

Appendix 11

A movement is much bigger than its officers: not about the disciples, it is about the movement.

A lot about the organizational problems centered around the lack of focus on the real issue arising from the frailty of humans can be learned from books on religion. Religions also are the wellspring of values around which societies are built. The Christian religion, which is based on the mystery of the Resurrection of Jesus, can help us comprehend how some disciples will attempt to sell out the movement, as others will temporarily doubt their roles.

After the resurrection, Jesus appeared to His disciples including when they were in a room where the door was shut because they were afraid of the Jews.

John 20:19-23 (New International Version)

19 On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" 20 After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

21 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." 22 And with that he breathed on them and said, "Receive the Holy Spirit. 23 If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

As astute Sunday preachers would underscore, Jesus encouraged them to open the door and share the movement by saying: "As the Father has sent me, I am sending you." (John 20:21) The emphasis was not on the disciples. He did not want them to huddle in a room with doors shut. Their job

was not to protect themselves. Rather, the emphasis was on salvation that He preached about and He asked them to share with all.

By analogy, the emphasis of the movement of "respect the vote of the Ethiopian electorate" should not focus on the Kinijit disciples. Rather it should be on the movement. Kinijit run on a platform that enshrined human rights, individual rights, the supremacy of the rule of just law, and a one-person-one-vote-democracy in a pan-Ethiopian society. The overwhelming majority of the electorate voted the Kinijit Party to power. The tyrannical TPLF placed the elected leaders in jail, and continued to pillage Ethiopia. As of December 2006, Zenawi invaded Somalia at which the meager economy of Ethiopia is wasting, and his soldiers are killing and dying every day for a senseless cause. Poor second and third-tier leadership and imposters including some from the Diaspora Kinijit supporters defocus the Kinijit movement that the jailed first-tier leaders, who were incarcerated in Kaliti from November 2005-to July 2007, spawned. Some of the individuals in the second and third-tier positions are enamored by their presumed rise to prominence. They forget that they shall tumble down to their ignominious level pulled by the gravity of their vanity. They forget that it is the movement and not them that is important. They forget that the electorate voted Kinijit as their salvation from the destructive powers of Zenawi and his TPLF. They forget that as the popularly elected body, the Kinijit leadership that went through Kaliti, is the leadership of the whole of Ethiopia and not only of the Kinijit Party. They forget that Zenawi who delivered famine to Ethiopia, is sharing surplus famine in Somalia, that Zenawi who made food

scarce and expensive in Ethiopia is doing likewise in Somalia, Zenawi who brought senseless killing in Ethiopia is doing likewise in Somalia. Zenawi hopes that the senseless murder of Somalis in Somalia will result in senseless murder of Ethiopians in Ethiopia, but failed to anticipate that the response will hurt him in his pocket as did the April 24,2007, massacre in the oil fields of southeastern Ethiopia between of Deg Ha Bur and Jijiga. Despite Ethiopians who mourn the loss of life of Ethiopians and the Chinese workers, Zenawi sees the whole issue as loss of revenue to his coffers. People should not forget that Ethiopia has reached the breaking point. The vanity and squabbles among second and third-tier Kinijit leadership and imposters is disallowing Ethiopians from getting a meaningful and well-organized opposition to removal of Zenawi, the horrible tyrant.

Jesus asserted: "If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven." (John 20:23) This phrase has been a subject of debate and interpretation among Christian fathers. On the face of it, it appears that the disciples were given full powers to tell a Christian that his sins have been forgiven or retained. Accordingly, some enterprising churches took moneys from individuals so that the church would forgive them of their sins. The holy steps in the Vatican were climbed with the view of reducing 9 years from purgatory, which Martin Luther, the father of the Protestant Church, did in 1511 when he visited Rome. Brother Luther rebelled against difficulties imposed on the road to heaven and found solace in the work of St. Paul, who asserted that man is saved by faith and through the grace of God. For a flavor of the dispute on means of salvation read this:

