Umlando ngomsebenzi wemishane eTsheni Lejuba
ulotshiwe ngumfundisi uDr. Ernst Alfred Wilhelm Weber
ngomnyaka ka 2007, February 17 (wpd; Word: 2012, January 11)
indodana yomfundisi uChristian Heinrich Wilhelm Weber,
uGwetshe Bomvu njengenNtolwane owayengumfundisi
eTsheni Lejuba kuqala ngo-1932, aze aphunyuzwe ngo-1962

Uyise omkhulu, nomkhulu womfundisi uWeber waseTsheni Lejuba
Umfundisi uChristian Heinrich Wilhelm Weber wafika emhlabeni ngokuzalwa ngomhla ka 13 March 1897 eMadabukela eduze nomfula othiwa uMkhondo, eduze nasePiet Retief. Uyise omkhulu wayengumfundisi wokuqala kithi abakwaWeber, wafika ezweni lakithi ngomnyaka ka 1862, ngoApril 26, wasebenza engumfundisi eDlomodlomo, wayebekwa eMnyathi ngo-1869, esebalekile ngenxa yempi kwaZulu wabizwa ibandla laseNtithane, abe ngumfundisi walo. Izimpahla zabo zalandwa nguGodlo khona eMnyathi ngomnyaka ka 1884 ngenqola kaChristian Kohrs owafika ezweni lakithi ngomnyaka ka 1859 eqhamuka eJalimane, Wayenguyise kanina womfundisi uChristian Heinrich Wilhelm Weber.

Ukuphenduka kukaGodlo
Emva kweminyaka eminingi uGodlo wahlala epulazini likaWilhelm Meulke endleleni esuka eMoolman, eya eMahamba. Lomzala kababa wamcela ukuba ahambele uGodlo. Ubaba wafika kubo, wabingelelwa, wabingelela. UGodlo wayengasaboni emehlweni, wabuza ukuthi: “Ungubani?” Ubaba waphendula, wathi: “Ngingumfundisi uWeber.” UGodlo wathi: “Unamanga. Umfundisi uWeber akasekho.” Ubaba wayesethi kuye: “Omusho wena ngokuthi akasekho, kuqinisile. Yena akasekho, kodwa nami ngingumfundisi, indodana yendodana yakhe owamkhumbula. Sengiyacela kuwe ukuba uhlole ukuthi ngisashumayela okwashunyayelwa ngubaba omkhulu.” UGodlo walalela intshumayelo, wahlola okwashunyayelwa ngomusha ngakho akuzwileyo komdala, waqonda ukuthi uNkulunkulu wayenesihe esikhulu naye, emlondolozile leminyaka eminingi ukuba amukele izwi likaNkulunkulu, aphenduke, azicelele umbhapathizo, amukelwe embusweni kaNkulunkulu ngokubhapathizwa egameni likaNkulunkulu onguYise, neNdodana, noMoya oNgcwele.

UGwetshe Bomvu njengentolwane wayelusela uyise omncane izimvu. Nakho okwenzile ukuba azinekele ukufundela ubufundisi
Uyise omncane womfundisi uChristian Heinrich Wilhelm Weber, wayengenamadodana. WayenguJohannes Weber. Ngakho lokhu ubaba wamelusela izimvu eduze naseDumbe, nasePiensrand, eseyibhungu nje, ungathi esikhathini seminyaka emva kwempi yezwe lonke (1914-18) ungathi ngomnyaka ka1922. Khona wavakashelwa ngumngane wakhe ngelinye ilanga, wabizwa ukuba abone isiguli emzini wakubo, wasifumana sibuthakathaka kakhulu, kodwa njengoba umngane wakhe wayenaye, wayengenasibindi ukukhuluma naloyamame ngoMsindisi wethu sonke, uJesu Kristu, nesidingo sokuphendukela, nokukholwa kuye. Umngane wahamba kusihlwa, ubaba waya kuloyamuzi ekuseni, lingakaphumi ilanga ukukhuluma nalomame ngokuphenduka nokukholwa nguKristu, wamfumana eseshonile.

