



**M A B O T**  
(MEANS PASSOVER)



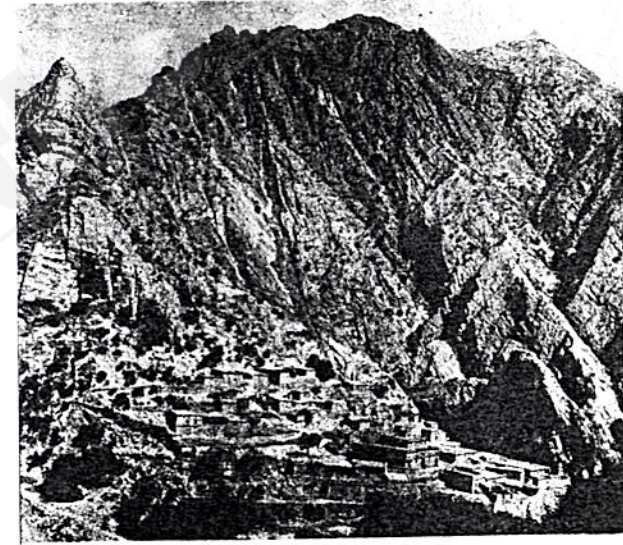
THE ETHIOPIAN ORTHODOX  
TEWAHEDO CHURCH ANNUAL PUBLICATION

NO. 4  
1986

*Eyigu Katta*

# MAEDOT

(MEANS PASSOVER)



THE ETHIOPIAN ORTHODOX CHURCH  
ANNUAL PUBLICATION  
NO. 4

Edited by the Ethiopian Orthodox Tewahedo Church Foreign Relation Department

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PUBLISHED ONCE A YEAR AFTER THE LAST MEETING  
OF THE HOLY SYNOD  
JUNE 1986



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*His Holiness Abina Tekle Haimanot Patriarch of Ethiopia*

In this Publication Sternuous effort has been made once again to depict 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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### COVER PICTURE

*The famous monastery of 'Goondagoondi' which is found in the Tigray Region. The monastery was established in the 8th century - and is regarded now as a repository of historical antiquities of the church and the country, because of its large possession of manuscripts and so on.*

## THANKS TO THE GOOD SAMARITANS OF OUR TIME

*The Holy Scripture introduces before us a depressing story of a man, who was left between life and death by unexpected man-made calamity with a rejoicing climax. In accordance with this Biblical account, the event was so critical that it was beyond the victim to be able to survive. But fortunately he could, because he was met soon by a good samaritan who was generous enough to be at his service with a friendly approach.*

*Then what the good samaritan has done for the victim in that time of need was and is still a glorious social ministry, most favourable in the eyes of God and all human beings, by which he has been made to be regarded as a model man deserving to be imitated (Lk. 10: 30-37).*

*So far as history is concerned many of the inhabitants of the earth were destined to face the evil of this world and suffer not only from man-made but also from natural calamity or from lack of natural comforts through out the centuries in the past. How ever it was historically and theologically proved that the victims of all the time had never been left out of God's providence since His care for human beings and all He has created, is unceasingly eternal. Because He is always at work among the peoples of this world to create man a good friend, sensible of others' needs, and responsible who looks at all human-beings in concern like that of the good samaritan in all time of hardship.*

*For instance, when the land of Canaan was smitten by natural calamity (drought) in the days of the holy Fathers, the drought victims were made to be met by the good Egyptians in the spirit of the good samaritan through God's providence (Gn. 47:1-14; 45:5). And in the later time, similar event had come to run its course all over the world of Middle East. In the mean time, the salvation of the victims was made to be worked out by the good samaritans of the day under the providence of God (Acts 12:27-39).*

*Since the world is still to face this kind of challenge unfortunately, Ethiopia has been this day to undergo the same suffering, resulted from an intolerable event of drought which brought about a disastrous situation in the drought stricken area.*

*As known Ethiopia was and is still a fascinating country furnished with a history of long standing freedom and natural resources. In the history of Genesis, it is clearly stated that, in the beginning, God has made the earth to put forth every thing that is pleasant to sight and good for food (Gn. 1:11;2:9). This Biblical point of view gives clear evidence that God has created neither a dry nor a desert but a fruitful and ever green land of life in which man was put to live in prosperity.*

*As a matter of fact, then, the wisdom of God is strongly inspiring the modern man to learn that desertification is not natural but wholly or partly ecological or a consequence of environmental degradation, from which the phenomena of drought and famine could result.*



The prevailing occurrence of drought and famine in Ethiopia, therefore, is believed to be a phenomenon of deterioration of natural resources as a failure to keep the commandments of God in Genesis 2:9. On this ground, millions of the inhabitants in the drought affected part of our land had been in danger of disastrous situation. Generally, famishing and starving for food where there was nothing to eat and drink, suffering from lack of ability to live on nothing and seeking ways to escape this catastrophic event, had been a prevailing circumstance under which the victims were found.

Thanks to the good samaritans of this day, however, all the needs are being met by the ongoing local and international fund raising programme which is enabling the country to respond to the challenge as much as possible.

Apart from the programme designated by the government to deal with the problem, the Ethiopian Orthodox Church had also made her own out-reach locally and internationally for the same purpose. The programme was made to include all member churches of the WCC, governments and humanitarian organizations all over the world, under the auspices of the World Council of Churches.

Then, all those to whom the appeal was addressed, were kind enough to consider the act not only a charity but also a duty of all human-kind and to address themselves to this business in hand. Consequently, the victims could manage to survive and feel secure about their future, even though the responsibility to assist the relief and rehabilitation programme, is still tremendous.

According to the unfulfilling providence of God the drought victims were made to be secured from this danger not only by the good samaritans by whom they are met but also by all those who could learn of the depressing news of the situation as well.

Since good friends in this world are worthy of praise and honour, therefore, the fulfilment of this expectation enforces us to offer our sincere thanks to God and to all those through whom the providence of God is being manifested to the needy compatriots in this critical time.

