

ሐዋርያዊ መልእክት
ርእሰ ሊቃነጳጳሳት ፍራንቸስኮስ
ኢየሱስ ክርስቶስ ከፈተሎም
ሰንበት ዘቃለ እግዚአብሔር ምክባር

APOSTOLIC LETTER
ISSUED "MOTU PROPRIO"
BY THE SUPREME PONTIFF
FRANCIS
"APERUIT ILLIS"
INSTITUTING THE
SUNDAY OF THE WORD OF GOD

30 September 2019

ብሓልዮት ካቶሊካዊ ርእሰ-ኤጳርቅና ዘበአሥመራ



ጉባኤ ካቶሊካውያን ጳጳሳት ኤርትራ
Council of Catholic Hierarchs - Eritrea

ኢሥመራ: 5 ጥሪ 2020 ዓ.ም.ፈ.

፳፯ ታኅሣሥ ፳፻፲፪

**መልእክቲ ብፁዕ ኣቡነ መንግሥተኣብ ተስፋማርያም
 ሊቀጳጳሳት ዘበኤርትራ**

ብፁዕን ጳጳሳት፡ ክቡራን ቆሞሳት፡ ኣሕሉቕ ገዳማት፡ ምስ መላእ ሕዝበ እግዚአብሔር፤

**“ካብ እግዚአብሔር ኣቦናን ካብ ጌይታና ኢየሱስ ክርስቶስን ጺጋን ሰላምን ምሳኻትኩም
 ይኹን” (2ተሰ 1:2)።**

ብፁዕ ወቅዱስ ኣቦና ርእሰ ሊቃነ ጳጳሳት ፍራንቸስኮስ፤ ድሮ ኣብታ ብዕለት 22 ኅዳር 2016 ዝተዘርግሐት “ምሕረትን ውርደትን” ዝኣርእስታ ዓዋዲት መልእክቶም፤ “ንፍስ ወከፍ ማኅበር ክርስትና፤ ሓንቲ ሰንበት መሪጻ ቅዱስ መጽሓፍ ሕልፊ ዝፍለጠሉን ዚዝርግሓሉን መደብን ኣገባብን ክትሰርዕ እንከላ ክንደይ ረብሓ ምተረኸቡ። እዛ ሰንበት እዚኣ ንቃል-ኣምላኽ ዝተወፈየት ኮይና ነቲ ኣብ መንጎ ኣምላኽን ሕዝቡን፤ ኣብ ዚግበር ርክብ ዘሎ ዘይውዳእ ሀብተ በረኸት ንምርዳእ እተኸለል ምኽነት” (ምሕረትን ውርደትን ቍ. 7) ብምባል ትምህቶም ገሊጾም ከምዝነበሩ ዝዝከር ኮይኑ፤ ሕጂ ድማ በታ ብዕለት 30 መስከረም 2019፤ ኣብ ወንጌል ሉቃስ፤ “ሽዑ ነተን ጽሑፋት ከስተውዕሉውን ኣምሮኦም ክፈተሉም (ሉቃ 24:45) ካብ ዝብል መበገሲ ጠቕሲ ነቐሎም፤ Aperuit illis፤ ኣእምሮኦም ክፈተሉም፤ ዝኣርእስታ ሰነድ ብምጽሓፍ እቲ ትምህቶም ብወግዒ ኣብ መላእ ቤተክርስቲያን ክትግበር ኣዊጀም ኣለው።

በዚ ምኽንያት፡ ዋና ኣካዳዲ እታ ንምስራቕውያት ኣብያተ ክርስትያን እትሓሊ ቤት ጽሕፈት ቅድስቲ መንበር፤ ብፁዕ ካርዲናል ለኦናርዶ ሳንድሪን፤ ፕረሲደንት እታ ንስራሕ ሓዲስ ስብከተ ወንጌል እተተሓባብር ቤት ምኽሪ፤ ብፁዕ ሊቀ ጳጳስ ሪዮ ፊዚካላን ኃቢሮም፤ ብዕለት 22 ኅዳር 2019 ናብ ኩላን ምሥራቕውያት ኣብያተ-ክርስትያን ብዝጸሓፉልና መልእክቲ መሠረት፤ ከምቲ ርእሰ ሊቃነ ጳጳሳት ፍራንቸስኮስ ዝበሉዎ፤ ካብ ሎምዘመን ጀሚርና፤ ዓመት መጽአ፡ እታ ኣብ መንጎ ዕለት 21- 27 ጥሪ እትውዕል ሰንበት፡ ሰንበት ቃል እግዚአብሔር፤ ወይ፤ ሰንበት ዚቃለ እግዚአብሔር፤ ክትኮነልና፤ እሞ ዘድሊ ምድላዎት ገቢርና ብዝግባእ ከነኹብራ ተማሕጺኖምና ኣለው። ሰነድ ርእሰ ሊቃነ ጳጳሳት ብምጥቃስ እዞም ሰበ ሥልጣን ቅድስቲ መንበር፤ “እዛ ሰንበት እዚኣ ምስቲ ጸሎት ምእንቲ ኅብረት ክርስትያንን ወይ ርክብ ምስ ዕብራውያንን ዝግበረሉ መዓልታት ምቕርራባ ኢጋጣሚ ኣይኮነን። ሰንበት

ዚቃለ እግዚአብሔር ምኽባር ማለት፣ ንቃል ኣምላኽ ጽን እናበልካ ናብቲ ሓቀይናን ጽኑዕን ሓድነት ምጥጥ ማለት እውን እዩ” (ኣእምሮኡም ከፈተሎም ቍ. 3) ብምባል፣ ምእንቲ ኅብረት ክርስትያንን፣ ጽቡቕ ርክብ ምስ ዕባራውያንን እውን፣ ቀጻሊ ክንጽሊ ከምዝግብኣና የዘኻኸሩና። ብጎርጎርዮሳዊ መርኃ ዕለት ከኣ፡ 25 ጥሪ፣ እቲ ኣሳዳዲ ሳውል ብተኣምር ናብ ዓብይ ሓዋርያ ጳውሎስ ዝተለወጠላ መዓልቲ እያ።

ሎምዘመን፣ ሰንበት ቃል እግዚአብሔር ዕለት 26 ጥሪ 2020 ዓ.ም.ፈ. (፲፯ ጥሪ ፳፻፲፪ ዓ.ግ.) ከም እትውዕል ብወግዒ ከነፍልጠኩም ከሎና እምበኣር፣ ብሰባኻታትን ቍምስናታትን ገዳማትን ዘድሊ ምቅርራብ ገቢርና ብዓብይ ክብሪ ከነኸብራ፣ ነቲ ሕይወት ዝህብ ቃል እግዚአብሔር፣ ንክንጽልዮ፣ ክንሰምዮ፣ ክንገበቦ፣ ክንፈልጦ፣ ክነፍቅሮ፣ ክነበሥሮ፣ ዘድሊ ሜላን ኣገባብን ክንረከብ ንጽዓር። ንኣብነት ንዓመታ፣ እታ ዕለት፡ 24 ጥሪ፡ እያ እትውዕል። ነፍስ ወከፍ ዓመት ኣብ መንጎ ዕለት 21ን 27ን ጥሪ ከምእትውዕል ፈሊጥና ኣቐዲምና ከነለልያ የድሊ። ብሥርዓት ላቲን ኣብ ሃልሳይ ሰንበት ናይ ተራ ጊዜ ወይ ዘመን እያ እትውዕል።

ንቃል ጉይታ ዝግባእ ክብሪ ሂብና ንሕይወትና ክንመርሕ መንፈስ ቅዱስ ኣእምሮና ይኸፈተልና። ኣደና ማርያም ድማ ኣሰራ ተኸቲልና፣ ሰማዕትን፣ ኣመንትን፣ ተኣዘዝትን፣ ኣመሰገንትን፣ እንኸነሉ ጸጋታት ተማልደልና። ብሩኽ ምጅማር ይግበረልና። ፍርያም መጀመርያ ሰንበት ቃል እግዚአብሔር ትኸነልና። ኣመንን።

+ ንቃል ንግዳውቲል ተገራማርያ
እቡና መንገድ ተኣብ ተሰፋማርያም
ሊቀ ጳጳሳት ዘበኡርትራ



ምስ ብዙሃ ሰላምታ

ሓዋርያዊ መልእኽት
ርእስ ሊቃነጳጳሳት ፍራንቸስኮስ
አእምሮአም ከፈተሎም
ሰንበት ዘቃለ እግዚአብሔር ምኽባር

1. “ሽዑ ነተን ጽሑፋት ከሰተውዕሉውን አእምሮአም ከፈተሎም” (ሉቃ 24:45)። እዚ እቲ ካብ ሞት ዝተንሥኤ ጎይታ ናብ ሰማይ ቅድሚ ምዕራጉ ካብ ዝፈጸሞ ናይ መወዳእታ ተግባራት ሓደ እዩ። ኢየሱስ ነቶም ተአኪቦም ዝነበሩ ደቂመዝሙር ተራእዮም፣ ምስኣቶም እንጌራ ቈረሰ፣ ነተን ቅዱሳት ጽሑፋት ከሰተውዕሉውን ከአ አእምሮአም ከፈተሎም። ፈሪሆምን ተሸቢሮምን ከለዉ፣ ትርጉም ምሥጢረ ፋሲካ፣ ንሱ ንሱሳን ሕድገት ኃጢአትን፣ ምእንቲ ከምጽእ ከም ዘለዓለማዊ መደብ ኣምላኽ ሓሳረ መከራ (ሥቓይ) ከም ዚቅበል፣ ብሣልሰይቲ መዓልቲ ካብ ሙታን ከም ዚትንሥእ ምኻኑ ገለጸሎም (ሉቃ 24:26, 46-47 ረአ)። ናይዚ ምሥጢር እዚ መሰኻኽር ኪኾኑ ድማ ዜበርትዎም መንፈስ ቅዱስ ከም ዝሰደሎም ኣተሰፊዎም (ሉቃ 24:49 ረአ)።

