

በሰሙ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ፡ አሜን።



መንፈሳዊ ሰሚናር

ሥርዓተ ቅዳሴ፡ ቅዱስ ቁርባንን መንፈሳዊ ረብሕኡን 1ይ ክፍል

Ritual Theology Part I

ብተመሃሮ ስነ-መለኮት፡ “ደቂቀ እንጦንዮስ”

ገዳም ቅ. አትናቴዎስ

ኮርፖስ ክርስቲ

ቴክሳስ

10ይ ዓመታዊ ጉባኤ አመንቲ ኢ.ተ. ቤ/ክ አብ ሰሜን አመሪካ

07/12/2008

ትሕዝቶ ሰሚናር

1. መጎተዊ
2. ዕላማ ቅዳሴ
3. ክፍልታት ቅዳሴ (ንሎሚ 1ይ ክፍል)
 - ❖ 1ይ ክፍል: ቅዳሴ-መባእ (ቅድመ-ምድላው)።
 - ❖ PART I THE OFFERTORY
 - ❖ 2ይ ክፍል : ቅዳሴ- ንኡሰ ክርስቲያን።
 - ❖ PART II. THE LITURGY OF THE CATECHUMENS
 - ❖ 3ይ ክፍል: ቅዳሴ-አመንቲ (ቆረብቲ ክርስቲያን)
 - ❖ PART III. THE LITURGY OF THE FAITHFUL
4. ምእመናን ቅድሚያ ቅዳሴ ኪገብርዎ ዚግባእ ርእሰ-ምድላዎት
5. ሰሚናር ንምድላው ዝተወከሰናሎም መጻሕፍቲ

መጻተዊ

- ❖ ቅዳሴ፡ ቀደሰ (ግእዝ)፡ አመስገነ ማለት እዩ።
- ❖ ቤተክርስቲያን ካብ ዘመነ-ሃዋርያት ጀሚራ ዝዓቀበቶ፡ ቀዳማይ ሃብታ መጽሓፍ ቅዱስ እኳ እንተኾነ፡ ቅዳሴ ከኣ ብኻልኣይ ደረጃ ዝሰራዕ ናብ ኣምላኽ ዝቐርብ ኣምልኾ (ጸሎት) እዩ።
- ❖ መሠረተ-እምነት ክርስቲያን፡ ቃል ክርስቶስ፡ ጸምን ጸሎትን።
 - ቃል ክርስቶስን ጸሎትን ከም ምግብን ማይን ኪምሰሉ ይኽእሉ።
 - ኣብ ቅዳሴ እንረኽቦ ጸሎት ኣዝዩ ዓምዲቕን ሰፊሕን ስለዝኾነ ንኹሉ መዳይ ህይወትና ዝኖህስስ እዩ።
 - ኣብነት ልዕሊ 2000 ፕሮቴስታንት ክርስቲያን፡ ነታ ሃዋርያዊት ቤ/ክ ኪረኽብዎ ኢሎም ዝገበርዎ ናይ ነዊሕ ዓመታት መጽናዕቲ (“Becoming an Orthodox Christian” by Fr. Peter E. Gillquist) ዝረኽብዎ ሓቅታትን።
 - ብዙሓት ምሁራት ጸለምቲ ኣመሪካውያን ናብ ኦርቶዶክስ ቤ/ክ ይመጹ ከምዘሎውን ዝሃብዎ ምስክርነትን **Many black Christians join move to Orthodox traditions** "Reconnecting with the Orthodox tradition connects us with the earliest Christian traditions," "The Orthodox church fills your senses," Mitchell says. "You smell the incense, see the icons and the candles burning, and there's movement, too. People are crossing themselves. There are processions sometimes. So much is happening all around you in the church."**Gannett News Service Jun 24, 2006.**

