

በሰሜን ተብሎ የሚጠራው የቅዱስ አብነት ስሜን



መንፈሳዊ ስሜናር
ኃይማኖት አባው (Patristics)
ጉባኤ ንቅያን ድሕሪኡን
“ካብ ህይወትን አገልግሎትን አበታት
ቤተክርስቲያን እንታይ ንምሃር?”
2ይ ክፍለ

ብቀሺ ዲበክሉ ላይነን
ዲ. ቴድሮስ ተስፋይን
ቅድስት ማርያም ኤርትራ ኢተ.ቤ/ክ በይ ኤርያ ካሊፎርንያ
ግንቦት 11/2008

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ስለምንታይ አበታት አበታት ቤተክርስቲያን?

- ብሕጽር ዝበለ እዚ ዝስዕብ ምኽንያታት ኪግለጽ ይከኣል...
- 1. አካል ህላዌና፡ አካል መሰረት እምነትናን ስለዝኾነ “እምበኣርሲ ንስኻትኩም ኣብቲ ኢየሱስ ክርስቶስ ባዕሉ እምኒ መሓዝኑ ዝኾነ መሰረት ነብያትን ሃዋርያትን እተነድቕኩም፡ ደጊም ደቂ ዓይም ንቕዱሳን ስድራ ቤቱ ንኣምላኽን ኢኹም እምበር፡ ኢጋይሽን መጸእተኛታትን ኣይኮንኩምን” ኤፌ 2:19-20

— ታሪኽም ደርብዮም ባዕሎም ዝዝኽትሙ ሰባት ብናይ መንነት ቅልውላው ይሳቐዩ፤ ቀስ ብቀስ ከኣ ይለምሱን ይበታተኑን።

— ብኣንጻሩ ንታሪኽ አበታቶም ንመበኣስን መፍረድን ዝጥቀምሉ ከኣ ክርስቲያናዊ ዕላምኣም ይስሕቱ፤ ስሞምን ስም አበታቶምን ከኣ የጽርፉ።

- 2. መጽሓፍ ቅዱስ ካብ ታሪኻዊ ኣመጸጽኣኡ ነጺልካ ክትርድኣን ክትርጉሞን ስለዘይከኣል። ንኣብነት መብዛሕትኡ ንጽል መልእኽታት ናይ መጽሓፍ ቅዱስ ጸሓፊኡ መን ምኃኑ ኣይነግርን እዩ።

ስለምንታይ አቦታት ቤተክርስቲያን?

- 3. እቶም ከቢድ ናይ ስሕተት ትምህርቲ ዘንቀሉ (ንኣብነት ካህን ኣርዮስ) ንመጽሓፍ ቅዱስ ኣድቂቑም ዝፈልጡ እዮም ኔሮም። ስለዚ'ቲ ሽግር ኣተሮጓግማ እዩ። አቦታት ንናይ ስሕተት መማህራን ኪረትዕዎም ዝኸኣሉ ንመጽሓፍ ቅዱስ ብቅኑዕ መገዲ ብምትርጓም እዩ። ሎሚውን ኣድላይነት ቅኑዕ ትርጉም ኣዝዩ ኣገዳሲዩ፤ ካብ ዓቢ ስሕተት ከኣ የድሕን።
- 4. እቶም ኣብ ምትርጓም ቅዱስ ጽሑፋት ኣድላይነት አቦታት ቤተክርስቲያን ዘይቅበሉ (Sola Scriptura) ኣሕዋትና ፕሮቴስታንት ንገዛእ ርእሶም ጽሑፋት ናይ ሉተር፣ ካልቪን ...ወዘተ...ይኸተሉ እዮም። ብዓል ሉተር ንባዕላቶምውን ዝተወከሰዎ መጻሕፍቲ ኣሎ። (እቲ ዝበዝሐ ካብኡ ብብዙሓት ኣርቶዶክሳውያን አቦታት ተቐባልነት ዘይበሉ ጽሑፋት ናይ ኣባ ኣጎስቶኖስ እዩ (Augustine of Hippo 354-430))።

