



M E P O T



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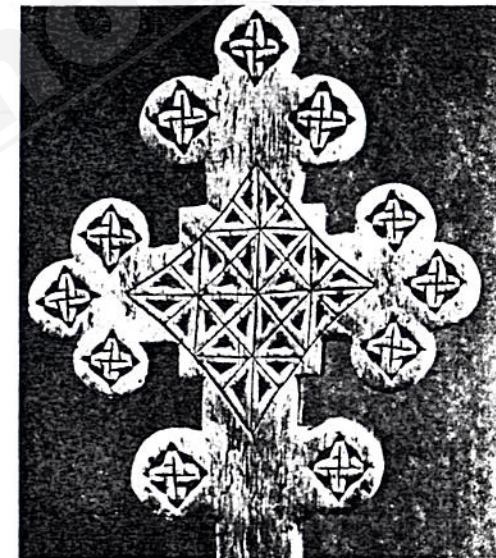
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MAEDOT

(MEANS PASSOVER)



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NO. 1

Edited by the Ethiopian Orthodox Tewahedo Church Foreign Relation Department
May 1983

PUBLISHED ONCE A YEAR AFTER THE LAST MEETING
OF THE HOLY SYNOD

Editor-in-chief

M. T. Teshoma Zerihun (Rev.)

E O C Foreign Relation Department

P. O. Box 12 83

Addis Ababa

Ethiopia

In this Publication, effort has been made to introduce the old and the new Biblical Ethiopia or the Ethiopian Orthodox Tewahedo Church to the rest of the Christian World by the Ethiopians themselves.



His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia

THE ETHIOPIAN ORTHODOX CHURCH
O R G A N I Z A T I O N
MARCH OF EVENT
A C T I V I T Y
A N D
A C H I E V E M E N T

EDITORIAL

KNOWING THE ETHIOPIAN ORTHODOX CHURCH



"Are you not as children of the Ethiopians unto Me ?"

From the beginning to the end, visibly and invisibly, our Lord the Maker and the Saviour of the World was and is always at work to build up His Church (His people) to Himself on earth for the fulness of life since man's relation with Him is eternal.¹

Naturally, the church of God is one. Our Lord has instituted on earth but one Holy and Apostolic Church - made of all ecumenical family of different races, tongues and varying backgrounds. And so far as the church is one, millions of Christians all over the world are meant to be one or as one, and lead the same life in the same family under the roof of this very one Apostolic Church, because faith is strong enough to bring all the faithful (born a new not of the will of flesh-but of God²) into one family and discipline them to live as one family under the care of the one Heavenly Father. Thus, when the righteous people of the New Covenant confess one Faith, one Baptism, one Hope and one God, the Father of all, they vividly acknowledge the existence of the one, Holy Apostolic Church in the World.

Regarding the course of the time, however, the whole members of the church could not celebrate their new birthdays on the same date or at the same time. Because they did not come into this being at once but one after the other on the following grounds. "When sin came into the World, all men fell short of righteousness and later on, many became futile in their thinking and failed to know God and honour Him as God."³ Consequently, a con-

tagion of fear swept through the entire human race until the wicked and sinful men in the world came to lead themselves astray and practise idolatry from fear and impurity. Then, this sinful man was to be born again for the restoration of his righteousness and the newness of life. Thanks be to God; the sons of man are being born a new and becoming children of God since the Son of God became the Son of man.

Eventhough "many became futile and failed to know God-----" the earth was not still void of godly men because God has never left the earth without Himself and without His divine care since the creation of the world as it is written in the Scriptures. "In many and various ways God spoke of old age to our fathers by the prophets, but in this last days He has spoken to us by His Son."¹ Just because God Himself is Holy and Merciful, His will was done on earth to make a covenant of peace and mercy with men after the fall of man in sin in order not to break off His perpetual relation with the sons of man. Therefore, the earth was still full of His glory² and His eternal power and diety was still perceivable enough to many among those who were dwelling on earth under this covenant in order to be worshipped by them as God. In this respect, Biblical Ethiopia is found among the proverbial Lands of God, singled out well in the history of the Old and the New Testaments' religion. Both in the Old and the New Testaments, Ethiopia is repeatedly mentioned as a blessed Land of God. On other words, the two Testaments employ the name "Ethiopia" as a name of Land of a faithful and obedient people of God.

When one takes a brief look at the history of Biblical Ethiopia, he will be fully

aware of the fact that the Land is indeed one of the most mysterious and enchanting countries on earth. According to the divine format and creative plan of God, Ethiopia was chosen as a part of the geographical boundaries of the Garden of Eden "A river went out of Eden to water the Garden and from thence it was parted and became four heads- and the name of the Second river is "Gihon" the same is it that compasseth the whole Land of "Cush." This was and is said to refer to the Blue Nile of Ethiopia, the Land of "Cush" which flows through its domain:

According to tradition and Biblical account, "Cush" was the son of Canaan and grand son of Ham from Noah. After the receding of the great waters from the flood, the descendants of "Cush" occupied the Land South of Egypt.¹ The word "Ethiopia" was coined by the Greeks and others to replace the Hebrew word "Cush" and by which to call our untanned or coloured population as a whole.

Further more, when we come from generalities to particularities, we bring ourselves into measurable distance of success to see clearly the highest place of Biblical Ethiopia in the history of religion both in the Old and the New Testaments.

When the merciful God re-established His people for His Kingdom on earth under the Old Covenant after the fall of man, Ethiopia was one of those who were namely identified by the Prophets. Particularly, the people of God in Ethiopia were in the sight of the prophet Amos who said "Are you not as children of the Ethiopians unto me, O children of Israel?"² From this, one can manage to be fully aware of the fact that how the people of Ethiopia were godly who could adjust themselves to be in focus of such a prophetic witness in that day.

On the other hand, the Holy Scripture quotes the name "Ethiopia" to symbolize the unlimited extent of God's sovereignty- "From beyond the rivers of Ethiopia my suppliants, the daughter of my dispersed-ones shall bring my offering."¹ This significant prophetic reference was an indirect repetition of the other prophetic witness which says, "Ethiopia stretches out her hands to God."² What was said about Ethiopia throughout the Scriptures has been and is being wholly and gloriously fulfilled in the life of her righteous population.

Further more, Ethiopian theologians claim that "belief in one God, the Maker of Heaven and Earth", was not a new conception for Biblical Ethiopia and His Name was not a strange name which was introduced to her obedient people after christianity. They strongly believe that, eventhough paganism was practised in the country, those remnants who could stand firm against the evil of the time, were still faithful to God, and no time when such remnants lost their belief in Him throughout the history of Biblical Ethiopia. Particularly, after the visit of Queen of Sheba to King Solomon in Jerusalem, Judaism was officially practised in the country as it was to be done in the Holy Land by the people of Israel themselves. Ethiopian authorities, traditional sources and the clear information provided by the noted church historian RUFINUS, confirm unanimously the existence of prayer houses and the Pre-Talmudic type of worship before the introduction of christianity to Ethiopia.

Since then on, the religious people of Ethiopia, as well as the other people of the Old Covenant, were looking for the coming of the Messiah as the coming of the Second Adam (as termed by the Holy Scriptures) for the restoration of man's righteousness and the establishment of the common-

1. Eph. 1: 4-10
Rom. 8: 29
2. Jn. 1: 12-14
3. Rom. 1: 21

1. Heb. 1: 1-3
2. Is. 6: 3-4

1. History of Ethiodia-Nobla-Axum - Zagaue by T. Ts. Mekuria
2. Amos 9: 7.

1. Zeph. 3: 9-11
2. ps. 68: 39.

wealth of ecumenical brotherhood among all men. And after the coming of the expected Messiah, those Ethiopians who were in great expectation of the true Messiah were also among the first people of the New Covenant to whom the Gospel of salvation was preached early in the first century and through whom the light of the Gospel was diffused to the rest of the world which was in the shadow of death. The zeal of the Ethiopian Eunuch in studying the Scriptures, his ready reception of the Gospel and Baptism under Philip's ministry in the day of the Apostles is one of the forthcoming scriptural evidences which can be quoted for the confirmation of this saying. In addition, St. John Chrysostom in his homily on Pentecost, mentioned that the Ethiopians were present in the Holy City on the day of Pentecost.

The Ethiopians spiritual and physical presence at the Holy Land from Pre-Christianity on wards, and their participation in worshipping the true God here and there, was theologically and historically proved to be the forefront of the great coming of the other nations from beyond the rivers of Ethiopia to the visible and invisible Jerusalem-the throne of the Lord of glory to receive the word of God in reference to their salvation as foretold. Due to all this reason, Biblical Ethiopia was declared and is to this day precious in the sight of God.

In the Holy Scriptures, the term "Ethiopia" represents the Ethiopian Orthodox Church which is national, original and excessively historical. As the church has her own Apostolic succession, she is still keeping herself true to the Apostolic faith. When the one Apostolic church suffered doctrinal violence in the fifth century after the Council of Chalcedon, the Ethiopian Orthodox Church was in a position to appear on the horizon of a

1. Acts 8: 27.
2. Jer. 3: 17.

christian history as one of the Oriental or non-Chalcedonian Orthodox churches which renounce the teaching of Nestorius and the Monophysitism taught by EUTYCHES in favour of the Christological definition formulated by the Council of Ephesus. Since then, constant attempts were made by non-Orthodox Sects and more over by non-christian factors to disturb her spiritual stability.

But the church was a well-grounded divine institute to bear up against all difficulties and reach this glorious time when the divided churches in the world have been more sensible of their unity and ecumenism through the World Council of churches and others like the All African Conference of Churches, Pro-Oriente and the Christian Peace Conference.

Apart from this all, the Ethiopian Orthodox Church has successfully served the country throughout the years of her existence as a "Revealer of Light" both socially and educationally and in all parts of social service worked out for the good of the society.

Despite of this length of time, the church has secured remarkable continuity which could last to the present day and guarantee glorious future.

The well-known Ethiopian theologian and church Father, St. Yared was absolutely right when he said in his famous writing entitled "Degwa"- "From the beginning to the end God has never left and will never leave the world without His pastors or ministers and ministerial functions."

"He was in the world - yet the world knew Him not - - but to all who believed in Him, He gave power to become children of God"

Blessing and honour and thanks to God who filled the earth of Biblical Ethiopia with His glory for ever and ever.

Jn. 1: 9-14

MEETING OF THE HOLY SYNOD

The Holy Synod of the Ethiopian Orthodox Church, involving all the Diocesan Archbishops and Bishops, held its last meeting of the year at the Patriarchate from June 1st to 11, 1983, under the chairmanship of His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia.

Following the ruling of the church, the Holy Synod meets periodically or twice

a year in the city of Addis Ababa, the spiritual Centre of the Ethiopian Orthodox Church - wherein the permanent residence of the Patriarch is located and all the organs of the higher administration of the church are centred. Thus, this meeting was the last one for the year of 1975 (E.C).