ዕላማ ቅዳሴ

❖ ቅዳሴ አምሳል ናይ ሰማያዊ ስርዓት እዩ (ራእይ 11:19) ። ካብዚ ምድራዊ አተሓሳስባ ወጺእና ንአምላኽ ብኹሉ እንተናና ምእንቲ ክንጽሊ፡ ንኹሉ ሕዋሳትና ዘሳትፍ አምልኾ እዩ። ቅዳሴ እምበኣር መንፈሳዊ ሓይሊ ክንረኽበሉ እዩ ተሰሪዑ፤ ምእንቲ ኩላትና ብሓደ ልቢ ክንጽሊ ከአ ገጊደና አሎና።
(ሃዋርያት ከአ ብሓደ ልብን ብርክን ይጽልዩ ነበሩ ኣብ ኩላቶም ከአ ዓብዪ ጸጋ ነበረ ግብሪ ሃዋርያት 4:23-33)

❖ ቅዳሴ ንሓደ ዕላማ እዩ ዝሰራዕ፡- ቅዱስ ስጋን ደምን ክርስቶስ ንምድላው። ድሮ ዓርቢ ስቕለት ኣብ ዕለተ ሓሙስ ዝተፈጸመ ምስጋና (ቅዳሴ) ንመልክት (ሉቃ 22:14-20) ።

- ❖ ትምህርቲ ቅዳሴ ንምንታይ?
 - ❖ ስርዓቱን አገባቡን ፈሊጥና፡ መንፈሱ እንተዘይተረዲኡና አይንረብሕን፤
 - ❖ ብአንጻሩ ስለምንታይ ከምተሰርዐ እንተዘይፈሊና አይነኽብሮን።

ቅዳሴ ብትሕዝቶኡ እዚ ዝሰዕብ ክፍልታት አለዎ። (Parts of Holy Liturgy)

❖ 1ይ ክፍሊ፡ ቅዳሴ-መባእ (ቅድመ-ምድላው)።

❖ PART I THE OFFERTORY

❖ 2ይ ክፍሊ ፡ ቅዳሴ- ንኡሰ ክርስቲያን።

❖ PART II. THE LITURGY OF THE CATECHUMENS

❖ 3ይ ክፍሊ፡ ቅዳሴ-አመንቲ (ቆራብቲ ክርስቲያን)

❖ PART III. THE LITURGY OF THE FAITHFUL

❖ ብሓፈሻ፡ ቅዳሴ ኣብ ክልተ ኪኸፈል ይክኣል።

❖ ስርዓተ ቅዳሴ (Pre-Anaphoras/Ordo Communis)

❖ ፍሬ ቅዳሴ (Anaphoras)

ክፍልታት ቅዳሴ፡ 1ይ ክፍለ

❖ 1. ቅዳሴ-መባእ (PART I THE OFFERTORY)

❖ መባእ ምቕራብ ካብ ግዜ ሓዋርያት ጀሚሩ ዝጸንሐ እዩ።

(Since the early church times, the faithful have used to come to the church bearing their offerings.)

❖ መባእ ኪኖጥቲ ብምሃብ ዝርከብ ብርኽት መንፈሳዊ ትርጉም ኣለዎ። As The Lord Jesus offered himself a sacrifice of love to God the Father on our behalf... the Church declares in a practical way her acceptance to the sacrifice of the Lord Jesus, as well as her willingness to offer her life as a sacrifice of love for Him. (2 ቆረ 5:15-19)

❖ ቃል ኪዳን ብክልቲኦም ተጻመድቲ ከምዝጸንዕ፤ ከምኡውን መስዋእቲ ብክልተ ሸነኽ እዩ (ክርስቶስን ቤተክርስቲያንን)

ክፍልታት ቅዳሴ-መባእ (PART I THE OFFERTORY)

❖ **ምድላው** (The Preparation- Getting Dressed) :- ቀዳሴያንን ቆረብትን ብድሮ አትሒዞም ነፍሶም የዳልዉ። ካብ ሙሴን ህዝቢ እስራኤልን ዝተወሰደ ምሳሌ። To receive the law, Moses was ordered that all the people should be sanctified for three days. The church commands the priests and the people to be prepared for receiving Communion. Repentance, confession, contrite hearts praising God is the heart of the preparation. (እቲ ምድላው ቀንዲ ልባዊ ኪኸውን ይግባእ፡ ንሥሐን ብስቡር ልብን ትሕትናን ዝቐርብ ምስጋና)

❖ **ፍሉይ አልባሳትን መንፈሳዊ ትሕዝቶኡን** (ራእ 7:14)