ቅ. ዮሐንስ አፈወርቅ SAINT JOHN **CHRYSOSTOM (347-407)**

- ❖ **አብ አንጾክያ ተወልዶ** (Born in Antioch in 349).
- ❖ John began his education under the pagan teacher Libanius. From Libanius John acquired the skills for a career in rhetoric, as well as a love of the Greek language and literature.
- ❖ **ከነትን ድይቁናን ተቆበለ።** Ordained as a deacon in 381 and a priest in 386
- ❖ **“አፈወርቅ” (Golden Tongue) ብናይ ስብከት ክጸለቱ ዝተዋህበ ስም እዩ።** (gained popularity because of the eloquence of his public speaking, especially his insightful expositions of Bible passages and moral teaching.)
- ❖ **ከም አብታቶም ሃዋርያት (ግብ 6፡2) ትምህርትን ስብከትን ቀንዲ ዕዮ መራሕቲ ቤተክርስቲያን ምንባሩ የስተምህር።**

ቅ. ዮሐንስ አፈወርቅ (SAINT JOHN CHRYSOSTOM) (347-407)

- ❖ **ጠይድልዩቱ ፓትርያርክ ተቆጠኦ** (In 398 John was ordained — against his will — as Patriarch of Constantinople, by Saint Theophilus, Patriarch of Alexandria.)
- ❖ As soon as he became a Patriarch, he started a reform movement of the church of Constantinople. He meant well but was without tact. He attacked the bishops and priests for their morally lax way of life. He was gold tongued but also sharp tongued. Within three months of his ordination, the clergy were up in arms against him.

ቅ. ዮሐንስ ኦፊወርቅ (SAINT JOHN CHRYSOSTOM) (347-407)

- ❖ አባታት ቤተክርስቲያን ዘሕለፈዎ መከራን ረድኤት እግዚአብሔርን። The Empress, who thought that some of Chrysostom's sermons were veiled attacks on her luxurious way of life, wanted to get rid of him, and found in Theophilus a ready accomplice. A synod was assembled at the orders of the Emperor which banished Chrysostom on the basis of charges that were mostly false. An earthquake struck next day and the Empress, terrified hastily made up with Chrysostom. Another Synod was assembled which annulled the first one and restored Chrysostom to his chair.
- ❖ He opposed a silver status of the Empress and she sent her soldiers to arrest him, exiled to Armenia, died there 407. His successor , Saint Theophilus, on his dying bed, told his successor Saint Cyril, that what he had done was wrong and asked him to restore him even though he had died five years earlier. In 438, his relics were brought back to Constantinople by the new Emperor, where they were laid in the Cathedral with Patriarchal honours. The Emperor, kissing the casket and asking the great saint forgiveness for what his parents did to him.

ኃዋርያዊ ስንሰለት (ፓትርያርካት ግብጽን መዋዕለምን)

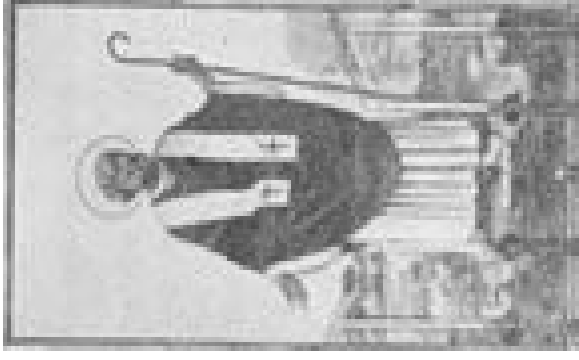
• ገደታኛን መድሐኒኖች ኢየሱስ ክርስቶስ (0-33)

• ቅ. አንያኖስ (68-85)	• ቅ. ማርቆስ (43-68)
• ቅ. ክርዳኑ (95-109)	• ቅ. ሜልዮስ (85-98)
• ቅ. ዮስጦስ (122 -130)	• ቅ. አብርሃምስ (109-122)
• ቅ. መርከያኖስ (143-154)	• ቅ. አውማንዮስ (130-142)
• ቅ. አክርጳዮስ (167-180)	• ቅ. ከላድያኖስ (157-167)
• ቅ. ድሜጥሮስ 1ይ (189-231)	• ቅ. ዮልዮስ (180-189)
• ቅ. ዲዮናስዩስ (247-264)	• ቅ. ያሮክላ (231-247)
• ቅ. ቴዎኖስ (282-300)	• ቅ. መክሲሞስ (264-282)
• ቅ. አኪላስ (311-312)	• ቅ. ጴጥሮስ 1ይ (300-311)
	• ቅ. አላሲስክንድሮስ (312-326)
• ቅ. አትናቴዎስ 1ይ (326-373)	
• አቡነ ፍረሚናጦስ	

