

Karabo ya kereke mabapi le ditšhiwana le bana bao ba lego kotsing ka lebaka la HIV AIDS: Maikutlo a sedumedi sa ka pebeleng

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The church's response towards orphans and vulnerable children as a result of HIV AIDS: A theological biblical perspective

By its very nature the human immunodeficiency virus (HIV) and the acquired immunodeficiency syndrome (AIDS) should invoke response and challenge from all sectors of society, including the church and the academia (theological practitioners). However, in the early years of HIV and AIDS, more or less 30 years ago, the church has been apathetic in its response and engagement with issues relating to HIV and AIDS. Due to the fact that the HIV virus and the AIDS disease raises moral, ethical, gender, cultural, sexual and spiritual matters, it took a considerable long time for the church to become involved. In theological practice the response and involvement in HIV and AIDS matters was also initially characterised by theological impotency.

This article therefore, provides a philosophical, theological and biblical basis and reflection to the church especially, in Africa, to effectively respond to the plight, crisis and scourge of HIV and AIDS and its impact to orphans and other vulnerable children (OVC). The effects and repercussions of this pandemic are everywhere glaring, especially in developing nations. This worldwide epidemiology of HIV and AIDS has evoked resources from many national governments (particularly in developing countries), the United Nations bodies, Non-Profit Organisations, etcetra. Indeed, the bone-chilling statistics emanate from the World Health Organisation, AIDS conferences and newspaper articles. The latest statistics on people infected with HIV and people living with AIDS, including the OVC, sends shock waves throughout the world. The apathetic and largely disengagement by the church towards the OVC, paucity and dearth of theological publications in current times on this subject and topic indicate that the church in Africa needs to come to terms with her theological and biblical mandate to care for the OVC. This article therefore provides a synopsis and survey of how God's people (Israel in the Old Testament and the Church in the New Testament) were commanded by God to care for OVC. Based on the biblical text, the contemporary church in Africa should break the vicious and dangerous cycle of silence, apathy and disengagement and start alleviating the plight of OVC.

Matseno

Ge a hlaloša sebopego sa leuba la HIV le AIDS, Benn (2002:3) o bolela gore le feta bolwetši bofe goba bofe ka historing ya sebjalebale, AIDS e tšhošetša maphelo a ditšhaba le sehlopha sefe goba sefe sa setšhaba ka go baka mahu a dimilione tša batho kudukudu bafsa. Go tšwela pele, Fredericks (2002:4) o bolela gore HIV le AIDS di bile le seabe se segolo ka khonthinenteng ya Afrika. Dimilione tša batho di fetelwa ke baerase ye e tšwelago pele gannyanegannyane gomme masome a dimilione tša batho di a hlokošana. Mathata a AIDS a hlohile baetapele bao e sego ba sedumedi le ba sedumedi, go bolela mabapi le HIV le AIDS. Lyons (2007:1) o bolela gore AIDS e hweditše dibaka tše ntši tša go gola gareng ga maemo ao a šiišago a batho ao a hlohleletšwago ke bohloki, tlišo, dikgaruru, maikutlo ao a se nago mabaka le go hloka šedi. Mabaka a setšhabeng le a ekonomi a na le seabe ka go ba kotsing go phetetšo ya HIV le go oketša seabe sa yona. HIV le AIDS e tšweletša le go oketša maemo ao a kgontšhago leuba le go gola (Vitolli 1989:305; De Bruin 1990:357; Hawthorne 2000:30ff le Mahlangu 2008:2).

Ye nngwe ya ditlholho tše kotsi le tše boima tša leuba la HIV le AIDS ke palo ye e golago ya bana bao ba lahlegetšwego ke motswadi o tee goba batswadi ka bobedi ka lebaka la bolwetši bjo bo amanago le AIDS. Mathata a ka bobedi ke a mantši ebile a hlakahlakane, gomme a ama dimilione tše ntši tša bana (Piot le Bellamy2004:4f.). Maqoko (2006:3) o bolela gore AIDS e dirile tshenyo ye kgolo go malapa le bana ba ona. Mabakeng a mantši ka morago ga ge batswadi ba

bona ba hlokofoetše bana ba ba šala ka fase ga tlhokomelo ya ba leloko gomme dinakong tše ntši ka fase ga bomakgolo ba bona. Ditšhiwana tša AIDS ke tše ntši kudu gomme dinyakwa tša bona di tletše le go palela thekgo ye e lego gona ya setšhabeng. Lehu leo le bakilwego ke AIDS le tlogela bana ba le kotsing, ba le bohloking le bohloking bjo bogolo. Matteson (2008:11) o lemogile se ka ditšhiwana, 'Re be re sa tsebe gore ngwana a ka ba mahlokong. Re be re gopola gore ke ba bannyane kudu go kwešiša seo se hlagilego. Re be re sa tsebe gore bana ba ba mahlokong lebaka le letelele. Ke be re sa kwešiše maitshwaro a ditšhiwana.'

