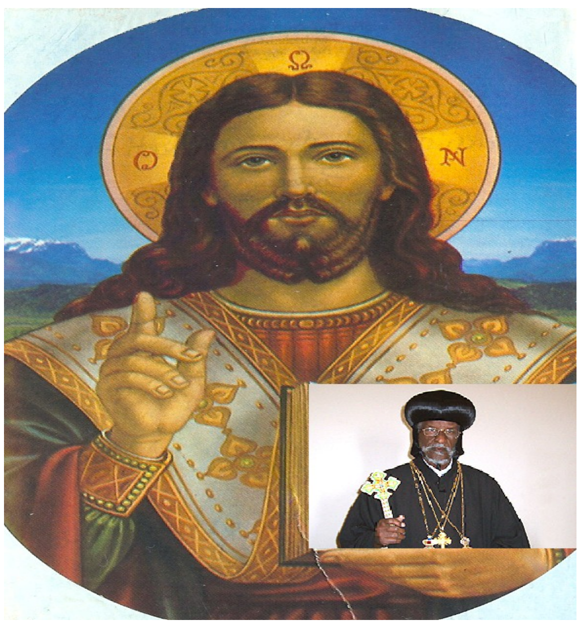
ራብዓይ ዓመት ምቕባእ ፓትርያርክ እንጦንዮስ ምኽንያት ብምግባር ዝተዳለወ መጽናዕታዊ ጽሑፍ



“መልኣኽ እግዚኣብሄር ኣብ ዙርያ እቶም ዝፈርህዎ ይሰፍር፣ የናግፎም ከኣ እዩ” (መዝ 34፣7)።

ብደቂቀ እንጦንዮስ ተመሃሮ ቅዱስ ኣትናቴዎስ መንፈሳዊ
ኮለጅ ኮርፐስ ክርስቲ ቴክሳስ፣
ሕቡራት መንግስታት ኣሜርካ

25 ሚያዝያ/April 2008 . ቁጽሪ *No.* 1

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ተወከሱ

መዓርግን ስልጣንን ፓትርያርክ

ስልጣን ፓትርያርክ

መሰረት ስልጣን ፓትርያርክ ካብ ሰማይ እምበር ካብ ባይታ ኣይመጸን። ክርስቶስ ከመይ ዝበለ ስልጣን ንሃዋርያት ከም ዝሃቦም ዝሕብሩና ኣብነታት እዞም ዝስዕቡ ጥቕስታት ምስክር እዮም። “በቲ ሓቂ ቀድሶም፣ ቃልካ ሓቂ እዩ። ከምቲ ንዓይ ናብ ዓለም ዝለኣኽካኒ፣ ከምኡውን ኣነ ናብ ዓለም ለኣኽኩዎም”። (ዮሃ፡17፡17-18) “ሽው ኢየሱስ ከም ብሓድሽ ሰላም ንኣኻትኩም ይኹን። ከምቲ ኣቦ ንኣይ ዝለኣኸኒ፣ ኣነውን ከምኡ እልእኸኩም ኣሎኹ በሎም። እዚ ኢሉ ኡፍ በለሎም እሞ፣ መንፈስ ቅዱስ ተቐበሉ”። (ዮሃ፡20፡21-22) “ስለዚ ኺዱ ንኹላቶም ኣህዛብ ብስም ኣቦን ወድን መንፈስ ቅዱስን እናኣጥመቕኩም ዝኣዘዝኩኹም ኹሉ ኺሕልዉ ኸኣ እናመሃርኩም ደቀ መዛሙርቲ ግበርዎም። እንሆ ድማ፣ ኣነ ኽሳዕ መወዳእታ ዓለም ኹሉ መዓልቲ ምሳኻትኩም እየ”። (ማቴ፡ 28፡20) “ኣነ ኸኣ እብለካ ኣሎኹ፡ ንስኻ ጴጥሮስ ኢኻ። ንማሕበረይ ከኣ ኣብዛ ከውሒ እዚኣ ኽሃንጻ እየ፡ ደጌታት ሲኦል ድማ ኣይሕይልዋን። መርሖታት መንግሥተ ሰማያት ክህበካ እየ፣ ኣብ ምድሪ ዝኣሰርካዮ ኹሉ ኣብ ሰማይ እሱር ኪኸውን እዩ። ኣብ ምድሪ ዝፈታሕካዮ ኹሉ ድማ ኣብ ሰማይ ፍቱሕ ክኸውን እዩ።” (ማቴ፡ 16፡ 18-19) ኢሉ ኣብ ልዕሊ ሓዋርያትን ኣብ ልዕሊ ኹላ ቤተ ክርስቲያንን፡ ንጴጥሮስ ቀዳማይ ፓትርያርክ ክኸውን ክርስቶስ ምሉእ መዓርግ ስልጣን ሃቦ።

ናይ መጀመርታ ፓትርያርክ ተባሂሉ ዝጽዋዕ እግዚኣብሔር ‘ኣብ’ ባዕሉ እዩ። ከመይሲ “ኣባ ኣቦ” ተባሂሉ ስለ ዝጽዋዕ። ‘ኣባ ኣቦ’ ድማ፣ መራሕ ኹሉ እምነት ዝኾነ ኣቦና ኣብርሃም፣ ኣቦ ብዙሓት ህዝብታት ገይረካ እየ እሞ፡ ደጊም ስምካ ኣብራም ኣይጸዋዕ (ዘፍ፡17፡5-7) ምስ ተባህለ እዩ። ድሕሪ ኣብርሃም ድማ ሙሴ ኣብ ልዕሊ እሥራኤል መራሒን ኣቦን ነበረ። ኣብ መውዳእታ ድማ፣ እቲ ኣካል ሥላሴ ዝኾነ ጎይታናን መድሓኒናን ኢየሱስ ክርስቶስ ባዕሉ ‘ኣቦ’ ኹሉ ከም ዝኾነ ነገረና። ንሱ ድማ ነቶም መንፈስ ቅዱስ ዝሓደሮም ሓዋርያት ኣብ ቤቱ፣ ኣብ ክንድኡ ኣቦታት ኰይኖም ክመርሑ ምሉእ ሥልጣን ሃቦም። ሓዋርያት ድማ ነቶም ብድሕሪኦም መንፈስ ቅዱስ ዝመረጾም ኣቦታት፣ ከምቲ ንዓኣቶም ክርስቶስ ምሉእ ሥልጣን ዝሃቦም፣ ምሉእ ሥልጣን ኣቦነት ሃብዎም። እዞም ኣቦታት እዚኣቶም ድማ ክሳብ ሕጂ ንቤተ ክርስቲያን ብዘድልያ ዘበለ እናመርሑ፣ ክሳብ ምጽኣት ጎይታና ኢየሱስ ክርስቶስ ከጽንሕዋ ሓደራ ተዋህቦም። እዞም ብመንፈስ ቅዱስ ዝተመርጹ ኣቦታት ሥልጣኖም መዓርግ ኣቦነቶም ከይተቐየረ፣ ኣብ ዝተፈላለየ ዘመናትን ኣብ ዝተፈላለየ ሃገራትን ስሞም ይቀያየር እዩ። ንኣብነት ኣብ ሮማ ኣብ ምስሪ፡ ፖፕ፡ ፓትርያርክ፡ ካቶሊኮ፡ ዓቢይ ጳጳስ፣ ቀዳማይ ጳጳስ፣ ሊቀ ጳጳሳት፣ ርእሰ ጳጳሳት፣ ርእሰ ሊቃነ ጳጳሳት እናተባህሉ ይጽውዑ። ፓትርያርክ ብመዓርጉ ወኪል ክርስቶስ ኣብ ምድሪን ኣቦ-መንበር ሲኖዶስን ጠቕላላ መራሒ ቤተ ክርስቲያንን እዩ።

ፓትርያርክ ዝብል መጸውዒ

ፓትርያርክ ዝብል ቃል “Παπας” - "pater" (ኣቦ) and "archon" (መራሒ) ካብ ዝብሉ ቃላት ዝመጸ እዩ። መበቆሉ ቋንቋ ጽርኢ ኮይኑ ትርጉሙ ድማ "መራሒ-ኣቦ" ማለት እዩ። ኣብ መጽሓፍ ቅዱስ ንመጀመርታ ግዜ ፓትርያርክ ዝብል መጸውዒ ነቦታት ዝተዋህቦም ብ200 ዓ.ም. ቅድሚ ልደተ ክርስቶስ፣

ኣለክሳንደር ዓቢ ነቶም ሰብዓ ሊቃውንቲ እስራኤል ንመጽሓፍ ቅዱስ ካብ እብራይስጢ ናብ ኮይን ዝተባለ ቋንቋ ጽርኢ ክትርጉምዎ ትእዛዝ ምስ ሃቦም እዩ። ንሳቶም፣ ነቲ "ኣቦ ኹሉ" ዝብል ቃል ናብ ፓትርያርክ ዝብል ምስ ለወጥዎ፣ ብኡ መሰረት ኣብቲ Septuagint ተባሂሉ ዝጽዋዕ መጽሓፍ ቅዱስ ቦታ ሓዘ። ከም መጸውዒ መዓርግ ንዝለዓሉ ኣቦታት-ቤተክርስቲያን ዝተጀመረሉ ግና ብ42 ዓ.ም ኣብ ኣለክሳንደርያ (ግብጺ) ተጀመረ። ካብዚ ንደሓር ቤተ ክርስቲያን መንበረ ማርቆስ፣ ነቲ ቀዳማይ ኣቦ መዓርግ ፓትርያርክነት ትህብ እኳ እንተ ነበረት፡ "ፓትርያርክ" ዝብል መጸውዒ ዝያዳ ክፍለጥ ዝጀመረ ግና፣ ኣብ ቀዳማይ ጉባኤ ቤተ ክርስቲያን (ጉባኤ ኒቅያ) ብ325 ዓ.ም. እዩ። ቀንዲ ቦታኡ ዝሓዘን ናይ ኩላተን ቤተ ክርስቲያናት መጸውዒ ዝኾነን ግና ኣብ ሳልሳይ ጉባኤ ቤተ ክርስቲያን (381 ዓ.ም) እዩ። ብሕጊ ጸዲቑ ወግዓዊ መጸዊዒ መዓርግ ምስ ኮነ፣ ኣብ 6ይ ክፍለ ዘመን ኩላቶም ኣቦታት "ፓትርያርክ" ተባሂሎም ክጽውዑ ንሊቀ ጳጳስት ሮማ፣ ንሊቀ ጳጳሳት ኣንጾክያ፣ ንሊቀ ጳጳሳት ቁስጥንጥንያ፡ ከምኡውን ንሊቀ ጳጳሳት ኢየሩሳሌም መልእኽቲ ተላእከ። ካብዚ ንደሓር፣ ቤተ ክርስቲያን ነቶም ኣብ ምድሪ ብመንፈስ ቅዱስ ዝተመርጹ መራሕታ "ይደልዎ" እናበለት ክሳብ ሕጂ ነዚ መዓርግ እዚ ትጥቀመሉ ኣላ።

መዓርግ ፓትርያርክ ዕድመ ልክዕ እዩ፤

"ፓትርያርክ ኣብዛ ምድሪ ብመንፈሳውን ሕጋውን መገዲ ወኪል ክርስቶስ ኮይኑ (representative or 'Kholaphaa) ፣ እምነት ክሕሉ፣ ምእመናን ኪጓሲ ዝተሸመ መራሒ እዩ።" (ፍትሒ መንፈሳዊ: ኣንቀጽ 4)። መጽሓፍ ቅዱሳዊ ሰረት ናይዚ ድማ "እቲ ንዓኹም ዝቕበል ንዓይ ከምዝተቐበለ . . ." ዝብል እዩ። መዓርግ ፓትርያርክነት ኣይሰዓርን እዩ፤ ከመይሲ ህያብ መንፈስ ቅዱስ ስለ ዝኮነ። በዚ ምኽንያት ድማ እዩ ፍትሓ ነገሥት "ሊቀ ጳጳሳት (ፓትርያርክ) ከምቲ ኣቦ ኣብ ልዕሊ ደቁ ምሉእ ስልጣን ዘለዎ፡ ፓትርያርክ ኣብ ልዕሊ መእመናን ምሉእ ሥልጣን ኣለዎ ዝብል። ሊቀ ጳጳስ (ፓትርያርክ) ነቶም ኣብ ትሕቲኡ ዘለዉ ክእዝዝ ምሉእ ሥልጣን ኣለዎ፣ ከመይሲ ንሱ ኣብ ርእሲ ኩላቶም ህዝበ ክርስቲያን ከም ጴጥሮስ ሓለቓ እዩ። ኣብ ርእሴኡ ድማ፣ ኣብ ልዕሊ ኩላተን ቤተ ክርስቲያናት ምስሌነ ጎይታና ኢየሱስ ክርስቶስ እዩ። (ፍትሓ ነገሥት ዓንቀጽ 4፤ 54)