ምንጩ: “ታሪኽ ኦርቶዶክስ ተዋሕዶ ቤ/ክ” ብመሪጌታ ይትባረኽ በርህ

ቅ. አትናቴዎስ 1ይ (326-373)

- “...ወፍረምናጦስኒ ሐረ እስክንድርያ ኅበ ሊቀ ጳጳሳት አትናቴዎስ ወረከበ በሐዲስ ሢመቱ ወዜነዎ ኩሉ ዘበጽሐ ላዕሌሁ በእንተ ኃይማኖቶም ለብሔረ አግኣዚ ወዘከመ አምኑ በክርስቶስ እንዘ አልበሙ ጳጳሳት ወቀሳውስት ወእምዝ ሢም አባ አትናቴዎስ ለፍሬምናጦስ ከም ይኩን ጳጳስ ለብሔረ ኢትዮጵያ ወፈነዎ ምስለ ዓቢይ ክብር፡ ወበጸሐ ብሔረ አግኣዚ አመ መንግስቶም ለአብርሀ ወአጽብሐ ሰበከ በሰላመ ክርስቶስ ውስተ ኩሉ አድያሚሃ ወበእንተዝ ተሰምዮ አባ ሰላማ፡ ወእምድህረ አእመኖሙ ለሰብአ ኢትዮጵያ አእረፈ በሰላም፡፡” መጽሐፈ ስንክሳር ናይ 26 ሓምለ (ብግእዝ)



ቅ. አትናቴዎስ 1ይ (326-373)

- ❖ ስም ቅ. አትናቴዎስ ብዙሕ ጊዜ በጉባኤ ኒቅያዩ (325) ዝናለዋ። (the first Ecumenical council that was held to discuss the heresy, that divided the whole church, of a Lybian priest called Arius.
- ❖ St. Athanasius was a deacon (18 old) at that time standing beside the blessed Alexander 19th Pope of Alexandria, refuting Arius until the heresy was condemned by the 318 bishops assembled there.
- ❖ 1ይ ክፋል ጸሎተ ሃይማኖት አብዚ ጉባኤ ጸደቅ፤ እርዮስ ናብ ልቡ ኪምለስ ተሓተተ፡ ምስ አቕበጸ ተወገዘ። (The greatest trophy that Athanasius and Alexander brought back with them from Nicea was the Creed.)
- ❖ እርዮስ ከአሊ ዘረባ፤ ብቐሊሉ ሰብ ዘጽንዖ ሓጸርቲ ምሳሌታትን ዜማን ብምጥቃም ሰባት የስድፅ ነበረ። (ንኣብነት፡- አምላኽ አይውለድ። A hymn, “There was a time when the Father was and the Son was not.”
- ❖ Athanasius could see the enormous implications. If the Son came into being later than the Father, then he was created and cannot be equal to the father in His divinity, and the whole belief in the Holy Trinity would be destroyed. He started to fight, what would become the battle of his whole life, to uphold the biblical truth of the divinity of the Son. Declaring that the Logos is Co-eternal and Co-Essential with the Father.