Dinyakišišo ka ga ditšhiwana le bana ba bangwe bao ba lego kotsing (OVC), di bontšha gore mananeo a mantši ga se a rarolla seemo sa bona sa mmeleng, sa ka mogopolong, sa maikutlo le sa monagano. Go sa le gampe bjale, go dirilwe dinyakišišo gannyane gomme tša phatlalatšwa ka ga maikutlo a filosofi, a sedumedi le a ka pebeleng ka ga karabo ya kereke go dinyakwa tša Bana ba Ditšhiwana le bao ba lego Kotsing (OVC). Mo mengwageng yeo e ka bago e masometharo ya histori ya HIV le AIDS le letlamorago la yona, leroborobo le le bontshitse go golela pele ka go ama mahlakore le mafapha ka moka a bophelo, le go ba le seabe mo kwisong ya selegae. Moithuti wa bebele le ena o ama ke kgwehlo ye e kgolo. O tshwanetse go fa maikutlo a gagwe ka bothata ba Bana ba Ditšhiwana le bao ba le go kotsing (OVC). Ka lebaka leo, maikemišetšo a athekele ye hlagiša le go šišinya thomelo ya kereke (kudukudu ya, Kereke ya Sekhriste mo Afrika) ya sedumedi le ya ka pebeleng le karabo ya seemo sa Bana ba Ditšhiwana le bao ba lego Kotsing (OVC). Ka mo athekeleng ye; seabe sa HIV le AIDS go Bana ba Ditšhiwana le bao ba lego Kotsing (OVC), tlhokomelo ya ditšhiwana ka kwešišo ya Nako ya Kgalekgale ya Dinageng tša ka Bohlabela, maikutlo a Testamente ya Kgale le a Testamente ye Mpsa le sa mafelelo tlhohlo ya kereke bjalo ka setšhaba sa Modimo sa phološo go abela le go hlokomela ditšhiwana bjalo ka ge Pebele e laela bjalo.

Seabe sa HIV le AIDS go Ditšhiwana

Mahlangu (2009:1) o bolela gore HIV le AIDS e dirile tshenyoye ye kgolo go malapa le bana ba ona. Ka lebaka la AIDS, bomakgolo ba ikhwetša ba hlokomela bana bao ba babjago, ditlogolo le ditlogolwana tšeo di hlokofoletšwego ke baswadi. Bana ba Ditšhiwana le bao ba lego kotsing (OVC) ba hwetšwa ka nageng ye nngwe le ye nngwe ya lefaseng. Ka dinageng tše dingwe, go na le ba makgolo a mmalwa goba ba dikete tše mmalwa. Eupša ka 2009 go be go na le ditšhiwana tše dimilione tše 14 tša AIDS ka Borwa bja Afrika ka Sahara ya ka fasana gomme palo ye e tlo oketšega kudu. Ditšhiwana tše di amilwe ke masetlapelo a go lahlegelwa ke motswadi o tee goba ba babedi ka lebaka la AIDS gomme ba bantši ba gola ka fase ga maemo a bohloki le a kgatelelo ya monagano ka ntle le thekgo ya ba leloko la bona. Lyons (2007:1) o gatelela gore go swana le ge baerase e fokotša mašole a tlhago a mmele mmeleng wa motho; e ka fokotša dithoto le dibopego tša setšhaba ka malapeng le ditšhabeng tšeo di hlokofoletšwego go thibela le go aba tlhokomelo le kalafo ye e atlegilego. Seabe sa mathata a AIDS ka kakaretšo se

akaretša diabe go maphelo go dimilione tše ntši tša maphelo a Batho bao ba Phelago ka HIV le AIDS (PLWHA) goba bao ba hlokofoletšwego. Le ge go le bjale bao ba amilwego kudu ke HIV le AIDS ke bana. Matteson (2008:11) o bolela gore dipersente tše masomennetshela tša malapa a ka Zambia di hlokofoletše ditšhiwana. Go hwets a tshakatsheko yeo e tselets ego mabapi le HIV le AIDS le dipalopalo, bala Hosegood le Floyd et al (2007). Matteson o tšwela pele go bolela gore go ba mahlokong ga bana ba go na le dipelo tša lebaka le letelele, gomme tše dingwe tša tšona di ka ba kotsi kudu. Bana bao ba itemogelago go lahlegelwa ke batswadi ba a phamošwa go goleng ga bona. Go ba bušetša tseleng ke mošomo wo mogolo wo o nyakago thušo ya batho ba bagolo bao ba ikgafilego ba go kwešiša seo bana ba phelago ka gare ga sona le bao ba nago le boikgafo le kgotlelelo ya go ba thekga ka moo ba ka kgonago ka gona.

