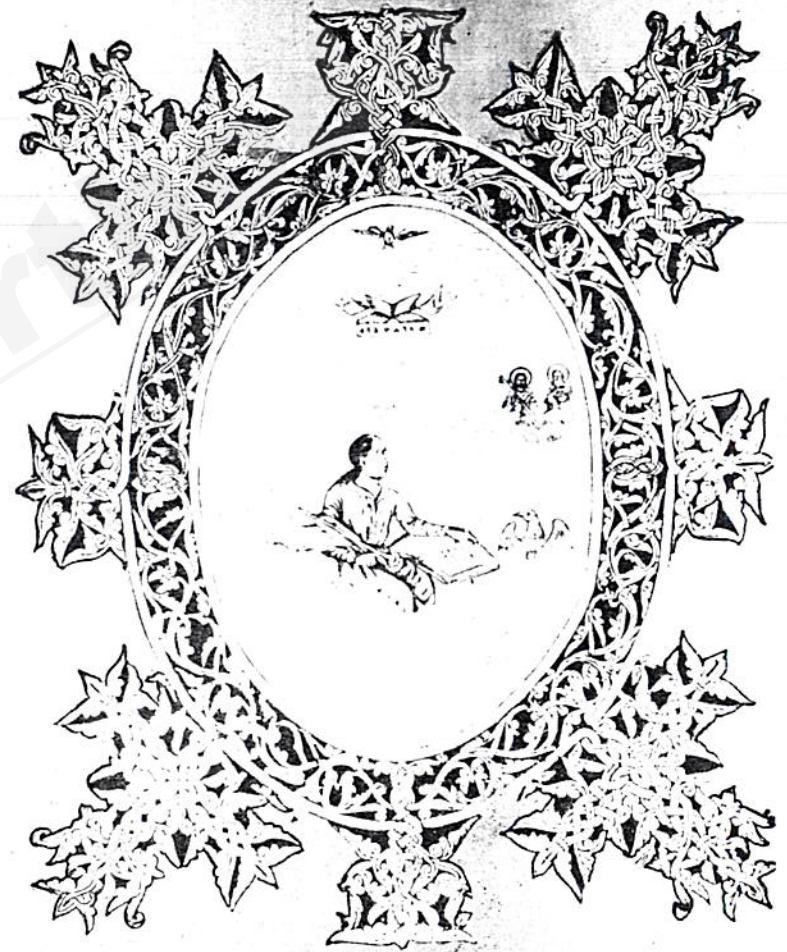


MAEDOT

(MEANS PASSEVER)



ORTHODOX
ETHIOPIAN CHURCH ANNUAL PUBLICATION

1985



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THE ETHIOPIAN ORTHODOX CHURCH
ANNUAL PUBLICATION
NO. 3

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1985

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

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His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia

In this Publication Sternuous effort has been made once again to depict the reality of the life of the E O C in the past and the present.

THE ETHIOPIAN ORTHODOX CHURCH
ORGANIZATION
MARCH OF EVENT
ACTIVITY
AND
ACHIEVEMENT

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«As the body apart from the spirit is dead, so faith apart from works is dead» James 2:20.

All the demands of the Holy Scripture, which lead all to christian righteousness, stem from faith and works. In principle, faith is the greatest and the most important element of the divine law. But if it does not show itself by good works it is useless. In other words it produces nothing, because it is dead. The above-quoted word of the Scripture realizes the truth of this saying.

Further more the Apostle James strongly denies the use of saying «I have Faith» unless it is shown by works, and the use of saying, “the way to God is by faith alone plus nothing.” To prove it by evidence, he quotes that even “the demons believe and shudder” and indicates to Abraham in order to show how a man can be justified by works, and not by faith alone. So the church is meant to be the temple of God based upon this rocky foundation-Faith and works.

Naturally Christ is the foundation and the founder of the church. In a conference made in the coasts of Caesarea Philippi, when our Lord, Jesus Christ enquired what people and his disciples themselves think of Him, the Apostle Peter confessed in his answer to the question that “He is the Christ the Son of the living God.” He said this, because he was inspired by the heavenly Father. This confession which the Apostle made of Christ and this saving faith has been taken by our Lord Himself to mean metaphorically a rock, but literally the great truth of faith upon which the church is built on earth.

On the other hand, the church is said to be established upon the foundation of the Apostles and the Prophets, Christ Himself being the corner-stone, in whom the whole structure is joined and grows into a holy temple in the Lord, and in whom all Christians are also built into it for a dwelling place of God in the Spirit (Eph. 2:20), because the first stones of this building were laid in and by the ministry of those Apostles and Prophets who went out to preach the good news of the Gospel based upon this faith “Christ is the Son of the living God.”

Yes, as a people of the New covenant, saints of the kingdom of God on earth confess and preach the truth of this faith by which the christian world can work out its salvation now and for ever. And on the other hand, they declare, through the same letter of St. James, that faith apart from works is barren-but active along with good works.

Regarding the detail of the required works, the christian world can manage to learn much from the sermon on the mount.



In His teaching of the sermon on the mount, our Lord Jesus Christ Himself gives clear evidence to His followers to be the salt of the earth and the light of the world with a challenge not to lose its taste and put their light under a bushel (Mt. 5:13-17). Particularly He lays special emphasis on their inward and outward goodness, declaring that the Christian righteousness and blessedness comes out of being such a person and doing such and such things in the power of faith.

Finally, the sermon on the Mount generalizes its detail of the Christian works with what is called the "Golden Rule" - «What ever you wish that men would do to you, do so to them; for this is the law and the prophets» Mt. 7:12. Our Lord has taught the Christian world that the fulfilment of this law of faith, based on this social ministry, should be regarded as a rocky foundation, "Every one then who hears these words of mine and fulfils them will be like a wise man who built his house upon the rock" . . . Mt. 7:24.

The Ethiopian Orthodox Church is one of the living churches in the world built upon this rocky foundation of faith and works. As a Christian institution, the Church is fully aware of the Fact that the Son of man (the Founder of the Church) has come not to be served but to serve . . . » (Mt. 12:28) and that He commanded His Followers «to let their light shine before men, that they may see their good works and give glory to their heavenly Father» (Mt. 5:16) who called this life into being to exist. In the promotion of this celestial and terrestrial service, the Ethiopian Orthodox Church is always in a position to undertake initiatives in the field of social development and other social concerns in order to meet the needs of the society on her part.

If we come along to the history of this time when the people and the government of Socialist Ethiopia are fighting on large scale against hunger, poverty, illiteracy, diseases, denudation of land from trees and soils, inequalities in level of living, low standard of living, oppression, exploitation and all forms of unhealthy way of life, one can see obviously the significant role which the church is playing in the implementation of the required development, literacy, relief and rehabilitation programme set up by the Government to overcome this social problem and enable the society to improve its quality of life.

Having been such a working part of the universal church of God and doing such and such things, the church is showing the truth of the goodness of her faith by her good works as commanded by the Holy Scripture (James 2:18).

The church is both historically and practically Apostolic; because it is well established upon this rocky foundation - Faith and Works.

We believe that this publication can give a useful piece of information on the church, active participation in the above - quoted priority programme with the help and full participation of the World Council of Churches and other Christian welfare organization in addition to the Fulfilment of her widespread spiritual ministry.

Synodical Meeting

The Holy Synod of the Ethiopian Orthodox Church held its regular meeting from May 8—15, 1985, in the Patriarchate under the chairmanship of His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia. During the meeting, the Holy Synod had committed itself to review the implementation of the Church's priority programme relating to her spiritual and social concerns.

As far as the grave drought situation in the country is concerned, adopting and implementing a relief programme in the drought affected areas, has been an urgent social ministry of the Church. The other dimension of the Church's priority programme is the growing parish council activity by which the church is enabling herself to meet the need of her large

family both socially and spiritually.

When these priority programmes were under discussion the Holy Synod could consider that tremendous achievement has been made in the field of these spiritual and social concerns, and has passed a decision to carry on it for more and more success in both spheres.

FOREMOST PATRIARCHIAL MESSAGE AND NEW APPEAL OF THIS YEAR

1984—85

I CHRISTMAS MESSAGE AND APPEAL MADE BY H. H. ABUNA TEKLE HAIMANOT PATRIARCH OF ETHIOPIA TO ALL THE FAITHFUL OF THE EOC AND OTHERS IN THE CHRISTIAN WORLD FOR URGENT RESPONSE TO THE CALL OF THE NEEDY DROUGHT VICTIMS IN ETHIOPIA

"But to all who received Him and believed in His Name, He gave power to become children of God . . . Jn. 1:12."

Beloved brothers, sons and daughters in Christ,

In this verytime, once again, in the Name of the Father and the Son and the Holy Spirit, I wish you all a blessed Christmas and a happy New Year.

From the truth of the above-quoted word of the Gospel, and from the grace of the newness of life received, people of the New Covenant all over the world are fully aware of the fact that they are made to be children of God since they have received His Son who became flesh and dwelt among men, full of grace and truth.

Thus, as Christian and people of the New Covenant, we have all become beloved Children of God, born not of blood nor of the will of the flesh but of God Himself, by grace through the incarnation of His Son Jesus Christ. And as Children of God, we bear witness to the coming of the true Light into the world — the very Light that enlightens every man.

That is the newness of human life as John, the Apostle said, "In Him was life, and the life was the light of men - - » Jn. 1:4.

Then, when we celebrate this Feast of Christmas in this newness of life, therefore, we offer our sincere thanks to God who destined us to be His sons through Jesus Christ - - - according to His purpose which He set forth in Christ as a plan for the fullness of time to unite all things in Him, things in heaven and things on earth Eph. 1:9-13.

To be children of God means to be brothers and sisters, born from the same Heavenly Father.

Before the Birth of our Lord Jesus Christ, man's relation-

ship was marked by inhuman discrimination based on race, origin, sex and, - - - as a result of the evil spirit of the time.

Then, it was in this time that the true Light, Jesus Christ, came into the world to enlighten every man and "unite all things in heaven, and things on earth". Since then, all those who could walk in this Light could become children of Light and the right citizens of the new heaven and earth, who enjoy oneness in the spirit of universal brotherhood. These blessed people are Christians themselves. As children of light and the right citizens of the kingdom of God, the true Christians are meant to identify themselves with the heavenly host and rejoice over the goodness of the Lord as it could be seen well on the day of Christmas celebration and always in their cheerful life.

For this abundant blessing, bestowed upon us both in the heavenly and earthly sphere, we love our gracious God with all our hearts, souls and minds faithfully and praise him for ever.

Beloved children and the family of God,

I feel that it is my pastoral duty to bring to your attention, in this due time, the current drought situation in Ethiopia.

Just because our Land is one of the drought affected areas in Africa, in this very time, more than eight million people are suffering from lack of food, ensuing death. Eventhough,

drought had been affecting the country for a long time, the current drought is much greater in intensity. Feeling great sympathy for the drought victims, therefore, compassionate peoples, all over the world, are expressing their deep concern over the situation and are making every effort to tackle the problem, standing by the people of Ethiopia.

The Ethiopian Orthodox Church, today as in the past, has placed herself at the service of these needy compatriots that is to work out a ministry of mobilizing her great Christian population at local and national level, as an innate vocation, for emergency funds in order to alleviate the seriousness of the situation and to survive the drought victims.

In this way, every kind of emergency fund is being channelled to the drought victims from home and abroad. However, as the droughtborne disaster is grave to excess, these compatriots could fall into this disastrous situation by which they are compelled to find themselves under the necessity of this world wide emergency funds.

Indeed, the Word has become flesh and dwelt among men to serve the world which He loved and for which He laid down His life. And to bring this divine plan to its climax, He lived on earth not only preaching the good news about the kingdom of heaven but also feeding the hungry and healing the sick among

the people of the world as well. Since the relationship between God and man is eternal, this social and spiritual ministry has never been made to end there but to keep on living forever through the church whose ministry is to represent Christ on earth.

The Gospel of our Lord Jesus Christ calls all Christians to compassion and deep understanding of the suffering of people in the world.

It was in this spirit that those Christians in Macedonia and Achaia were compelled to extend their bounty to the needy brothers and sisters in Jerusalem when the famine that was over all the world, in the day of Claudius Caesar, did prevail in Judea, in a special manner (Act. 11:29, Rom. 15:25-27).

And it is such a spirit which has its root in the Gospel that enables Christian brothers and sisters, in the Christian world, to review the droughtborne situation in Ethiopia and reflect their deep concern over it.

Thus, as a part of my Christmas message, I feel called to make appeal here by you, brothers and sisters, sons and daughters in Christ and to all Christian brethren and men of good will all over the world for unreserved emergency fund which will be channelled towards the drought victims in our Land.

"Glory to God in the highest and on earth peace - - - ».

May God bless you all.

II

SECOND APPEAL MADE BY H. H. ABUNA TEKLE HAMANOT PATRIARCH OF ETHIOPIA TO ALL MEMBER CHURCHES THROUGH WCC FOR MORE CONTRIBUTION OF PRAYER AND RELIEF ASSISTANCE

REV. DR. EMILIO CASTRO
GENERAL SECRETARY
WCC - GENEVA
Your Excellency.

Warmest greetings in Christ our Lord.

Further to our Church's new appeal made until now to enable the whole Christian world to be aware of the drought problem in Ethiopia and afford to meet the needs of the drought victims, I strongly feel called to bring the matter once again to the attention of the whole member churches through the WCC as the magnitude of the drought problem is still high.

Since the time when millions of Ethiopians have been exposed to serious devastation as a result of the drought borne problem, and since the time when our church has appealed to the World Council of Churches for an emergency help, the situation has drawn the attention of the world-wide Christian community which has generously extended all possible assistance through the World Council of Churches and directly through their local churches' donor agencies in order to combat the disaster.