Emva kwalokhu wavelelwa iphuphu kathathu, wabona lomame esihogweni somlilo, emphakamisela izandla, ememeza ethi: “Ngikhiphe la! Ngikhiphe la!” UWeber wayesehlosile ukuya phesheya eJalimane ukufundela ubufundisi esengumfana nje, kodwa ngomnyaka ka-1914 kwaqala impi kaWilhelm wesibili, ethiwa impi yokuqala yezwe lonke, amaNgisi avimba ubaba ukuya eJalimane, walahla umcabango wokuba ngumfundisi. Esezwile loyamame ephusheni ngokwesithatu ngo-1922-1923 washiya izimvu zikayise omncane, waya kuyise nonina, uWilhelm noMathilda Weber epulazini lakubo eduze naseDumbe, wabatshela ukuthi uzoya ukufunda, abe ngumfundisi.

Ukufunda kwakhe phesheya eJalimane
Abekholishi lapheseya eJalimane babengathandi ukumakukela esengumdala ngokudlula umnyaka wokungamukelwa ekholishi. Abafundi babamukelwa kulelikholishi bengakadluli iminyaka engu-25. Njengoba uWeber efika emhlabeni ngo-1897, babengamamukeli. Waqala ukufunda izilimi iBhayibheli elilotshiwe ngazo, ngisho isiHeberu, nesiGreki, nolimi lwesiLatini oludingeka nalo ekufundeleni ubufundisi ekholishi elinye. Eseqhubekile kulokhu kufunda babemamukela elikholishi lekerike lakithi phesheya, wafunda eBleckmar, ekholishi lemishani ethiwa: The Hanoverian Evangelical Lutheran Free Church Mission, wafunda iminyaka neminyaka, waqeda ngokuphumelela ekuhlolweni ngomnyaka ka-1929 eBleckmar kanye nomfundi uLudwig Wiesinger. Bamukelwa babe ngabavivinywa emabandleni ekerike lakithi phesheya eJalimane, izinyanga

eziyisithupha kumfundisi omkhulu uJakob Böttcher waseMolzen.

Umfundisi uWilhelm Weber noLudwig Wiesinger bathunyelwa ezweni lakithi
Kwaphathwa inkonzo yokuba baphathiswe umsebenzi wobuthunywa ngo-April, 1930, bathunyelwa kanye-kanye ezweni lakithi, uWiesinger asebenze phakathi kwabeTswana eduze naseLichtenburg, uWeber asebenze phakathi kwabakwaZulu. UWeber waqhubeka ukufunda umsebenzi wokusebenza ebandleni nomsebenzi wakuhambela abangakabhapathizwa eSalem eduze nasePiet Retief, kumfundisi omkhulu wemishane yakithi uMbokojwane, uChristoph Johannes, nase-Ebenezer eduze naseGlencoe kumfundisi uNhlenhlevu, uAugust Lüer. Abaholi bemishane yakithi babehlosa ukuba umfundisi omusha abekwe eMsinga, eduze nasePomeroy, bafuna ukuba umsebenzi wobuthunywa uqhutshwe khona phakathi kwamaJozi, namaBaso, namaBomvu, namaChunu, nakwabasiThole, abakaJobe, nemindeni eminye ngakhona. Lomcabango wagcwaliseka, mhla umfundisi uGottfried Stallman ebekwe eNhlanhleni ngomnyaka ka-1955.

Ukuthengwa kwemishane yaseTsheni Lejuba
Umfundisi uChristian Heinrich Wilhelm Weber wabekwa eTsheni Lejuba ngomnyaka ka-1932. Ngo-April 1932 wathunyelwa eTsheni Lejuba ukuzakhela indlu. Indawo yaseTsheni Lejuba yathengwa yimishane ethiwa: The Hanoverian Evangelical Lutheran Free Church Mission kumnumzane uHeinrich Hambrock ngawoPondo angu-150 (£ 150), Lendawo yahleshulwa epulasini likaHeinrich Hambrock laseHighlands, imishane yathenga ungathi amahekthare angu-150.

Indlu yokuqala eyakhiwe eTsheni Lejuba

Ngo-April kwaqalwa ngokwakha indlu yokuqala, amalondo amabili ayakhiwe ngamatshe, linye elingasenzansi laliyisitadi somfundisi, elinye laliyindawo yokulala, phakathi kwawo kwakhiwe amakamelo amabili ngezitini ezingashiswanga, linye laliyindawo yokudla, elinye laliyikhishi.

