

## UMHLEKAZI OMKHULU UDENIS HURLEY O.M.I.

### IDELAKUFA LOMHOLI ONOBUNTU

#### 1

UDenis Hurley wazalelwa eKapa ngonyaka ka1915. Abazali bakhe ababedabuka eSkibbereen eningizimu neIreland basebezinge eNingizimu Afrika. Kwakungabantu ababengomakadebona: ngaphambi kokuthi bashade uyise wayesempini yasemanzini iRoyal Navy kanti unina wayefundele ukuthunga eMelika. Bobabili babephuma emindenini eyeyakade ibambe iqhaza ekulweni nokucindezelwa kawabantu abangama Ayirishi ngamaNgisi.

Ngenxa yokuthi uyise wayengumqaphi wezindlu ezinamalambu okukhanyisela imikhumbi ebusuku, uDenis ukhule ehlala kuzo lezindlu olwandle lwaseKapa kanjalo nakulezo ezigudle ulwandle lwaseNatali. Yingakho nje umbhali wamanoveli odume umhlaba wonke futhi owayelwa nenqubo yobandlululo uAlan Paton, wamchaza kanjena uMbhishobhi Omkhulu nkathimbe ebungazwa ekuqedeni kwakhe iminyaka engamakhulu ayisikhombisa azalwa : “uDenis Hurley akazalelwanga endlini eyilambokazi elikhanyisela imikhumbi ebusuku njengoba iningi licabanga. Uyise nguye owayengumnakekeli wendlu eyilambokazi elikhanyisela imikhumbi ebusuku ePhoyinti laseKapa, nguye owayengumsingathi wokukhanya okuqwashisa amatilosi ngezangozi futhi kuwasindise nasekubhubheni. Bheka-ke ngoba indodana ayizange ihambe ezinyaweni zikayise. Nokho nayo yaba ngumnakekeli wendlu eyilambokazi elikhanyisela imikhumbi ebusuku; umsingathi welambu elisiqwashisa ngezangozi futhi asihlengi ze singabhubhi. Indlu eyilambokazi elikhanyisela imikhumbi ebusuku seyiphenduke uphawu lokukhanya nethemba, phela uMbhishobhi wethu Omkhulu usebambe iqhaza elikhulu impela esibonisa indlela eyiyo engxenyeni enkulu yempilo yakhe. Namhlanje sibuthene lapha nje, sizombonga ngobuqotho nokuzikhandla kwakhe.”

uHurley wafunda ezikoleni iziningana zamabanga aphansi, waqala esikoleni esasisiQhingini iRobben. Imfundo yakhe yamabanga amaphakathi yaba sesikoleni samasistela amaDominican eNyonikhahlela KwaZulu-Natali, wabe esefunda esikoleni sezindela wombutho wamaMarist Brothers ekolishi iSt Charles eMgungundlovu. Izigigaba ezimbili ezenzeka efunda esikoleni semfundo ephakame yizo ezamvula amehlo ngempilo enobunzima nenhlupheko. Yena nabafana ababili baduka izinsuku ezimbili emgedeni. Isigigaba sesibili kwaba yileso sokulahlekelwa yingqondo kukayise, okwenza ukuba angabibikho ekhaya esikhathini esiwunyaka nesigamu: lapha umndeni wahlukumezeka kanzima, kwaze kwelamula amasistela amaDominican sisters ngokubambisana nalawo ombutho wamaOblates kaMaria Ongcwele Cwe.

Ngalenkathi uHurley wayesenqume ukuzinikela ekubeni athathe ibizelo lobuphriste. NgoJanuwari ka1932, esanda kuqeda umatikuletsheni, wethunyelwa ezweni iIreland ukuze

abe yithwasa ngaphansi kombutho wabaphriste amaOblates. Nokho ekubeni yithwasa nasekufundeleni ubuphriste ngaphansi kwamaOblates nasesikoleni sabaphriste ilrish scholasticate kwehluleka ukuletha isasasa nokukhula kwengqondo ayekulindele. Nakuba kunjalo amaOblates amqoka ukuba ayoqhuba izifundo zakhe zobuphriste eRome, esikhungweni iAngelicum (sekwaba yinyunivesi iSt Thomas's University manje) eyayiphethwe amaDominicans wabe esedlulela enyuvesi iGregorian University eyayipethwe umbutho wabefundisi owaziwa ngokuthi amaJesuits.

Wazithola zingejulile ngokweneleyo izifundo, zintengantenga ekuviviseni abafundi emsebenzini wokwehlwanyela ivangeli, nokho waya ngokuya ezithanda izifundo zenjula-buchopho ifilosofi eyabe ingukhiye ekuqeqesheni ingqondo yakhe ze ikwazi ukuxazulula izinkinga ngokucubungula umongo wazo. Ukuba seRome kwamupha inkululeko emangalisayo: wakuthokozela kakhulu ukuthi abafundi bamaOblates babevela emazweni ehlukehlukehene futhi ezinhlanga ezahlukehlukehene, wazithanda impela izakhiwo namanxiwa ayeyizikhumbuzo zeRome yasendulo, kwagxila kuye ukuthi nebela umuzi waseRome nguwo okwakuyinsika yebandla emhlabeni wonkana. Wayekwenamela kakhulu ukwethamela izinkonzo ezinkulu zikaPhapha.

Abanye babaholi bebandla ayebukela kubo kulenkathi uHurley, kwakunguPhapha uPius XI, owayebahlaba abahlukize ontamolukhuni nabacindezeli oHikila wamaJalimani noMussolini wamaNtaliyane, futhi agcizelele iqhaza lebandla kwinhlahlele yomphakathi. Zamhlaba umxhwele futhi izishosho zombutho iYoung Christian Workers, ezazinesiqubulo esithi: 'Zibonele, Uhlaziye, Bese Wenza Okuthile', futhi ezazizamazamisa ibandla. Esinye sezifundo zakhe ngonyaka aphothula ngawo sasigxile ezimfundisweni zebandla ekwakheni imiphakathi, okuyisfunda azinikela kakhulu kuso. Ngokuhamba kweminyaka, lokukuzinikela kwaba nezithelo ezinhle impela.

Uma sibheka emuva, okubalulekayo ukuthi noOscar Romero, owagcina enguMbhishobhi Omkhulu wase El Salvador nowabulawa kabuhlungu ngomashayabhuqe bontamolukhuni ngonyaka ka1980, naye wayefunda enyuvesi iGregorian kulenkathi, nokuthi naye futhi wayefunde lukhulu ebuholini bukaPius XI. Nokho uHurley noRomero abazange bahlangane, noma uHurley uthi, "mhlasi sasike sidlulane uma sizihamble nje emihhumeni yalenyuvesi."

Ngenkathi uHikila evakashele izwe laseNtaliyane ngo1938, uPius XI wavele wahamba eRome ukuze angabopheki ukubonana naye njengokwesikhundla sakhe nokuhloniphana kwamazwe ngamazwe; wabe futhi esethi zonke izakhiwo ezixoxa ngomlando namagugu ehlanosi iVatican azivalwe ngenkathi kusekhona lombusi eNtaliyane. Omunye ayefunda naye uHurley wamnxusa ukuba azinike ithuba lokubona 'lesikhondlakhondla sikandlovu kayiphendulwa', kwazise ujenga lwezimoto ezazimphelezela lwalubonakala okhakhayini lwesikole iOblate Scholasticate, kodwa wala waphetha: wayengazimele nakumuthi shazi lombusi owayemele bonke ububi bukasathane imbala.

