

DEFENDING

The Existence & veneration of

ICONS



Ignatius

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The Existence & veneration of

ICONS



Ignatius of Antioch



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INTRODUCTION

ይህን የጻፈኩበት ሁለት ምክንያቶች ናቸው አንድ አብዛኛው የውይይታችን folderአች ስለተዘጉና አሁን የቤተክርስቲያን tradition,devotion እና custom ላይ ስለሆነ ነው።

ምክንያት ደግሞ Protestantአች እና ምንድነው እንደ Oriental Orthodox ከካቶሊክ እና ኦርቶዶክስ በተሻለ ትንሽ Sense እንዲሰጣቸው ማድረግ ነው።

በጭፍን ጥላቻ ከተሸፈኑ ርዕሶች መካከል አንዱ ነው።ለዚህም ርዕስ ወይም custom ማስረጃ።ዳት ስጀምር ከሙግት ይልቅ የጥላቻ title አች ይሰጡናል ወይም ridicule በማድረግ ይጀምራሉ ።ቅን ለሆነ ብቻ ሳይሆን Exact word ለሚያሳድድ critical thinker ላሉን Protestant ላይገባው እና ሊያቃቅላው ይችላል ጽሁፉን።ስለዚህ በአክብሮት እና በአስተውሎ አእምሮ እንዲያነበው መከራለው።

ቀጣይ ያለውን ጽሁፊን ስዳስስ የመጀመሪያው ምዕራፍ ላይ icon እንዴት እንደሚታይ ያትታል።እንደ ካቶሊክ እና ምስራቅ ኦርቶዶክስ የገነነ እና የተለጠጠ ስዓላት ካልሳመ አናቴማ የሚል ጽንፈኝነት የለንም።ለዚያም ነው ከማንም iconodule ይልቅ ለprotestantአ sense የሚሰጥ አቀራረብ አለው የኦርቶንታሉ እይታ በቃላት የጠቅሳናቸውን አባቶች ላየ ሰው ከነሱ የራቀ ነገር የለንም።

Icon veneration ን idolatry ብሎ መውቀስ የጠቀስናቸውን እነርሱም የሚጠቅሷቸውን አባቶች ጣዖት አምላኪያን ናቸው ከማለት አይተናነስም።

በብዙ የፕሮቴስታንት ተቺዎች ስዓላትን ሲጠቹ ተለዋዋጭ የሆነ አቅዋምን በዚህ ሀገሮቹ ብቻ ሳይሆን በውጪዎቹ አቃብያን ራሱ ልመለከት ችያለው ይህም በጥንቷ ቤተክርስቲያን icon existence እንደሚያደርግ ሲመለከቱ Anticonist አቅዋምን ይዘው የቀርባሉ አንዳንዴ ጭራሽ አያስፈልግም አንዳንዴ ደግሞ didactic purpose አለው የሚል የአቋም ተለዋዋጭነትን ስለስተዋለሁ የቅዱሳት ስዓላት መናገን እና መከበርን ያስቀመጥኩት።

ሁለተኛው ምዕራፍ type እና archetype በመጽሐፍ ቅዱስ ውስጥ እንዳለ የሚያሳይ ነው።በtype archetypeን ማክበር ኢ-መጽሐፍ ቅዱሳዊ አይደለም

ሦስተኛው ምዕራፍ Gavin Ortlund ያቀረባቸውን ብዙሃኑን ደግሞ misquot ያረጋቸውን አባቶች respond ይሰጣል ያው የእኛዎቹም እርሱን ስለሚጠቀሙ ብዬ ነው truth united YouTube channel ላይ ያለውን ማብራርያ ያስቀመጥኩት።

ከምዕራፍ አራት አንስቶ እስከ ስድስት ያሉትን ማስረጃዎች ተመልከቱ አባቶችም የማያውኩት ተብሎ እንደተተቸው አለመሆኑን ይመለከቱበታል ብዬ አስባለው።ወደ ታሪክ ስንመጣ በነሱ ዘንድ አግባብ ያሉን criteria አለ እንደኔ እንደኔ በብዙ scholarአች ዘንድ የሚጠቀሙበት ታሪካዊ ማስረጃንም በAnte/pre-Nicene /ቅድመ ኒቅያ ቤተክርስቲያን እና በድህረ ኒቅያ ቤተክርስቲያን አለ ወይ ተብሎ ነው ሚጠየቀው።

ICONS IN ORIENTAL ORTHODOX

ስዓላት በኦርቶዶክስ ኦርቶዶክስ እንዴት ይታያል ለሚለው ምን እናምናለን ምንስ ደግሞ አናምንም በሚለው ላስቀምጥ

● WE ARE NOT ANICONIST

አኒኮኒስት የሚባሉት በጥንቷ ቤተክርስቲያን ውስጥ ስዓላት ይገኛሉ ፣ ለ DIDACTIC PURPOSE/ለማስተማርያ

እንጂ VENERATE አይደረጉም የሚሉ ናቸው።

● WE VENERATE AN ICON

በፕሮስኪኒኒስ (አምልኮ) እና በላትሪያ (አምልኮ) መካከል ያለው ሰፊ ልዩነት አለ። Icon የሚከበሩ እንጂ የሚመለከቱ አይደሉም፣ ይህም ለእግዚአብሔር ብቻ ተወስኗል።

●ICONS DOESN'T CONTAIN A DEITY

IDOLATRY እና ICON VENERATION ያለው ትልቅ ልዩነት

● WE PRAISE THE ARCHETYPE BEFORE THE TYPE

●INCARNATION & ICON

Through the divine incarnation God manifested Himself to the world in a visible way that can be portrayed so that the events of His life on earth can be drawn in icons or written in words

እግዚአብሔር በሥጋዊ ራሱን በሚታይ ለዓለም ገለጠ በምድር ላይ ያደረጋቸው የሕይወቱ ክንውኖች በሥዕሎች እንዲሣሉ ሊገለጽ የሚችል መንገድ ወይም በቃላት የተጻፈ።

እግዚአብሔር የመሳል ምክንያት ሥጋዊ ነው ሥጋን ስለለቀሰ በጥንተ፡ት፣ ካ፡ታ፡ኮ፡መ፡ምበች ጭምር ሲሳል የምናየውም ለዛ ነው።

615. ትእዛዙን እንዴት እንረዳለን፡- “ለራስህ አታድርግ / 2ተኛው ሕግ

የተቀረጸ ምስል ወይም በላይ በሰማይ ካለው በምድርም ካለው የማናቸውንም ምሳሌ በታች ወይም ከምድር በታች በውኃ ውስጥ ያለው፣ አትሰገድላቸውም አገለግላቸው። እኔ እግዚአብሔር አምላክህ ቀናተኛ አምላክ ነኝና” (ዘፀ. 20:4-5)?

ሀ. ከአረማዊ አምልኮ ተጠንቀቁ፡ የዚህ ትእዛዝ መንፈስ ድንበር ማበጀት ነው።

በጣዖት አምልኮ እና በእውነተኛ አምልኮ መካከል - ስዕሎችን መጠቀምን ሙሉ በሙሉ መከልከል አይደለም.

ቅዱስ ዮሳብ ኤል አባህ “እግዚአብሔር አገልጋዩን ሙሴን ከእርሱ መርከብ እንዲሠራ አዘዘው እንጨቱን በወርቅ ለበጡት በሁለቱም የቃል ኪዳኑ ጽላቶች ውስጥ አኖሩት።

ያበበውን መና እና የእርሱን በትር የያዘ የወርቅ ማሰሮ። እሱ ደግሞ ነበር።
የምሕረት መቀመጫውን በታቦቱ ላይ እንዲያኖሩት አዘዘ፤ ሁለት የወርቅ ኪሩቤልም ይሸፍኑት።
እርስ በርሳቸው ሲጋፈጡ ክንፍ ያላቸው ሁለት ሰዎች የሚመስሉ
ፊቶች ወደ ምሕረት መቀመጫ ይመለከታሉ። ሙሴና ሕዝቡ ሁሉ ወጥተው ይሰግዱ ነበር።
በታቦቱ ፊት ወረደ። እግዚአብሔርም ሙሴን በሁለቱ ኪሩቤል መካከል ተናገረው (ዘፀ. 25:22)።