Alex Rademeyer le Philip de Bruin (2009) ba bolela gore disenthara ka moka tše kgolo ka Afrika Borwa di kwa seabe sa HIV le AIDS go bana. Ba bolela gore ka 2009 Pretoria e nnoši e bile le bana bao ba gwebago ka mebele bao ba ka bago ba 10,000. Bloemfontein ke lefelo le legolo kudu leo le tletšego ka bana bao ba šomišwego go tša thobalano le thekišo ya diokobatši. Ba tšwela pele go bolela gore ka Afrika Borwa basetsana ba rekišwa ka tšelete ya magareng ga R2800 le R12 000. Bana ba bannyane bao ba ka bago le mengwaga ye 10 ba a hlohleletša gomme ba tlaišwa ka tša thobalano ke batho ba bagolo bao ba lefago digongwana. Letšatši le lengwe le le lengwe ka Afrika Borwa bana ba 530 ba a katwa gomme melato yeo e kabago ye 60 ye e begwago... bjalobjalo. Matteson (2008:12) o gopola tiragalo yeo ka go yona tšhiwana ye e bitšwego Martha (leina la gagwe la mmakgonthe) yo a bego a na le mengwaga ye lesomenne ka nako yeo, ka letšatši le lengwe o ile a ipolela go moruti wa gagwe gore o be a leka go ithuta go ipolaya. Batswadi ba gagwe ka bobedi ba hlokofoletše gomme o be a na le mengwaga ye šupa. O boletše gore o be a hlokofoletše go kopana le bona gomme a dumela gore a ka fihlelela se ka go hlokofofala. Moruti o be a sa kwešiše gore ke ka lebaka la eng ka morago ga ge go fetile mengwaga, mo e lego gore ngwana a ka hlogelwa batswadi ba gagwe ka tsela ye kgolo ka tsela ye.

Naa kereke e kae ge bana (OVC) ba ekwa bohloko? Naa karabo ya kereke ke efe mo tabeng ye e tšwelelago ya masetlapelo a batho le ya maemo a go šiša dinamana tša mmele? Naa kereke e nagana goba e ikwa gore ga e angwe ke dilo tše ka moka? Ka 2001 Benn (2001:471) o badile pampiri legatong la Khansela ya Dikereke tša Lefase ka kopanong ye e sego ya mehleng ya Mokgatlo wa Dinagakopano. Gabotse o thomile ka go bolela gore o bala pampiri legatong la Moruti Gideon Byamugisha – moruti wa Anglican wa go tšwa Uganda yo a phelago ka HIV le AIDS. O ile a babja mesong yeo mo e lego gore o paletšwe ke go tla go bala pampiri yeo. Tiragalo ye e bontshitše ka moo bolwetši bjo bo amago batho ba bantši lefaseng ka bophara. Gape e bontšha gore dikereke ka botšona di ka gare ga mathata a HIV le AIDS. Batho ba bantši ka lapeng la kereke ba a babja, ba hlokofoletšwego ke batswadi, ba fetetšwe ebile ba amilwe. Ga go na karogano magareng ga rena le bona.

Seabe sa Kereke

De Gruchy (2004:18) o bolela gore mathata a HIV le AIDS a lebana le tumelo ya Sekhriste ka ditsela tše mmalwa. A hlohla mošomo wa kereke wa semoya le wa go hlokomela, go swana le ge a hlohla a thuto le a bolatedi bja tumelo. A ipiletša gore go dirwe se sengwe le kwelobohloko, dilekane tše difsa le go nyaka go amogela 'balahlwa'. Eupša mathata a AIDS gape a hlohla kereke maemong a godimo a teori moo a nyakago maikutlo ao a kwagalago a sedumedi. Pocock (2009:122) o bolela gore nepo ya kereke e swanetše go ba go amogela tlhokomelo ya semoya ya bana ba ditšhiwana. O bolela gore dikereke tše ntši di gare ka ebangedi bjalo ka thomelo ya go ya go mang le mang gomme tša hlokomologa ditaba tše di nyakago go dirwa se sengwe setšhabeng le kwelobohloko. Sekhriste se swanetše go amogela batho ka moka, setšo, dipolitiki, mekgwa, ekonomi, dihlare le mahlale.