UHurley wayeseRome ngenkathi kumenela uPius XI. Wayesenkundleni somphakathi iSt Peter's Square nkathimbe kuthunqa intuthu emhlophe eyayikhombisa ukubekwa kophapha omusha. Lowo phela kwakunguKhadinali Pacelli, owaba nguPius XII ngenkathi esegcotshelwe ukuphatha ibandla lamaRoma emhlabeni jikelele. UHurley wasizwa isimemezelo futhi wayekhona emkhosini wokubusiswa nokugcotshwa kwakhe.

## 2

Ukuqubuka kweMpi Yesibili Yomhlaba ngo1939 kwaphoqa umfundisi osemncane uFata Hurley ukuba abuyele eMzansi Ningizimu Afrika ngesibhudubhudu. Wafika eThekwini ngo1940 ngenyanga kaJulayi, lapho abekwa waba ngumphriste oyithwasa eSt Emmanuel Cathedral enkabeni yedolobha. Esikhathini esingengakanani ebuyile washaqeka ukuthola ukuthi abefundisi abadala ngaleyonkathi babengayingeni nakancani indaba yokulwela ubulungiswa nenkululeko yomuntu wonkana ezweni. Wathi emagange ebikela labefundisi ngomhlangano ayewuhambele enyunivesi mayelana nokusungulwa kwezinyunyana zabantu abamnyama, labefundisi abadala basukuma bema ngezinyawo bemnxusa ukuthi angaphinde azibandakanye nemihlangano yaloluhlobo. Wayefisa kakhulu ukuqhubeka nalembuthano, nokho wabona kungcono ehlele ngezansi kwazise abefundisi abadala kuye babeshaya phansi ngonyawo bethi akehlukane nalemihlangano.

UHurley wenziwa umphriste oyithwasa nje eCathedral kungoba kwakunumphriste owayekhona kulesosikhungo wayefisa ukuba ngumfundisi wombutho wezempi. Lokhu kwaholela ukuthi angabi nalo ithuba, elalitholwa abephriste bonke kusifundabhishobhi, sokuthi bafunde isiZulu emagatsheni asemaphandleni. Empilweni yakhe yonke njengomholi webandla, kwamphatha kabi ukungakwazi ukusifunda nokusikhuluma kahle isiZulu – yize wayesikhipha ngamakhala isiNtaliyane, isiFlentshi, nesiLathini, izilimi ezazisemqoka ngenkathi efunda eRome. Nokho, eCathedral waba ngundabuzekwayo, namakhono akhe akhanya bha kwabaningi; uMbhishobhi wayenehhovisi khona lapha, kanti uHurley wagcina esengumphathi-zinhlalo zemcimbi emikhulu. Ngalesisikhathi kwakuthungathwa umbhishobhi omusha.

Kusukela zibekwa nje, nasempilweni yakhe yonke, wayezinikele emithandzaweni nasemidlinzweni yakhe yansuku zonke, nasekuthandzeni umthandazo wezifungo zobuphriste, noma wayematasatasa kangakanani. Uma ehamba ngemoto namanye amalunga ebandla eliKhatholika, wayevamise ukuwacela ukuba ehlanganele naye emkhulekweni werosari.

Emveni kweminyaka embalwa eCathedral, ngo1944 waba ngumphathi omkhulu wesibili esikoleni sabefundisi iOblate scholasticate eMgungundlovu. Lokhu kwamnika inkululeko ayeyilangazelele kakhulu emveni kwempilo enemigomogomo eCathedral. Waba yingxenye yePietermaritzburg Parliamentary Debating Society, lapho acijeka kakhulu ekwazini

nasekulaleleni imibono eyahlukene yabantu nasekuqiniseni ukhakhayi lwakhe kwizinkulumo-mpikiswano nokukhuluma emphakathini. Wabuye futhi wethula izinhlelo zezinkulumo-mpikiswano esikoleni sobuphriste. Kwakunezinkulumo-mpikiswano ezishisayo kulabo ababefundela ubufundisi eMzansi Afrika ngesimo zobandlululo ezweni laseMzansi Afrika, kodwa kwakugcina kuwukuntela kogebezi kungekho ukuzinikela okubambekayo ekutheni isimo siguqulwe.

Ngo1946, eneminyaka engu31, waqokelwa ukuba ngumbhishobhi eNatali. Lokhu kwaba yingqophamlando kwazise waba ngumbhishobhi omncane kunabobonke ebandleni eliKhatholika emhlabeni. Wasithatha lesikhundla ngeqholo elikhulu, nokho uthe esemdala wathi wayesasalelwe okungenani iminyaka eyishumi nanhlanu ukuba asilungele lesikhundla esikhulu kangaka. Wagcotshwa ngo19 Mashi 1947. Umsebenzi wakhe omkhulukazi, ngakusasa egcotshiwe, ukwenzela iNkosi yamaNgisi uKing George VI nendlovukazi uQueen Elizabeth idili lokubemukela ngenkathi bevakashele kulelizwe.

Ukugcotshwa kwakhe kwavusa izinkonondo, ikakhulu kubaphriste ababekhuluma isiFlentshi, besho bengahlonizi ukuthi kwakumele kubekwe omunye wabo, kwazise yena wayeyivukana elingakwazi nakukhuluma isiZulu nokuphatha kwakhe umsebenzi wokuhlwanyela izwi kwakukuncane kakhulu kumbe kungekho kwayikhona.

Esafika nje ekubeni ngumbhishobhi, wazibonela ngawakhe ukuhlupheka kwabantu ngenxa yemithetho kahulumeni wobandlululo, ngenkathi evakashele amagatsha ayengaphansi kwakhe. Kwase kuyisikhathi sokukhuluma ngalesisimo kumfelandawonye wababhishobhi baseMzansi Afrika, i Bishops' Conference, nakuba wayemncane kunabobonke ababhishobhi.

Kwaba ngumqansa impela kuye ukushintsha ozakwabo ekutheni babone isidingo sokuthi basukume balwe nenqubo yobandlululo eNingizimu Afrika. Lowo owayemele ibandla labaPhostoli, nowayengusihlalo semihlangano yababhishobhi, wamphikisa kakhulu ngoba efisa ukuthi isimo sepolitiki singaketulwa ikakhulu ngoba ngaleyonkathi ibandla laseRoma eliKhatholika lalibukwa njengengozi ababusi bobandlululo belibiza phecelezi ngokuthi i "Roomse gevaar" (ingoza yaseRoma). Kuzokhumbuleka ukuthi iqembu lobandlulo iNationalist Party, elenza ubandlululo njengenqubomgomo, futhi elalikholelwa kwinqubo yokholo lwamaKhalviniste, lalithathe izintambo zombuso ngo1948. Kwakunokwesaba okukhulu kubaholi abanohlonze ebandleni eliKhatholika ukuthi abaphriste namasistela okufika ayesengcupheni yokukhonjwa indlela uma ababhishobhi bezwakalisa ukulwa nenqubo yobandlululo.

Eminyakeni engengakhi ebe wumbhishobhi, kwacaca kuHurley ukuthi isfundabhishobhi saseNatali sasingenayo imali yokwakha amasonto, izikole nezibhedlela. Kwakusobala ukuthi iningi labantu lalibheke yena lombhishobhi owayesemncane ukuthi kube nguye umenzi wezinto zonke. Wabopha imithwalo walibhekisa ezwenikazi iUSA, lapho ahlala khona izinyanga eziyisithupha, engena ephuma emagatsheni nasezikoleni ecela imali yezimishini ayezengamele. Kulokhu waba nempumelelo emangalisayo, waze wavusa imithombo yemali

okumanje isalokhu iqhubekile ukwelekelela izidingo ezisemqoka kuSifundabhishobhikazi saseThekwini. Ngalenkathi waba nokuzithemba okukhulukazi naye, futhi waqina ekubukeni isimo sobandlululo eMzansi Afrika ngeso samehlo amazwe nezingqapheli zomhlaba, okwamenza wagadla angananaza embusweni wengcindezelo.