ለ. በተጨማሪም የኪሩብ ምስል በቅዱሱ መካከል ባለው መጋረጃ ላይ ተሠርቷል በመገናኛው ድንኳን ውስጥ ያለው ቦታ እና የቅድስተ ቅዱሳን ውስጠኛው ክፍል። ሁለትም ነበሩ። በሰሎሞን ቤተመቅደስ ቅድስተ ቅዱሳን ውስጥ የቆሙ ግዙፍ የወርቅ ኪሩቤል እና የቃል ኪዳንን ታቦት
በክንፋቸው ይሸፍኑታል። ከዚህም በተጨማሪ የኪሩቤል ምስሎች በቤተ መቅደሱ ግንቦችና በሮች ላይ ተቀርጾ ነበር (1 ነገሥት 6:27-29፤ 32; 2ኛ ዜና. 3:7) በቅዱስ ቤቱ የእግዚአብሔር መገኘት ምልክት ነው። እግዚአብሔር አስተማረ ሙሴም የናሱን እባብ ሠርቶ በምድረ በዳ እንጨት ላይ ያኖረው ዘንድ ለሚያዩትም ሁሉ የፈውስ ምንጭ ይሁኑ (ዘኁ. 21:8-9) የነሐስ እባብ
በጌታ ቃል መሰረት የተሰቀለው መሲህ ምልክት ነው፡- “እናም እንደ ሙሴ በምድረ በዳ እባቡን ሰቀለ፤ እንዲሁ የሰው ልጅም ይሰቀል ዘንድ ይገባዋል በእርሱ የሚያምን ሁሉ የዘላለም ሕይወት እንዲኖረው እንጂ እንዳይጠፋ” (ዮሐንስ 1:14-15)። ሕዝቡም የነሐስን እባብ አላግባብ ተጠቅመው እንደ ጣዖት እያቃጠሉ ሲያመልኩት ነበር።ዕጣን ሕዝቅያስ ሰባበረበት (2ኛ ነገ 18:4)።

ሐ. በአምልኮና በክብር መካከል ያለው ልዩነት፡- የደማስቆው ዮሐንስ፤ “The በብሉይ ኪዳን ምስሎችን መጠቀምን መከልከል የተመሰረተው በዋናነት አለመቻል ላይ ነው። የአይሁድ ሕዝብ የእግዚአብሔርን አምልኮ (ላተሪያ) ብቻ መለየት፤ እና አምልኮ(TCስኪኔሲስ)፤ እሱም ከእግዚአብሔር ሌላ ለሌላ ሰው ሊቀርብ ይችላል። ግን ክርስቲያኖች ክርስቶስን በማምለክና ቅዱሳን ሥዕሎችን በማክበር መካከል ያለውን ልዩነት መለየት ይችላሉ።

መ.በመለኮታዊ ትስጉት እግዚአብሔር ራሱን በሚታይ ለዓለም ገለጠ
በምድር ላይ ያደረጋቸው የሕይወቱ ክንውኖች በአዶ ሥዕሎች እንዲሳሉ ሊገለጽ የሚችል መንገድ ወይም በቃላት የተጻፈ

የግብጹ ካታኪዝም ስለ veneration of icon በዚህ መልኩ ያስቀምጣል።

618. ቅዱሳት አዶዎችን ለምን እናክብራለን ? (CCC 618)

ታላቁ ቅዱስ ባስልዮስ በንጉሠ ነገሥት ጁሊያን ፊት በሰጠው ኑዛዜ የሚከተለውን ተናግሯል፡- “እኔ በቤተክርስቲያናችን ውስጥ የተሳሉትን የቅዱሳን ምስሎችን ሁሉ ያክብሩ። ክልከላው

በብሉይ ኪዳን የመጣው ፍፁም አልነበረም። ሁለተኛው ትእዛዝ 'አንተ

በላይ በሰማይ ካለው የማናቸውንም ምሳሌ የተቀረጸውን ምስል ለራስህ አታድርግ።

ወይም ከምድር በታች ወይም ከምድር በታች ባለው ውሃ ውስጥ ያለው (ዘጸ. 20:4)። እግዚአብሔር ግን

የኪሩቤልን ምስሎች እንዲሠራ ሙሴን አዘዘው (ዘፀ. 25:18-24) እና ሌላ

ጊዜ እባቡን እንዲሠራ ጠየቀው (ዘኁ. 21:8-9)። ንጉሥ ሰሎሞን ሲሠራ

“ባሕር” በአሥራ ሁለት በሬዎች ላይ ተቀምጦ ነበር (1ኛ ነገሥት 7:25) እና በመጋዘኑ መካከል ባሉት መከለያዎች ላይ ተጭኖ ነበር።

ከፈፎች አንበሶች፣ በሬዎችና ኪሩቤል ነበሩ (1ኛ ነገ 7:29)። እነዚህ የኪሩቤል ምስሎች ነበሩ።

ለአምልኮ አይደለም. እስራኤላውያን ይህ የተቀደሰ ስፍራ እንደሆነ እና እነሱም መሆናቸውን ለማስታወስ እዚያ ነበሩ።

ወደዚያ ከመግባታቸው በፊት ራሳቸው ቅዱስ መሆን አለባቸው. ይህ ክልከላ በ

ሕግ ሰጪ - ጌታችን ኢየሱስ ክርስቶስ የእግዚአብሔር ልጅ - በአዲስ ኪዳን ግን ይልቁን እርሱ

ሕጉን አድሶ ፈጸመው (ማቴ. 5:17)። ለሐዲስም አዲስ ሕግን ሰጠ

ኪዳንም በሥልጣን እየተናገረ፡ ‘ለእነዚያ እንደ ተባለ ሰምታችኋል

የድሮ... እኔ ግን አላችኋለሁ...’ (ማቴ. 5:21-22)።

ከመጀመሪያዎቹ መቶ ዓመታት ክርስትና ጀምሮ፣ በካታኮምብ ውስጥ ያሉ ክርስቲያኖች ጥቅም ላይ ውለው ነበር።

ከስተቶችን እና እንደ መልሕቅ፣ በግ፣ እርግብ እና ዓሳ ያሉ ምልክቶች ያላቸውን ሰዎች መቀባት። ቅዱስ ጎርጎርዮስ

የኒሳ የቅዱሳን ምስሎች አጠቃቀም በአራተኛው ክፍለ ዘመን ምን ያህል በፍጥነት እንደተስፋፋ ይነግረናል። ላይ ትኩረት አድርጎ ነበር።

አንድ ሰው አዶን ሲያስተምረው የሚያገኘው ትምህርታዊ ጥቅሞች 1219 ቅዱስ ዮሐንስ አፈወርቅ ስለ መስቀሉ ምልክት ሲናገር “ሁሉም ያለማቋረጥ ይሠራል” ይለናል።

የመስቀል ምልክት በሰውነታቸው ወይም በግንባራቸው ላይ... በሁሉም ቦታ አንድ ሰው ሲያደርግ ታያለህ

የመስቀል ምልክት፣ በቤቶች፣ በገበያ፣ በረሃዎች፣ መንገዶች፣ በተራሮች፣ በባህር፣ በመርከብ፣ በደሴቶች፣

በክፍሎች, በልብስ, በክንዶች, በብር ዕቃዎች እና በግድግዳዎች ላይ. በየቦታው ያበራል እና ይስፋፋል.

ስዓላት ከሚቀበሉ ማለትም ሁሉም ጥንታውያን አብያተክርስቲያናት ይልቅ ለአንድ ፕሮቴስታንት icon ልረዳ ቢል እንኳን አርየንታል አርቶዶክስ ይቀለዋል። ማለትም እኛ እንደ ካልዓ ኒቂያ ያሉ የአናቴማን ምንነት ያልተረዱ አናቴማዎች የሉንምና። ስዓላትን ካልሳመኑ፣venerate ካላረገ አናቴማ የሚል አቋም በእኛም በጥንታውያን አብያተ ክርስቲያናት ዘንድ የለም።

TYPE & PROTOTYPE

በመጽሐፍ ቅዱስ ውስጥ አንድን prototype ወኪል ሆኖ የቀረበ image ወይም type አለ ያ image ወይም type ደግሞ የዛ archetype ወይም prototype ምሳሌ ነው በዛ type ወይም image ፊት ለ archetype ምስጋና ሲቀርብ አይተናል ።እና አሁን ምንጠቅሳቸው ጥቅሶች type እና prototype መኖራቸውን የሚያሳዩ

Thesaurus

For images always bear the impress o f their archetypes.¹

Images are like archetypes; for it is necessary for them to be thus and not otherwise.