On the other hand, as a response to the appeal made by the Government to the world public for the same aid, large quantities of food grain, and

other food items, medicaments as well as vehicles have been pouring in and still more are expected from various quarters. Meanwhile priests, monks, and all staffs serving within the Ethiopian Orthodox Church, here and abroad, have volunteered their one month salaries to help these compatriots, affected by drought. Moreover, all Christians of our Church, individually and collectively, are addressing themselves to this life-saving programme in hand.

In view of this grave nature of the drought situation, the Ethiopian Orthodox Church has committed herself to start four feeding centres, out of 17 in programme. These centres are in Wollo, Tigray, Eritrea and Gonder. Our programme is becoming effective to meet the needs of the drought victims through a relief assistance Programme which is to be implemented under the auspices of WCC as a partner to EOC.

Giving priority to this social ministry I myself went on a pastoral visit to all of the relief centres. As it could be seen in these feeding centres, the lives of hundreds of thousands of famine victims have been saved since the launching of the emergency relief programme, introduced by the Government and strengthened both morally and

materially by the world public.

Just because charity is a religious duty as well as a human (Matt. 25:40), member churches of the WCC are making the best of it until now.

In view of the threatening drought situation, one can easily understand that the problem requires more time to solve and more help will be needed for completely tackling the problem as the number of the victims is growing now to 9 million.

We strongly believe that the Gospel of our Lord Jesus Christ has called all Christians to review the drought-borne disaster and stand by them through their generous charity.

The goodness and mercy of the gracious God which could be seen through this world-wide emergency fund is assisting the life-saving programme to be considerably effective. So far as the creative power of God is in control of all natural forces, prayer to Him for healthy climatic condition, conducive to life, is unquestionably important.

We would like to request Your Excellency, therefore, to organize a programme for a day of prayer in this Lent term, preferably on Good Friday, that all member churches may remember the suffering compatriots in prayer and make the day an occasion for raising more emergency funds which will be contributed towards this life saving programme in the name of our Lord Jesus Christ crucified.

III
EASTER MESSAGE & GRATITUDE OF
H. H. ABUNA TEKLE HAIMANOT
Patriarch of Ethiopia:

I. TO THE LEADERS OF THE
CHRISTIAN WORLD (1985)

«CHRIST IS RISEN»

Your Holiness/ Eminence

Greetings in the name of our Lord Jesus Christ who victoriously overcame death and assured us of the truth of our hope for the new life after death-wishing happy Easter and blessed Eastertide.

On this occasion, I would like to express my deep gratitude to your Holiness/ Eminence for whatever your church has done and is doing to secure the drought victims in Ethiopia from starvation, ensuing death.

Christ is Risen.

TO ALL MEMBERS OF THE
EOC HERE AND ABROAD.
CHRIST IS RISEN

(1985)

«For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life» Jn. 3:16.

Beloved brothers, sisters, sons and daughters in Christ.

It is my joy and pleasure to send you this Easter message as usual.

On this day, when we celebrate the glorious resurrection of Christ, I would like to say a few words to you in the love

of the saviour Jesus Christ.

«Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforts His people in all their tribulation so that they may be able to comfort those who are in trouble. The sufferings of Christ abound in us so our consolation also abounds by Christ.»

Beloved children in Christ, As we clearly may understand from the above-quoted words of the Gospel, we can see how much God loves us through the Grace, the newness of life received and the truth of the life after death.

The love of God is not like human love which rises and falls, but it is a love that rises endlessly, ever new, ever fresh and ever creating.

God loveth all people because He has created them. And when they were enemies the Son of God has died for their sins (Rm. 5:10), He has lifted up and drawn us to Himself. We all are now children of God in Christ. All what we were told from the Scriptures about the cross and the blood and God's boundless love to-

wards sinners has really been fulfilled. Christ has died, He is risen and will come again.

«But thanks be to God, who giveth us the victory through our Lord Jesus Christ» (Cor. 15:57).

As I made it clear in my Christmas message, the Ethiopian Orthodox Church is making every possible effort to exert her contribution towards the life-saving programme prepared for the drought victims in Ethiopia.

Christians all over the world are expressing their sympathy for the drought victims by their generous charity. Therefore we are very grateful to you and to all others for your and their deep concern over the drought situation and generous response to the appeal of our church, and strongly hope that the whole christian world will stand by them to the end.

We as christians also have to work hard unreservedly and pray day and night to bring about social justice and peace in this world for the well-being of mankind as a whole. We commit this desire of all human kind to God the Almighty whose power surpasses all human understanding. May the risen Lord bless you all.

IV
MESSAGE OF GREETING OF H. H. TO ALL THE DELEGATES &
PARTICIPANTS OF THE SIXTH ALL CHRISTIAN PEACE ASSEMBLY

PRAGUE

Dear brothers and sisters attending the Sixth All-Christian Assembly,

Fraternal greetings to you all.

Just because the existence of peace is vitally important for the existence of joyful life in the world, the theme of your assembly is the arena of international concerns in our time. As known, the good

news which christianity first brought to this world, was "peace on Earth." So the christian world considers peace an essential element and precondition of integral life on earth.

We strongly believe that God Himself, the source of all being, has called this life into being to exist and continues to hold it in existence. But this existence needs peace and peaceful life based on social justice

and equality. Since it has been the unchangeable will of man, common witness and activities in the areas of peace and security at local and national level like your's could help the whole world to work out its salvation now and in the future.

Therefore I wish your conference every success praying that the Lord of peace may grant enduring peace to the world.

HERE AGAIN

A Summary of our Church History
THE ETHIOPIAN ORTHODOX CHURCH
ETHIOPIA, EAST AFRICA

A country recorded in the Holy Bible (Gen. 2:13, Psalms 68 : 31.)

Before the introduction of Christianity, Ethiopia had accepted the faith and order of Judaism (1st Kings 10:1, Mtt. 12:42). Ethiopia accepted Christianity in 34 A. D. by the Ethiopian Eunuch who was baptized by the Apostle Philip in the land of Palastine upon his return from Jerusalem to Ethiopia (Acts 8:26). The Ethiopian Orthodox Church was founded on synodic level 294 years after the introduction of Christianity into the country.

The first bishop of the Church

was known as Frumentius. Frumentius, Syrian by birth, was brought up in Ethiopia in the place of Axum. In 328 A.D. he was sent to Alexandria by the king of Axum and returned to Ethiopia after being consecrated as Bishop by Bishop Athanasius. Since Frumentius rendered tangible apostolic mission in Ethiopia the name Abba Salama Kassate Berhan (Father of Peace and Revealer of Light) is given to him by the faithful of Ethiopia.

150 years after Abba Salama, the Nine Saints came to Ethiopia. The Nine Saints migrated from the Middle East and

Asia Minor, the then colonies of the Roman Empire.

Their advent to Ethiopia was in protest of the decision of the Council of Chalcedon and the teaching of Nestorianism. They were forced to leave their respective countries because they were persecuted by the supporters of the Council of Chalcedon. The Nine Saints had the knowledge that Ethiopia was against the decision of the Council of Chalcedon and managed to arrive in Ethiopia in search of peace and shelter.

The Nine Saints have made a lot of contribution to the growth of the Ethiopian Orthodox Church. They have introduced monastic life, translated many religious books from Aramaic and Hebrew to Geez

language and expounded the One-person, One-Nature doctrine of St. Cyrill.

As any other Christian Country Ethiopia had undergone various kinds of religious persecutions and hardships throughout the ages. For instance, the rise of Yodit in 840 A.D. which lasted for forty years had made a serious damage to the antiquities of the Church. The invasion of Mohammed, the Left-Handed, in the 16th century was more destructive than the latter one.

The Ethiopian Orthodox Church was attacked not only by pagans and non-Christians but other christian denominations and missionaries have struggled against her to divert her faith and tradition. The persecution made by the Jesuit Alphonzo Mendez and his followers in the 17th century which is an unforgettable event in the history of the Ethiopian Orthodox Church as a prominent example. This epoch is known as a period of martyrs.

In the first of the 20th century i.e. 1935-1940 during the fierce five-year struggle against the invasion of Musolini, more than 2000 churches were burnt. Two Ethiopian Bishops were martyred for not recognizing the regime of Musolini in Ethiopia. Thousands of monks and clergy were exterminated. Millions of faithful lost their lives.

Numerous manuscripts which are witnesses to the faith and

history of the nation were looted. To verify this fact, it would be sufficient to visit the Vatican Library and the status of Axum located in Rome.

Since Abba Salama, 111 bishops have come to Ethiopia from Egypt. These bishops came within the period of 1600 years.

The Egyptian Bishops used to come to Ethiopia after receiving various gifts and presents provided by Ethiopians. Due to the distant geographical location between the two countries, many of the Ethiopian envoys who were entrusted to bring the Egyptian bishops died on the way because of the scorching heat of the desert.

In this long historic period the Ethiopian bishops were consecrated fifty years ago. The Ethiopians were not fully satisfied for the consecration of the four indigenous bishops, took place in Egypt. In the mean-while during the five year invasion of Musolini more than 12 bishops and archbishops were consecrated in the Ethiopian soil. Thirty seven years ago, other five Ethiopian bishops were consecrated. This consecration was again performed in Egypt.

Since then, the Ethiopian Orthodox Church became autocephalous. Within this short period of time, more than fifty bishops were consecrated by Ethiopian Patriarchs.

Since the schism of 451 A.D. the Ethiopian Orthodox Church shares common confessional

faith and Holy Communion with the Oriental Orthodox Churches i.e. Coptic, Syrian, Armenian and the Syrian Orthodox Church of India.

The Ethiopian Orthodox Church has 81 canonical books and 14 anaphoras.

In principle the working language which is used by the Church during the divine service is Geez, the ancient classical language of Ethiopia. Today, however, the readings and certain portions of the liturgy are in the vernacular, Amharic.

The hierarchy of the Church consists of the traditional three orders: diaconate, presbyterate and episcopate.

The Head of the church is the Patriarch and is administered by him jointly with the Holy Synod. In accordance with the living canon of the Church, the Episcopal and the Patriarchal ministry is restricted to the celibate clergy or monks. It is also canonical in the church to ordain deacons before, and confer priestly hierarchy after marriage.

There are seven official fasting periods in the Ethiopian Orthodox Church:

- 1) All Wednesdays and Fridays (except the 50 days after Easter)
- 2) The Lenten Fast
- 3) The Nineveh Fast
- 4) The Vigils or Gahad of Christmas and Epiphany
- 5) The Fast of the Apostles
- 6) The Fast of the Prophets
- 7) The Fast of the Assumption.

In the Ethiopian Orthodox Church, supreme authority in matters of church administration and justice - legislative, administrative and judicial belongs to the Holy Synod. The Patriarch is the chairman of the Holy Synod. To decide important ecclesiastical questions, adopt statute and make supervision over the whole administration of the Church, the Holy Synod meets twice a year under the chairmanship of His Holiness the Patriarch on the premises of the Church Patriarchate.

The first session takes place in Autumn, starting from the twelfth day of October, the second in Spring, after Easter, beginning from the twenty-fifth day of Eastertide - Ethiopian Calendar.

Today the Ethiopian Orthodox Church Comprises:

- more than 18 million members
- 20,000 Churches
- 857 monasteries
- 20 Dioceses and Archdioceses including all those in Jerusalem, Western Hemisphere, Sudan and Djibouti
- 24 Archbishops and Bishops
- 250,000 Clergy.

This large and imposing figure highlights the superiority of the church in size among the Orthodox Churches of her kind in the christian world.

In this very time, the Head of the Church is His Holiness Abuna Tekle Haimanot the 3rd Patriarch of Ethiopia.

Diffusion of Christian teaching and knowledge through

publication is a well beaten way in the church today.

The current publications includes:

1) News paper

- a. Zena Bete Christian (the good news of the Church)
- b. Dimtse Tewahido (the voice of the Church).

2) Magazine

- a. MAEDOT (Passover) Amharic and English
- b. Tinsae (Resurrection) Amharic and English.

To qualify and retrain priests for the integral ministry of the Church today, 6 Clergy Training Centres and one Theological Seminary have been established within the last decade. In general, new effort has been made by the Holy Synod to specialize the administrative structure of the Church today. Out of it, a revised regulation, based on the wellbeing of the whole life of church, has been adopted. Consequently members of the Church have been successfully organized in parish councils at local and national level. As the newly adopted regulation aims at the entire unity and collaboration of the whole members of the Church, the current administrative structure has been incomparably conducive for both the clergy and the laity to realize the vital needs of the whole man and to work together for the development of their church both spiritually and socially through their respective parish councils.

In each diocese, the diocesan Archbishop is the chairman of the diocesan parish council. According to the ruling of the church's parish council administration, the National Parish Council meets once a year in the Patriarchate under the chairmanship of His Holiness, the Patriarch.

Under the National Parish council, there is a large section of administrative council, responsible for the fulfilment of the resolution adopted by the General Assembly. Apart from this, there are various administration departments under the Patriarchate Head Office among which the growing Parish Council Department is found.

The other important section among the Administration Departments is the Sunday School Programme Unit, as the ministry of the Church is made to focus not only on the life of the church of today but also of tomorrow. This Department is being provided with both moral and material support which gives nurture to Sunday School activities. In addition to the parochial care and the new efforts made by the Central Office to look after the Sunday School Department financially, His Holiness the Patriarch is making monthly contribution from His private fund towards the implementation of the Sunday School programme. Consequently Sunday School teaching is becoming more and more customary in the church today.