His Holiness, Abuna Tekle Haimanot,
Patriarch of the Ethiopian Orthodox Tewahedo Church
and Chairman of the Holy Synod

In accordance with the administrative structure of the Church, all diocesan Bishops are members of the Holy Synod. The following are the current key members of the Holy Synod.



His Grace Abune Abraham, Archbishop of Hararge Diocese.



His Grace Abune Mekarios, Archbishop of Gojjam Diocese.



His Grace Abune Gorgorios, Archbishop of Shoa Diocese.



His Grace Abune Merkorios, Archbishop of Gondar Diocese.



His Grace Abune Selama, Archbishop of the Ethiopian Orthodox Church Monasteries in Jerusalem.



His Grace Abune Zekarias, Archbishop of Gamu Goffa Diocese.



His Grace Abune Berthelomeos, Archbishop of Sidamo Diocese.



His Grace Abune Nathnael, Archbishop of Arsi Diocese.



His Grace Abune Samuel, Archbishop of Wollo Diocese.



His Grace Abune Yeschak, Archbishop of the Ethiopian Orthodox Church in the Western Hemisphere.



His Grace Abune Eferem, Archbishop of Axum and all Tigray Diocese.



His Grace Abune Timotheos, Archbishop of Keffa Diocese.



His Grace Abune Merha Christos, Archbishop of Western Hararge Diocese.



His Grace Abune Tadios, Archbishop of Illubabor Diocese.



His Grace Abune Zena Markos, Archbishop of Wolega Diocese.



His Grace Abune Gabrieli, Archbishop of Ertra Diocese.



His Grace Abune Bernabas, Archbishop of Bale Diocese.



His Grace Abune Elias, Bishop of the Ethiopian Orthodox Church in Djibouti.



His Grace Abune Garinas, Bishop of the E.O.C. in the Sudan and A/ Executive Secretary of the EOCHS-DICAD



His Grace Abune Elsa, General Secretary of The Holy Synod



L. M. Abebaw Yegzaw
General Secretary of the Ethiopian Orthodox Church
Patriarchate Head Office

At its session of the above-mentioned date, under the chairmanship of His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia, the Holy Synod discussed the whole field of the Church's evangelical and social ministry.

Preaching the Gospel by better retrained priests, strengthening the preorganized, parish councils and expediting the development programmes . . . are the most strenuous tasks in the Ethiopian Orthodox Church today. Thus, these topics were the important items on the agenda at this meeting. The question of the future growth of the newly-reestablished St. Paul's Theological Seminary was also among the other

important matters discussed and decided upon by the Holy Synod.

Generally, the Holy Synod has considered, at this last meeting, that the Ethiopian Orthodox Church is making more and more progress in fulfilling her spiritual and social duty today than ever before as a result of the whole parishioners' full participations in the accomplishment of the tasks through the newly-created parish councils, and concluded its last session with prayer and prayerful wishes which conscientize itself, all the clergy and the faithful under its disposal, to make more strenuous efforts for more achievement in all parts of the present apostolic diaconia.

M. T. Teshoma Zerihun

II

ADDRESS OF HIS HOLINESS ABUNA TEKLE HAIMANOT

Patriarch of Ethiopia Delivered on the Occasion of Easter

"I am the Resurrection and the Life Jn. 11 : 20"

Beloved brothers and sisters, sons and daughters in the Risen Christ

Christ is Risen

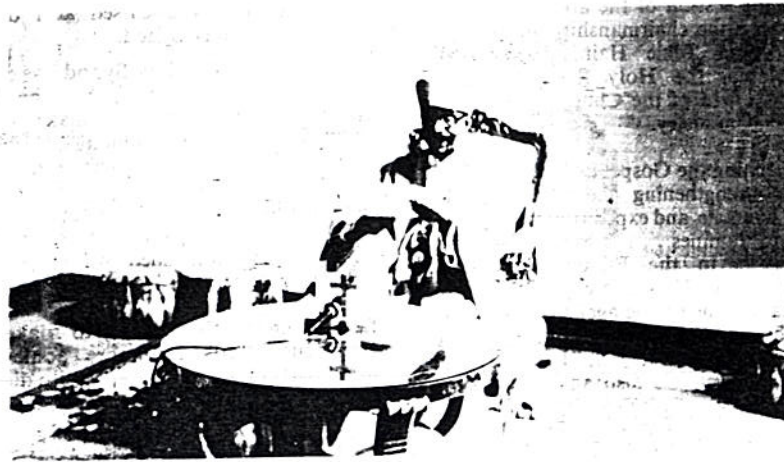
It is great spiritual joy and happiest duty to extend my prayerful wishes to you all, on the occasion of this Easter, that you may have a joyful and blessed Feast.

This day is the happiest day in the christian world. Millions of christians all over the world celebrate this Feast of Easter in the enjoyment of the new life in Christ who is the Resurrection and the Life. The Ethiopian faithful are also among these who make more of Easter than others. Because this day is the happiest day on which Christ, the Son of man, manifested His divine power over death and practically

assured us of our resurrection and the life to come as it is written in the scripture "Death is swallowed up in victory. O death, where is thy sting? the sting of death is sin ——. But thanks be to God who gives us the victory through our Lord Jesus Christ (1. Cor. 15:55)"

For us and for our salvation, Christ was crucified, dead and buried. But on the third day, He rose from the dead, having been the First-born from the dead (Col. 1:18) in order to make the word of God fully known - the mystery hidden for ages from ungodly generations.

The Risen Christ is indeed the resurrection and the life of all human being. Thus, life is the most sacred gift of God both in the visible and invisible world, which needs the blessing of peace forever.



His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia delivers His Patriarchal message on the Occasion of Easter 1983

Jesus Christ came into the world to reveal the everlasting love of God to men through His incarnation, services, suffering, death and resurrection. Because He lived in the world for us, suffered and was crucified for us. Our Lord did this in order to make peace between God and man and also among the people in the world. He has also commanded His Holy Church to work hard for the achievements of this peace on earth and good will towards men from then on words.

I call upon all christians in the world therefore to do their part in contributing to the world peace in this very time when all humankind is faced with peaceless situation. To fulfil this mission, however, the unity of the Church is vitally important. Because a common and united witness of all christians can be the instrument of a more effective proclamation of the Gospel and also an active contribution to ecumen-

ical brotherhood among peoples and to the peace of the world.

Justice is the crucial concept in the creation of enduring peace, and the prelude to the peaceful social structure required. Because there will be no possibility to apt for peace without simultaneously adopting a stand for justice. Therefore, christians all over the world must accomplish their social duty, taking this time as a great occasion to strongly voice together that the people of the world should be more sensible of the nuclear danger, and seek for the blessing of peace not only from below but also from above.

I pray therefore that the Risen Lord of peace may bestow His blessing of peace upon the people of the present world which longs to escape suffering and enjoy comfort.

May the Risen Lord bless this Feast of Easter, and grant peace to the world.

III

THE HISTORY OF THE ETHIOPIAN ORTHODOX CHURCH

IN BRIEF

To write an essay on the history of the Ethiopian Orthodox Church is an immense work, which requires much time and energy. However it is appropriate to explain a few of them here very briefly.

First, we shall consider, how the seed of christianity came to Ethiopia.

It is well known that the history of the Ethiopian Orthodox Church goes as far back as the Apostolic era and it is not wrong to say that our Church was founded by the Apostles. During the Apostolic age for instance, a certain eunuch of Queen Candace of Ethiopia who had gone on a pilgrimage to Jerusalem was met by Philip on his way back and was baptized (Acts 8:26-40). It was under divine guidance that Philip had conversation with the eunuch, the treasurer of Candace the Queen of Ethiopia and converted him.

The fact, that the eunuch was found by philip reading from Isaiah 53 about the suffering Christ and questioning the meaning of this passage is a clear evidence that Judaism was practised before christianity in Ethiopia.

It is certain that at Jerusalem he had come in contact with the teaching of the apostles and their interpretation of this passage as a direct reference to Jesus.

A knowledge of this fact may well have come to Philip's mind and led him to follow the returning pilgrim and in a mind already prepared Philip sowed the seeds of the Gospel and there by added to the rapidly growing ranks of the believers and one whose influence may go far to explain why before the end of the first christian century in distant Ethiopia. Thus being baptized by Philip, the Ethiopian eunuch returned home and announced for the first-time the news of christianity to his people.

Eusebius the church historian speaks of the prominent Ethiopian minister as the first fruit in the whole world.

Ireneus also tells us that the eunuch has preached the Gospel to the Ethiopians by which the prophecy of Psalms 68:31 was fulfilled: "Let praise be brought from Egypt; let Ethiopia hasten to stretch her hands unto God."

Ethiopian tradition also asserts that the Queen Candace was baptized by the eunuch.

In his Homily on Pentecost St. John CHRYSOSTOM mentions that the Ethiopians were present in the Holy City on the day of Pentecost.

Later, when the Apostles went out to preach the Gospel, Matthew had come to Ethiopia carrying the good news. He lived in Ethiopia and taught christianity and died here.

THE BIRTH OF THE ETHIOPIAN ORTHODOX CHURCH

Although, some outside writers and authorities assume that Ethiopian christianity was introduced in the fourth century - but how-ever that is not true and it is well known that the history of the Ethiopian Church goes as far back as the apostolic era. Christianity had been known in Ethiopia since a much earlier time.

But in the fourth century christianity became a State religion. We find a famous reference in the works of the contemporary church historian.

RUFINUS (d.410 A.D.)

MEROPIUS, a philosopher from Tyre set out to visit India accompanied

by two young relatives, FRUMENTIUS and AEDESIUS. On their journey along the African Coast they came to the Red Sea. The local inhabitants were hostile to Roman citizens. Because of this reason, they massacred MEROPIUS and all aboard the ship.

The two boys were taken to the King and soon gained his favour, the younger AEDESIUS was made his cup-bearer while the elder, FRUMENTIUS, became his treasurer and secretary. When the King died leaving his wife with an infant son as heir to the throne, the Queen Mother who was left as regent begged them to remain to help her in the administration of the Kingdom. The young men agreed and stayed to carry out the task faithfully.

It was at that time, that FRUMENTIUS turned towards matters of faith.

He sought out Christians among the people who settled at Aksum and encouraged them to establish meeting places for prayer. Gradually, Christianity spread among the people and the young king himself became a convert.

Soon after this FRUMENTIUS went to Alexandria and told the whole affair to Patriarch ATHANSIUS and begged him to appoint a Bishop to minister to the needs of the growing Christian Community at Aksum.

The Patriarch summoned a council of priests to consider the matter.

It was agreed that FRUMENTIUS himself should be consecrated as the first Bishop of Aksum. Thus he returned to propagate the faith in the land he knew so well. He was known as "Abba Selama," Father of Peace and "Kassate Berhan," Revealer of light.

The introduction of Christianity as the State religion marked a unique phenomenon in the Ethiopian history.

Christianity, first was introduced into the Royal Court and from there gradually penetrated among the common people and this made it easy for the rapid growth of Christianity in Ethiopia.

In Ethiopia Christianity was voluntarily adopted.