What has been done for our compatriots in the drought affected areas by member churches of the WCC, cooperative governments and humanitarian Organizations, is so great beyond all praise. To express only our great appreciation, however, we should simply say, thanks to the good samaritans of our time who offered to meet the requirements of the drought victims in the spirit of good friendship in this time of need, giving great consideration to the call of our church as well."

## SYNODICAL SESSION

The Holy Synod of the Ethiopian Orthodox Church held its periodical session, having been chaired by His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia, on May 27,

During the discussion, the Holy Synod has reviewed the present Church movement in parish council organization mission and evangelism, clergy training, development, relief &

the diocesan Archbishops in particular, and has found it in good progress.

A decision has been made to give more consideration to these



Members of the Holy Synod at their regular Session

1986, in order to discuss various concerns relating to the spiritual and social ministry of the Church today.

habilitation programmes as a whole following the reports presented by the secretary of the Holy Synod in general and by

priority programmes and make more efforts for the implementations of them.



# PATRIARCHAL MESSAGES

## I CHRISTMAS MESSAGE

To the Leaders of Churches  
Abroad in the Year 1986

Holinesses / Eminences

"God is with us"  
(Matt. 1:23)

It gives me great pleasure to extend my prayerful greeting, wishing you a blessed Christmas and a happy New Year.

People of the New Covenant celebrate Christmas each year in the spirit of joy, unity and in good works for peace, because the spirit of the Lord is always upon them. They denounce evil and preach good news to the poor, following the pattern of their Lord and Master, Jesus Christ, because God is with them.

As a church of the New Covenant, the Ethiopian Orthodox Church is now preparing the way in the power of the Spirit of the Lord to celebrate the Feast of Christmas, laying special emphasis on the above quoted word of good news: "God is with us", in order to reflect the voice of our church's faithful in the drought-affected areas who strongly feel how God is with them in this tragic time of hardship caused by drought.

As we made clear to you and all member churches in time, millions of our compatriots in Ethiopia had been exposed to drought and famine

ensuing death. But now, thanks be to God, the drought victims have been gratefully receiving 'Manna' which God, through His divine providence, is giving them to eat, from Christian and humanitarian organizations over all the world under the continuous help of our country's Relief and Rehabilitation programme.

The Ethiopian Orthodox Church, throughout its age-old history has never ceased to assist the needy, and is today actively involved in relief and child care programmes. This work has been intensified now as a result of the current drought.

As for local efforts, within the church itself, members of the Holy Synod, the clergy and all employees of the patriarchate have donated what they can including their one month's salaries, in accordance with a decision of the Holy Synod and themselves. Faithful members have also contributed greatly, in many ways to the relief effort.

Our church highly appreciates the deep concern and prompt response of the ecumenical families who have exerted every possible effort to combat the terrible drought which has caused so much suffering and loss of life.

Thanks are due to member churches of the WCC and other

humanitarian organizations for their generous relief aid which has saved thousands of lives. Much, however, is still needed to assist the drought victims in the rehabilitation and resettlement programme.

Fortunately the rain has come this year, and thousands of our compatriots left the shelters to return to their desolate villages. Not surprisingly most of these people have lost almost everything. Their cattle have been perished. Their grain supplies are exhausted. They have no means to start up life in their villages.

The EOC is attempting to provide rehabilitated peasants with plough-oxen, farm tools and seed grain.

Currently, thousands of famine-victims are leaving their drought ravaged lands to settle in fertile parts of our country. These people need food, clothing, shelter and medicines until they become self-reliant, and it is the Church's concern to follow and serve her members and others wherever they are.

We hereby express our deep feeling of gratitude to You and to all the faithful under your spiritual leadership for the generous contribution provided for the drought victims through our church until now, and make a request once again for every assistance possible until the drought victims be-

come self-reliant in the near future.

«Glory to God in the highest and on earth peace to men, on whom His favour rests»  
Luke 2:14.

Abba Tekle Haimanot  
Patriarch of Ethiopia

## II EASTER MESSAGE OF HIS HOLINESS THE PATRIARCH

TO ALL THE FAITHFUL OF THE  
EOC HERE AND ABROAD

"I am the resurrection and the life" Jn. 11:25.

Dear brothers and sisters, sons and daughters in Christ.

Grace and peace and a blessed Feast of Easter to you all in the Name of the Risen Jesus Christ our Lord who has victoriously overcome death.

As it was already discovered by Himself, the Risen Christ is indeed the Resurrection and the Life of all human beings. The Son of God who took man's nature in His incarnation from the Blessed Virgin, had vicariously suffered, was crucified, died and resurrected for us and for our salvation as it was foretold by the prophets and the Holy Scripture as a whole.



He did arise from the dead having been the first-born from the dead - - - (Col. 1:18) as a fulfilment of His word Matt. 12:40; 17:21.

The Holy Scripture proclaims the glorious resurrection of our Lord as the assurance of our resurrection that will quicken the whole man and that is yet to come 2 Tim. 2:18, 1 Cor. 15:12. Thus through His resurrection, our Lord has certified our redemption and assured us of our resurrection. On this ground, His vicarious crucifixion, death, and glorious resurrection from the dead has been the rocky foundation of our faith in Him and the centre of our Christian faith.

We all believe therefore that all our being is redeemed and redeemable in faith in the Risen Christ.

Furthermore, the Risen Christ is the Head of the Church and the heart of her teaching because the universal church of this new life is instituted by him.

Then as the Angels and the Apostles were first made to be witnesses of His resurrection (Acts. 18) we all are called now in the same way to be witnesses of His resurrection by which we could confirm our resurrection and the life to come.

St. Paul, the Apostle says to us all in his Epistle to the Ephesians (5:2) "Be imitator of God, as beloved children And walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifices to God".

Thus we thank the Lord of glory for giving us all His heavenly blessing to be able to celebrate this Feast of Easter in the spirit of love, unity and Fraternity as a fulfilment of this divine word.

May the Risen Christ bless you all now and forever.



# KNOWING THE ETHIOPIAN ORTHODOX CHURCH AND HER SCOPE

## 1. Establishment

The Church was officially organized in the fourth century (328 AD) after christianity was introduced to the country in the very Apostolic era.