Continued on Page 42

EOC PARTICIPATION IN DEVELOPMENT, RELIEF AND REHABILITATION

(BY THE EOC DICAD REPORTER)

DEVELOPMENT

The Ethiopian Orthodox Church being apostolic, ancient and indigenous has rendered spiritual services and continues to serve the society on equal basis in the following fields:

- a. Education
- b. Art development
- c. Afforestation
- d. Agriculture development, etc.

The Ethiopian Orthodox Church has worked different kinds of development activities for the last millennium.

She was also the only church in the African continent who acted immediately for the World Council of Churches' (WCC) call for redirection of christian socio - economic involvement and witness in the late 60s.

Since 1972 the vision of modern systems of development came to her mind and the need to make this dream into real practice. Therefore, she presented her project proposal for WCC for fund assistance.

The aim of her project was to establish small scale projects of socio-economic nature in her 30,000 churches, to train the clergy and to serve the laity. In other words, to fulfil her social spiritual commitment, she established in 1972 the Development and Inter Church Aid Commission then called today DICAD. The Clergy Training Centre and other pro-

grammes were organized and the WCC became a very supportive instrument for her dream of development.

The year 1984 was the most difficult year for any development activities in the country. The drought affected all kinds of projects. Specially agricul-



The Trainees at the Bahar Dar Clergy Training Centre

tural projects were hampered due to the drought problem.

The Ethiopian Orthodox Church having been combating the drought in various ways for many years, is still active in the fight against hunger, specially now that one quarter of the people are suffering due to famine. EOC-DICAD has spent about 30% of its time

in 1984, in order to process the necessary appeal and the relief operation.

1. Priority Programme
 - a) Clergy Training Programme
 - b) Parish Council
 - c) Mini Projects
 - d) Sunday School Programme
 - e) Administration.
2. Additional Programme
 - a) Relief and Rehabilita-

- b) Refugee Counselling Programme
- c) Church building and repairs
- d) Literacy Programme.

Clergy Training

Clergies from the 15 Dioceses are recruited to be trained in

one of the five training centres, and the outcome has become very satisfactory and fruitful from year to year.

The training given in the development areas are benefitting the communities where the trained clergy are assigned. For example, after training, clergy are serving first and foremost as priests, but also as chairman, treasurer, secretary of the urban Dwellers' Association and Farmers' Association in their own locality. This is also a concrete example of EOC that she is fulfilling her social commitment.

Parish Council

The Ethiopian Orthodox Church is not only establishing and extending the clergy training programme. It is also organizing the local churches into newly constitution of the parish council, which enables the faithful to participate in the affair of their local churches. The practical movement on this area of work is spreading through out the country. The faithful get together in order to make contribution and participate in the church activities. According to the evaluations made regarding the parish council, it has been found that a considerable success has been achieved.

Sunday School

Although it is obvious that there are many things yet to be done for the youth, the EOC is strengthening the Sunday School Programme through-

out the local churches. The church is trying to do its best to bring up the youth in spiri-

in his addressing speech at the Consortium Meeting, in April 1985, at ILCA stated that the



The Trainees at the Mekele Clergy Training Centre

tual wisdom so that they may follow the foot steps of their parents, in order to help them to gain good moral and ethical principles.

Mini Project

The EOC is assisting the Ethiopian communities to improve their standard of living by providing conducive possibilities through vocational activities such as agriculture, bookkeeping, dairy farm, poultry, bakery, weaving, grinding mills, afforestation, gardening and so on. All the necessary financial and material support was given to the concerned Dioceses in 1984.

Relief and Rehabilitation

L-M Abebaw Yigzaw, Secretary General of the EOC

EOC is very much involved in Development, Relief and Rehabilitation, Refugee and Child Care Programmes, along with its clergy training and parish council activities throughout the country.

The participants were convinced that the situation created by the drought will continue to the end of 1985, and well beyond, and that churches and christian agencies who had already commendable achievements to their credit had to make a renewed effort to come to the rescue of the suffering people of Ethiopia.

It was especially stressed that the christian churches and agencies all over the world, had to shed all liturgy and inhibitions and came in a larger way

to the aid of the Ethiopian people in their moment of acute suffering.

It was generally agreed that the EOC has a unique and privileged role to play in overcoming the existing drought crisis and in leading the nation to self-sufficiency in food in the near future.

The participants had been welcomed by His Holiness Abuna Tekle Haimanot Patriarch of the Ethiopian Orthodox Church and attended a patriarchal liturgy of the EOC, expressed their deep gratitude to the Government and the people of Ethiopia for their generous and warm hospitality and assured that they had learned much from the EOC and that they would continue to stand by the church and support it in its efforts to the Ethiopian people both spiritually and materially.

HISTORY OF THE EOC IN ASSISTING THE POOR

The history of the Ethiopian Orthodox Church begins from fourth century but it will be too ambitious for me to attempt discussing history at this juncture. However, I would like to mention how the Church happened to be involved in assisting the destitute. In the sixteenth century, a famine, broke out due to lack of rain. An abbot of Dima Debre in Gojjam Region sent messengers to the then Emperor, Lebne Dengel, to inquire why he had

sinned to bring about all that calamity on the people of Ethiopia. Though it could not necessarily be the sin of the Emperor that caused the famine the Church has expressed its concern by the time.

Church Chronicles indicate that the Ethiopian Orthodox Church monasteries have had a long history of appropriate re-distribution of its possessions. All incomes from land or any other sources was collected by the Monastery and the services were provided by all the members, with the exception of the sick and the elderly. Food is prepared commonly and distributed equally once a day at three O'clock in the afternoon. This tradition is being followed to this day. Any destitute or famine stricken person who goes to any monastery in the country will be equally served as the other members. This had been and still is the main attraction that pulls needy people towards churches and monasteries.

Though the Church has this tradition of being a centre of shelter and food assistance, it could not continue to do so since its resources are limited. Because of this the people had to move to the nearest towns or villages to get food and shelter. However, the priests and the monks who are affected by drought, just like the people from the surrounding villages, remain in their churches and monasteries, even if

the situation is fatal. This has won them the respect of the people.

EOC-DICAD RELIEF PROGRAMME

1. PARTICIPATION

As it is indicated in the history of the EOC above, the Church has been involved in relief aid for time immemorial. However, the new ways of receiving donations and providing assistance in a formal manner was started by the EOC-DICAD after the 1974 drought. Since then DICAD was authorized by the Holy Synod to receive assistance from donor agencies on behalf of EOC.

Eventually, DICAD extended its programme in relief, rehabilitation and development, by obtaining donations from agencies like WCC and others. As the number of people affected by drought increased, the assistance required has also increased. Because of this, DICAD decided to be involved in the relief programme in a wider scale.

On October 31st 1984, EOC-DICAD representatives held a meeting with the RRC and all voluntary organizations who are involved in relief programmes in the country. The RRC presented a paper which indicated the assistance required for the year 1984-85. Having read the document, EOC-DICAD agreed to take the responsibility of assisting 2% of the affected people. This means they have agreed to assist

140,000 people more than the ones they were already assisting.

When this was reported to His Holiness, the Patriarch, he instructed the Holy Synod to establish a national relief committee and fifteen regional committees in the EOC. Under the umbrella of the Central Committee, the DICAD planned to set up 17 temporary shelters, to be able to assist the above stated number of people.

To this effect, an appeal was sent to the World Council of Churches to provide funds for the programme. Having received the approval from WCC, a definite plan of action was prepared to start with the first seven centres. When this was also accepted by the donors, the DICAD started working towards the implementation of the programme.

In the meantime, members of the DICAD visited Eritrea Region, and found out that there is a priority area where a feeding programme needs to be started. This was Hagaz, which is located at 26 kms north of Keren. Eventually the matter was discussed with the project planning department of the RRC and it was agreed to start with the following four centres.

- a) Haik in Wollo
- b) Mekelle in Tigray
- c) Ebinat in Gondar
- d) Hagaz in Eritrea



The EOC-DICAD signed an agreement with the Relief and Rehabilitation Commission (RRC) which enables it to operate relief programmes all over the country. In addition to this, the project proposal for the above four feeding centres

rate relief programmes all over the country. In addition to this, the project proposal for the above four feeding centres



H. H. the Patriarch pays pastoral visite to the Feeding Centre

was also prepared and submitted to the RRC for their approval and it was accepted. DICAD staff travelled to all the proposed areas and selected the exact locations where they wanted to set up their tents for the programme.

The next step was to obtain relief supplies for the intended feeding programme. DICAD, contacted Catholic Relief Services (CRS) for assistance with the required supplies. An agreement was signed between the two organizations, and CRS offered grain, milk, CSM and



His Grace Abuna Selama, Archbishop of Balle Diocese, looks after the needy people

oil which will be sufficient for 2000 families for one year, at each centre. Besides 8000 families will be assisted in the four centres. Taking an average of five persons in a family, the programme will cover 40,000 people. In addition to the normal distribution of rations, the agreement includes a pre-mix distribution programme for 600 malnourished children. (Pre-mix is a measured quantity of SCM, milk, sugar and oil, which is prepared at the feeding Centre and given to the families of malnourished children to prepare the food at home for their

children.) The relief supplies are provided by Church Drought Action of Africa (CDA) of which CRS is a founding member.

Having secured the appropriate sites and the necessary supplies, DICAD employed a feeding team of seven persons for each Centre. In order to involve the regional offices of the EOC in the feeding programme, it was decided that the Unit Leaders of the feeding teams should be the employees of the regional diocese. Training was given to the team by nutritionists from CDA me-

members' agencies for a period of three to five days.

As soon as the training was over, the feeding programme started in three out of four sites. Each site had to follow its own pattern of screening the needy families. This is probably due to the differences in their respective approaches.

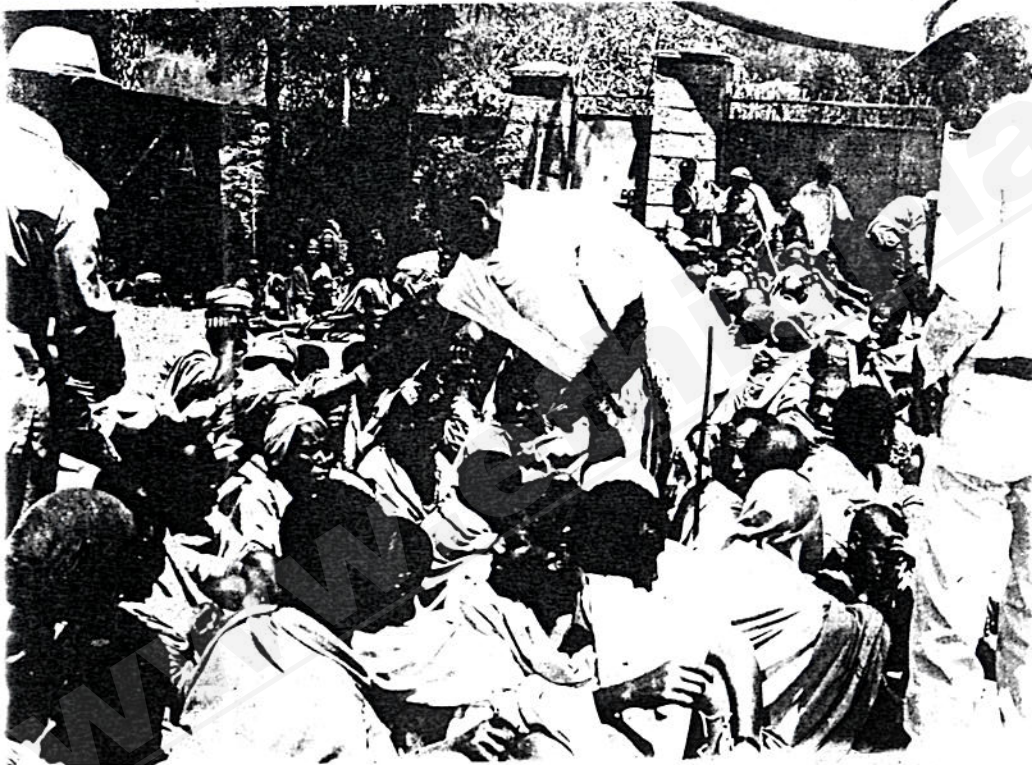
Medical Care

It was indicated in our plan of action that six medical teams will be required to provide medical care through the seven feeding centres. However, we were able to set up only four centres for the time being, and we hope to equip all four with a medical team.

A team of one doctor and two nurses, who were sent from New Zealand through the World Council of Churches have already started work in Mekele. A Canadian medical



Medical care at a relief centre



team of one doctor and one nurse, also sponsored by WCC, started working in Haik. EOC-DICAD has interviewed one doctor and one Health Officer to take up the post of medical team leader and medical coordinator respectively. Negotiation is being undertaken with the Ministry of Health, to obtain nurses and health assistants for a medical team which will be assigned in Hagaz for three months.

Addis Ababa Programme

EOC-DICAD has a feeding programme in Addis Ababa, which is financed by local donors. The plan is to feed 2000 destitutes in ten parish councils at a rate of 200 recipients per parish. So far five have already started while the rest are being organized.

Relief Assistance through Churches

Rural churches and monasteries are often sending requests for relief assistance. DICAD approaches RRC and NGOS and sends relief supplies and funds to be distributed through churches or monasteries. This was going on for many years now, and there are too many requests in the office.

Meanwhile, the Ethiopian Orthodox Church is improving its activities through the Clergy Training Programme. The Clergymen once trained are very useful as agents of change in their respective localities. They

are involved in relief, rehabilitation and development programmes through their dioceses. EOC-DICAD is now using these trained clergymen to implement various programmes so that every church or monastery would become self-sufficient in the future.