The birth of the well organized Ethiopian Church took place at a time when the Arian heresy was at its peak. When FRUMENTIUS was consecrated the Patriarch of Alexandria under the leadership of ATHANSIUS the column of Orthodoxy was the strong-hold of the Nicene Faith against Arianism.

THE COMING OF THE NINE SAINTS

In the second half of the fifth and in the early sixth century a large number of monks founded their way into Ethiopia. Among these were the famous "Nine Saints" who came from different parts of Asia Minor.

We have seen earlier that Christianity had been introduced to Aksum in the early Christian era. However until the coming of the Nine Saints there was not much work done.

It was by the hard work and vigorous teaching of the Nine Saints that the work of the church was further strengthened.

These men made great contribution to the Ethiopian Church. They translated many books from Greek into Geez language, preached the Gospel and established monastic orders.

The Nine Saints first studied the language of the people. During their stay at Aksum they might have studied the Geez language which was then were able to translate the Biblical Books into Geez, and to converse with the people. Then they began for propagation of the Gospel.

The monks built churches and mon-

asteries destroying paganism and pagan centers.

They were all adherents of the same doctrine. It seems that they left the countries of their origin because of religious differences. They were anti-Chalcedonians and were persecuted by the Roman Emperor, who was an ardent supporter of the Chalcedonian doctrine. They went first to Egypt, and lived some years in the monastery founded by PACHOMIUS before proceeding to Ethiopia.

The Nine Saints invited many youngsters to the churches and monasteries. They built and started church education to produce deacons and priests who were concerned with baptising people and the Eucharistic Service.

In building the churches and monasteries, the monks were helped by the Emperors of their time. An example for this was that Emperor Gebre-Maskal who have built the monastery of Debre-Damo on the request of Abba AREGAWI one of the Nine Saints. Thus through such ways and means of teaching, Christianity expanded in the Aksumite Kingdom.

It is quite clear that Christianity expanded and well developed through the teaching of the Nine Saints during the Aksumite period.

YARED'S CONTRIBUTION

By about the middle of the sixth century the church of Ethiopia entered a new era. YARED rose at that time and composed a great variety of church music, no one had so far surpassed him and his work is still being used in our church services. Ethiopian chronicles relate that it was in Emperor Gebre-Maskal's reign that Yared compiled the *Mezguebe Degua* a treasury of Hymns. He composed a cycle of songs in honour of the ancient church of St. Mary of Zion of Aksum.

Generally, Yared can be considered a founder of the Ethiopian Church educa-

tional system. His poetry and music have constituted the main part of Ethiopian education. In his *Degua Yared* emphasizes the purpose of education "it is to fear God and to respect mankind". His idea on this issue was based on Christian ethics.

Yared set to work and composed a large number of chants for the hymns and Liturgy of the church which has been described in the Synxarium. And he arranged hymns for each season of the year for Spring, Summer, Autumn, and Winter, and for Festivals and Sabbaths and for the feast of the Angels, Prophets, Martyrs and the righteous. *Degua* is a collection of Hymns dedicated to Holy men and Angels. He glorifies their faith and spiritual struggle and achievements with poetic expression.

These hymns are still used today in the Ethiopian church through out the year.

To complete this brief survey of the history of the Ethiopian Orthodox Church, a word may be said about the relationship between the Ethiopian Church and the Church of Alexandria.

Since FRUMENTIUS, the first Bishop (Abuna) of Ethiopia was consecrated by Patriarch ATHANSIUS of Alexandria, there after, all the Bishops for our Church were sent from Egypt until recent time. Although Ethiopia had no indigenous Patriarch until recent time, there had always been an ETCHEGUE besides the Abune to hold the administrative authority of the church.

The power of ordination and pastoral supervision belonged to the Abune, while the Juridical responsibilities were the rights of the ETCHEGUE. The ETCHEGUE always was an Ethiopian' celibate monk, nominated by the leaders of the country in consultation with the church. Today this office is no more in existence and it has been vested in the Patriarch.

IV

**ACTUAL LIFE OF HIS HOLINESS ABUNA TEKLE HAIMANOT
PATRIARCH OF ETHIOPIA BEFORE AND AFTER HIS ENTHRONEMENT**

In this short biographical article, we shall try to picture the life of His Holiness Abuna Tekle Haimanot the third Patriarch of the Ethiopian Orthodox Church.

First, we shall consider the background of His history.

His Holiness was born in 1921 (EC) and his former name was Abba Melaku Wolde Mikael Adamu. Abba Melaku went in the village traditional church school when he reached school age.

Like most children in his village who had the ambition for higher education, he left his home and went to Zerzer Michael, church school in Bitchena, Godjam administrative region for advanced church education after he completed his primary school.

To prepare himself for ordination as a deacon and a priest Abba Melaku studied both Liturgy and Kine there.

He was ordained as a deacon by Abuna Matthew the Egyptian Bishop in Ethiopia.

Then he came to Addis Ababa and was ordained a priest by Abuna Kerilos another Egyptian Bishop. Later on, he went to Sodo, a very small town in Sidamo Administrative region to serve as an evangelist at Debre Menkirat Tekle Haimanot Monastery. Before he was ordained, he chose to be a monk so that he could give himself totally for a better service to the church.

During his stay in Wolaytta, the new Patriarch had done more than any one would expect from an ordinary monk as

Abba Melaku then was. Unlike most evangelist he preached and worked without pay.

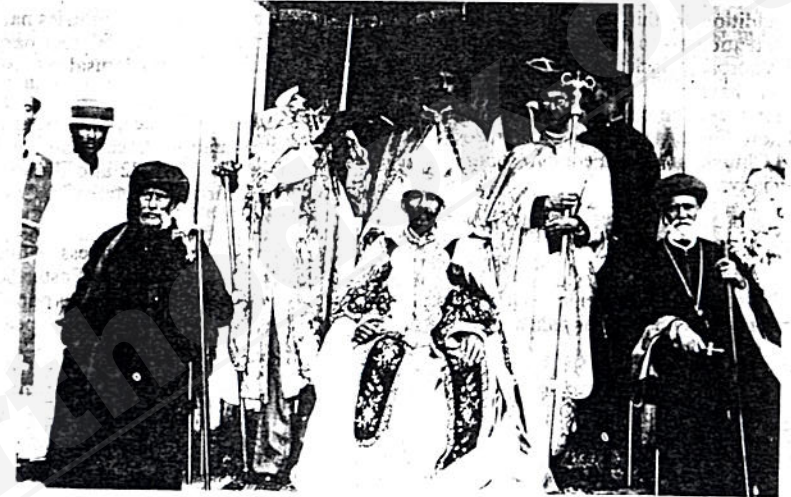
His sustenance came from income he got from the sales of vegetables he planted and cared for himself.

In his tireless efforts and services Abba Melaku raised funds and built 65 churches and 24 schools in Wolaytta.

He also helped build an 11-room home for the aged and the orphans in Sodo town. He also built a clinic for the needy and introduced Modern amenities like electricity.

During his Evangelical Mission in Walaytta province, Abba Melaku baptized more than 300,000 persons. It is because of these achievements, that people called him the Simple Monk, but the most popular monk in the province. Abba Melaku, now His Holiness Abuna Tekle Haimanot was popularly elected on July 7, 1976 (GC) by the members of the EOC as the Third Patriarch among Ethiopian Nationalities. It was for the first time in many hundreds of years, an independent and democratic election for the highest post of the Ethiopian Orthodox Church was held free from any political coercion. It was an election by which the most representative Electorate Body, consisting of Church Leaders and laymen and laywomen from various dioceses and Monasteries throughout the country in a secret ballot and democratic election ever held so far in the history of the Ethiopian Church.

Now he is leading the most ancient Church of Ethiopia with its over 20 million followers the most numerous in the Oriental Orthodox Churches in a single country.



His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia, when celebrates the 6th anniversary of His Patriarcal enthronement.

The new Patriarch tasks are many more than at any time in the past. Now this ancient Church is in a changing society.

Since the Enthronment of His Holiness Abuna Tekle Haimanot as a patriarch of the EOC, much progress has been made in the Church, and in this connection we shall look at the following important role, the Church is actively playing in developing her manpower.

Under the development and Inter-Church Aid Department of the Ethiopian Orthodox Church (EOC), special emphasis has been given to Clergy Training. At present, Five Clergy Training Centers are involved in Development Programmes in various areas of the Country.

His Holiness has opened a new era of history by appointing new Bishops for Nubia (Sudan) and Djibouti for the first time in the history of the Ethiopian Church.

He has given special emphasis for the propagation of the Gospel and Missionary Activities today than ever before. After the manner of the Apostles themselves, His Holiness still travels from Diocese to Diocese and from Region to Region, preaching and teaching and encouraging Evangelical out-reach.

The Ethiopian Orthodox Church is the biggest Church among the Oriental Orthodox Churches with 20 millions followers and more than twenty thousand parishes. Since His Holiness has taken over the patriarchate Office, he has appointed 19 Bishops for the fulfillment of the Church's Mission and for the spiritual growth of the Church.

In addition to this, he has also given special attention to the needs of Daughter Churches abroad, which are functional now. New effort has been also made to lay foundation for new Churches both at home and abroad now. One of these is the recently established Church in the Federal Republic of Germany.

Some of these overseas branch Churches have been raised to the Bishopric level.

To strengthen foreign relationship furthermore, His Holiness has paid a number

of visits to many Overseas Countries namely, Soviet Union, Austria, W. Germany, Rome, Armenia, Poland, Jerusalem and Greece.

As an Apostle of peace, His Holiness attended the Moscow Peace Conference for religious Leaders in 1982 and delivered a message to the participants from 90 Countries.

Apart from this, His Holiness delivers a Message during Christmas and Easter Seasons over the Radio to the Christian population concerning the importance of peace.



His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia in His Patriarchal Vestment

In His Message, His Holiness emphasizes the importance of peace that it should prevail on earth.

In exchange of scholarship programme, the Church has opened a broad Chance to impart her own to, and receive from others. In this connection the newly re-established St. Paul Theological Seminary will do a better service. St. Paul Theological

Seminary has come into existence in 1982 under the leadership of His Holiness Abuna Tekle Haimanot.

All these are living witness to His hardwork for the good of His church and deep love for his people and country.

Kehali Asfaw

V

THE CHURCH AND SOCIETY

Helping the Poor

The role of the Church

The Ethiopian Orthodox Church is particularly fortunate in that ages of ceaseless sermonizing by towering evangelical personalities has bequeathed to the present generation of Ethiopian christians a remarkably high degree of genuine concern, goodwill and positive thinking for the poor among Orthodox laity. This is a firm bedrock on which an ideal modern welfare superstructure could be built with little effort.

All it requires on the part of the church leadership is giving the subject Priority Consideration, Pertinent church legislation, an effective national organizational network and a department at headquarters to spearhead the nationwide drive to help bail the poor out of their misery, depending on what meaning we attribute to the "poor." Expeditious action in this matter is in consequence most sorely needed for waves of modern education are ferociously battering away at this bedrock and procrastination could inflict irreversible damage.