መዓርግን ሥልጣንን ፓትርያርክ እንተተንከፈ፣

ኒቅያ ፶ ኣብ ልዕሊ ፓትርያርክ (ሊቀ ጳጳስ) ዝኾነ ክሲ እንተ ተረኺበ፣ እቶም ኣብ ትሕቴኡ ዘለዉ ጳጳሳት ክፈርድዎ ሥልጣን የብሎምን። ፓትርያርክ በደል እንተገበረ ካብቶም ሰለስተ ፓትርያርክ ሓደ ተረኺቡ ነቲ ዝተባህለ ክሲ ከይመርመረ ክሱ ቅቡል ኣይኰነን። ካብቶም ሰለስተ ሓደ ምስ ተረኽበውን መጺኡ ካብ ስራሕ ከሰናብቶ ወይ ምስቲ ክሲ ክሰማማዕ ክሕበል ኣይግብኦን"። (እዞም ሰለስተ ዝብሎም ዘሎ ካብቶም ኣቐዲምና ዝረኣናዮም ፓትርያርክ ኣለክሳንድርያ፤ ሮማ፣ ኤፈሶን፣ ኣንጾክያ ማለቱ እዩ። ፍትሓ ነገስት ዓንቀጽ 4፣41 ተመልከት።)

ፓትርያርክ ኣብ ልዕሊ እቲ ዘለዎ ሥልጣን ድማ ብመዓርጉ ካህን እዩ። መዓርግ-ክህነት ክሳዕ ሞት ስለ ዝኾነ፣ መዓርግ ፓትርያርክ ድማ ብህይወት ክሳብ ዘሎ ኣይሰዓርንዩ። መዓርግ ክህነት ይኹን መዓርግ ፓትርያርክነት ካብ ሰብ ዘይኰነ ካብ ላዕሊ ካብ መንፈስ ቅዱስ ዝርከብ መዓርግ ከም ዝኰነ ድማ መጽሓፍ ቅዱስ ይምህረና።

ኣገባብን ርትዓውነትን ምርጫ ፓትርያርክ እንጦንዮስ

ከም ሕግን ስርዓትን ቤተ ክርስትያን ተዋህዶ፣ ኣገባብ ምርጫ ፖትርያርክ ኣቡነ እንጦንዮስ ርትዓውን ጹፉፍን እዩ ኔሩ። ኣቡነ እንጠንዮስ ካብቶም ሓሙሽተ ቀዳሞት ጳጳሳት ብ1994 ዓ.ም.ፈ ኣብ በዓል ሓምሳ ኣብ ካተድራል ቅዱስ ማርቆስ ካይሮ ግብጺ ዝተቀቡኡ ጳጳሳት ሓደ እዮም። ካብቲ ጊዜ'ቲ ጀሚሮም ክሳብ ፖትርያርክ ዝኾኑ ድማ ጳጳስ ንዓሰርተ ዓመታት ናይ ዞባ ማእከል (ብኣውራጃ ሓማሴን ዝፍለጥ) ኮይኖም ኣገልገሉ። ኣብ ሓዋርያዊ ዕዮኦምን ጉስነቶምን ብጣዕሚ ትጉሀን ምስጉንን እዮም።

ድሕሪ ዕረፍቲ ካልኣይ ፖትርያርክ ቅዱስ ኣቡነ ያዕቆብ፣ ካብ ወርሒ ታሕሳስ 2003 ዳርጋ ንሓደ ዓመትን መንፈቅን ክሳብ ምርጫ ጊዜ ዓቃቢ መንበር ተዋህዶ ኮይኖም ኣገልጊሎም። ፖትርያርክ ንምምራጽ ጊዚኡ ምስ በጽሐ፣ ምስ ካልኦት ኣርባዕተ ጳጳሳት ሕጹያት ኮይኖም ቀሪቦም። በቲ ዘለዎም መንፈሳዊ ህይወትን ትግሃትን ድማ ብሕጋዊ መንገዲ ወግዓዊ ሳልሳይ ፖትርያርክ ናይ ኤርትራ ኦርቶዶክስ ተዋህዶ ቤተ ክርስትያን ንክኾኑ ተመሪጸም። እዚ ምርጫ'ዚ ብመሰረት ስምምዕ ናይ ክለተ ኣሓት ቤተ ክርስትያን ኤርትራን ግብጽን ብመሰረት ዓንቀጽ 7 ተኻይዱ።

ዓንቀጽ 7(፮) ከምዚ ይብል፡
ነፍሲ ወከፍ ቤተ ክርስትያን ናይ ገዛእ ርእሳ ፓትርያርክ ክትመርጽ ነጻነት ኣለዋ። እንተኾነ ናይ ክልቲኣተን ቤተ ክርስትያናት ሕብረት ክሁድ ምእንቲ ክኸውን፣ እታ ሓንቲ ቤተ ክርስትያን ዓሰርተ ኣባላት ዝሓዘ ልኡካት ማለት ክልተ ናይ ሃገረ ስብከት ጳጳሳት፣ ክልተ ኣበ-ምኔታት ገዳማት፣ ሽዱሽተ ድማ ኣብ ካልእ ጽፍሕታት ዘገልግሉ ከክልተ ምእመናን ቤተ ክርስትያን፣ ነቲ ዝግበር ምርጫዊ መስርሕ ከም ኣጋይሽ ክዕዘቡን ኣብቲ ዝግበር ጽምብል ክካፈሉን ይልኣኹ።

ብመሰረት ስምምዕ ቤተ ክርስትያን ኤርትራን ግብጽን፤ ናይ ክልትኤን ልኡኻት ቅዱስ ሲኖዶስ ከምቲ ኣብ 6ይ ምዕራፍ ግብረ ሃዋርያት ዘሎ፣ ፓትርያርክ ተዋህዶ ቤተ ክርስትያን ዝኸውን ሰብ ንምሕራይ ብዕለት 4 መጋቢት 2004 ዓ.ም. መንፈሳዊ ኣኼባ ኣካየዱ። ናይ ክልትኤን ልኡኻት ቅዱስ ሲኖዶስ እቲ ዝተኻየደ ምርጫ ቅኑዕ ምዃኑ መስከሩ። ድሕሪ ሓደ ወርሒ ኣብ በዓል ሓምሳ ብዕለት 25 ሚያዝያ 2004 ዓ.ም. ስርዓተ ቅብኣት ብመሪሕነት ፖፕ ሽኖዳ 3ይ ተኻይዱ፣ ኣቡነ እንጦንዮስ ድማ ወግዓዊ ሳልሳይ ፖትርያርክ ኦርቶዶክስ ተዋህዶ ቤተ ክርስትያን ኤርትራ ኮይኖም ተመርጹ። ኣብዚ ስርዓተ ስሜት (ምቕባእ)'ዚ ብርክት ዝበሉ፣ ናይ ክብሪ ዕዱማት፣ መራሕቲ ሃይማኖት፤ ልኡኽ ሃገረ ስብከታት፤ ሰበ ስልጣንን ዲፕሎማትን ተኻፊሎም ነይሮም። ኣብቲ ስርዓተ ስሜት ዝተረኽቡ ኩሎም ድማ ነቲ ዝተገብረ መስርሕ ምቕባእ ምስክርነቶም ሃቡ። እወ! ኣማን ብኣማን ብድምጺ ኩለን ገዳማትን፤ ምሉእ ተሳትፎ ምእመናን ኦርቶዶክስ ተዋህዶ ቤተ ክርስትያንን ምስክርነት ሊቀ ጳጳሳት ቤተ ክርስትያን ግብጽን ዝተመርጹ 3ይ ፓትርያርክ ቅዱስ እንጦንዮስ ዕላዊ መራሒ ድማ ኮኑ።

ኣብ ኦርቶዶክስ ተዋሕዶ ቤተክርስትያን ኤርትራ ብ2005 ዝወረደ ግፍዕን ሳዕቤኑን

"ሕጊ እንተረጊጽካዮ፡ ተመሊሱ እዩ ዚረግጸካ" ቃል ብጹእ ወቕዱስ እቡነ እንጦንዮስ 3ይ ፓትርያርክ ኦ.ተ. ቤ/ክ ኤርትራ።

ኣብ ዓለምና ሕጊ እንተዘይህሉ ናብራ ደቂ ሰባት ካብ ናይ እንስሳ ኣይምተፈልየን። ኣብ ሞንጎ ዝሃድንን ዚህደንን ንዝህሉ ጽልኢ፡ ቅትለትን ግፍዕን... ካልእ ስም ምረኸብናሉ እምበር ህይወት ኣይምተባህለን፡ ቀጻልነትን ምዕባለን ደቂ ሰባት ከኣ ኣይምሃለወን። ሕግን ንሕጊ ዘፈጽም ሓይሊ እንሃለወ እኳ ንጋደ!

ኣብ ቤተክርስትያን ተዋህዶ ኤርትራ፡ ብጸቕጢ ሓደ ጭዋ ሰብ (ኣቶ ዮፍታህ)፡ ንኃዋርያዊ ሕጊ (ጉባኤ ኒቅያ 325 ዓ.ም) ጥሒስካ፡ ነቶም ብሕርየት መንፈስ ቅዱስን ብምርጫ መራሕትን ምእመናን፡ ሕጊ ቤተክርስትያን ብዝእዝዞ መሰረት፡ ዝተመርጹ መራሕ ቤተክርስትያን ኣሊኻ ብኻልእ ንምትካኦም ዝተገብረ ፈተነ ብዓመጽን ግፍዕን ሰለዝተተግበረ ሃይማኖታዊ ትሕዝቶ ዘይብሉ ግብረ-ኣረምውያን ምዃኑ ግዜ ቀሊዕዎ'ዩ። ብፁዕ ወቕዱስ ኣቡነ እንጦንዮስ ኣብቲ ዝጸሓፍዎ ደብዳበ፡ ሳላ ምሁራት ደቂ ቤተክርስትያን ናብ ኩሉ ዓለም ብትግርኛን ብእንግሊዘኛን ዝተዘርግሐ መልእኽቲ፡ እቲ ጉዳይ ኃይማኖታዊ እንተኾይኑ መፍትሒ ንምርካብ ከቢድ ዘይምኻኑ እዩ ዝገልጽ። ኩልና ብጉዳይ ቤተክርስትይንና ዝሰንበድና ምእመናን፡ ነቦና ዝቐረበሎም ክስን ዝሃብዎ መልስን፡ ጸኒሑ ተወሲዱ ዝተባህለ ስጉምትን ንኹሉ ክንመምን ከርሰ-ነገር ናይቲ ጉዳይ እንታይ ምዃኑ ኪበርሃልናን ክኢሉ። እቲ ከም ክሲ ዝቐረበ ነገራት ነቶም ወጠንቱን ተግበርቱን ጥራይ ዘይኮነ ንኹላትና ኤርትራውያን ዘሕፍር ትሕዝቶ ዘሎዎ ኮይኑ እዩ ተረኺቡ። ኣቦና ነቲ ዘሕንኽ ክስታት ጉባኤ ቤተክርስትያን ይጸዋዕ'ሞ መልሲ ኪህበሉ ምባሎም ከኣ ቅንዕናኦምን ልቦናኦም የነጽር። ገበን ዘለዎ ሰብ ጉባኤ ኣይጽውዕን'ዩ። እቶም ኣብዚ ዘነውር ተግባር ዝውዓሉ ኣካላት ንኣስታት ክልተ ዓመት ተቐርቂሮም ጸኒሖም። ጉባኤ እንተጸውዑ ዝገደደ ኪሓፍሩን ኪዋረዱን ምዃኑ መዚኖም። ሕጊ ቤተክርስትያን እንተጠሓሱ ድማ ብህዝቦምን ኩለን ኦርየንታል ተዋህዶ ቤተክርስትያናትን ከምዝኹነኑ ኣይስሓትዎን።