Amalondo amabili ayehlanganiswa ngovulanda. Konke kwakufulelwa ngotshani, zonke izindawo zasisasindwa phansi, zazingenakhonkolo phansi. ezazingajwayeli indawo yakhona zavelelwa izifo masinyane kulendawo. Umfundisi uWeber wayesezwile ukuthi izinkomo namahashi. Ngakho wasuka wehlela khona enezimbongolo. Kodwa zahluleka ukudonsa amatshe ayelayishiwe esihlibhini. Umn. uHambrock wamsiza ngezinkabi ezingu-16. Zathanjiswa ukuba zenze umsebenzi izimbongolo ezazihluleka ukuwenza. Umfundisi wasizwa ngumn. uWilli Brase owahlala eRockey Home eSwazini, eduze naseTsheni Lejuba, nezisebenzi uMfishani noNgini noMatchisi owayengumpheki. Babehla kanye nomfundisi, besuka eDumbe lapho kwahlala khona uyise. Kwaqashwa abakhi ababili ababenokwazi ukwakha ngamatshe. Bakha amalondo amabili. Kwaqashwa nezisebenzi ezinye. Kwenziwe izitini ezingu-1200 ezingashiswanga. Amakhosikazi endawo ayesika utshani bokufulela indlu. Baqeda ukwakha amalondo amabili, namakamelo amabili novulanda ngoJuly 1932. Umfowabo womfundisi waqeda umsebenzi ngokupenta indlu.

Ukugcotshwa komfundisi
Umfundisi waya eSalem ukuba ahlolwe ngokokugcina phambi komfundisi omkhulu uChristoph Johannes(uMbokojwane) nabafundisi uHeinrich Prigge (uNdwele) waseTshondo, noHermann Ehlers (uNgoloza) waseMahamba, ngomhla ka 22; 23, nango-24, agcotshelwe ubufundisi ngomhla ka-27 kuJuly, 1933 esephumelele kahle ekuhlolweni kwakhe.

Ukulanda umakoti eThekwini, nomshado eSalem
Esegcotshiwe wahamba kanye nomn. uWilli Meyer ukuba balande umakoti emkhunjini eThekwini. Wafika ngomhla ka August 13 khona eThekwini, eqhamuka eJalimane ngomkhumbi owathiwa uWatussi. Ngomhla ka 25 August babeshadiswa eSalem

ngumfundisi omkhulu uMbokojwane, khona kwadliwa umshado, kwamenywa abakwaZulu abayinkulungwane, namaJalimane angamakhulu amathathu.

Sebeshadisiwe ngumf. omk. uMbokojwane baphuma endlini endala yokusonta yaseSalem

Kanye noyise nonina, nabafowabo umf. uWeber ngo 25. 8. 1932

Ukungena nokwamukelwa eTsheni Lejuba

Ngomhla ka 26 August bafika eTsheni Lejuba kanye nabakubo ukubona indawo, babuyela eDumbe lapho kwahlala khona oyise bomfundisi, babophela izimbongolo, behlela eTsheni Lejuba nezimpahla zabo. Kwafika nabaseSalem ngemoto ukusiza umfundisi nomakoti ukulungisa ngokubeka konke kahle endlini. Mhla beqeda emva kwezinsuku ezintathu, imoto yakubo yahluleka ukuhamba. Kwadingeka ukuba kubophelwe izimbongolo ukudonsa imoto ukuyibuyisela khona eSalem.

Khona-ke kwathathwa isithombe esiphelekezela lomlando, sikhombisa izimbongolo nengqola nemoto emfuleni ethiwa uNyamane. Ngalesisithombe kuyabonakala ukuthi imigwaqo yakhiwe kanjani ngalesosikhathi. Ungathi kwakungakabikho umgwaqo oqinileyo. Ngalesosikhathi amabasi aya ngokusuka ePiet Retief ukuya eGolele ayengahambi kaneno komkhawulo wezwe lakithi, ayehamba eSwazini, ngokudlula eMahamba, Nhlangano, Mhlosheni, Hluthi ukuya eGolele.

Kwakuyisikhathi esinjani?

Kuyakhulunywa ngesikhathi okusazingelwa izinkwe eGodlwayo kuso. Indawo yasehlanzeni oPhongolo yasagcwele ngezimpunzi, izimpala, imidaka, nawonkonka, kwasadutshulwa amabhubhesi phakathi koPhongolo noMagude, kungakakhiwe idamu lasoPhongolo, nedolobha lakhona, nedolobha laseNgcotshane, nesigayi sikashukela sasingakabikho. OPhongolo kwakukhona amalungu amabili kuphela, uWalker noRouliad. Idamu elikhulu lasoPhongolo lakhiwe ungathi ngo-1935-1937.