Church fathers in years gone by have underlined in moving rhetoric the transience of life on earth and the need to target all human effort in this life on the singular objective of the attainment of heaven which

is forever teeming and overflowing with eternal and boundless celestial joy. Deep concern for the poor springs forth from such extreme other worldliness and profound spiritualism.

To these people our fleeting life on earth, whether we are rich or poor, developed or developing, is not only ephemeral but invariably riddled with problems, tensions, anxieties, sadness and an unquenchable want. Whatever you do, say these people, a completely and fully joyful and happy life for all is unattainable in this world and to drive their point home these people point to some devoted meliorists, who had eloquently advocated building a paradise here on earth but on eventual accession to power deplorably ended up installing oppressive government of the rulers, for the rulers by the rulers.

These people have given up all hope that a truly happy life for all is attainable here on earth and look on the miserable planet around them as nothing more than a preparation ground and launching pad for the truly and completely joyful life that is to come. They consequently devote themselves to a life of prayers, fasting and sharing what ever they have with the less

Fortunate all of which add to the misery and discomfort of earthly life.

This seems to be the foundation on which present Ethiopian charity to the poor rests and any bilateral or multi lateral programme that is based on such spiritualism will not only be completely understood but also deeply appreciated by both priests and laity in the church. Perhaps this is the mutually understood and appreciated common ground from which donor-receptient cooperative ventures could start and grow to desirable heights.

In sharp contrast to this view, there is a more materialistic stance which tends to more or less exclusively concern itself with life on earth. To these people the celestial beauty of life and perfection of happiness attributed to heaven can in turn be realized here on earth, if only the right social and political structures could replace heartlessly oppressive governments and power centers and people could be made to dutifully apply themselves to building a congenial social milieu and a perfectly happy life here on earth.

These people will not be satisfied with the provision of the mere essentials of life food, clothing and shelter. It is not any food, it must be a balanced diet, not any shabby clothing, but decent clothing, not any ramshackle roof over the head but decent homes along with proper medical care and education that need be provided to the poor. According to these people anybody who does not have a decent home, is not clad in decent clothing, does not provide his family with a reasonably balanced diet along with proper education and medical care is poor and worthy of all possible assistance and concern.

Such a definition places the large majority of people in the developing world in the category of the poor and dramatically alters the magnitude of the problem as well as the meaning and the strategy of

helping the poor. In this context helping the poor means the creation of the optimal climate for development or where such a climate exists active and meaningful participation in the national development effort to improve the living standards of the people. To this view almsgiving to the destitute is of only marginal importance. To them a marked improvement in the living standard of the people will generate the by-product of modern institutions that will cater to the handicapped and the pauperized. This more often than not requires the complete and fundamental restructuring of the political as well as the socioeconomic set up of the country which in most cases calls for nothing short of a violent revolution.

When such complete transformation of society becomes the target not only does the problem suddenly assume phenomenal dimensions that severely strain both the nerve and the usually thin wallets of developing countries but unfortunately often torpedoes the status quo resulting in blood curdling violence and the loss of many lives. It will also result in making the state the epi-center of action brushing churches aside to a marginal role.

To break out of this shrinking role and inconsequentiality churches will be torn between going all the way to identifying with revolutionary parties or for all in tents and purposes converting into camouflaged revolutionary parties themselves bending the Bible to suit their revolutionary ideals and justify their violent actions on the one hand, and charting the traditional pastoral course of the church fathers steering clear of such earthly squabbles and portraying the church as a shining hallmark of unadulterated truth, virtue, sobriety and a detached and true arbiter of society.

Heated debates on such burning issues could be highly divisive for the church or some churches or certain pockets in

the churches could rampage to the violent left while others react by dashing off to the extreme right thereby creating a serious rift that could severely compromise and indeed neutralize the already limited influence churches have on the course of events both at the national as well as the international arena.

Such an ineffectual state of affairs would no doubt serve the best interests of certain power centers and could thus be fanned into greater intensity. Such ideological wars among the churches are bound to rage unresolved for years to come with ever greater furor even in the developed world probably engulfing the church in the deepest schism in modern history.

As for the Ethiopian Orthodox Church which is so deeply immersed in eschatological and other worldly preoccupations abruptly crossing over into the opposite camp of revolutionary meliorism is, at least in the short run, going to be immensely difficult if not well-nigh impossible. Again in the short run a most discreetly engineered campaign could at best only succeed in transplanting the schism that has bedeviled other churches in recent years.

Perhaps this is as it ought to be for schism is but a precursor of development in any field. But before forging ahead in a new untried direction it would be wise to stop, take stock of oneself and the world around and pose the question what, amidst this perplexing plurality of views, is the desirable goal to aim for in the Ethiopian context. This is the question that has pro-

bably neither been adequately discussed nor satisfactorily answered.

Nothing could be more catastrophic than dashing off in a race that has no clear and known destination, concerning oneself solely with how to get there without knowing where the race will come to an end. To say the least a careful and cool-headed reassessment of ultimate goals and ends as well as short term objectives followed by a reexamination of strategy is in order if we are to save ourselves from an aimless dissipation of resources and energy.

The consortia approach which rightly deserves to be lauded as a step in the right direction could perhaps provide the forum for a constructive dialogue on these fundamental issues. It goes without saying that a consortium meeting cannot do justice to these basic issues unless they have in advance been thoroughly studied by a select team of experts that could perhaps be commissioned by the church leadership funded by the consortia. Such a team could concern itself with the all important issue of goals and ends as well as long and short term plans and strategy for the attainment of these objectives. The basic document that such a select team of experts comes up with once approved by the church leadership could hopefully form the basic ground on which churches work as well as future relations with donors could be based for many years to come.

Getanhe Bogale

VI

A GILMPSE INTO EOC PARISH COUNCIL STRUCTURE

One dare say that for many centuries in the past, the Ethiopian Orthodox Church (EOC) parishes were without parish "administrative" council, in the strictest sense of the term. In other words, there were no administrative body as such composed

of the laity and the clergy as we see it today. Nevertheless, in its traditional and indigenous form, the parish governing body was found in certain dioceses with little or no democratic participation of the parish community. In most cases, the parish

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churches were administered by certain appointed individuals who were acting as parish administrator and as churchwardens. Usually the appointment was entrusted to them by the landlords to whom the basic property of the church belonged. Consequently, the appointees became dependant on and responsible to those who had appointed them. So, by following such administrative pattern of the time, the institutional church became officially responsible to the state; and in the long run, the state church was forced to assist the prevailing system of the feudal government. The church of the landlords eventually gave up its prerogative and finally surrendered itself to the domineering autocrats.

But this does not mean that the whole churchmen of Ethiopia were totally submissive to the feudal regime, nor does it mean that all church leaders were puppets of the state as some observers think. As a matter of fact, several church workers struggled hard to bring about a change in the administrative system of the state church for which reason some of whom were intimidated and brutally treated, and a few others were tortured and put to jail. Such progressive people especially the itinerant preachers with revolutionary fervour and religious zeal propagated the idea of establishing a strong religious association, not as a substitute to the state-church, but as a means to democratization of the institutional church. The establishment of such an influential association gave rise to the idea of laymen participation in the affairs of parish churches. It was this idea, along with the existing ecclesiastical and political factors, that brought about the formation of the parish administrative council within a democratic framework. This took place at a time when the destiny of the national church was or seemed to be in the hands of a few statesmen, and their ecclesiastical stooges.

The present parish council administrative system was officially introduced to EOC about a decade ago when the first parish council regulation was issued on October 25, 1972. Since the implementation of the parish council regulation in 1973, thousands of churches have been organized throughout the country. Hundreds of thousands of laymen are registered as regular members of their respective parish churches, and millions of parishioners are still waiting for membership registration. Lay and clergy representatives are elected by the parish community to run the administrative, social and economic affairs of the parish church.

Prior to 1975, the EOC economic resources was highly dependant on land property and to a lesser degree on other means of income. To-day, EOC depends not on land revenue but on the contribution of its followers, as well as on government subsidy (the latter of which is mainly for EOC Head Office and for diocesan administration.) Unlike in the past, the present EOC administration has focused its attention on its followers, not only for economic reasons, but also for the spiritual well-being of the parishioners. History shows that the church of the land lords seems to forget the people and tends to neglect its apostolic and social duties and responsibilities. In this sense, it seems good that the church remains free from the possession of land property which for centuries in the past stood tragically as invincible wall that separated the clergies from the laity.

In the absence of the tragic wall, the clergies and the laity fortunately happened to meet together as one body working together for the well-being of the church in their respective parish councils. The clergies, more than ever, felt the need of evangelization; and the laymen have learnt from the situation that the church needs their material and financial assistance. Nowadays,

This glorious achievement is undoubtedly the outcome of the fruitful patriarchal leadership and ministry of His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia and Chairman of the Holy Synod.

The Holy Synod is working hard for the good of the church and the society today than ever before, bringing together the isolated priests and the faithful of each local churches more than ever before through their Regional and National parish Councils under the guidance of the Holy Spirit.



His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia gives opening address to the First National parish Council's annual Assembly.

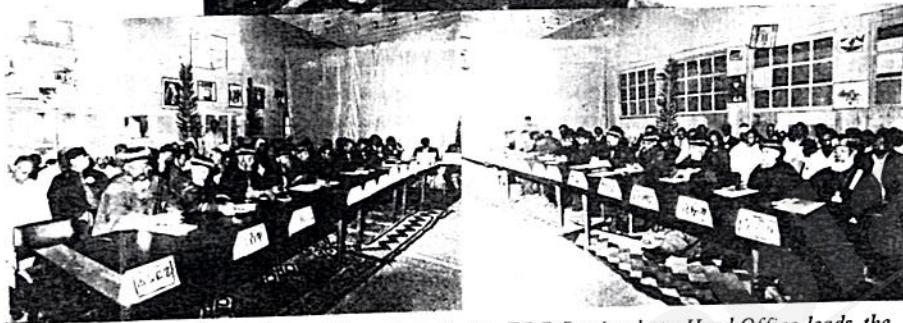
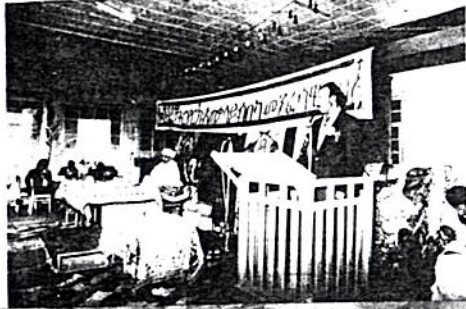
the parish priests are getting relatively better income from their parish community. Expenses for parish development projects are covered by the financial contributions of the parishioners. Parish priests are no more at the disposal of those authorities on the wall, nor are they responsible to them. Today, in the absence of the wall, church-men are responsible to those people on the ground.