ናይ ቤተክርስትያን ርእሲ መድሃኔ ዓለም'ዩ። ንቤተክርስትያን ካብ ካልእ ፍልይ ዘብላ ከኣ ብሕጊ መንፈሳዊ ዓለም እትግዛእ ንብረትን ጥሪትን ፈጣሪ ምዃና'ዩ። እቲ መንፈሳዊ ሕጊ ንዓለማዊ ሕጊ ጸብለል ይብሎ እምበር ኣይንእሶን፡ ስለዝኾነ ኣብ ንቡር ኩነታት ነንሕድሕዱ ኣይጋጮን እዩ። መራሕቲ ቤተክርስትያን እምበኣር ንመድሓኔ ዓለም እንዳተኣዘዙ፡ ኣሰር ሃዋርያትን ቅዱሳንን እንዳሰዓቡ፡ ሰዓቡና ኪብሉ ከሎዉ ጥራሕ እዮም ሕፉራትን ክቡራትን ኪኾኑ ዚኽእሉ። ምኽንያቱ ሕጊ ኣፍሪስካ ክብረት የሎን፡ እንትርፎ ሕስራን። ንመራሕቲ፡ መራሕቲ ዘብሎም ከኣ ማዕርግን ፍሉይ ኣልባሳትን ዘይኮነ፡ ሕጊ ኣብ ምኽባር ጸብለል ብምባሎምን፡ ስጋኦም መሊኾም ብዘጥርይዎ መንፈሳዊ ብስለትን እዩ። ነቲ ጭዋ ሰብ፡ ኣቶ ዮፍታህ፡ እዚ ኩሉ ኣይንታዩን እዩ። ካብ መጀመርያኡ ብዓል ጽቡቕ ታሪኽ ኣይኮነን፡ ኣብ ልዕሊ ህዝቢ ኤርትራ ዘለዎ ንዕቀትን ዝፈጸሞ በደልን ሎሚ ንመጀመርያኡ ኣይኮነን። እቶም ነፍሶም ፈትዮም፡ ፈሪሖምን ተገዲዶምን ነቲ ዝተገነዝሉ ሽመት ጽጽስና ዘቃለሉ ኣቦታት ግን ኣብ ዓይኒ ህዝቢ ኤርትራ ጥራይ ዘይኮኑስ ኣብ ዓይኒ ዝበዝሐ ህዝብታት ዓለም ሚዛኖም ቀሊሉ እዩ። ንቅዱስ ኣቡነ እንጦንዮስን ካልኦት ንጹሃትን ውሉድ-ክህነት ጥራይ ኣይኮኑን በዲሎም። ኣብ ብምሉኡ ዓለም ንዝርከብ ተኸታሊ

ኦርቶዶክስ ተዋህዶ እዮም በዲሎም። ን1700 ዓመታት ጸኒዑ ንዘጽንዓና ሕጊ ብምግሃሶም፡ መቓብር ቅዱሳት ኣቦታትናውን ነቕኒቖሞ እዮም። ስለዚ ሎሚ ካብ ኩለን ኦርየንታል ኦርቶዶክስ ተዋሕዶ ቤተክርስትያናት ተነጺሎም፡ ብዝገበርዎ ገበን፡ ዓቕሎም ጸቢብዎም እንተረኣናዮም ዘገርም ኣይኮነን። ብኣንጻሩ ቅዱስ ኣቦና እንጦንዮስ ንሕጊ ቤተክርስትያኖም ክሳብ ሞት ደው ብምባሎም ብህዝብናን ዓለምን፡ ካብተን ሰላማውያን ዓመታት፡ ኣብዘን ናይ ፈተና ዓመታት ሲመቶም ዝረኸብዎ ዝናን ክብርን ይዓቢ። ስለዚ ሎሚ ሕጋዊ ፓትርያርክ ኦርቶዶክስ ተዋሕዶ ቤተክርስትያን ንሶም ጥራይ ምዃኖም ብምግንዛብ ኩለን ኦርየንታል ተዋሕዶ ቤተክርስትያናት ኣብ ቅጻሴአን ስሌኦምን ስለ ቤተክርስትያን ኤርትራን ኣዘውቲረን ኣብ ምጽላይ ይርከባ። ዝፈልጥዎምን ዘይፈልጥዎምን ደለይቲ ፍትሕን ሓቅን ዓለምና ብቐጻሊ ስሌኦም ኣብ ናይ ዜና ማዕከናትን መርበብ ሓበሬታን ድምጾም የቃልሑ ኣሎዉ።

ሳዕቤን ሕጊ ምጥሓስ ካብ ጊዜ ናብ ጊዜ እንዳበኣሰ እምበር እንዳሓሸ ኪኸይድ ኣይኮነን። ሎሚ እዞም ካብ ኃዋርያዊ መስመሮም ዝወጹ ጳጳሳትን ሰዓብቶምን "ንሃዋርያትካ ክትፈትሑን ኪትኣስሩን ስልጣን ሂበኩም ኣሎኹ ብዘበልካዮ መሰረት…ንሕና …ኸኣ …" ኢሎም ክጽልዩ ኣይክእሉን እዮም። ከም ውጽኢቱ ሎሚ ዲቁናን ክህነትን ካብ ዝቕበሉ ዝውገዙን ብብዙሕ ምኽንያታት ካብ ኣገልግሎቶም ዝሰናበቱ ውሉደ ክህነት ይበዝሑ። "ዝኣውገዘ በከንቱ ውጉዝ ውእቱ" ከም ዝብሎ ፍትሓ ነገስት ውግዘቶም ካብ ታራ ቃል ዝሓልፍ ሚዛን የብሉን። ምኽንያቱ ንባዕላቶም ፍትሓት ዝደልዩ ኣብ ትሕቲ ውግዘት ይነብሩ ስለዘለዉ። ህዝብና ከኣ ካብ ማንም ግዜ ንላዕሊ ሎሚ ብዛዕባ ሕጊ ቤተክርስትያን፡ መንነት ቅኑዓትን ዘይቅኑዓት መራሕትን ኪፈልጥን ኪመራመርን ብምጅማሩ፡ ኣብ ዓዲ ዘሎ ይኹን ኣብ ደገ ዘሎ ህዝብና፡ ድሮ ብቐጥታ ይኹን ብተዘዋዋሪ፡ ፍርዱ ሂቡ እዩ። ንኣብነት ኣብ ደገ ዘሎና ንዕዘቦ ከምዘሎና፡ እቶም ንሕና ኣብ ውግዘትኩም ኢድ የብልናን ኢሎም፡ ኩሉ ጸለመን ግዝያዊ ፈተናን ተጻዊሮም ኣብ ኃዋርያዊ መሠረቶም ዝጸንዑ፡ ሓላፍነቶም ዘይደርበዩ ኣቦታት፡ ህዝብና ከም ንህቢ ኪዓስሎምን ከኽብሮምን ይርኣይ ኣሎ። እቶም ሕጊ ዝጠሓሱን፡ ኪጠሓስ ከሎ ዓገብ ዘይበሉን ከኣ ህዝብና ይንዕቆምን ይርሕቆምን ኣሎ።

ዝተፈላለየ ሜላታትን ጸለመን ተማሂዙ፡ ንሓቂ ቀቢሩ ከጽንዓ ኣይከኣለን። እታ እንኮ ፈውሲ ኣብ ኢድ እቶም ፈጸምቲ'ዚ ገበን እያ ዘላ። ጌጋኦም ተኣሚኖም፡ ውግዘቶም ክልዓለሎም ኪሓቱ፡ ኣብ ቤተክርስትያንና ወሪዱ ዘሎ ከቢድ ህቦብላ ብሰላም ኪዓርፍ ጻዕሪ ኪገብሩ ይግባእ። ሓዊ ወሊዕካ ሰላም፡ ሰብ ገፊዕካ ሕውነት፡ ሕጊ ኣፍሪስካ ሓድነት ህዝብን ቤተክርስትያንን ኣይትጽበን ኢኻ። ስለዚ ዝበደለ ኪኽሕስ፡ ዝተበደለ ድማ ይቕረ ኪብል ንቡር እዩ። እቲ ጉዳይ ኪሓውየሉ ኣብ ዘይክእል ሕማም ይላባዕ ሰለዘሎ ስለ ሃገርን ህዝብን ይሓሊ'የ ዝብል ኣካል ህጹጽ ፈዋሲ ስጉምቲ ኪወስድ ይግባእ።

ካብ ታሪኽ ከም እንምሃሮ፡ ግጉያት እዮም ናብ ሓቂ ዚምለሱ እምበር፡ ሓቂ ናብ ገበነኛታት ተጓዒዛ ኣይትፈልጥን እያ። ወጠንትን ተግበርትን እዚ ገበን ካብ ጌጋኦም እንተዘይተመሊሶም፡ ንሕጂ ቀጻሊ ሕልናዊ ቕጽዓትን ተነጽሎን፤ እታ ኣምላኽ ዝመደባ፡ ኩሉ ከከም ተግባር ኢዱ ዝፍደየላ፡ መዓልቲ ብርሃን ምስ መጸት፡ ከኣ ኣዕይንትና ዝርእይኦ ኣእዛንና ዝሰምዖ ጉድ ኪህሉ እዩ።

ዕላማን መደብን ፓትርያርክ ኣቡነ እንጦንዮስ ንዕቤት ተዋህዶ ቤተ ክርስቲያን ኤርትራ

መእተዊ :- ፓትርያርክ ኣቡነ እንጦንዮስ ንዕቤት ኦርቶዶክሳዊት ተዋህዶ ቤተ ክርስቲያን ኤርትራ ዝነበሮም መደባትን ራእይን ብዙሕ እዩ። ከምቲ " ክቡር ሰብ ክቡር ሓሳብ ይሓስብ ኣብ ክቡር ነገር ድማ ይጸንዕ " (ኢሳ 32፡8) ተባሂሉ ዝተጻሕፈ ጻዕሮምን ተገዳስነቶምን ካብ ሽዊት ዕድሜኦም ዝጀመረ እዩ። ኣብ ሓጺር ታሪኽ ሕይወቶም ተሰኒዱ ከም ዘሎ ብዘመን ዲቁንኦም እዙዝ ተመሃራይን ትጉህ ረድእን ኮይኖም ንዕዮ ገዳሞም ደብረ ጽጌ ሰፍኣ ብንጥፈትን መንፈሳዊ ተገዳስነትን ከም ዝሰርሑ የዘንቱ።

ኣብ ዘመን ምንኲስንኦም ከኣ ዕጉስ መነኮስን መስተውዓሊ ኣቦን ስለ ዝነበሩ ብትእዛዝ ማሕበር ኣብ ሕርሻ፡ ምምህርና፡ምምሕዳር፣ ምዕቃብ ንብረት ገዳም፡ ብትሕትናን ልዝብን ኣገልገሉ። ካብ 1955 ዓ.ም.ፈ ክሳብ 1994 ዓ.ም.ፈ ሓላፊ ገዳም (ኣበ-ምኔት) ኮይኖም ብመንፈሳዊ ፍቕርን ሓዋርያዊ ሓልዮትን ምስ ኣገልገሉ ድማ ብትግሃቶምን ክቡር ሓሳባቶምን ብፍቓድ ኣምላኽ ተመሪጾም ብ19 ሰነ 1994 ዓ.ም.ፈ (12 ሰነ1986 ዓ.ም.ግ) ኣብ ካይሮ ብፖፕ ሺኖዳ ናይ እስክንድርያ ጳጳስ ዞባ ማእከል ኮይኖም ተሾሙ።

