodwa lingaboni. Yenza inhliziyi yalesi

sizwe ibe manqikanqika, wenze izindlebe zaso zibe nzima, uvale namehlo aso; funa sibone ngamehlo aso, sizwe ngezindlebe zaso, siqonde ngenhliziyo yaso, siphenduke, siphiliswe. Ngase ngithi: Nkosi, kuze kube nini? Yase isiphendula, yathi: Kuze kube yilapho imizi ichithekile, ingenabakhileyo, nezindlu zingasenabantu, nezwe seliyincithakalo enkulu; iNkosi isibasusile abantu yabayisa kude, kube khona ukulahlwa okukhulu phakathi kwezwe. U-Isaya 6:8–12.

Impendulo u-Isaya ayinikezwa yayiwukuthi kwakudingeka aqhubeke ethula umlayezo kuze kube “izwe lichithwa ngokuphelele.” Umlayezo wokubekwa uphawu unikezwa ngesikhathi semp, futhi leyo mpi ichazwa ngokukhethekile njengokuhunyushwa kombono we-“marah” bonke abaprofethi abawubonayo. Umlayezo wangaphandle wenzelwe ukuveza ulwazi lwangaphakathi, kodwa kulabo kuphela “abayolalela”.

Ukuxhumana kwebutho lesivumelwano likaPapa lamaNazi eMpini Yezwe Yesibili kuhambelana, umugqa phezu komugqa, nebutho lesibili lesivumelwano empini yesibili yesivumelwano, kanti neMpi Yezwe Yesibili uqobo ihambelana nempini yesibili yesivumelwano. Ukuxhumana kwempi yesibili yesivumelwano nempini yasemngceleni yaseRaphia manje ephindwayo e-Ukraine kuxhumene ngokwendawo nokuhlasela kwesibili kweSulumane kosizi lwesithathu, olwaqala ngo-Okthoba 7, 2023, futhi kumele amasondo angokwesiprofetho angaphakathi kwamasondo.

Ngo-1999, kwashicilelwa incwadi eyayibhalwe nguJohn Cornwell. Ngaleso sikhathi uJohn Cornwell wayenguSenior Research Fellow eJesus College, eCambridge eNgilandi, futhi wayeyintatheli nomlobi owawine imiklomelo. Le ncwadi yakhuluma ngendima kapapa waseRoma owabusa ngesikhathi seMpi Yezwe Yesibili. Incwadi iqala ngokhokho kapapa wesikhathi esizayo owayeyisandla sokunene sikaPapa Pius IX, owaziwa ngokuthi uPio Nono. Ngo-1849, isixuku samaRepublican sahlasela izakhiwo zeVatican, futhi uPapa Pius IX wabaleka emzini waseRoma. Indoda ayahamba nayo ekudingisweni kwakungukhokho kaEugenio Pacelli. U-Eugenio Pacelli wayengumzukulwa wesandla sokunene sikaPapa Pius IX, futhi kamuva waba nguPius XII, futhi incwadi ngo-Eugenio Pacelli yaqanjwa ngokuthi Hitler’s Pope, The Secret History of Pius XII.

Encwadini uCornwell uhlola ubukhulu bokuthi uPapa Pius XII, owayengukhadinali uEugenio Pacelli ngaphambili, wayenolwazi olungakanani futhi wasabela kanjani ekushushisweni kwamaJuda umbuso wamaNazi ngesikhathi seMpi Yezwe II. Ubonisa ukuthi ukuthula kukaPius XII emphakathini kanye nokungathathi kwakhe zinyathelo ekulahleni ukuQothulwa Kwesizwe kwabonakalisa ubuholi bakhe obungesibo bokuziphatha ngesikhathi semp.

UCornwell unikeza umongo womlando ngobupapa bukaPius XII, kuhlenganise nesizinda sakhe sezobunxusa kanye nezimo eziyinkimbinkimbi zezepolitiki zaleso sikhathi. Uhlola indlela iVatican eyasondele ngayo ekubhekaneni neJalimane lamaNazi. UCornwell uphawula ukuthi uPius XII wehluleka ukukhuluma ngokumelene nokuQothulwa Kwesizwe kanye nokungenelela esikhundleni samaJuda ayeshushiswa, ngokuba yena, esenguKhadinali ngo-1933, wayesungule isivumelwano noHitler esasithembisa ukuzithoba kwamaKatolika emsebenzini kaHitler.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Ngemva kweMpi Yezwe II, ezinye izigebengu zempi zamaNazi zakwazi ukubaleka ubulungiswa ngokubalekela emazweni ahlukahlukene, kuhlanganisa namaningana aseNingizimu Melika. Izindlela eziyinhloko abazisebenzisa ukuze babaleke futhi bafinyelele eNingizimu Melika zazihlanganisa:

Imizila Yokubaleka: Imizila yokubaleka kwakuyizindlela eziyimfihlo zokuphunyuka ezasungulwa izihlangano ezehlukene, kuhlanganisa neSonto LamaKatolika nezihlaka zobunhloli ezazinobubele kubo, ukuze zisize amaNazi nabanye ababaleki ukuba baphunyuke eYurophu. Le mizila ngokuvamile yayibandakanya ukusetshenziswa kobunikazi bamanga, imibhalo yomgunyathi, kanye nezixhumanisi zokushushumbisa ukuze kube lula ukudlulela kwabo ezindaweni zokuphephela eziphephile, kuhlanganisa neNingizimu Melika.

Imibhalo Eyenziwe Ngamanga: Izigebengu eziningi zamaNazi ezazibaleka zathola amaphasipoti angamanga, ama-visa, neminye imibhalo yokuhamba ukuze zifihle ubuwena bazo bangempela futhi zibalekele ukubanjwa. Zasebenzisa le mibhalo ukuhamba zidlule emazweni angathathi hlangothi noma azwelana nazo ngaphambi kokufinyelela eNingizimu Melika.

Ukusebenzisana Kweziphathimandla: Kwezinye izimo, iziphathimandla ezazinobubele emazweni aseNingizimu Melika azizange zinake ukuba khona kwababaleki bamaNazi noma zasiza ngenkuthalo ekubagwemiseni ukubanjwa. Eminye imibuso, ikakhulukazi leyo eyayinezihlelo zombuso wobushiqela ezazihambisana nombono wamaNazi, yanikeza laba bantu isiphephelo.

Izikhala ezingokomthetho: Ezinye izigebengu zempi zamaNazi zaxhaphaza izikhala ezingokomthetho noma imithetho ebuthakathaka yokubuyiselwa kweziboshwa emazweni aseNingizimu Melika ukuze zigweme ukubuyiselwa eYurophu, lapho zazizobhekana khona nokushushiswa ngokomthetho ngenxa yamacala azo.

Sekukonke, inhlanganisela yemizila yokubaleka, imibhalo yomgunyathi, ukubambisana kweziphathimandla, nezikhala ezingokomthetho yenza izigebengu zempi zamaNazi zakwazi ukubalekela eNingizimu Melika futhi zigweme ubulungisa iminyaka eminingi ngemva kokuphela kweMpi Yezwe II. ChatGPT, Mashi, 2024.