CONSORTIUM

A three-day meeting jointly sponsored by the Development and Interchurch Aid Department (DICAD) of the Ethiopian Orthodox Church (EOC), the Enlarged Ethiopian Aid Consortium of the World Council of Churches, was held at the International Livestock Centre for Africa (ILCA), Addis Abeba Ethiopia from the 28th to the 30th of April 1985.

The Ethiopian Orthodox Church was represented by A-Archbishops members of the

Holy Synod, the General Secretary of the Ethiopian Orthodox Church, heads of the departments of the EOC and by several members of EOC-DICAD Board.

From the WCC side, besides the directors of the Commission of the Churches of International Affairs (CCIA):

- Commission on Interchurch Aid Refugee World Service (CICARWS)
- Commission of Church Participation in Development (CCPD), and several staff members were present; other agencies were also represented by several members.

The meeting was jointly chaired by Metropolitan Paulos Mar Gregorios of India, President of the World Council of

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The Consortium at ILCA, during a Session

PARISH COUNCIL ACTIVITY

The Following Report is taken in Part from EOC Holy Synod DICAD Consortium Meeting (April 1985, Addis Ababa)

One of the Parish Council objectives for the second three-years programme (1984-86, as it was reported to the last General Consortium (February 1983), was the organizing of the parish council hierarchical structure in all of its five levels. This was fulfilled in a sense that the pyramidal structure is complete on all levels with provisions for the lower level parish councils that have yet to be organized in accordance with the Revised Parish Council Regulation of 1978. In the case of the lower levels i.e. lower than district levels, there are still many parish communities in the remote parts of the country who are waiting for our reinforced programme of conscientization and organization. As to the higher levels, with the exception of very few districts, all of them were organized.

1. The Founding of the First EOC General Assembly

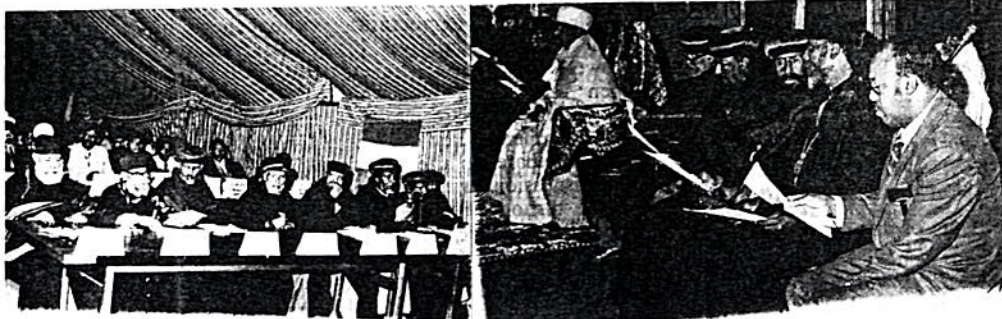
One of the most successful parts in the parish council organizing campaign was the founding of the first EOC General Assembly in June 1983. To my knowledge, this is the first of its kind in the history of

the Ethiopian Orthodox Church. In this Assembly, democratically elected representatives of the lower level clergies, laymen, women and youth from all the 15 dioceses were present as full members. They did not only participate on the round table discussion with archbishops & bishops, but also had the privilege of becoming part and parcel of the highest decision-making body, together with members of the Holy Synod presided by the EOC Patriarch. The Assembly has its annual meeting usually in May or June.

Following the formation of the General Assembly, members for the EOC National Council (NC) were chosen by majority vote. The Council acts as an executive committee that carries out the decisions and plans of the Assembly. Presided by the EOC General Secretary, the Council meets three times every year to evaluate the implementation of the various programmes and resolutions of the Assembly in accordance with the given directives and policy, which is appropriate to the indigenous and traditional Church of Ethiopia. Under the vice chairman of the EOC National Council a steering committee is formed that works regularly on behalf of the Council and uses the Parish Council Department as its office.

Prior to the existence of the EOC-NC, the Parish Council Department was planning and working alone with a few re-

sourceful and active EOC staff who believe in the new parochial system of administration as the best alternative for the EOC parish churches in the context of socialist Ethiopia. There was a period of time (1976-78) when the department was an object of suspicion, and was even denied the rights of identification with the main stream of the EOC administration. Instead it was identified with the socialist-oriented EOC workers' association, which is no more in extant. Explicitly or implicitly some ecclesiastical authorities expressed their charges against the programme of the P.C. Department as a separatist movement with a background of a quasi marxist-leninist motive. But I ask at this juncture: Does identification with the poor mean what they meant? No, but some may still argue for the justification of the allegations. But to continue arguing in this line and to raise the question of justice is not the purpose of the present report. So let it be as it may until a just solution is sought for it. Now, however, the misunderstandings and the confusion is over to a great extent; the focus of P.C. objective is relatively clear. Thanks be to God that in the final analysis, the parish council programme is gradually acknowledged and appreciated. Thanks to the Holy Synod and especially to the present EOC leadership for integrating the new parish council structure to the traditional EOC ecclesiastical hierarchy.



H. H. the Patriarch chairing the National Parish Council

It should be noted here that after several years of conscientizing and organizing campaign, the EOC parish council is now heading towards self-reliance. Without mentioning secondary factors, the attainability of its goals in the future or the performance of its present programme is primarily due to the help of God through one of his instruments, viz. the World Council of Churches to whom we convey our warmest gratitude.

2. From the first to the Second EOC General Assembly (June 1983 - May 1984)

To reinforce the ongoing parish council (P.C.) campaign in the districts more effectively and to get a better and reliable information about the situation and activities of the parish communities, the newly established EOC National Council planned a joint missionary programme between the Patriarchate and the Archbishoprics in the dioceses. The programme

had two major parts called P.C. mission N. 1 and P.C. mission No. 2.

Thirty one patriarchal messengers including EOC department heads participated in the joint PC missionary programme. With diocesan archbishops and archpriests, they have organized two to three-day seminars for clergies and parishioners from the sub-districts. Out of 100 districts (excluding Addis Ababa) indicated in the diocesan reports, seminars were organized in 79 of them.

The first joint PC missionary journey covered a period of three to six weeks depending on the number of districts and road conditions of the respective dioceses.

Without patriarchal messengers, PC Mission no.1 continued in the dioceses. While the filling in of the forms by the parish churches continued, the diocesan executives, PC coordinators and motivators were kept busy in one way or

another for a period of about four months. On the one hand, they were giving instructions to the PC members on all levels as to how they should structure their parish organizations; on the other hand, they were doing their best in persuading and influencing the parish community leaders so that they might fulfill the requirements contained in the new printed forms.

To set an example for the Patriarchal messengers, His Grace Abune Garima and EOC General Secretary L-M Abebaw Yigzaw participated in Mission N. 2 as well as in other PC Programmes. With them the patriarchal messengers left the EOC Head Office and went out two by two (3 and 4 in certain cases) to each of the 14 dioceses in order to evaluate the results of Mission No. 1. To that effect seminars were organized in the regional capitals where clergy, lay and youth

representatives from the sub-districts participated. Finished forms and tables were examined, corrected, rearranged and changed where necessary. In a few cases, additional printed forms were sent to the dioceses for substituting incorrectly filled copies.

Some of the information contained in the tables include number of churches with and without PC organizations, number of clergies and registered laymen, membership fees and other sources of income.

Signed and sealed copies of the four types of the printed forms were submitted to the EOC Head Office sometimes before the meeting of the 2nd EOC General Assembly that was held in May 1984.

Because of the PC Missions, the parish councils and EOC Ecclesiastical offices in the districts, and sub-districts were kept busy and genuinely active during the period of 4 months in Mission No. 1 and more than 1 month in Mission No. 2. The printed forms with their EOC emblem on them, were used as directives and initiated a fresh spirit of work and a renewal of social and administrative activities in the diocese.

A Special Seminar in Asella

At the invitation of the Arssi diocesan Archbishop, a high level delegation headed by His Grace Abuna Garima and EOC General Secretary L-M Abebaw Yigzaw attended a special seminar that was held in the muni-

cipality hall of Asella (capital of Arssi) from February 17-20, 1984. Among hundreds of clergy, lay and youth participants there were also the official representatives from the regional administration and peasant association.

The purpose of the mission was primarily to reinforce the PC Programmes and also to settle disputes that arose in certain subdistricts and thus ease tensions and avoid unnecessary confrontation. To that effect, the delegates presented the position and policy of the EOC administration on which point a fruitful discussion continued. With the dialogue that was opened with the official representatives, an agreement has been reached which has contributed a great deal to PC Programmes in particular and to the diocesan administration in general.

3. From the 2nd EOC General Assembly (May, 1984) to March 1985

Planned and implemented by the members of EOC National Council, the EOC-P.C. Missions No. 3 and No. 4 were put into action during the second year of the founding of EOC General Assembly. For the use of this programme, improved statistical forms and tables were applied. Instead of five types, nine types of forms were printed. Financial and other items of information have been separately prepared in two different tables for each of the four levels of P.C. structure

because the EOC central administration (along with many of the patriarchate messengers) was preoccupied with the drought relief programme. The mission, however, continued in the dioceses without representatives from the patriarchate. Since the diocesan executives had attended the special seminar they were in a position to implement the programme in the districts and sub-districts. The new printed forms and tables were distributed to be filled in by P.C. councils on all levels starting from the parish churches.

As instructors and evaluators, 29 of the patriarchal messengers participated in the diocesan seminars on regional level in March, 1985. In the presence of sub-district and district P.C. representatives, they have discussed, among other things, the magnitude of drought situation in the country and the possible involvement of the diocesan administration and parish councils in the drought relief and rehabilitation programme.

Reports of the patriarchal messengers show that government-supported rehabilitation programmes in some parts of the country especially in Wolega, Illubabor and Keffa are effectively implemented. Those priests who are rehabilitated near parish churches were immediately accepted and enrolled as parish priests and warmly welcomed by the parishioners (for there is lack of clergies in that part

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CONTINUED EFFORT FOR CHILD CARE

«The future belongs to the children» ! People of all Nations or Systems would agree with this slogan. And it is a vivid fact that children are the future of the nation, Society and Church. With regard to this statement the Ethiopian Orthodox Church established «The Ethiopian Orthodox Church Council for Child Care» with the agreement made first between the Ethiopian Orthodox Church and Bread for the World and then between kindernothilfe (KNH) of West Germany, situated in Duisburg, and EOC. The objective of this agreement is to support and make destitute children today's and tomorrow's nation builders and to provide parental care especially for the needy children who have lost their parents due to natural and man-made calamities.



The Holy Patriarch offers the orphans/ destitutes clothes

In Ethiopia the work of kinder-nothilfe-supported programme for needy children is fourteen years old. In the course of the last fourteen years from 1973 to 1985 the programme has been expanded rapidly and at present 5022 children are under support of EOC-KNH e.v. in 29 boarding homes and in two day-child care centres. During the last fourteen years many children have gone through the support whom we

name ex. (former) foster children of EOC-CCC. Most of them are settled in life in various occupations and some are directly connected with the programmes of child care at various levels of responsibilities; Involvement of former foster children in our ministry is needed to qualify the programme.

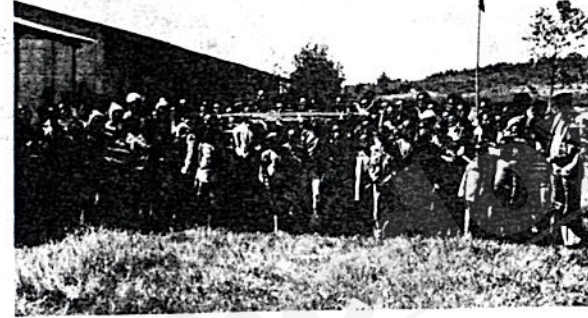
The Structure of the Child Care Programme

As explained in the previous issue of this kind, the Ethiopian Orthodox Church Council for Child Care has the following programmes:-

- Boarding Homes,
- Child Day Care Centers,
- Extended Fostership Scheme.

The programmes have the following aims:-

BOARDING HOMES:- In these homes the children are totally cared for school education on the primary as well as secondary level in government schools:



pre-vocational training (work experience) hygienic information about health, nutrition and christian education. In addition to that there are recreational and cultural activities (i.e. sports, music, theatre, literature etc).

CHILD DAY CARE CENTERS:- These are centers for taking care of pre-school children below 5 years age and are equipped with teachers educational and play equipments to provide pre-school education and training for the total development of children of poor families. The teachers are getting the necessary training by trained social workers and staffs from the Ministry of Education from time to time to qualify the programme.

Extended Fostership Scheme:- The very gifted fosterchildren who passed the Ethiopian School Leaving Certificate Examinations have the possibilities to continue for college studies and other training institutions. The programme includ-

es vocational training in homes, technical schools and different formal and informal vocational training courses run by the government and the church institutions. With this regard the EOCS, Tensae Zegubae Printing Press contributed a lot in the training of our foster-children besides their academic studies. Eleven children have been able to be trained for two years and-employed there through the kind act of the patriarchate Head Office. Another eight girls are



Orphans engaged in production activities



under training in this printing press at the moment.
EFFORTS TO IMPROVE THE PROGRAMME:- The exchange of experiences among the boarding homes, directors programmes is necessary to achieve further improvements. Once a year training seminar will be conducted to all the directors and wardens of the boarding homes and each project compiles a report about their activities in order to inform the other centers including its targets and future plan. This kind of training seminar should, also assist the staffs of the homes to improve their work through regular exchange of experiences between the homes.

In addition to this, KNH started a special training for selected and well motivated staffs of EOC-CCC to qualify the programme.