## 2. Present Membership

- More than 22,000,000 members
- 20,000 parishes
- 350,000 clergy

## 3. Status

- Apostolic in full communion with the Oriental Orthodox Churches, namely:
  - Coptic Orthodox Church (Egypt)
  - Armenian Apostolic Church (USSR)
  - Syrian Orthodox Church (Syria)
  - Malankara Orthodox Syrian Church (India)
- Founding member of the WCC, with two representatives in the Central Committee
- Member of the AACC, with one representative in the Executive Committee

## 4. Organization

### 1) Hierarchy

- a) Patriarch
- b) Archbishops } 24 Archbishops and Bishops
- c) Bishops
- d) General Secretary (General Manager)

— The Patriarch who is the head of the Church today: His Holiness Abuna Tekle-Haimanot.

— The General Secretary: L-M Abebaw Yizzaw

### 2) Supreme Body

- a) The Holy Synod and the National Parish Council (under the chairmanship of the Patriarch)
- b) The Patriarchate Head Office (under the management of the General Secretary).

### 5. Publications

- 1) News Papers
  - a) Zena-Bete-Christian (good news of the Church)
  - b) Dimitse - Tewahido (the voice of the Church)
- 2) Magazines
  - a) Maedot (passover) - Amharic & English
  - b) Tinsaz (Resurrection) - Amharic & English

### 6. Function

- 1) On the Spiritual dimension
  - a) Mission and Evangelism
  - b) General Pastoral Care
  - c) Parish Council Coordination
  - d) Sunday School (in most parish churches)
  - e) Clergy Training Centers (six)

f) Theological Seminary (one)

g) Traditional Church School (in every parish church)

h) Publishing and Printing House

i) Museum and Libraries

j) Religious Court

2) On Social dimension  
The Church is engaged at present in the following Social Activities:

a) Development Programme

1) Agricultural and Horticultural Project:
 

- Model farms
- Vegetables
- Sapling
- Plantation and the like.

2) Cottage Industries such as:

- Wood & Metalworks
- Handicrafts
- Weaving
- Knitting
- Bakery
- Grinding mills, etc.

b) Relief and Rehabilitation

— Not less than 200,000 destitutes are being assisted by the church in 12 relief and rehabilitation centres set up in nine Administrative Regions.

— Through these centres various food items, seeds, plo-

ugh oxen, tools, fertilizers are being provided.

— To implement this programme, the Church is obtaining the required contributions from local and global aid resources.

### c) Refugee Counseling

— The EOC has a separate office for Refugee Counseling. About 500 refugees who came from various African countries are supported, under the Church by the budget obtained from WCC and UN-Higher Commission for Refugees.

### d) EOC- Council for Child Care

— 5,547 children (orphans & destitutes) have been taken care by the Church and are being provided with food, cloth, shelter, education, and medical care in 33 orphanages (homes).

— Donor agencies from abroad are making great contribution towards this sponsorship service for which the Church is very much thankful.

### e) Education

Both traditional & academic studies are given great consideration by the

Church as there are now:

- 1,139 schools
- 3,353 teachers
- 46,423 students.

## 7. Address

The Ethiopian Orthodox Church (EOC)  
Patriarchate Head Office,  
P.O. Box 1283,  
Telephone 11-65-07,  
Telex 21489 EOC DD,  
Addis Ababa, Ethiopia.

EOC - HO

## A P O S T O L I C D I A K O N I A

### PART IV

#### Liturgical Service in the Ethiopian Orthodox Church

As we stated before the weighty part of the service in the Ethiopian Orthodox Church is the celebration of the Holy Communion. Specially on Sundays and other Holidays, there is a group Choir which can be performed by the Deberas or choir group before and after the service of the Liturgy.

This type of group choir called "Mahlet" is indigenous from which the church has come to be well-known all over the christian world.

There are four books for the canonical daily offices which associate with liturgical services:

1) Deggwa, or the antiphonal

chants for the whole Liturgical year except lent,

2) Tsomedeggwa, containing chants for lent,

3) Zemarie mawaseet frequently used in the Church service,

4) Me'eraf, the common order for the daily tasks of the Church.

As it was mentioned previously the Ethiopian Liturgy has two main parts;

- 1) the pre-anaphora, common to all the anaphoras,
- 2) the anaphora proper.

1) The pre-anaphora, the pre-anaphora consists of six Psalms

(P55: 25-61: 102: 103: 130: 131) prayers for the celebrants prayers of vesting the prothesis of the elements (ending with Ps.117) the enarxeis (the prayers of the oblation) the prayers of absolution and a long Litany of intercession) prayers of intercession for the living and the departed, prayers of the Gospel, the chanting of an antiphon from the Psalms, the blessing of the four quarters of the world.

The pre-anaphora concludes with a long litany of intercession for the Church, the catechumens and the people, a creed of confession of faith in the mystery of the Holy Trinity, in the full deity and humanity of Christ, the undefiled nature of marriage and child birth, etc . . . followed by the prayer of salutation.



- 2) The anaphora proper  
The Ethiopian anaphoras vary considerably in structure.  
The basic structure is:
  - a) eucharistic thanks giving, parallel to the Eastern canon up to the words of intercession,
  - b) prayers of intercession and conclusion of the thanks giving prayer
  - c) Sanctus (which is missing in one or two anaphoras),
  - d) Anamnesis epldesis,
  - e) prayer of penitence before communion,
  - f) elevation of the body and blood for adoration,
  - g) administrating and receiving the Holy Communion (during which Ps. 150 is chanted),
  - h) post-communion thanksgiving and special prayer called the pilot of soul,
  - i) the benedication and dismissal.

Additionally, to help the readers obtain more knowledge of our church's liturgical text, we present a piece of it here as follows:

*Amakniyou of the APOSTLES*  
or the so called creed of the Apostles: "We believe in one God maker of all creation, Father of our Lord and our God and our saviour Jesus Christ, because his nature is unsearchable.

As we have before declared, he is without beginning and with out end, but he is ever living. And he has light which is never

extinguished, and he can never be approached.