ኣብ መንጎ እቲ ዝተንሥኤ ጎይታን ማኅበር ኣመንትን ቅዱስ መጽሓፍን ዘሎ ርክብ፣ ከም መጠን ክርስትያን ቀንዲ መግለጺ መንነትና እዩ። ጎይታ አእምሮና እንተ ዘይከፈተልና፣ ነቶም ቅዱሳት መጽሓፍቲ ኣዕማቀኑና ከነሰተውዕለሎም ኣይከአልን እዩ። ከምኡውን ብዘይ ቅዱስ መጽሓፍ፣ ናይ ኢየሱስን ቤተክርስትያን ተልእኮ ኣብዚ ዓለም እዚ ዘይርዳእ ምኾነ፣ ምእንትዚ እዩ ቅዱስ ጅርም ብትኽከል፡ “ንቐዱስ መጽሓፍ ዘይምፍላጥ ንኸርስቶስ ዘይምፍላጥ እዩ” ዚብል (Commentary on the Book of Isaiah, prologue; Pl24,17B)።

2. ኣብ ምዝዛም ፍሉይ ኢዮቤል ምሕረት “ነፍስወከፍ ማኅበር ክርስትና ሓንቲ ሰንበት መሪጻ፣ ቅዱስ መጽሓፍ ሕልፊ ዚፍለጠሉን ዚዝርግሓሉን መደብን ኣገባብን ክትሰርዕ እንከላ ክንደይ ረብሓ ምተረኽቦ። እዛ ሰንበትዚ ኣንቓል-ኣምላኽ ዝተወፈየት ኮይና፣ ነቲ ኣብ መንጎ ኣምላኽን ሕዝቡን፣ ኣብ ዚግበር ርክብ ዘሎ ዘይውዳእ ሃብተ በረኽት ንምርዳእ እተኸለል ምኾነት” (ምሕረትን ውርደትን ቍ.7) ኢላ ነይረ። ካብ ግጻዌ ሓንቲ ሰንበት ንቓል-ኣምላኽ ምውፋይ፣ እቲ ዝተንሥኤ ጎይታ ከመይ ገይሩ ነቲ ናይ ቃሉ ሃብቲ ክንርዳእ አእምሮና ከም ዝኸፍተልና ቤተክርስትያን ከምባሓድሽ ከም እተሰተማቕሮ ይገብራ። ነኣና ድማ ናይ’ቲ ቃል ዘይውዳእ ሃብቲ ንዓለም ከነበሥር ይሕግዘና። ኣብዚ መዳይ እዚ፣ እቲ ናይ ቅዱስ ኤፍሬም ትምህርቲ ከንዝከር ግቡእ እዩ። “ኣ ጎይታ ነቲ ኩሉ ሃብቲ፣ ወላ ኣብ ሓንቲ ቃልካ ዘሎ በረኽት መን እዩ ኪርድኡ ዚኸለል? ካብቲ ዚርድኣና ዘይርድኣና ኣጸቢቐ ይበዝገን። ንሕና ከምቲ ዝጸምአ ካብ ዓይኒ ማይ ዚሰቲ ኢና። ቃልካ ብመጠንቶም ዘጽንዕዎ/ዘስተንትንዎ ብዙኅ መዳያት ኣለዎ። እቶም ብዓማቕኡ ዘጽንዕዎ/ዘስተንተዎ ምእንቲ ከሰተማቕሩዎ፣ ጎይታ ንቃሉ በብዓይነቱ ጽባቕ ሸለሞ። ነፍስወከፍና ካብ’ቲ ዘስተንተናዮ ሃብተ በረኽት ምእንቲ ኪረከብ እቲ ኩሉ ሃብቲ ጎይታ ኣብ ቃሉ ሓብኡ” (Commentary on the Diatessaron, 1,18)።

መላእ ቤተክርስቲያን ብሓደ ዕላማ ብሓባር ኣብ ሓንቲ ሰንበት ንቻል-አምላኽ ከተኸብር ጽቡቕ ምኾነ ዚብል ካብ ብዙኃት ዝመጽአኒ ልመና በዚ መልእኽቲ ገይረ ከምልሽ እፈቱ። ሎሚ ማኅበር ክርስትያን ንመዓልታዊ ሕይወቶም ዚኸውን ቃል-አምላኽ ከስተንትኑ መዲቦም ክትርእ። ልሙድ ኮይኑ ኣሎ። ሰበኻታት (ኣብ በበታኡ ዘለዎ ቤተክርስቲያናት)፣ ቅዱስ መጽሓፍ ናብ ኣመንቲ ምእንቲ ኪበጽሕ ዓቢይ ተበግሶ ገይረን እየን። እዚ ከኣ ምእመናን ነቲ ዓቢይ ህያብ ኣጸቢቑም ምእንቲ ከመስግኑ፣ ከምኡ ድማ ኣብ መዓልታዊ ሕይወቶም ከስርጸዎን ንትምህርቱ ምስክርነት ምእንቲ ኪህቡን እዩ።

ሳላ፣ “ቃል-አምላኽ” ዝኣኣስቱ ጋና ሕጂውን ኪንብብን ከምብሓድሽ ከንግንዘብን ዘሎና ኣንቀጽ-እምነት ሰነድ፣ ጉባኤ ቫቲካን 2^ይ ንቻል-አምላኽ ከምብሓድሽ ንኸንረኸቦ ዓቢይ ድርቲት ገቢሩ እዩ። እቲ ድንጋገ ብዛዕባ ናይ ቅዱስ መጽሓፍ ካብ ወለዶ ናብ ወለዶ ምምሕልላፍ (ምዕራፍ 2)፣ ብዛዕባ መለኮታዊ ኣስተንፍሶን ናይ ቅዱስ መጽሓፍ ትርጉምን (ምዕራፍ 3)፣ ብሉይን ሓዲስን ኪዳን (ምዕራፍ 4ን5ን)፣ ቅዱስ መጽሓፍ ኣብ ሕይወት ቤተክርስቲያን (ምዕራፍ 6) ብንጹር ገሊጽዎ እዩ። እዚ ትምህርቲ እዚ ምእንቲ ከምዕብልር እስሊታን ጸሓፊት በነዲክቶስ መበል 16፡ “ቃል-አምላኽ ኣብ ሕይወትን ተልእኮን ቤተክርስቲያን” ኣብ ትሕቲ ዝብል ኣርእስቲ ብ2008 ሲኖዶስ ኣቡናት ጸውዑ። ድሕሪ ሲኖዶስ ድማ እቲ ንማኅበራትና ዚጠቅም ዘሎ “ቃል ንይታ” (Verbum Domini) ዝኣኣስቱ ሓዋርያዊ ሰነድ ኣውጽኡ። [1] እቲ ናይ ቃል-አምላኽ ሥሩዕን ሥርዓታውን (ባሕሪኡ) ጠባይ፡ ብፍላይ ድማ ብመንጽር ሊጡርጊያ እንኪርእ፣ እቲ ዘለዎ ናይ ምሥጢርን ትእምርትን መልክዕ፣ ኣብታ ሰነድ (ቃል ንይታ) በሪሁ ዘሎ እዩ። [2]

እታ መርዓቱ ዝኾነት ቤተክርስቲያን ብፍቕሪ ምእንቲ ክትዓብን ብተኣማንነት ምእንቲ ክትምስክርን፣ ንይታ ምስኣ ምዝራብ ስለዘይሰልኪ፡ ሕይወት ሕዝብና ምስቲ ሕያው ቃል-አምላኽ ኩሉ ሳዕ ጽኑዕ ርክብ ኪህልዎ ግቡእ እዩ።

3. ምእንትዚ ብናይ ሥርዓተ ላቲን ግጻዌ፡ እታ ናይ ተራ ጊዜ ወይ ዘመን ሣልሰይቲ ሰንበት፡ ቃል እግዚአብሔር ዚኸበረሉን ዚፍለጠሉን ዚዝርግሓሉን ኮይና ክትብዓል እእውጅ ኣሎኹ። ሰንበት ዘቃለ እግዚአብሔር ምስ ዕብራውያን ርክብና እንደልድላሉን ጸሎት ምእንቲ ኅብረት ክርስትያን እንገብረሉን ኣብ ሓደ እዋን ምውዓላ ኣጋጣሚ ኣይኮነን። ከመይ ሰንበት ዘቃለ እግዚአብሔር ምኸባር ማለት ንቻል-አምላኽ ጽን ኣናበልካ ናብቲ ሓቀይናን ጽኑዕን ሓድነት ምጉዓዝ ማለት እዩ።

እተን ዝተፈላለያ ማኅበራት ምእመናን እምበኣር፣ በብመንገደን ነዛ ሰንበትዚኣ ብፍሉይ ኣገባብ የኸብርኣ። እንተኾነ ግን ኣብቲ መሥዋዕቲ ቅዳሴ፡ እቶም ምእመናን ቃል-አምላኽ ዋና ኩስኳሲኦም ምዃኑ ምእንቲ ክርድኡ፣ ነቲ ቅዱስ መጽሓፍ ኣብ ዙፋን ክብሪ ምቕማጥ ኣገዳሲ እዩ። ኣብዛ ሰንበትዚኣ ቃል-አምላኽ ምብሃር እንታይ ማለት ከምዝኾነ መብርሂ ከወሃብ፣ ከምኡ ድማ ኣብ ስብከት እቲ ንቻል-አምላኽ ዚግባእ ክብሪ እንታይ ከምዝኾነ ኪንገር ኣለዎ። ኣብ ሊጡርጊያ ቃል-አምላኽ ምእንቲ ክብሠር፡ ኣቡናት ናይ ንባብ ሥርዓት ከቕውሙ ወይ

ድማ ቅዱስ ጽሑፍ ዘንብቡ ኪምዘዙ ይኸእሉ። ነዚ ብዚርእ፡ካብ ኣባላት ምእመናን ብቐዓት ኣብሥርቲ ቃል-ኣምላኽ ብዝኾንሉ መንገዲ ዜድሊ ሥልጠና ንኺወሃቦም ኪጸገሩ ይግባእ። ድሮውን ኣብ ገለ ገለ ከም ተሓጋዝተ ኣገልገልቲ ሥርዓት ቀርባን ዚዘውተር ዘሎ እዩ። ንቅዱስ መጽሐፍ ብቲ ዕለታዊ ጸሎት ዝግዘዞ ኣገባብ ምንባቡን ምጽናዑን ምጅኑ፣ ብፍላይ ብቲ “መለኮታዊ ንባብ” ዚበሃል ኣገባብ ምቕራብ ከም ዜድሊ ንምርዳእ፣ ቆሞላት ሓደ ቅዱስ መጽሐፍ ወይ ድማ ካብኡ ገለ መጽሐፍ ንመላእ ምእመናን ዚዕድልሉ መንገዲ ኪርከብ ጽቡቕ እዩ።