THE PRESENT SITUATION OF EOC-CCC:-

The drought occurred in our

country in the past years which hit Wollo, Tigray and Northern part of Showa Regions affected many of the Ethiopians in which children were the first victims.

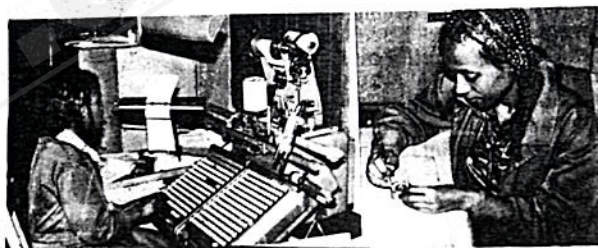
Many children were left alone in the Shelters without parents in Wollo and Tigray Regions. To care and save the lives of these helpless children badly hit by famine and suffering from diseases and sickness is a tremendous help for the Society. EOC-CCC is contributing a lot in caring for Ethiopian needy children during this hard time.

EOC - CCC has been assisting 3798 needy children in 29 boarding homes and two child day care centers in 11 regions of the Country till November 1984. Gradually the drought situation in all the country is getting worse and the number of people seriously affected by the drought. Drought and famine has repeatedly affected the country in the last centuries. But the drought occurred in our country at present is unexpected and ever seen before. Because of this terrible famine many children in the drought affected areas are starving for food specially in Wollo and Tigray Regions.

So the Ethiopian Orthodox Church has been forced to submit a request to the partner organization KNH according to the growing need of additional fosterships in the various regions with comprehensive background information regarding the drought situation



Mr. L. Luers from KNH, W. Germany, visiting the orphans/ destitutes trained and employed by the Printing Press



through out the country. It was felt very important for KNH to reconsider our request since it is a demand of today and agree to support 1224 famine orphans from the famine area.

The period of time to make the necessary arrangements was really urgent and short to admit these children in new homes.

The only choice was to make it possible, as much as we can in order to save the lives of these children.

So these children were selected from the various shelters of Wollo and Tigray including Ebnat shelter in Gondar Region by the representatives of RRC and distributed to the various existing homes under EOC-CCC. (List below). All these children are now in a good condition and are getting the necessary support as much as possible. The Ethiopian Orthodox Church allocated Birr 213,000 for buying beds and clothings and for the extension of additional dormitories in Baher Dar Orphanage for the newly admitted children. Apart from this, His Holiness Abuna TekleHaimanot Patriarch of Ethiopia has repeatedly visited these children in their respective homes. His visits have been encouraging the workers for further work and has helped to motivate them to give more and more care for the children.

L. M. Ababaw Yigzaw General Secretary of EOC and Chairman of EOC-CCC has

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Apstolic Diakonia

PART III

LITURGICAL SERVICE IN THE ETHIOPIAN ORTHODOX CHURCH

As it is known to all, Liturgy means the celebration of Mass.

Liturgy in the EOC includes common prayers, intercession, adoration, thanks giving, supplication, preaching and teaching the Old and the New Testaments that would bring us into the kingdom of the heavenly Father. The Ethiopian Orthodox Church invites the whole community of Christians to participate in the Liturgical services. So it is very common for the Ethiopian Orthodox Church faithful to gather together in the Church mostly on Sunday and on the rest of the other holy days for active participation in Liturgical service in order to fulfil their spiritual duty which is demanded by the very nature of the Liturgy.

The prayer is offered:

For the congregation, that God may keep them unto the end in the communion of the Holy Spirit;

- For the Leaders of the Church that God grant them length of days that with understanding they may rightly speak the word of Faith in purity with spot for that they are the defenders of the Church;

- For the priest, that God may never take from them the spirit

of priesthood and may give them the grace of zeal and fear of him unto the end and accept their labour.

- For the deacons, that God may grant them to run a perfect course, and draw them nigh unto him in holiness, and - - - ;
- For the assistant deacons, the anagnostos, and the singers that God may grant them to perfect the diligence of their faith;

- For the widows, that God may hear their prayers and vouchsafe them abundantly in their hearts the grace of the Holy Spirit and accept their labour.

- For those who suffer patiently, that God may grant them to receive their reward through patience;

- For the laity and the faithful that God may grant them complete Faith which they may keep in purity;

- For the catechumens, that God may grant them a good portion and the washing of regeneration for the remission of sin, and seal them with the seal of the Holy Trinity;

- For the rulers and those in authority, that God may grant them of his wisdom and his fear;

- For the whole world that God should hasten his purpose,

and put into the mind of all and each to desire that is good and expedient;

- For the poor who are under oppression that God may set them free and make them a dwelling place of the Holy Spirit through spiritual joy and the love of man;

- For those who travel by sea and by land, that God should guide them with a mercy and let them enter their home in safety and peace;

- For the hungry and the thirsty, that God should grant them their daily food.;

- For the sad and the sorrowful that God, may give them perfect consolation;

- For the prisoners, that God may loose them from their bonds;

For the sick and the diseased that God should heal them speedily and send upon them mercy and compassion;

For those who have fallen asleep, in this holy Church, that God may vouchsafe them a place of rest;

For those who have sinned that God may cherish not anger against them, but grant them rest and relief from his wrath.

It also comprises prayer.

- For the waters of the rivers, that God should fill them unto their due measure and bounds;

- For the fruits of the earth that God may grant to the earth her fruit for sowing and for harvest.

The Liturgy of the Ethiopian Orthodox Church serves as the

central point for the whole ministry conducted by priests and deacons.

It is written in the form of a litany. Portions or passages of prayers, cantants and hymns, which are said by priest and deacons differ from those said by the faithful.

It is acted out like a drama of salvation, feeling the life and teachings of Christ, relating the sufferings of the saints and martyrs of the church and using many symbols such as the cross with its signs, the censer, the bell, the chalice, the washing of hand by the chief priest, the bows and the elaborate vestments of the priesthood.

In the Ethiopian Orthodox Church at least two priests and three deacons all together 5 celebrants are required to celebrate the Eucharist.

No mass can be performed after taking meals. The celebrants are required to be abstain from food for at least twelve hours in advance.

Hence, the Holy Eucharist always takes place before any meal.

According to the teachings and practices of the Ethiopian Orthodox Church, the liturgy consists of two main parts, some of which are sung while other portions are read aloud by the priests.

The first part of the mass is known as the synaxis (siratte kidasie) and includes the reading of the Epistles and Gospel, while the second part is called

the Anaphora or Canon (firre kidasie).

The sacramental part of the mass consists of fourteen anaphoras:

The types of worship during the Holy Liturgy

The Ethiopian Orthodox Church has retained the ancient service of the early church.

Each is used on special occasion to mark the observance of a particular holy day. Though the anaphoras differ in length and content, they have common characteristics. They stress the incarnation, the last supper, the crucifixion and the resurrection. In principle the mass is conducted in Geez, the ancient classical and liturgical language of Ethiopia. Today, however, the readings and certain portions of the liturgy are in the vernacular, Amharic.

Church services in the period of liturgical celebration

One can distinguish two types of church services in the Ethiopian Orthodox Church in door and out door, i.e. on the day of Epiphany.

The sacramental bread and wine are prepared by one of the deacons in the compound of the church yard, in a small building known as Bethlehem.

The times of the services depend upon fasting periods and holy days. During fasting periods the service commences at 1 p.m. In some churches and monasteries it may begin as late as 3 p.m. The normal duration of a service is about two

hours, but it may be lengthened or shortened on occasions.

At Easter and Christmas Mass is celebrated from 1 a.m. to 4 a.m. - On Sundays the service usually commences from 6-7 a.m.

Receiving Holy Communion is allowed only for those who feel pure and have conducted themselves blamelessly.

The Ethiopian Orthodox Church usually administers the Holy Communion to the whole part of the congregation even to infants and accepts the doctrine of infant baptism.

In every celebration, the Eucharist is consecrated for the remittance of sin, sanctification and heavenly blessing of the faithful and the whole world.

The faithful should be encouraged to have confessed and to receive Holy Communion during the celebration of the Eucharist.

How ever, priests should readily accede to the request of the faithful who seek to receive Holy Communion.

It is indeed eminently fitting that those who are unable to assist at the celebration of the Holy Eucharist should receive the spiritual nourishment at the blessed sacrament and in this way feel that they are united not only to the sacrifice of the Lord but also to the community, and are sustained by the charity of the faithful gathered together in his name then He is present in His word when the scriptures are read in the church and explained by means of prayer.

Like wise He is present in the person of the priest. Finally and above all He is present under the eucharistic species. For in the sacrament of the eucharist Christ is present in a manner altogether unique, substantially and continuously.

In the Ethiopian Orthodox Church when a person is ill or in imminent danger of death, priests and deacons who celebrate the Eucharist go to the house where the sick person lives, carrying the Holy Communion to administer to him.

The Ethiopian Orthodox Church celebrates the Eucharist in the above explained way as a fulfilment of the following divine word:

“Truly, truly I say to you, unless you eat the flesh of the Son of man and drink His blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

«For my flesh is food indeed, and my blood is drink indeed. «He who eats my flesh and drinks my blood abides in me; and I in him.

«Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, take, eat; this my body, and took a cup, and when He had given thanks He gave it to them, saying, drink of it, all of you for this is my Blood of the covenant, which is poured out for many for the forgiveness of sins”.

(Mt. 26:26-29 Mr. 14:22 LK. 22:19).

«Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; But my Father did. And now He gives you the true bread from heaven;

«For the bread of God is that which comes down from heaven and gives life to the world” (Jn. 6:32,35,51-59). Such passages clearly emphasize the doctrine of the Holy Communion.

Rev. Eiassu Gebrie (Kebkab)

SAINTS AND MONASTERIES IN THE ETHIOPIAN

ORTHODOX TEWAHEDO CHURCH

Part II

What are the main factors for the rapid expansion of evangelization programme without persecution and for the growth of pious christian life in Ethiopia?

It is true that christianity was introduced to Ethiopia in the first century and made official religion in the 4th century A.D.

The introduction of Christianity to Ethiopia brought a big change in the life and concept of Ethiopian history. The new period is considered as “light” and “peace”. The Ethiopians at the same time accepted the Christian era which they named Amete Mihret, the year of mercy.

Since Christianity became the center of life in this country, it was obvious that the consequence was a christianized civilization.

Ethiopians are proud of the fact that they accepted Chris-

tianity without shedding the blood of Christian preachers as happened in other Christian countries.

For this reason the culture of this country is deeply characterized in the light of the Gospel and Christian belief. There is an expression made by historians if one wants to know more about Ethiopia, the Ethiopian Orthodox Tewahedo Church is the gate. It is well known that, the Ethiopian Orthodox Church, has a history of about two thousand years. Since the introduction of the New Testament to the country, the Church has been the oldest teaching institution of both religious and secular education such as biblical exegesis, commentary, Patristic literature, church songs, literature and arithmetics, astronomy and medicine. In Ethiopia, the Ethiopian Orthodox Tewahedo Church still teaches in the Monasteries and in the courtyard of every local church and has the freedom of preaching everywhere throughout the cou-

ntry. In this way Saints and Monasteries provided tremendous contributions to the gro-

minated the culture of the day was Abba Gedewon, the uncle of Yared.

This man was taught in the courtyard of Aksum Zion Church. He attended the school run by his uncle, Gedewon.

Traditionally it is believed that he was not intelligent enough in the beginning but at the end his memory became improved miraculously and completed his studies in a record time.

After that he became a deacon and served at Aksum Zion Church where he became later on a married priest who succeeded to the position of his uncle, Abba Gedewon known as the first composer of the Ethiopian Church music.

According to his life story, his music was not a result of learning only but a matter of inspiration. As a matter of inspiration, he was made to enjoy company with, and listening to the singing of inspiring birds and then he was taken up in spirit to the heavenly Jerusalem where he could learn song of the Twenty Four Priests of heaven. When he returned to himself he went into the church of Aksum at the third hour of the day and he began to cry out with a loud voice saying «Hallelujah to the Father, Hallelujah to the Son, Hallelujah to the Holy Spirit.»

The important event which occurred during the reign of Gebre Meskal was the rise of Yared, the author of the Digwa, the Ethiopian Hymnary, and

the composer of Ethiopian Church music. The music of Yared has impressed the Ethiopian people as a whole even up to this day.

In the life story of Yared we are told all about him. In connection with this, there is an episode which took place at that time. One day while Saint Yared was singing by the foot stool of the king Gebre Meskel, the king was so deeply absorbed in listening to his voice, that he drove his spear into the flat part of Yared's foot with such force that much blood spurted out, but St. Yared did not know of it until he had finished his song.

Finally Yared left Aksum with his followers and settled in the mountains of Simien, where he lived until his death on 11 Ginbot, 571 (19 May, 579 A. D.)

Another version of the story recounts that the Emperor Gebre Meskel went with Abba Aregawi and Yared to the Province of Begemdir where they spent two years at Tana Qirqos. During this period, the Emperor constructed the Church of that name, while Yared taught his hymnus. Today at Tana Qirqos there can still be found a copy of the Digwa, without musical notation, attributed to Yared. After two years had elapsed, the Emperor accompanied by the two holy men proceeded to Gaynt where he built the church of Zur Amba.



The most versatile Ethiopian Scholar St. Yared

with of religious life and the development of Ethiopian Culture.

THE MOST VERSATILE ETHIOPIAN SCHOLAR AND SAINT WAS CALLED ST. YARED

Yared was born in Aksum in the first half of the sixth century. His father was called Inberem and his mother was Rewleya. Aksum was not only the Capital City of the Empire but also a centre of learning. One of the scholars who disse-

Then they returned to Aksum where Yared composed the song of the Ethiopian Church anaphoras. After this, he retired to the Simien mountains and embraced the monastic life until his death.