The parishioners on the ground are the bases for the new parish council structure. Like the bases of a pyramid, the parish

church communities in the subdistricts of the country form the lower part of the EOC parish hierarchical structure. Following democratic procedures, many local parish communities elect their clergy, lay and youth representatives for higher levels of district and diocesan parish councils. By the same procedure, diocesan representatives are elected for the National Church Assembly—the highest ecclesiastical body next to the Holy Synod. This is in a way the vertex of the new pyramidal parish council structure, the bases of which is on a firm ground i.e. on the grass-roots.

EOC is now fully engaged in building up the new structure in accordance with the revised parish council regulation of 1978. With the financial assistance of WCC-

campaign, the EOC has just managed to organize the first National Church Assembly in June of this year. As one of EOC's priority programme, the parish organizing cam-



L.M. Abebaw Yegzaw General Secretary of the EOC Patriarchate Head Office leads the programme at the National Parish Council meeting

CCPD thousands of urban and rural communities have been organized on all levels of parish councils following the existing hierarchy. After several years of parish community conscientizing and organizing

campaign has yet to go forward with full steam for some years in the future in order to reinforce and consolidate the newly built structure of the local and national parish council organizations.

L. G. Abera Bekele

VII

ACCOMPLISHMENT OF THE APOSTOLIC DIAKONIA IN THE CHURCH TODAY

The word diakonia is derived from the Greek language implying service. The Ethiopian Orthodox Church being an Apostolic Church is adherent to diakonia. The primary objective of the Church is render-

ing spiritual service and moral guidance to all human beings who are in need of it. Currently, millions of human beings suffer from social injustice, inequality, oppression and lack of primary basic needs.

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In the milieu of all these evils, the church stands to witness the truth to the world. That truth is Jesus Christ, the redeemer of the entire human being.

The Church is an institution which is entrusted to proclaim the kingdom of God. "The time is fulfilled and the kingdom of God is at hand; repent and believe in the Gospel Mk. 1:15."

The Church teaches that the only entrance to the kingdom of God is self-denial and repentance. The question is whether man is ready to admit his sin and prepare himself for repentance.

The Church is like the Ark of Noah which is full of life. It floats in the midst of an ocean to save God's creation from the great flood, Gen. 6:14.22.

The Church's task is to proclaim the existence of the triune God in all the corners of the earth. It has the responsibility of achieving the Commandment of the Lord, Jesus Christ, "Go therefore and make disciples all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit Mt. 28:19."

The Ethiopian Orthodox Church being among one of the ancient churches witnesses to the Risen Lord in a variety of ways. It has its own unique system of implementing diakonia in the life of its congregation, i.e.

Application of the Holy Sacraments;
The Ethiopian Orthodox Church accepts seven sacraments. Baptism is the first Sacrament performed.

In the EOC infant baptism is practiced. Usually male babies are baptized on their 40th days where as females are baptized on their 80th days. These days are symbolic. According to tradition, they signify the entrance dates of Adam and Eve to the Garden of Eden after they have been Created.

The six remaining sacraments are applied stage by stage.

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Liturgy:- The liturgy is the focal point of all the religious services rendered in the EOC. In parish churches and monasteries, liturgy is conducted daily. In small parishes the liturgical service takes place on Sundays and holidays.

The service of the liturgy requires a minimum of two priests and three deacons. The ceremony, the procession and the intercession performed during the liturgy play a significant role of preaching in the EOC.

Mahlet:- Mahlet is a type of group choir. It is exclusively EOC life style. The Debetras, who are the educated religious groups perform the Mahlet. Mahlet is the longest religious service in the EOC. For instance, on a given holiday during fasting seasons, the Debetras start the Mahlet at 10.p.m. and finish at 3.00 p.m. It means, believe it or not, they sing for 17hours non-stop.

The spiritual message, the rythme, the melody, and the movement of the Debetras in Mahlet is of particular attraction to Church attendants.

Mahlet is composed by Yared an Ethiopian patron saint who lived in the 6th century A.D.

Prayer- Prayer is a daily practice in the EOC.

The Church prays incessantly for the salvation of the whole world. This is done in response to the Lord's commandment. "Watch, and pray that you may not enter into temptation Mt. 26:41."

Daily prayers are conducted in every parish Church and monasteries. There are thousands of monks and hermits who dedicated their lives for unceasing prayers. In its daily prayers the church remembers the sick, the oppressed, the prisoners, the refugees, the orphans, the hungry and all the helpless.

Spiritual counselling:- The Church is given the authority of being a steward of the Christian Community, Jn, 21: 15-18. In this context the EOC has adopted a system of assigning a soul father to each Christian family. Every Christian family has the responsibilities and duties of having a soul father in order to get spiritual guidance.

Usually the soul fathers are ordained married priests or monks. The soul-fathers are religious motivators who live in the midst of the society. Most of the priests earn their living by farming as their fellow citizens. During their free-time they visit their respected families and on Sundays and holidays they serve in the Church.

The soul-fathers make themselves available on religious and social gatherings and share their resources with the local community. Traditionally, occasions like baptism, wedding, funeral services, anniversaries etc. do not take place without the presence and the blessings of the soul father. The soul father avails himself in all occasions and shares the joys and sorrows of the concerned family.

Communications:- The EOC Evangelical and Missionary Activities Department takes the overall responsibility of the Communication programme. To cover this area the department utilizes three major systems:

1. *Print Media*:- Under this department the following periodicals and news papers are published.

- A. Tinsae Magazine comes out every month.
- B. Maidot Magazine is published quarterly in Amharic and the English once a year.

- C. Zena Bete Christian news paper is published fortnightly.
- D. Demtse Tewahido news paper is also published fortnightly.
- E. Tinsae News-Letter appears once in every Four months in the English language.

Apart from this the department publishes occasionally tracts and religious books for the utilization of the Christian Community.

II. *Religious mobile team*:- The religious mobile team is responsible for the evangelical work of the Church. This team is made up of the staff of the department who are working in the head office. Sometimes, the department invites church scholars working in different EOC organizations in order to reinforce the team.

The mobile team preaches the Gospel on Sundays and holidays in the prison houses, in Addis Ababa parish churches and travels often to different dioceses.

III. *Cassette Ministry*:- The department has a well equipped studio with modern machines for recording purposes. Liturgy, Bible studies, sermons, spiritual songs youth choirs and different types of Mahlet are recorded and distributed to the public with reasonable prices.

There is a wide range of area to be covered by the Church in order to accomplish the Apostolic Diakonia. However, as Jesus Christ said to his disciples, "the harvest is plentiful but the labourers are few Mt.9 :37" the Church has always shortages of trained personnels. Therefore, we pray that more elected and dedicated people join the Church for better services.

Haddis Terefe



VIII SUNDAY SCHOOL ACTIVITIES IN THE ETHIOPIAN ORTHODOX CHURCH

It is generally believed that Ethiopia, being a sacred country where the kingdom of God is constantly preached and proclaimed (Ps.68: 31), was engaged in imparting spiritual education to children step by step throughout the Old Testament times at various tabernacles and chapels.

After the incarnation of the Son of God, the church was and is equipped with the New Testament teaching as well. Numerous monasteries and parish churches were renovated and newly built in rural Ethiopia. These monasteries and parish churches were serving as regular schools for Ethiopians so much that there had been no church which did not have at least one teacher of reading. Hence, the children had the opportunity to attend a nearby school in their own locality. Furthermore, many monasteries and parish churches had four or five teachers who educate children, and it is a well-known fact that a great number of youth, has been at the service of churches as deacons.

Ethiopian children and youth have had a good chance of growing in learning in church schools how to acquire compassionate traits as well as the feeling of sense of duties thus enabling them to practise respect and love towards their parents and others. It is through their families and church schools that Ethiopian youth learn more often how to engage themselves in fasting and prayer which, in turn, helps them become victorious over acts which are contrary to life of holiness. Hence, devotion to, and love for church attendance is portrayed in the mind of each one of the youth.

Our Lord Jesus Christ tells us in one of His parables that how He cares for children Mark 9:33-37. In consequence of this truth, children and youth have been in existence in the Ethiopian Orthodox Church for many years enhancing traditional and cultural rites which include Spiritual dancing and music as well as sacred songs with in-depth participation in church services.

One of the factors attracting Ethiopian children to church schools is the Ethiopian Church's deep involvement in promoting literacy and disseminating the characteristics of patriotism, the concept of freedom, religion and moral values.

The Sunday School activity has been based not only on educational programmes but also on practising Christian life.

Customs prevailing in rural and urban areas and the unceasing religious practice testify to the fact of the wide attendance of children in church schools both in the Old and New Testament times. The former Holy Trinity Theological College made significant contribution in enhancing education of children after the Ethiopian Orthodox Church has established modern Schools in Addis Ababa as well as in dioceses. The College was formed in 1935 (1943 G.C.) and Sunday Schools have been conducted step by step under its auspices since then. It was, however, after 1937 (1945 G.C.) that the number of Sunday School teachers increased to a great proportion. Sunday School lessons for children are being conducted with the necessary supplementary educational material, and various facilities such as kindergartens have been made available thus leading to the establishment of the first Sunday School Office in the College.

However, the Sunday School Office has been transferred to the Ethiopian Orthodox Church Head Office during the past few years.

Sunday School activities are greatly increasing and this situation has led to upgrading the Sunday School Office to the level of Department. Consequently, the number of Sunday School teachers has increased and fruitful results are being achieved in various dioceses in rural areas as well as in urban areas where there are parish churches. Branch Sunday School Offices have already been established in 14 dioceses during the period 1970-72 (1978-80 G.C.), all our parish churches are now enjoying the participation of children in Sunday Schools.

IX

EVANGELICAL OUT-REACH ACROSS THE WORLD

"Go and make disciples all nations baptizing them in the name of The Father and The Son and The Holy Spirit . . . Mat. 28: 19"

In fulfillment of the above-quoted word of the Gospel, the Ethiopian Orthodox Church is making evangelical approach to her members and others living abroad, and has established Dioceses and Archdioceses there.

These Dioceses are named:

- a) The Ethiopian Orthodox Church Archdiocese in Jerusalem.
- b) The Ethiopian Orthodox Church Archdiocese in the W. Hemispheres
- c) The Ethiopian Orthodox Church Diocese in the Sudan.
- d) The Ethiopian Orthodox Church Diocese in Djibouti.

I also feel to mention in this connection that while some of the teachers come to teach voluntarily and without any remuneration. About fourty of them come to teach with transport expense paid to them from the private fund of the Patriarch of the Ethiopian Orthodox Church, His Holiness Abuna Tekle Haimanot .

Mention should also be made here that the Sunday Schools Department highly enjoys the instruction of the Holy Synod of the Ethiopian Orthodox Church as well as that of the Administrative head Office to conduct its Sunday School Activities with a high moral and discipline.

Rev. Yemane birhan Teshome

a) THE ETHIOPIAN ORTHODOX CHURCH ARCHDIOCESE IN JERUSALEM

The Ethiopian Orthodox Church Archdiocese in Jerusalem has the following four historical Monasteries.