ፓትርያርክ ኣቡነ እንጦንዮስ ንዓሰርተ ዓመት ጳጳስ ዞባ ማእከል ኮይኖም ብትግሃት ምስ ኣገልገሉ ብ25 ሚያዝያ 2004 ዓ.ም.ፈ መደብ ኣምላኽ ኮይኑ ብልዑል ድምጺ ይደልዎ ተባሂሎም ናይ ሲኖዶስ ኤርትራ ቅዱስ መራሒ ፓትርያርክ ኮይኖም ተሾሙ። ካብ ጽባሕ ሽመቶም ከኣ ኣገደስቲ መደባት ንቕልጡፍ ዕቤት ኦርቶዶክሳዊት ተዋህዶ ቤተ ክርስቲያን ቀዳምነት ብምሃብ ምስ ሲኖዶስን ሊቃውንቲ ኣቦታትን ተረዳዲኦም ንምትግባሩ ተጓየዩ።ገለ ኣብነት ንምጥቃስ :-

1. **ጉዳይ ጥንቆላ፡-** ብዕለት 22 ሰነ 2004 ኣ.ፈ (15/10/ 96 ዓ.ም.ግ) ላዕለዎት ኣርባዕተ ሊቃውንት ልኡኻት ቅዱስ ፓትርያርክ ዝመርሕዎ ዝምልከቶም 150 ውሉደ ክህነት ዝተሳተፍዎ "ጉባኤ ኣንጻር ጥንቆላን ተሓባበርቶምን" ኣብ ጻዕዳ ክርስቲያን ተኻይዱ። ብውሳኔ እቲ ጉባኤ ከኣ ፓትርያርክ ኣቡነ እንጦንዮስ ንኣመንቲ ተዋህዶ ኢና ዝብሉ ጠንቆልትን ተሓባበርቶምን ኣብ ቅድሚ ጉባኤ ብምቕራብ ጌግኦም ኣሚኖም ክንስሑ መጻሕፍቶም ከኣ ከቃጽሉ ተነግሮም። ነቶም ቅኑዕ መኸሪ ዘይሰምዑ ንስሓ ዝኣበዩ ጠንቆልቲ ግና ብውግዘት ካብ ቅድስት ቤተ ክርስቲያን ክፍለዩ ተወሲኑ። ብቅዱስ ሲኖዶስ ጸዲቑ ከኣ ጽኑዕ ትእዛዝ ናብ ኩለን ሃገረ ስብከታት ተመሓላለፈ።
2. **ጉዳይ ዕሽር፡-** ፓትርያርክ ኣቡነ እንጦንዮስ ተዋህዶ ቤተ ክርስቲያን ኤርትራ ካብ መዳኸሚኣ ዝኾነ ልማኖን ዘይጠቅም ሓገዛትን ርእሳ ንኽትክእል ብኣመንታ ጥራይ ክትሕገዝ ይግብኣ። ዕሽር ከኣ ትእዛዝ ኣምላኽ ስለ ዝኾነ ብዘይ ወዓል ሕደር ንኽጅመር መጽናዕቲ ክግበር ኣለዎ ስለ ዝበሉ ብትእዛዝ ቅዱስነቶም ብዕለት 09 ሰነ 2005 ኣ.ፈ (02/06/97 ዓ.ም.ግ) ካብ ምሉእ ሃገረ ስብከታት ኤርትራ ዝተላእኩ ንዕሽርን ትግባረኡን ዘጽንዑ ኣቦታት "ጉባኤ ንትግባረ ዕሽር" ኣብ ቤት ጽሕፈት መንበረ ፓትርያርክ ተኻይዱ። ጉባኤኛታት ብሰፊሑ ዘትዮም ዕሽር ኣገዳስን ንቤተ ክርስቲያን ዘርብሕ እዋናዊ መደብ ምዃኑ ስለ ዝተሰማምዑ 3 ካህናት ኣካየድትን ክልተ ኮሚቴ ተቖጻጸርትን መዚዞም። ናይ ዕሽር ፍሉይ ሕሳብ ክቐውምን ዕሽር ምኽፋል ብውሉደ ክህነትን ሰራሕተኛታት መንበረ ፓትርያርክን ክጅመር ስለ ዝወሰኑ ቅዱስ ፓትርያርክ ናብ ጉባኤ ሲኖዶስ ኣቕሪቦሞ። ሲኖዶስ ከኣ ስለ ዘጽደቖ

ንምትግባሩ ናብ ኩለን ኣብያተ ክርስቲያናት ኣስመራን ሃገረ ስብከታትን ትእዛዝ ተመሓላለፈ።

3. መራኸቢታት፡-

(ሀ) እታ ብ1952 ዓ.ም.ፈ. (1944 ዓ.ም.ግ) ዝተመስረተት እንኮ ልሳን ቤተ ክርስቲያን ዝኾነት ጋዜጣ ፍኖተ ብርሃን ከምኡውን ብ1996 ብመንፈሳዊ ቅንኢ ዝጀመረት መጽሔት ብሥራተ ግእዛን ንመንፈሳዊ ስብከትን ንምዕባለ ስነ ጽሑፍ ተዋህዶን ኣድለይቲ ብምዃነን መንግስቲ ካብ እገዳ ነጻ ክብለንን ዳግም ምሕታም ንክጅምራ ተመደበ። ነዚ ንምክያድ ድማ ብሞያ ርክበ ህዝብ ዝሰልጠኑ ካህናትን ዲያቆናት ተደልዮም ምዱባት ሰራሕተኛታት መንበረ ፓትርያርክ ኮይኖም በብክእለቶም ንኸሰርሑ ውጥን (ፕላን) ወጺኡ ነበረ።

(ለ) ናይ መንበረ ፓትርያርክ ዘመናዊ ቤት ማሕተም ክሳብ ዝትከል ከኣ ንብረት ህዝበ ክርስቲያን ዝኾነ ቤት ማሕተም ማሕበረ ሓዋርያት ዝተወሰኑ ውልቀ ሰባት ጥራይ ዝረብሕሉ ድኹም ትካል ምዃን ኣብቂዑ ናብ ክፍሊ ርክበ-ሕዝብ መንበረ ፓትርያርክ ክሰጋገር ኣለዎ። ብዘመናዊ መሳርሒ ማሕተምን ምሁር ዓቕሚ ሰብን ተተኪኡ ከኣ ንምሉእ ዕብየት ተዋህዶ ቤተ ክርስቲያን ኤርትራ ከገልግል ይግብኦ ኢሎም ቅዱስ ፓትርያርክ መዲቦም። ይኹን እምበር ኣብ ጉባኤ ቅዱስ ሲኖዶስ ብተደጋጋሚ ተላዒሉ ብዮፍታሄን ገለ ሰዓብቱ ጳጳሳትን ዘይምርድዳእ ስለ ዘስዓበ ኣብ ውሳኔ ከይበጽሐ ተሪፉ።

(ሐ). ናይ መንበረ ፓትርያርክ ወግዓዊ ኣገልግሎት ኢንተርነት (ዌብ ሳይት) ድማ ንክጅመር ንሓያሎ እዋን ጻዕርን መጽናዕትን ክግበረሉ ስለ ዝጸንሐ ምሁራት ደቂ ቅድስት ቤተ ክርስቲያን መሪጌታ ይትባረክ በርሀን ዲያቆን ኢንጅነር ቢንያም ሳህልዝጊን ዝመርሕዎ ብምድግጋፍ ግዱሳት ኦርቶዶክሳውያን ካብ ውሽጥን ወጻእን ኩሉ መደባቱ ተጻፊፉ ንክጅመር ድልው ኮይኑ: ንትግባረኡ ድማ ምስ ሃገረ ስብከት ሰሜን ኣሜርካ ምርድዳእ ተጀሚሩ ነበረ።

4. ልዑል ትምህርቲ፡-

(ሀ). ብቀዳማይ ፓትርያርክ ቅዱስ ኣቡነ ፊልጶስ ዝተጀመረ ማህደረ ትምህርቲ ኹሎም ውሉደ ክህነት ተዋህዶ ብመንፈሳውን ዘመናውን ትምህርቲ ብዝያዳ ንኸስልጥኑ ስለዝተደልየ ቅዱስ ፓትርያርክ ኣቡነ እንጦንዮስ ምስ ፖፕ ሺኖዳ ፓትርያርክ እስክንድርያ ኣብ ሕዳር 2004 ኣ.ፈ. ተራኺቦም ናይ መነኮሳት፡ ካህናትን፡ዲያቆናትን ልዑል ማህደረ ትምህርቲ ብግብጻዊት ቤተ ክርስቲያን ክወሃብ ስምምዓት ጌሮም። ምንባር እምነ መሰረት መንፈሳዊ ኮሌጅ ኣብ ቅድስት ስላሴ ቤተ ክርስቲያን ኣስመራ ድማ መበገሲ ናይቲ ስምምዕ እዩ።

(ለ). መንፈሳዊ ኮለጅ፡- ሕጽረት ትምህርቲ፣ ዘይብቅዓት መራሕትን ኣገልገልትን ጠንቂ ኩሉ ሽግር ቤተ ክርስትያን ተዋህዶ እዩ። ነዚ ዝፈለጡ ናይ ፖለቲካን ሃይምኖትን ነጋዶ ድማ ምስልዩነት ወሲኾም ነታ ቤተ ክርስትያን ይምዝምዝዋ ኣለዉ። ይኹን እምበር፣ ደጋዊ ሽግር ካልኣዊ እዩ። ሽግር ቤተ ክርስትያን ዝፍታሕ ብትምህርቲ ምዃኑ ስለ ዝኣመኑ፣ ፓትርያርክ እንጦንዮስ ምስ ቤተ ክርስትያን እስክንድርያ (ግብጺ) ብዝገበርዎ ስምምዕ መሰረት፣ ፖፕ ሽኖዳ 3ይ ካብ መስከረም 17- 24 2005 ናይ ሰሙን ጉዕዞ ኣብ ኤርትራ ምብጻሕ ኣካየዱ። ናይቲ ኣብ ዕዳጋሓሙስ ኣስመራ ክምስረት ዝተሓስበ መንፈሳዊ ኮለጅ እምኒ-መሰረት ኣንቢሮም። እዚ መንፈሳዊ ኮለጅ እዚ ብዓይነቱ ትሕዝቶኡን እንኮ

ኮይኑ ኣብ ቤተ ክርስትያን ተዋህዶ ከምጽኦ ዝኽእል ኣበርክቶ ንምእመናን ተስፋ ዝህብ ነይሩ። ይኹን እምበር ዕቤት ቤተ ክርስትያን ዘይደልዩ ቆጽዮሞ፣ እንሆ ድማ ኩሉ ኣይተረኽበን። ቤተ ክርስትያን ግብጺ ልዕሊ ክልተ ሚልዮንን ፈረቓን (2.5 ሚልዮን) ዶላር መስሪሒ መንፈሳዊ ኮለጅ ኪኸውን ኢላ ዝወፈየቶ ገንዘብ፣ ኣቶ ዮፍታህ ብዘይ ሕሳብ ኣበይ ከምዘውጽኦ ኣይፍለጥን። ቀንዲ ካብቲ ምስ ፓትርያርክ እንጦንዮስ ዘጋራጨዎም ነገራት ሓደ ድማ መዕለቢ ናይዚ ገንዘብ እዚ ፓትርያርክ እንጦንዮስ ክፈልጥዎ ስለዘይክኣሉ'ዩ። ኣቶ ዮፍታህ ንፓትርያርክ ዝምልከት ጉዳይ ኣይኮነን ብምባል ጸብጻብ ክህብ ኣይከኣለን ጥራይ ዘይኮነስ፣ ተመሊሱ ንፓትርያርክ እንጦንዮስ ክዘልፎምን ከነኣእሶምን ጀመረ። እዚ ገንዘብ' ዚ ኣበይ ከምዝጠፍአ ክሳብ ሕጂ ኣይፍለጠን።

ፓትርያርክ እንጦንዮስ: ኣቶ ኢሳያስ ኣፈወርቂ መራሒ ሃገር ኤርትራ። ፓፕ ስኖዳ 3ይ ኣብ ዕዳጋሓሙስ ኣስመራ (ከባቢ እንዳ ስላሴ) እምኒ-መሰረት መንፈሳዊ ኮለጅ ከንብሩ ከለዉ።
Source: El-Keraza Magazine Thirty-Second Year Friday 8th October 2004. Issues 29, 30
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(ሐ). ጸሎትን ናይ ወንጌል ትምህርትን ንህዝበ ክርስቲያን መንፈሳዊ መግቡን ሓይሉን ስለ ዝኾነ ጸሎተ ነግህን ሰርክን ብስሩዕ ኣብ ኩለን ኣብያተ ክርስቲያናት ክትግበር ብቅዱስ ፓትርያርክ መልእኽቲ ናብ ኩለን ናይ ኣስመራ ኣብያተ ክርስቲያናት ተመሓላሊፉስ ክትግበር ጀመረ። ኣብ ሃገረ ስብከታት ንኽተኣታቶ ድማ ዘተ ንምክያድ ተመዲቡ ነበረ።