IMAGE OF GOD

ከእኛ መፈጠር አንስቶ type ወይም image እና prototype አለ ።ለምሳሌ እኛ የእግዚአብሔር

ዘፍ 1:28

“እግዚአብሔርም ሰውን በመልኩ ፈጠረ በእግዚአብሔር መልክ ፈጠረው ወንድና ሴት አድርጎ ፈጠራቸው።”

ስለዚህ image of God ነን ያም ደግሞ Reverend መሆኑ የሼርናው አባት ዜኖ እንዲህ ይላል:-

We must not, therefore, understand the image of God as referring to our physical dwelling place, but rather as the spiritual image of the heavenly man, which He bestows upon us from the merciful abundance of His fullness. Paul clearly expresses this interpretation when he says: "As we have borne the image of the one made from dust, so shall we also bear the image of the heavenly one." And those who bear this **image in reverence**, as the Apostles and the righteous have done.²

¹ Treasury on the Trinity (PG 75.52A)/ Doctrina Patrum (326.21)

² Treatise XLVI. On the Feast of Easter. II.

In its firmly established course, within the yearly cycle of time, adorned with its manifold graces, the day of salvation has arrived. It follows itself, it precedes itself; it is old and yet always young. The progenitor of the year and the offspring of the year, it goes before and follows the times and ages in endless succession. From its end, it creates for itself a beginning, yet it never departs from the cradle of its birth. Indeed, it bears within itself the image of the Lord's mystery of salvation. For in its setting, it commemorates His Passion; in its renewed rising, it celebrates His Resurrection; and through it, He also promises us the gift of future blessedness. Now, our catechumens are invited to this blessed descent. But it shall be granted to them that, submerged in the milky depths of the sacred waters, they too may rise anew with the new day and attain with us the glory of immortality.³

ወደ አንድ ስፍራም ደረሰ ፀሐይም ጠልቃ ነበርና ከዚያ ወደረ በዚያም ስፍራ ድንጋይ አነሣ ከራሱም በታች ተንተርሶ በዚያ ስፍራ ተኛ። ዘፍ 28:11

1. Truly, dearest brothers, the heart of a man who knows the dream of this man and the mysteries contained within it does not sleep. **For prophecy always speaks in shifting images, yet the same meaning is found in all.** Thus, **Jacob bears within himself the image of Christ.** Likewise, **the stone upon which he rested his head**, according to the account, **is also such an image**: for the head of man is Christ, who has also at times been called the cornerstone. The ladder symbolizes the two Testaments, which, composed of the evangelical precepts of the Gospels, lead those who believe in them and fulfill the will of God, as if ascending step by step towards heaven.⁴

ይህንን ስዎል/type/image ደግሞ የእግዚአብሔር ራዕይ ስላየንት rever

[19]ያዕቆብም ማለዱ ተነሣ ተንተርሶት የነበረውንም ድንጋይ ወስዶ ሐውልት አድርጎ አቆመው በላዩም ዘይትን አፈሰሰበት።

³ Treatise XIII: The Dream of Jacob

⁴ Treatise XX

ያዕቆብም ያንን ስፍራ ቤቴል ብሎ ጠራው አስቀድሞ ግን የዚያች ከተማ ስም ሎዛ ነበረ።

ያዕቆብም እንዲህ ብሎ ስለአት ተሳለ። እግዚአብሔር ከእኔ ጋራ ቢሆን በምሄድባትም በዚች መንገድ ቢጠብቀኝ የምበላውንም እንጀራ የምለብሰውንም ልብስ ቢሰጠኝ

ወዳባቴ ቤትም በጤና ብመለስ እግዚአብሔር አምላኬ ይሆንልኛል

ለሐውልት የተከልሁት ይህም ድንጋይ የእግዚአብሔር ቤት ይሆናል ከሰጠኸኝም ሁሉ ለአንተ ከዐሥር እጅ አንዱን እሰጥሃለሁ።

IMAGE OF CHERBIUM

ከተቀጠቀጠ ወርቅ በታቦቱም ላይ በሰለሞን ቤተመቅደስም የተሰራው የኪሩቤል ስዓል በሰማይ ያሉ መላእክት ወይም ኪሩቤል type ነው።

አሪት ዘፀአት 25:18-22

[18] ሁለት ኪሩቤል ከተቀጠቀጠ ወርቅ ሥራ፤ በስርየት መክደኛውም ላይ በሁለት ወገን ታደርጋቸዋለህ።

[19] አንዱን ኪሩብ በአንድ በኩል፤ ሁለተኛውንም ኪሩብ በሌላው በኩል አኑር፤ በስርየት መክደኛው ላይ ኪሩቤል በሁለት በኩል ላይ ታደርጋቸዋለህ።

[20] ኪሩቤልም ከንፎቻቸውን ወደ ላይ ይዘረጋሉ፤ የስርየት መክደኛውንም በከንፎቻቸው ይሸፍናሉ፤ ፊታቸውም እርስ በርስ ይተያያዛል፤ የኪሩቤልም ፊቶቻቸው ወደ ስርየት መክደኛው ይመለከታሉ።

[21] የስርየት መክደኛውን በታቦቱ ላይ ታደርገዋለህ፤ እኔ የምሰጥህንም ምስክር በታቦቱ ውስጥ ታኖረዋለህ።

[22] በዚያም ከአንተ ጋር እገናኛለሁ፤ የእስራኤልንም ልጆች እንድታዝዝ የምሰጥህን ነገር ሁሉ፤ በምስክሩ ታቦት ላይ ባለው በሁለት ኪሩቤል መካከል፤ በስርየት መክደኛው ላይ ሆኜ እነጋገርሃለሁ።

For we faithful people do not venerate images as gods, like the Greeks, not at all, but we declare the relationship only and the long ing o f our love for the character o f the person o f the image. Whence frequently, when the character has been smoothed away leaving bare wood, we burn up what was once an image. Therefore, just as Jacob, when he was about to die, “made veneration, bowing down over the head of his staff,” 185 honoring not the staff, but the one who held the staff, just so, we faithful people do not embrace images in any other way, just as also our children kiss their parents, but that we may declare the longing of our souls. Just as the Jew venerated the tablets o f the Law then and the two cherubim of cast gold, not hon oring the nature o f stone and gold, but the Lord who had ordered these things.⁵

⁵ Athanasius, Erotapokriseis Doctrina patrum 327.16

SERPENT

ኦሪት ዘኵልቀ 21:8-9

[8] ጌታም ሙሴን እንዲህ አለው፡- “እባብን ሠርተህ በእንጨት ላይ ስቀል፤ የተነደፈውም ሁሉ ሲያየው በሕይወት ይኖራል።” [9] ሙሴም የናሱን እባብ ሠርቶ በእንጨት ላይ ስቀለ፤ እባብም የነደፈው ሰው ሁሉ የናሱን እባብ ባየ ጊዜ ዳነ።

በኋላም 2ተኛ ነገስት ላይ ስተው ያመለኩት አሉ ለዚህም ትክክለኛው መፍትሄ እነሱን እንደ ሕዝቅያስ መሰባበር ነው አምልከውታልና።

ከህማም የዳኑበት ያ የነሐስ እባብ type ነው የእባብ ብቻ አይደለም ኋላም ክርስቶስ እንዲሁ ተስቆሉ ለማዳኑ type ነው

We will certainly take more pains in answering the excuses of artificers of this kind, who ought never to be admitted into the house of God, if any have a knowledge of that Discipline...they have the hardihood to bring even from the Scriptures...Let the Church, therefore, stand open to all who are supported by their hands and by their own work; if there is no exception of arts which the Discipline of God receives not. But some one says, in opposition to our proposition of similitude being interdicted, Why, then, did Moses in the desert make a likeness of a serpent out of bronze? The figures, which used to be laid as a groundwork for some secret future dispensation, not with a view to the repeal of the law, but as a type of their own final cause, stand in a class by themselves. (On Idolatry, Chapter 5)

IMAGE OF JERUSALEM

ትንቢተ ሕዝቅኤል 4:1

[1] አንተም፥ የሰው ልጅ ሆይ፥ ለራስህ ጡብን ውሰድ፥ በፊትህም አኑራት፥ በላይዋ ላይም የኢየሩሳሌምን ሥዕል ሳልባት፤

በዚህ ክፍል ላይ እንደምናየው | ኢየሩሳሌም ፡- ARCHETYPE ሕዝቅያስ የሳለው ኢየሩሳሌም ደግሞ ፡- TYPE| ነው።

POLYCHRONIUS

If it is deemed fearful to speak in opposition to the crowd and predict the sack of the city and the razing of the temple and the terrible things that accompany all this, show this to them in another way as both to chasten them and reveal your fairness. “And taking a brick,” he says, “depict the city.” Inscribe the name of the city, so that this is known to be “Jerusalem.” Make a “mound” surrounding the city in the form of the depiction, indicating thereby that there is a mighty army. The powers approach in fighting array; for he says “camps,” instead of armed ranks, not only armed with weapons, but bringing up machines of war, with which they will demolish these walls; for the “battering rams” are meant for these walls. The city is only to be utterly amazed at its being surrounded by the multitude, so that, stricken with fear before such terrible things, it may put away its lawlessness.⁶

⁶ Fragments on Ezekiel (M ai, V II.2 ,95).