❖ 1) ልብሰ ተክህኖ (ንውልደ ክህነት) ዝተጸለየሉ ንኣገልግሎት ቤትመቐደስ ዝተፈልየ ልብሰ (ዘጸአት 28:40-43፤ ት. ዘካርያስ 3:1-7) “...ረሳሕ ኪዳውንቲ ካብኡ አውጽእዎ፡ **ርኤ አበሳኻ አውጸእኩልካ፡ ብሉጽ ኪዳውንቲ ...ጽሩይ መጠምጠምያ ገበርኩልካ...በመገደይ እንተተመላለስካ፡ ነቲ ዝአዘዝኩኻውን እንተሓሎኻ፡ ንቤተይ ኪትፈርዳ ንኣጸደይ ከኣ ኪትሕልዎ ኢኻ...**።

2) ልብሰ ቆራቦ፡ ጽሩይን ንጹህን “**በንስሓ ዝተመልሰ ጥፉእ ወዲ ሉቃ 15:22 ...ብሉጽ ኪዳን ኣምጺእኩም ኪደንዎ...እዚ ወደይ ሞይቲ ነይሩ ሓውዩ... ንተሓጎስ።**” ኣብነት፡ሓደ ኣማኒ ካብዛ ዓለም ኪሓልፍ ከሎ በቲ ዝቐረበሉ ዝገንዘዎ ኣቦታት ኣሎዉ።

ክፍል ታት ቅዱሴ-መባእ (PART I THE OFFERTORY)

- ❖ ምድላው መንበረ ታቦትን መንፈሳዊ ትርጉምን (Preparing the Altar) : ላዕለዋይ ደርቢ ቤት አቦና ማርቆስ ንቅዱስ ቁርባን አብ ድሮ ዓርቢ ስቕለት ከምእተዳለወ፡ ውሉደ ክህነት ንዓኡ ተኸቲሎም ይዳለዉ።
Preparing the altar recalls to our minds the events of preparing the upper room of Zion in which the Lords assembles with His disciples to offer the Last supper.
“ኢየሱስ ድማ ንጵጥሮስን የሃንስን ኪዱ ክንበልዕሲ ገንሸል ፋሲካ አዳልዉልና ኢሉ ልአኸም።” ሉቃ 22:7-13
- ❖ ጸሎት ምድጋም (The Canonical Hours) §.ካ. አቦታተያን አጎዋተያን ምእንታያን ምእንቲ እዚ መሥዋዕቲ እዘን ጸልዩ።
- ❖ አሓዱ አብ ቅዱስ፡ አሓዱ ወልድ ቅዱስ፡ አሓዱ መንፈስ ቅዱስ ቅዱስ (ልክዕ ሃገራዊ መዝሙር/ባንዴራ ክትስቀል ከላ እንገብሮ) አኣብ ዘሎናዮ ደው ኢልና ንሥላሴ ብኩሉንተናና ንግዛእ።

ክፍል ታት ቅዳሴ-መባእ (PART I THE OFFERTORY)

- ❖ **ምሕዳብ ኢድ** (The Hand Washing) The priest washes his hands three times while reciting inaudibly quotations from the psalms (*መዝሙር* 51). As the priest washes his hands with water he asks God to grant him the internal purification.
- ❖ “...ካብ ኣበሳይ ኣጸቢቕካ ሕጸበኒ፡ ካብ ሓጠኣተይ ኣጽርየኒ..ምእንቲ ኪጸርስ ብስምዕሃ ኣጽርየኒ፡ ካብ በረድ ክጽዕዱ ሕጸበኒ....”
- ❖ “ዎ እግዚአብሔር ነእዳወይ ብንጽህና እሓጽብን፡ ድምጺ ምስጋና ከስምዕ፡ ንብዘሎ ተኣምራትካውን ምእንቲ ኸዘንቱዎስ ንመሰውኢኻ እዞሮ ኣሎኹ።”
መዝ 26:7
- ❖ **ጸሎተ ምስጋና** (The prayer of Thanksgiving): ነኣኩቶ ለጋብሬ ሰናይት (ሠና፩ ነገር ንዝገበረልና ፩ቕረ በሃሊ እዚአብሔር ኣቦኡ ንገ፩፩ታናን ኣምላኽናን መድኃኒናን ኢየሱስ ክርስቶስ ነመስኖ ኣለ፩ና። ሠዊሩናን ረዲኡናን እዩ፡ ሓሊውናን ኣቕረቡናን ተቐቢሉናን እዩ። ተማዕቀኡናን ኣጽኒዑናን ክሳብ እዛ ሰዓት እዚኣውን ኣብጸሑናን እዩ። ሕጂ ውን በዛ ቅድስቲ ዕለት እዚኣን ብሸሉ ዘመን ሕፃወትናን ብፍጹም ሰላም...