Kuthe emveni kokuqokelwa isikhundla sokuba nguMbhishobhi Omkhulu ngo1951 – nalapho eba ngomncane kunabobonke emhlabeni wonke – futhi esethathe isikhundla sokuba ngusihlalo weBishops' Conference kulowo owayimele Abaphostoli, wakwazi ukujika imiqondo yobanye ababhishobhi ekutheni bavume ukukhipha isitatimende sokuqala ngqa sabo bemunye begxeka inqubo yobandlululo.

Ngeminyaka yawo1950s iBandla eliKhatholika laqala ukuphumela obala. Ngaphambilini lalikhasela phansi, lazi kahle lalimele ingcosana yabantu ezweni. UHurley wasiza iBandla lama isibindi, okwabuye kwaqiniswa ingqungquthela iMarian Congress eyaba seThekwini ngo1952; eyayigubha ukusungulwa kweBandla eliKhatholika eNatali ngokufika kwethimba lokuqala lezindela zamaOblates nokwakungumgubho owawungahlonizi ekuqhakambiseni inkolo yobuKhatholika okwakungazange kwabomnwa phambilini eMzansi Afrika.

Kuleyonkathi, emveni kukunqikaza nokwehlukana kwemibono okukhulu, isitatimende sokuqala ngqa esasikhuluma ngobandlululo sababhishobhi abahlangene saphuma. Uma usibuka ngeso lesikhathi esikuso, lesitatimende sasiyihlazo nento engasho lutho olutheni, nokho sasisho ukusukuma kweBandla lamaKhatholika libeke umbono walo ngesimo esasibucayi sobandlululo.

Umthetho weBantu Education Act ka 1953, okwakhloswe ngawo ukuthi amasonto, ngenxa yokungasekelwa ngezimali zomxhaso kahulumeni, anikele izikole zawo kuhulumeni, yiwo owavusa iBandla eliKhatholika emaqandeni. IBandla eliKhatholika alivumanga ukugoba uphondo, ngezizathu zenkolo, hhayi ipolitiki, lifunga ligomela lithi izikole yizo ezazineqhaza elikhulukazi ekufafazeni ivangeli. Ibandla laqoma ukuzigcina izikole zazo nokuqoqa imali enkulu impela – engalinganisela ekhulwini lezigidi ngokubala kwemali eyirandi esikhathini sanamuhla. Lomsebenzi ongaka waphumelela ngokusebenzisa amasu okufuna izimali kwaseNtshonalanga yeMelika, kanjalo nobuholi obusezingeni eliphezulu bukaHurley owayeNgumengameli weBishops' Conference.

Ngokulwa nenqubo yeBantu Education, eyayithatha abantu abangamaAfrika njengezidalwa ezingelutho kwezinye, ababhishobhi, ngokuholwa uHurley, baba nemihlangano eyayidlange ngobudluntudluntu noDokotela Verwoerd, okwakunguye uNgqongqoshe Wezindaba Zabantu Abamnyama.

Esinye isitatimende ngobandlululo, ingxenye yayo enkulu eyayibhalwe nguHurley, sakhishwa ngo 1957. Kwakungokokuqala ukuba ubandlululo luchazwe njengento “enobunja nokungcola siqu sayo”, amagama ayeqojeme mhlasiimbe kunawowonke ngokwenkolelo yobungcwele nokulunga kumaKhatholika.

Emveni kwengxabano ngeBantu Education, yabuye futhi yabambana ngezihluthu ngokwakwaziwa ngokuthi i“church clause” umthetho-mbumbulu uhulumeni ayehlose ngawo ukuthi aphoqe abantu ukuthi basonte emabandleni athize. Ibandla lalithukuthele ligane unwabu futhi abathile bethi akube nokhukhulelangoqo wokungahloniphi imithetho yababusi okuzokwenziwa ngokuthula. Kucishe kuhlekise nokho ukubona ukuthi lentukuthelo yayisuswe ukuba sengcupheni kwamalungelo okukhonza hhayi lawo abantu jikelele. UHurley wayefisa ukuba kwakube nomisindo omkhulukazi ngeminye imithetho yobandlululo eyayinengxenye enkulu ekudonsiseni kanzima abantu abamnyama.

uHurley wabamba iqhaza elikhulu kukhukhulelangoqo iNatal Convention, eyahlanganisa abantu bezinhlanga ezahlukeneyo yaphuma nosomqulu ovuthiwe ngekusasa leNingizimu Afrika engenalo ubandlululo. Ngeshwa kakwazanga ukuba yingxenye yalombhidlango ngokwaneleyo ngenxa yokuthi kuleyonkathi kwafuneka ukuba yingxenye yokulungiselela uhlelo lweBandla eliKhatolika olwaziwa ngeSecond Vatican Council, okwakuphoqa ukuba abe seRome isikhathi esiningana. Nokho, ekuhambeni kwesikhathi, uVatican II waba nomthelela omkhulu eBandleni eliKhatolika eMzansi Afrika ekubhekaneni nengwadla yenqubo yengcindezelo nobandlululo.

### 3

Ngaphambi kwe Vatican Council, uHurley wayeseqale indlela entsha yokufundisa ngevangeli njengoba wayeyinhloko yeKhomishani Yokusabalalisa Ukholo iCatechetical Commission. Ubuholi bukaholi obumangalisayo kwenza kwabalulula ukwamukeleka kwezinhlelo ezintsha zokufundisa nezincwajana zokufundisa zemukeleka esifundeni sonkana esasiphethwe yiSouthern African Catholic Bishops’ Conference (SACBC). Wayeba yingxenye yemibuthano emikhulu yokusabalalisa ukholo eBandleni phesheya kwezilwandle futhi wayehola imibuthanokazi yalombhidlango ezwenikazi laseAfrika wabuye waphakamisa nezindlela ezintsha zokushumayela.

Ngeminyaka yawo1950 wayegxile kakhulu ezincwadini ezazibhawe izingcithabuchopho ezinemiqondo ebuka izinto ngeso elibanzi neliphokophele ubulungiswa eBandleni eliKhatolika – singabala uFrancis Xavier Durwell, uJacques Maritain noClifford Howell. Nemibhalo kaTeilhard de Chardin, waze wathi ngaye :“wangigeza inhliziyo ngokwaneleyo.” Emveni kwalokho, khona belu kumbuthanokazi iSecond Vatican Council, wethula inkulumo exhoma ingcithabuchopho yeBandla uTeilhard ngophaphe legwalagwala.

Ngenkathi emenyelwa ukuba yingxenye yeVatican II, uHurley’s wazibuza kaninginingi ngokubaluleka kwalomkhankaso wokubuyekezwa kwemigomo nezisekelo zeBandla. Ngenkathi abanye ababhisobhi bethumela eyabo imibono, wesindwa yizinyawo ngenxa yokuba matasatasa enza eminye imisebenzi yeBandla. Nokho kuthe sebemenywa

bekhunjuza nangeziphakamiso okwakumele bazethumele, wadla amathambo engqondo naye, wabe esethula imibono yakhe, eyatholakala ihambisana namaphuzu amqoka agcina ewumngogodla wohlaka lukaVatican II.

UPhapha uJohn XXIII waqoka uHurley ekubeni abe yingxenye yesigungu esikhulu esasinamalunga angu101 okuyiso esagcina siqoqele ndawonye izinhlelo nokwamukela imibono ebhalwe phansi kumakhomishani ayishumi nane ngenkathi kulungiselwa lengqunguthelakazi yeBandla. Akuphelanga maseko, uHurley wathola kunokungaboni ngaso linye okunye emalungeni okulingisela lomhlanganokazi okwakukhona kubo abathi izinguquko azisheshe nalabo ababedonsa izinyawo. Wakha ubuhlobo obubaluleke kakhulu nokhadinali abanohlonze kuzifundabhishobhi ezinkulu eEurope: uAlfrink waseNetherlands, uFrings waseJalimane, uLienart waseFransi, kanye noKonig waseAustria. Nakuba wayemncane ngeminyaka kubo, futhi evela kusifundabhishobhi esingaziwa nesisikude, wazithola amukelekile kozakwabo futhi ekwazi ukudingida izindaba ezisemqoka nabo.