CROSS

የመስቀል tyoe ወይም image luther ደግሞ “crucifix” ብሎ እንደሚጠራው (ማለትም የክርስቶስ ስዓል ያለበት መስቀል) እንዲሁም መስቀል የክርስቶስን passion/መከራ image ነው።

Ambrose of Milan

God before the flesh and God in the flesh. But beware, they say, lest in assigning to Christ two governing [parts of the soul] or a double wisdom we should seem to divide Christ. But, when we venerate his divinity and his flesh, do we divide Christ, or, when we venerate in him both the image of God and the cross, do we divide him? Not at all!⁷

THE IMPERIAL FIGURE ANALOGY

በ type ወይም ምሳሌው ዋናውን አካል ማክበርን ከሚያሳዩ ምሳሌዎች መካከል አንዱ ነው ይህም በንጉሱ ስዓል ወይም ሳንቲም ላይ ያለ ስዓል ንጉሱን ማክበር ነው። ይህንን የሐንስ አፈወርቅ

One may find depictions of the imperial figures not only radiant in gold and silver and precious materials, but also the same shape is already to be seen worked in bronze. And the difference of the material does not harm the worth of the figure, nor does participation in the lesser diminish the honor of the better, but the imperial figure equally magnifies any material and, in no way diminished by the material, it causes it to receive even greater honor.⁸

Severius of Gabala

For just as, when the imperial statues and images are sent down and carried into the city, the rulers and the people meet them with praise and

⁷ On the Sacrament of the Lord's Incarnation, 7.71

⁸ Panegyric on the Maccabees, frag. (PG 49/50.629).

fear, they are not honoring the planks, or the waxcovered tablets, but the statue of the Emperor, and likewise creation itself.⁹

RESPOND TO THE FATHERS THAT HAS BEEN QUOTED

MINUCIUS FELIX

"Why do they endeavour with such pains to conceal and to cloak whatever they worship? ... Why have they no altars, no temples, no acknowledged images?"

Medival art ላይ ጥናት ያረገችው Caecilia Davis-Weyer ስለ ፊሊክስ:-

"ቋንቋው እና ክርክሮቹ በጥንቃቄ የተመረጡት ክርስቲያን ላልሆኑት ታዳሚዎች ለመማረክ ነው። ከቅዱሳት መጻህፍት ምንም ጥቅሶች የሉም, እና በቃለ ምልልሱ ውስጥ ስለ ክርስቶስ አልተጠቀሰም የማይታይም ሆነ የማይወከል የሚኒሺየስ ፊሊክስ የራቀ አምላክ በክርስቶስ ሰውን ከመሰለ አምላክ ይልቅ የፈላስፋ አምላክ ነው።"¹⁰

ስለዚህ ለጣዖት አምላክያን የተጠቀሱ ጥቅሶችን ማምጣት ትክክለኛ አሞጋገት አይደለም ፊሊክስ ALTAR ም ብሏል ነገር ግን ስለቤተክርስቲያን መሠውያ እየተወራ አይደለም።

ORIGEN

"Being taught in the school of Jesus Christ, have rejected all images and statues."

"It is in consideration of these and many other such commands, that [Christians] not only avoid temples, altars, and images, but are ready to suffer death when it is necessary, rather than debase by any such impiety the conception which they have of the Most High God."

⁹ On the Washing of the Feet on Holy Thursday (ed. Wenger, 226);

¹⁰

"The language and the arguments are carefully chosen to appeal to a cultivated non-Christian audience. There are no quotations from scripture, and nowhere in the dialogue is mention made of Christ. Minucius Felix's remote Godhead, which can neither be seen nor represented, is the god of a philosopher rather than the god who took human form in Christ."

አሪገን ጣዖትን በሚያመልኩትና በእኛ distinct ባለፋቸው ምዕራፎች ላይ አስቀምጧል፡-

There is no comparison between our statues and the statues of the heathen, nor between our altars, with what we may call the incense ascending from them, and the heathen altars, with the fat and blood of the victims; nor, finally, between the *temples of senseless gods*, admired by senseless men, who have no divine faculty for perceiving God, and the temples, statues, and altars which are worthy of God¹¹

CLEMENT OF ALEXANDRIA

"Works of art cannot then be sacred and divine."

እዚጋ Clement እየተናገረ ያለው ስለ pagan image ነው።

"And let our seals be either a dove, or a fish, or a ship scudding before the wind, or a musical lyre, which Polycrates used, or a ship's anchor, which Seleucus got engraved as a device; and if there be one fishing, he will remember the apostle, and the children drawn out of the water. For we are not to delineate the faces of idols, we who are prohibited to cleave to them; nor a sword, nor a bow, following as we do, peace; nor drinking-cups, being temperate."¹²

ሌላው አስተማሪው ኢየሱስ በተሰኘ መጽሐፍ ጭራሽ ሐዋርያት እንሳሉ ሲያዝ እንመለከተዋለን።

Let the seals be of a dove or fish or ship in full sail or of a musical lyre, such as Polycrates used, or of a ship's anchor, like the one Seleucus had engraved in an intaglio; or, if anyone be a fisherman, **let him make an image of the Apostles and of the children drawn out of the water.** No representation of an idol may be impressed on the ring, for we are forbidden to possess such an image, nor a sword or bow, for we cultivate peace, nor a drinking cup, for we practise temperance.¹³

TERTULLIAN

"But when the devil introduced into the world artificers of statues and of images, and of every kind of likenesses, that former rude business of human disaster attained from idols both a name and a development. Thenceforth every art which in any way produces an idol instantly becomes a fount of idolatry."

ተርቱሊያን እዚጋ image ያላቸውን ch 4 ላይ image is idolatry ይላቸዋል። እየተቃወመ ያለው የክርስቲያንነትን icon አይደለም ምክንያቱም እርሱን ራሱም ብሎታል እንደህ ሲል፡-

itself adulterous, and hence a patroness of its comrades; from which in other respects, too, you derive initiation; to which, perchance, **that Shepherd**, will play the patron whom you **depict upon your (sacramental) chalice**, (depict, I say, as) himself withal a prostitute of the

¹¹ Against cesius vii

¹² The Paedagogus 3.11

¹³ Christ the Educator

Christian sacrament, (and hence) worthily both the idol of drunkenness, and the brize of adultery by which the chalice will quickly be followed, (a chalice) from which you sip nothing more readily than (the flavour of) the ewe of (your) second repentance! I, however, imbibe the Scriptures of that Shepherd who cannot be broken."¹⁴

LACTANTIUS

Wherefore it is undoubted that there is no religion wherever there is an image. For if religion consists of divine things, and there is nothing divine except in heavenly things; it follows that images are without religion, because there can be nothing heavenly in that which is made from the earth....

There is no religion in images, but a mimicry of religion. That which is true is therefore to be preferred to all things which are false; earthly things are to be trampled upon, that we may obtain heavenly things.