1. Deir El-sultan
2. Debre Guenet Monastery
3. Jordanos Monastery
4. St. Tekle Haimanot Monastery.

DEIR EL - SULTAN

The place of Deir El-Sultan was granted by King Solomon to the Queen of Sheba (Ethiopia) as a hostelry for pilgrimages.

Centuries later, the Mother of King Constantine (Queen Helen) went from Constantinople to Jerusalem in search for the Holy Cross. After finding the genuine Cross of our Lord Jesus Christ, she built many Churches there. And when she was told that Deir El-Sultan was from ancient times the residence of the members of the Ethiopian Community, she gave them the Church

of St. Helen from which the Holy Cross was dugged out, and confirmed the Ethiopian Community ownership of the whole places of Deir-El-Sultan.

At present, on this historical place the Ethiopian Orthodox Church has two adjoining Churches.

These Churches named:

The Church of the Four Living Creatures (Animals) and The Church of St. Michael.

DEBRE GUNET MONASTERY

The Church of Debre Guenet Kidane Mehret stands Out of the walls of the Old City Jerusalem where the Holy Sepulchre was founded-about 15 minutes of walk on a low hill. This beautiful and majestic Church of Debre Guenet Kidane Mehret (Church of the Holy Virgin St. Mary) was built about 1872 by Emperor Yohannes IV and was finished by Emperor Menelik II.

THE JORDANOS (JORDAN) MONASTERY

The Holy Trinity Church of this Monastery was built near the River Jordan where the Memorial Baptism Feast of Jesus Christ is annully kept.

The Ethiopian Community from all the Ethiopian Monasteries in Jerusalem and all the pilgrims going from Ethiopia stay there, for some days, where the Baptism ceremony is held. Everyone who comes to celebrate the Feast, profits the occasion to swim in the Holy River of Jordan. After the Mass service, the Ethiopian Archbishop of all the Monastery in Jerusalem offers to the Congregation and the guests who come from Ethiopia, a great Banquet.

Many foreigners come to participate and see the Traditional Ceremonies of the Ethiopian Community.

It is indeed a real pleasure to see the priests and deacons vested in their colourful vestments, chanting the Psalms. After three days of common prayer and rejoicing in the Lord, every members of each monastery in Jerusalem return to their residing places.

The Jordanos Monastery has so many trees like a thick forest that it was the ideal living place of hermits went from Ethiopia in pilgrimage. They built small cells or huts in the forest, to spend a lifetime silence, praying for the whole world and humanity salvation. This Monastery is owning a large agricultural plantation of different kind of fruits and vegetables, planted and laboured by the Ethiopian monks and nuns living in the Monastery.

Since 1967, this beautiful Church of the Holy Trinity and the Monastery had to be evacuated and has been prohibited to anyone to stay and live there because of border disputes between the Government of Israel and Jordan. Now the Community and all the Church vessels are actually in Jericho in a small provisional house.

THE MONASTERY OF ST. TEKLE HAIMANOT CHURCH

This Monastery is situated in the place called Hart Negora bought by the same Empesor Yohannes who built the Church of Debre Guenet.

This place was used to be the place, or residence of the early delegates sent from Ethiopia by the Emperor Yohannes.

In this time, the Ethiopian Orthodox Church Archdioceses in Jerusalem is being administered by His Beatiude Abuna Selama.

(b) THE ETHIOPIAN ORTHODOX MISSIONARY ARCHDIOCESE IN THE WESTERN HEMISPHERE (FOR AMERICA AND EUROPE)

The Ethiopian Orthodox Tewahedo Church in the Western Hemisphere was officially established in 1959, first in New York City, then in Trinidad Tobago and Guyana by the Ethiopian Orthodox Tewahedo Church Patriarchate.

In the beginning of 1970 the Church continued to spread Mission to other countries and new churches were established in California, Toronto, Canada, Jamaica, West Indies, England, Bermuda with Missions in Antigua, St. Christophore and Florida.

To-day, the Ethiopian Orthodox Tewahedo Church in the Western Hemisphere has many branches, in the following areas; in New York, Washington, London, Los Angeles, Canada, Jamaica, St. Kitts, Bermuda, Guyana, Trinidad and Tobago.

Her residence of the Archbishop of the Ethiopian Orthodox Church in the Western Hemisphere is in New York City. This Dioceses. led by the Archbishop Abuna Yishak who was consecrated as Arch bishop on January 21, 1979.

As a result, a total of an approximate eleven Western-born-priests and 26 deacons were ordained from London, New York, California, Bermuda and Jamaica. Three of the priests are monks. All these clergies have been assumed on their respective local churches and presently are administering the various church sacraments assisted by deacons. Today in all the parish churches in the Western Hemisphere, there are approximately 26,000 faithful. In this church clergy training programmes are being provided and Sunday school activities are being held in each parishes successfully.

The faithful of the Ethiopian Orthodox Tewahedo Church in the

Western Hemisphere will continue to disagree with any teachings contrary to the faith of the Ethiopian Orthodox Tewahedo Church in its assertion of the Incarnate Son of God.

The Ethiopian Orthodox Tewahedo Church in the Western Hemisphere welcomes anyone who is willing to accept the Orthodox Tewahedo doctrine in its entirety. In this diocese new efforts are made to establish Evangelical Societies in all parishes.

THE NEW PARISH OF THE ETHIOPIAN ORTHODOX CHURCH IN F.R. OF GERMANY HAS BEGUN ITS SPIRITUAL ACTIVITY

To meet the spiritual needs of her faithful in the FRG, the Ethiopian Orthodox Church has recently established a new parish in Koln following the decision of the Ethiopian Orthodox Church's Holy Synod. The Church building was dedicated and blessed by His Beatitude Abuna Elias Bishop of the Ethiopian Orthodox Church in Djibouti on May 15, 1983. His Beatitude addressed the congregation and gave to all the members of the Ethiopian Orthodox Community there the love of their Mother Church. He also conveyed to the congregation the message of blessing of His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia and His best wishes to the new Parish at the beginning of this official service.

(c) THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH DIOCESE IN THE SUDAN

The Ethiopian Orthodox Church has established a diocese in Khartoum (Sudan) for her faithful living there. This church was founded in 1940 and raised to a Bishopric level in 1981 by His Holiness Abuna Tekle Haimanot Patriarch of the Ethiopian Orthodox Tewahedo Church. The

first and the present Bishop of this diocese is His Beatitude Abuna Garima one of the newly-consecrated Bishops.

(d) THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH DIOCESE IN DJIBOUTI

The Ethiopian Orthodox Tewahedo Church diocese in Djibouti was established in 1981 by His Holiness Abuna Tekle Haimanot Patriarch of the Ethiopian Orthodox Tewahedo Church. In this diocese

the Ethiopian Orthodox Church has about 7000 members. For these Ethiopian believers, living in this country, a Bishop has been appointed by His Holiness Abuna Tekle Haimanot Patriarch of the Ethiopian Orthodox Tewahedo Church. This appointed Bishop is His Beatitude Abuna Elias who was consecrated in July 19, 1981. This diocesan Bishop, Abuna Elias is making all efforts to have a new church building there—a church dedicated to St. Gabriel (Arch-Angel Gabriel).

Belay Tegegne

X

THE ROLE OF THE CHURCH IN ECUMENICAL MOVEMENT

More people are talking and thinking about the unity of the Church today than ever before. The objective of this talk is to bring all Christians of varying backgrounds out of their isolation and enable them to share information and experiences, engage in mutual understanding, identify their Christian role in contributing to social ministry in the World and to reflect their oneness as far as Christ is concerned. As a result, new impetus has been given to the ecumenical movement.

In the Spirit of this unity, many local churches worked hard to bring the World Council of Churches into existence. Later on, these Churches were successful in achieving this goal. The Ethiopian Orthodox Church is one of the founding members of this Ecumenical Council.

Since the World Council of Churches was founded in 1948, there have been certain things that could be done together by the churches—things that are done better together than separately; Visible unity has been created out of this ecumenical movement and a common wealth of ecumenical brotherhood out of this unity. Then, this

unity and ecumenical brotherhood is enabling them to accumulate their efforts for peace, justice and humanity and to pray together that peace and brotherhood among men and nations may be attainable. It is also their belief that no one is too small to contribute to the realization of these ends.

The Ethiopian Orthodox Church, as well as the other member Churches, highlights the crucial importance of the concerns for service within the ecumenical movement and signifies the common commitment of the member churches to promote social justice in the World. Following this guiding principle, His Holiness Abuna Tekle Haimanot Patriarch of the Ethiopian Orthodox Church Offered to attend the World Conference, held in Moscow from May 10-14, 1982, and addressed the participants regarding peace. The Conference was organized by the Leaders of the Russian Orthodox Church to Enable religious workers to examine any aspects of present operation against peace and pursue all possible options in search for the best future.

In His challenging address, His Holiness the Patriarch emphasized that all men should be profoundly conscious of the need of the blessing of peace. He pointed out also that peace and brotherhood among men and nations will be attainable if all those who speak of peace would offer to work for peace by making every effort to build up stronger structure of justice, equality and human fulfillment.

In 1980, a consultation was organised by the Ethiopian Orthodox Church to discuss the on-going social injustice in Southern Africa and the Christian responsibility. The consultation was attended by the Church authorities, a large number of priests and men of good will.

Finally, the participants condemned racism and racial oppression, called upon the governments, organizations and churches to apply every pressure possible in order to bring to an end the era of injustice and oppression in Southern Africa, commended member churches upon their moral and

material adherence to the struggle of the oppressed people in South Africa and expressed their solidarity with them.

Since the struggle against social injustice and racism broke out by the saints in this world, many decisions against this evil practice have been reached and many official statements have been made by the Churches and church organizations. All these decisions and statements made by them are not less important than that of the progressive nations of the World to swell the ongoing ecumenical movement against racism and oppression in the world today.

Following the truth of the gospel, the Ethiopian Orthodox Church is still with those who are seeking to build stronger structures of peace, justice, equality and human fulfillment and establish a new order especially for the poor and the oppressed in the world.

M. T. Teshoma Zerihun.

XI

THE ROLE OF THE CHURCH IN DEVELOPMENT PROGRAMMES

First of all, it seems appropriate that development be defined. Indeed, definition of development concept may vary from author to author. According to Webster's New World Dictionary, development means advancement. This author went on saying that development means a change for the better.

When some one talks about development, it should be known that development has three dimensions. These are Economic development, Justice and self reliance.

Economic development: Many Economists define "Economic development as an increase in per capita income. Increase in output, growth and physical productivity and material accumulations are components of development."

Economic growth has to take place at the poorest level and the church's role here is to see to it that economic growth is actually taking place. The church should encourage participation of those who are actually being helped to improve their quality of life.

At the General Consortium Meeting of EOC-DICAD that was held February 26 - March 3, 1983, Dr. C.I. Itty said in his note address "The Common view of development process: 1. money, 2. technology and efficient management. The church's view is rather people - ordinary people. They are the main source of action if they can be organized. They can then have the strength and power to change

their lot. This means training and leadership programmes and motivating"

There is also another dimension of Development. Development should not only be measured in terms of material property. Development should include the humane side of Development. The task of the church is to be concerned for the development of the whole man in all concept in human development and to help people to develop within their communities. Economic growth of a society should be planned in such a way that it goes down to the echelons of the real poor.