Umsebenzi wokushumayela ivangeli

Umfundisi uWeber esefikile eTsheni Lejuba ekugcineni kaAgasta 1932, washesha waqala ukuhambela imizi nemizi, washumayela ivangeli likaJesu Kristu, nokumema abantu ukuba baphenduke, bacele ukubhapathizwa, waphatha izinkonzo ngokulandelana ezindaweni ezine, eTsheni Lejuba, eMkhwakhweni, eDraaiwater, naseChibidi. Wathemba ukuthi kuzobuthana ibandla masinyane eMkhwakhweni, wathemba ukuthi induna enkulu yakhona, ngithi wayenguMqhumsheli Ntshangase, izophumelela nabantu bakhona ukuthenga indawo engango-6000 morgen (1200 acre), kodwa empeleni akwenzekanga. Khona eMkhwakhweni wathola abantu ababebhapathizwa ngumfundisi omdala uChristoph Johannes (uMboza, uyise kaMbokojwane,) phambi kwempi yamaNgisi namaBhunu, ababesuka eNtithane ngesikhathi sempi, bathuthela eMkhwakhweni. Babengena ebandleni lamaMelika, bathokoza ukubuyela ebandleni lakubo lamaLuthela. Bashesha baqoqa ibandlana, kwakufundiswa abantwana

khona, bathunyelwa ukungena isikhole eTsheni Lejuba, kodwa emva kwesikhashana umame munye wakhona wavimba abantwana ukuba bafundiswe ngumfundisi uWeber. Kwachitheka umsebenzi ngakhona, noma kubekiwe umshumayeli khona iminyaka ethile.

Ukuphatha isikole

Ngomnyaka wokuqala ngo-1932 kwaqalwa isikole eTsheni Lejuba, nabangu-25, kakhulu ngo1935 kwakukhona ibutho elikhudlwana elafundela ukubhapathizwa, njengalokhu kubonakala nezithombe eziphelekezela lomlando. Isikole saphathwa endlini yokusonta, sekwakhiwe indlu entsha yomfundisi saphathwa endlini endala eyakhiwe ngo-1932. Kwazanywa ukuthola usizo lukahulumeni ukuba asekele isikole, kakhulu ngeminyaka ka-1948-1960, ukuba kutholakale otisha, nemali, kwandiswe isikole, kufundwe, kuqedwe neStd. 6, mhla utisha uNkabinde efikile eTsheni Lejuba.

Kwakhiwe umgwaqo oqinileyo, kwatholakala nocino

Ngeminyaka ka-1935-37 kwakhiwe idamu lasoPhongolo, nedolobha lasoPhongolo laqalwa ukwakhiwa, nesigayi sikashukela. Kwakhiwe nomgwaqo omkhulu osuka ePiet Retief ukuqonda ukuya oPhongolo. Kanjalo ibasi laqala ukudlula eTsheni Lejuba kabili ngeviki, ngokwesibili nangolwesine ukuya oPhongolo nasoGolele, labuyela ePiet Retief ngolwesithathu, nangolwesihlanu. Ucingo lwatholakala eTsheni Lejuba ngo-1948, lwahlanganiswa nendawo ethiwa Moolman, kwakungu-No. 1912 Moolman. Phambi kwalesosikhathi kwakudingeka ukuba kuyiwe eBerbice, kwaKuhn, khona esitolo kwakhona ucingo, ungathi 18 miles - 32 Km kusukela khona eTsheni Lejuba. Uma kuvelile okuthile, kwathunywa munye ngehashi ukuba umbiko othile udluliselwe noma ePiet Retief kudokotela, noma komunye.

USkimi, owayeyihashi impela lomfundisi

Ngalo, mhla umfundisi ediniwe, efuna ukubuyela ekhaya ngokudlula emzini othile, ihashi lakhe laphendukela kuloyamuzi, ungathi lamcindezela ukubingelela abantu, nokushiya izwi kuloyamuzi. Lelihashi lalihlakaniphile. Ngelinye ilanga lalingafuni ukuqhubeka edleleni; khona ubaba wabona ukuthi kwakukhona inkwe esihlahleni phambi kwakhe. Ngelinye ilanga ihashi lahlehla ngokwethuka, lalingangeni phansi komthombo othile,

kwehla imamba esihlahleni.