4. ሕዝቢ እስራኤል ነታ ካብ ስደት ባቢሎን ናብ ሃገርም ዝተመልሱላ መዓልቲ፣ መጽሐፍ ሕጊ ብምንባብ ይዝከርዋ ነበሩ። ነቲ ኹነታት መጽሐፍ ነህምያ፡ ልቢ ብዘለዓዕል ኣገባብ ኪገልጸ ይርከብ። እቶም ሕዝቢ ኣብ ኢየሩሳሌም፡ ኣብ ቅድሚ እቲ ኣፍ ደገ ማይ ዘሎ ቅርዓት፡ ነቲ ዝንበበሎም ሕጊ ኪሰምዑ ተኣከቡ። ኣብ ዓዲ ጻና ፋሕ ኢሎም ነበሩ፣ ሽዑ ግን “ብኅብረት” ኣብ ዙርያ ቅዱስ መጽሐፍ ተኣከቡ (ነህም 8:1)። እቶም ሕዝቢ ኣብተን ቃላት ትርጉም ሕይወቶም ከምዝፈልጡ ስለዘስተውዑሉ፣ ነቲ ዝንበብ ዝነበረ መጽሐፍ “ጽን ኢሎም ይሰምዑ ነበሩ” (ነህም 8:3)። “እቶም ሌዋውያን ነቲ መጽሐፍ ሕጊ ኣምላኽ ብግልጺ ኣንበብሎም፣ እቶም ሕዝቢ ነቲ ዝተነበ ምእንቲ ከስተውዕልዎ ድማ ገለጽሎም። ኩሎም እቶም ሕዝቢ ቃል ሕጊ ምስ ሰምዑ በኸዩ። ነህምያ እቲ ገዛኢ ሃገርን፡ እዝራ እቲ ካህንን ጸሓፍን፡ እቶም ሕዝቢ ዘስተምህሩ ዝነበሩ ሌዋውያንን ንኸሉ እቲ ሕዝቢ፡ ‘እዛ መዓልቲ’ ዚኣ ንእግዚኣብሔር ኣምላኽኩም ተቐዲሳ እያ እሞ፣ ኣይትሕዘኩን ኣይትብከዩን በልዎም። ነህምያ ከኣ ‘ኪዱ ዝሰብሐ ብልዑ፣ ዝጠግመ ከኣ ስተዩ፣ ነቶም ዘይብሎም ከኣ ግዲእም ስደድሎም። እዛ መዓልቲ’ ዚኣ ንገይታ ዝተቐደሰት እያ። እቲ እግዚኣብሔር ዚህበኩም ሓጎስ ኬበርትዓኩም እዩ እሞ ኣይትጉሃዩ” (ነህም 8:8-10) በሎም ።

እዘን ቃላት እዚኣን ዓቢይ ትምህርቲ ዝሓዛ እየን። ቅዱስ መጽሐፍ ናይ ገለ ሰባት ውርሻ ወይ ድማ ንውሑዳት ሓለፋ ዝተዋህበ እኩብ መጻሕፍቲ ኣይኮነን። ልዕሊ ኩሉ ናይቶም መልእኽቱ ኪሰምዑን ኣብተን ቃላቱ ገዛእ ርእሶም ኪፈልጡ ዝተጸውዑን እዩ። እናሓንሳብ ንቅዱስ መጽሐፍ ንገለ ወገናት ጥራሕ ከም ዝተሓዘኣ ዜርእዚ ዝንባሌ ኪርከብ ዚከኣል እዩ። ከምኡ ኪኸውን ግን የብሉን። ቅዱስ መጽሐፍ ናይቶም ነኡ ጽን ብምባል ካብ ምብትታንን ምፍልላይን ናብ ሓድነት ዚገባዙ ሕዝቢ እግዚኣብሔር መጽሐፍ እዩ። ቃል-ኣምላኽ ንኣመንቲ ዘኅብርን ሓደ ሕዝቢ ዚገብርን እዩ።

5. ንቐል-ኣምላኽ ጽን ብምባል እዚ ኅብረት (ሓድነት) እዚ ምእንቲ ዚርከብ፡ ነፍስወከፍ ነቲ ዝተነበ ከስተውዕሎ፣ እቶም ጻሕፊት ንቅዱስ መጽሐፍ ኪገልጽዎ ቐንዲ ሓላፍነቶም እዩ። ናይ ሕዝቢ መጽሐፍ ስለዝኾነ ከኣ እቶም ኣገልገልቲ ቃል-ኣምላኽ ኪኹኑ ዝተጸውዑ፣ ብህጹጽ ማኅበር ኣመንቲ ብቐሊል ከምዝረኹብዎም ኪገብሩ ኣለዎም።

ብሕልፊ ስብከት “ምሥጢራት-መሰል ባሕርይ” (ሓጎስ ወንጌል ቍ.142) ስለዘለዎ፣ ቃል-ኣምላኽን ምምሕልላፍ ፍሉይ ግደ ኣለዎ። ሕዝቢ ኣጸቢቐም ንቐል-ኣምላኽ ምእንቲ ኪርድእዎ

ብቐሊልን ጥዑምን ቋንቋ ምስባኸ፣ ንካህናትውን “እቲ ሠናይ ግብሪ ንምዝውታር ንምትብባዕ ጎይታ ዝተጠቐመሉ ናይ’ቲ ሥእላዊ ኣገባብ ጽባቕኡ” (ሓጎስ ወንጌል ቍ 142) ኪፈልጡ ይሕግዞም እዩ። ሰብከት እምበኣር ኪተርፍ ወይ ከምልጠና ዘይግባእ ጽቡቕ ዕድል እዩ!

ብዙኃት ምእመናን፣ ጽባቕ ቃል-ኣምላኽ ዘስተውዕልሉን ኣብ መዓልታዊ ሕይወቶም ብግብሪ ዚርእይሉን ኡንኮ ዕድል ሰብከት እዩ። ምእንት’ዚ ሰብከት ንምቕራብ ዚኣክል ግዜ ኪወሃብ ኣለዎ። ናይ’ቲ ቅዱስ ንባብ መብርሂውን ከይተሰናዶኻ ሃንደበት ኪግበር የብሉን። ንሕና ሰበኸቲ፣ ሰብከት ከነንውሕ ወይ ድማ ምስቲ ኣርእስቲ ዘይተሓሓዝ ኣርእስቲ እናልገልና ኮለል ክንብል የብልናን። ንጸሎትን ኣስተንትኖን ቅዱስ መጽሓፍ ግዜ ክንህብ ከሎና፣ ካብ ልብና ክንዛረብ፣ ብኣኡ ኣቢልና ድማ እቲ ቐንድን ፍረ ዘሎዎን መልእኸቲ ብምምሕልላና ናይቶም ዚሰምዑና ልቢ ክንትንክፍ ንኸእል። “ከምቲ ሓቁ፣ ከም ቃል-ኣምላኽ እምበር፣ ከም ቃል ሰብ” (1ተስ 2:13) ምእንቲ ከይቅበልዎ፣ ንቅዱስ መጽሓፍ ዚኣክል ግዜን ጸሎትን ካብ ምውፋይ ኣይንሰልኪ።

መምህራን ትምህርቲ ክርስቶስ’ውን፣ ሰባት ብእምነት ምእንቲ ኪግብዩ ኣብ ዚገብርዎ ጉስነት ምእንቲ ኪሕግዞም፣ ቅዱስ መጽሓፍ ምንባብ ብምልምማድ፣ ነቲ ዝተነበ ምእንቲ ከስተውዕልሉ ውልቃዊ ምሕዳስ ኪገብሩ ህጹጽን ኣገዳስን እዩ። እዚ ድማ ሰማዕቶም ምስ ቃል-ኣምላኽ ሓቀይና ርክብ (dialogue) ንኺገብሩ ንምንቕቓሕ ይሕግዞም።

6. ነቶም ኣብ ዕጹው ዝህ ተኣኪቢም ዝነበሩ ደቂመዛሙርቱ ገና ከይተራእዮምን፣ ነተን ጽሑፋት ከስተውዕሉዎን ኣእምሮኦም ከይከፈተሎምን ከሎ (ሉቃ 24:44-45 ረአ)፣ እቲ ካብ ሙታን ዝተንሥኡ ጎይታ፣ ንክልተ ካብኣቶም ኣብቲ ካብ ኢየሩሳሌም ናብ ኤማሁስ እትበሃል ዓዲ ዚወስድ መንገዲ ተራእዮም (ሉቃ 24: 13-35 ረአ)። እዚ ነገር እዚ ኣብታ ካብ ሙታን ዝተንሥኣላ መዓልቲ ሰንበት ከም ዝተፈጸመ ቅዱስ ሉቃስ ወንጌላዊ ይነግረና። እቶም ክልተ ደቂመዛሙር ብዛዕባ እቲ ኣብቲ ቅንያት እቲ ኣብ ልዕሊ ኢየሱስ ዝወረደ ሥቓይን ሞትን ነንሓድሕዶም ይዛረቡ ነበሩ። ጉዕዞኦም ከኣ ብሰንኪ እቲ ዘስካሕክሕ ሞት ኢየሱስ ብሓዘንን ጓህን ተዋሒጡ ነበረ። ከመይ ንሳቶም ናጻ ዘውጽኦም መሲሕ ኪኸነሎም ተተሰፊዮም ስለዝነበሩ፣ በቲ ኣብ መስቀል ዝተቐበሎ ሓሳሪ መከራ ተደናገሩ። እቲ ዝተንሥኡ ጎይታ ግን ሕዉስ ኢሉ ምስኣቶም ኪኸይድ ጀመረ፣ ንሳቶም ግና ኣየለለይዎን (ሉቃ 24:16 ረአ)። ኪኸዱ ከለዉ ከኣ ናይ ሥቓዩን ሞቱን ትርጉም ከም ዘይተረድእዎ ስለዝረኣዩ፣ ብዛዕባ እንታይ ይዛረቡ ከም ዝነበሩ ሓተቶም። “ኣቱም ነቢያት ብዝተዛረብዎ ንምእማን ልብም ዝደንገቡ ዓያሹ” (ሉቃ 24:25) ድማ በሎም። ሽዑ “ነቲ ብዛዕባኡ ኣብ ኩሎም ጽሑፋት ዘሎ ካብ ሙሴን ከሎም ነቢያትን ሒዙ ከኣ ኪትርጉሙሎም ጀመረ” (ሉቃ 24:27)። እቲ ቐዳማይ ንቅዱስ መጽሓፍ ዚትንትኖን ዚፈትሑን ኢየሱስ እዩ! ኢየሱስ እንታይ ከም ዚገብር ብሉይ ኪዳን ጥራሕ ኣይኮነን ዝተነበየ። እንታይ ደኣ ነቲ ኣብ ክርስቶስ ምልኣት ዝረኸበ ታሪኽ ድኅነት ምእንቲ ኪገልጽ፣ ነቲ ብዛዕባኡ ኣብ ብሉይ ዝተነግረ ቃል ባዕሉ ክርስቶስ እሙን ኮነ።