Kwakumnenga uHurley ukungahleleki kwalabo ababethi akuqhutshekwe kudliwe ngoludala: neziphakamiso zabo zazingenako ukujula komqondo, nezethulo zabo zazicoba amathambo futhi zingenayo inqubekelaphambili. Ingingi leziphakamiso zabo zaba yize leze ngesikhathi zichithwa yivoti sezidlana imilala kwingqunguthelakazi yeBandla leyo.

Nkathimbe seyihlala okokugcina iCouncil ngo1962, abokhezo oludala bazama behluleka ukuthi amalunga abo abe yingxenye yokufinyeza nokuqedela izethulo ezisemqoka zokuphathwa nokweluswa kweBandla emhlabeni jikelele. Amanxusa ala aphetha ukwenziwa iziwula kwazise ayebazi kahle abaholi ababeqotho nababefanele lezizikhundla ezisemqoka. Beholwa ngokhadinali abaqotho nenqubekelaphambili esesike sakhuluma ngabo, ababhishobhi ababebuthene lapho bamisa ukuvota izinsukwana ukuze babe nokubanzi kangconywana ozakwabo. Lokhu kwakuyigxathi elisemqoka kwiCouncil ngoba kwakuveza ngokusobala ukuthi ababhishobhi ababeyibona indlela babengazimisele ukuduswa idlanzana lababhishobhi ababengakayiboni indlela baseCuria. Izifiso zokuba ngongqoshishilizi kwalababhishobhi ababesele emuva ngokucabanga zasimse zafadalala zafa fi.

Kwamjabulisa kakhulu uHurley ukubona ababhishobhi besebenzisa amandla abo ngendlela edodile kulombuthano. Nezingxoxo nje ezaziba khona mantambama usuphelile umhlangano, zaba nesasasa elikhulu kuye, nangenkathi kukhuluma osolwazi kwezenkolo, abanye ababesanda kunqunywa imisila iVatican kodwa ababehlonishwa ngokumangalisayo ngababhishobhi nxashane beneka ulwazi lwabo! Lokhu kwamnika isithombe esihle ekufundiseni abantu abadala. Lokho ayekufunde ngeminyaka yawo1950s yabuya kabusha engqondweni yakhe futhi yamenza wabona ukuthi nebala iBandla lalisethubeni lokuba liguquke. Naye wayebe yingxenye yalabo abambalwa ababebambe iqhaza ezinguqukweni ezaba ngezibalulekile kulowombuthanokazi wabaholi beBandla. Waqokwa abamaphepha eNotre Dame njengomunye woKhadinali abangu24, Ababhishobhi Abakhulu, nabaBhishobhi ababa “yinkaba yombuthanokazi iVatican II”, omunye ngamunye kwabhalwa ibhukwana

ngaye, impilo yakhe, umsebenzi wakhe wenkolo, izinkolelo zakhe neqhaza lakhe kwiCouncil yeVatican Yesibili.

UHurley wayithanda nemihlangano nezintatheli eyayinika ababhisobhi ithuba lokushiyelana ulwazi okwamenza wacijeka kakhulu emveni kokujwayela imibuzo yezintatheli nezimpendulo zozakwabo. Eminye yalemihlangano yayiba njalo ngamasonto ebusuku egunjini lentatheli emnkantshubomvu uBob Kaiser wephephabhuku iTime. uHurley wayeyibiza lenkundla ngokuthi "Isikole Sekhethelo sika Bob Kaiser."

Izingxoxo ezindaweni zokuphuza ikhofi netiye ngenkathi beziphumulele eSt Peter's, ezazidume ngokuthi "Indawo Yokucima Ukoma kaJonah" ne "Ndawo Yokucima Ukoma ka Abbas". Lana wawuzwa imizwa yababhisobhi yangampela eminye ingahluziwe njengoba kwakwenziwa ngezinkulomo ababezibhale phansi ngesiLathini benzela imihlangano yabo. Nokho uHurley wayekhuluma angazibeki phansi kulemibuthano engekho ohlelweni futhi sengathi wagcina esezakhele ugazi ngemibono yakhe.

Waphawula ukuthi uPhapha uJohn XXIII wayebuye angenelele asize labo ababethi akuyiwe phambili kulombuthanokazi, kanti ekuhambeni kwesikhathi uPhapha uPaul VI, owangena ngo1963, yena wayengenelele ekusizeni ababedla ngoludala, njengalesikhathi ebasiza ekutheni udaba lokungashadi kwabefundisi nokuhlelwa kwemindeni kungabi sohlelweni lweCouncil.

Ngenkathi kukhanya kuHurley ukuthi imini yokusontisa ngezilimi ezazikhulunywa ngqo ngamalunga ashunyayelwayo emhlabeni wonkana, wabona leli kuyithuba elihle lokuhlanganisa bonke ababhisobhi ababevela emazweni akhuluma isiNgisi, ukuze baqale ukuhuluma ngokwakumele kwenziwe ze kuhunyushwe imibhalo yeBandla isuselwa olwimini lesiLathini uya eSingisini. Ngaleyondlela waqoba umlando ngokuba ngomunye wababhisobhi abane kumbe abahlanu nongoti bokuqutshwa kwezinkozo eBandleni eliKhatholika ababa ngabasunguli besakhiwo iCEL, okuyi International Commission on English in the Liturgy. Waba ngusihlalo walesakhiwo iminyaka eyishumi nanhlanu, okwenza waba yingxenye yokuhunyushwa kokuqala kwezinhlelo zezinkonzo nelezindlo eziyingcwele eBandleni.

Kuthe iSigungu seVatican Yesibili sesiphela emveni kokuphethwa komsebenzi waso, uHurley wazibophelela ekutheni empilweni yakhe yonkana izinqumo zikaVatican II ziyalandelwa ngokugcwele, ikakhulu kusiFundabhisophi Esikhulu saseThekwini, kanjalo nakuwo wonke amazwe ayenganyelwe inhlangano yababhisobhi iSACBC, naseBandleni jikelele uma ebona enamandla okufeza lokhu.



Indlela ekwakumele ayihambe kulelizwe yayinameva nokho ngenxa yokukhonjwa ngomunwe nguzakwabo uMbishobhi uWilliam Patrick Whelan, owayelunga lezindela ama Oblate naye futhi enguMbhishobhi Omkhulu waseBloemfontein, owaphumela obala wathi yena inqubo yobandlululo (kumbe yokuthuthuka ngokwehlukana njengoba kwakusho Nationalist Party) yayihambisana nenqubo yobuKhrestu. Ngakolunye uhlangothi uHurley washaya phansi ngonyawo ephikisana nalokhu, okungumbono ayesanda kuwubeka ngokungahlonizi kwezinye zezinkulumo zakhe njengomengameli womkhandlu wababhishobhi nkathimbe ethula inkulumo kwingqungquthela yenhlangano iSouth African Institute of Race Relations. Khona manjalo uWhelan wakhipha esakhe isitatimende, okuyinto eyaletha ukudideka okukhulu mayelana nokuthi iBandla eliKhatholika lalime koluphi uhlangothi ngempela ezindabeni ezifuze lezi. Ngemuva kumbuthano wababhishobhi, Inxusa labaPhostoli yilo elaletha ukubuyisana okwaqeda ukuxabana esidlangaleni. Nakuba ababhishobhi baqhubeka nokugxeka inqubo yobandlululo, kwamphatha ukuthola ukuthi ngasese iningi labo lalibhala licisha ngodaba ayekade yena alubona lusobala futhi lumelwe ukusukunyelwa.