He is not two or three, and no addition can be made to him, but he is only one, living for ever, because he is not hidden that he can not be known but we know him perfectly through the law and the prophets, that he is almighty and has authority over all the creation.

One God, Father of our Lord and saviour Jesus Christ, who was begotten before the creation of the world, the only begotten son, coequal with him creator of all the hosts, the principalities and the dominions: who in the last days was pleased to become man, and grew like men yet without sin or evil; neither was guile found in his mouth.

Then he suffered, died in the flesh, rose from the dead on the third day, ascended unto heaven to the Father who sent him, sat down at the right hand of power, sent to us the Paraclete, the Holy Spirit, who proceedeth from the Father, and saved all the world, and who is co-eternal with the Father and the Son. We say further that all the creatures of God are good and there is nothing to be rejected, and the spirit, the life of body, is pure and holy in all.

And we say that marriage is pure, and child-birth is undefiled because God created Adam and Eve to multiply.

We understand further that there is in our body a soul which is immortal and does not perish with the body. We repudiate all the works of heretics and all schisms and the transgression of the law, because they are for us impure. We also believe in the resurrection of the dead, the righteous and sinners, and in the day of Judgement, when every one will be recompensed according to his deeds. We also believe that Christ is not in the least degree inferior because of his incarnation, but he is God, the Word who truly became man, and reconciled mankind to God being the High-Priest of the Father.

Henceforth let us not be circumcised like the Jews. We know that he who had to fulfil the law and the prophets has already come. To him, for whose coming all people looked forward, Jesus Christ who is descended from Judah, from the root of Jesse, whose government is upon his shoulder to him glory, thanks giving greatness, blessing praise, song both now and ever and world without end. Amen."

Rev. Ivassu  
(Kebkab) G. Hiywot

## An Abridged Report of EOC DICAD Activities of 1985

The development and Inter-Church Aid Department of the EOC has been playing a great role in the relief, rehabilitation and development activities. It gives me a great pleasure to attend the 4th national and historical meeting of the parish council, representing DICAD. Ever since our church has come into existence, i.e. since the 4th century A.D. the church has made tremendous contribution to the community on the basis of equality. Her millinea old history, and apostolic mission has made her the "state of God".

As the EOC served different sections of the community equally in the past, she is now engaged in the relief, rehabilitation and development activities geared towards the well-being of the society.

Since January 1st 1985 (the time when the relief and rehabilitation projects were launched) to January 31st 1986 our church through DICAD has fulfilled the following things which will be discussed briefly hereafter in accordance with the responsibility bestowed upon it by the Holy Synod.

1. Details of the work performed and the budget allocation.
  2. The amount and kind of relief obtained at this time.
  3. The achievements gained.
- EOC has given priority to both

the long term and short term development activities which are now gaining momentum. These are:

### 1. Clergy Training Centers

The primary objective of the CTCS is to produce clergy men

number of 600 trainees from the 6 CTCS.

2. Evaluation workshop of the centers archbishops, directors, teachers and old students was arranged.
3. For accountants, a full day seminar was conducted,



Participants of the clergy training course

who are one in their aim, in their way of working and thinking which will enable them to serve our church loyally and actively. This being the case, therefore, annual budget was allocated for the 20,000 churches scattered in the 14 dioceses with a view to train an average of 43 priests from each diocese in all the six training centers. This has been intended to be worked out in the following way.

1. Each center was expected to train 100 priests with a total

4. A seminar on the root causes of the drought was provided.

However, all the six centers were able to train 447 clergies because most of the dioceses did not utilize the quota allotted to them. On the other hand, the department has sent to the centers the budget of Birr 372, 769.75.

### B. Parish Council

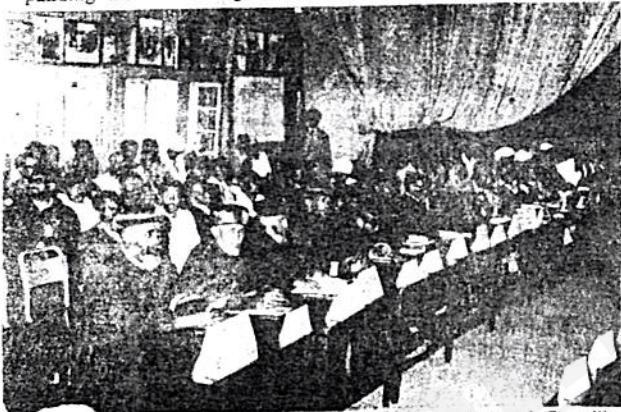
It was instructed in the Holy Scripture that faithfuls were



due to pay tithes by way of contribution in the name of God for the service of the house of the Lord according to the law of Moses, and this was practical even in the time of the apostles. Accordingly, church ministers (clergy) are being taken care by the believers as they are expected to provide proper spiritual services. To fulfil and keep continue this commandment of God, funds and properties of the church are collected only by one type of valid receipt issued by the EOC patriarchate, carefully recorded and controlled as per the "Kale Awadi". Funds shall be expended on planned administratives, development, emergency reliefs, expanding and advancing evan-

1. Under the leadership of the new structure of the Parish Council Assembly a one month seminar for members of the parish community was intended to be given twice a year.

2. In the rehabilitation programme, the participation of the parish council is not out of the question. A coordinating group comprised of parish council members was expected to go around the various sites and study. The group was also expected to discuss the problems which they had come across during their visit with the concerned government authorities and report to the central aid giving committee. A total of Birr 372,769.75 has been released for the purposes of



Members of the Holy Synod and other participants of the Parish Council's annual Assembly

gelism etc, only by written order in accordance with the approved annual budget. parish council program as per budget for the year.

### C. Sunday Schools

The young generation is now learning modern education in regular government schools. Although every youngster learns spiritual education individually from his family and from a spiritual teacher, it remains the task of the church to teach the youth spiritual education along side the modern education through Sunday schools which was established at every parish Orthodox church. The students are invited to gather together every Sunday and learn the Bible, church history, moral and the Geeze Language. Every effort has been made by the Sunday school department to offer the different subjects by regular teachers.