Kereke (kudukudu ka Borwa bja Afrika ka Sahara ya ka fasana) e swanetše go amana le dinyakwa tše kgolo tša bana ba ditšhiwana. Go swanetše go ba bjalo ka lebaka la gore ditšhaba tša Bakhriste di beilwe gabotse go fa tlhokomelo ya semoya go bana ba ditšhiwana. Kereke e ba gona ka motseng wo monnyane kudu go fihla ka toropokgolong ye kgolo kudu. Ke mokgatlo o tee wo o ka kgonago go fetša seabe sa lebaka le letelele sa bolwetši bjo ge e ka dira se sengwe (Pollock 2009:32).

Ke eng seo se dirago gore kereke e se be le kwelobohloko le go ikgaoganya kudu le dinyakwa tša ditšhiwana le bana bao ba lego kotsing? Sa mathomo, sebopego sa HIV le AIDS se dirile gore kereke e se ke ya amega mathomong ka ge seemo sa diphetetšo tšeo di bakago leuba. HIV ke bolwetši ba maphelo le kalafo fela go feta fao phetetšo ya HIV le AIDS e tšweletša ditaba tša maitshwaro, mekgwa, bong, setšo, thobalano gammogo le semoya. Bjale, Kgokagano ye go kwalago ka yona magareng ga HIV AIDS le mekgwa ye mengwe ya maitshwaro a thobalano a go swana le go se botegele molekane, go gweba ka mmele, go robalana le wa bong bja gago, thobalano ya pele ga lenyalo e ka ba le lengwe la mabaka ao a dirilego gore go tšeye nako ye telele ka tsela ye gore kereke go akaretša dirutegi tša sedumedi go araba leuba la HIV AIDS le diabe tša lona.

Lebaka la bobedi le legolo leo le dirago gore kereke e se ke ya araba ka maleba go mathata a Batho bao ba Phelago ka HIV le AIDS (PLWHA) le ditšhiwana ke go hlokega ga maikutlo a sedumedi mabapi le taba ye goba hlogotaba ye. Ka ntle le bogolo bja tshenyo ya leuba le, ge e be e sa thoma, maikutlo a sedumedi le go nagana ka HIV le AIDS go ile gwa swanelwa go thoma mahomong. Maluleke (2003:60) o bolela gore go hlokega mo ga maikutlo a sedumedi mabapi le se ke ka lebaka la gore thuto ya sedumedi ya setlwaedi sa Bodikela, ga se ya lokišetša baruti ba sedumedi ba ka Afrika letšatši le dilo tše di hlagago ka khontinenteng (Fredericks 2008:5). Dithuto tša ka Pebeleng, bobedi tša ka Testamenteng ya Kgale le ye Mpsha di swanetše go tsenya letsogo ka ntweng kgahlanong le leuba la HIV le AIDS go akaretšwa le go seemo sa Bana ba Ditšhiwana le bao ba lego Kotsing (OVC). Le ge

thuto ya ka pebeleng e swanetše go ba nneteng go maikutlo a tša mahlale, mathata a HIV le AIDS le diabe tša ona a ka se hlokomologwe ke moithuti le mohlatholli wa Testamente ya Kgale le ye Mpsha. Moithuti le mohlatholli wa pebele o swanetše go tsenya letsogo ka kerekeng gomme a bolele gore thomelo ya gagwe ya sedumedi le ya pebele e swanetše go ba efe ka tlhokomelong ya ditšhiwana le bana bao ba lego kotsing. Kahlaahlo ye e latelago ke kakaretšo ka boripana ya metheo ya sedumedi le ya pebele mabapi le tlhokomelo ya ditšhiwana.

Maikutlo a Testamente ya Kgale

Le pele ga tshhekatsheko ya Testamente ya Kgale mabapi le Bana ba Ditšhiwana le bao ba lego Kotsing (OVC), re swanetše go bolela ka ga tshedimošo ya mabapi le setšo sa setšhaba sa Testamente ya Kgale ka ga taba ye. Ka kakaretšo, Baituthi ba Testamente ya Kgale ba dumela gore thuto ya dingwalwa tša Nako ya Kgalekgale ya Dinageng tša ka Bohlabela e tlišitše tlhathollo ye kgolo ya go kwešiša Testamente ya Kgale. Harrison (1970:82) o gatelela gore thuto ya dihistori, dingwalwa, dipolelo le ditumelo tša Nako ya Kgalekgale ya Dinageng tša ka Bohlabela e ka re fa tshedimošo ka ga ka moo Baiseraele ba bonego le go rarolla taba ya ditšhiwana. Moran (1965:59f) o bolela gore Testamente ya Kgale bjale e ka bonwa bjalo ka karolo ya tikologo ya setšhaba ka kakaretšo le yeo e nyalelanego kudu le go hlakahlakana yeo meetlo ya yona, dihlongwa, mekgwa ya polelo le ya dingwalwa tša yona di ile tša abelanwa kudu nakong ya le le nonnego la *Fertile Crescent* (Fensham 1962:129f; Altmann 1963:15ff; Kitchen 1966:24f; Whitley 1969:150f).