(መ). ገዳማት ኤርትራ ብዋሕዲ ዓቕሚ ሰብን ኩነታት መነባብሮን ኣብ ኣሰካፊ ደረጃ ስለ ዝበጽሓ ማሕበር ስምረት ገዳማት ተወሃሂዱ መንፈሳውን ዘመናውን ትምህርቲ በብደረጃኡ ኣብ ገዳማት ክወሃብ ተካእቲ መንእሰያት ገዳም ከይዶም ክመሃሩን ንማዕርግ ዲቁና፡ ክህነትን ምንኩስናን ክተባብዑን ከምኡውን ገዳማት ኤርትራ መሰረት እምነት ክርስትናን ታሪኻዊ ቅርስን ስለ ዝኾና ብመንበረ ፓትርያርክ ፍሉይ ደገፍ ክግበረለን ብቅዱስ ፓትርያርክ ኣቡነ እንጦንዮስ መደብ ተታሒዙ ነበረ።

5. መንፈሳዊ ትካላት፡-

(ሀ). ፓትርያርክ ኣቡነ እንጦንዮስ ኣብ ጥሪ 2005 ዓ.ፈ ናብ ሃገረ ግሪኽ ናይ ስራሕ መገሻ ብምግባር ምስ ላዕለዎት ሓለፍቲ ቤተ ክርስቲያን ግሪኽ ተራኺቦም ስለ ዝተመያየጡ ንዕብየት ተዋህዶ ቤተ ክርስቲያን ኤርትራ ዝሕግዝ ሕክምናዊ ኣገልግሎት ዝህብ ትካል ክቐውም እሞ መድሃኒትን ምሉእ ውሽጣዊ መሳርሒታቱን ብግሪኽ ኦርቶዶክስ ቤተ ክርስቲያን ክሽፈን ስምምዕ ተፈራረሙ።

(ለ). ፓትርያርክ እንጦንዮስ ምስ ቤተ ክርስትያን እስክንድርያ (ግብጺ) ብዝገበርዎ ስምምዕ፣ ካብ መስከረም 17- 24 2005 ፖፕ ሽኖዳ 3ይ ቅብኣ-ቅዱስ (ሜሮን) ንምስራሕ ዘድሊ ቀመማትን ጥንታዊ

ሜሮንን ሒዞም ናይ ሰሙን ጉዕዞ ኣብ ኤርትራ ከምዘካየዱ ይፍለጥ። ድሕሪ ናይ መዓልትታት ሱባኤን ጸሎትን ድማ ቅብኣ ሜሮን ኣብ ኤርትራ ከምዝስራሕ ኮይኑ። እዚ ብጻዕርን ስራሕን ፓትርያርክ እንጦንዮስ ዝተረኽበ ፍረ'ዚ: ኣብ ታሪክ ቤተ ክርስትያን ተዋህዶ ንመጀመርያ ግዜ ቅብኣ-ቅዱስ (ሜሮን) ኣብ ኤርትራ ተሰሪሑ ቤተ ክርስትያን ተዋህዶ ተጠቃሚት ናይዚ ፍርያት'ዚ ኮይና ትርከብ።

The Pope and the Patriarch while putting the oil in the jars and Hegomen Gawargious Attallah with them

ፓትርያርክ እንጦንዮስ ምስ ፓፕ ሽኖዳ 3ይ: ቅብኣ-ቅዱስ (ሜሮን) እናሰርሑ። Source: El-Keraza Magazine Thirty-Second Year Friday 8th October 2004. Issues 29, 30
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(ሐ). ኣብ ድባርዋ ከኣ ብመንበረ ፓትርያርክ ዝውነን ናይ ኣልባሳት፡ ምንጻፋት፡ ንዋየ ቅዱሳትን ካልእ ኢደ ስርሓትን ተተኺሉ ንኣብያተ ክርስቲያናት ዘድሊ ንብረት ከፍሪ ስለ ዝተመደበ ተዋህዶ ቤተ ክርስቲያን ግብጺ ድማ ክትተሓጋገዝ መብጽዓ ኣትያ ነበረት።

(መ). ናይ መንበረ ፓትርያርክ ክፍሊ ልምዓትን ረድኤትን ዝቆጻጸሮ ዝነበረ ሕርሻዊ ልምዓትን ኣብ ሃገረ ስብከታት ዝርከብ ናይ መፍረ ቦታን እሙናት ናይ ሕርሻ ተሞክሮ ዘለዎም ሰባት ተመዲቦም ብዝተመሓየሸ ኣሰራርሓ ኣታዊታት ቤት ጽሕፈት መንበረ ፓትርያርክ ክስስን ድማ ሰፊሕ መደብ ተታሒዙ ነበረ።

6. ነጻ ምምሕዳር ቤተ ክርስቲያን፡-

(ሀ). ፓትርያርክ ኣቡነ እንጦንዮስ ቤተ ክርስቲያንና ካብ ዝኾነ ይኹን ተጽዕኖ መንግስትን ውልቀ ሰባትን ነጻ ኮይና ብሓዋርያዊ ሕጋን መንፈሳዊ መሪሕነታን ክትመሓደር ኣለዋ ዝብል ጽኑዕ ዕላማ ኣለዎም። ዝመሓልክዎ ኣይጠልምን ቤተ ክርስቲያነይ ኣየርግጽን ስለ ዝበሉ ከኣ ኢዩ እዚ ኩሉ ፈተናን ማእሰርትን ወሪድዎም ዘሎ።

(ለ). ተዋህዶ ቤተ ክርስቲያን ኤርትራ ካብ መንበረ ማርቆስ እስክንድርያ ዝተቐበለቶ ጥንታዊ መመሓደሪ ሕጊ ኣለዋ። ነዚ ኩለን ኦሬንታል ኣብያተ ክርስቲያናት ን1700 ዓመታት ዝኣክል ክምርሓሉ ዝጸንሓ ቀዋሚ ሕጊ፡ ዘይምልከቶ ተራ ውለቀ ሰብ ዮፍታሄ ክቕይሮ ምስ ፈተነ ቅዱስ ኣቡነ እንጦንዮስ ብ3 የካቲት 2005 ዓ.ም.ፈ ናብ ኩሉን ሃገረ ስብከታትን ኣብያተ ክርስቲያናትን ዘዋሪ መልእኽቲ ብምልኣኽ ነቲ ዝተሰንዐ " ዮፍታሄ ዋና ኣማሓዳሪ ተዋህዶ" ዝብል ማሕተምን መምርሕን ኣውጊዞም ኣብ ሓቂ በይኖም ደው ዝበሉ ቅዱስ ኣቦ እዮም።በዚ መሰረት ድማ እዮም ንዮፍታሄን ካልኦት ሰዓብቱን ኣብ ቅድስት ቤተ ክርስቲያን ከይኣትዉ ብውግዘት ዝፈለይዎም።

(ሐ). ቅዱስ ፓትርያርክ ዕዙዝ ልቦናን ዓሚቕ መንፈሳዊ ርድኢትን ስለ ዘለዎም ሕጊ ቤተ ክርስቲያን ኣንቀጽ 37 ብዝእዝዞ መሰረት ምስ ቀዋሚ ሲኖዶስ ማለት ኣብ ሰሰለስተ ወርሒ ዝቕየሩ ክልተ-ጳጳሳት እናተመኻኸሩ መዓልታዊ ንጥፈታት ቤተ ክርስቲያን ከመሓድሩ። ንፍሉይ ናይ ፓትርያርክ ውሳኔ ዘድልዮም ጉዳያት ግና ዘማኽሩ ሰለስተ ናይ ስነ መለኮት ምሁራትን ናይ ሕጊ ሊቃውንትን ማለት

- መሪጌታ ተወልደመድህን መንግስቱ
- መሪጌታ ይትባረኽ በርሀ
- መሪጌታ ሰመረኣብ ወልደገብርኤል

መሪጸም ኣማኸርቲ ፓትርያርክ ኮይኖም ክሰርሑ ናብ ውሳኔ ቅዱስ ሲኖዶስ ኣቕረብዎም። እዚ ጉዳይ ብጉባኤ ቅዱስ ሲኖዶስ ብዘይ ሓደ ተቓውሞ ምሉእ ተቐባልነት ረኺበ። ምዱብ ስርሖም ከይጀመሩ ግና ምፍራስ ሕጊ ቤተ ክርስቲያንን ናይ ቅዱስ ኣቦና ምስጓግን ኣጋጠመ።

(መ). ብስም ኦርቶዶክሳዊት ተዋህዶ ቤተ ክርስቲያን ኤርትራ ዝንቀሳቐስ ዝተፈላለየ ናይ ገንዘብ ኣታውን ወጻእን ሕሳባት ቅዱስ ሲኖዶስ ብዘውጽኦ ዓመታዊ ባጀትን ምቁጽጻርን ጥራይ ክመሓደርን፡ ብዘይ ኣፍልጦ ቅዱስ ፓትርያርክ ዝኾነ ገንዘብ ቤተ ክርስቲያን ብድሌት ዮፍታሄ ከይወጽእን ኣቡነ እንጦንዮስ ተሪር ትእዛዝ ኣመሓላለፉ። እዚ ድማ ከቢድ ጸገም ኣስዓበሎም።

(ሰ). ብተወሳኺ ናብ ወጻኢ ሃገራት ዝምደቡ ኣገልገልቲ ካህናትን ዲያቆናትን ብቑዕ መምዘኒ ዝሓለፉ፡ ብቡራኬን መምርሕን ቅዱስ ፓትርያርክ ተቐቢሎም ክለኣኹ ኣለዎም እምበር ብጓል መገድን ብትእዛዝ ዮፍታሄ ክኸውን ኣይግባእን። ዝምልከቶ ጉዳይውን ኣይኮነን ኢሎም ኣቡነ እንጦንዮስ ወሲኖም። እዚውን ኣይተተግበረን። ንኣብነት ኣባ ሺኖዳ (ሕጂ ኣብ ኣሜርካ ሓኪሎም ዘለዉ) ብትእዛዝ ዮፍታሄ እምበር ብቡራኼ ኣቡነ እንጦንዮስ ናብ ሰሜን ኣመሪካ ከም ዘይተመደቡ ኩሉ ሰብ ዝፈለጦ ዝተረጋገጸ ሓቂ እዩ።

7. **ምቕባእ ጳጳሳት፡-** ኣብ መንፈሳዊ ኣገልግሎት ቅድስት ተዋህዶ ቤተ ክርስቲያን ዋሕዲ ጳጳሳት ስለ ዝነበረ ቅዱስ ፓትርያርክ ኣቡነ እንጦንዮስ ጳጳሳት እንተ በዝሑ መንፈሳዊ ዕዮ ቤተ ክርስቲያን ክቀላጠፍን ሰፊሕ ኣተሓሳስባ ክርከብን ይኽእል እዩ ካብ ዝብል ሰናይ ኣተሓሳስባኦም ምስ ጉባኤ ቅዱስ ሲኖዶስ ዘትዮም ነዞም ዝስዕቡ ጳጳሳት ክኾኑ ቀብእዎም።ንሳቶም ከኣ

- ብጹዕ ኣቡነ ማቴዎስ
- ብጹዕ ኣቡነ ሉቃስ
- ብጹዕ ኣቡነ ጴጥሮስ
- ብጹዕ ኣቡነ ሲኖዳ
- ብጹዕ ኣቡነ ኣትናቴዎስ
- ብጹዕ ኣቡነ ባስልዮስ