7. እምበኣር ቅዱስ መጽሐፍ ከም መጠን ቅዱስ ጽሑፍ፡ ክርስቶስ ሓሳረ መከራ ከም ዚቅበልን ናብ ክብሩ ከም ዚኣቱን ይዛረብን የበሥርን (ሉቃ 24:26 ረአ)። ገለ ክፍሊ ቅዱስ መጽሐፍ ዘይኮነስ፤ ምሉእ ቅዱስ መጽሐፍ እዩ ብዛዕባ ክርስቶስ ዝዛረብ። ብዘይ ቅዱስ መጽሐፍ፡ ሞቱን ትንሣኤኡን ኪንርድኦ (ከነስተውዕለሉ) ኣይንኸእልን። ምእንቲዚ እዩ ሓደ ካብቶም ቐንዲ መግለጺ እምነት፡ “ከምቲ ቅዱሳት መጻሕፍቲ ዚብልዎ፡ ክርስቶስ ምእንቲ ኃጢአትና ሞተ፡ ተቐብረ፤ ከምቲ ቅዱሳት መጻሕፍቲ ዚብልዎ ከኣ ብሣልሳይ መዓልቲ ተንሥኦ፡ ንኬፋ ድማ ተራእዮ” (1ቆሮ 15:3-5) ዝብለና። ቅዱሳት መጻሕፍቲ ኩሎም ብዛዕባ ኢየሱስ ምዝንታዎም፡ ሞቱን ትንሣኤኡን ጽውጽዎይ ዘይኮነስ፤ ሓቀይና ታሪኽን መሰረተ እምነት ደቂመዛሙርቱን ከምዝኾነ ከንኣምን ይሕግዘና።

ቅዱስ መጽሐፍን ናይ ኣመንቲ እምነትን፡ ብጽኑዕ ሰንሰለት ዝተኣሰረ እዩ። እምነት ካብ ምስማዕ፡ እቲ ዚሰማዕ ከኣ ቃል ክርስቶስ ስለዝኾነ (ሮሜ10:17 ረአ)፤ መሥዋዕቲ ቅዱሴ ክሳተፉ ኮነ፡ ብውልቂ ጸሎትን ኣስተንትኖን ኪገብሩ ከለዉ፤ ኣመንቲ ንቃል-ኣምሳኸ ብምስትውዓል ኪሰምዕዎ ትሑዛት እዮም።

8. እቲ ዝተንሥኤ ጎይታ ምስቶም ክልተ ካብ ደቂመዛሙርቱ ኣብ መንገዲ ኤማሁስ ዝገበሮ ጉዕዞ ብድራር ተዛዘመ። እቲ ዘይፈለገዎ መንገደይና፡ “መስዩ እዩ ጸሓይ’ውን ዓረባ እዩ እሞ ምሳና ሕደር” (ሉቃ 24:29) ምስ በልዎ ዕድሚኡም ተቐብለ። መኣዲ ምስ ተቐረቡ ከኣ ኢየሱስ እንጌራ ባሪኹ፡ ቈሪሱ ሃበም፤ ሽዑ ዓይነ ልቦናኡም ተኸፍተ እሞ ኣለለይዎ (ሉቃ24:31 ረአ)።

እዚ ፍጻሜ እዚ ኣብ መንጎ ቅዱስ መጽሐፍን ቅዱስ ቍርባንን ዘይብተኽ ማእሰር ከምዘሎ የርእየና። ጉባኤ ቫቲካን 2^ዳ ከም ዚምህረና፡ “ቤተክርስቲያን ከምቲ ንሥጋን ደምን ክርስቶስ እተኸብረ፡ ንቅዱስ መጽሐፍውን ኩሉ ግዜ ተኸብሮ። ብዘይምቁራጽ ከኣ ብሕልፊ ኣብ መሥዋዕቲ ቅዱሴ፡ ካብቲ ናይ ቃል እግዚኣብሔርን ሥጋ ክርስቶስን ዝኾነ መኣዲ፤ ሕይወት ዚህብ እንጌራ፡ ንርእሳ እናተመገበት፡ ንመእመናን ምእንቲ ኪምገቡ ተቐርቡሎም” (ቃል-ኣምሳኸቍ.21)።

ቅዱስ መጽሐፍ ምንባብን መሥዋዕቲ ቅዱሴ ምስታፍን እንተዘውተርና፤ ነንሓድሕድና ንሕና ናይቶም ካልኣት እቶም ካልኣት ናትና ኮይኑ ክስመዓና እዩ። ንሕና ከም መጠን ክርስቲያን፡ ቡቲ ኣብ ማእከልና ዘሎ፡ ዚዛረብና፡ ዚሕብሕብና ጎይታ ተደጊፍና፤ ኣብ ታሪኽ እምነታዊ ጉዕዞና እንገብር ሓደ ሕዝቢ ኢና። ብፍልጠትን ብፍቕርን ቅዱስ መጽሐፍ፡ ከምኡ ድማ ብፍልጠትን ፍቕርን እቲ ኣብ ማኅበር ኣመንቲ ብቃሉ ዚዛረብን እንጌራ ዚቈርስን ዘሎ ጎይታ ብቅልጡፍ ኪገባቢ ስለዘድልየና፤ ንቅዱስ መጽሐፍ ዝተወፈየ መዓልቲ ዓመት ምሉእ ዚግበር ደኣ እምበር፤ ኣብ ዓመት ሓደ ግዜ ዚበዓል ጥራሕ ኪኸውን የብሉን። ምእንትዚ ምስ ቅዱስ መጽሐፍ ፍሉይ ዝኾነ ርክብ እነማዕብለሉ መንገዲ ከነናዲ ኣሎና። እንተዘይኮይነ ልብና ኪተርር፤ ዓይነ ልቦናና ተደፊኑውን ብብዙኅ ዝዓይነቱ ዑረት ክንውረስ ኢና።

ቅዱስ መጽሐፍን ምሥጢራትን እምበኣር ዘይፈላለዩ እዮም። ምሥጢራት ብቃል ኣምሳኸ ኪግለጹን ኪበርሁን ከሎው፤ ሰራሕ ድኅነቱ ምእንቲ ክንእመን፡ ክርስቶስ ኣጸቢቐ ዓይነ ልቦናና

ዚኸፍተሉ መጋበሪ ይኾኑ። ነቲ ኣብ መጽሓፍ ራእይ ዘሎ፣ ጎይታ ኣብ ኣፍ ደገ ደው ኢሉ ይኹሕኩሕ ኣሎ፣ ናብቲ ድምጹ ሰሚዑ ማዕጾ ዚኸፈተሉ ኣትዩ፣ ምሳኢ መኣዲ ኪቕረብ እዩ (ራእይ 3፡20 ረአ) ዚብል ትምህርቲ ወትሩ ኪገዝክር ይግባእ። ኢየሱስ ክርስቶስ ብቃላት ቅዱስ መጽሓፍ ገይሩ ማዕጾና ይኹሕኩሕ ኣሎ፣ ድምጹ ሰሚዕና ልብና እንተኸፈትናሉ፣ ኣብ ሕይወትና ኣትዩ ምሳና ንኩሉሳዕ ኪነብር እዩ።

9. ቅዱስ ጳውሎስ ኣብታ ነቲ ዝኣተዎ መንፈሳዊ ኪዳን እትመስል፣ ናብ ጢሞቴዎስ ዝጸሓፉ ካልኣይቲ መልእኽቲ፣ ነቶም እመናን መሳርሖቲ ቅዱስ መጽሓፍ ምንባብ ከዘውትሩ የማሕጸናም። ከመይ “እቲ ናይ ኣምላኽ ሰብ ፍጹም ንሠናይ ግብሪ ዘበለ ኣጸባቕ ዝተዳለወ ምእንቲ ኪኸውን፣ ብመንፈስ ኣምላኽ ዝተጻሕፈ ቅዱስ መጽሓፍ ንትምህርቲ፣ ንተግሣጽ፣ ንምእራም፣ ቅኑዕ ናብራ ንምምሃር ይጠቅም እዩ” (2ጢሞ 3፡16)። እዚ ቅዱስ ጳውሎስ ንጢሞቴዎስ ዘቕረበ ምሕጽንታ፣ ነቲ “ቃል-ኣምላኽ” ዚብል ሰነድ ጉባኤ ዚህቦ ትምህርቲ መሰረት እዩ። እዚ “ቃል-ኣምላኽ” ዚብል ሰነድ ብዛዕባ እቲ ናይ ቅዱስ መጽሓፍ ኣስተንፍሶ ኣዋራ ዘተኩረሉ ነቲ ናይ ቅዱስ መጽሓፍ ዕላማ ድኅነት፣ መንፈሳዊ መዳዖቱን ብባሕሪኡ ነቲ ናይ ምሥጢረ ሥጋዌ መደብ ምሓዘን እዩ።

ነቲ ሓዋርያ ጳውሎስ ንጢሞቴዎስ ዜተባብዖ ብምዝካር፣ ቃል-ኣምላኽ “መጻሕፍቲ ቅዱስ መጽሓፍ፣ እግዚአብሔር ምእንቲ ድኅነትና ክጽሓፍ ዝደለዎ ትምህርቲ ብርግጽን ብእምነትን ብዘይ ስሕተትን ዚምህር ከምዝኾነ ብግልጺ ኪነገር ከምዝግባእ” (ቃል-ኣምላኽ ቍ.11) ኣትራሩ የማሕጽን። ቅዱሳት መጻሕፍቲ ኣብ ክርስቶስ ብምእማን ድኅነት ከም ዚርከብ ስለዝምህረና (2ጢሞ 3፡15 ረአ)፣ እቲ ኣብኡ ዘሎ ሓቂ ንምድኃና ዜርብሕ/ዚጠቅም እዩ። ቅዱስ መጽሓፍ እኩብ ናይ ታሪኽ መጻሕፍቲ ወይ ዜና መዋዕል ዘይኮነስ፣ ምሉእ ብምሉእ ንኹለንተናዊ ድኅነት ሰብ ዝባለመ እዩ። ብሰንኪ እቲ መጻሕፍቲ ቅዱስ መጽሓፍ ዝተጻሕፍሉ ታሪኻዊ ኩነታት፣ እቲ ቐንዲ ናይ ቅዱስ መጽሓፍ ዕላማ ድኅነት ምጊኑ ክንደናገር የብልናን። ኩሉ ነገር ናብዚ ዕላማ እዝን ናብ'ቲ ቀንዲ ባሕርይ ቅዱስ መጽሓፍ ዘቕንዐ እዩ። ቅዱስ መጽሓፍ ናይ ታሪኽ ድኅነትና መልክዕ ዝሓዘ፣ ኣምላኽ ዚዛረበሉን፣ ተግባራቱ ዚፍጽሙሉን ንሰባት ካብ ክፍኣት ሞት ንኺድኅን፣ ንኺራኽቡምን ዘኽእል እዩ።