However, ZurAmba and Bethlehem served as high educational centers for many centuries and still serve to this day.

THE CONTRIBUTIONS OF YARED TO THE DEVELOPMENT OF ETHIOPIAN CULTURE

The work of St. Yared would consolidate both spiritual and material knowledge. Music, according to Yared, is of divine and not of human origin.

His music has three modes: Geez, Araray and Ezil. The three modes are well characterized in a way which can be used on fast days, ordinary days, and on great festivals. However, the contribution of Yared has great influence on both Spiritual and secular music in Ethiopia.

Also Yared's literature has unique mystery in his hymnary or Digwa. He arranged hymns for each season of the year, for "Summer, Winter, Spring and Autumn, and for festivals and Sabbaths, and for the days of Angels, the Prophetes, the Martyrs, the Apostles and the Righteous".

HYMN BOOKS COMPOSED BY ST. YARED

1. Digwa
2. Tsema Digwa

3. Mieraf
4. Zimare
5. Mewasit
6. The chant of the liturgy

Above all in the Digwa we find now an elaborate system of musical notation which in many ways connected with religious. It consists the biblical signs and letters as well as musical dots placed above the relevant syllable. They indicate raising or lowering of the voice as well as other mode of production.

The letters are the most important part of the notation. Each letter of pair of letters is an abridged form of a whole phrases or line of text to which a particular melodic phrase was sung. As each Miliket (sign) or letter can only have one musical meaning. There is no need for a stave whose basic use is to show the melodic rise and fall for a series of single note in Western notation.

The Miliket (sign) serves to instruct the singer in how to instruct the single and in how to interpret the melody. They are the equivalent of phrase marks, slurs, staccato and glissando marks and so forth.

The main Milikets (signs) are as follow:

- (i) (yizet): stop, or pause, or breathe,
- (ii) (Deret): drop the voice to a deep chest register,

- (iii) (Difat): two notes of the melody dropped to a lower voice register,
- (iv) (chiret): down words glissando on'ah,
- (v) (Kinat): up wards glissando on'ah,
- (vi) (Heedet): quickly, accelerando,
- (vii) (Kurt): cut the note Short, staccato,
- (viii) (Rikrik), repeat the not several times in rapid succession on the same syllable,
- (ix) Combination of (ii & vi): drop the voice and move more quickly.

In fact there are so many different kinds of Miliket which need to be learned by heart of Debtera (singer) to be able to read any music manuscript at sight.

Even Qene (poet) a very sophisticated Ethiopian philosophy which is known as "Wax and Gold" was established in the Digwa. For this reason Ethiopian scholars believe that St. Yared was the author of Qene as well.

In general the work of Yared would consolidate almost the Theological, Ethical, Musical and Philosophical world of human thought.

St. Yared is the most venerated Holy Father Canonized by the church and a great theologian who could help the Christian Faith be deeply rooted in the Country.

Bibliography

- Gedle of St. Yared,

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TRADITIONAL METHOD OF OUR BIBLICAL STUDIES

Historical background:-

Biblical history itself tells us that in the past, some of our vigorous forefathers had exceptional intelligence to learn the true religious wisdom and its accurate interpretation. They have no rest until they could come closer to all truths, and discern between good and evil. So they used to raise hard questions on certain matters as it was mentioned in 1 Kings 10: 1-10; Mt. 12:42:

It is obviously seen in Acts (8: 31, 34) that our ancestors had a historical dedication of being persistent in reading the word of God day and night meditatively. Their minds were opened to understand its interpretation too. For instance the Ethiopian official (the Eunuch) anticipating his meditative reading Isaiah's prophecy, didn't spend a long process of time to accept the allegorical interpretation concerning Messiah and the fulfilment of the prophecy. Honestly, his devotional reading helped him to have a great leap forward to the new Christian faith and immediate baptism.

Generation after generation used to follow up all these historical facts, and attempted to contribute some additional new methods towards the on-

going growth of biblical study along with its interpretation.

2) Diffusion of Christian Faith

Through Biblical Studies

Eventhough the Old Testament teaching was going on in the country even before the Birth of Christ, during the 4th century A.D. the conversion of king Ezana, and Frumentius success to be the first bishop, as well as organizer of the Ethiopian Orthodox Church was the result of this kind of scriptural insight from the O.T.

Consolidating this foundation, Frumentius had begun the work of Bible Translation. His successors along with the nine saints who came from the Bezanine world in the 5th century A.D., accelerated the expansion of the established EOC by applying practical and systematic teachings like that of dogmatic treatiae, homilies of the Church fathers and all other religious order.

3) Masterpiece of Music And Art

Then, Yared, an Ethiopian scholar of the time emerged as the first great theologian, Bible interpreter, inspired composer of all EOC songs and poet. His collected work, namely Digwa is a masterpiece. And this masterpiece is full of Biblical Quotations with some basic allegorical interpretations.

He is widely recognized as a father of our traditional poetic literature, Biblical interpreter, as well as a composer of traditional all around music.

Basic materials of Yared's literature and some of his textual interpretation are mainly taken from both the Old and New Testaments in harmonizing the Old Testament with the New Testament and With that of St. John Chrysostom's interpretation and his Liturgical Homily as well as that of others.

Therefore, if every disciple of Digwa is able to speak Geez language fluently, he may have golden opportunity to acquire a considerable capacity in at least four crucial subjects:

- General knowledge of the Old and New Testamental teachings,
- Basic outlook of allegorical interpretation,
- How to be a composer of all around religious or secular music, and
- How to preach the Gospel basically.

4) Biblical Study with poetic Literature

After all, the 3rd source of our biblical study method was the gradual growth of EOC'S schools for traditional poetic education. Yes, since our bible is full of numerous items of poetry scattered throughout the Old Testament, all our educators of poetic literature enjoy it very much deliberately.

Thus, all schools of poetic

literatures have immense contribution to Biblical studies. How? Because it is that all teachers of poetic literature should have to get well acquainted with the Bible.

So, all teachers of poetic literature have acknowledged the Bible knowledge as a major means (criteria) to prove their standard of qualification.

5) The Highest Stage of Biblical Interpretation

Tradition indicates that: 1) the first introduction of interpretation or classical teaching method had come from the Holy Land to Ethiopia with the five Books of the Law (pentateuch) along with some selected Levites before the 8th century B.C. to the 4th century A.D.

2) The gradual growth (development) of Biblical interpretation had continued on both the Old and the New Testaments from the 4th to 9th century A.D. during the Aksumite Kingdom,

3) The on-going interpretation, namely «Andimta,»

SAINTS AND . . .

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- Ancient Ethiopian Education in Amahric Addis Ababa (1971) by Liqe Siltanat H.M.W.
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Rev. Kefyalew Merahi

reached its zenith in the period of Gonder kingdom starting from the 15th to 18th century. The term Andimta is equivalent to the English word Commentary on Bible. In this way, Andimta (commentary) presents various choices or alternative meanings in form and comes to a major truth in content.

As a result of a high scholastic standard and some different styles of interpretation, two kinds of co-existing schools were created in Gonderite period under the name «upper House» and «Lower House»: The upper House Andimta (commentary) has a very long explanation. But the Lower House is a kind of well-improved commentary set out by well-qualified teachers and scholars.

According to the teaching of the Ethiopian Orthodox Church, there are four major divisions to the teaching of the interpretation of the Books; the scholars who teach these four divisions thoroughly were called «four-eyed». The four classes of teaching are the following in brief:

- 1) The Andimta (commentary) on the Old Testament .
- 2) Commentary on the New Testament as a whole.
- 3) Commentary on the Books which are called the Books of scholars (Church Fathers),
- 4) Commentary on what is called the Books of the monks which tells

how to lead a monastic and ascetic life.)

6) Interrelated Similarity

Basically, the main purpose of the EOC's Andimta (commentary) is to find out the real core or nucleus of interpretation of the scripture and its divine message.

In its common analysis, most of the EOC'S Andimta (Commentary) has mystical similarity and sameness to that of the Western as well as that of the Eastern Orthodox Churches.

It is possible to give at least an evidence of this saying here referring to the interpretation of Gen. 2 : 22 , «The Lord took one of Adam's ribs».

Both sides give similar treatise upon this verse and take it to mean as follows.

«She was not made out of his head to surpass him, nor from his feet to be trampled on but from his side (ribs) to be equal to him».

We can see here more interrelated allegorical and reasonable expositional analysis that is revealed according to the invisible guidance of the Holy Spirit, who is able to lead all his ministers to all truths (John. 14 : 26).

Here upon, the Ethiopic Andimta (Commentary) goes on to analyse its exposition on the same verse as it extends its shadow from the first Adam to the Coming second Adam, Christ, referring to St. Cyril's Anaphora) Liturgical Homily) as follows:

«As Eve's female nature was not inferior through having no mother when she was formed from the bone of Adam's side, and as the living of the body of the first Adam did not lose anything when a bone of his side was taken away, so also the seal of Mary's virginity was not destroyed when she gave birth to the father of Adam in the flesh.» And as Adam did not feel pain when a bone was taken from his side, so also the Virgin (Galilean) Mother of God did not feel travail at all.»

The Modern Bible Study Method

Consolidating her own doctrinal identity as it was, the EOC is aware of the fact that she is responsible to make here method of teachings to fit the modern man. Certainly, starting early from the very dawn of WCC'S establishment, the religious world has terminated most of its isolation policy that was not from above and has been acknowledged as a new christian world in its ecumenical movement. So in this new christian world of ecumenical movement there may be no place for any denominational church to live in isolation.

Therefore, the Ethiopian Orthodox Church, being one of the founding members of WCC, has adopted a modern teaching method principally without any breakdown in her doctrinal, historical, cultural,

social and terminological identity. Unity in diversity is her integral part of firmly established challenge.

All the EOC'S sunday schools, flourishing elsewhere throughout any dioceses, are made to use a modern way and systems of teaching and learning in their respective parish churches but according to the church's doctrinal aspect.

To conculde this brief account, it would be fair to notice the following inspiring quotation from a sensible writer: «There is no substitution for regular and hard study.



The only way to become acquainted with the Bible is to use it and to study it. The only way to be an expert driver is actually to drive a car. The only way to be an efficient Bible handler is actually to use the Bible.»

Yes, it is true. But as a driver needs to be trained first in order to be a good driver, so every disciple of the Bible needs also to be taught and be guided by the Holy Spirit in order to make a good use of the Bible.

Rev. (M.A) Mekbib Atnawe

PARISH COUNCIL . . .

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of the country). Parish churches closed in the past for the absence of priests are now opened due to the presence of the rehabilitated clergies. A few of these clergies in Illubabor diocese had the opportunity to attend the seminar on diocesan level in March, 1985.

Clergies and laymen who are rehabilitated where there is no church in the vicinity are eagerly looking for a means to fulfill their spiritual obligation. The New situation is differently interpreted by different people; for some, they are like the chosen people of God in the promised land, for others as the scattered congregation with-

out a pastor, and for others as the true spiritual church of God without a church building. Some reports nevertheless show that they are conducting prayers and partly fulfilling their spiritual obligation under a tree in the open air. They have unfulfilled requests; specially their great desire for new church building is the question at stake. The dioceses concerned are expected to give detailed reports about them during the 3rd EOC General Assembly in May, 1985.

L. G. Abera Bekele

PRESERVATION OF HISTORICAL ANTIQUITIES

(by Kelemework Loulye)

PREAMBLE :

Culture and civilization (wisdom) are the end products of many generations. They are the fruits of united effect of the creativity of many human beings. As such Ethiopia has a rich heritage of long-aged civilization that dates back before the birth of Jesus Christ. The Ethiopian Orthodox Church has a major contribution of historical antiquities of great civilizations.

The Ethiopian Orthodox Church still possesses both mobile and immobile antiquities that are of tourist attraction. The previous objects and relics that are found in the treasure houses of Axum, Lalibela and other important monasteries and churches are witnesses of the talent and skill of our fore fathers.

Unfortunately, all the church antiquities are not properly preserved as they should have been to. Due to this priceless objects of antiquities of the church have been anomalously looted and destroyed at different periods, for instance: in the 9th c. at the time of Yodith, in the 16th c. at the time of Mohammed-the left-handed, and in the 20th c. (1936-1941) during the Italian invasion, wonderful, national historical and primeval antiquities were

burnt including many more, churches and monasteries.

Antiquities are symbols of identity to a nation and to a country. They are like mirrors that reflect the past and if they are well protected can be utilized as signs of honour and dignity for the new generation. Thus it is the duty and responsibility of every citizen to do everything to protect and prospect its culture and objects of antiquities. Throughout Ethiopian history all antiquities have been linked with the religious life.

The outstanding fact concerning the antiquities is that they are created here in Ethiopia by Ethiopian Architects at the dawn of Christian era and highly elaborated by the time christianity was introduced at Axum in the 4th century A.D. All have hailed the antiquities of the church. If we may attribute so many historical and ancient objects from that period up to this time the antiquities of the church are so plenty. But it is impossible to determine now all their fleeting outlines. We will only content here just a few chronologically and briefly as Ethiopians and non-Ethiopians contented and sketched.

LALIBELA:

The churches at Lalibela are entirely detached from the mountain save for a rock bridge extending from the chambers cut in the surrounding rock to the upper storey of the tem-

ple. There are no such churches have ever been built in the world. If a person examines the churches he would find that he had never seen the like. All the churches are cut and carved from only one rock as columns supporting it. There is not a piece of wood and of cement in all the construction, and the churches are situated in close proximity to each other.

The architectural styles of the Lalibela Churches bear no resemblance; they differ totally from each other-yet all have certain typical features in common; they comprise together a magnificent architectural assemblage.