Ka dingwalweng tša kgalekgale (Ancient Near East) ditšhiwana di be di swanetše go hlokomelwa ke kgoši. Go fa mohlala ka Mesopotamia ya Kgalekgale, ka Sumer ka melaong ye e bego e tsebega kudu ya Urukana wa Lagash ka ngwagakgolong wa bomasomepedi-hlano Pele ga Khriste (BC) le ya Nammu, go tloga go bolelwa gabotse gore mohlologadi, mohloki le tšhiwana ba swanetše go šireletšwa. Gape le ka Melawaneng ye e tsebegago kudu ya Hammurapi ka ngwagakgolong wa bolesomeseswai Pele ga Khriste (BC), go bolelwa gore medingwana ye e bego e bitšwa Hammurapi e dirile gore go be le toka nageng, ya senywa diabololo le ba babe bao ba bego ba gatelela bao ba hlakago, go akaretšwa ditšhiwana (Bergmann 1953; Fensham 1962:130). Ka Egepete, kgoši ye e bego e bonwa bjalo ka moemedi yo a phelago wa modingwana wa toka o be a swanetše go šireletša mohlologadi, tšhiwana le mohloki. Ke gore Merikare wa Egepete ka Nako ya Mathomo ya Magareng o laelwa ke tatagwe Khety III gore kgoši yo bolo ga a gatelele bahlaki go akaretšwa ditšhiwana. Ramesses III wa moloko wa dikgoši tša bomasomepedi o ikgantšha ka gore o hlokometše kudu toka ya bahlologadi le ditšhiwana (Fensham 1962:133). Bennet 2002:48f o bolela gore ka ntle le ka dingwalweng tša Egepete le tša Mesopotamia, ka dingwalong tša ka Foniki go na le mabaka ao a nago le dintlha tše di swanago tša setšhaba le tša tlhologo ya lereo le la Seheberu la *yātôm* – tšhiwana (Renkema 1995:119).

Ge re lebiša šedi ya rena go dingwalo tša Testamente ya Kgale (HB) Bennet (2002:47f) o bolela gore lereo le la *yātôm* le tšwelela bonyane makga a masomenne-pedi ka Testamenteng ya Kgale. Tšhomišo ya lona e phatlaletše ka dingwalong tša semolao gammogo le ka dingwalong tša seporofeto go feta ka dingwalong tša kanegelo. Ka Toreng mohlologadi, tšhiwana le mohloki ba wela ka fase ga tšhireletšo ya Modimo. Patterson (1973:228) o bolela gore ka mo khophaseng ye tšhiwana le dihlopha tše dingwe tše di lego kotsing setšhabeng di logwa sa ruri go ba lešela la dikarolo tše bohlokwa tšeo di šomago ka molawana wa tumelano wa Sinai le tsošološo ya yona pele o tsena Nageng ya Kanana. Go fa mohlala ka go Exodus 22:21–24 le 23:6 mohlologadi, tšhiwana le mohloki ba wela ka fase ga tlhokomelo ya Modimo. Ntla ye e bušetšwa ka go Deuteronomi moo Modimo a hlagišwago bjalo ka moahlodi yo Mogolo yo a nago le kgahlego go toka ya setšhaba (10:18ff); (Patterson 1973:228).

Ka Mangwalong a Makgwehwa, ka go Job 24:9, Job o bolelwa gore o ipelaetša go tlaišo ya batho bao ba lego kotsing ka go ipiletša go šedi ya go ditiro tše di hlokago toka tšeo di dirwago kgahlanong le dihlopha tše pedi tše di bego di sa kgone go itšhireletša ka ditšhabeng tša ka pebeleng, ditšhiwana le bahlologadi. Sengwalo se se gatelela gore batho bao ba babe ba hloile *yātôm* e lego tšhiwana e sa le letsweleng le batho bao ba bašoro bao ba bego ba se ba šireletša bahloki (Bennet 2002:53). Dahood (1968:269) le yena ge a efa ditshwaotshwao ka ga ditšhiwana ka Mangwalong a Makgwehwa o bolela gore ka go Job monna yo mobe o hlalošwa ka yoo a gatelelago mohlologadi, tšhiwana le mohloki (14; 1–4, 14, 21). Ka tikologong ya boraro ya dipoledišano magareng ga Jobo le “bahomotši” ba gagwe, Jobo o solwa gore o rometše bahlologadi ba se ba swara selo le gore o swara ditšhiwana bošaedi (22:9). Ge a itšhireletša Jobo o bolela gore ga se nnete seo (29:7). Go swana le Jobo, bangwadi ba dipisalome le bona ba roriša Modimo ka lebaka la sebopego sa gagwe seo se lokilego, ka maikemišetšo ao a swanago (Ps 68:1–5). Modimo o tšweletšwa bjalo ka Tate wa bao ba hlokago botatago bona le mošireletši wa bahlologadi. Ka go Psalm 82:3–4 Modimo o bonwa bjalo ka moahlodi yo a lokilego yo a latelago toka go ka moka bao ba hlakago, bahloki le bao ba hlokago botatago bona.