ይኹን እምበር ካብዞም ኩሎም ብኢድ ቅዱስ ኣቡነ እንጦንዮስ ዝተቐብኡ ጳጳሳት ሓደ እኳ ኣሰሮም ስዒቡ ንዓመጻዊ ኣመራርሓ ዮፍታሄ ዝቃወምን ንሕጊ ተዋህዶ ዝከላኸልን ብፍጹም ኣይተረኽበን።ኩሎም ብፍርሒ ኣምላኽምን እምነቶምን ጠሊሞም ብጭዋ ሰብ ተመሪሖም ዝኸዱ ዘለዉ እዮም።

8. **ምክትታል ትምህርቲ ሰንበት፡-**

(ሀ). ከምቲ ፖፕ ሺኖዳ "መንእሰያት ዘይብላ ተስፋ ዘይብላ ቤተ ክርስቲያን" ዝበልዎ ቅዱስ ኣቡነ እንጦንዮስ ትምህርቲ ሰንበት ንኽሕይልን ቅኑዕ ኦርቶዶክሳዊ ስርዓተ ሃይማኖት ክቐጽልን መንእሰያት ደቅና ብቃል እግዚኣብሔርን ስነ ምግባርን ክነዕብዮም ደኣ እምበር ብስንፍናና ክንሰጎም ኣይግባእን እዩ እናበሉ ኣብ ዝተፈላለየ ኣብያተ ክርስቲያናትን ትምህርቲ ሰንበትን እናኸዱ ንመንእሰያት የተባብዑን ንወለድን ካህናትን ከኣ ኣስተምህሮን ማዕዳን ሂቦም እዮም።

(ለ). ንኣብነት ኣብ መካነ ሕይወት መድሃኔ ዓለም ቤተ ክርስቲያን ኣስመራ ዝነበሩ ልዕሊ 3000 ዝኾኑ ተመሃሮ ፋሕ ከይብሉን ቤት ትምህርቲ ሰንበት ከይዕጾን ዝገበርዎ ጻዕርን ተሪር ተቓውሞን ኩሉ ሰብ ዝምስክሮ ሓቂ እዩ። ካብቶም ዝእክቡ እቶም ዝተኣከበ ዝብትኑ ስለ ዝበዝሑ ግና እዚ ሕጂ ንኹሎም ምእመናን ተዋህዶ የሕዚኑ ዘሎ ምፍራስ ሕጊ ቤተ ክርስቲያንና ኣጋጠመ።

9. **መጠቓለሊ፡-** ሰፊሕ ዕላማን መደብን ፓትርያርክ ኣቡነ እንጦንዮስ በዚ ሓጺር ተዘርዚሩ ዘሎ ጽሑፍ ዝፍጸም ኣይኮነን። ይኹን እምበር ነዚ ብምኽንያት 4ይ ዓመት ምቕባእ ቅዱስነቶም ተዘኪሩ ዝብዕል ዘሎ መንፈሳዊ መዓልቲ መዘኻኸሪ ተባሂሉ ዝቐርብ ዘሎ ጥራይ እዩ። ኩሉ ዕላምኦም ብዘጋጠመ ናይ ሰይጣን ፈተና እኳ ክትግብሩዎ እንተ ዘይከኣሉ ንሕና ደቂ ሓንቲ ቅድስት ቤተ ክርስቲያን ተዋህዶ ዝኾንና ሰዓብቶም ውሉደ ክህነትን ምእመናንን ግና ብድርብ ሓላፍነትን ብጽንዓት እምነትን ክንትግብሮ ሕድሪ ተቐቢልና ኢና። ምእንቲ ሓንቲ ቅድስት ቤተ ክርስቲያን ፈተናን ውርደትን ዝጸሩ ዘለዉ ቅዱስ ኣቡነ እንጦንዮስን ኩሎም መነኮሳትን ካህናትን ዲያቆናትን ምእመናንን ኣምላኽ ዘለዓለማዊ ሕይወትን ኣኽሊል ክብርን ክህቦም ወትሩ ንጽሊ።

ህልው ኩነታት 3ይ ፓትርያርክ ሃገረ ኤርትራ ኣቡነ እንጦንዮስ

- ቅዱስ ፓትርያርክ ኣቡነ እንጦንዮስ ኣብዚ ሕጂ እዋን ብንጹር ኣበይ ከም ዘለዉ በጀካ እቶም ዝሕልውዎም ወተሃደራት ዝፍለጥ ኣይኮነን።
- ካብ ዕለት 18 ሓምለ 2005 ዓ.ም.ፈ ጀሚሮም ካብ መንፈሳዊ ምምሕዳር ቤተ ክርስቲያን ብዘይ ሓደ ገበን ተሰጒጎም፡ ቤት ጽሕፈቶም ተዓጽዩ፡ፋክሶም ተቖሪጹ፡ ቴለፎኖም ተበቲኹ፡ ከይገሹ ፓስፖርቶም ተሓዲጎም ኣብ ማሕዩር ከም ዝነበሩ ግና ይፍለጥ።
- ብድሕሪ እዚ ዕለት 13 ጥሪ 2006 ዓ.ም.ፈ ካብ ፓትርያርክ ኣውሪድናካ ዝብል ብመለክዒ ሕጊ መሰረት ዘይርከቦ፡ ከሳስን ተኸሳስን፡ ዳኛን ፍትሕን ኣብ ዘይብሉ ብደብዳቤ ንዓለም ዘገረመ ፍጻመ ኣብ ልዕሌኦም ተወሲዱ።
- ብዕለት 20 ጥሪ 2007 ዓ.ም.ፈ ብክልተ ልኡኻት ዮፍታሄ ዝኾኑ፡ ቀሺ ፍጹም ተስፋይን ቀሺ ገብረ ኤዎስጣቴዎስ ኪዳነን ዝበሃሉ ምስ ሰለስተ ወተሃደራት ጸጥታ ኮይኖም ናይ ቅዱስ ኣቦና ልብሰ ግርማኦም፡ ኣኽሊል ቆቢኦም፡ በትሪ ጉስነቶም፡ ወግዓዊ ማሕተሞምን (ናቶም ቲተር) ብሓይልን ጎነጽን ተሓዲጎም።
- ስሞም ኣብ ጸሎተ ቅዳሴ ከይዝከሩ፡ ቅዱስ ቁርባን ከይቕበሉ፡ ናብ ቤተ ክርስቲያኖምን፡ ገዳሞምን ከይከዱ ተኸልኪሎም፡ ምስ ቤተ ሰቦምን፡ ፈተውቶምን ከይራኸቡ ተጨውዮም፡ በጀካ እግዚኣብሔር ረዳእን ሰማዕን ኣብ ዘይብሉ ስዉር ናይ ስቅያት ቦታ ኣለዉ ይበሃል

- ፓትርያርክ ኣቡነ እንጦንዮስ ከም ክርስቶስ ብዘይ ገበርዎ ተዋሪዶም፡ ብዘይፍትሒ ብትእዛዝ ዮፍታሄ ተኣሲሮም፡ መንበር ቅድስንኦም ተሓዲጎም፡ ብሕማም ሽኮርን ጸቕጢ ደምን፡ ብቀይዲ ምንቅስቓስን ካልእ ጸገም ጥዕናን ዝሳቀዩ ዘለዉ ናይ ዘመንና ሓዋርያ ናይ ሃይማኖትና ሰማዕት እዮም።
- ንፓትርያርክ ኣቡነ እንጦንዮስ ምእሳር ማለት ግና ምስ ልኡኽ እግዚኣብሔር ምብኣስ፡ንኦርቶዶክሳዊት ቤተ ክርስቲያን ምፍራስ፡ ኣብ ልዕሊ ሓዊ ምድቃስ ማለት ስለ ዝኾነ ሓቀኛ ዕላምኦም ዓለም ምሉእ ዝፈለጦን ብቀሊሉ ዘይዓርፍን ብምድርን ብሰማይን ከቢድ ኩነኔ ዘስዕብ ጉዳይ እዩ።
- ተዋህዶ ቤተ ክርስቲያን ኤርትራ ጳጳሳታ ጠሊሞማ ሎሚ ጸልማት እንተኾነ ጽባሕ ግና ክበርህ እዩ። ሎሚ ፍርዲ ሓሶት እንተ ተኣወጀ ጽባሕ ግና ቅኑዕ ፍትሒ ክነግስ እዩ።ንጊዚኡ ግና ካህናታ ተሰጊጎም ዲያቆናታ ተገፊዖም ሊቃውንታ ተኣሲሮም መንእሰያት ተበቲኖም መጉሃዪ ዓለምን መላገጺ ዘይሓላፍነታውያን ሰባትን ኮይና ኣላ።
- ይኹን እምበር ኣቦታት ይሓዝኑላ፡ ኣዴታት ይበኽያላ፡ ቅኑዓት እምነት ይጽልዩላ፡ ውፉያት ደቃ ይጽዕሩላን እኳ እንተ'ለዉ ደገፍን ምትሕብባርን ኩሉ ኣማኒ ድማ ንህላዌ ተዋህዶ ቤተ ክርስቲያን ኤርትራ ኣድላዪ እዩ።

በዚ ኣጋጣሚ ዝተጋገየ ንኽጠዓስ፡ ዝተሰጎገ ንኽምለስ፡ ዝጎሃየ ንኽሕጎስ፡ እግዚኣብሔር ሰላሙን ምሕረቱን ክህበና ቅዱስ ፍቓዱ ይኹን።

መደምደምታ:

ለበዋ ንኣመንትን ውሉደ ክህነትን

"ናይ ሓዋርያት ጉባኤ ብዝኾነት ብሓንቲ ቅድስት ቤተ ክርስቲያን ንኣምን"(ጸሎተ ሃይማኖት)። "ንስኻ ጴጥሮስ (ከውሒ) ኢኻ፡ ንቤተ ክርስቲያነይ ኣብዛ ከውሒ እዚኣ ክሃንጻ እየ፡ ደጌታት ሲኦል ድማ ኣይሕይልዋን" (ማቴ. 16፡18)። እዚ ሓዋርያዊ ናይ ቤተ ክርስቲያን ሥልጣን ግን ንጴጥሮስ ጥራይ ዘይኮነስ ንኩሎም ሓዋርያት ዝተዋህበ እዩ (ዮሓ.20፡21-23)። እቲ ቤተ ክርስቲያን ዝተሠረተትሉ ከውሒ እምኒ (ዓረ) ዘይኮነስ እምነት (ወይድማ ሃይማኖት) እዩ። እዚ ሓዋርያዊ ሥልጣን እዚ ምስ ሥልጣን ሥላሴ ዝተተሓሓዘ እዩ። ከምቲ ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ ብፍቓድ እግዚኣብሄር-ኣብ ናብ ዓለም ዝመጸ፡ ንሱ ድማ ከምኡ ንሓዋርያት "ብስም ኣብን ወልድን መንፈስ ቅዱስን" ኩሉ ዝኣዘዞም ክገብሩ ምሉእ ሥልጣንን ሓላፍነትን ሂቡ ለኣኾም።

እዚ መልእኽቲ'ዚ ግን ከምቲ ሓደ መራሒ ሃገር፡ ኣምባሳደር፡ ጀነራል፡ ሚንስተር ወዘተ ኢሉ ሥልጣን ሂቡ ዝልእኮም ኣይኮነን። ፍቓድ እግዚኣብሔር-ኣብ ንጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ፡ መለኮታዊ ሥልጣን ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ ድማ ንሓዋርያት፡ ካብ ሓዋርያት ናብ ኣቦታት ፓትርያርካት፡ ዝቀጸለ ተልእኮ፡ ዶብ-ኣልቦ መለኮታዊ ሥልጣን እዩ (ግብ ሓዋ. 1፡21-25)።

ሓዋርያት ድማ ነቲ ሰንሰለታዊ ስልጣን ናብ ኣቦታት ቤተ ክርስትያን ኣረኪብዎ። ንኣብነት፣ ቅዱስ ቀሌምንጦስ ተመሃራይን መተካእታን ናይ ሃዋርያ ጴጥሮስ ኮይኑ፣ "ብፍቃድ ኣምላኽ፡ ሓዋርያት ካብ ጐይታና ኢየሱስ ክርስቶስ ወንጌል ተቐቢሎም፡ ሓዋርያዊ መሥርዕ ሒዙ፡ ብሥራት ትንሣኤ ወንጌል