For this purpose the programme for 1985 was:

1. To recruit 5 persons from 7 different dioceses and train them for a certain time.
2. To arrange workshops in two dioceses.
3. To prepare teaching books (text books) Birr 43,943 has been released by the department (DICAD) as per budget amount.

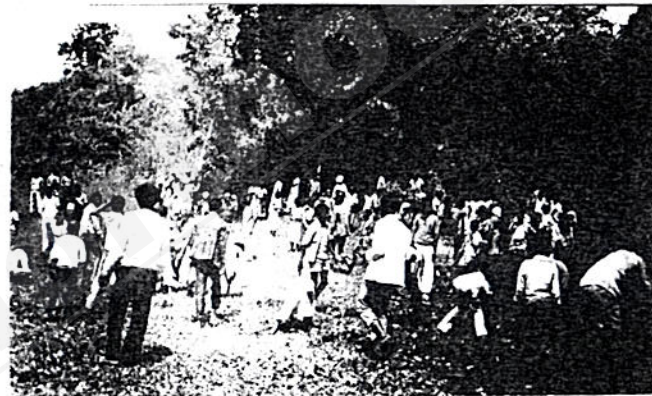
### D. Mini Development Projects

DICAD has been undertaking mini-development projects in monasteries and parish churches financed jointly by the contribution from the parish community and the aid received from donor communities. Clergymen and members of the parish community were made

to carry out these mini-development activities geared to the betterment of the community.

For this purpose in 1985:

1. A three day seminar was held in May 1985 under the title,



Plantation Campaign

"Development around the parish council" and was attended by Archbishops and Department heads.

2. The seminar discussed on the importance of studying 6 to 10 different mini projects in 6 months time out of which mini projects can be implemented effectively. Consequently, various mini projects like, bee-keeping, dairy, grinding mills, agriculture, water development etc, were implemented in most of the dioceses.

E. Other Development works carried out extended programmes,

1. Family and community development

In monasteries and parish church, poor families are brought

maintained from last year's budget out of which Birr 20,000 were released in the year.

### Relief and Rehabilitation Programme

The church has never turned away from doing constructive works intended for the betterment of the society. In the northern part of our country the catastrophic drought affected the lives of fellow compatriots. To withstand this problem, our church decided to help 2% of the famine-stricken population (140,000 persons). 17 relief and medical centres were proposed to be opened and the first 4 centres needed Birr 23,381,555 to be established. This figure included aid in kind. Nine major relief centers were made operation in the year with a total expense of Birr 17,246,339.24 both in cash and kind.

As far as the rehabilitation is concerned peasant farmers in Northern Shoa, in Wollow, Gondar, Tigrai and Eritrea were provided with plough oxen, seed and agricultural tools.

### Refugee Counseling Service

This program has been serving refugees who fled from their country for various reasons and who were given a political asylum by the Ethiopian government. An agreement was reached between the United Nations Higher Commission for Refugees and the EOC, which gave the EOC the responsibility to look after these refugees who live in Addis and

together under different projects for assistance and future self-reliance. These projects include rearing up of children. In the fiscal year 1985 Birr 859,847.50 was requested to undertake these projects.

Nine such projects were implemented and Birr 722,976.71 expended in the year.

2. Literacy Programmes

The literacy centres established within a distance of 100 kms around Addis Abeba were made to continue their work with Birr 37,671.06 that re-



learn in different schools including those who come from Gambella for medical treatment. According to the agreement :  
 — EOC is to cover 25 % of the administrative expenses  
 — 75% of the administrative expense is to be covered by UNHCR.

The refugee counselling service also obtained office furniture, stationary, duplicator, photo copier and one Toyota from UNHCR in the year and the number of staff has been raised from five to thirteen for the effective implementation of the program.

It should also be noted that a plan for establishment of an elementary school for the Sudanese refugees is underway. According to the proposed plan the school is expected to benefit some 57,000 refugees with a total cost of Birr 584,773.59.

## Continued Effort for Child-Care

### Part III

“... the tree is good and the fruit is good.”

Mathew 12:33

The Ethiopian Orthodox Church Council for Child-Care is operating 33 orphanages in 11 Administrative Regions, caring for 5,547 orphan and destitute children, accepted on the basis of need.

Further to the progress account of this kind, presented in the previous Magazine (MAE-DOT) No. 3, we only would like to focus now on the development or the achievement in this year. The main point of this account is to explain the expansion of the work of the EOC-CCC in order to heighten the whole childcare ministry under the Council.

The Ethiopian Orthodox Church Council for Child Care is trying to accomplish its mission, both in depth and in width with a better quality. In order to fulfill its duty in a better way, the Council has recently established some more

sections like medical, engineering, vocational and finance departments.



The Orphans in agricultural activities

### Medical Team

Approximately a year ago the Ethiopian Orthodox Church Council for Child Care has made a medical survey to examine children's health who had recently been admitted from the different shelters in Wollo, Tigray and Gondar Administrative Regions including the

previously admitted children.

The purpose of this consultancy was:

1. to assess the states of the health of the children at the Orphanages in general,

2. to evaluate the conditions at the Orphanages and to find out what it will contribute to the good health of the children in the future,

3. to provide whatever medical treatment for the children with the required medical followup.

The outcome of the survey conducted in March of this year shows that the vast medical problems at the Orphanages has been attributed to inadequate hygiene and vitamin deficiency.

To prevent this, detailed recommendations have been given from medical Doctors. And a programme has been designated to bring it into effect.

### Agricultural Survey

Based on the recommendation, the Ethiopian Orthodox Church Council for Child Care is making new efforts to:

- produce food full of nutrition and balanced diet to the children,
- help each orphanage move towards financial self sufficiency,



The Orphans at a dinner

- provide the children with useful, rehabilitative work

and with training in modern Agriculture methods, — provide a mode of effective agricultural methods

to the communities surrounding the Orphanages, requesting the Church World Service for cooperation.

Experts have examined the various agricultural potentials at each orphanage, taking into account the size of the lands, the climatic and soil conditions, the water resources and the capabilities of the children who would ultimately be responsible for managing the orphanage farms.

In the present proposal, the EOC-CCC is asking for more grants to assist this programme in accordance with the priority least.