Patterson (1973:230) o bolela gore seemo sa mohlologadi, sa tšhiwana le sa mohloki ga se putle šedi ya Moprofeta. Ba boletše ka mo go swanago gore Israele e dirile bošoro gomme ya hloka moya wa Modimo ka moo ba bego ba swere mohlologadi, tšhiwana le mohloki ka gona (Is 1:23, 10:1–2, Jr 7:4–16, Ez 22:6–7) (Feinberg 1970:126). Gowan (1987: 4–16) o bolela gore baprofeta ba ka morago ga nako ya bofaladi ba ile ba lebelela morago ba nyaka mabaka a gore ke ka lebaka la eng batho ba ile bofaladi le go Puhlama ga Jerusalema. Zechariah o bušetšwa tlhalošo ye (7:7) ... le se ke la direla bahlologadi, ditšhiwana, bahloki le bafaladi bomenetša (Zech 7:9–10). Bjale, go hlokomela dihlopha tše di lego kotsing go ka tšewa bjalo ka tlhagišo ya molaetša wa setšhaba wa baprofeta le gape tlhalošo ya setšhaba seo se phetšego gabotse, ke gore batho ba Israele, ke bao ba sego ba direla bahlologadi, ditšhiwana, bahloki le bafaladi bomenetša.

Ga go kgonagale gore maikemišetšo a athekele ye a tšweletše ditlhathollo tša Testamente ya Kgale ka botlalo ka ga maikarabelo a setšhaba sa badumedi (Baisraele) a go hlokomela ditšhiwana. Le ge go le bjale, ditlhathollo ka boripana tše, di tloga di bontšha le go laetša gore ka Testamenteng ya Kgale ka moka, ditšhiwana (le batho ba bangwe bao ba lego kotsing) ba tloga ba amogetšwe ke Israel ka ge go lebane batho bao ba phološitšwego bao ba filwego sebopego le melawana ya Yahweh. Le Malachi (puku ya mafelelo ya ka Testamenteng ya Kgale) morero wo o a šomišwa ka go bolela ka ga thero ye e tlogo ya molatedi wa Mesia le wa Mesia ka boyena le toka yeo e tlogo tsebagatšwa (Mi 3:1–6). Eupša motho a ka botšišwa lebaka la gore ke ka lebaka la eng maikemišetšo ao a ile a tuma kudu, a mohlologadi, tšhiwana le mohloki? Go lemogilwe gore maikemišetšo a ke karolo ye bohlokwa ya ditlhagišo tša tumelano ya ka Testamenteng ya Kgale yeo ka go yona Israele ka mokgwa wa yona wa tumelano ye e hlokago bosodi e tšweletšwego bjalo ka mongnaga wa Modimo wa yona yo Maatla. Bjale, Israele e laelwa go hlokomela ditšhiwana legatong la Modimo. Kereke ya Testamente ye Mpsha le ya lehono di ipona bjalo ka batho ba Modimo ka melokong wa tsona. Bjalo ka batho ba Modimo ba kgopelwa go hlokomela ditšhiwana le bana bao ba lego kotsing. Ka lebaka leo, Testamente ya Kgale e re fa mohlala oo kereke a swanetsego go o latela go ikamaganya, go araba le go hlokomela Ban aba Ditshiwana le bao ba lego kotsing (OVC) ka lebaka le HIV le AIDS.

Maikutlo a Testamente ye Mpsha

Ka nakong ye bohlokwa ka historing ya batho, Khriste o tšweletše bjalo ka Motho yo a Tloditšwego ka makhura ke Modimo. O tile go tlo bontšha kgaugelo le lerato la Modimo:

Moya wa Morena o go nna ka lebaka la gore o ntloditše go rera ebangedi go bahloki; O nthomile go fodiša bao ba robilwego dipelo, go goeletša tokologo le go bona ga difofu, go tliša tokologo go bao ba gateletšwego.