ገድለ ቅ. አትናቴዎስ

- ❖ አብ 30 ዓመቱ ፓትሮያርክ ተቆብኦ (When Saint Alexander reposed in the Lord (328), Saint Athanasius was chosen to succeed him as the 20th Pope of Alexandria, while yet to reach 30 years of age. For the next 40 years, he made his life mission the eradication of the error of Arianism.
- ❖ ዝኸበደ አገልግሎቱ ናይ አርዮስ ነፋቄ ምውጋእን ሰባት ቅነዕ ትምህርቲ ምምሃርን ነበረ። አርዮስ ንነገስታት ዘስድዕ መልሓስ ስለዝነበሮ ከቢድ ቃልሰ እዩ ነይሩ። ንጉስ ቆስጠንጦንዮስ፡ ንአርዮስን ቅ. አትናቴዎስን ኪዓርቀኩም ኢሉ መልእኽቲ ሰይደ። **ቅ. አትናቴዎስ ብትሕትና ከምዚ ኢሉ መለሰ “ጉዳይ መንግስቲ ንነገስታት፡ ጉዳይ ቤተክርስቲያን ከኣ ንመራሕቲ ሃይማኖት እዩ ዝምልከት”።** (When Constantine, the Roman Emperor then offered to mediate between him and Arius, he firmly but politely told him, “Matters of the state are adjudicated by Emperors, matters of faith are adjudicated by bishops of the Church”, thus becoming the first in history to uphold the doctrine of separation between Church and state.)
- ❖ **ብሰንኪዚ ቅነዕ መርገጺኡ ሓመኽተ ግዜ ወንበሩ ገዲፉ ተሰዲዱ። 16 ሃጺያት (ነገስታት) አሳዲዶሞ።** (Five Times exiled from his seat in Alexandria, he spent many years as a fugitive from one emperor or another. 16 Roman Emperors in all, he had to contend with, but in the end, he outlived them all.)

ቅ. አትናቴዎስ/ St. Athanasius Contra Mundum (Against the World)

❖ “አብ አገልግሎት ቅ. አትናቴዎስ እታ ዝኸበደት እዋን ደገፍቲ፡ ከይተረፉ ምስ ዓለም ምሉእ ኪትቃለስ ኣይትኸእልን ኢኻሞ ርዓም ዝበልሉ እዋን እዩ። እቲ ሽዑ ዝመለሰ ቃል ከሳብ ሎሚ ከም ካልኣይ ሽሙ ከይኑ ከዝከር ይነብር ኣሎ። “አትናቴዎስ ከኣ ምእንቲ እምነት ክርስቶስ አንጻር ኩሉ ዓለም ዓጢቑ ኣሎኹ”። ኩሉ ክርስትያን ኪዕጠቑ ዝግባእ ዕጣቕ-ሓቂ እዚ እዩ። There came

a time, during his life long struggle to uphold the biblical doctrine of Christ, when it seemed that all was lost; when even his friends would look at him with pity saying, alas, the world is against Athanasius. But he was never shaken, “and Athanasius is against the world,” he would answer. Athanasius's work remains even today one of the definitive statements of Orthodox Trinitarianism.

❖ ሓቂ ዝሓዘ መጨረሻ ይዕወት። ኣርዮስን ትምህርቱን ጠፊኡም ቅ. አትናቴዎስ እቲን ዳኣረዎት ሸውዓተ ዓመታቲ፡ ፓትርያርክ ናይ ብምሉኡ ዓለም ዝብል ዝኖን ክብርን ረኸበ። ብዙሓት መራሕቲ ሃይማኖት ከኣ ምኽሪ ደሎዮም ናብኡ ይመጹ ነበሩ። (His victory was in the end complete, and the last 7 years of his life were spent in peace, being consulted by other bishops around the world, who revered him and considered him “the bishop of the world.”)

ገለ አገደሰቲ ትምህርትታት ቅ. አትናቴዎስ

❖ ሰብ ብመልክዕ አምላኽ ስለዝተፈጥረ ንአምላኽ ኪፈልጦ ብንጽህና

እንተደልይዎ ኪፈልጦ ይኸእል እዩ። MAN WAS CREATED AFTER THE

IMAGE OF GOD: Saint Athanasius is telling us that man was created in the image of his own creator, the Word, who is himself the image or icon of God the Father. Because of this, man is capable of knowing the deity, God the Word, and through this he can get to the knowledge of God the Father. But this divine knowledge is contingent on man keeping his purity.

❖ ሰብ ውደዓዊ ባህርይ አለዎ። ምርጫኡን ውጽኢት ምርጫኡን ይፈልጥ እዩ።

MAN WAS CREATED RATIONAL: Here we are told the meaning of being created in the image of the Logos, we were created rational or logicon. Saint Athanasius even tells us that this means that we can reflect the image of the Logos, like a mirror. And so, we can even have a share of the power of the Logos, a grace that enables us to live a saintly life.