The Engineering Section Since the Council for Child

Care was growing fast in the recent years, it had to accept buildings as Orphanages which in some cases are not meeting the demands of Child Care in order to improve the situation and also to cope with the increasing donor's demand. For proper planning of buildings, the EOC-CCC decided to establish an Engineering Section. This has been created early in 1986.

The Engineering Section has evaluated the state of the homes and is now working on programmes to ensure a proper implementation of building projects. Plans are made, cost estimates are calculated and donors are asked for financing the projects.

Most of the operating budget presently comes from a charitable organization in West Germany called Kinder Not Hilfe (KNH) situated in Duisburg and from the other donors, namely: Church World Service, Bread for the World, Service in Overseas and Action Aid of Australia. The rest of social, educational and Financial responsibilities is upon the shoulder of the EOC and the people itself.

The Ethiopian Orthodox Church expresses once again her deep gratitude to all the donors concerned for their good will and great contributions towards the fulfilment of this ardent task through the EOC-CCC.

Eshetu Mihretu



## A LIVING CONCERN OF THE CHURCH

### PARISH COUNCIL ACTIVITY

#### 1. Longterm objectives

The long term objective of the parish community conscientizing and organizing process is to introduce the parochial system of administration in the traditional EOC ecclesiastical administrative setup. By so doing, it is our hope to restructure the organizational, setup of EOC and to contribute towards the renewal of the Church's Administration. This structural rearrangement will help to mobilize and dynamize the human and material resources of the parish Community. EOC's goal of self reliance will thereby be realized in the very near future.

The longterm objective in the parish community conscientizing and organizing process is divided into shorterterm objectives and programmes.

The main thrust in the objectives of the first three year programme was to carry on intensified conscientizing and organizing campaigns in the individual parish church communities with parish development programme playing a secondary role. In the second three year programme (1984 - 1986) the same objective was pursued but at higher levels of the EOC ecclesiastical administrative hierarchy. At the conclusion of the First Three year programme (1980 - 1986), the Parish Council structural frame-

work was laid down on a countrywide basis.

#### 2. Second Three year programmes

The second three year programmes (1984 - 1986) included the following objectives and activities.

2.1 Organizing and strengthening the Parish Council Hierarchical Structure

2.2 Parish Literacy and Informal Education Programme

2.3 Joint Parish Development Project

2.4 Conscientizing and organizing mission carried out at Subdistrict and parish council levels.

#### 2.1. Organizing and strengthening the Parish Council Hierarchical Structure

This objective at present is more or less fulfilled. The achievement in this area was crowned by the first EOC General Assembly held in June, 1983. Thus the parish council structure was integrated with the traditional ecclesiastical structure of EOC.

#### 2.2. Literacy

During the three-year programme period, literacy campaigns were carried out at 78 centres in Addis Ababa, Shoa, Eitrea and Sidamo and a total of 3900 persons have gone through the literacy programmes.

#### 2.3. Development

In twelve dioceses, a total of 78 agricultural projects and

43 cottage-type industrial projects were initiated in the past few years. About two-third of the projects were financed by EOC Parish Councils. A diocesan development exhibition was also prepared at the patriarchate during the second EOC General Assembly. The exhibition displayed the agricultural and cottage industry products of the diocesan mini-projects.

#### 2.4 Conscientizing and Organizing Mission

Many parishioners were persuaded and motivated through this organizing mission to undertake development programmes for their respective parishes. Through this programme two rounds of conscientizing and organizing missions were carried out in the dioceses to encourage the diocesan staff to continue the conscientization and organization activities at subdistrict and parish levels.

A special seminar was arranged in Arssi - Assella at diocesan level for PC representatives.

Leading members of the Patriarchate were present at the seminar to create it on inspiring event.

A refresher course for 105 participants composed of members of the Addis Ababa clergy, parish administrators and PC representatives were held in November 1985 in Addis Ababa.

### 3. Collection of Statistical Information

One of the greatest achievements during the 1984-1986 period was the collection of crucial statistical information concerning the parish councils. The information covered matters, about the specific parish church and the corresponding parish community, the number and category of clergies and the income and expenditure of the parish councils at successive stages. All types of the statistical formats prepared and forwarded to the local, diocesan and national parish councils organized at five hierarchical levels were collected and analysed. These facts and analysis will be one of the foundation stones for our future planning tasks.

### 4. Survey of Resettlement Sites

A team of three persons was sent by EOC-PCD in Mid-November 1985 to the resettlement sites in Wallega, Illubabor and Keffa regions to report on the conditions of the people and to find out areas of assistance to them as the Church is still contributing towards the government programme of this kind.

### 5. Achievements of Parish Communities

In February-March 1986, the Fourth EOC General Assembly was held in Addis Ababa. The Assembly assessed past achievements and set down guidelines for future activities.



The Fourth annual Assembly of national parish council





Today all the organized parish communities are taking care of their own church affairs and supporting their local clergies making themselves an unending resource of the Church. This, on its own, is a major achievement of the parish community conscientizing and organizing campaigns.

All the parish communities, so far organized, have raided

financial and material assistance in a relief and rehabilitation programme of the drought-affected people of our country.

Some organized parish communities have also embarked, although on a small scale, on social and economic development programmes in their own parish communities. They are showing promising results in these spheres too.

**- 6 Future efforts:** In the coming five years we will concentrate our efforts on increasing the participation of parish communities in social and economic development programmes and on decreasing the economic dependency of EOC.

EOC-PCD Reporter

## The Refugee Counselling Service of the EOC

Ethiopia is well reputed for her hospitality. When a foreigner arrives in the country, he will be treated like a true friend almost by every body. This special social behavior of the nation has convinced many foreign travellers who visited Ethiopia to write a memoir of their voyage when they returned to their respective countries. Thanks to these explorers and historians that our long history, culture and traditions are well recorded in many of the European languages.

The good heritage of receiving guests is equally maintained in entertaining refugees. The history of Ethiopian Orthodox Church is melanged with the history of refugees. The first bishop of Ethiopia was a displaced person from Syria by the name of Frumentius who was given asylum by the Axumite authorities early in the fourth century.