ንኹሉ ዘርግሑ። ነቶም ዝኣመኑ ድማ ብሓዊ መንፈስ ቅዱስ ፈቲኖም፡ ጳጳሳትን ኣቦታትን ገይሮም ንመቀጸልታ ዕቤት መንግሥቲ ኣምላኽ ሸምዎም።" ክብል ብግዜ ዘይቅየር ጽሑፍ ጽሒፉ (Apostolic Fathers P. 41)። ብኻልእ ወገን፣ ኣብ 69 ዓ.ም. ተመሃራይ ናይ ሓዋርያ ዮሓንስ ዝነበረ ቅዱስ ኣግናጥዮስ ከምዚ ክብል ጽሒፉ፣ "ኩሉ ብመንፈስ ቅዱስ ዝተሾመ ሊቀ ጳጳሳት ከም ኢየሱስ ክርስቶስ ገይርኩም ተቐበልዎ፣ ንጳጳሳትን ካህናትን ድማ ከም ሓዋርያት ተቐበልዎም" (Magnesians 6:1) ይብል። ካልኦትን እውን ከምኡ እናበሉ እዮም ቀጺሎም።

እምበኣር እዛ ሎሚ ኣዴና ኢልና እንስዕባ ዘለና ቤተ ክርስቲያን በዚ ሓዋርያዊ ሰንሰለት ዝመጸት፡ ብመንፈስ ቅዱስ እትምራሕ ሓዋርያዊት ኣደ እያ። "ንቤተ ክርስቲያን ከም ኣዲኡ ዘይቅበላ ንእግዚኣብሔር ከም ኣቡኡ ክፈልጦ ኣይክእልን እዩ" ይብል ቅዱስ ሲፕርም። እዛ ቤተ ክርስቲያን' ዚኣ ብእምንን ሕጻን ጥራይ ዝተሃንጸት ምድራዊት ዘይኮነት፡ ብደም ክርስቶስ ዝተዓደገት ክሳብ ሰማይ ዝርጋሐ ዘለዋ ቤተ ክርስትያን እያ። ብዙሓት ኣብ መገዲ ጥፍኣት ዘለዉ ሰባት ንውልቃዊ ረብሓኦም እተገልግል ምድራዊት ትካል ገይሮም ክጥቀሙላ ለይትን መዓልትን ህርድግ ዝብሉ ግና ኣይተሳእኑን።

እምበኣር፣ ወዲ ቤተ ክርስትያን እየ ዝብል ሰብ፣ ሕግን ጽሑፍን ቤተ ክርስትያን ምፍላጥን ምጥቃስን ጥራይ ዘይኮነ፡ ኣብ ህይወት፡ ቅድስና፡ ታሪኽን ቤተ ክርስትያን ክሳተፍ ይግባእ። ብፍላይ እዚ ሎሚ ኣብ ቤተ ክርስቲያን ኦርቶዶክስ ተፈጢሩ ዘሎ መዘና ኣልቦ ብርሰትን ምግሃስ ሕጊን ሸለል ክበሃል ኣይግባእን።ሎሚ ስቕ እንተመሪጽና ግና፣ ኣብቲ ጎይታ ዝግለጸሉ ግዜ ክንውቀስ ኢና። ብመሰረት ቃል እግዚኣብሄር ክልተ ዓይነት መገዲ እዩ ዘሎ፣ እታ ጸባብን ርሒብን። ኣብዚ ዘሎናሉ ጊዜ ግና ኣብ መገዲ ክርስቶስ ሣልሳይ ኣማራጺ መገዲ ዝወሰኹ ሰባት የጋጥሙ እዮም። ቃል እግዚኣብሄር ግና "ቃልኩም፣ እወ ወይድማ ኣይፋልን ድኣ ይኹን" ይብለና።

ሰለስተ ዓይነት ሰባት

- ዝሃንጹን ዝተሃንጸ ዝዕቅቡን
- ዝተኣከበ ዝብትኑ: ዝተሃንጸ ዘፍርሱ
- ማእከላይ ናይ በለጽ መገዲ ሒዞም ዝኸዱ ምስሉያት

ሎሚ ንስኻ ኣበይናይ ደምበ ኢኻ ዘለኻ? ካብቶም ዝእክቡ ዲኻ ካብቶም ዝተኣከበ ዝብትኑ? ወይስ ካብቶም ማእከላይ መገዲ ሒዞም ዝኸዱ ምስሉያት ኢኻ?

ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ ክልተ መገዲ ደኣ እምበር ሳልሳይ መገዲ ኣይሃበናን። ወይ ከምቶም ብእምነት ደው ኢሎም ንሃይማኖቶም ዝከላኸሉ፡ ወይ ድማ ከምቶም እምነት ንምጥፋእ ዘንቀዱ እምበር ሳልሳይ መገዲ የለን። እቶም ማእከላይ መርገጺን ተበላጽነትን ሒዞም ዝጎዓዙ፡ ጐይታናን መድኃኒናን ኢየሱስ ክርስቶስ፡ "እቲ ምሳይ ኮይኑ ዘይእክብ ይብትን" ዝበሎ ቅዱስ ቃል ብቀጥታ ንኣኣቶም ዚምልከት ምዃኑ ክርድኦም ይግባእ።

ኣብ መወዳእታ፡ “ሽም ተራፊ ብልዒ ሓላፊ” ምኳኑ ኣይተርፍን፡ እዚ ሕጂ ኣብ እዛ ቅድስትን ሓዋርያዊትን ቤተ ክርስቲያን ወሪዱ ዘሎ፡ ዘይወግሕ ዝመስል ጸልማት፡ ትማሊውን ስለ ዝወግሐ፡ ምውጋሑ ናይ ግድን እዩ እሞ፡ “ኣይቴ ነበርክሙ ምንተ ገበርክሙ” እንበሃለሉ፡ ዘሽረፍናዮ መክሊትና እንሕተተሉ እዋን ርሑቕ ስለ ዘይኮነ፡ ቅዱስ ኣቦና ኣቡነ እንጦንዮስ ዝወሰድዎ ሓቀኛ ናይ እምነት መሠረት ዘንበረ ቅዱስ ዓላማ ተኸቲልና ክንከይድ ንጽውዕ። በዚ ኣጋጣሚ ዝተጋገየ ንኽጠዓስ፡ ዝተሰገገ ንኽምለስ፡ ዝጎሃየ ንኽሕጎስ፡ እግዚኣብሔር ሰላሙን ምሕረቱን ክህበና ቅዱስ ፍቓዱ ይኹን።

In Commemoration of the 4th Anniversary of the Enthronement of H.H. Abune Antonios, the 3rd Patriarch of the Eritrean Orthodox Church.

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Introduction: The basis for the office and authority of a patriarch is not a mere human concoction. It is instituted by our Lord himself when he said: “Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world (John 17:17-18). “Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you.’ And with that he breathed on them and said, ‘Receive the Holy Spirit’” (John 20:21-22). “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:20-21); “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven (Matthew 16:18-19). The designation of Patriarch first and foremost belongs to God the Father himself, for he is indeed called “Abba - Father”. Abraham is also known as a father. It is said of him, “No longer will you be called Abram; you name will be Abraham, for I have made you a father of many nations” (Genesis 17:5-7). Following Abraham, Moses was appointed by God to become a leader and a father to the nation of Israel. This early dispensation in God’s economy, in fact, is referred to as the age of the patriarchs. Finally, our Lord and Savior Jesus Christ himself, the second of the triune God, tells us that he is our father. It was our Lord who bestowed upon His Spirit-filled apostles the full authority to lead the church as fathers. The apostles, just as Christ had appointed them, did the same to succeeding generations of men to lead the church as fathers. To this day, these fathers have continued to lead the church by the authority that has been given to them, and they will continue to serve as true stewards until the return of our Lord Jesus Christ. Although called by different names at different times and in different places, the authority and office of these leaders who are anointed by the Holy Spirit remains unaltered. For example, in Rome and Egypt they are referred to as Popes. In other traditions they are called patriarchs, catholicos, etc. The office of the patriarch, therefore, signifies one who presides as an ambassador of Christ on earth. His most important duty is to preside over a synod and to lead the church.

'Patriarch' as a Title: The word "patriarch" derives from "Παπας" "pater" (father) and "archon" (leader). The origin of the word being Greek, it means "leader-father". The first instance in which the word came into utility was in 200 B.C. when Alexander the Great facilitated the gathering of the 70 to translate the Bible from Hebrew to Greek. This was one of the most epochal moments in history when the Bible, known us the *Septuagent,* came into existence. It was the translators of the *Septuagent* who, for the first time, substituted the phrase "Father of all" in the Bible into "Patriarch". The coming of the title into usage strictly referring to the authority of the leaders of the churches, however, can be traced to 42 A.D. in Alexandria, Egypt. Although, from this point on, the See of St. Mark continued to confer the title of "patriarch" to the office of the "first-father", the first official recognition of the title began to gain currency following the Council of Nicaea in 325 A.D. The general usage of the title, however, became apparent after the Third Council of the Church in 381 A.D. When the office and the title of a "patriarch" became fixed posts for the highest positions within the early church - particularly after the 6th century – the churches of Rome, Antioch, Constantine and Alexandria as well as of Jerusalem officially adopted the term. Successions of leaders of churches chosen to these positions have since been called patriarchs.

A Patriarch's Term of Office: According to Article 4 of *fitHi menfesawi*, one of the legal foundations of our church, "a patriarch is the spiritual representative (Kholaphaa) of Christ temporally. The scriptural basis for this is what our Lord told the Apostles – "He who receives you receives me." The office of the patriarch, by virtue of the fact that it is a gift of the Holy Spirit, therefore, cannot be simply annulled by mere vicissitudes of circumstances and the whims of human beings. It is for this reason that Article 4:54 of the *fitHa negest* states that "Just as fathers have full authority over their children, so do Arch-bishops (patriarchs) over their flocks, …for they are the representative of Christ on earth."

When the Authority of the Patriarch is challenged: Canon 50 of Nicaea states: "If charges are brought against an arch-bishop (patriarch), bishops who are under his charge do not have the authority to adjudicate on his case. In order for the charges brought against him and the proceeding to have legal basis, another patriarch has to be present at the deliberation. Moreover, a patriarch is, first and foremost, a priest. Since the office of priesthood has no terms, so is the office of a patriarch.

The Election and Service of Patriarch of Antonios: The procedures used in the election of H.H. Patriarch Antonios and his subsequent consecration were in accordance to church canon. Abune Antonios was one of the original five monks of the Eritrean Orthodox Church who were consecrated as bishops at the Cathedral of St. Mark in Egypt in 1994. From that day until his elevation to the office of the patriarch, he served as a diocesan bishop in Zoba Ma'ekel (previously, Hamassien Province). During this period in his life he was known for his devotion, exemplary spiritual life, diligence and service as a true shepherd.

Following the repose of H.H. Abune Yacob, the second Patriarch of the EOC, Abune Antonios served as *Aqabe menber* (Guardian of the Seat) for nearly a year and a half. The Synod then elected him as the Third Patriarch of the Eritrean Orthodox Church. This election was conducted in accordance with Article 7 of the Protocol between the Coptic Church and the EOC. The relevant article reads: "*Each Church has the liberty to chose its own Patriarch. But in order to manifest the tight relations between the two Churches; the other Church will send a delegation of ten members of the church: two diocesan Bishops, two abbots of monasteries, and six other persons representing other categories of church members in order to attend the election process as guests."* Article 7*.* The ceremony was presided over, on the basis

of the aforementioned protocol and in the presence of a large Coptic delegation, by Pope Shenouda III.

<u>The 2005 Crisis in the Eritrean Orthodox Church and Its Consequences</u>: In his famous letter responding to the trumped up allegations that were brought against him in 2005, H.H. Patriarch Antonios had defiantly stated: "Those who trample the law underfoot will themselves be trampled by it. This is a veritable truth."It has been some years now since the Eritrean Orthodox Church has been reduced to a fiefdom of a lay person, the notorious Mr. Yoftahe Dimetros, who has illegally and by force of arms arrogated to himself the title and duties of a general administrator of the church. This has been done in total contravention of the canon and practices of the church since the establishment of the Orthodox faith in the fourth century.