ጸሎተ መባእ (The Prayer of the Offertory)

Asst. Priest:- "The Prayer of Oblation" of the Apostles.

ንፍቅዲ. ጸልዩ በእንተ እለ ያበውዑ መባእ ሩሕ ተወከፍ መባእሙ ለአኃው ወተወከፍ መባእን ለአኃት ለኒ ተወከፍ መባእን ቁርባንን።

❖ Priest:- ("The prayer of Oblation.")

§.ካ. ጸሎተ እንፎራ:- ኣብ ኅብስቲ ዚጽል" ጸሎተ... The hiding of the oblations, under the Prospharine, is like the hiding of Christ's reality and His mystery of His redeeming work until the time of His resurrection.....

“... ምእንቲ ድኅነት ዓለም ነውሪ ዘያብሉ ወመሥዋዕቲ ከም እትኸውን እውን ኣቐዲምካ ነጊርካ ኢኻ። ሕጂ ከኣ ካብ ሕያውነትካ ሠናያት ንልምንን ንምሕጸንን ኣለፍ። ኦ መፍቀሪ ሰብ፣ ኣብዚ ናትካ መንፈሳዊ ታቦት ዘንበርና" ናብዚ ኅብስቲ እዝን፣ ናብዚ ጽዋዕ እዝን ገጽካ ኣርኢ።...”

“አብ ቤት እግዚአብሔር ማለት አብታ ናይ ሓቂ ዓንድን መሰረትን ዝኾነት ቤተክርስቲያን ህያው አምላኽ፡ ከመይ ጌርና ክንነብር ከም ዝግብኣና ክትፈልጥ ጽሑፊልካ አሎኹ።” 1ይ መልእኽቲ ጳውሎስ ናብ ብመንፈስ ወዲ ዝኾነ ጢሞቴዎስ 3:15።

ንብጹእ ውቅዱስ ሣልሳይ ፓትርያርክ ኣቡነ እንጦንዮስ ብጥዕናን ሰላምን ይሓልወልና!
ንቤተክርስቲያንናን ሃገርናን ድማ ሰላሙ ይሃብ።

• ክፋት መድረኽ ንሕቶን ርእይቶን

ጊዜ ክፍለ: ቅዳሴ ንኡስ ክርስቲያን (Part II THE LITURGY OF THE CHATECHUMENS)

- ❖ **ጊዜ ሰጊድ ንፍቅ ካ. ፍትሐት ዘወልድ** (The Absolution to the Son)
... No one can serve God, whatever his rank is, without being absolved from his sins. This absolution acts as an anointing necessary for the service as God told Moses; **"Anoint Aaron and his sons and consecrate them so they may serve me as Priests".** (Exod 30:30) - NIV
- ❖ The Absolution of the Ministers (ጸሎት ፍቅር ወ'ዑዛነ ወንጹሐነ እምኣፈ ሥሉስ ቅዱስ ኣብ ወወልድ ወመንፈስ ቅዱስ። ወእምኣፈ ቤተ ክርስቲያን ቅድስት ጉባኤ እንተ ሓዋርያት፣ ብኣፍ ፲፭ ነቢያትን ብኣፍ ፲፪ ሓዋርያትን ኣገልገልቲ ብዝኾኑ ፸፪ ኣርድእትን፣ ... ኣብ ኤፌሶን ብዝተጋብኡ ብኣፍ ፪፻ ሊቃውንትን ብኣፍ ርእሰ ሊቃነ ጳጳሳት ኣባ እንጦንዮስ ኣኃዋእን ድኹምን ምስኪንን ብዝኾንኩ ብናተፊ ቃል እውን።