(Luke 4:18)

Kabelo ya Khriste ka kgaugelo ya gagwe, bophelo bjo bo sa felego, phodišo, khutšo, bjalo bjalo, e be e le ya bohle e bile e sa le ya bona. Ebangedi ka ge e goeletšwa ke Jesu e be e akaretša mang le mang. Se se bonagala ka dikanegelong tša thero ya gagwe. Go fa mohlala ka kanegelong ya thero ya dijo tše kgolo tša mantšiboa, Mofarasei o itshwara bjalo ka mong wa dijo tšeo, Jesu le barutiwa ba gagwe ba a laletšwa. Jesu o hlohla mong wa dijo tšeo:

Ge o efa dijo tša mosegare goba tša mantšiboa, o se ke wa laletša bagwera, barwarre ba gago goba ba lelako, goba baagišane ba gago bao ba humilego, ge o ka dira bjalo ba ka no go laletša le wena gomme go realo o tla be o lefelwa gore o ba laleditše. Eupša o laletše bahloki go tla dijong tša mantšiboa, digole, dimumu, le difofu.

(Luke 14:13–14)

Kanegelo ye ya thero e gatelela go fa ga taletšo ya Modimo, yeo e sa kgethologanyego gareng ga bao ba laleditšwego ka go lebelela tsebo ya bona, mabokgoni, maemo a bona setšhabeng, ditumelo goba maitshwara a bona. Go kgathala ga Jesu go badiradibe, bahloki le bao ba lahlilwego go bewa pepeneneng ka dikanegelo tša ebangedi. Legoro le la batho

le akareditše bana, basadi, bagweba ka mebele, bakgoboketši ba metšhelo, bahloki, batho bao ba tumilego le balwetši. Ba be ba tloga ba se ba akaretšwa go kgatha tema ka botlalo ka dihlongweng tša nakong yeo tša setšhaba, tša sedumedi le tša molao.

Molaetša le nepo ya Jesu di hlohlile dikgopolo tša nakong yeo tša mabapi le bao ba amogeleago go Modimo le mabaka ao a bego a beilwe go thekga kamogelo yeo. O ile a sola bahlokomedi ba semolao ba sedumedi le maitshwaro a bona ka go goeletša molaetša wo o akaretšago mang le mang sebakeng sa molaetša wo o kgethago ba bangwe. Maitshwaro a Jesu e bile bopaki bjo bo phelago bja thato ya Modimo ya go ba le setswalle le bohle. Taba ya gore manaba a Jesu (Bafarasei, Basadusi le Bangwadi) a ile a mo sola ka go mo tlaiša ka gore ke mogwera wa bakgoboketši ba motšhelo le badiradibe ke bohlatse bja gore o be a dira seo a bego a se bolela, (Mt11:19; Mk 2:16; Lk 7:34). Manaba a gagwe a be a palelwa goba a sa nyake go keteka tiro ya Modimo ya phološo, ya tokollo le ya go akaretša mang le mang, ye e laeditšego ka maatla ka setswalleng sa tafoleng sa Jesu (Lk 14:15-24). Go nyaka ga Jesu ga go ba le setswallwe le bao ba lahlilwego ke taetšo ye e lego molaleng ya seriti sa maitshwaro a nakwana le maemo ao a lebanego le a maemo (Mareka 2:15–17). Gape ke taetšo ya tumelo ya Jesu ya gore batho ka moka ba bonwa ba le bohlokwa ke Modimo le gore thato ya Modimo ya kamano ga e beele motho yo mongwe ka ntle. Se se re tlogela re se na pelaelo ya gore ge nkabe AIDS e be e le bolwetši ka nako ya Jesu, nkabe a ile a akaretša bao ba fetetšwego ke bolwetši bjo le bao bo ba amilego (go akaretša ditšhiwana) ka therong ya gagwe. Kereke bjale e swanetše go ithuta ka mohlala wa Jesu. Go tšwela pele, bahloki, ditšhiwana le bahlologadi ba be ba swanetše go akaretšwa ka meketekong ya setšhaba seo se rorišago Modimo. Ka Testamenteng ye Mpsa; James o hlalošitše go roriša mo go amogeleago go Modimo bjalo ka bjo bo fihlelelago dinyakwa tša ditšhiwana le bahlologadi (1:27).