❖ ሰብ ዘይትመውት ትንፋስ አለዎ፡ ከምዘሎዎ ከአ ይፈልጥ እዩ MAN'S SOUL CREATED IMMORTAL AND AWARE OF ITS OWN IMMORTALITY: But that the soul is made immortal is a further point in the Church's teaching which you must know ... For this is the reason why the soul thinks of and bears in mind things immortal and eternal, namely, because it is itself immortal.

ገለ አገደሰቲ ትምህርትታት ቅ. አትናቴዎስ

❖ ስጋዊ ሰውነት ሞዋትን በራስን ለሀርይ አለዎ። ነፍሱ ግን ዘልአለማዊት እያለ።
Although the body is created mortal by its own nature, the soul, however is created immortal. It follows therefore, that if the soul ceases from contemplating immortal things, it loses its immortality.

❖ ሰብ ነጻ ምርጫ አለዎ። አብ ኤደን ገነት ክልተ ምርጫ ከም ዝነበር ይፈልጥ ነፍሱ። MAN CREATED WITH A FREE WILL: Man was created with a free will that could sway either way. God brought man to paradise with the promise that if they kept the grace (of being created in the image of God) they can, first, keep living in paradise, and, second, have the promise of incorruption (immortality of both body and soul) and being promoted to live in heaven. If, on the other hand, they of their own free will would choose to become evil, they will loose the right to continue living in paradise as well as the promise of immortality.

❖ ክፉእ ብግዛእ ርእሱ ሀላዊ የብሉን። እግዚአብሔር ክፉእ አይፈጠረን። THE NATURE OF EVIL: In the beginning wickedness did not exist. Nor indeed does it exist even now in those who are holy, nor does it in any way belong to their nature. But men later on began to contrive it and to elaborate it to their own hurt.

ገለ አገደሰቲ ትምህርትታት ቅ. አትናቴዎስ

❖ አገዳሴ ሐሳብ እዩ። ሰይጣን፡ ሰይጣን ከይኑ አይተፈጥረን። ሲኣል ገነት ኪትፍጠር ከላ አይተፈጥረትን። Evil has no substantial existence. It is simply the opposite of good, in the same way that darkness has no substantial existence, being only the opposite of light. This is an important consideration, for if evil had an existence, it would have to have been created (by God), which is incompatible with the nature of God. It was man and not God who “created” evil, when, instead of contemplating God, for which reason he was created, he started to contemplate evil which has no existence. (e.g. light is made up of photons but darkness is made up of nothing)

❖ ወደቀት አዳግ። THE FALL: The soul, departing from the contemplation of what is good and from moving in its sphere, wanders away and moves toward its contraries. ... not knowing that she is made not merely to move, but to move in the right direction. The soul is in a state of motion. It has to move in one direction or the other. If the soul stops contemplating what is good (God) it has to move in the opposite direction, which is the wrong direction.



ገለ አገደሰቲ ትምህርትታት ቅ. አትናቴዎስ

❖ ድሕሪ ውድቀት አቦና አዳም፡ ደቂ አዳም ብንስሐን ካብ ሓጢአት ብምርሓቅን ነቲ መጀመርያ ዝተፈኸርናሉ መልክዕ አምላኽ ከንሉብስ ንኸእል።

BY STAYING AWAY FROM SIN THE SOUL CAN GO BACK TO CONTEMPLATING GOD: The fall did not erase the image of God in man, it just sullied it. But even in his fallen state, man can by repentance go back to contemplating God, and even seeing as in a mirror the image icon of God, who is the Logos, and by this means he can form an idea of the Father, whose image the Logos is.

❖ Even without repentance, man can, by contemplating the created things, reach to contemplating and knowledge of the Creator. (See Romans 1:20)

❖ ውድቀት አቦና አዳምን ሳዕቤኑን። Had man committed a minor offence and not one that carried the sentence of death, repentance alone would have sufficed. But since man became permanently mortal, it was the lot of the Logos, his creator, to die for him, thus “bring the corruptible to incorruption”, by “recreating everything” and becoming an ambassador for all with the Father.