ጋይ ክፍለ፡ ቅዳሴ ንኡሰ ክርስቲያን (Part II THE LITURGY OF THE CHATECHUMENS)

- ❖ ስለምንታይ ፍትሐት ካብ ቤተክርስቲያንን ቅዱሳንን ? ምስ ህልዋን መራሕቲ ይቐረ በሉልና ከምእንብል (ምስጢረ ክህነት) ኣብ ሰማይን ምድርን ዘላ ሓንቲ ቤተክርስቲያን ከምዘላትና ስለእንኣምን እዩ። As the Church celebrates the Eucharist, The concept of the one body of Christ is realized. For this reason the church considers the attendance of the service together with the saints who departed are one in Jesus Christ as St Paul said; **" in Him all things hold together. (Col 1:17)-NIV.** From the mouth of these saints we ask the absolution as we ask it from the mouth of the current patriarch and Priests.
- ❖ **ዕርገተ ዕጣን (The Prayer of incense)** The people confess their sins during offering the incense among them.
- ❖ **ዕፍረት ምዕዘት ሄእቲ ማርያም እስመ ዘውሰተ ከርሣ ዘያትሌዓል እምኩሉ ዕጣን መጽኣ ወተሠገወ እምኔሃ።** (The Hymn of the Censer)
- ❖ **ቅድስቲ ኩሉ ጊዜ ድንጎል ወላዲተ ኣምላኽ፡ ኣደ ክርስቶስ ደስ ሄበልኪ። ኃጢአትና ኪኃድገልና፡ ጸለቲና ናብ ላዕሊ ናብ ፍቕር ወደኸ ኣዕርጎልና።** (The Hymn of the Intercessions)

ወንጌል እቲ ዝዓበየን ዝኸበረን መልእኽቲ
ቤተክርስቲያን እዩ። ኣብ ግዜ ቅዳሴ ፍሉይ ምድላዎትን
ክብርን ኣለዎ።

❖ ናይ ዕለቱ ምንባባት መጽሓፍ ቅዱስ (The Bible Readings) The center of all these readings is the life of our Lord Jesus Christ and His salvation. The martyrs and saints of the church are considered as living gospel and have their place in the readings as members in the body of Christ.

❖ §.ካ. ቅዱስ። §.ሐ. እዚኣብሔር ቅዱስ ኃያል ቅዱስ ሕያው
ዘኢያመወት። (The Hymn of the Trisagion)

❖ ምንባባት ወንጌል (ቅ. ጳውሎስ፡ ንኣሽቲ መልእኽታት፡ ግብሪ ሃዋርያት፡ ስንክሳር፡ ስብከት ካብ መዝሙር ዳዊት፡ ወንጌል) (pauline epistle, catholic epistle, the Acts, The Sinaxarium is a book that has biographies of the saints, the Psalm and the Gospel. Chanting the Psalm and the Gospel expresses our joy for the salvation, declared in the Gospel. David together with the profits of the whole generation share the church in the joy of the salvation as Jesus said about Abraham; **"Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."** (John 8:56)

ጌይ ክፍሊ ቅዳሴ አመንቲ (ቆረብቲ) ክርስቲያን (Liturgy of the Faithful)

- **ጸኡ ንኡሰ ክርስቲያን ...The Anaphora** The Priest and the deacon lift up the veil "Prospharine", slowly wave it above their heads. While removing it, the voice of its rattles is heard in the church. Uplifting the Prospharine acts as announcing the resurrection of our Lord Jesus Christ.
- ❖ **The Long Litanies:** The Litanies are prayers offered to God by the whole church. The priest , the deacons and the Congregation participate in these prayers as one body in the Lord Jesus Christ.
- **ጸልዩ በእንተ ሰላም ፍጽምት ወፍቅር(The Litany of the Peace)/ The Apostolic Kiss.** This kiss of peace, which is still exchanged in the Coptic Church,
 - was used from the apostolic era. They used to kiss one another,
 - men kissed men, women kissed women, saying; "Christ is in the
 - midst of us", and the other reply; "He is and will be“.
- ❖ **ጸልዩ በእንተ ሊቅነ ሊቀ ጳጳሳነ (The Litany of the Fathers)**
- ❖ **ጸልዩ በእንተ ሰላም ቤተክርስቲያን (The Litany of the Congregation)**
- ❖ **ጸሎተ ኃይማኖት (The Orthodox Creed)**