ነዚ ዕላማዚ ንምጭባጥ፣ ቅዱስ መጽሓፍ ብስራሕ መንፈስ ቅዱስ ብሰብኣዊ ቅዲ ዝተጻሕፈ ቃላት ሰብ ቃል-ኣምላኽ ዝኾነ እዩ (ቃል-ኣምላኽ ቍ. 12 ረአ)። ብዘይ ናይ መንፈስ ቅዱስ ስራሕ ቅዱስ መጽሓፍ ከም ተራ መጽሓፍ ምኾነ። እዚ ከምዚ ዚበለ ከኣ ነቲ ኪውግድ ዚግብኣ ኣብ መናፍቅነት (ሓደጋ) ዘእቱ ናይ ኣኽራርነት ኣናብባ መንገዲ ምኸፈተ። እዚ ከኣ ቅዱስ መጽሓፍ በኣስተንፍሶ መንፈስ ቅዱስ ከም ዝተጻሕፈ፣ ኣብ ኩሉ ቦታን ግዜን/ዘመንን ባህልን ከም ዝሰርሕ (ብቦታ፣ ብጊዜ፣ ብባህሊ ከም ዘይድረት) ምክሓድ ማለት እዩ። ሓዋርያ ጳውሎስ “እቲ ጽሑፍ ሕጊ ሞት የምጽእ መንፈስ ቅዱስ ግና ሕይወት ይህብ” (2ቆሮ 3፡6) ይብላና። ነቲ ቅዱስ ሕዝቢ እግዚአብሔር ዘስተማቕሮን ካብ ወለዶ ናብ ወለዶ ዘመሓላልፎን ቃል-ኣምላኽ ሕያው ዚገብሮ እምበኣር መንፈስ ቅዱስ እዩ።

10. ናይ መንፈስ ቅዱስ ስራሕ ኣብ ምጽሓፍ ቅዱስ መጽሓፍ ጥራሕ ኣይኮነን ተራ ነይሮም፤ ኣብቶም ንቃል-ኣምላኽ ዚሰምዕዎውን ይሰርሕ እዩ። ቃላት ጉባኤ ኣበው ድማ “ቅዱስ መጽሓፍ በኣስተንፍሶ መንፈስ ቅዱስ ዝተደርሰ ሰለዝኸነ፤ ብብርሃን መንፈስ ቅዱስ ከንቡብን ከትርጉምን ኣለዎ” (ቃል-ኣምላኽ ቍ. 12) ይብላና። ግልጽት ኣምላኽ ኣብ ክርስቶስ ምልኣትን ፍጻሜን ረኽብ (ምሉእን ፍጹምን ኮነ)፤ መንፈስ ቅዱስ ግና ምዕያይ ኣየቋረጸን። ናይ መንፈስ ቅዱስ ስራሕ ናይ ቅዱስ መጽሓፍን ናይ ጸሓፍቲ ቅዱስ መጽሓፍን መለኮታዊ ኣስተንፍሶ ጥራሕ ከምዝኸነ ገይርካ ምሕጻብ ንጋ እዩ። ቤተክርስቲያን ቅዱስ መጽሓፍ ኪትምህር፤ ናይ ቤተክርስቲያን ናይ ስልጣን ትምህርቲ ድማ ንመጻሕፍቲ ቅዱስ መጽሓፍ ቅነዕ ትርጉም ኪህበም (ቃል-ኣምላኽ ቍ. 10 ረአ)፤ ነፍስወከፍ ኣማኒ ናይ መንፈሳዊ ሕይወቲ መምርሒ ኪገብርም ከሎ። ቡቲ ንሱ ዚደልዮ መንገዲ “የስተንፍሶሉ”። በዚ መንጽር እዚ እተን ኢየሱስ “ናይ መንግሥተሰማያት ወዲመዝሙር ዝኸነ ኩሉ መምህር ሕጊ ካብ መዝገቡ ሓድሽን ብሉይን ነገራት ዜውጽእ በዓል ቤት እዩ ዝመስል” (ማቴ13:52) ዝበለን ቃላት ከም ሓዋርያት ኪርድኣና ይኸእል።

11. “ከምቲ ቃል ዘለዓለማዊ ኣምላኽ እቲ ድኹምሥ ወዲሱብ ብምልባስ ንወዲሱብ ዝመሰለ፤ ከምኡውን ቃል እግዚኣብሔር ብሰብኣዊ ቋንቋ ሰለዝተገልጸ ንዘረባ ወዲሱብ ዝመስል ኮነ” (ቃል-ኣምላኽ ቍ. 13)። ምእንት’ዚ እቲ ሥጋ ዝለበሰ ዘለዓለማዊ ቃል ኣብ ኩሉ ታሪኻውን ባህላውን ኩነታት፡ ነቲ ኣብ መንጎ ቃል-ኣምላኽን ቋንቋ ወዲሱብን ዘሎ ርክብ መልካዕን ትርጉምን ሂብዎ ከንብል ንኸእል ኢና። ነቲ ቃል-ኣምላኽ ዝኸነ ቅዱስ ትውፊት ዘረጋግጻልና ሓቂ እዚ እዩ (ቍ.9 ረአ)። ከልቲኦም ናይ ግልጽት ሓደ ምንጪ ምዃናም ካብ ዘይምርዳእ (ምስትውዓል) ንቅዱስ መጽሓፍን ንቅዱስ ትውፊትን ንፈልላልዮም ኢና። ኣጸሓሕፋ ቅዱስ መጽሓፍ፡ ነቲ ቅዱስ መጽሓፍ ምሉእ ብምሉእ ሕያው ቃል ካብ ምዃን ኣየጉድለሉን እዩ። ንዘመናት ካብ ወለዶ ናብ ወለዶ ከመሓላለፍ ዝጸንሐ ናይ ቤተክርስቲያን ቅዱስ ትውፊትውን ከምኡ፡ ንቅዱስ መጽሓፍ ከም ሓደ “ዝለዓለ ናይ እምነት ሕጊ” (ቍ.21) ሒዝዎ ይርከብ። ቃል-ኣምላኽ ቅድሚ ኣብ ጽሑፍ ምሥፋሩ ካብ ወለዶ ናብ ወለዶ ብቃል ይመሓላለፍ፡ ከምኡ ድማ በቶም ታሪኽምን ምንጪ መንነቶም ከምዝኸነ ዝኣመኑ ሰብእምነት ሕያው ኮይኑ ይተሓዝ ነበረ። ቅዱስ መጽሓፍ እምነት እምበኣር ኣብ ሕያው እምነት ደኣ እምበር ኣብ መጽሓፍ ዝተመርኹስ ኣይኮነን።

12. ቅዱስ መጽሓፍ ብብርሃን ጸሓፊኡ መንፈስ ቅዱስ እንተ ተነበቡ ውትሩ ሓድሽ ኮይኑ ይነበር። ብሉይ ኪዳን ቡቲ ብኣስተንፍሶ ዝጸሓፎ መንፈስ ቅዱስ ብምልኡ ሰለዝተሓደሰ፤ ሓንጻብ ኣካል ሓድሽ ኪዳን ምስ ኮነ፡ ፈጸሙ ብሉይ (ጥንታዊ) ኣይኮነን። ቅዱሳት ጽሑፋት ብምልኡ፡ ነቲ ካብዚ ቃል እዚ ዚምገብ ኩሉ ብዛዕባ ጽባሕ ጥራሕ ዘይኮነስ፤ ብዛዕባ ሎሚውን ከይተረፈ ይንበየሉ። ክርስቶስ ነዚ ኣገልግሎቱ ኪጅምር ከሎ ብንጹር ገሊጾዎ እዩ። “እዚ ጽሑፍ እዚ ሎሚ ኣብ ኣእዛንኩም ተፈጸመ (ሉቃ 4:21)። እቶም ካብ ቃል-ኣምላኽ ዚምገቡ ነቶም ኩሎም ምስኣቶም ዚራኽቡ ከም ኢየሱስ ይኸንጎሎም። እዚ ነቲ ቀደም ዘሕለፍዎ ሠናይ ኪዝክሩ ወይ ድማ እቲ ዚምነይዎ ኪረኽቡ ኪሓልሙ ኣይነበሩን እዮም ማለት እዩ።

ቅዱስ መጽሐፍ ነቢያዊ ስርሐ፡ ልዕሊ ኩሉ ኣብቶም ነቲ ቃል ዝሰምዑ እዩ ዝፍጽሞ። መዓርን ዒረን ከም ዚጥዕም ድማ ይነግረና። እግዚአብሔር ነታ ጥቕልልቲ ብራና ኪበልዓ ምስ ኣዘዘ፡ ነቢይ ሕዝቅኤል “ኣብ ኣፈይ ከም መዓር ጠዓመትኒ” (ሕዝ 3:3) ዝበሎ ቃል ነዚ የዘኻኸረና። ዮሐንስ ወንጌላዊውን ኣብ ደሴት ጳትሞስ እንከሎ፡ “ኣብ ኣፈይ ከም መዓር ጠዓመትኒ፤ ምስ በላዕከዋ ግና መረረትኒ” (ራእይ 10:10) እናበለ፤ ሕዝቅኤል ነታ ጥቕልልቲ ብራና ከም ዝበልዓ ይምስክር።