Since Frumentius was a christian who adapted easily himself

to the Ethiopian way of life, he was delegated by the Axumite rulers to go to the Alexandrian Patriarchate and bring a bishop for Ethiopia. As Frumentius knew the language and culture of Ethiopia he was to be the only qualified person to be appointed for the propagation of the Gospel. Therefore, Frumentius was consecrated bishop by Athanasius the great, the then Archbishop of Alexandria and sent back to Ethiopia.

The Ethiopian Orthodox Church was officially founded during the time of Frumentius. Due to his hard work and effort to preach the Gospel, Frumentius is given the name "Abba Salama, Kassate Berhan" by the Ethiopian Orthodox Church which literally means father of peace and revealer of light.

In the fifth century there came the Nine Saints from Asia Minor as refugees searching for asylum, because they were persecuted by the defenders

of the council of Chalcedon. On their arrival in Axum they were most welcome by the sovereign and were given the necessary protection and support.

The Nine Saints studied the Geez language and as they were well versed in Syraic, Greek and Latin they translated the whole Bible into Geez. The contribution of the Nine Saints in the Ethiopian Literature as well as in the establishment of monastic order is a milestone in the history of the Ethiopian Orthodox Church.

In the 7th century Ethiopia was chosen to be the first country of asylum by the Muslim refugees who have been persecuted in the Arabian peninsula due to their religious beliefs. These Muslim refugees were recommended to come to Ethiopia by Mohammed the prophet himself. And on arrival, they were most welcome and protected by the competent, authorities of the time.

Thanks to the benevolent attitudes of our fore-fathers that this recorded history has enabled Ethiopia to gain high respect in the muslim world.

As the result, solidarity with the victims and the oppressed has remained an established culture and tradition of Ethiopians through all times.

These historical facts can give us a bird's eye view how the refugee service is interwoven with the history of our church. Because of her rich experience of voluntary social service rendered to refugees and the poor as a whole, the EOC parish churches are always used as sanctuaries by the destitutes, the displaced, the aged, the sick, the disabled and the orphans even to this day.

### ESTABLISHMENT OF THE REFUGEE COUNSELLING SERVICE OF THE ETHIOPIAN ORTHODOX CHURCH

Africa is the continent which has the largest refugee population in the world. The recent statistics indicate that there are over 5 million refugees in our continent.

The root causes of the refugees vary from country to country. Natural calamities, political instability, ideological differences, civil wars, boarder conflicts, apartheid, external aggression, unemployment and an imposition of religious order such as the shariah law force many citizens of Africa to leave their mother land.

Due to the reason that Ethiopia remained an independent

country through centuries many refugees prefer to make her their first country of asylum.

Especially, in the 2nd half of the 20th century when many African states became independent those who had political differences with the existing regimes left their respective countries. Many African brothers and sisters fled to Ethiopia for protection.

When this problem was identified something had to be done. The Ethiopian Orthodox Church being a founding member of the World Council of Churches gave priority to the refugee problem and discussed it seriously with the pertinent authorities of the council. A refugee assistance project was prepared and was approved. Finally, with the accord of the Ethiopian government, the Refugee Counselling Service of the Ethiopian Orthodox Church was officially established in 1971.

At the initial period an agreement was made between the United Nations High Commissioner for Refugees (UNHCR) on the one part, the World Council of Churches (WCC) on the second part, the International University Exchange Fund (IUEF) on the third part and Inter-Church Aid (ICA) of the Ethiopian Orthodox Church on the fourth part.

This coordinated work continued until 30th of September, 1978. During this time while the other three main organizations made financial contribu-

tions, the Refugee Counselling Service of the Ethiopian Orthodox Church took the full responsibility of the administrative part.

In September 1978 the UNHCR and IUEF withdrew their partnership. Since then the Refugee Counselling Service of EOC in collaboration with WCC through the All Africa Conference of Churches (AACCC) continues working with the educational programmes dealing with the needs, aspirations and capabilities of refugees. The Refugee Counselling Service of the EOC assists refugees who are given official asylum by the Ethiopian government.

### Types of assistance

Any young refugee who possesses eligible documents can directly apply to our office for scholarship assistance. Before the beginning of the new academic year all scholarship applications will be examined and the applicants will be interviewed by the screening committee of the Refugee Counselling Service. Those who possess the necessary qualification will be selected to continue their interrupted education and will be directed to different high schools, vocational schools, colleges and university.

Once a refugee student is admitted to our programme, he is entitled to get a monthly stipend, local transport costs, medical care, books, clothing and allowances. Apart from material, financial and medical ass-



istance our office conducts individual counselling and home visits to refugees as often as possible.

#### ACTIVITIES

The Refugee Counselling Service (RCS) of the Ethiopian

and Vocational-Technical scholarships in the Addis Ababa area, and

4. Local Integration of Individual Refugees.

According to the agreement signed between the two parties for the Counselling Services in

Ethiopia, the EOC contributes 25 % of the total budget and the rest 75 % is contributed by UNHCR. The other three projects are totally financed by UNHCR and RCS takes the responsibility of the administration part.

At present there are over 500 urban refugees in Addis Ababa and 98,000 Southern Sudanese refugees at Itang refugee camp in the Illubabor administrative region, south west of Ethiopia. RCS also takes care of refugee patients who are referred from Itang to Addis Ababa for better treatments.

Currently an elementary school for refugee children is under construction at Itang refugee camp by RCS. The fund for the school construction was raised by WCC through the request of the Ethiopian Orthodox Church.

Haddis Terrefse  
SCR



His Holiness making a donation of money for the refugee service

Orthodox Church runs different programmes. Apart from the Church scholarship assistance for refugees this office is an implementing agency for UNHCR - RLO Projects of Urban refugees. Based on the joint programme signed between the Ethiopian Orthodox Church and UNHCR four projects are transferred to RCS from UNHCR since last year. These are:

1. Counselling Services in Ethiopia,
2. Supplementary Aid for Refugees in Addis Ababa,
3. Post Primary Educational Assistance for Academic

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African refugee visited by His Holiness the Patriarch

## NEWS IN BRIEF

### Patriarchal Visit to Various Dioceses

His Holiness Abuna Tekle-Haimanot visited a number of Dioceses and parishes in the Dioceses and various church-related activities as well. In the mean time, His Holiness invoked his benediction on the faithful in different parishes, travelling from one district to another. He instructed the parish councils to keep up their promising activities. In particular, the Patriarch strongly ordered the parishioners to organize and support Sunday schools in the Dioceses.