እዚጋ Lactantius እየተናገረ ያለው ስለ pagan image ነው። ኃተኛውና በኛውን session ይመልከቱ።

ነገር ግን lactantius እራሱ image ወይም type የሆነውን cross venerate ማድረግ በእርሱም በዚህ image archetype የሆነው እግዚአብሔር እንደሚመለከት አስቀምጧል፡-

New, feet, bloody limbs, earth, venerable wood of the cross adore Feeling , harmless and earth soaked in blood, asking with humble lips, pour tears upon the fallen, And sometimes devoutly in the grave, and bring me my warning. Follow me in the footsteps of vice¹⁵

ARNOBIUS

"What then? Without these, do the gods not know that they are worshipped? ... What greater wrong, disgrace, hardship, can be inflicted than to acknowledge one god, and yet make supplication to something else — to hope for help from a deity, and pray to an image without feeling?"

እዚ ላይ ደግሞ contextomy የአጠቃቀስ ችግርን አያለው ሙሉ መጽሐፉ ከነ context ጣዖት ስለሚያመልኩ ስለ heaten የተጻፈ ነው።

¹⁴ On Modesty, 10

¹⁵ De Passione Domini

ይህ ክፍል ለጣዖት አምልኮ የተነገረ ነው፡ heathenአች እንዴት እንደሚያመልኩ ቀጣዩን ምዕራፍ ሳያነብ አስቀርቶታል እንዲህ ይላል፡-

10. And whence, finally, do you know whether all these images which you form and put in **the place of the immortal gods reproduce and bear a resemblance to the gods?**¹⁶

ለቅዱሳት ስዓላት የሚሆን ማስረጃ አይደለም የቀረበው

EPIPHANIUS OF SALAMIS

9. Moreover, I have heard that certain persons have this grievance against me: When I accompanied you to the holy place called Bethel, there to join you in celebrating the Collect, after the use of the Church, I came to a villa called Anablatha and, as I was passing, saw a lamp burning there. Asking what place it was, and learning it to be a church, I went in to pray, and found there a curtain hanging on the doors of the said church, dyed and embroidered. It bore an image either of Christ or of one of the saints; I do not rightly remember whose the image was. Seeing this, and being loth that an image of a man should be hung up in Christ's church contrary to the teaching of the Scriptures, I tore it asunder and advised the custodians of the place to use it as a winding sheet for some poor person.

እዚጋ እንደተጠቀሰው ኤጲፋንዮስ ተስሎበት የነበረውን መጋረጃ ሲቀድ እናያለን እነዚህ ጽሁፎች በተለየም በቆጵሮስ በ council of hieria assertion እንዳለበት ይነገራል።

ለዚህም John Damascus እንዲህ ይለናል፡-

you say that the blessed Epiphanius clearly prohibited our images, then know that the work in question is forged, being the work of another and using the name of the divine Epiphanius, which often happens. For a father does not fight against his fellowfathers, for they are all partakers of the one Holy Spirit. Further, there is the witness of his own church, decorated with images until the wild and savage Leo devoured them and troubled the flock of Christ, trying to make the people of God drink polluted waters.

በተጨማሪ ኤጲፋንዮስ iconodule እንደሆነ ምዕራፍ 4ን ይመልከቱ።

¹⁶ Against the heathen 6:10

COUNCIL OF ELVIRA

"Pictures are not to be placed in churches, so that they do not become objects of worship and adoration.

እዚጋ የኦተረጓጎም ችግር አለ

"Placuit picturas in ecclesia esse non debere, ne quod colitur et adoratur in parietibus depingatur"

"Pictures are not to be placed in churches, so that they do not become objects of worship and adoration."

- "It has seemed good that images should not be in churches so that what is venerated and worshiped not be painted on the walls."

ሥዕላት በቤተክርስቲያን ውስጥ እንዳይኾኑ መልካም ኾኖ ታይቶናል ሥግደትና ክብር የሚገባቸው እነዚህ በግድግዳዎች ላይ መሳል የለባቸውምና

ይህ እንዴውም በተቃራኒው ICON VENERATIONን የሚደግፍ ነው።



CHURCH FATHERS, EPIGRAPHS ON ICON VENERATION AND ICONS EXIST

Abbreviation

IE-ICONS EXIST

IV-ICON VENERATION

THE ACTS OF JOHN.

A contemporary Gnostic text in opposition to Christian imagery contains an observation relevant to the dichotomy that Irenaeus drew:

Having said this in a sportive manner he entered with him into his bed chamber and he saw there the image of an man crowned and tapers and altars set before it on which he addressed him thus: “Lycomedes, what have you to do with this image. Which of your gods is it that is painted here I see **you still live like an heathen.**” And Lycomedes answered him, “He alone

is my God who hath rescued me and my wife from death, but if after God we may call men who have done good to us gods then thou art the god who is represented in that picture whom **therefore I crown and love and reverence** as having been a good guide to me in the way.” John never as yet having seen his own face said to him, “My son you are mocking me am I so superior to my Lord in form. How can you make me believe that this picture is like to me?”¹⁷

ANF/ANTE-NICENE FATHERS

ⓘ Ⓥ

ST.PACHOMIUS

(3RD CENTURY)

there was an icon like a large picture wearing a crown on his head the crown was glorious All Around Its Sides Are Multicolored Images Before the Icon Were Two Great Angels Contemplating The Lord's Image.¹⁸

ⓘ Ⓥ

¹⁷ Acts of John session 5

¹⁸ Life of Pachomius ,ch 73

ST PROCOPIUS OF SCYTHOPOLIS

"And it came to pass that, when the cross was finished and set up, then there appeared **three images upon it** and there was inscribed in the Hebrew dialect over the one in the midst, Immanuel, and over those on each side, **Gabriel and Michael**. Mark, being in a fright, was **anxious to have wiped out the images**; but he could not, for his hand was as it were withered. At cock-crowing came the leader, the young man spoken of to the house of Mark to take away the cross, and when he saw it he worshipped; and he said to Mark, 'What are these figures, and what is this superscription?' He replied, 'My lord, in the same hour that this work was finished these images made their appearance; but I know not of whom they are the images nor what is the inscription.' The young man, however, knew that some virtue was in the cross: wherefore he worshipped it and wrapped it in purple, and went on his way rejoicing, having rewarded the artificer (Mark) handsomely. And he entered with the two bands into the city."¹⁹

COUNCIL OF ANTIOCH

Those who are being saved should no longer stray after idols but instead should make icons of the theandric, spotless stele of our Lord Jesus Christ.²⁰

METHODIUS OF OLYMPUS

"For instance, then, the images of our kings here, even though they be not formed of the more precious materials gold or silver are honoured by all. For men do not, while they treat with respect those of the far more precious material, slight those of a less valuable, but honour every image in the world, even though it be of chalk or bronze. And one who speaks against either of them, is not acquitted as if he had only spoken against clay, nor condemned for having despised gold, but for having been disrespectful towards the king and lord himself. The images of God's angels, which are fashioned of gold, the principalities and powers, we make to His honour and glory."

MIRACLES OF CYRUS AND JOHN

(DIED C. 304-311)

¹⁹ Martyrdom of Procopius of Scythopolis x

²⁰ Canon 8, Stewart, "The apostolic canons of Antioch. An Origenistic exercise", *Revue d'histoire Ecclésiastique*, 448-449

"We shall speak further on the strengthening of the body, giving an account in a few words. After a few days, he slept and again saw the martyrs standing before and commanding him to accompany them. He most eagerly followed them, for he knew that to go with the saints was not without reward. We came then to a perfect church, awesome and dazzling in form, in its height touching the heavens, and on entering we saw a very great and wonderful icon, **having in the middle the Master Christ painted in colors, on the left our Lady the Mother of God**, on the right John the Baptist, who acknowledged [Christ] beforehand by skipping while he was in the womb, since being within his speech could not be heard, and certain of the glorious chorus of the apostles and prophets and the assembly of the martyrs. Among them were the martyrs Cyrus and John, who stood before the icon, and fell down on the knees before the Master, touching the ground with their heads, interceding for the healing of the young man. These were the words of their petition: "Master, Lover of human kind, do you command that we may give healing to him?" Many times they bowed down to the ground, and uttered the words of their petition, and as the Master Christ did not nod his assent, they ceased from their **petitioning** and, downcast and dejected, they came towards me, standing not far from the icon. And when they were close, they said, "Do you see how the Master does not want to give you healing? But do not be discouraged, for he is certainly kind to you, as he is towards all:' After standing back for about half an hour, they departed and again besought him. But again unsuccessful, they came back, downcast and dejected, since, as before, the Master Christ had not given the command. And coming up they spoke to me again. A third time they set off, saying, **"Be of good courage, for now we shall certainly obtain grace; but you also come with us and petition the Master, as you see us make petition."** And, coming to the icon a third time, they used the same gestures and words as before. And after they had prayed for a full hour, prostrating themselves and crying out only, "Master, will you give the command?"; Christ, in his pity, was compassionate [and nodded his assent, and he uttered "Grant it him" from the icon. And getting up from the ground the martyrs first gave thanks to Christ our God, who had heard their prayer."²¹

²¹ Miracles of cyrus and john P.G 87:3557C-3560C

GROTTO OF NAZARETH²²

- | | |
|-----------------------|---------------------------------|
| 1. H... | (prostrated) ? |
| 2. YPO AGIO TOPO M... | under the holy place of M(ary?) |
| 3. H EGRAPSA EK... | I wrote there the (the names) |
| 4. EIKOS EYKOSM... | the image I adorned |
| 5. ... YTH(S) | of her ... |

...The M can be completed in many ways; but the word "Marias" would be very appropriate at that place. ...In the fourth line, "eikos eukosm(esa) (a)ute(s)" suggest a) two possible translations, according to the value given to "eikos": "I arranged well that which suits her"; b) "I adorned well her image." As is clearly seen the graffito testifies to the existence of the veneration of Mary or of her image.