Ukuphenduka nokubhapathizwa kwamadoda amadala

Ubaba wathanda ukuxoxa namadoda, wathemba njalo ukuthi bazozinikela ekukholweni. Inye eduze naseMozane yafuna ukwazi kubaba ukuthi uyatshela nabamhlophe akushumayeza abakwaZulu ukuba bayeke izono ezithile. Ubaba wayitshela ukuthi noma inkosi yaseEngland, u”king” Georg, uyakuyitshela izwi elifanayo. Empeleni lendoda yathanda ukwazi ukuthi

abangena ezulwini bazokhuluma luphi ulimi. Ubaba washesha waphendula, wathi: Bakhuluma isizulu ezulwini. Ubaba washo ulimi lwasezulwini, indoda yezwa ukuthi kushiwo isizulu sakwaZulu. Yathi: Khona ngizothanda ukuya khona, yazinikela ukufundiswa nokubhapathizwa, nokwamukelwa ebandleni.

Omunye wayeyinyanga iminyaka eminingi, wabulala abantu abangu-8 ngenxa yokwenza umuthi onamandla impela. Wahluleka ukukholwa ukuthi igazi likaJesu linamandla ukwesula necala legazi elingaka, ubaba waphinda, waphinda, wamtshela izwi elithi: Igazi likaJesu, iNdodana kaNkulunkulu, liyasihlambulula ezonweni zonke, nokuthi uJesu uyinhlawulo yamacala onke abantu bonke bezizwe zonke. Empeleni naye wavulelwa inhliziyo nguMoya oNgcwele, ukuba akholwe ukuthi ngokwempela necala lakhe legazi elingaka lalikhokhelwa, lalihlawulelwa nguJesu, wafundiswa, wabhapathizwa, wamukelwa ebandleni.

Futhi kwakulusuku lentokozo enkulu, mhla induna enkulu yasoGange, uMgulugulu Ntshangase, yabhapathizwa, yamukelwa ebandleni. Ngaye ubaba wasixoxela thina abantwana bakhe ukuthi uMgulugulu wakwaNtshangase wathunyelwa yinkosi yakwaZulu ukuba abe induna enkulu yendawo, ibe umlindi womkhawulo phakathi kwabakwaZulu namaSwazi. Ngacelwa ukuba ngithinte negama likaVathuza Qwabe, owayekanye nabakwaNtshangase ngakhona. Ngelinye ilanga ubaba wahamba nami ukuba sibone nenduna uJuly Dlamini.

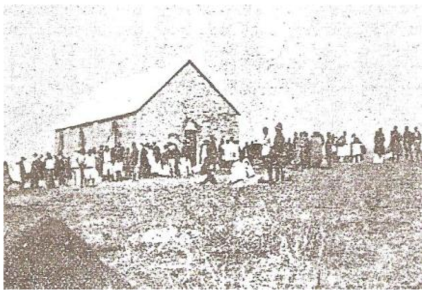
Umzala omunye kababa, owayenepulazi eSandbank, uFritz Martin, wakhuluma nobaba ngenyanga enkulu eyaziwe zonke izindawo eSwazini. USixpence wayeyigama lakhe. Wayekhulile nalonomnzane uMartin epulazini lakubo. UFritz Martin wathi: “Ngithanda ukuba uSixpence abe nami ezulwini. Hamba umvakashele. Angikwazi ukukhuluma naye ngokwenkolo.”