The churches at Lalibela represent a new stage in the development of applied arts to be a true chronological sequence. Evidence for their absolute dating (scanty, suggested) can only be between the late 11th or early 12th centuries. The creation of Lalibela churches is an architectural wonder, a real masterpiece of that time, not only displaying all achievements of the architectural ideas of the epoch but also determining the character of Ethiopian architecture up to now. The fragments enable us to judge of wonderful fantasy of Ethiopian masons and architects, the depth of their ideas incarnated in stone. It is almost impossible to imagine their appearances. It is the architectural decoration that makes the churches differ even from other rock-hewn chu-

rchies inside and outside the country, Professor Richard Pankhurst stated, "What tongue is capable of giving a description?...". Francisco Alvares who saw the churches of Lalibela in the 15th century writes of the church Golgotha-Lalibela's tomb:

"Its walls were worked in a fine fashion also the windows the doors with all the tracery that could be told so that neither a jeweller in silver nor a worker in wax could do more work."

Having described all Lalibela churches in a audible fashion in succession Alvares concluded:

"It wearied me to write more of these works because it seemed that they will not believe me if I write more and because as to what I have already written, they will accuse me of untruth, that all is written is the truth and that is much more than I have already written, and I have left it that they may not tax me with its being falsehood."

The interior amazes the visitor or by the sumptuously carved iconostasis reaching right up to the vaults. The making of the churches at Lalibela attracted the attention of foreigners and of Ethiopians and evoke their admiration; new features and qualities of architectural ideas of that period were displayed a fundamental importance; the churches are given frescoes depicting miracles

connected with civilization and the proper appreciation of these wonderful masterpiece of early Ethiopian civilization. Any visitor tends to emphasize the upward sweep of the architectural lines to the low dome surmounted by a simple cross.

Both its appearance and architectural character of the whole excavation prove that the period is a memorial structure commemorating a remarkable event and its architectural details are also remarkable for elegance.

When examined inside, they prove to be among the most sophisticated rock excavations in all sides. Their complex plan is unique and their workmanship is of a high quality. The form is most distinctive and coherent group. The churches are all huge rock sculptures, planned mostly in their interior and exterior execution. It is rather striking to find in the world. Alvares described Lalibela again as edifice "the like of which can not be found in the world."

The churches are all closely related and they are a distinctively Ethiopian product. Cologn stated it:

"the style of these churches and every element of their details is essentially Ethiopian and is to be found repeated across the centuries in built-up edifices from the Axum period onward".

According to the history of

Lalibela the number of genuine rock-hewn churches are eleven. For a long time the church of St. Mary is considered to have been excavated before the excavation of other rock-hewn churches of Lalibela and the church dedicated to St. George is the latest one. Medhane Alem (the Saviour of the world) church is the great and the major one with its five aisles and eternal colonnade with 72 columns internally.

The churches had all been executed in 23 years. Lalibela churches are indeed the prepositories of fundamental national importances.

MANUSCRIPTS

Manuscript is one of the national, historical and ancient heritage of the church. It is written on parchment in Geez (Ethiopic language) in one or two or three columns. The writings are bold, small, medium and neat. Manuscripts, national holy writings and relics which have been preserved throughout the efforts of the Church are one of the sources of great interests to tourists who come daily to our country in large numbers. It is a known fact that there are national, ancient, and historic parchment manuscripts written in Geez which are only found in the christian country-Ethiopia. The full text of Clement and unique text of Enoch are the finest Examples. Almost all religious - books are pictured by numerous colours at the beginning,

the middle and at the end of them as it is necessary, but the sizes and designs are different. It is tolerably certain that would never have illustrated their manuscripts of religious works with coloured pictures. It has been the audible

fashion to consider the pictures in Ethiopic manuscripts. In illustrating scenes in the pictures mosaics, and illuminated manuscripts of early Ethiopic artists, provide us the necessary time.

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EOC Participation . . .

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Churches, and His Grace Abuna Makarios, Chairman of the EOC-DICAD Board.

The main objectives of the meeting was to assess and respond to the needs of the Ethiopian people affected by the recent drought situation. The participants, prior to the meeting visited three main Relief Centers of the EOC-DICAD in Mekele (Tigray), Ebinat (Gondar) and Haik (Wollo).

It has been reported that the participants had been impressed by the efficiency and care with which the EOC had set up these centres and started distributing food supplies and giving medical care and attention.

The meeting listened to reports on the drought Emergency Relief as well as Development activities, including the parish council programme, the clergy training programme,

the sunday school programme and the Refugee Counselling Services of the EOC. They also listened to reports from expatriate visitors to the various shelters and development activities.

A delegation from the meeting was received by the Minister of Labour and Social Affairs, Comrade Birhanu Bayeh who spoke about the priorities as seen from the government side, and commended the significant contribution of the Ethiopian Orthodox Church especially in looking after several thousands of children who had been orphaned or made destitute during the drought catastrophe.



News In Brief

Apostolic Visit to the Drought

Affected Areas

His Holiness Abuna Tekle Haimanot, Patriarch of Ethiopian Orthodox Church (EOC), has made several visits to the afflicted mass in various dioceses since the beginning of this year.

The sequential visits of the Patriarch have covered almost all the drought affected provinces, especially the northern part of the country.

During His fatherly visits, the Patriarch travelled to remote areas including on foot trips. In the mean time, passing to each relief centre, he has comforted the thousands of drought victims with his blessing words. His Holiness Abuna Tekle Haimanot, after observing the Relief Centres projected by EOC, has given his patriarchal guidances.

Tabor Society's Delegation Visited Ethiopia

«Tabor Society» is a voluntarily motivated welfare association in Heidelberg, West Germany, whose objectives are to assist traditional church schools in Ethiopia. This association was founded by the initiatives of professor Dr. Heyer Freidrich Adolf Walter Franz and the students in Heidelberg University, for the advancement of Orthodox church schools in Ethiopia. Dr. Heyer the

lover of Ethiopia, and who has hearted adoration for Ethiopian Orthodox Church, is a professor of Heidelberg University. He has visited Ethiopia ten different times in the last two decades.

There is a modern Orthodox Church School in Dabra Tabor, Gondar, built by the Tabor Society. And there are several other church schools in northern provinces which are being assisted by this association.

A group of six from the Tabor Society led by professor Dr. Heyer visited Ethiopian Orthodox Church (EOC) in Dec. 1984.

The visit was due to the living love of these Germans for Orthodox Ethiopia, the beautiful mother country. The delegation, who brought with it the kind regards of many young Germans, who think affectionately of Orthodox Ethiopia, has visited EOC Patriarchate in Addis Ababa, the Monasteries and Church schools in the northern provinces.

Professor Dr. Heyer and his group have made a lovely and delightful visit to the church schools in northern provinces. They travelled long trips both by car and on foot to such remote areas like Mahidara Mariam, Zuramba and Bethelihem.

During the visit prof. Dr. Heyer offered these schools their annual grants. The amount was raised by the Tabor Society and sent through the delegation visited the schools. In the mean time, prof. Heyer,

the leader of the delegation, comforted the teachers and students by his encouraging words. He briefed them how the Society perpetually endeavours to help these church schools. More over he assured that the Society will continue to assist them. It was reported: «Every Wednesday morning in the students divine service in St. Peter's Church of Heidelberg members of this society pray for Orthodox Ethiopia and collect money for its monastery schools».

The guests, after completing the visit, had a special occasion with the patriarch of EOC when they had been invited for a dinner. During the time His Holiness Abuna Tekle Haimanot has offered gifts in expression of fatherly love for these German guests.

The members of this delegation said that they have greatly benefited from their visit and have enriched an ever lasting memory for Ethiopian Church.

WCC Delegated Officials Visited Ethiopia

A distinguished delegation of the World Council of Churches (WCC) led by the Most Rev. W. P. K. Makhulu, Archbishop of the Anglican diocese of Central Africa and president of the WCC, has visited the Ethiopian Orthodox Church.

The visit was especially credited to the drought problem prevailing in Ethiopia.

This pastoral visit was realized as a response to the appeal previously made by EOC to the WCC for an emergency relief. So the purpose of the visit is to closely observe the magnitude of the problem; thereby to assess the drought situation in order to explain to member churches of the WCC.

The delegation has made a series of discussions with government officials and EOC authorities concerning the relief programme being implemented by the Church and has reached at final agreement.

On completion of the visit, His Holiness Abuna Tekle Haimanot, Patriarch of the EOC invited the delegation for a dinner during when informal discussion was made. On this occasion His Holiness briefed the guests the seriousness of the drought. He thanked the WCC for sending such a high-level delegation as a sign of fraternal solidarity between the churches.

His grace Archbishop Makhulu, on his part, thanked the EOC and His Holiness Abuna Tekle Haimanot for making a call to WCC for relief assistance. Furthermore, he noted the concern and responsibility of the WCC in sharing the problem of its member churches in time of hardships.

Finally, in expression of fraternity between the churches gifts were exchanged as a token of love.

Archbishop David Penman's Visit to Ethiopia

Archbishop David Penman, from Australian Council of Churches, visited Ethiopia last December. The purpose of his visit was to pay a close attention to the drought affected areas and to see at first hand some programmes in which our Church is engaged in response to the emergency

HERE AGAIN . . .

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Just because the Ethiopian Orthodox faithful are meant to enjoy patriarchal blessing and care, making pastoral visit throughout the country is one of the main tasks of His Holiness the Patriarch. There fore, the third Patriarch of Ethiopia His Holiness Abuna Tekle - Haimanot is always on the move to fulfil this patriarchal duty over all the dioceses since His enthronement as patriarch of Ethiopia.

And in favour of the ongoing ecumenical movement, His Holiness Abuna Tekle Haimanot, the third patriarch has made historical tour to the christian world of the East and West, namely, Jerusalem, Soviet Union, Poland, Greece, West Germany, Austria and Vatican, Rome.

The Ethiopian Orthodox Church is a founding member of the World Council of Churches and the all African Council of Churches.

needs. And also to be informed about long term help in order to extend assistance to our programmes.

Archbishop Penman visited the affected victims in northern provinces, like Makale Relief Centre. He also visited the EOC Patriarchate and had a talk with His Holiness Abuna Tekle Haimanot, the Patriarch. And promised relief donation on behalf of the Australian Council of Churches.

Other Visitors

Dr. Albert Rauch, Director of Ostkirchliches Institute, West Germany, visited our Church here. During his short span of time in Addis, Dr. Rauch met the Holy Patriarch and discussed over how the newly instituted EOC in West Germany will promote its service. Dr. Rauch further visited the St. Paul Theological Seminary, at Kolffe. And shared ideas with the staff there about the training of theologians at local and overseas.

On his return, Dr Rauch took with him some ecclesiastical materials for the use of EOC in West Germany.

Mr. Henry Richard Blake of Liberia, came to Ethiopia last November on the invitation of EOC. The purpose of his coming was to discuss with church authorities about the establishment of EOC in Liberia. Prior to Mr. Blake's visit, our church had been in touch with the Orthodox faithful residing in Liberia. These Ethiopian

faithful have demanded for a chapel and the EOC has already consented to fulfil their need.

Mr. Richard Blake, the representative of EOC faithful in Liberia, has conducted a series of discussions with the Patriarchate here. Finally, mutual agreement has reached at how to proceed in organizing a daughter church in Liberia.

L.K. Missale Engda, an Ethiopian, Minister of EOC in Canada and Kes Tekle Mariam Green, Ethiopian Orthodox convert from Trinidad and Tobago, have recently visited the Holy Mother Church here in Ethiopia.

The objective of their visit was to express spiritual solidarity in combating the drought problem existing in Ethiopia. They brought along with them the charity collected by the faithful. On behalf of the EOC in the Western Hemisphere the two delegates handed over the amount to His Holiness to be channelled to the drought victims.

The two priests have travelled to development project areas run by EOC, like the Orphanage programmes under the Council for Child Care. Thus they made a visit to some of the Homes, particularly, in Gojjam & Gondar dioceses.

Consortium Communiqué

A three-day meeting jointly sponsored by the Development and Inter-Church Aid Department (DICAD) of the EOC, and the Enlarged Ethiopian Aid Consortium of the WCC

was held at the International Livestock Center for Africa (ILCA), here in Addis Ababa.

The EOC was represented by some of its bishops and administrative authorities. From the WCC side, Directors of various of its commissions and social staff members were present. There were also participants from some other international Agencies.

The meeting was jointly chaired by Metropolitan Paulos Mar Gregorios of India, President of the WCC and Archbishop Makarios Chairman of the EOC-DICAD Board.

This meeting was organized especially to assess and respond to the needs of Ethiopian people affected by the recent drought situation. The meeting was set up in three groups which studied the Development Activities, the Emergency Relief Programme, and the problems connected with the resettlement and rehabilitation of people now in the Relief Shelters. The participants also discussed the financial report, and proposed budget of EOC-DICAD. Finally, group reports and tentative budget are appended.

Before the meeting was conducted, the participants were able to visit three main relief centres of the EOC-DICAD in Makalle (Tigray), Ebinat (Gonder), and Haik (Wollo). The visitors had been amazed by the efficiency and care with which the EOC had set up these centres and started distributing

food supplies and giving medical care & attention.

A delegation from the meeting was received by the Minister of Labour and Social Affairs, Comrade Birhanu Bayeh, who spoke about the priorities as seen from the Government side, and commended the significant contribution of the Ethiopian Orthodox Church especially in looking after several thousands of children who had been orphaned or made destitute during the drought catastrophe.

Prior to the meeting the participants also attended a patriarchal liturgy of the EOC and welcomed by His Holiness Abuna Tekle Haimanot, Patriarch of EOC.