እቲ መዓር ዚጥዕም ቃል-ኣምላኽ፡ ነቶም ኩሎም ኣብ ሕይወትና ዘጓጎፉና (እንራኸበም) ከነሳትፎ፤ ከምኡውን ነቲ ሒዝዎ ዘሎ ርጉጽ ተስፋ ከነበሥሮ ይመርሓና (1ጴጥ 3:15-16 ረአ)። እቲ ምምራሩ፡ ነቲ ቃል ከንነብሮ ማዕረ ከንደይ ከቢድ ምጵኑ ከንርዓኦ ከሎና ወይ ድማ ንሕይወትና ትርጉም ከም ዘይህቦ ከንሓሰብ ከሎና ዚመጽእ እዩ። ቃል-ኣምላኽ፡ ምሳኡን ምስ ኣኅዋትናን ኣኃትናን ዘሎና ርክብ ፈሊጥና ምእንቲ ከንነብሮ ካብኡ ደኣ ንመገብ እምበር ከም ልሙድ ወይ ንቡር ከንሓሰቦ የብልናን።

13. ቅዱስ መጽሐፍ ዘልዕሎ ካልእ ሕቶ ንፍቕሪ ዚርኢ እዩ። ቃል-ኣምላኽ ብቀጻሊ ዘዘኻኸረና ናይ’ቲ ደቁ ብፍቕሪ ከንነብሩ ዚጽውዕ እግዚአብሔር ኣቦ መሓራ-ፍቕሪ እዩ። ሕይወት ኢየሱስ ናይታ ገለ ነገር ኣምሳይ ዘይትጽበ፡ እንታይ ደኣ ዝሓር ርእሳ ብዘይዕቃቤ ንኹሉ እተወፈ መለኮታዊት ፍቕሪ ምልኡን ፍጹምን መግለጺ እዩ። ኣብቲ ናይ ኣልኣዛርን ናይ’ቲ ሃብታም ሰብኣይን ዛንታ፡ ቁምነገር ዘለዎ ትምህርቲ ንረከብ። ኣልኣዛርን እቲ ሃብታም ሰብኣይን ክልቲአም ሞቱ፤ እቲ ሃብታም ሰብኣይ፡ ከኣ ነቲ ድኻ ኣልኣዛር ኣብ ሕቅፊ ኣብርሃም ምስ ረኣዮ፡ ኣኃዋቱ ናብቲ ሥፍራ ሥቓይ ምእንቲ ከይመጽኡ፤ ብጻዮም ከፍቕሩ ኪነግሮም ኣልኣዛር ኪልእኸሎም ንኣብርሃም ለመና። ኣብርሃም ግና፡ “ሕጊ ሙሴን መጽሓፍቲ ነቢያትን ኣለውዎም፤ ነኣታቶም ይሰምዑ (ሉቃ 16:29) በሎ። ኣብ ሕይወትና ዘሎ እቲ ዝዓበየ በዓሂ ኣገባብ፤ ንቅዱስ መጽሐፍ ጽን ኢልካ ምስማዕን ግብረ ምሕረት ምዝውታርን እዩ። ቃል-ኣምላኽ ዓይነ ልቦናና ከፊቱ፤ ነኣይ ይጥዓመኒ ዚብልን ዚዕብልልን ፍሬ-ኣልቦ ውልቃውነት ኣወጊድና ናይ ሓድሽ ሱታፌ ሓድነት ጉዕዞ ክንጅምር ዘኸለለና ኃይሊ ኣለዎ።

14. ትርኢት ኢየሱስ ዝተለወጠሉ፡ ሓደ ካብቲ ኣብ ርክብ ኢየሱስን ደቂመዛሙርቱን ዝዓበየ ትርጉም ዝሓዘ ጊዚያት እዩ። ጴጥሮስን ያዕቆብን ዮሐንስን ሒዞ ኢየሱስ ናብ እምባ ደየበ። ኪጽሊ ከሎ ድማ ትርኢት ኢየሱስ ከም ዝተለወጠ፤ ከዳውንቱውን ዜንጸባርቕ ጳዕዳ ከም ዝኾነ፤ ሙሴን ኤልያስን ምሳኡ ይዛረቡ ከም ዝነበሩ፤ ሙሴ ንሕጊ፡ ኤልያስ ድማ ንነቢያት፡ ብኻልእ ኣበሃህላ ክልቲአም ንቅዱስ መጽሐፍ ከም ዝውከሉ ሉቃስ ወንጌላዊ የዘንትወልና። ትርኢት ኢየሱስ ተለዊጡ ምስ ረኣዮ፡ ካብ ኣመና ምግራምን ሓጎስን ዝተላዕለ፤ ጴጥሮስ “መምህር፡ ነኣና ኣብዚ ክንነብር ጽቡቕ እዩ። ሓደ ነኣኻ፡ ሓደ ንሙሴ፡ ሓደ ንኤልያስ ዳስ ክንሰርሕ” (ሉቃ 9:33) በሎ። ጴጥሮስ ከምዚ ክብል ከሎ ደመና መጻኢ ኣንጸላለዎም እም ፍርሓት ወሓጦም።

ትርኢት ኢየሱስ ዝተለወጠሉ፡ ሕዝቢ እስራኤል ካብ ሰደት ናይ ዝተመልሰሉ፡ ዕዝራን ነህምያን ቅዱስ መጽሓፍ እናንበቡሎም ዘኸብርዎ ዝነበሩ በዓል ታቦት (ዳስ) ዘዘኸኸር እዩ። በቲ ሓደ መዳይ ከኣ ሥቓያቱን ሞቱን ምስ ረኣዩ ደቂመዛሙርቱ ተስፋ ቆሪጾም ምእንቲ ከይተርፉ፡ ኢየሱስ ናብ ክብሩ ከም ዝኣቱ ዘበሥር እዩ። እቲ ናይ ህላዌ ኣምላኽ ምልክት ዝኾነ ንደቂመዛሙርቱ ዘንጸላለዎም ደመናውን መለኮታዊ ክብሪ እዩ ዚገልጽ። ቅዱስ መጽሓፍውን ንሕይወት ኣመንቲ ከምግብ ከሎ መለኮታዊ ዝኸውን ትርኢቱ ብምልዋጥ እዩ። እቲ “ቃል ጎይታ” ዝኣርስቱ ሓዋርያዊ መልእኸቲ ከም ዘዘኸኸረና፣ ኣብ መንጎቲ ዝተፈላለዩ ትርጓሜን ምሥጢርን ቅዱስ መጽሓፍ ንዘሎ ርክብ ንምርዳእ ኣብ እንገብር ጻዕሪ፣ ካብቲ ፊደል (ንባብ) ናብቲ መንፈስ ንዚግበር ምስግጋር ምርዳእ ኣገዳሲ እዩ። እዚ ሓደ ባዕሉ ንባዕሉ ዚኸውን፡ ጐስጉሱ ዚወጽእ ምስግጋር ኣይኮነን፣ ክንዮውቲ ፊደል ምኽድ ይድሊ። (ቍ.38)

15. መጠን ልብና ናብ ኣምላኽ ዘቅናዕናሉ፡ ብኡ መጠን ከኣ ኣደ ጎይታ ከተሰንዮና ትርክብ። ንባ ብፅዕቲ ተባሂላ ትጽዋዕ፡ ኣምላኽ ዝበላ ከም ዝፍጸም ስለዝኣመነት እያ (ሉቃ 1:45)። ብፅዕና ማርያም ቅድሚ እቲ ኢየሱስ ብዛዕባ እቶም ብመንፈስ ድኻታት፡ ሕዝናት፡ ለዋሃት፡ ገበርቲ ሰላም፡ ምእንቲ ጽድቂ ዚሰደዱ ዝመሃሮ ብፅዕና ነይሩ እዩ። ምእንጉዚ ንኹሉ ካልእ ዓይነት ብጽዕና መሰረት እዩ። እቶም ድኻታት ብፁዓን ዝኾኑ፡ ድኻታት ስለዝኾኑ ዘይኮነስ፣ ከም ማርያም ቃል-ኣምላኽ ከም ዝፍጸም ስለዝኣመኑ እዮም። እቲ ዓቢይ ወዲመዝሙርን ናይ ቅዱስ መጽሓፍ ሊቅን ቅዱስ ኣገስጢኖስ፡ “ሓደ ሰብ ኣብ ማእከል ብዙኅ ሕዝቢ ዓው ኢሉ፡ ‘ብፅዕቲሲ እታ ነኣኻ ዝጸወረት ማሕጸን እያ’ ምስ በሎ፡ ኢየሱስ ከኣ፡ ‘ብፁዓንሲ እቶም ንቃል-ኣምላኽ ሰሚዖም ዚሕልውዎ (ዚነብርዎ) እዮም’ ቢሉ መለሰሉ። እዚ ዘረባ እዚ፡ ዳርጋ፡ እታ ብፅዕቲ ቢልኩም ትጽውዕዎ ኣደይ፡ ቃል-ኣምላኽ ስለዝሓለወት፡ እው ብፅዕቲ እያ ምባል እዩ። ማርያም ብፅዕቲ ተባሂላ ትጽዋዕ፡ ነቲ ነኣኣ ዝፈጠረን ኣብ ማሕጸና ሥጋ ዝለበሰን ቃል-ኣምላኽ ስለዝሓለወት እምበር፣ ቃል-ኣምላኽ ኣብኣ ሥጋ ስለዝለበሰን ኣብ ማእከልና ስለዝሓደረን ኣይኮነን” (Tractates on the Gospel of John 10,3)።

ከምቲ እቲ ደራሲ ቅዱስ መጽሓፍ እግዚአብሔር፡ ነቶም ዓቢይቲ “እቲ ቃል ኣብ ኣፍኩምን ኣብ ልብኹምን ኣዚዩ ቐረባኹም እዩ ዘሎ፣ ስለዚ ክትገብርዎ ትኸእሉ ኢኹም” (ዘዳ 30፡ 14) ክብል ዝመሃሮም፣ ሕዝብ እግዚአብሔር ብእምነተ-ሃይማኖት ምእንቲ ክዓብዩን ንቅዱስ መጽሓፍ ናይ ቀረባ ዓርኮም ምእንቲ ክገብርዎን ሰንበት ዘቃለ እግዚአብሔር ትደግግ።

ንዝኸሪ መበል 1600 ዓመት ዕረፍቲ ቅዱስ ሄሬኒሞስ፣ ኣብ ቤተክርስቲያን ቅዱስ ዮሐንስ ላተራን ኣብ ዝዓረገ መሥዋዕቲ ቅዳሴ፣ ብ30 መስከረም ኣብ ሮማ ተዋህበ።