Wamtsheleka uumfundisi ihashi, waligibela, wawela umvula epulazini likaFritz Martin, ukuyomvakasehla uSixpense, waphinda, waphinda ukumvakashela, nokuphatha umsebenzi wokumfundisa omdala. Naso isithombe esithathiwe ngalinye ilanga ngo-1955, mhla ubaba evelela khona. Wayesedlulile iminyaka eyikhulu, mhla ecela ukubhapathizwa. Wafunda-ke iminvalelo evishumi. nesivumo sokukholwa. nomkhuleko weNkosi, waqonda okushiwo eBhayibhelini ngombhapathizo, nesidlo seNkosi, nesibiko, namandla ezihluthulelo. Wakholwa ukuthi uJesu wamfela naye esiphambanweni, wavuka kwabafileyo ngosuku lwesithathu ukuba asilungisele sonke indawo enkazimulweni yokuphila okuphakade. Ngosuku lombhapathizo wakhe wayebiza amadodana akhe ayengamagexu nawo, washisa zonke izikhwama zakhe phambi kwawo, wathi: Niyabona, ngihlukene nalezizinto zokukhuluma nabaphansi, ngokuba ngikhonza eNkosini enye manje. Wabhapathizwa, wamukela nesidlo seNkosi iminyakana. Ngo-1955 ngahamba nobaba ukumvakashela nokuyisa isidlo seNkosi kuye. Ngalelolanga wasitshela, wathi: Mfundisi, kusho ukuthini, ngalezinsukwana ngabona munye ohlezi esihlalweni esihle phezulu entabeni, wathuma amadoda amabili agqokile okukhazimulayo kimi, athi kimi: Sizobuya ukukulanda. Ubaba wamphendula, wathi: INkosi yethu uKristu ikwazisile ukuthi izoshesha, ikubize. Kwakungakapheli amaviki amabili uSixpence wabizwa yiNkosi, wangcwatshwa ngubaba

emzini wakubo. Ngithanda ukulanda nangomame owaqoqa abantwana bakhe, nabantwana bamakhosikazi amanye kuloyamuzi, kodwa esebaqoqile wayengahlali ukulalela umfundisi owafika ukuphatha inkonzo emzini wakubo. Ubaba wambuza ngelinye ilanga, wayesethi kuye: "Wena ubutha ibandla, kodwa awulaleli izwi kanye nabanye. Kwenziwani lokhu?" Loyamame waphendula, wathi: "Mfundisi, lelizwi elishunyayelwa nguwe liyabamba umuntu." Ngokuhamba kwesikhathi izwi lambamba naye, waphenduka, wakholwa, wafundiswa, wabhapathizwa, wakhulela ekukholweni, washona esedlulile iminyaka engamashumi ayisishiyagalolunye.

Umsebenzi wevangeli likaJesu Kristu waqhubeka kahle eTsheni Lejuba

Umsebenzi wevangeli likaJesu Kristu waqhubeka kahle eTsheni Lejuba. Ngomnyaka ka-1933 kwakhiwe indlu yokusonta, yavulwa ngomhla ka 30 Agasta 1933, bona ibandla elabuthana ngalelolanga:



Kwafika nensimbi eyabelwa yibandla laphesheya, yakhala njalo ukumema abantu ukuba beze enkonzweni. Lensimbi isekhona. Kuphela ayisakhali, ngoba umbhoshongo umelwe ukulungiswa, nokuqiniswa. Mhla ubaba ephunyuzwa ngo-Agasta 1962 wayesebhalile amagama angu-600 nokudlula encwadini yombhapathizo webandla.

Abavangeli nabafundisi ebandleni laseTsheni Lejuba

Nampa amagama amadoda ayezinikela ukuba aye ekholishi laseSalem ukufunda, abe ngabavangeli: **UJohann Dlamini** (naso isithombe sakhe eceleni), owayengumvangeli eDwarsrand, uMose Gamede owayengumvangeli eSandbank, uSamuel Dlamini owayengumvangeli eTsheni Lejuba naseDwarsrand. Labathathu babefunda ekholishi laseSalem. Umfundisi uWeber waphathiswa nebandla laseBadaza ngo-1946, mhla umfundisi uHermann Ehlers waseMahamba ephunyuzwa, yena waqala umsebenzi eSulphur Springs, wawuqhuba emuva eBadaza. Wasebenzelana khona nomvangeli uSimelane owathunyelwa khona, eqhamuka eSalem. Umntwana webandla laseBadaza wayenguJohannes Khumalo owaqeda ukufunda kwakhe eSalem ngo-1948, wayengumvangeli eBadaza, mhla umfundisi uWeber ephunyuzwa wagcotshelwa ubufundisi ngo-1962.

Umsebenzi wanda, ngo-1950 kwaqalwa ibandla eDwarsrand. Umvangeli uJohann Dlamini waqala khona, wasebenza khona, aze aphunyuzwe, kwahanjelwa abebandla naseGege, naseMozane. Namadoda amanye aye ukufunda ekholishi, uJosefa Simelane waseDwarsrand, uJosaya Mavuso waseTsheni Lejuba, noSolomon Dlangamandla. UMika Khumalo wamukelwa emabandleni amanye, abe ngumvangeli njengaseBilanyoni eduze naseNcaka, noma engafundanga ekholishi.