ገለ አገደሰቲ ትምህርትታት ቅ. አትናቴዎስ

❖ ብምኽንያት ውድቀት ሰብ አምላኽ ሰብ ኪኸውን “አማኑኤል” ግዲ ከነ።

(THE INCARNATION: For being Himself mighty, and Artificer of everything, He prepares the body in the Virgin as a temple unto Himself, and makes it His very own ... And thus taking from our bodies one of like nature, because all were under penalty of the corruption of death He gave it over to death in the stead of all, and offered it to the Father, to the end that, firstly, all being held to have died in Him, the law involving the ruin of men might be undone, and that, secondly, whereas men had turned toward corruption, He might turn them again toward incorruption, and quicken them from death by the appropriation of His body and by the grace of the Resurrection, banishing death from them.

❖ Here Saint Athanasius clarifies a few matters about the incarnation. First that the Logos who is the “artificer” or maker of everything is the one that created the body in the Virgin’s womb, the body that He made His very own. Second, that by taking a body of the exact same nature as our own, he appropriated to Himself our human nature, so that when he offered His body to die, the whole of humanity died with Him, and obviously, when he was resurrected, the whole of humanity was resurrected with him, becoming once and for all immortal.

ገለ አገደሰቲ ትምህርትታት ቅ. አትናቴዎስ

- ❖ ቅ. አትናቴዎስ ብዛዕባ አምላኸነት መንፈስ ቅዱስ። SAINT ATHANASIUS AND THE DIVINITY OF THE HOLY SPIRIT: Although Saint Athanasius is famous for his defense of the divinity of the Son, he actually made a significant contribution to the theology of the Holy Spirit. In response to a letter from his friend Bishop Serapion of Thmuis (Demyat), Saint Athanasius wrote 4 letters dealing with the divinity of the Holy Spirit. Here we have a holy synod declaring the divinity of the Holy Spirit twenty years before the second ecumenical council.
- ❖ ካብ አቦታት ቤተክርስቲያን ንመጀመርያ ሕጋዊን ቅዱሳን መጻሕፍቲ (ትሕዝቶ መጽሓፍ ቅዱስ) ዝሰርዐ ቅ. አትናቴዎስ። (FESTAL LETTER 39: Contains the canon of the New Testament as well as that of the Old testament. Saint Athanasius is the first among Church fathers to list the canonical books of the Bible.
- ❖ ሰዓብቲ ኣርዮስ እንተደኡ ተጣዒሶምን ጸሎተ ሃይማኖት ብልቢ ደጊሞምን ቤ/ክ ከትቅበሉዎም ከምዝግባእ እቲ ጉዳይ ኪንዮ ቂምታን ሕነን ኪርእይ ከምዝግብእ ቅ. አትናቴዎስ ዝመርሖ ቅ. ሲኖዶስ ወሰነ። SYNOD OF ALEXANDRIA (362) Saint Athanasius started to reconcile the Arians and the Orthodox. He held a synod at Alexandria in 362. The assembled bishops addressed a letter to the church of Antioch, specifying the conditions on which Arians are to be accepted into communion:

ሰሚናር ንምድሳው ዝተወከሰና ሉም መጻሕፍቲ

- 1. ንተመሃሮ ስነ-መለኮት ቅ. ኢትናቴዎስ ዝተዳለወ መጽሓፍ
(PATRISTICS II NICENE AND POST NICENE FATHERS COURSE
NOTES)
- 2. ቅዳሴ የሃንስ ኢፈወርቂ፣ ቅዳሴ ሓዋርያት፣ ቅዳሴ እግዚእ
- 3. መርበብ ሓበሬታ ኢርቶዶክስ ተዋሕዶ ኤርትራ፣ ንኡስ ሃገረ ሰብስት
ሰሚን ኣመሪካ (www.tewahdo.org)
- 5. መርበብ ሓበሬታ ኢርቶዶክስ ተዋሕዶ ግብጺ፣ ሃገረ ሰብስት ደቡባዊ
ሰሚን ኣመሪካ (www.suscripts.org)

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

ንብፁእ ውቅዱስ ሣልሳይ ፓትርያርክ አቡነ እንጦንዮስ ብጥዕናን
ሰላምን ይሓልወልና!
ንቤተክርስቲያንናን ሃገርናን ድማ ሰላሙ ይሃብ።

• ከፋት መድረኽ ንሓቶን ርእይቶን