ፍራንቸስኮስ
ርእስ ሊቃነጳጳሳት

ትርጉም፡- ተክለሃይማኖት ተስፋዝጊ

[1] Cf. AAS 102 (2010), 692-787

[2] እቲ ናይ ቃል-አምላኽ ትእምርት ወይ ምልክት ምዃን ምስቲ ብመልክዕ ሕብስትን ወይንን ዚግለጽ ናይ ህላዌ ክርስቶስ አምሳል አዛሚድና ክርድኦ ንኸእል። ኣብ መንበረ ታቦት ቀሪብና፡ ኣብ መኣዲ ቅዱስ ቀረባን (መሥዋዕቲ ቅዳሴ) ብምስታፍ ካብ ሥጋን ደምን ክርስቶስ ንካፈል። ኣብ መሥዋዕቲ ቅዳሴ ቃል-አምላኽ ምብሣር፣ ክርስቶስ ባዕሉ ኣብቲ ቃል ህልው ዝኾነ፡ ባዕሉ ይዛረበና፡ ጽን ዚብሎ ከም ዚደሊ ምእማን እዩ።

APOSTOLIC LETTER
ISSUED “MOTU PROPRIO”

BY THE SUPREME PONTIFF

FRANCIS

“*APERUIT ILLIS*”

INSTITUTING THE
SUNDAY OF THE WORD OF GOD

1. “He opened their minds to understand the Scriptures” (*Lk* 24:45). This was one of the final acts of the risen Lord before his Ascension. Jesus appeared to the assembled disciples, broke bread with them and opened their minds to the understanding of the sacred Scriptures. To them, amid their fear and bewilderment, he unveiled the meaning of the paschal mystery: that in accordance with the Father’s eternal plan he had to suffer and rise from the dead, in order to bring repentance and the forgiveness of sins (cf. *Lk* 24:26.46-47). He then promised to send the Holy Spirit, who would give them strength to be witnesses of this saving mystery (cf. *Lk* 24:49).

The relationship between the Risen Lord, the community of believers and sacred Scripture is essential to our identity as Christians. Without the Lord who opens our minds to them, it is impossible to understand the Scriptures in depth. Yet the contrary is equally true: without the Scriptures, the events of the mission of Jesus and of his Church in this world would remain incomprehensible. Hence, Saint Jerome could rightly claim: “Ignorance of the Scriptures is ignorance of Christ” (*Commentary on the Book of Isaiah*, Prologue: PL 24,17B).

2. At the conclusion of the Extraordinary Jubilee of Mercy, I proposed setting aside “a Sunday given over entirely to the word of God, so as to appreciate the inexhaustible riches contained in that constant dialogue between the Lord and his people” (*Misericordia et Misera*, 7). Devoting a specific Sunday of the liturgical year to the word of God can enable the Church to experience anew how the risen Lord

opens up for us the treasury of his word and enables us to proclaim its unfathomable riches before the world. Here, we are reminded of the teaching of Saint Ephrem: “Who is able to understand, Lord, all the richness of even one of your words? There is more that eludes us than what we can understand. We are like the thirsty drinking from a fountain. Your word has as many aspects as the perspectives of those who study it. The Lord has coloured his word with diverse beauties, so that those who study it can contemplate what stirs them. He has hidden in his word all treasures, so that each of us may find a richness in what he or she contemplates” (*Commentary on the Diatessaron*, 1, 18).

With this Letter, I wish to respond to the many requests I have received from the people of God that the entire Church celebrate, in unity of purpose, a Sunday of the Word of God. It is now common for the Christian community to set aside moments to reflect on the great importance of the word of God for everyday living. The various local Churches have undertaken a wealth of initiatives to make the sacred Scripture more accessible to believers, to increase their gratitude for so great a gift, and to help them to strive daily to embody and bear witness to its teachings.

The Second Vatican Council gave great impulse to the rediscovery of the word of God, thanks to its Dogmatic Constitution *Dei Verbum*, a document that deserves to be read and appropriated ever anew. The Constitution clearly expounds the nature of sacred Scripture, its transmission from generation to generation (Chapter II), its divine inspiration (Chapter III) embracing the Old and New Testaments (Chapters IV and V), and the importance of Scripture for the life of the Church (Chapter VI). To advance this teaching, Pope Benedict XVI convoked an Assembly of the Synod of Bishops in 2008 on “The Word of God in the Life and Mission of the Church”, and then issued the Apostolic Exhortation *Verbum Domini*, whose teaching remains fundamental for our communities.[1] That document emphasizes in particular the performative character of the Word of God, especially in the context of the liturgy, in which its distinctively sacramental character comes to the fore.[2]

It is fitting, then that the life of our people be constantly marked by this decisive relationship with the living word that the Lord never tires of speaking to his Bride, that she may grow in love and faithful witness.

3. Consequently, I hereby declare that the Third Sunday in Ordinary Time is to be devoted to the celebration, study and dissemination of the word of God. This *Sunday of the Word of God* will thus be a fitting part of that time of the year when we are encouraged to strengthen our bonds with the Jewish people and to pray for Christian unity. This is more than a temporal coincidence: the celebration of the *Sunday of the Word of God* has ecumenical value, since the Scriptures point out, for those who listen, the path to authentic and firm unity.

The various communities will find their own ways to mark this *Sunday* with a certain solemnity. It is important, however, that in the Eucharistic celebration the sacred text be enthroned, in order to focus the attention of the assembly on the normative value of God's word. On this Sunday, it would be particularly appropriate to highlight the proclamation of the word of the Lord and to emphasize in the homily the honour that it is due. Bishops could celebrate the Rite of Installation of Lectors or a similar commissioning of readers, in order to bring out the importance of the proclamation of God's word in the liturgy. In this regard, renewed efforts should be made to provide members of the faithful with the training needed to be genuine proclaimers of the word, as is already the practice in the case of acolytes or extraordinary ministers of Holy Communion. Pastors can also find ways of giving a Bible, or one of its books, to the entire assembly as a way of showing the importance of learning how to read, appreciate and pray daily with sacred Scripture, especially through the practice of *lectio divina*.

4. The return of the people of Israel to their homeland after the Babylonian exile was marked by the public reading of the book of the Law. In the book of Nehemiah, the Bible gives us a moving description of that moment. The people assembled in Jerusalem, in the square before the Water Gate, to listen to the Law. They had been scattered in

exile, but now they found themselves gathered “as one” around the sacred Scripture (*Neh* 8:1). The people lent “attentive ears” (*Neh* 8:3) to the reading of the sacred book, realizing that in its words they would discover the meaning of their lived experience. The reaction to the proclamation of was one of great emotion and tears: “[The Levites] read from the book, from the law of God, clearly; and they gave the sense, so that the people understood the reading. And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, ‘This day is holy to the Lord your God; do not mourn or weep’. For all the people wept when they heard the words of the law. Then he said to them, ‘Go your way, eat the fat and drink sweet wine and send portions to him for whom nothing is prepared; for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength’” (*Neh* 8:8-10).

These words contain a great teaching. The Bible cannot be just the heritage of some, much less a collection of books for the benefit of a privileged few. It belongs above all to those called to hear its message and to recognize themselves in its words. At times, there can be a tendency to monopolize the sacred text by restricting it to certain circles or to select groups. It cannot be that way. The Bible is the book of the Lord’s people, who, in listening to it, move from dispersion and division towards unity. The word of God unites believers and makes them one people.

5. In this unity born of listening, pastors are primarily responsible for explaining sacred Scripture and helping everyone to understand it. Since it is the people’s book, those called to be ministers of the word must feel an urgent need to make it accessible to their community.

The homily, in particular, has a distinctive function, for it possesses “a quasi-sacramental character” (*Evangelii Gaudium*, 142). Helping people to enter more deeply into the word of God through simple and suitable language will allow priests themselves to discover the “beauty of the images used by the Lord to encourage the practice of the good” (*ibid.*). This is a pastoral opportunity that should not be wasted!

For many of our faithful, in fact, this is the only opportunity they have to grasp the beauty of God's word and to see it applied to their daily lives. Consequently, sufficient time must be devoted to the preparation of the homily. A commentary on the sacred readings cannot be improvised. Those of us who are preachers should not give long, pedantic homilies or wander off into unrelated topics. When we take time to pray and meditate on the sacred text, we can speak from the heart and thus reach the hearts of those who hear us, conveying what is essential and capable of bearing fruit. May we never tire of devoting time and prayer to Scripture, so that it may be received "not as a human word but as what it really is, the word of God" (*1 Thess 2:13*).

Catechists, too, in their ministry of helping people to grow in their faith, ought to feel an urgent need for personal renewal through familiarity with, and study of, the sacred Scriptures. This will help them foster in their hearers a true dialogue with the word of God.

6. Before encountering his disciples, gathered behind closed doors, and opening their minds to the understanding of the Scriptures (cf. *Lk 24:44-45*), the risen Lord appeared to two of them on the road to Emmaus from Jerusalem (cf. *Lk 24:13-35*). Saint Luke's account notes that this happened on the very day of his resurrection, a Sunday. The two disciples were discussing the recent events concerning Jesus' passion and death. Their journey was marked by sorrow and disappointment at his tragic death. They had hoped that he would be the Messiah who would set them free, but they found themselves instead confronted with the scandal of the cross. The risen Lord himself gently draws near and walks with them, yet they do not recognize him (cf. v. 16). Along the way, he questions them, and, seeing that they have not grasped the meaning of his passion and death, he exclaims: "O foolish men, and slow of heart" (v. 25). Then, "beginning with Moses and all the prophets, he interpreted to them the things about himself in all the Scriptures" (v.27). Christ is the first exegete! Not only did the Old Testament foretell what he would accomplish, but he himself wished to be faithful to its words, in order to make manifest the one history of salvation whose fulfilment is found in Christ.

7. The Bible, as sacred Scripture, thus speaks of Christ and proclaims him as the one who had to endure suffering and then enter into his glory (cf. v. 26). Not simply a part, but the whole of Scripture speaks of Christ. Apart from the Scriptures, his death and resurrection cannot be rightly understood. That is why one of the most ancient confessions of faith stressed that “Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas” (*1Cor15:3-5*). Since the Scriptures everywhere speak of Christ, they enable us to believe that his death and resurrection are not myth but history, and are central to the faith of his disciples.

A profound bond links sacred Scripture and the faith of believers. Since faith comes from hearing, and what is heard is based on the word of Christ (cf. *Rom 10:17*), believers are bound to listen attentively to the word of the Lord, both in the celebration of the liturgy and in their personal prayer and reflection.

8. The journey that the Risen Lord makes with the disciples of Emmaus ended with a meal. The mysterious wayfarer accepts their insistent request: “Stay with us, for it is almost evening and the day is now far spent” (*Lk 24:29*). They sit down at table, and Jesus takes the bread, blesses it, breaks it and offers it to them. At that moment, their eyes are opened, and they recognize him (cf. v. 31).