Seswantšho sa tšhiwana ye e hlokago ye e se nago le mothuši ke lebaka leo le dirago gore go be tshephišo ya Jesu ya gore barutiwa ba gagwe ba ka se tlogelwe ba le ditšhiwana goba ba sa homotšwe. Ba ka se be bao ba sa itšhireletšego ka labaka la gore Moya o Mokgethwa o tla šoma bjalo ka mmoleledi wa bona. Testamente ye Mpsa e etše sebopego sa Bokhrise bja nnete ka tlhokomelo ya motho go tšhiwana le mohlologadi. Kwelobohloko go bohloki bja batho ba bangwe e tla putswa. Ditiro tša kwelobohloko di bonwa ka tsela yeo o swarago mohloki ka gona, tšhiwana le mohlologadi yo a lego mahlokong. Ga se ba swanelwa go hlokomologwa goba go swarwa ka mo go sego gwa loka; ba swanetše go ba le ditokelo le menyetla ye e kgethegilego, ba swanetše go hlokomelwa le go thušwa ka lerato. Modimo o šireletša ditokelo tša bona gomme o emetše gore batho ba gagwe ba dire bjale (Dube 2002:32f; Mahlangu 2009:6f.). Testamente e mpsha e fa kereke lehono tsela le mokgwa wa go ikamanya le go hlokomela Ban aba Ditshiwana le bao ba lego kotsing (OVC).

Mafetšo

Ka mo kahlaahlong ye e lego ka mo godimo go tloga go bontšhitšwe ka mo go lekanago gore HIV le AIDS le diabe tša yona tša go swana le palo ye e golago ya ditšhiwana le bana bao ba lego kotsing e sa le masetlapelo a mašoro a maphelo le a tlhabollo ka Afrika. Mathata a le leuba le ke tšhošetšo go bophelo bja batho le go ba gona ga batho ka khontinenteng ya Afrika. Le ge e le gore mo mengwageng ye e fetilego go fihla fao ke phetogo ya sepolotiki ye e dirwago, kabo ya methopo, kalafo le tshenyegelo ya taolo ya HIV le AIDS go batho ba bagolo, bana e sa le sefahlego seo se sa bonagalego' sa bolwetši bjo bongwe le bjo bongwe bjo bo bonagalago gomme ba sa lahlelegwa. Go bile le mengwaga ya go hlokomologa bana e ka ba bao ba fetetšwego goba bao ba amilwego ke AIDS. Bontši bja mebušo ya ka Afrika ga se ya hlwa e ngwala, re sa bolele ka go phethagatša maano le melawana yeo e hlokometšego dinyakwa tša bana ba ba lego kotsing. Ka kwešišo ye kereke e swanetše go dira se sengwe gomme e phethagatše thomelo ya yona go ya ka Bebele (Okaalet 2007:95; Mahlangu 2010:18).

Le gape Pebele e bolela gore lephera le malwetši a mangwe a go sepelelana le bjona ebile maikemišetšo a mehlolo ya phodišo ya Jesu. Kereke bjalo ka mmele wa Khriste e swanetše go ba mothopo wa phodišo. Go bolela ka sedumedi ka kwešišo ya HIV le AIDS ke selo se se sa tšwago go tšwelela. Le ge go le bjale, ditlhagišo tša sedumedi ka ga HIV le AIDS ga se tša ba selo go fihla mengwaga ye šupa ye e fetilego. Kudukudu, dikgatišo di tšwa go bašomi le baeletši ba semoya. Tlhohlo ya HIV le AIDS e beakantšwe lefsa bobedi ka moo baruti ba dikereke tša Seafrika ba rutago maloko a bona a kereke le setšhaba ka bophara. Baruti ba sedumedi ka dithutamahlaleng tša pebele le seabe sa mohlatholli wa pebele ka twantšhong kgahlanong le HIV le AIDS le bothata bja tšhiwana se bohlokwa.

Batho bao ba fetetšwego le go angwa ke HIV le AIDS (go akaretšwa ditšhiwana) ba hloka thušo ya keletšo, ya dilo, ya go ba mahlokong, ya kalafo le ya semoya. Tlhokomelo ya semoya ye kaone ye e tiilego ya go thewa go pebele e bohlokwa go ebangedi go batho le malapa ao a šomago ka HIV le AIDS le ditšhiwana. Tlhokomelo ya semoya ye kaone e thoma ka tššetšolefsa ya tlhokego ya go araba batho bao ba nago le AIDS bjalo ka batho gomme ya se ba bone kudu ka kwešišo ya mabaka ao a dirilego gore ba hwetše bolwetši bja bona goba gore ba hlokoaleletšwe ke batswadi bjang. Godimo ga moo, go bohlokwa go gopola gore ebangedi e ra gore ditaba tše bose. Karabo ya kereke go ditšhiwana e swanetše go akaretša mohuta wa go ba gona wo o tlogago o kwagala bjalo ka ditaba tše bose go bona.

Methopo

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