EUSEBIUS OF CAESAREA

1. Since I have mentioned this city I do not think it proper to omit an account which is worthy of record for posterity. For they say that the woman with an issue of blood, who, as we learn from the sacred Gospel,

²² Steven Bigam, Early Christian Attitudes Toward Images, 100-101

received from our Saviour deliverance from her affliction, came from this place, and that her house is shown in the city, and that remarkable memorials of the kindness of the Saviour to her remain there.

2. For there stands upon an elevated stone, by the gates of her house, a brazen image of a woman kneeling, with her hands stretched out, as if she were praying. Opposite this is another upright image of a man, made of the same material, clothed decently in a double cloak, and extending his hand toward the woman. At his feet, beside the statue itself, is a certain strange plant, which climbs up to the hem of the brazen cloak, and is a remedy for all kinds of diseases.

3. They say that this statue is an image of Jesus. It has remained to our day, so that we ourselves also saw it when we were staying in the city.

4. Nor is it strange that those of the Gentiles who, of old, were benefited by our Saviour, should have done such things, since we have learned also that the likenesses of his apostles Paul and Peter, and of Christ himself, are preserved in paintings, the ancients being accustomed, as it is likely, according to a habit of the Gentiles, to pay this kind of honor indiscriminately to those regarded by them as deliverers.²³

BASIL THE GREAT

Moreover , both writers of words and **painters** many times describe clearly human deeds of valor in war, the former adorning them with rhetoric, the latter inscribing them on tablets, and both arousing many to deeds of excellence. For what the word of a story makes present through hearing, the very same is shown silently in a picture through imitation.²⁴

,

Rise up now for me, O radiant painters of athletic achievements, and **magnify the mutilated image of the general by your arts.** The context in which he was crowned,

²³ Church History Book VII, CH 18

²⁴ Homily on the 40 Martyrs of Sebaste (PG 31.508D-509A),

described more dimly by me, you make radiant with the colors of your wisdom. Overwhelmed by you, I will refrain from describing the martyr's deeds of valor. Beaten by your strength, I rejoice today in such a victory. I see the struggle depicted most exactly by you, with his hand in the fire; I see the combatant, radiant with joy, depicted in **your image**. Let the demons howl, as they are now struck down by the valiant deeds of the martyrs now manifest in you. Let the burning hand be once again shown as victorious over them. May Christ, the judge of the context, inscribe them on his list, to whom be glory to the ages.²⁵

or just as illumination automatically comes from fire and fragrance from myrrh, so also something profitable follows necessarily from good deeds. And it is no small thing accurately to grasp the truth of what is past, for the memory that comes down to us and preserves the manly virtue of a man in his struggles, is dim. How then do those resemblances that are made amongst us by painters seem? For, since they copy images from images, they as often as not depart from the archetypes, and there is no small danger that we, if we turn away from the very sight of things themselves, will diminish the truth.²⁶



GREGORY OF NAZIANZUS

Neither will I pass over Polemon. For it was a marvel much spoken of. Formerly he was not counted among the wise, But rather was a servant of exceedingly shameful pleasures; Later, he was possessed by longing for the good, Having found a counselor— I need not say who, Whether a certain wise man or even himself— Suddenly he was seen getting the better of the passions, So that I shall relate one of the marvels concerning him. A certain profligate youth invited in a whore, Who, when she was about to approach his door, Saw a **picture of Polemon**, prominently displayed, Which **depicted him in all his venerability**. Immediately she left, overcome by what she had seen, Put to shame by the one depicted, as if he were alive.²⁷

²⁵ Homily, on Barlaam the Martyr (PG 31.489AB)

²⁶ Homily on Gordius the Martyr (493A).

²⁷ *Verses, bk. I.10; quoted at Nicaea II*

GREGORY OF NYSSA

God's temple is brightly adorned with magnificence and is embellished with decorations, pictures of animals which masons have fashioned with delicate silver figures. It exhibits images of flowers made in the likeness of the martyr's virtues, his struggles, sufferings, the various savage actions of tyrants, assaults, that fiery furnace, the athlete's blessed consummation and the human form of Christ presiding over all these events. They are like a book skillfully interpreting by means of colors which express the martyr's struggles and glorify the temple with resplendent beauty... These spectacles strike the senses and delight the eye by drawing us near to [the martyr's] tomb which we believe to be both a sanctification and blessing. If anyone takes dust from the martyr's resting place, it is a gift and a deserving treasure. Should a person have both the good fortune and permission to touch the relics, this experience is a highly valued prize and seems like a dream both to those who were cured and whose wish was fulfilled. The body appears as if it were alive and healthy: the eyes, mouth, ears as well as the other senses are a cause for pouring out tears of reverence and emotion. In this way one implores the martyr who intercedes on our behalf and is an attendant of God for imparting those favors and blessings which people seek.²⁸

EPIPHANIUS OF SALAMIS

FATHER OF ICONODULIA

But you will say to me, **“The fathers detested the idols of the nations, but we make images of the saints in their memory, and we prostrate ourselves in front of them in their honor.”** Precisely by this reasoning, some of you have had the audacity, after having **plastered a wall inside the holy house, to represent the images of Peter, John, and Paul with various colors,** as I can see by the inscriptions written on each of the images which falsely bare the name [image]. The inscriptions have been written under the influence of the painter's insanity and according to his [twisted] way of thinking.²⁹

JOHN CHRYSOSTOM

²⁸ *IN PRAISE OF BLESSED THEODORE, THE GREAT MARTYR* p.12

²⁹ Against Those Who, Following an Idolatrous Practice, Make Images with the Intention of Reproducing the Likeness of Christ, the Mother of God, the Angels and the Prophets, Par 3

And what he did was a teaching of piety; constantly we are constrained to recall his discourse and to have that saint in our souls, having his name as a refuge from every irrational passion and thought, and this happened so much that everywhere, in the street and in the marketplace and in the fields, on all sides there echoes this name. You experience such a longing, not only for his name but also for the figure of his body. Whatever, therefore, you do with his name, you also fashion with his image. For many depict that holy image on rings and drinking-cups and dishes and on bedroom walls and everywhere, so that they not only hear his holy discourse but also see everywhere the figure of his body, and thus have a double consolation for his departure from us.³⁰

ⲙ "At least, what you did with names, this you practiced, too, in the case of that man's image. For truly, many carved that holy image on finger rings and on seals and on cups and on bedroom walls and all over the place so that one didn't just hear that holy name, but also saw the depiction of his body all over the place and had a double consolation for his loss³¹

CYRIL OF ALEXANDRIA

It seems fitting to me that images should be painted in accordance with their archetypes.³²

HERMIT MARY OF EGYPT

(344-421 A.D.) by sophorinus

"And so I stood weeping when **I saw above me the icon of the most holy Mother of God. Not taking my eyes off her, I said,** 'O Lady, Mother of God, who gave birth in the flesh to God the Word, I know, O how well I know, that it is no honour or praise to thee when one so impure and depraved as I look up to thy icon, O ever-virgin, who didst keep thy body and soul in purity. Rightly do I inspire hatred and disgust before thy virginal purity. But I have heard that God Who was born of thee became man on purpose to call sinners to repentance. Then help me, for I have no other help. Order the entrance of the church to be opened to me. Allow me to see the venerable Tree on which He Who was born of thee suffered in the flesh and on which He shed His holy Blood for the redemption of sinners an for me, unworthy as I am. Be my faithful witness before thy son that I will never again defile my body by the impurity of fornication, but as soon as I have seen the Tree of the Cross I will renounce the world and its temptations and will go wherever thou wilt lead me.' Thus I spoke and as if

³⁰ Panegyric on St. Meletius (PG 50.516)

³¹ Select Homilies and Letters, 43

³² on Abraham and Melchisedek, chapter 6

acquiring some hope in firm faith and feeling some confidence in the mercy of the Mother of God, I left the place where I stood praying. And I went again and mingled with the crowd that was pushing its way into the temple. And no one seemed to thwart me, no one hindered my entering the church. I was possessed with trembling, and was almost in delirium."