Wathwala kanzima futhi ngenkathi uPhapha Paul VI eshicilele ephepheni leBandla elalihlonishwa i*Humanae Vitae*, lapho wagcizelala ukuhambisana nokuhlelwa kwemindeni ngokomthetho weBandla wakudala, yize ayazi kamhlophe ukuthi iningi lababhishobhi ababangamalunga iKhomishani ake uPhapha kuloludaba, ayehlongoza ukuthi iBandla alishintshe unyawo lungaqinisi ikhanda abe amanzi engen'endlini. UHurley wakhipha isitatimende esho engahlonizi ukuthi unembeza wakhe wawuphika ukuthi avumelane noPhapha: leli kwakuyigxathu eliyingcuphe kumuntu ongumbhishobhi omkhulu, futhi naye walithatha ngoba ephoqwa yisimo, eyisigqila sikanembeza. Abaningi bacabanga ukuthi lokuphumela kwakhe athi qekelele ngayekubona kungekuhle eBandleni, yisizathu esikhulu esenza ukuba yena angenziwa ukhadinali nakuba wayeqotho futhi enolwazi olwenele ukuthi angene khaxa kulesisikhundla. Naye wayezibona ezigwaze ngowakhe impilo yakhe yonke ngenxa yokuthi waye qome ukuphikisana noPhapha esidlangaleni.

Nokho wakukhuthalela kakhulu ukufeza izinqumo zikaVatican II, ikakhulu kusifundabhishobhi sakhe nasezindaweni zonke ezazinganyelwe yiSACBC, nasekusebenziseni ubuholi bakhe beICEL. Waba yivulindlela elasungula izikole zasebusika zokholo, wayethula izinkulumo ezibanzi ngoVatican II ikakhulu kumasistela nabefundisi. Especially, abuye futhi agcizelelele ukushunyayelwa kwevangeli nezilimi zabantu. Wawa evuka eqiklelela ukuthi kuculwe ngendlela eyiyo eBandleni futhi kube namaculo eSingisi afanelekileo. Okunye avelela ngakho, kwaba ukuba ngumbhishobhi wokuqala eAfrika Yamazwe aseNingizimu – mhlasi kwiAfrika yonkana maybe – ukubiza imbizo yesifundabhishobhi, ngo1968, eminyakeni emithatthu vo iphephilile ingqungquthelakazi yabaholi beBandla uVatican II.

Waqala manje ukuba isishosho esivuthayo ngenkathi uhulumeni wengcindezelo uqinisa imikhankaso yokufudukisa abantu bomnsi ezindweni zabo ngendlunzula. Wazifikela mathupha eLimehill enyakatho neNatali, ngelanga lokususwa kwabantu, waze waba yingxenye yemizamo yabantu yokwakha izindlu zamagogogo kulelohlane ababetshingwe kulo. Wabhekana ngeziqo zamehlo nongqongqoshe ndini owayengubhongoza yalesisihluku: “Ngaphambi kukaJehova, ungapikla kanjani ngalamanyala na?” – lesitatimende senza uhulumeni wathukuthela wawo ubomvu.

Wayehamba phambili kwisakhiwo sokuhlanganisa bonke ababhisobhi e eAfrika Yamazwe aseNingizimu okwakukhona kuwo iAngola neMozambique, esasibizwa ngelMBISA (the Inter-Territorial Meeting of Bishops in Southern Africa). Wathola ukunconywa kakhulu ngokusigcina lesakhiwo siyimbumba nakuba ukucwasana okweyame kwizanhluke-nqubo kulabo abakhuluma isiPutukezi nalabo abakhuluma isiNgisi kwakubuye kwakhe ukungezwani.

Wayehlala njalo eyiphela endlebeni kwimihlangano emikhulu yeBandla kaMhlabuhlangene eyayibanjelwa eRome. Wayithola lemihlangano ingenamfutho ngoba yayiboshwe izandla iiziphathimandla zeBandla eVatican, kanti bona ngesikhathi bebuthene kuVatican II, umuntu wayekhuluma lokho ayekuzwa ngaphakathi ngale kokwesaba. Yena nabathize balubona uhlelo lokulalela undendende lwezinkulamo ezazinqunyelwe imizuzu eyisishagalombili luyisicefe esikhulu futhi kuyize leze: bona babelindele ubuchopho nokubambisana okuhambisana nenhlonipho nenqubo yokusebenzisana ephucuzekile.

Ebuholini bakhe kwiICEL nangamakomiti alesakhiwo nasekusebenziseni kwakhe ongoti ngezindaba zokuhlwanjela ivangeli, uHurley wakwazi ukubuyisa umoya wokusebenza nokuhlaziya izindaba zeBandla owawufuze lowo owawuheleza s nkathimbe kudingidwa umhlahlandlela uVatican II. Akumangalisi nokho ukuthola ukuthi kuthe esezoqeda iminyaka eyishumi nanhlanu engusihlalo walesisakhiwo, yathola indondo “ngokuba yisibonelo seBandla lesintu sonkana nelisebenza ngomoya wokubambisana.” Nokho kwakukuya kuqonga ukungayinambithisi kahle iICEL komkhulu leBandla eVatican, kunezinsolo zokuthi iICEL izicanasela umathanda futhi ayephethe nje ukuhlelwa kwezinkonzo zesiNgisi kodwa nakulezo ezazihunyushelwa izilimi ezincane, kwazise zazincika kwimihumusho yesiNgisi yeICEL zingazishayindiva izimpande zevangeli ezazilotshwe ngesiLathini, okwakukade kuyilo kuphela ulwimi olusemthethweni lweBandla. Ngenxa yokuthi inhlokodolobha yeICEL yayiseMelika, lenhlangano yayithola imali enkulu khona eMelika, kanti iVatican yayithola ushintshi nje ukuze kuphefumule abasenzi nabagqogquzeli ICEL bombuthano weVatican obhekeleni nezinkonzo iCongregation for Divine Worship; okwaletsa ubumungcu impela.

Naye imbala uHurley wayengeneme neze ngeminye imihumusho eyayenziwe isigubhukane usaqala lombhidlango ngoba yayenziwele ukugcina icala, wabe esengamela ukutolikwa nokukhiqizwa kwebhuku lamamisa nokwamukelwa kwamasakhramente. Kodwa ke, nakuba kwachithwa izimali kwasetshenzwa kanzima, lomsebenzi ongaka awusashaywa ndiva namuhla, sekuhanjwa nesihumusho esisha – esakhelwe emgomeni wezifundiswa thizeni zokuhumusha izilimi ezithi “akutolikwe buhlaza” lapho igama ngegama lesiNtaliyane kumele limataniswe negama lesiNgisi. Loluhlobo lokutolika lwehluke kakhulu kulolo lwesikhathi sikaHurley, lona lwalusophe ukumumatha umongo wegama ngesiNgisi. Enye inking ngalokukuhumusha inkolelo-ze yokuthi kukhona ulwimi thizeni olungcwele, okuyinto eyenza kuzo kubuyiswe amagama esiNgisi nabantu abakhuluma lolulwimi ngokwebele abangawazi asho kuthini kwazise awakudala kakhulu.