The Ethiopian Orthodox Church tradition was and is still rich in the provision of daily food for the poor as alms giving is a long and hallowed christian tradition in Ethiopia. Further more, to help the poor segments of our society the Ethiopian Orthodox Church has established Development and Inter Church Aid Department with the following mandates:

1. to launch movement among the members of the Ethiopian Orthodox Church, individually and collectively, to participate effectively in the development process;
2. to mobilize all available resources... financial, manpower and technical skills... of members and congregations and to make effective and strategic use of such resources for development efforts;
3. to enable the poorest individuals and communities in the population to become both the beneficiaries of, and participation in such efforts;
4. to work towards changes in the attitude & capabilities of the people to participate actively in development programmes

The aim of the Development and Inter Church Aid Department of the EOC is to generally participate and aid in the

national endeavour for educational, economic and cultural development. Development has a three fold purpose: economic growth, justice and self-reliance. Economic growth is the prelude to justice and self-reliance. Because of economical growth people are able to reach a state of independence which will lead to better development. Reasons for not having reached the level of self-reliance are: poverty, illiteracy, illness. In his keynote speech during the consortium meeting Dr.C.I. Itty mentioned: "The under developed people are not merely backward, they are victims of exploitation and domination. The poor nations are manipulated by the richer nations and are forced to be dependent on them. Their chances of development depend on their becoming more independent."

In order to reach the state of independence, the richer countries should aid the poorer countries. The latter should get better economic development, better public and social services. The social services imply: improvement of water-supply, health and educational services.

Research is needed in the field of small scale food production processing, low cost health delivery systems, and effective methods of education and training.

Various projects have led to self-support, such as grinding mill in Dima Georgis, a project which proved to be successful. Involvement in development implies concern for the building of a true human society which is just, participating and sustainable.

It is the task of the Church to encourage her clergy to participate in development projects in order to reach a state of self-reliance. These programmes should be part of integrated development programmes and need good management.

ACTIVITIES OF DICAD

The Development and Inter Church Aid Department is involved in development, training and relief activities in the country.

Five Clergy Training Centres have been established in various regions of Ethiopia and up to present over 1000 clergy has been trained in religious as well as in secular subjects. The Department has also organised a seminar for the directors and teachers of the CTC. Each centre sent two representatives to the seminar and the participants were very grateful for the opportunity to learn about the role of the clergy in proclaiming Christ to their people in this fast changing Society; the role of the clergy in agriculture, health, parish councils, literacy campaign, etc.

Another component of the Department's work is the socio economic development programmes for communities. These development programmes comprise agricultural projects, dairy projects, handicraft, literacy projects. The Department is assisting in the purchase of oxen, farm implements, seeds, cows, trees, etc. Also a grinding - mill has been given to different monasteries in order to give them the possibility to get some income. This has been very successful in Dima Georgis (Gojjam Administrative Region) where the profit is used for expansion of the agricultural project.

In addition to these activities the Department is involved in relief activities:-

distribution of blankets, clothing and grain in various areas. These items are donated by different organizations, locally represented, to EOC-DICAD and they are distributed to victims of man-made and natural calamities. EOC-DICAD also received money from WCC-Emergency to be used to help the victims in the various areas.

During 1982 DICAD received over BIRR 400,000.- for relief activities through WCC-Emergency and other aid organisations. In the early 1983, EOC-DICAD could assist more than 20,000 people already through the good cooperation of the Ecumenical Partners and local aid organizations such as RRC, CRDA, etc.

Since the task of the church is to be concerned for the development of the whole men, it is the task of DICAD to find ways and means to enable people to develop themselves and to improve their living situation, so as to reach a state of selfreliance. DICAD is thankful for all the aid received so far and hopes that the organisations will continue to enable the Department to assist in the development of man kind.

The Ethiopian Orthodox Church is deeply Committed now to the building of a positive life in her christian society under the leadership of His Holiness Abuna Tekele Haimanot Patriarch of Ethiopia and chairman of the Holy Synod.

Berhe Beyene
E-O-C-D

XII

PUBLISHING AND PRINTING WORK IN THE ETHIOPIAN ORTHODOX CHURCH

The Printing Press of the Ethiopian Orthodox Church

Tensae Zegubae Printing Press was founded in 1942 (1936 E.C.) by the Ethiopian Orthodox Church Head Office.

i.e. mainly liturgical and spiritual Theological books.

T.Z.P. has been grown steadily in its 39 years of its existing from two hand-operated printing machines to present total of 7 letter press and 1 offset, highspeed Presses, 2 book-binding machines and one paper cutter and modern Monotype composing Equipment; the Labour force grew from 5 in 1942 to a staff of 86 in 1983. A large "Factory force" was built in 1953 (1945 E.C.)

His Holiness Abuna Tekle Haimanot Patriarch of the Ethiopian Orthodox Church gives special attention to accommodate Tensae Zegubae Printing Press.

The L.B. Very Rev. Solomon G. Silasie,
Tensae Zegubae Publishing
House.

The Tensae Zegubae publishing house was established in the last decade. During the time of its operation, Tensae Publishing House has done innumerable ecclesiastical work of disseminating the good news of our Lord Jesus Christ to the entire members of the Ethiopian Orthodox Church all over the Country.

The Ethiopian Orthodox Tewahedo Church is one of the oldest churches in the

world. It comprises 20,000 Churches now with a large membership of 20,000,000. These Parish Churches are manipulated by more than 200,000 clergymen under the leadership and disposal of the Holy Synod.

This ancient and apostolic church was not only the institute of faith and worship but also the depository of knowledge, wisdom, philosophy, literature, and art for the Ethiopian people.

The publishing house is also preparing books for new readers in five main languages of the Country and various books are translated from our classical language "Geez" into Amharic.

For further achievement, the Publishing House is being well-staffed now by the Holy Synod, its overall caretaker. In addition, a board which consists of 9 members has been formed by the Holy Synod. And the Office has been made to be administered by an appointed director.

Activities which have been undertaken by Tensae Publishing house are immense. The administrative body is called therefore to commit itself for further effort and result under the direction of His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia and the Chairman of the Holy Synod.

Zemedhun Bezuwerk

XIII

THE ETHIOPIAN ORTHODOX CHURCH HISTORICAL POSSESSION OF THE HOLY PLACES IN THE HOLY LAND JERUSALEM

As it is theologically and historically proved, the time when Biblical Ethiopia maintained close ties with the Holy Land, goes back to the Old Testament age. Consequently, this long-standing contact has enabled the Ethiopians to be the pioneers to own lands and establish their own Monasteries in the Holy Land-Jerusalem. The first and the very historical one among these Monasteries is what is called "Deir

el-Sultan." The Chapels of the Four Living Creatures and that of St. Michael pertain to the Monastery of Deir el-Sultan. This historical Monastery includes the roof and Cupola of St. Helen's Chapel which is part of the church of the Holy Sepulchre. At the Southern and Eastern end of this roof, which resembles a large court yard, there are small huts, the habitations of some 25 Ethiopian monks.

The Monastery of Deir el-Sultan is the holiest and most venerated sanctuary in the world for millions of followers of our Church. The name "Deir el-Sultan" (or the Sultan's Monastery) refers to King Solomon who, according to tradition, bestowed the Site to the Queen of Sheba as a hostelry for pilgrims. Indeed, from ancient times, it served as a Centre of prayers and devotion, longing and pilgrimage of our faithful population. Although it was with great difficulties, both physical and financial, the Ethiopians had to reach the Holy Places, and upon attaining this religious goal, they suffered persecution and physical torture, our tradition was continuously kept alive and the Chapels never deserted.

However, this Monastery has unfortunately been a bone of contention between the Ethiopians and Copts Communities since the beginning of the 19th Century.

The Copts claim that they administered the Monastery since time immemorial. But the Ethiopians confirm that this saying is absolutely contrary to the fact as far as history is concerned, and admit that they were evicted from their own Monastery of Deir el-Sultan in 1920, and further deprived of these shrines in 1940, because of the hostile action of Ottoman Regime.

From variety of proofs, stated in many original legal documents, Memorandum and official evidences, the Abyssinian Community is proved to be the oldest denomination which settled in Jerusalem as it is pointed in the "Pledge of Omar" But in 1938, when the Ethiopians were stricken with an infliction which destroyed them entirely, in the mean time, Ibrahim Pasha, the son of Mohammed Ali Pasha, the Governor of Egypt arrived in Jerusalem as a conqueror — the Copts requested him to deliver them the keys of Deir el-Sultan and he did so. Therefore, by exploiting this opportunity, the Copts were able to take possession of the

keys. However, the Ethiopians never ceased to demand the return of the keys to them. To say that all again in brief, the Ethiopians are fully aware of the fact that it was only during the end of the last century that the Copts, utilizing an infamous political situation, forcibly deprived them of their Holy Places and made them out of possession of their own historical Monastery from 1940 up to 1970.

As the right of the Ethiopians possession of this holy Site is an old established historic fact, which was recognized by all, the Jordanian Government passed in 1961 a decree to the effect. The resolution was carried into practice for the time being. Fourty days later, however, for reasons extraneous to the matter, the decree was temporarily suspended and the keys were returned to the Copts.

Later on, after a strong struggle, the Ethiopians were able to restore their rights and return to their most sacred places, vowing never to be separated from them again. On 25 April 1970, the Ethiopian Church in Jerusalem could recover its lawful possession of the passage way concerning the Ethiopian Monastery and residences at Deir el-Sultan with the Chapels of the Four Living Creatures and that of St. Michael in the Christian Quarter of Jerusalem. By this action the Ethiopian Church in Jerusalem has realized only a part of its historical rights which were recognized by the Jordanian decree of 1961. And it still wishes to reiterate that this does not waive any of its further claim.

The Ethiopian Church has deemed it appropriate to do its part in the normalization and tranquillization of the situation between the two sides by at last rectifying the wrong which has been permitted to last to this day. But, unfortunately, the two sides are still in dispute upon the matter. Immediately after the sacred Site of Deir el-Sultan was restored to the Ethiopians,

its original owners, the Coptic Metropolitan of Jerusalem applied to the High Court of Jerusalem requesting that an order should be granted against the Government of Israel and the Ethiopian Archbishop of Jerusalem for the return of the keys of the churches to the Coptic Community. The Ethiopians appeared also before the High Court of Justice when the above application was heard.

Thus, The Ethiopian believers here and there strongly voice with full confidence saying, "How could we surrender control of what is the most dear to us and

thereby betray our history and the deepest religious feelings of all the believers of our Church? They believe that the High Court would be able to understand the fact and the kind of enourmous feelings which cement them and their religion through hundreds of years and in the face of oppression to their most sacred sanctuaries."

But it is still the hope of the Ethiopian Orthodox Church that one day truth will prevail and the situation between the two sister churches will return to normal.