SEVERIUS OF GABALA

And I loved the picture in wax, full of piety; for I saw an angel in an icon striking the companies of the barbarians.³³

PALLADIUS

The blessed John loved very much the epistles of the most wise Paul. And a little further on: He had a **depiction** of the same **apostle Paul in an icon**, in the place where he used to rest for a little while because of his bodily firmity; for he was given to many vigils beyond nature. And when he had finished his epistles, he would gaze at it and attend to him as if he were alive and bless him, and bring the whole of his thoughts to him, imagining that he was speaking with him in his contemplation. And after other words: As when Proclus ceased speaking, he **gazed at the image of the apostle** and beheld his character to be like the one who had appeared to him [i.e., John]. **Making a reverence** John, he said, pointing with his finger to the icon, "Forgive me, Father, the one Moreover, both writers of words and **painters** many times describe clearly human deeds of valor in war, the former adorning them with rhetoric, the latter inscribing them on tablets, and both arousing many to deeds of excellence. For what the word of a story makes present through hearing, the very same is shown silently in a picture through imitation. I saw speaking to you is like this; indeed, I assume that it is the very same."³⁴

HELLADIUS, LIFE OF ST BASIL

that **the saint** was **standing in front of an icon of Our Lady**, in which there was depicted a figure of the **ever-praised martyr, Mercurius**; he stood, praying for the overthrow of the most godless and apostate tyrant, Julian. From which icon he learnt this revelation: for he saw that for a little while the

³³ PG 56:407

³⁴ Dialogue on the Life of John Chrysostom

martyr disappeared, and not long afterwards [he reappeared] holding a blood-stained spear.³⁵

SYMEON STYLITES (390 -459 A.D)

Equally one of the unbelievers, eager to engage in dispute, may say that because we venerate icons in churches we are to be reckoned as praying to lifeless idols. God forbid that we should do such a thing! For these are matters that belong to the faith of Christians, and our God who cannot lie works miracles. For it is not as if we venerate the surface appearance, but, calling to mind the one depicted in the painting, we look to the invisible by means of the visible picture, and understand him to be present, not trusting in a God who is not, but One who truly is, nor in the saints as non-existent, but as existing and living with God, and their holy spirits as existing and by the power of God helping those who are worthy to entreat them.



³⁵ John Malalas' Chronicle, book 13.25, vita basil

ARCHEOLOGICAL EVIDENCES

በአርኪኦሎጂያዊ ማስረጃዎች ላይ በማተኮር የአርኪዮሎጂ ማስረጃ እና በጥንቷ ቤተክርስቲያን ውስጥ icon አጠቃቀም እና ማክበር ላይ በዘመናት ክርክር ውስጥ ፣ ብዙ ትኩረት ተሰጥቷል። ሥነ-መለኮታዊ ክርክሮች እና የአርበኝነት ጽሑፎች ሆኖም ድንጋዮቹ እራሳቸው - የካታኮምብስ ግድግዳዎች ፣ የጥንት አብያተ ክርስቲያናት ቅሪቶች እና የተቀበሩ ቅርሶች - በዚህ ንግግር ውስጥ sound ናቸው። በክርስቲያናው ዓለም ውስጥ ያሉ የአርኪኦሎጂ ግኝቶች የጥንቷ ቤተ ክርስቲያን ፣ በስደትም ቢሆን ፣ የክርስቶስን ፣ የቲኦዮኮስ እና የቅዱሳንን ምስላዊ መግለጫዎች እንዳከበረች አሳማኝ ማስረጃዎችን ያቀርባሉ። በኋላ ላይ ከመበስበስ ወደጎም ከመጥፋት የራቁ ፣ ቅዱሳን ሰዎች የመሳል ተግባር ሥሩን የሚያገኘው በሥነ-መለኮታዊ አስተሳሰብ ብቻ ሳይሆን የጥንቶቹ ክርስቲያኖች በተራመዱበት መሠረት ነው። በሮማውያን ካታኮምብስ ውስጥ ያሉ ምስሎች ፣ በሶሪያ አብያተ ክርስቲያናት ውስጥ ያሉ ሞዛይኮች እና በግብፅ በረሃ ውስጥ የተቀመጡ iconኦች ሁሉም የiconodule አቀማመጥን የሚደግፍ የተግባር ቀጣይነት ይመስከራሉ የተቀደሰ ጥበብ ፈጠራ ሳይሆን የሥጋ እምነት መግለጫ ነው። ከ1st century አንስቶ እስከ 3ተኛው ክፍለ ዘመን እና እስከ 4ተኛው ክፍለ ዘመን ያሉ የካታኮምብ ፣ የዋንጫ፣ የቀለበት አሉ።

እነዚህ ክርስቲያኖች በሚያመልኩበት ካታኮምብ ሥፍራ በሚያመልኩበት ሥፍራ before the catacomb icon መቆማቸው icon venerationን እዚጋ ጀመረ ላማለት አዳጋች ያረገው ይህ ነው Argument from silence ብቻ ነው ያለው። ከዛ ግኝቶች መካከል አንዳንዶቹ፡-