## 5

UHurley udume kakhulu ngokulwa kwakhe nenqubo yobandlululo eMzansi Afrika nasekumeleni ukulingana kwawowonke umuntu ngapahansi komthetho wezwe. Ekuqaleni ukulwa kwakhe nenqubo yobandlululo kwakushoshozelwa ukuba yingcithabuchopho nje, nokuthi kakade lenqubo yayesekelwe ebubini obungemukeleke nanini, kodwa kuthe ngasemaphethelweni yeminyaka yawo1960, naseminyakeni yonkana yawo1970s, naleyo yama80s ikakhulu, waziwa kakhulu njengomholi ongumpholofithi, umholi owayemandla ngokwenza, ikakhulu lapho elwela amalungelo abasebenzi, izinyunyana, ukudutshwa kwezitolo, ukulwela izikole ezingabundlululi, nokweseka ababegqunywe emajele ngaphandle kokuthethwa kwamacala abo enkantolo evukelekile nemindeni yabo, kanjalo nokuba yinsika kubelungu besilisa ababelwa nokuba yingxenye yombutho wezempi njengoba kwakuyimponqo kubo ngaleyonkathi. Waba neqhaza elikhulu kakhulu ekusunguleni eThekweini kwesakhiwo iDiakonia (manje esebizwa ngokuthi iDiakonia Council of Churches) futhi weseka kakhulu imizamo yokusungula iPACSA (the Pietermaritzburg Agency for Christian Social Awareness); zombili lezinhlango zenza umsebenzi omkhulu ekunikeni izakhiwo zomphakathi inkuthazo nezinsiza ezimqoka ekutheni zilwe nabacindezeli nezincelebane zabo nkathimbe kusifunda saKwaKwaZulu-Natali.

UHurley waba sematheni emveni kokuqokelwa isikhundla sokuba nguMengameli we SABC ngo1981, eminyakeni engamashumi amathathu emveni kokusiphatha okokuqala lesisikhundla. Lenkathi yayidinga ubuholi obunokhakhayi oluqinileyo kwazise ubandlululo lwaluya ngokuya lushuba engani phela iqembu leNationalist Party lase libamba liyeka lingakhohliwe lemizamo izolisisa ekuvikeleni imithetho yalo eyayinuka phu. UHurley kwakunguye mpela umholi owayedingeka kuyibamba ishisa ngalesosikhathi. (Kwakunabanye abaholi bamabandla ababenohlolwe ngaleyonkathi, esingabala kubo uMbhishobhi Omkhulu WamaSheshi uDesmond Tutu, okwathi ngo1984 waklonyeliswa ngendondo enkulu kunazozonke emhlabeni zokwakha ukuthula iNobel Peace Prize.) UHurley wahola iBandla eliKhatolika ekuphikiseni imigubho yamashumi amabili iNingizimu Afrika yaba amaziphathe. Ngonyaka ka1983 wesekela ngokungananazi umbhidlango iLenten

campaign of Misereor, owawuholwa inhlango ebumbene yababhishobhi baseJamane iGerman Catholic Bishops' Organisation for Development Co-operation, owawuhlose ukuqoqa izimali zokulwa nombusi wobandlululo nokuletha intuthuko ezimpilweni zabantu ababecindezelwe.

Wahola ithimba lababhishobhi kwayiwa eNamibia, okwakuyizwe elalindezelwe futhi liphethwe iNingizimu Africa ngenquba yengcindezelo yobuokloni, bathi sebebuyile bakhapha umbiko owakhwela wahlikiza embusweni wobandlulo ngokuphatha kabi abantu bakulelazwe. Nokho akusho ngeqembu lomashayabhuqe elalibulala izigagayi zomzabalazo eNamibia i"Koevoet" kwanika uhulumeni ithuba ekade wawulifuna, ukumphosa amacala, kumhudulele enkantholo ze aziphendulele. Nokho lelicala lamtholela ukwesekwa okukhulu kakhulu uHurley kuleli naphesheya, okwethusa ababusi sebesaba nokukuthi abameli balengwazi babezoveza amahlazo ngokubulawa kwabantu ngesihluku eOvamboland khona eNamibia, lengebhe yenza bawahoxise amacala sekusele izinsuku ezinthathu vo lingene enkantolo. Kwaletsa injabulo nokho ukuhoxiswa kwamacala nokwazi ukuthi uMbhishobhi Omkhulu wayengeke abhekane necala elide nelikhandlayo, kodwa kwakusobala ukuthi ukuba icala laliqhubekile lalizonika iBandla ithuba elihle lokunekela umhlaba iqhaza elalilibambile ekulwelweni izisulu zobandlululo, futhi akungabazeki uHurley wayezoba ufakazi oqandulisikhanda.

Kwasekuqaleni kwempilo yakhe njengomphriste simbonile uHurley enozwelo olukhulu ngamalungelo abasebenzi njengoba nje wayezibandakanye nemizamo yokubunjwa kwezinyunyana zabantu abamnyama eseyithwasa lomfundisi. Ngesikhathi enguMengameli weSACBC waphumela obala ekusekeni amalungelo abasebenzi, wakubeka obala ukuthi ababhishobhi babezimisele "ukuthi iBandla lisekele umzabalazo wenkululeko ngokugcwele". Wasungula i"St Joseph the Worker Fund" okwakuyisikhwama sokwelekelela labo ababejiziswa abaqashi ngoba nje bezibandakanye nemizabalazo yezinyunyana, futhi isize ngokwethula izisulu umthwalo noma eminye ingalo yomthetho isadembesela kumbe isenza ucwaningo oluthatha isikhathi eside. Abefundisi bameseka ekutheni kuvunyelwe abasebenzi ekubambeni imihlango ezakhiweni zamasono. Emveni kokudilizwa kwamakhulukhulu abasebenzi embonini yaseDunlop eHayika, waba ngomunye wabakhulumeli babo, waze wabanika nendawo encanyana yokuthi balime ngenkathi behamba icala elide, nokho abagcina beliwinile. Lokhu kwenza umholi wezinyunyana othize athi ngaye: "Akungabazeki wazibeka ezicathulweni zabasebenzi wabe esehamba nathi sonke noma indlela inameva."

Nakulenkathi kwakunokuphikisana kwemibono okukhulu eBandleni eliKhatholika. Labo ababedla ngoludala, imvamisa okwakungabelungu, bamugxeka kakhulu uHurley bethi umbhishobhi akumele angene ezepolitiki. Ngeshwa iqhaza lakhe babengaliqondi, bezitshela ukuthi sengene shi kwezombangazwe akaseyena umholi weBandla. Wayethwele kanzima impela, kodwa wayimela imivimbo nezinhamba ngesineke nokuzehlisa okumangalisayo. Wayengenawo amagqubu nenzondo, yize wayecokovulwa kungefanele, wayemele ukubuyisana njalo nje: njengalenkathi iBandla lamaDashi lihlabuluka, livuma ukuthi

ngempela ubandlululo lwaluphambene nenkolo yobuKhrestu, uHurley wayemukela ngenhliziyo emhlophe lenhlambuluko, akalibeka zici leliBandla.

Ukholo lakhe olujulile lwalubonaka nangezinye izindlela eziningana. Kwakuvamisile ukuthi abonakale esemidlinzweni yokuthandaza edeskini lakhe lapho kumele kuthathwe izinqumo ezinkulu eBandleni. Kwakungeyena umuntu othanda ukuphakanyiswa futhi naye wayezinkela ekwenzeni okwakumele kwenziwe, angamane asonge izandla abe ngubasi. Wayenzwelo nokuxola okungenamkhawula nxashane abefundisi ayebaphathe bephume endleleni. Nasezitheni zeqiniso nayekholelwa kukho zazingiconsi phansi enhliziyweni yakhe eyayimnene.