M.T. Teshoma Zerhun

XIV

"JERUSALEM MEMORIAL OF ETHIOPIAN BELIEVERS"

Since when did Ethiopian Believers began pilgrimage to Jerusalem?

Behold it is known in history that an Ethiopian eunuch Commander in-Chief of Candace, the Queen of Ethiopia, made a pilgrimage to Jerusalem (Acts. 8:27-28).

Those believers governed by the love of Christ, began pilgrimage to Jerusalem in the first century as we find it in history.

It is well remembered that it was an Ethiopian by the name of Abemelech, who helped the Prophet Jeremiah out of a hole he was thrown into (Jer. 38:6-13). Abemeleck is believed to have gone From north of Ethiopia.

Jerusalem is a far country from Ethiopia. By the time, that transport accomodation was not properly available, Ethiopian Believers did continue to make pilgrimages to Jerusalem via Sudan and Egypt.

Many Believers died on the way while travelling in the desert. Those who managed to reach Jerusalem built a Church and residents and continued to render spiritual services since before the birth of our Lord Jesus Christ.

During the time that Jerusalem fell in the hands of the non-believer's rulers, Ethiopians being led by the Spirit of God have managed to keep the history of Ethiopia and her Holy Occupations in the Holy Land.

History will remember those fathers, who respected and respectfully preserved the properties of Ethiopia and inherited them to generations, regardless of all hardships.

The strong foundation laid by the fathers through the Holy Spilit bear fruits and the number of followers grew accordingly. As it is the obligation of fathers and children to put into action the divine word "Are you not like Ethiopian Children to me?" There are children that are followers to day and there will be infuture.

Even if "Jerusalem Memorial of Ethiopian Believers," following the good example of the fore fathers, in the idea of inovation started to organize pilgrimage to the Holy Land back in 1963 (1955 E.C.), it is a year after that it reinforced its programme of pilgrimage to Jerusalem.

What did Ethiopian Believers see when they looked at Der-Sultan Monastery that was historically belonging to Ethiopia?

Arbaetu Ensisa (the Four Living Animals) and St. Michael's Monasteries were locked and used as passages. And also the facilities like water and electricity were prohibited. What did those who observed all these felt?

More than half of historical properties of Ethiopia were taken by the copts including the places around the Holy sepulchre. At the foundation of Der-Sultan, Gethesemane at the districts of Jerusalem and Bethalehem, it is well known that Ethiopia had ownership.

Ethiopians that understood these unlawful actions began to travel to Jerusalem, claiming to be the owner of them and accordingly they abled to retain former properties of Ethiopia partly. Under the same circumstances, they rendered moral and material support to the monastery.

They made great efforts that water and electricity should be provided for the Monasteries and all these were installed

The Ethiopian Believers strengthened their stand. from then on. Whenever, there were celebrations, more members used to attend the ceremonies in Jerusalem.

The Organization had a long range plan of action at this historical place. However, the installations of water and light

and the reopening of the Monasteries have become a great victory.

The Ethiopian Believers continue in rendering moral and material help to the Ethiopians found in the Monasteries. through this Organization.

Jerusalem Memorial of Ethiopian Believers Organized citizens to declare their opposition concerning the conditions of properties of Ethiopia in Jerusalem in 1976 (1968 E.C.). This opposition have witnessed a great hope for historical occupations of Ethiopia. This unity was also a call to Ethiopians residing in Israel to stand by the side of Holy Fathers, who accept all sacrifice.

The historical property of Ethiopia in Jerusalem has a national stand. In addition to various material donations, the Organization has granted Birr 290,839.13 to the Monasteries in Jerusalem.

The Organization has a membership of 6000. It will continue to support Holy Fathers residing in Monasteries found in Jerusalem and it will also continue to sustain Ethiopian properties in Jerusalem. having been faithful to the Ethiopian Orthodox Church.

Mekonen Zewdie G. M.

RE-ESTABLISHMENT OF NEW THEOLOGICAL SEMINARY THE ETHIOPIAN ORTHODOX CHURCH REOPENED THEOLOGICAL SEMINARY

Since His Holiness Abuna Tekle Haimanot was enthroned as a Patriarch, the Ethiopian Orthodox Church has made progress in many ways. One of the progressive moves which have been undertaken by

His Holiness is the reopening of the Theological Seminary in 1982, in order to provide sound religious education for the clergy of the Ethiopian Orthodox Church and for all those intending to become ministers in the Church.

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His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia with the Dean staff and students of St. Paul's Theological Seminary

The Seminary is named "St. Paul's Theological Seminary" and is located in the campus of the former St. Paul's Church School on the west side of Addis Ababa about seven kilometers far away from the Patriarchate.

TEACHERS

The Seminary has six full time teachers most of whom are well-versed in the Ethiopian Orthodox Church education and higher Theological studies in general. They are all holders of degrees in theology. According to the order of the Holy Synod, the teachers must prepare their teaching-material and at present each teachers have been assigned to teach two subjects.

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In the future when the Seminary receives more students, the number of teachers will be correspondingly increased.

STUDENTS

The Seminary started its operation in January 1982, with a total enrolment of 20 students. But this number is rising as it is decided to enrol more and more students each year.

THE DURATION OF THE COURSE

For a higher qualification, the duration of the study will be four academic years. This means that students who have the required backgrounds in theological and biblical knowledge will be able to accomplish their studies in theology within a four year span of time.

SUBJECTS STUDIED IN THE SEMINARY

a) OLD TESTAMENT

1. General introduction to the Old Testament
2. Old Testament Theology
3. Old Testament Commentary
4. Apocrypha of the Old Testament

b) NEW TESTAMENT

1. General New Testament Introduction
2. The Synoptic problem
3. New Testament Theology
4. New Testament Commentary
5. Research on the New Testament
6. Apocrypha of the New Testament

c) DOGMA

1. The Existence of the triune God
2. Cosmology
3. Doctrine of Incarnation (Christology)
4. Ecclesiology
5. Eschatology

d) CHURCH HISTORY

1. The Ancient Church History
2. Medieval Church History
3. Modern Church History
4. History of the Ethiopian Orthodox Church

e) PRACTICAL THEOLOGY

1. Homiletics
2. Pastoral study (theology)
3. Method of teaching
4. Canon Law
5. Liturgy
6. Psychology

f) PATROLOGY

1. Pre-Nicene fathers
2. Post-Nicene Fathers
3. Ethiopian Orthodox Church Fathers

g) PHILOSOPHY

1. Ancient Philosophy
2. Medieval Philosophy
3. Modern Philosophy

h) LANGUAGES

1. Gueez -- Basic Gueez grammar and poem
2. Hebrew, Greek, English and Arabic. All the teachings are given in Amharic.

L I B R A R Y

The Seminary has a library which contains over 3679 books written in English and other Biblical languages. There are also many volumes in Gueez and Amharic. We are hopeful that the library will have more books in the near future as we have already been promised by foreign volunteers who offered to contribute to the library.

The Seminary thus will attempt to make every resources available in this library in order to enable the students to secure the required knowledge of the visible and invisible world at large.

The Seminary desperately needs both moral and material support from friendly Churches as it is a newly-established Institute. We have also made special appeal to the Ethiopian believers in particular and to the large parish churches in general to take the Seminary under their financial cares as it is instituted for their spiritual service.

If we have a well-grounded and a strong theological Seminary, our orthodox people will have strong orthodox faith and thoughts for ever.

His Holiness the Patriarch is making great efforts to standardize the Seminary and enable it to achieve its goal.

Like Seltanat Habte Mariam Workineh
Dean of the Seminary.

ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

GOUNCIL FOR CHILD CARE

Children are the favourite organs of the society which need special cares. As a divine institute, the Ethiopian Orthodox Church knows well that it is her duty to concern herself for the nurture of children in her social ministry and has made every efforts to fulfil this duty in the past. To make more of it, the Church has set up this time a council called "The Ethiopian Orthodox Tewahedo Church Council For Child Care"

The Ethiopian Orthodox Tewahedo Church Council for Child Care was established by the agreement between the Ethiopian Orthodox Church and Kindernothilfe (KNH) of West Germany situated in Duisburg.

The main reason of this agreement was the severe drought and famine of 1973-1974 which is still fresh in most Ethiopians memories, especially in Northern part of the country. From that time on, the Ethiopian Orthodox Tewahedo Church Council for Child Care is running: 1. A boarding programme, 2. A Day Child Care Programme.

1. Boarding programme

In the boarding programmet here are 27 homes in 11 administrative regions consisting of 4060 destitute and needy children. From these boarding homes the children get food, shelter and educational materials. All the children attend schools starting from elementary to the University run according to the ministry of Education Curriculum.

2. Day Child Care programme

This programme started in the year 1982 in Addis Ababa with one home; now there are two homes with 160 children between the ages of 4-5.

This programme is serving the destitute children by providing day care centers. This includes food, clothing and education.

Each home has its own board and programme laid down by the council.

Kindernothilfe which is starting in 1956 and now assisting around 100,000 destitutes and needy children in more than 40 countries in the world, is our bigger donor agency. It is now assisting all the children in the boarding homes and in the Day Child programme including capital investment of all the homes.

The fostership programme of KNH created a mutual understanding and love between the fosterparents and the foster-child.

Other Donor Agencies

a) Bread for the World BFW of Stuttgart in West Germany is assisting our homes to be self-eliant by providing help both in cash and in kind for the pre-vocational Training Centers.

b) Algemeen Diakonal Bureau ADB of Holand is helping us by providing grants to buy the necessary food commodities during harvest time and to store it in every center for the whole year.

c) Tabor Society Heidelberg, in West Germany which is founded by Professor Dr. Heyer is contributing great assistance to-by paying teachers salaries for church education.

d) The government and the mass organizations of Ethiopia have been encouraging the work in many ways, such as providing houses, lands, medical and educational cares for the children without any

charge. Furthermore, high officials of Socialist Ethiopia pay occasional visits to the homes and make donations toward's this welfare organization.

His Holiness Abuna Tekle Haimanot Patriarch of the Ethiopian Orthodox Tewahedo Church pays special attention to this part of social ministry and is making every efforts to develop the programme. This Welfare Organization enjoys also the encouraging advantage followed up by L.M. Abebw Yegzaw General Secretary of the EOC Patriarchate Head Office and Chairman of the Council as well.

Church Education

Almost all homes have church education programme besides the secular and pre-vocational training. The programme includes morning and evening prayers.

Church attendance on Sunday service and Sunday Schools and participation in special and big festivals such as Christmas, Epiphany, Good Friday, Meskel and Easter

Mr. Luder Luers the General Secretary of KNH and Mr. Murt Kurz the Head of African Department have repeatedly visited the EOC-CCC Office and the homes. Their visits have been a great assistance to the work and has helped to create more understanding between the donor agencies and EOC-CCC

The Ethiopian Orthodox Tewahedo Church rejoices over the accomplishment of this glorious social ministry and enthusiastically continues to work hard for the nurture of children as commanded by our Lord and Saviour Jesus Christ, the Head of the Church.

Eshetu Mehretu