ጌ ክፍሊ ቅዱሴ አመንቲ (ቆረብቲ) ክርስቲያን (Liturgy of the Faithful)

- 0 ምሕዳብ ኢድ ...ያ.ካ ንጹሕ ዝኾነ ካብ ቁርባን ያቀበል፣ ንጹሕ ዘያኮነ 'ና አያቀበል።...(The Pre- Anaphora Washing the Hands.... the priest washes his hands with water he asks God to grant him the internal purification. During reciting the Creed, the priest washes his hands to absolve himself from the guilt of those who will take Communion undeservedly (Matthew 27:24) and to warn people from denying Jesus Christ and to warn those who are saying the Creed without truly having faith in what they are saying.)
- አሚን ...ንአምን ወንተአመን ንሴብኃክ ኣ እግዚእነ ወአምላክነ ... (The **Anamnesis** is a living proclamation for Jesus death and resurrection and remembrance of Him until His Coming.)
- ሃብነ ህንበር በዚዛኣክ መንፈስ ቅዱስ ...The **Consecration** Consecration is transforming the Bread and Wine into the Body and the Blood of Christ by the power of the Holy Spirit., Which is in one essence with the Father and the Son.
- ❖ ያ.ካ. ፈኑ ጸጋ መንፈስ ቅዱስ ላዕሌነ። (The **Invocation of The Holy Spirit**)

The Prayer of Confession

❖ ሩ.ካ. ና፩ ንሱሐ ጸለፉት...ኦ ገ፡፩ታ ኩሉ ዓለም ዝኃዘካ እ'ዚአብሔር ኣብ፡ ቁሰሊ ነፍሰናን መንፈሰናን እትፍውስ ንሸካ ኢኻ።...

❖ እግዚአታ

❖ ይ.ሕ. ኦ ገ፡፩ታ ኢየሱስ ክርስቶስ፡ ብኃጢአት ኣብ ዝተተትዐ ሰብነተ፩ ክትኃድር ዚ'ብኣኒ ኣፍኮንኩን።... (Prayer before Holy Communion)

❖ ሩ.ሕ. ቅዱስ ቅዱስ ቅዱስ ሥሉስ ዘኢ፩ትነገር ሀበኒ ከመ እንሣዕ ለሕ፩ወት ዘንተ ሥጋ ወደመ ዘእንበለ ኩነኔ። **Communion Praises:** During communion, the Congregation is overwhelmed with feelings of sacred love, holy fear and joy. We praise the Lord as we are partaking the communion for He has offered to us the food of immortality.

❖ ሩ.ካ ኣፈ፩ ምስጋና እ'ዚአብሔር ፩ዛረብ፡ ሥጋ ዝለበሰ ኩሉ ድማ፡ ንቅዱስ ስሙ የመስ'ን ነለዓለም ዓለም።

ኣሜን እ'ዚአብሔር ንባሮትካ ብሰላም ባርኸና። ዝተቐበልና' ሥጋኻን ደምካን ንኣድገት ኃጢአት ፩ኸነና። ኩሉ ኃ፩ሊ ጸላኢ ብመንፈስ ክንረ'ጽ ሥልጣን ሃበና። ምሕረት ዝመልአት በረኸት ቅድስቲ ኢድካ ንኣኣ ኩላትና ንጸብ ኣለ፡ና። ...እትወ. በሰላም (The Ending Blessing)