CATACOMB OF PRISCILLA³⁶



³⁶ Catacomb of Priscilla

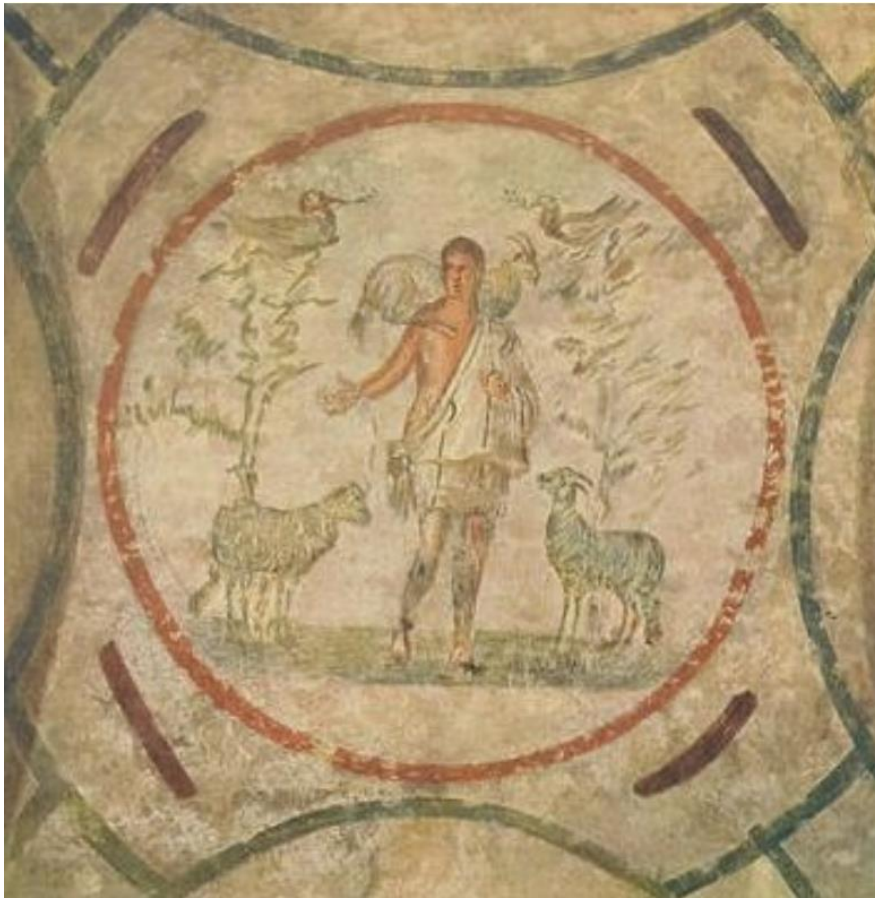
THE SHEPHERD JESUS CHRIST

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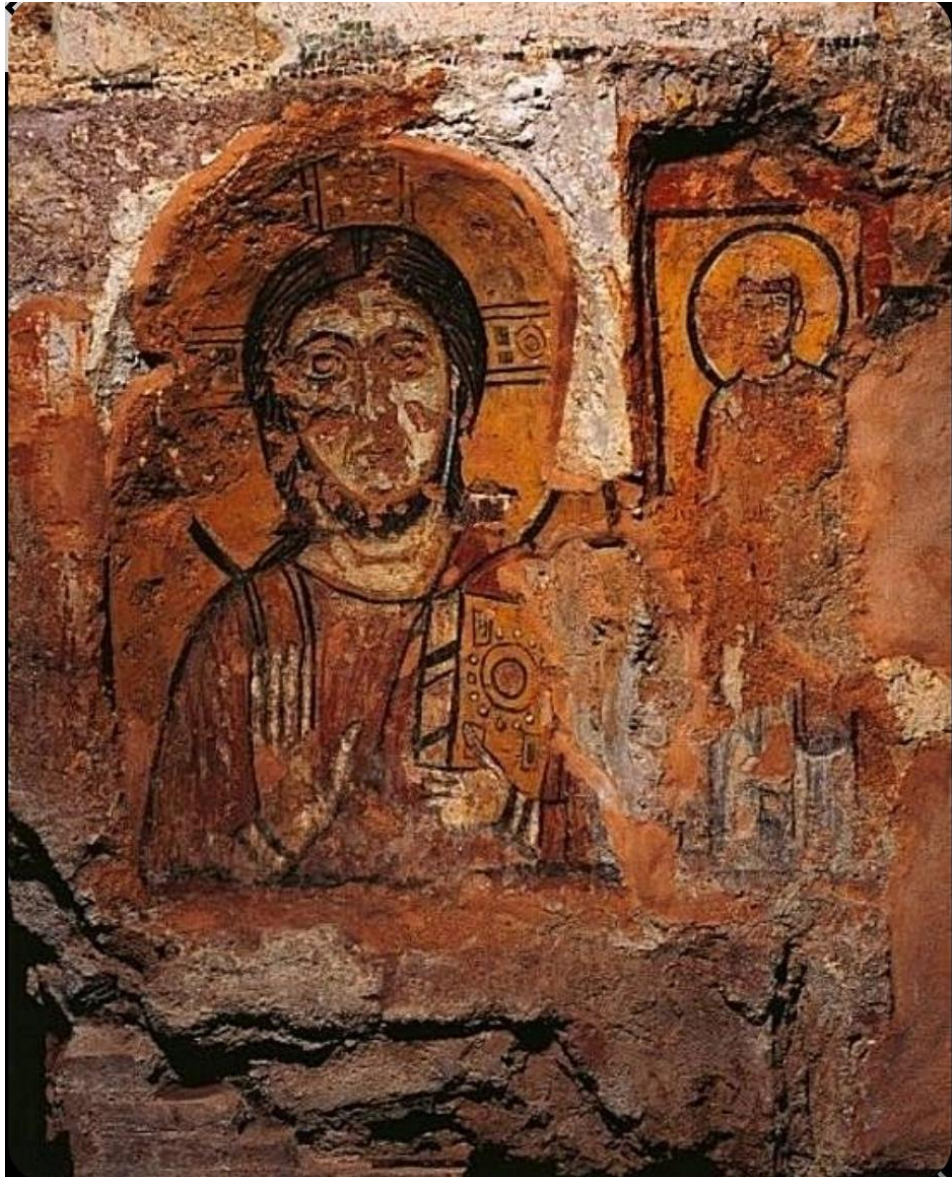
Catacomb of Priscilla

JESUS THE SHEPHERD ICON³⁸



³⁸ Catacomb of Priscilla

CHRIST PANTOCRATOR³⁹



³⁹ Catacomb of Callixtus

CHRIST THE ALPHA & the omega⁴⁰



⁴⁰ Catacomb of Commodilla

VIRGIN MARY⁴¹



⁴¹ Catacomb of Priscilla

The female figure veiled praying ⁴²



ጄንሰን በዚህ ስዓል ዙርያ ያስቀመጠው

Among the visual images that decorated early Christian tomb chambers and stone sarcophagi are depictions of individuals engaging in certain ritual activities...These images may even prompt or depict ritual actions that take place in their presence.⁴³

⁴² Catacomb of Priscilla

⁴³ Ritual & Early Christian art

LUTHER & ICONOSTASIS

LUTHER/LUTHER/LUTHER ይህንን ምዕራፍ INTERESTING ከሆነው Volume 40 እና ከ ICONODULE አቶ ጋር PARALLEL በሆነ መንገድ ተስማሚ የሆኑ ነገሮችን ተመልክቻለው። ነገር ግን ከዚህ በፊት ስዓላትን የተቃወሙበትን እየፈልኩ ልመለከት የቻልኩት በ large catechism ላይ ስዓላትን ስለመስራት እነርሱንም ስለማምለክ ነው ቀጠል አርጎም invocationን ይቃወማል ። በዛ ክፍል ላይ ሲቃወም ያየሁት icon venerationን አይደለም። ትልቅ የሆነውን Ecumenical ጉባኤ (Nicea II) ካልእ ኒቅያን ለመቃወም mainline Protestant እና magisterial reformer አቶን ። መቶ ነው ያንን የሚያከል ጉባኤ እንደ community reject የተደረገው

በዚው አጋጣሚ ከእኛ ከኦርቶዶክሶች ውጪ ICONODULE ሆኖ የማይቀበል ሌላ BINDING COMMUNITY አታገኙም THERE IS NO BINDING COMMUNITY

ICON VENERATION በግልጽ እንደምንፍቅና፣ እንደ ጣዖት አምላኪ አድርጎ ማስቀመጥ ራሱ ለነሱ ልክ church indefectibility እንደመካድ እና radical reformer መሆን ነው ምክንያቱም icon veneration በጥንት አብያተ ክርስቲያናት ሁሉ diverse ስለሆነ ነው ቤተክርስቲያን በጣዖት አምላኪነት ጠፍታ እንደገና አንሰናት አደሰናት ወደሚለው ወደ radical reformer አቶ አሳቤ መውደቅ ነው። Icon venerationን እንደ ጣዖት አምልኮ መተቸት ቤተክርስቲያንን detectable ማድረግ ነው።

ካልእ ኒቅያን መቃወምን እንዳየሁት ከሆነ John calvin ጋ ነው ማገኘው

እንደ LUTHER አቋም ስዓላት didactic purpose አላቸው። ይባሉ ብሎ በቀጣይ የማስቀምጣቸውን claim አቶ መመልከት

MARTIN LUTHER

for in the first commandment nothing is said about worship. . . . Thus we have no example of punishment being inflicted on account of images and altars, but it has followed **on account of worship**. We read thus that Moses's brazen serpent remained [Num. 21:8] until **Hezekiah destroyed it solely because it had been worshiped** [II Kings 18:4]. . . . **But** images for memorial and witness, **such as** crucifixes and **images of saints**, are to be tolerated. This is **shown** above to be the case **even** in the **Mosaic law**. And they are **not only** to be tolerated, but for the sake of the memorial and the witness they are **praiseworthy** and **honorable**, as the **witness stones of Joshua** [Josh. 24:26] and of Samuel (I Sam. 7[:12]).⁴⁴

so that God's commandment is not trespassed because worship is absent, then my image breakers must also let me keep, wear, and look at a crucifix or a Madonna, yes, even an idol's

⁴⁴ Luther's works V. 40 : 87

image, in full accord with the strictest Mosaic law, as long as **I do not worship them, but only have them as memorials**⁴⁵

such a place [should] properly be a decent, hallowed place, to be entered with **trepidation and reverence** because doubtlessly some saints rest there. It might even be arranged to have **religious pictures** and **portraits painted on the walls.**⁴⁶



⁴⁵ Luther's works v 40 :88

⁴⁶ Luther's works v 43:137