Ngo-1965 kwangena umfundisi uErwin Dammann esikhundleni somfundisi uWeber. Ngesikhathi sakhe kwabhapathizwa induna uMkhunjini Nyandeni. Ngesikhathi sakhe

kwakhiwe indlu yokusonta eNgcotshane, eduze nasoPhongolo. Kwabekwa nomfundisi uAbsolom Sibiya eTsheni Lejuba, abe ngumfundisi ophethe iziguli esibhedlele. Ngo-1971 umfundisi uDammann washitshelwa oHlangeni, eduze nasePort Shepstone, kwangena umfundisi uKurt Günter Tiedemann esikhundleni sakhe eTsheni Lejuba, kodwa yena wayengahlali isikhathi eside eTsheni Lejuba, wathuthela oPhongolo ukuba aphathe ibandleni esakhile oPhongolo. Ngesikhathi sakhe kwakhiwe izindlu zokusonta eMzinsangu, naseMsilikwane, ngoba ngalesosikhathi kwafika abaningi ababesuka ebandleni laseSalem, basuswa khona emapulazini, bathola indawo eduze naseTsheni Lejuba.

Abantwana bomfundisi uWeber

AbakwaWeber banda khona eTsheni Lejuba, ngomhla ka 17 November 1933 kwafika emhlabeni uErnst Alfred Wilhelm Weber, owabizwa eTsheni Lejuba ngokuthi: UWilemshini, ngomhla ka 16 January 1935 uHeinrich Dieter Karl Weber, ngomhla ka 18 August 1937 uGustav August Gerhard Weber, ngomhla ka 2 January 1939 udadewabo uAgnes Frieda Marie Luise Weber. Ngo-March 1939 umame wahamba nathi abantwana abangu-4 ukuya phesheya eJalimane, sabanjwa khona ngempi ka-Hitler nezwe lonke iminyaka engu-7, sabuya ngoMay 1946.

Indlu entsha yomfundisi

Ngomnyaka ka-1937-1938 kwakhiwa indlu yomfundisi entsha, kuyabonakala isithombe salendlu kulesithombe esithathiwe, mhla yavulwa, endala yamalondo amabili namakamelo amabili yasetshenziswa ibe isikole sabantwana. Ngaphambi kwalesosikhathi isikole saphathwa endlini yokusonta.

Indlu eyakhiwe ngo-1938 kanye nabebebandla evulanda lasekhishi

Indlu endala nentsha izihlahla sezikhulile, isibhedlele singakakhiwe

Ukuqala komsebenzi wesibhedlele

Isibhedlele esakhiwe ngo-1942, nosisitela uRuth Bauseneik owafika ngo-1953

Onina nabantwana abashlezi esibhedlele Belinda ukuqashelwa

Ekuqaleni kwempi kaHitler ubaba wathintwa kabi enhliziyweni ngezifo eziningi phakathi kwabantu. Ngo-1942 wathola ithuba lokudiliza indlu okwahlala kuyo eMkhwakhweni owabheka ukuba abantu balethe kahle izinkomo zabo edipini. Kwathuthelwa eTsheni Lejuba othayela, namapulangwe, namafasitela, kwashiswa izitini futhi, kwakhiwa isibhedlele.

Munye wakubo owayengusisitela wathembisa ubaba ukuthi uzofika ukusebenza esibhedlele eTsheni Lejuba, kodwa engakafiki, waganwa, wakhululwa esithembisweni sakhe. Ubaba waqhubeka kulesisibhedlele ngokusizwa ngumame owaqashwa ukuba aphekele eziguli, nokuphatha konke okungaphandle.