The Participants were impressed by the deep christian faith and devotion of the Ethiopian Orthodox people. They expressed their deep gratitude to the leaders and people of the EOC for their generous and warm christian hospitality. Furthermore, they assured that they would continue to stand by them and support them in their efforts to serve the Ethiopian people.

Debetars (Choir) of EOC in Germany

A group of twenty Debetaras had been sent to West Germany for ecclesiastical celebration. This was realized as a result of the invitation made by West Deutscher Rundfunk (WDR) in collaboration with Kirchen des Ostens.



Debetaras (choir group) of EOC in Germany

The purpose of the invitation is to contribute to the celebrations of the «Year of the Romanesque Churches», as to make the occasions more colourful. These churches of Germany which had been almost entirely destroyed during the World War II, are now restored forty years after the end of the War. So, Cologne and its inhabitants have just celebrated the fortieth (40th) year of peace and restoration of the churches.

The Ethiopian Orthodox Church (EOC) has responded to the invitation by sending 20 debaras to Cologne. These clergies stayed in Germany for two weeks.

During the occasion, our debaras got the opportunity to reflect the unique and very old Ethiopian Orthodox cultural tradition. Hence, the debaras have showed once again

Dobby Routy . . .

Contd. from Page 47

familiar with it, for which we are immensely grateful to the factory.

The Ethiopian Orthodox Church feels a very great joy and honour and has offered thanks wholeheartedly to the Austrian Catholic Church and His Eminence Cardinal Koinig, Archbishop of Austrian Catholic Church.

The good and friendly relationship between the two Churches will continue and last for ever.

to the Europeans the celebrated musical, theological and cultural identity of EOC. Specially church musics organized in St. Yared's melodies were the most highlighted reflections. The priests and monks have also celebrated liturgies according to Ethiopian Orthodox rite.

All Christian Peace Assembly

The EOC. has made active Participation in the Six All Christian peace Assembly held in Prague from July 2 —9 , 1985, through her delegation led by L.M. Abebaw Yegzaw General Secretary.

His Holiness the Patriarch sent a message to the Participants of the Assembly.

by Tesfaye Regassa

TO THE READERS

Any comments, suggestion or remarks concerning our annual

Magazine

“Maedot” are welcomed.

CONTINUED EFFORT . . .

Continued from page 29

a special attention for this ministry and played an important role in the admission of these 1224 children informing kinder nothilfe of the drought situation in Ethiopia. He has also visited the newly admitted children in their respective homes and has given the necessary advice and guidelines to the employees to concentrate on the handling of the children.

The council members are worthy of thanks for their special attention and for all they have done for the fulfillment of this ministry for the benefit of the Ethiopian needy children.

We are thankful to kinder-nothilfe E . V . that gives us immediate response to our call in this disastrous situation to support 1224 additional foster children.

The Relief and Rehabilitation Commission (RRC) is enabling us to transport different kinds of cereals, clothings and kitchen equipments by plane to the homes where there is natural and man-made calamities, for which we are very grateful.

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PRESERVATION OF . . .

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and trouble to the work. The scenery of the pictures is always Ethiopian. It is easy to

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STATISTICAL TABLE OF THE HOME CENTRES

1	7201	Debre - Tabor Orphanage	Gondar	Debre - Tabor	353	62	415
2	7202	Dabat »	»	Dabat	123	-	123
3	7203	Felega Arz »	Gojjam	Debre Markos	156	44	200
4	7204	Kesate -B-S - Boarding home	Tigray	Makalle	322	100	422
5	7205	Apostle Paul Orphanage	Gondar	Gondar	145	57	202
6	7206	Megbare Senay »	Addis Ababa	Addis Ababa	154	38	192
7	7207	Hohite Misrak Orphanage	Hararghie	Harar	258	-	258
8	7208	Gete Semane home for the Children	Showa	Sebeta	128	67	195
9	7209	St . Yared Church School	Tigray	Axum	100	61	161
10	7210	Felege-Hiwot Orphanage	Tigray	Adua	157	50	207
11	7211	Abune Petros »	Wollo	Dessie	173	41	214
12	7212	Woretta »	Gondar	Woretta	200	21	221
13	7213	Bahir Dar »	Gojjam	Bahir Dar	108	280	388
14	7214	Fenote Berhan »	Eritrea	Asmara	170	-	170
15	7215	Genete »	Wollo	Woldia	135	40	175
16	7216	St . Lalibela »	Wollo	Lalibela	70	30	100
17	7217	Felege- Berhan »	Sidamo	Yirgalem	54	-	54
18	7218	Hohite Misrak No . 2 »	Hararghie	Harar	40	4	74
19	7219	Mahidere Kedusan »	Bale-Goba	Dodolla	40	-	40
20	7220	Mendefera »	Eritrea	Mendefera	102	-	102
21	7221	Seba Dereja DCCC »	Addis Abeba	Addis Abeba	83	-	83
22	7222	Abreha Woasbeha »	Tigray	Wukro	60	50	111
23	7223	Assab Berhane »	Assab	Assab	75	-	75
24	7224	Soare »	Illubabor	Metu	100	20	120
25	7225	Geneteyesus DCCC »	Addis Abeba	Addis Abeba	91	-	91
26	7226	Mota Orphanage »	Gojjam	Motta	60	64	124
27	7227	Nefas Maucha »	Gondar	Nefas Maucha	65	35	100
28	7228	Assebe Tefarie »	Hararghie	Assebe Tefarie	40	81	121
29	7229	Alamata »	Wollo	Alamata	48	54	102
30	7230	Gondar Girls Hostel »	Gondar	Gondar	75	25	100
31	7250	University Students			83	-	83
					TOTAL	1224	5022

N.B. Among these children 833 are Girls

Religious, social and natural law compels all to be more compassionate for children. So the Ethiopian Orthodox Church continues to accomplish this task as religious and social duty when and wherever it is needed, and greatly appreciate the new effort made by KNH to care for more needy children in this time of need.

WORKU SHIFERAW

Acting Director EOC- CCC

PRESERVATION OF

Contd. on Page 44

verify the handsomest picture in all manuscripts-except few. The pictures are illustrating incidents of the life of Jesus Christ, the virgin Mary, Saints, Apostles, Martyrs, Archangels, Prophets and the like.

There is also the habit of placing a portrait of the Evangelist especially at the beginning of the Gospel to show the source of artistic inspiration, unmistakable.

The Gospels are profusely illustrated with coloured pictures which are remarkable for their fine state of preservation. They are especially painted early in medieval period. The art of Ethiopia, like the greater part of the literature is christian and is made from christian sources. The manuscripts have become tourist attractions producing assets for the country and for the church. Among the manuscripts themselves, there can be seen little discrimination; a nice new manuscripts may be valued much more highly than a dilapidated old ones by clarity. It is interesting from many point of view and shows how the Ethiopic ascetic applied christian dogmas and beliefs to the events of daily life. The finest manuscripts (the virile style of writings) are written on goatskins where as for ordinary purposes sheepskin is used. Some times cow and oxskins (bull and bullockskins) are also used. The text is usually written with reed pens

(called bere - made of bamboo), in a decorated heavy blackscript with occasional interests in red.

The principal manuscripts on the rules of liturgical chant are preserved in any local churches and monasteries. Most of ancient larger and older manuscripts have had their own ramshackle house (ega - biet) where they stored in all churches and monasteries, and a mahidar (leather case) which solemnly opened to release several cockroaches and not to be destroying irreplaceable codices by damp, rats, fire, insects, bats, termites and so on.

Valuable Ethiopic vellum manuscripts especially the larger and older, consist of more than about 140 folio, which are inscribed and illustrated by numerous colours.

Ethiopians and outsiders assume that no clue which is given to the age of the manuscripts.

The manuscripts preserved in the church hierarchies such as of a monastery (Geddami) or a large church (Debra) today show the earlier with a uniform background in the paintings and a more recent one with elaborate designs and colourings-this is the accumulated wisdom of the past.

The historical interpretations are mixed with legendary, tales and special natural events, all considered to be miracles, and even concrete phenomena are given symbolical meanings. The expressions are vividly illustrated with parables, analogies, proverbs and popular wisdom.

The illuminated manuscripts scattered throughout the world which are in the possession of big libraries and museums such as those in Paris, London, the Vatican, New York, Leningrad, Vienna etc. are catalogued and easily accessible and many manuscripts are here uncatalogued and in many cases still unknown to researchers. They may reveal important new aspects of the past.

The manuscripts are bound in stout wooden boards covered with leather stamped with a cross and a boarder formed of annules; the inside of the boards is not ornamented with a brightly coloured silk as usual but is plain.

CONTINUES

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Dobby Routy Textile Machine in Full Swing

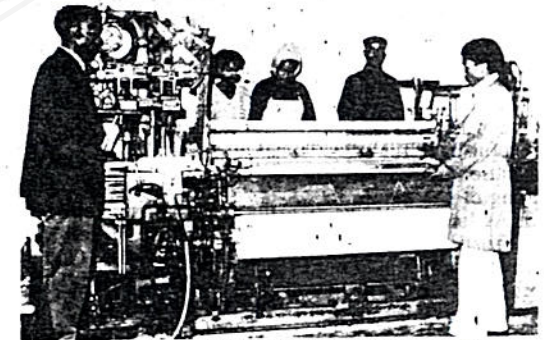
It is understood that the Ethiopian Orthodox Church has been giving a noble mission for years by making ready and selling ecclesiastical vestments to all local and urban churches and monasteries in a very less price through her own Ecclesiastical Vestments' Preparatory Department. This department, since November 1984, has been extending its business more than before, helping by Dobby Routy Automatic 140 cm. Textile Machine which is given to the Ethiopian Orthodox Church from Austrian (Vienna) Catholic Church through His Eminence Cardinal Koinig, Archbishop of Austrian Catholic Church as a response to the request of H.H. Abuna Tekle Haimanot Patriarch of Ethiopia.

This preponderate textile machine has been playing a significant

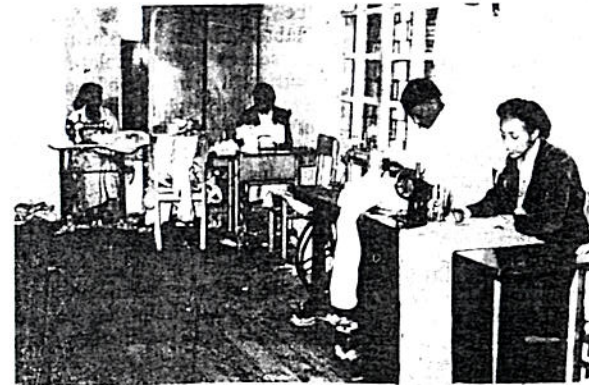
role in the preparation of ecclesiastical vestments which are used on the divine service and Public ceremonies. This machine not only gives an ecclesiastical vestments' value on development but spells out the close linkage which exists between the two Apostolic Churches. These churches are playing unique role in the building up

of their futuring.

The Dobby Routy Textile Machine will without doubt help the Ethiopian Orthodox Church predominantly for many years to come and it is a new beginning for a more effective developmental activities of our church as one of the main factors to avoid economic dependency of the church. The



Dobby Routy Textile Machine in full production activity



work is now going on well and the developmental results is encouraging.

Our future proposals are to have woven materials richly ornamented with Church designs in raising every colour we need. Especially gold or silver thread is fundamental importance to our business and aims.

Both women and men are working together in this department. Especially two youngsters who are trained in Akaki Beseka Textile Factory are truly

ONE STEP FORWARD

By the Editor

As it was done by the disciples of our Lord Jesus Christ Himself, a time and place of preparation and training is needed before going into the world to preach the Gospel. A theological college is a place designated to meet it.

Christian education and training in the Ethiopian Orthodox Church are grounded on the conviction that the teaching of our Lord Jesus Christ and His Apostles remains true. The great concern which the leaders and the faithful have for theological education is from this understanding of the nature of the church. As known, the key actors in christian leadership are purpose, capacity and character in order to come to this discipleship of our Lord Jesus Christ (Mt. 8:19-23) through a theological college and be a good shepherd.

As a rule, the majority of the local churches in Ethiopia have their own religious schools wherein the subjects are offered on the elementary level. How-



H. H. the Patriarch confers Diploma

ever, those who are desirous to continue their studies on a more advanced level, proceed to an other school that enables them specialize in one of the main three branches of learning, namely: (1) Church Music (Zema), (2) Philosophy and Composition (kene), (3) Theology and History (Matsahaf Bet).

Eventhough these church schools are well characterized by a creative method of teaching, one thing was still lacking in order to minister the unchangeable word of God to the fast-changing world: That was a theological college.

Thanks be to God, the Church has been able now to have her own theological seminary which is completely run by the Patriarchate as it has been given the right to become self-governing since the ongoing revolution broke out.

The history of the creation of this theological seminary, namely, St. Paul theological seminary) was disclosed well in this annual publication of our church No. 1. This four years old Theological Seminary could graduate eight students in July 1985 as the first fruit of its existence. The graduate students have been conferred their Diplomas in theology by His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia.

On the day of this graduation, members of the Holy Synod and the other high officials of the Church including the rectors of the churches in the City of Addis and Parish Council representatives were present. Meanwhile, the Dean of the Seminary Lique Siltanat Habte Mariam Workneh made a speech congratulating the Patriarch, members of the Holy Synod, the high administrative officials of the Patriarchate and the whole body of the Church, on this success.

So far as the history of the past is concerned, the church recognizes the event, as an achievement of (one-step-forward) and tremendous progress which could help her to do her level best for further step.

L. S. Abba Habte Mariam Workneh Dean of the Theological Seminary, addressing the attendance during the graduation