Ngaphandle kombiko wodumo nhohambo lwaseNamibia owaholela ekubone amangelelwe wumbuso wengcindezelo, omunye wemibiko yeSACBC ngesikhathi uHurley engumengameli, yilowo owawuneka ubunuku nesihluku samaphoyisa ngenkathi yezibhelu endaweni iVaal Triangle. UHurley nguye owethuka kwabezindaba umbiko osihloko sithi: "Report on Police Conduct during Township Protests: August to November 1984," okungumbiko owawuveza unya nobudedengu bamaphoyisa nkathimbe kunodlambedu emalokishini akulesifundazwe ngonyaka ka1984. Wabuye wahola ithimba lababhishobhi ukuyozibonela ngokwabo isihluku samaphoyisa eSebokeng (elinye lamalokishi okwakubhujiwe kuwo), nalapho ababhishobhi bashaya ujenga emigaqweni wendawo bephikelele enkonzweni yesidlo esiyingcwele khona belu kulellokishi. Intatheli uSarah Crowe, owayesebenzela inhlango yababhishobhi kuleyonkathi, nowabe ekade eyingxenywe enkulu ekubhalweni kwalowombiko ngokulandela ubufakazi obuningi obufungelwe, yaba nokukhulu ukumhlonipha uHurley ngobuqotho nesibindi sezenzo zakhe. Wengezela wathi: "Angingabazi, ukuba wayephile kwenye impilo futhi ... wayengaba umholi wezombusazwe ovelele. Wayephiwe ubuholi obuyisimanga futhi eyigagu lokukhuluma."

Inqubomgomo yobungemali bukaHurley yaya ngokuya ishintsha ngeminyaka yawo 1980s. IBandla labona kungcono lihlehle ekulweni ngqo nohulumeni wabacindezeli nokubonisa abamhlophe ukuthi mabayeke ukweseka umbuso waseNingizimu Afrika: kwakumele bakuvume ukuthi abaholi bempela bempi yomzabalazo babesekudingisweni nakwinhlango yenkululeko iUDF (iUnited Democratic Front ngaphelele) okwakumele iBandla libambisane nabo ngokugcwele. Kungakho-ke ithimba lababhishobhi laba nezingxoxo neANC ekudingisweni eLusaka ezweni laseZambia, nalapho ababhishobhi bavuma ukweseka unswinyo loMzansi Afrika kwezomnotho (yize yena uHurley wayemanqika esaba ukuthi lokhu kohlukumeza abampofu kakhulu). Wazikhandla kakhulu ekuviviseni iBandla ekulweni nokuhlukumezeka kwabantu ngenxa yesimo sezinkantolo namaphoyisa esasibandlulula singawahloniphi amalungelo abantu. Iningi lamakholwa amhlophe ayekade ekushaya indiva ukulwa nobandlululo, lasukuma nalo laba mandla ekuphikiseni ubuholi bobandlululo, lokhu okwaba nomthelela wokuthi umbuso wengcindezelo ulengele eweni.

Khona manjalo wesekela umkhakhanso wokulwa nokugqunywa komsolwa owayeboshwe ngaphandle kokubekwa icala, walimisa ngesihloko wathi; amaphoyisa akambophe umuntu uma “enezizathu ezibambekayo “zokuthi umsolwa kumele aboshwe. Uma benazo lezizizathu abakwasidlodlo, kwakumele bakwazi ukuzethula enkantolo. Emveni kokuba amaphoyisa enqabile ukwethula izizathu zawo zokumbopha lowo muntu, ijaji lathi akadedelwe ahambe. Kwakuyingqayizivele ukuphuma phambili kwesiboshwa ngesinqumo sejaji nakuba imithetho yayishubile kuleyomihla. Nanamuhla abafundi nabacwaningi bezomthetho balokhu beludingada udaba lwe“Hurley Case”.

Isibindi sokumela ayekhohlelwa kukho uHurley kwamenzela amazinyo abushelelezi nokubekwa izici kaninginingi. Ngale nje kokumangalelwa ngombiko ngeNamibia, wayevamise ukugxekwa nguhulumeni nontamolukhuni abaqavile. Njengoba kwadalulwa ezigcawini zeKhomishani Yeqiniso Nokubuyisana, waba ngomunye wabaholi bamasonto abane (banye kunguDesmond Tutu, uAllan Boesak noWolfram Kistner) ababebhekwe ngeso lokhozi ngenxa yezenzo zabo “zokulwa nombuso”. Kwesinye isiqubu indlu yakhe yehlaselwa ngebhomu likaphethiloli, futhi kuthiwa phambilini uNgqongqoshe uJimmy Kruger wayephakamise ukuthi kavalwe umlomo lomholi. Emihlanganweni neconsi elinguMengameli uP W Botha, kwakuvamisile ukuba uHurley athethiswe kanzima futhi edelelwe yilomholi owayethanda ukukhomba ngomunwe futhi aziwa ngokuthi “Uxamu Omkhulu.”

## 6

Eminyakeni yokugcina ephila uHurley njengoMbhishobhi Omkhulu waseThekwini wazinikela kakhulu embhidlangweni wababhishobhi wokwalusa ibandla Mzansi Afrika yonkana, iBishops’ Pastoral Plan. Waba wusihlalo wekomiti elikhethekileyo lalombhidlango walipha ingqikithi yomkhankaso eithi “Umphakathi osebenzela uluntu”. Wasebenzisa isu elalaziwa ngokuthi “Uhlelo Lokuvuselela” ekwethuleni uhlelo lokwalusa ibandla kusifundabhishobhi sakhe, futhi wayenomdlandla omkhulu ukuba yingxenye yokuzinikela kabusha kwabantu okholweni nasekutoleni kwemfihlakalo yokuba “Abantu bakaNkulunkulu”, okwakungezinye yezinxuso ezimqoka kumhlahlandlela uVatican II.

Waba ngumbhishobhi wokuqala eBandleni ukushumayela nokubhekelana nezisulu zengculazi nesandulela sayo ngenkathi esenguMbhishobhi Omkhulu waseThekwini.

Ngokomthetho weBandla eliKatholika, kwakumele athathe umhlala phansi uma eseneminyaka engu75, okwenzeka ngo9 November 1990. Nokho wanxuswa ukuba aqhubeke esikhundleni sakhe kuze kugcotshwe umbhishobhi omkhulu omusha; nebala kwaba ngawo awenkehli ngoJune 1992. UHurley waqhubeka ephethe amabhuku esifundabhishobhi kwaze kuba uyagcotshwa uWilfrid Napier OFM, owayengumbhishobhi waseKokstadi, yena owaba nguMbhishobhi Omkhulu waseThekwini ngo4 October 1992.

Inkonzo yokuvalalisa uHurley eDurban Exhibition Centre yethanyelwa zindimbane zabantu ababebalelwa ku10 000. Ngenkathi engena nezimpelesi zabefundisi abangamashumi ayisikhombisa, ababhishobhi abayisithupha, noKhadinali McCann waseKapa bezothamela inkonzo yamahora amathathu, kwachwaza inkundla. UHurley wayekade ebe ngumbhishobhi omncane kunabobonke emhlabeni eBandleni eliKhatholika nkathimbe egcotshwa. Manje wayesengumbhishobhi owayesebe kulesisikhundla isikhathi eibedlula bonke ababhishobhi abangu 4 000 emhlabeni jikelele eBandleni. (UPhapha uJohn Paul wayemtuse kakhulu ngokuba lilunga lomhlangano wamaOblates eliyisibponelo esihle ngenxa yokuzinikela kwakhe ekuphikiseni nenqubo yobandlululo.)

Njengokwesicelo sakhe wathi lapho esedla endala, uHurley became, waba “Ngumpriste Olibamba” eEmmanuel Cathedral, umsebenzi osindayo nokho kuSifundabhishobhi: baningi kakhulu abantu abentulayo nabasezimweni ezibenza babe ngondingasithebeni. Kwakuncomeka kakhulu ukuthi lomsebenzi omkhulu kangaka wenganyelwe uMbhishobhi Omkhulu osethathe umhlalaphansi. Wayeqala ngqa ukuphatha igatsha yize wayephathe esobubhishobhi iminyaka engu45. Kuningi okushiwoyo ngomusa wakhe. Wayevamile ukukhipha ekhikhini lakhe aphe abampofu. Wayenokuvakashela ilunga lebandla elaligula emaflethini lapho ikheshi lalingasebenzi. Nakuba wayesekhulile impela, wayezinikela enyuke izitebhiso eziyithupha ukuze aye kuleyondoda eyayigula kabi.