Isizathu esenza ukuba amaKristu aqaphele iziguli

Encwadini elotshiwe ngesiNgisi ngomlando wesibhedlele kuyabonakala ngakho okulotshiwe ngumbhishobhi uDr. Georg Schulz ukuthi kwenzeka kanjani ukuba imishane engomsebenzi wokushumayela ivangeli likaJesu Kristu enze nomsebenzi wokuphatha nokusiza iziguli. Umfundisi uWeber wabhala ephepheni leFree Evangelical Lutheran Synod in South Africa ngesiJalimane, kulencwadi wakhomba kahle isizathu esenzile ukuba aqale umsebenzi wesibhedlele. Wakhomba kahle ukuthi akufanele ukuxubanisa inkonzo yezwi nenkonzo yothando. Inkonzo yezwi iyabiza emakholweni ukuba asize abanosizi, noma ngosizi olunjani, asize ngothando, asize ngokusiza abasekuhluphekeni, njengalokhu umSamariya esizile ngothando umJuda owawela ezandleni zezigebhengu, noma njengalokhu uThabea esizile abampofu. Kodwa njalo makukhunjulwe ukuthi noma umuntu esizwa ekuguleni, elashwa, ephulukiswa, ethola impilo, akakasizwa ngempilo ephakade. Umsebenzi wokuphatha iziguli, nokubaphulukisa uyasiza kuphela kulomhlaba, awukasizi umuntu ukuba ahlengwe emandleni esihogo somlilo, emandleni kaSathane, nasemandleni okufa okuphakade, khona kuyadingeka ukuba umuntu asizwe ngenkonzo yezwi likaNkulunkulu, ngevangeli likaJesu Kristu iNdodana kaNkulunkulu, ukuba athole intethelelo yezono, yamacala onke okweqa imithetho kaNkulunkulu. Ngentethelelo yezono egameni likaJesu Kristu umuntu okholwa nguye uthenjiselwe ukuphila okuphakade, noma engasakwazi ukusizwa odokotela, noma izinyanga. Noma efa, uzophila enkazimulweni kaNkulunkulu, ngokuba uJesu Kristu wafela izono zezwe, zabantu bezizwe zonke bezikhathi zonke kanye esiphambanweni, wavuswa ngosuku lwesithathu ngenxa yokusilungisela ukulunga phambi kukaNkulunkulu nokuphila okuphakade. Ngesithembiso sikaJesu Kristu okholwayo, ebhapathiziwe egameni likaNkulunkulu onguYise, neNdodana, noMoya oNgcwele, uyasindiswa. Ngesithembiso sakhe odlayo umzimba wakhe, nophuza igazi lakhe unokuphila okuphakade, ngokuba uJesu wamisa isidlo sakhe, somzimba negazi lakhe ukuba umuntu athethelelwe izono zakhe. Umzimba wakhe unikelwe ekufeni, igazi lakhe lathululelwa, kube intethelelo yezono kubo bonke abadlayo umzimba wakhe, abaphuzayo igazi lakhe.

Kwaphathwa ikilinki esibhedlele saseTsheni Lejuba

Emuva kwathiwa lomame owaqashwa ukusebenza esibhedlele, wenza ukuba iziguli, uma zilaliswa esibhedlele, zife. Kwakungasalaliswa iziguli, kodwa udokotela wasePiet Retief othiwa “district surgeon” wafika kanye ngeviki ukuphatha ikiliniki khona esibhedlele. Umsebenzi waqhubeka kanjalo, kuze kufike uSister Ruth Bauseneick ngomnyaka ka 1953. Ngo-1955 kwakhiwa indlu yawosisitela. Incwatshana eyakhishwa ngesiNgisi yimishane yakithi ngomsebenzi wesibhedlele saseTsheni Lejuba ngomyaka ka-1972 iyalanda kahle ngokukhulu komsebenzi wesibhedlele. Imishane yathuma osisitela abaningana ngokulandelana, empeleni kwathunywa nodokotela uDr. Bergter, wasebenza isikhathi esibhedlele. Ngesikhathi sakhe kwakhiwa nesibhedlele sikaTbc, kwafakwa nogesi ngomshini omkhulu. Empeleni isibhedlela sadluselwa esandleni sikaKwaZulu/Natal, sasekelwa kahle nguhulumeni. Ngaleminyaka edlule isibhedlele saseTsheni Lejuba sahlonishwa ngokuba yisibhedlele esaphathwa kahle kunezinye, kakhulu ngesikhathi umn. uJabulani Mdluli esaphatha khona, nabakwaNtshakase bebebonga uGwetshe Bomvu njengentolwana bathi:

Usizile impela ngokuqala umsebenzi wesibhedlele ngakhona. Kwamanje umfundisi wekerike lakithi akasahlali eTsheni Lejuba, kodwa ibandla lakhona liphathwa ngumfundisi ohlala eMsilikwane.