“CATHOLIC: Romans 3:28 is a key verse in the differences between traditional Protestants and Catholics. You will notice that Paul says a man is justified by faith (pistei in Greek). When Martin Luther translated the letter to the Romans into German in the sixteenth century, he added the word alone — but alone is not in the original Greek text. The phrase "faith alone" does occur in the New Testament: one time, in James 2:24. There the inspired apostle denies that justification is from faith alone. Let me quote it: "You see that a man is justified by works and not by faith alone."
<http://www.catholic.com/thisrock/2003/0303sbs.asp>”

Before Martin Luther visited Rome, the Ethiopian monk Abba Estifanos of Gunda Gundeï,(1380?-1450) had taught his disciples to read and adhere to the New Testament, and worship God and only God. His teachings were strict, and he and his followers would not bow to any other thing (the Cross, the icon of St. Mary, etc.,) or person (the emperor) as they considered bowing to be a form of worshipping (Chapter 2).

Clearly, the teachings by Jesus and by St. Paul, and the protestations by Abba Estifanos and Martin Luther of the practices of the ambient churches have indicated the profound differences people hold when dealing with the powers vested in liaison officers and viceroys.

Would using Jesus and his teaching annoy people of different faiths? As an evangelist once taught, Jesus waited for the right moment to establish his Kingdom on Earth as it is in Heaven. The establishment of the Roman Emperor in which the emperor, through his representatives and appointees, ruled over regions far away from Rome similar to those in Rome. The Roman Empire was a necessary model for Jesus to spread his message from the Heavenly Father; and with the intention of establishing a kingdom on

Earth as it is in Heaven. Jesus was not in the business of counting noses or ideas from Earthly creatures. He was providing the truth and the truth flawed one way, from Heaven to Earth and not from Earth to Heaven. The Kinijit movement is not about establishing any Kingdom nor is it in the business of sharing a message from anywhere to Ethiopians. Rather the movement is based on a salvation of Ethiopia from the TPLF tyranny by employing powers and reasons derived from the people, conducted by the people and implemented for the benefit of the people. Kinijit is not for one religion or the other. Kinijit leaves religious affairs to the fathers of the different religions and to the individuals who profess them.

Continuing on the teaching of Jesus, we find that He told the Apostle Peter: "Before the cock crow twice thou shalt deny me thrice" (Mark 14:30) Also, Jesus knew that one of disciples would betray Him for a reward a few coins. Is it surprising if some disciples of Kinijit will deny the teachings of Kinijit while some others will betray the movement for a few dollars? Not to expect denial or a selling out by some disciples of the Kinijit movement is equivalent to admitting that the disciples are not human. However, the movement does not vanish because of temporary denials by some or the effort at selling the cause for a few dollars by the unfortunate ones.

There are doubters. People may doubt that there ever was a Kinijit leadership that received the overwhelming majority of the electorate in May 15, 2005. Others may doubt if the Kinijit movement believed in the rule of just law and the primacy of one-person-one-vote democracy. People may doubt that the first tier of the Kinijit leaders was

incarcerated for more than a year by the tyrannical Woyane regime. Jesus has taught us about doubting toms as follows (John 20:24-29).

24 Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. 25 So the other disciples told him, "We have seen the Lord!"

But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."

26 A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" 27 Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

28 Thomas said to him, "My Lord and my God!"

29 Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

Another interesting teaching is to realize how the carefully selected and hand-picked disciples of Jesus who were with Him up to the Last Supper, before the crucifixion, were not sufficient to spread His cause and establish Christianity. It took Apostle Paul, a sophisticated, well-schooled individual, though initially a tormentor of the followers of Jesus to anchor Christianity. It is therefore important to recognize that a movement becomes suffocated and dies by the huddling together and the closing of the movement to be run only by a few hand selected individuals instead of opening up the movement and increasing the possibilities for its spread and entrenchment.

The time to place all hands on deck on ship Kinijit is now. The time to encourage Ethiopians and to safeguard their interests is now. The time to call on all armed forces of Ethiopia to guard against the probable armed fratricidal

conflict among Ethiopians is now. "Inae ke motek serdo ayebkel" (Let no grass grow after my death) is a condition attributed to donkeys and Zenawi. It is when food items are scarce, the prices of the food items are high, and the tensions severe that leaders emerge to release the stress and remove the forces of that stress. It takes dedicated democrats to insist that democratic procedures will prevail in all regions.

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