ሰሚናር ንምድላው ዝተወከሰና ሎም መጻሕፍቲ

1. ንተመሃሮ ስነ-መለኮት ቅ. ኣትናቴዎስ ዝተዳለወ መጽሓፍ
2. Liturgy of Saint Basil, Reference Book Edited By Fr. Abraam D. Sleman
3. ቅዳሴ ዮሃንስ ኣፈ.ወርቂ: ቅዳሴ ሓዋርያት: ቅዳሴ እግዚእ
4. መርብብ ሓበሬታ ኦርቶዶክስ ተዋሕዶ ኤርትራ: ንኡስ ሃገረ ስብከት ሰሜን ኣመሪካ (www.tewahdo.org)
5. መርብብ ሓበሬታ ኦርቶዶክስ ተዋሕዶ ግብጺ: ሃገረ ስብከት ደቡባዊ ሰሜን ኣመሪካ (www.suscopts.org)

“አብ ቤት እግዚአብሔር ማለት አብታ ናይ ሓቂ ዓንድን መሰረትን ዝኾነት ቤተክርስቲያን ህያው አምላኽ፡ ከመይ ጌርና ክንነብር ከም ዝግብኣና ክትፈልጥ ጽሑፊልካ አሎኹ።” 1ይ መልእኽቲ ጳውሎስ ናብ ብመንፈስ ወዲ ዝኾነ ጢሞቴዎስ 3:15።

ንብጹእ ውቅዱስ ሣልሳይ ፓትርያርክ ኣቡነ እንጦንዮስ ብጥዕናን ሰላምን ይሓልወልና!
ንቤተክርስቲያንናን ሃገርናን ድማ ሰላሙ ይሃብ።

• ክፉት መድረኽ ንሕቶን ርእይቶን

Article published Jun 24, 2006

Many black Christians join move to Orthodox traditions

Gannett News Service

After a lifetime in traditional black churches, Robert Aaron Mitchell discovered the sights, smells, sounds and ancient traditions of the Orthodox church.

"I discovered Orthodoxy while I was on the Internet one day back in 2001, and I was so drawn to it that I had to go attend a liturgy," Mitchell says. "I had no frame of reference for these traditions, but suddenly, I felt like this void was filling in my life. I felt like I was finally coming home."

Mitchell, 48, a project manager for AT&T in Detroit, is among a small but growing number of black Americans, many of them professionals, who are joining Orthodox churches. That's the branch of Christianity that split with Rome about 1,000 years ago and is known for colorful icons and the ethnic traditions it preserves in religious customs.

The attraction, Mitchell says, lies in discovering that for thousands of years, Africans played a vital role in the Orthodox world.

The Rev. Moses Berry, an Orthodox priest and pastor of Theotokos "Unexpected Joy" Orthodox Mission, Ash Grove, Mo., began his career as a Protestant preacher, a family tradition reaching back into the 1800s. Then, in 1983, he visited an Orthodox church in Atlanta and was so moved that he retrained to become a priest in the Orthodox Church in America. He also helped to organize the coalition of clergy, scholars and lay leaders coming to Detroit.

"Reconnecting with the Orthodox tradition connects us with the earliest Christian traditions," Berry says. "It means that, when our ancestors were brought here as slaves, they didn't arrive here with just a collection of tribal religions. They didn't all discover Christianity here. In fact, many Africans already were part of the ancient Christian church."

That was especially true for Africans with roots in the eastern part of the continent, Laike-Mariam Misikir, 50, says. An automotive engineer from Ann Arbor, Mich., Misikir is from a family of Orthodox priests that extends back many centuries in Ethiopia. In Detroit, Misikir serves as a subdeacon, assisting priests during liturgies.

"Unlike many of the African Americans who have come to Orthodoxy, I was born into the faith in Addis Ababa, Ethiopia," Misikir says. "The traditions are so deep, so beautiful."

"I can remember as a small child, attending all night liturgies with my grandparents. I would be down there near their feet, listening to the chanting and African drums, watching everything going on around me. It was like being transported into heaven."

Mitchell nodded as Misikir described the scene.

"The Orthodox church fills your senses," Mitchell says. "You smell the incense, see the icons and the candles burning, and there's movement, too. People are crossing themselves. There are processions sometimes. So much is happening all around you in the church."

Misikir says, "It's a little difficult to explain all of this to most Americans. At first, when I tell people I'm Orthodox, often they don't understand me and think I'm Jewish."

Source: <http://www.baxterbulletin.com/apps/pbcs.dll/article?AID=/20060624/NEWS01/606240308/1002/NEWS01>

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