Waqhubeka ukuzinikela emsebenzini weSACBC njengombhishobhi ongumxhumanisi weKhomishani Yobulungiswa Noxolo, wabuye wenza lomsebenzi kwiKhomishani Yebandla Nezemisebenzi. Waqhubeka futhi ukuzinikela ebuholini obabaziwa ngeleKwaZulu-Natal’s Church Leaders’ Group, okwakuyisikhiwo ayethanda ukuba kuso emizamweni yaso yokuletha ukubuysisana nokubekezelelana phakathi kweqembu le Inkatha Freedom Party neUDF kumbe iANC. Kulenkathi wayehlonishwa njengesithwalandwe, kanthi wabe eseqokwa ekubeni ngomunye wosihlalo bePeace Accord esifundeni sakwa KwaZulu-Natali.

Okunye okwakufakazela ubuholi bakhe obuqotho nobabungachemile, kwaba ukuqokwa kwakhe ukuba abe yinhloko yesigungu esiphethe iNyunivesi yaseNatali, okungumsebenzi awenza ngekhono elikhulu impela. Umphathi wenyuvesi ngaleyonkathi, okunguye owayefana nothisanhloko walesisikhungo uProfessor Brenda Gourley, wamchaza “njengomholi wesigungu esikhulu senyuvesi esingena khaxa kulesisikhundla.”

Iminyaka yakhe yomhlalaphansi njengoMbhishobhi Omkhulu yayibuye ibe nosizi. Kwakumkhathaza kakhulu ukubona iBandla lideduka ezinkambisweni nasemoyeni kaVatican II, okungumhlahandlele ayezinikele kakhulu kuwo futhi engaphezi ukuwubona umqoka eBandleni. Kwamjabhisa kakhulu ukubona iBandla lingawuqgizi qakala umoya nemigomo yokusebenzisana ngokubambisana okuqotho kubabhishobhi okwakuzoholela ekutheni nabantu eBandleni lonkana basebenzisane ngalendlela. Wabamba ongezansi ngenkathi kubhidlizwa isakhiwo iICEL owabe neqhaza elikhulu ekusungulweni kwaso ngesikhathi eyingxenywe yombuthano waboholi beBandla iVatican II. Kwakusobala ukuthi ngokuhamba kukaHurley ezikhundleni eziqavile zeBandla, engaseyena uMbhishobhi Omkhulu nosihlalo

weIcel, kwakulula kubaphathi beBandla eVatican ukuthi benze umathanda kwisakhiwo ababesibuka sinamandla amakhulu kakhulu kunalawa ababewabona edingekile.

Kwamnenga ukuhlukunyezwa kwabasebenzi beIcel, futhi engaqondi ukuthi kungani indlela yokuhumusha imibhalo yeBandla ababeyethulile kwiIcel, yayilaxazwe phansi kwaIethwa leyo ehumusha izilimi luhlaza nangomoya wamagama okuthiwa yiwo yiwo amumethe umoya wolwimi olungcwele.

UHurley wayenekhono elikhulu lokubhala, futhi wabhala washicilela futhi wethula izinkulamo ezibhaliweyo kaninginingi. Kunebhuku elixoxa ngempilo yakhe elashicilelwa eMelika, nelinye elimethulela isigqoko elihlelwe ngumfundisi webandla lamaPresbitheriyeni.

Wayeyindoda enobungcwele, hhayi bokuba msulwa. Wayemnene ngenhliziyo, ephapheme, ekhaliphile, enozwelo, futhi enamancoko ayekhombisa ubukhali bengqondo. Kodwa, njengoba sesishilo phambilini, kanjalo njengoba sebeshilo ababesondelene naye kakhulu, kwakuyindoda yomthandazo lena, ezinikele kakhulu empilweni kamoya. Wayephula ngokonga, ezithobile, futhi elokhwane ezikhathaza ngempilo yabampofu. Kuthe lapho sekuzomenela ukufa, wathi kuzakwabo owayengumfundisi: "Uyazi, kuya ngokuya kungikhanyela ukuthi, uthando yilo olusemqoka kakhulu empilweni."

Eminyakeni yakho yokugcina uHurley wasondelana kakhulu noMhlangano iSant'Egidio eRome futhi ekujabulela ukuhambela imicimbi yawo emikhulu eRome nakumanye amazwe eYurophu, okuyinto ayenza waze waba neminyaka engu88. Lomhlangano owawusungulwe ngentshisekelo yomoya weVatican II, wawuyisikhumbuzo sempilo eyiyo ekufezeni umoya nezibopho zalomhlahlandlela weBandla. Nawo belu amalunga omhlangano wama Sant'Egidio ayemthanda futhi emhonipha kakhulu ngokuba wumuntu ophilayo owayexhumene nalomhlahlandlela weBandla owawuyingqophamlando.

Emveni kweminyake ecishe ibe yishumi ephethe igatsha laseEmmanuel Cathedral njengomphriste, uHurley wathatha umhlala phansi eSabon House, ikhaya labadala labefundisi bomhlangano wamaOblate, wahlala lapha ngokuthula nokuzithoba futhi ephila nezinye izaguga yize wayengazicelela umuzi wakhe nabasebenzi ababhekene naye yedwa. Yilapho aqala ukuhlala phansi aqale umshikashika wokubhala incwadi ebuyekeza impilo yakhe, umsebenzi nokho ahamba nawo wagcina odabeni lokuphela kukaVatican II ngo1965.

Kuthe ezinsukwini ezingengakhi ebuye emcimbini thizeni wamaSant'Egidio ngoFebhuwari ka 2004, emveni kokuba semgubhweni weminyaka engamashumi amahlanu esikole saseThekwini ayesivule yena eminyakeni angamashumi amahlanu edlulileleyo, washona ngokuzuma ngomhlaka13 February. Emveni kokuthi umzimba wakhe ulale ngokuthula nangenhlonipho eEmmanuel Cathedral eThekwini, futhi sekufike izindimbane ngezindimbane zabantu ezazibhongela emswanini, inkonzo yakhe yokumvalelisa okukugcina



yahanjelwa yizinkumbi zabantu eAbsa Stadium, babebalelwa ku5000. Inkonzo yomngcwabo yabanjelwa endlini yokukhonza iLady Chapel of Emmanuel Cathedral, okuyisonto ayekade ebe yingxenye yalo kusukela ngo1940.

*Ithuna loMbhishobhi Omkhulu uHurley livakashelwa yinqwaba yabantu bakuleli nabaphesheya, ikakhulu uma njalo ekhunjulwa okuwumgubho owenziwa eEmmanuel Cathedral minyaka yonke kumpelasonto esondelene nosuku eyakhothama ngalo lengwazi. Bude buduze neKhatedrali, "iDenis Hurley Centre" isakhiwo esisungulelwe phezu kwezinhloso zokuphakamisa "Ukunakekela, Ukufundisa Nokuqeqesha, Kanye Nokwakha Umphakathi" – izinhloso ezaziyigugu kakhulu kuMbhishobhi Omkhulu – sakhiwe kwenye yezindawe ezibhekene nengwadla yobumpofu nezinhlopheko ezahlukene futhi enemiphakathi eyingxubevange lesifundabhisobhi esalokhu iqhubeke njalo ukuyinakekela nokuzinikela kuyo selokhu naye enza iminyaka engu45.*

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