This scene clearly demonstrates the unbreakable bond between sacred Scripture and the Eucharist. As the Second Vatican Council teaches, “the Church has always venerated the divine Scriptures as she has venerated the Lord’s body, in that she never ceases, above all in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the word of God and the body of Christ” (*Dei Verbum*, 21).

Regular reading of sacred Scripture and the celebration of the Eucharist make it possible for us to see ourselves as part of one another. As Christians, we are a single people, making our pilgrim way through history, sustained by the Lord, present in our midst, who speaks to us

and nourishes us. A day devoted to the Bible should not be seen as a yearly event but rather a year-long event, for we urgently need to grow in our knowledge and love of the Scriptures and of the risen Lord, who continues to speak his word and to break bread in the community of believers. For this reason, we need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, struck as we are by so many forms of blindness.

Sacred Scripture and the sacraments are thus inseparable. When the sacraments are introduced and illumined by God's word, they become ever more clearly the goal of a process whereby Christ opens our minds and hearts to acknowledge his saving work. We should always keep in mind the teaching found in the Book of Revelation: the Lord is standing at the door and knocking. If anyone should hear his voice and open for him, he will come in and eat with them (cf. 3:20). Christ Jesus is knocking at our door in the words of sacred Scripture. If we hear his voice and open the doors of our minds and hearts, then he will enter our lives and remain ever with us.

9. In the Second Letter to Timothy, which is in some ways his spiritual testament, Saint Paul urges his faithful co-worker to have constant recourse to sacred Scripture. The Apostle is convinced that "all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (3:16). Paul's exhortation to Timothy is fundamental to the teaching of the conciliar Constitution *Dei Verbum* on the great theme of biblical inspiration, which emphasizes the Scriptures' *saving purpose, spiritual dimension* and inherent *incarnational principle*.

First, recalling Paul's encouragement to Timothy, *Dei Verbum* stresses that "we must acknowledge that the books of Scripture firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures" (No. 11). Since the Scriptures teach with a view to salvation through faith in Christ (cf. 2 *Tim* 3:15), the truths contained therein are profitable for our salvation. The Bible is not a collection of history books or a chron-

icle, but is aimed entirely at the integral salvation of the person. The evident historical setting of the books of the Bible should not make us overlook their primary goal, which is our salvation. Everything is directed to this purpose and essential to the very nature of the Bible, which takes shape as a history of salvation in which God speaks and acts in order to encounter all men and women and to save them from evil and death.

To achieve this saving purpose, sacred Scripture, by the working of the Holy Spirit, makes human words written in human fashion become the word of God (cf. *Dei Verbum*, 12). The role of the Holy Spirit in the Scriptures is primordial. Without the work of the Spirit, there would always be a risk of remaining limited to the written text alone. This would open the way to a fundamentalist reading, which needs to be avoided, lest we betray the inspired, dynamic and spiritual character of the sacred text. As the Apostle reminds us: “The letter kills, but the Spirit gives life” (2 Cor 3:6). The Holy Spirit, then, makes sacred Scripture the living word of God, experienced and handed down in the faith of his holy people.

10. The work of the Holy Spirit has to do not only with the formation of sacred Scripture; it is also operative in those who hear the word of God. The words of the Council Fathers are instructive: sacred Scripture is to be “read and interpreted in the light of the same Spirit through whom it was written” (*Dei Verbum*, 12). God’s revelation attains its completion and fullness in Jesus Christ; nonetheless, the Holy Spirit does not cease to act. It would be reductive indeed to restrict the working of the Spirit to the divine inspiration of sacred Scripture and its various human authors. We need to have confidence in the working of the Holy Spirit as he continues in his own way to provide “inspiration” whenever the Church teaches the sacred Scriptures, whenever the Magisterium authentically interprets them (cf. *ibid.*, 10), and whenever each believer makes them the norm of his or her spiritual life. In this sense, we can understand the words spoken by Jesus to his disciples when they told him that they now understood the meaning of his parables: “Every scribe who has been trained for the kingdom of

heaven is like a householder who brings out of his treasure what is new and what is old” (*Mt* 13:52).

11. Finally, *Dei Verbum* makes clear that “the words of God, expressed in human language, are in every way like human speech, just as the Word of the eternal Father, in taking upon himself the weak flesh of human beings, also took on their likeness” (*No. 13*). We can say that the incarnation of the eternal Word gives shape and meaning to the relationship between God’s word and our human language, in all its historical and cultural contingency. This event gives rise to Tradition, which is also God’s word (cf. *ibid.*, 9). We frequently risk separating sacred Scripture and sacred Tradition, without understanding that together they are the one source of Revelation. The written character of the former takes nothing away from its being fully a living word; in the same way, the Church’s living Tradition, which continually hands that word down over the centuries from one generation to the next, possesses that sacred book as the “supreme rule of her faith” (*ibid.*, 21). Moreover, before becoming a written text, the word of God was handed down orally and kept alive by the faith of a people who, in the midst of many others, acknowledged it as their own history and the source of their identity. Biblical faith, then, is based on the living word, not on a book.

12. When sacred Scripture is read in the light of the same Spirit by whom it was written, it remains ever new. The Old Testament is never old once it is part of the New, since all has been transformed thanks to the one Spirit who inspired it. The sacred text as a whole serves a prophetic function regarding not the future but the present of whoever is nourished by this word. Jesus himself clearly stated this at the beginning of his ministry: “Today this Scripture has been fulfilled in your hearing” (*Lk* 4:21). Those who draw daily nourishment from God’s word become, like Jesus, a contemporary of all those whom they encounter: they are not tempted to fall into sterile nostalgia for the past, or to dream of ethereal utopias yet to come.

Sacred Scripture accomplishes its prophetic work above all in those who listen to it. It proves both sweet and bitter. We are reminded of

the words of the prophet Ezekiel when, commanded by the Lord to eat the scroll of the book, he tells us: “It was in my mouth as sweet as honey” (3:3). John the Evangelist too, on the island of Patmos, echoes Ezekiel’s experience of eating the scroll, but goes on to add: “It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter” (*Rev* 10:10).

The sweetness of God’s word leads us to share it with all those whom we encounter in this life and to proclaim the sure hope that it contains (cf. *1 Pet* 3:15-16). Its bitterness, in turn, often comes from our realization of how difficult it is to live that word consistently, or our personal experience of seeing it rejected as meaningless for life. We should never take God’s word for granted, but instead let ourselves be nourished by it, in order to acknowledge and live fully our relationship with him and with our brothers and sisters.

13. Yet another challenge raised by sacred Scripture has to do with love. God’s word constantly reminds us of the merciful love of the Father who calls his children to live in love. The life of Jesus is the full and perfect expression of this divine love, which holds nothing back but offers itself to all without reserve. In the parable of Lazarus, we find a valuable teaching. When both Lazarus and the rich man die, the latter, seeing the poor man Lazarus in Abraham’s bosom, asks that Lazarus be sent to his brothers to warn them to love their neighbour, lest they also experience his torment. Abraham’s answer is biting: “They have Moses and the prophets; let them hear them” (*Lk* 16:29). To listen to sacred Scripture and then to practise mercy: this is the great challenge before us in life. God’s word has the power to open our eyes and to enable us to renounce a stifling and barren individualism and instead to embark on a new path of sharing and solidarity.

14. One of the most significant moments in Jesus’ relationship with his disciples is found in the account of the Transfiguration. He goes up the mountain with Peter, James and John to pray. The evangelists tell us that as Jesus’ face and clothing became dazzlingly white, two men conversed with him: Moses and Elijah, representing respectively the

Law and the Prophets; in other words, sacred Scripture. Peter's reaction to this sight is one of amazement and joy: "Master, it is well that we are here; let us make three tents, one for you and one for Moses and one for Elijah" (*Lk* 9:33). At that moment a cloud overshadows them, and the disciples are struck with fear.

The Transfiguration reminds us of the Feast of Tabernacles, when Ezra and Nehemiah read the sacred text to the people after their return from exile. At the same time, it foreshadows Jesus' glory, as a way of preparing the disciples for the scandal of the Passion: that divine glory is also evoked by the cloud enveloping the disciples as a symbol of God's presence. A similar transfiguration takes place with sacred Scripture, which transcends itself whenever it nourishes the lives of believers. As the Apostolic Exhortation *Verbum Domini* reminds us: "In rediscovering the interplay between the different senses of Scripture it becomes essential to grasp the *passage from letter to spirit*. This is not an automatic, spontaneous passage; rather, the letter needs to be transcended" (No. 38).

15. Along our path of welcoming God's word into our hearts, the Mother of the Lord accompanies us. She is the one who was called blessed because she believed in the fulfilment of what the Lord had spoken to her (cf. *Lk* 1:45). Mary's own beatitude is prior to all the beatitudes proclaimed by Jesus about the poor and those who mourn, the meek, the peacemakers and those who are persecuted, for it is the necessary condition for every other kind of beatitude. The poor are not blessed because they are poor; they become blessed if, like Mary, they believe in the fulfilment of God's word. A great disciple and master of sacred Scripture, Saint Augustine, once wrote: "Someone in the midst of the crowd, seized with enthusiasm, cried out: 'Blessed is the womb that bore you' and Jesus replied, 'Rather, blessed are they who hear the word of God and keep it'. As if to say: My mother, whom you call blessed, is indeed blessed, because she keeps the word of God. Not because in her the Word became flesh and dwelt among us, but because she keeps that same word of God by which she was made and which, in her womb, became flesh" (*Tractates on the Gospel of John*, 10, 3).

May the Sunday of the Word of God help his people to grow in religious and intimate familiarity with the sacred Scriptures. For as the sacred author taught of old: “This word is very near to you: it is in your mouth and in your heart for your observance” (*Dt* 30:14).

Given in Rome, at the Basilica of Saint John Lateran, on 30 September 2019, the liturgical Memorial of Saint Jerome, on the inauguration of the 1600th anniversary of his death.

FRANCISCUS

[1] Cf. AAS 102 (2010), 692-787.

[2] “The sacramentality of the word can thus be understood by analogy with the real presence of Christ under the appearances of the consecrated bread and wine. By approaching the altar and partaking in the Eucharistic banquet we truly share in the body and blood of Christ. The proclamation of God’s word at the celebration entails an acknowledgment that Christ himself is present, that he speaks to us, and that he wishes to be heard” (*Verbum Domini*, 56).

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