Those of us who have followed the disturbing developments in our church - the false accusations with which Patriarch Antonios was charged and the motives of all those who took part in the pernicious and shameful act of betrayal - have seen it coming ever Since Mr. Yoftahe undertook his coup. The fact that Mr. Yoftahe never had the best intentions for the church does not surprise us; because he has a history that is well known to all. What we find disheartening is the betrayal of those who have taken the oath to serve God and are duty-bound to love and serve the church even as Christ himself loved her even to the point of giving His life for her. Some gave in out of fear and others out of loving themselves more than they do the church. The latter did so for their thirty silver shekels.

As a consequence of the shameful complicity of many of the bishops in the dastardly act of betraying the church and the acquiescence of many more, we have witnessed a precipitous erosion of the moral and spiritual standing of the church. They have tarnished her witness and credibility. The people can no longer look up to the bishops and priests of the church for guidance, inspiration and leadership. Their failure to stand up for the truth, regardless of possible adverse consequences, has practically rendered the church without leaders. Moreover, by the lack of resolve and the complicity on the part of some of the bishops of the sisterly Eritrean Orthodox Church has isolated itself from its churches – the Oriental Orthodox Churches. What has saddened the faithful of the Eritrean Orthodox Church all the more is the cynical and under-handed campaign by Mr. Yoftahe and his clique to drive an unnecessary wedge between the Eritrean Orthodox Church and the Coptic Church. One think they have failed to understand is that the bond between the two churches is sealed by the blood of the martyrs since the days of Saint Athanasius.

H.H. Abune Antonios, on the other hand, has become the most revered figure inside and outside of Eritrea for offering himself up as a living sacrifice for the church which he swore to love and protect, and for the sake of the Gospel of our Lord Jesus Christ. Because he is a living testimony to true spiritual leadership in the tradition of the church fathers, his name is mentioned in the liturgy of most of the family of Oriental Orthodox Churches of which the EOC is a member. He is admired and honored by the world community and those who would like to see justice upheld.

Today, we are witnessing the emergence of two distinct camps as a direct result of the take-over of the church by Mr. Yoftahe and his clique. The people of Eritrea within and without the country have drawn a line. Even under the threat of imprisonment, most people have rejected all those who have denied Abune Antonios as the one and only legitimate patriarch of the Eritrean Orthodox Church. The bishops

who have accepted Mr. Yoftahe's "supremacy" are already under anathema by H.H. Abune Antonios. They cannot ordain priests and deacons. And no one looks up to them until the anathema is lifted.

But our Lord has not left His church without witnesses. There are priests and deacons who have bravely withstood the vicious onslaughts and persecutions by Mr. Yoftahe and his group. From the outset, they have proclaimed H.H. Abune Antonios to be the only legitimate patriarch of the Eritrean Orthodox Church. They have rejected Mr. Yoftahe's destructive role in the life of the church. Today, in spite of the relentless campaign of vilification and character assassination that is underway against them, the ministries of these priests in various parishes throughout North America and beyond, have flourished as the faithful have come to embrace them as the embodiment of the true spirit of the church of our Lord Jesus Christ. It is these same voices in the wilderness that have been calling the errant leaders to repentance and return to the fold.

The Vision and Work of H.H. Abune Antonios: His Holiness had great vision for the Eritrean Orthodox Church. As the Scriptures tell us, "But the noble man makes noble plans, and by noble deeds he stands" (Isaiah 32:8). The work of Abune Antonios was something he began way back in his tender age as a youth. As it is written in his brief biography, he was a diligent student as a deacon. His accomplishments in his monastery, Debre Tsige Sef'a, are legendary. As a young monk he had distinguished himself as a patient and thoughtful servant. In his agricultural work and as an Abbott since 1955, many speak of his humility, love and spiritual care of others was exemplary. As a result, God willed for him to go to Cairo, Egypt and be consecrated a bishop by Pope Shenouda III on May 19, 1994. Ten years later, he became Patriarch of the Eritrean Orthodox Church. From the very beginning, he set out to accomplish ambitious plans for the church. The following are a few examples.

- Campaign against Witchcraft: It was for the first time in the history of the church to hold a conference to confront the practice of witchcraft by some who claim to be followers of the EOC. This conference, attended by 150 people representing all the orders of the clergy, was held on June 22, 2004 in the village of Tsa'eda Christian. The conference concluded by calling all those who claim to be orthodox and at the same time practice witchcraft to foreswear the practice and repent of their sins. Under the leadership of Abune Antonios, the Holy Synod reproached the encroachment of this evil into the church.

- Tithing: Abune Antonios was the first leader of the church to introduce the biblical teaching of tithing. He tried to introduce tithing because he was convinced that it is critically important for the EOC to become self-supporting and not rely on one else to continue its mandate of preaching the gospel of our Lord Jesus Christ. To this end, on his instructions a conference of representatives from all the dioceses were convened on May 5, 2005. The final outcome of this initiative was the introduction of the practice of tithing in the church
- Publications: With the realization that the church was lagging behind in its ministry of literature, the establishment of a publishing house was another landmark initiative of the Patriarch. Because of opposition by the Yoftahe group, however, this plan remains unfulfilled to this day.

- Higher Education (College of Theology): Having realized that lack of education and training of the clergy of the EOC is its greatest weakness and detrimental to its future, Abune Antonios had enthu-

siastically embarked on addressing this issue. One of these efforts had already begun during the tenure of H.H. Abune Filipos, First Patriarch of the EOC. Abune Antonios, with the help and guidance of Pope Shenouda III and the Coptic Church had broken ground in Asmara to establish the first theological college. Again, because the of the chaos within the EOC and Mr. Yoftahe's interference, this effort – we are sure much to the disappointment of Pope Shenouda III and the Coptic Church – has come to naught. It is to be noted here that the Coptic Church gave so much to this sacred effort.

- Expanding Ministry: Another significant achievement of Abune Antonios is his efforts to expand the ministry of the church in such areas as health care. He led a delegation in January 2005 to Greek to discuss the possibility of collaboration between the EOC and the Greek Orthodox Church to establish a clinic in Eritrea. Again, this project was ready to be functional when the familiar events within the church brought the efforts to a screeching halt. Another project to establish a small-scale factory in Debarwa designed for the manufacturing of all things essential for the liturgical and other ministries of the church suffered the same fate.

- Administrative Reform: Patriarch Antonios' signal contribution emanates from his abiding belief in the maintenance of the independence of the church from being encroached upon by anyone who does not have her best interest at heart. Although the church has led an autocephalous (independent) existence for only a decade and a half, the EOC has been in existence for the past 1700 years. As one who has sworn to protect and lead the church, his most important challenge was directed at Mr. Yoftahe. When the latter published and disseminated a "new " constitution of the church in February 2005 naming himself as "the Administrator " of the church, Abune Antonios confronted the challenge head-on. He fearlessly advocated that the Holy Synod over which the patriarch presides is the highest body to decide on anything affecting the EOC. As this placed him on a collision course with Mr. Yoftahe, the conscience of each member of the Synod was placed on a scale. Many balked as His Holiness stood alone but firm.

- Consecration of Bishops: With the realization that the EOC needed to consecrate many more bishops in order to fulfill the growing demands of the church's ministries, Abune Antonios and the Holy Synod he presided over consecrated the largest number of bishops in the brief history of the autocephalous EOC. What is disheartening is, when Abune Antonios stood boldly and opposed the intrusion of Mr. Yoftahe in the affairs of the church, none of the six diocesan bishops that were consecrated by His Holiness stood by his side. They feared Mr. Yoftahe and betrayed Abune Antonios.

- Sunday Schools: In the wise counsel of Pope Shenouda III, a church without young people is a church without hope for the future. Abune Antonios understood this more than anyone else. Consequently, he directed all his energy into nurturing the young people of the church spiritually and strengthening them through the word of God.

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EOC there was a dangerous tendency to view the large number of young people that were flocking back to the church with suspicion. Many went so far as wanting to put many of these young people out of the church. The best example of this was what took place in the Medhane Alem Church in Asmara where nearly 3000 young people gathered weekly to learn the word of God. When the matter was brought before the Synod, with many advocating closing the doors of the church, Abune Antonios counseled the Synod and others that these young people represented the future of the church. If there are any questions about them, said His Holiness, what the church should strive for is assigning teachers to them so that they can receive the necessary instructions. Disbanding Sunday Schools, as far as he was concerned, was unconscionable and self-defeating.

The Yoftahe camp determined that such spiritual resurgence by so many young people in so many churches represented a threat to his position and left no stone unturned to make sure that this huge tide of interest by young people is stopped. To this end, he orchestrated the imprisonment of some of the most highly educated clergy in the EOC. Three- Four years later, they remain in prison.

On the other hand, Abune Antonios strongly condemned the actions of Mr. Yoftahe and his clique. His well known statement to the president of the State of Eritrea advocating for the imprisoned priests was: “If the allegations for which these clergy are imprisoned concerns civil or criminal violations, they should be charged in a court of law. If their alleged offences are theological, this falls into the jurisdiction of the church, and, therefore, they should be released immediately.” Sadly, and unbelievable as it may sound, H.H. Patriarch Antonios’ advocacy for the youth of the church and his championing the cause of the imprisoned priests were among the causes his enemies cited for his removal.

The Present Condition of Patriarch Antonios: At present nobody knows exactly where Abune Antonios is held. On July 25, 2005 he was officially notified that he was stripped of all administrative responsibilities. His office was sealed. To make sure that he had no communication with anyone, his telephone and fax were disconnected. His passport was confiscated so that he won’t leave the country. One thing, however, is certain. He is under a strict house arrest.
On January 13, 2006 His Holiness was sent a letter informing him that he was dethroned. The same letter, enumerating all the accusations that were used as the basis for his removal, was also disseminated to all the churches. The Synod, now under the complete control of Mr. Yoftahe, became the prosecutor and the judge. Abune Antonios was never given a chance to face his accusers or defend himself in a properly constituted church tribunal as the constitution and traditions of the church required.

On January 20, 2007 two messengers of Mr. Yoftahe – Frs. Fitsum Tesfai and Ghebre -Ewostatewos Kidane - appeared at the residence of His Holiness accompanied by three armed security agents and confiscated the pontiff’s patriarchal vestments, scepter, books and other personal belongings. The group that orchestrated this act with the acquiescence of the synod immediately put out letters to all the dioceses with strict injunctions to make sure that the patriarch’s name is no longer mentioned in the prayers and the liturgy of the church. He is denied visitations to the monasteries he loves so much. He can no longer celebrate the liturgy nor participate in the Holy Communion. No visitors, family or otherwise, are allowed to visit him.

Conclusion: The fate of His Holiness Abune Antonios and that of the Eritrean Orthodox Church is inti-

mately intertwined. His anointing is not of this world but of above. He is a true example of the diligent shepherd. Today he willingly suffers for the sake of his faith and the church he loves, and has dedicated his life for.

But there will come a time in which His Holiness Abune Antonios, the third Patriarch of the Eritrean Orthodox Church, will face the world without shame. Even now he rejoices because our Lord has taught us: “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad because great is your reward in heaven, for in the same way they persecuted the prophets who were before you” (Matthew 5:11-12). During this most difficult time in the life of the children of the Eritrean Orthodox Church, her children have no choice but to pray for her and H.H. Patriarch Antonios. The God of justice and truth will see her through.

We call upon all the servants of the church and the faithful to lift Abune Antonios and our church in our prayers. We call for a national repentance, because the word of God tells us: “If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land” (2 Chronicles 7:13-15).
May God grant the Church His peace.

The Pope and the Patriarch while putting the oil in the jars and Hegomen Gawargious Attallah with them

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23 መስከረም 2004 ዓ.ም.

ናይ ቤተ ክርስትያን ኤርትራን ግብጽን፤ ልኡኻት ቅዱስ ሲኖዶስ ኣብ በዓል ሓምሳ ዕለት 25 ሚያዝያ 2004 ዓ.ም. ኣቡነ እንጦንዮስ ሳልሳይ ፓትርያርክ ኦርቶዶክስ ተዋህዶ ቤተ ክርስትያን ኤርትራ ኮይኖም ዝተመርጽሉ እዋን።
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23 መስከረም 2004 ዓ.ም.