His Holiness, the Patriarch, during his visit, consecrated and dedicated various new-church buildings as well.

Giving priority to his great concern for the life of the drought victims in our land, His Holiness had made pastoral visits to the drought affected areas even this year as well as in the past. The objective of his visit was to review the implementation of the relief and rehabilitation programme made by the Church.

During his visit, his Holiness the Patriarch addressed the drought victims with a pastoral and prophetic words which can encourage them to expect prosperity and new life in the near future as the drought situation is coming to an end for which the church is sincerely grateful to God, the Author

of our being.

This pastoral visit included the dioceses of Tigray, Gojjam, Illubabor, Wollega and Arssi as a whole.

### National Parish Council's 4th Annual Assembly

The National Parish Council's Annual Assembly was held from March 1-6, 1986, at the EOC Patriarchate, Addis Ababa. The Assembly brought together representatives from all the sixteen dioceses throughout the country.

This Assembly heard annual reports from each diocese, and discussed on the reports ardently. Thus, the National Council has decided on various matters in-line-with future perspectives and has made its plan to make more concentration on the future ministerial activities of the Church.

The occasion had given opportunity for the participants to learn much about the activities and achievements carried out in their respective dioceses. Actually, it was a privilege to have such a comprehensive conference in order to exchange ideas and to share experiences among the Dioceses for a proper plan of action.

The National Parish Council is the highest ecclesiastical body next to the HolySynod.

### Religious Representatives on Seven-country Tour

A group of nine from the Ethiopian Orthodox Church,

Ethiopian Catholic Church, and Ethiopian Evangelical Church of Makane-Yesus, three from each, has made a seven-country visit. This highly delegated group of the Churches was in abroad from March 7-24, 1986.

The purpose of the visit was to express thanks for the great assistance extended from churches, governments and humanitarians all over the world to combat the famine in the Country, and to request for continued support to the relief and rehabilitation programmes.

This group, which consists of church leaders and officials, met and discussed the issue with international organizations humanitarian bodies, governments and church leaders in the USA, Canada, Belgium, Germany (west), Sweden, Switzerland and Italy.

The visit was a fruitful one. The group returned home with a promising response for further cooperation.

### WCC President Visited Ethiopia

His Eminence Dr. Paulos Mar Gregorios, Metropolitan of New Delhi and all the North, and President of the WCC, visited Ethiopia from March 5-19, 1986.

The purpose of the visit was concerned with the EOC Development programme.

Metropolitan Dr. Paulos met His Holiness Abuna Tekle Haimanot, the Patriarch, and some other Archbishops at the Patriarchate. He discussed with the church authorities concerned about the longterm develop-



ment project for self-sufficiency and self reliance designated by our church.

#### Easter Occasion for Refugees

His Holiness, the Patriarch made himself concerned to see African refugees in Ethiopia at the Patriarchate on May 3, 1986, on the occasion of Eastertide.

During this special occasion, His Holiness addressed the refugees with inspiring words of blessing and prayerful wishes for the good of their future life.

The Patriarch assured the refugees that the EOC is at their service since they are in need of it and encouraged them

to look forward to a bright future so far as the new international effort which is being made for the good of the refugees, is concerned. The EOC has a separate office for refugee service which gets most of its operating budget from WCC, AACC and UNHCR.

D. Tesfaye Regassa

## Saints and Monasteries in the Ethiopian Orthodox Church

(Part. III)

As we know from history there are many blessed women, obtained tremendous success in the life of social service and spiritual development of human history. Both the Old and New Testaments witness, that women's participation in the spiritual and social ministry of churches was great.

Since Eve, the mother of all upto the Virgin St. Mary, the mother of Jesus Christ our Lord and still many blessed women have a special place in church history and tradition. The Almighty God accept men and women who follow him and give them many power and authority to do miraculous things in His name. As the Holy Bible tells us, those men and women, who dedicated themselves for the fulfilment of the word of God are honoured and respected in the history of church, The Ethiopian Orthodox Church has this belief like that of others. As in the other churches, there

are many blessed women canonized by the Ethiopian Orthodox Tewahedo Church. One of these holy women is St. Kristos Semra.

#### A BRIEF BIOGRAPHY OF ST. KRISTOS SEMRA

St. Kristos Semra was born, brought up and educated in Shoa region called Bulga. She was involved in religious activities in 1420 E.C. during the reign of Yesak (Gebre Meskel). She was a married woman with 12 children. Of course she was quite rich in material property of this secular world. But she was not interested only in the richness of this world with out good works at all. She abandoned every thing she had and committed herself to be a hermit and serve man and God.

First she went to Debre Libanos Monastery to pray for a number of years and prepare herself for the service that she planned. Later on she went to Gonder Province near Lake Tana and stayed there for a

long time. She prayed day and night meditating upon the passion of Christ and made all efforts to follow His pattern. She had twenty two years Monastic life experience in helping old people and serving in the Monastery. By this she could deepen her spiritual concern for the well being of all human-kind.

According to her biography she is the only saint who tried to reconcile satan with God. Shedid it, because she thought that a reconciliation between satan and God would bring ever lasting peace to the human race on earth. As Satan is known as the cause of sin she felt that it was a good idea to dry the source of evilthing in peace.

The Bible says "happy are those who work for peace among men; God will make them his sons" Mt. 5:9. But she was a great saint who concerned herself to make peace not only among men but also between God himself and the devil as well. This unique concern of the holy

woman, Kristos Semra presents, therefore, great contribution towards the glory of the saints and makes her unusual figure in the history of the saints. Her new effort to bring the devil to repentance and reconciliation with God for everlasting peace, was an extra ordinary commitment. And her glorious ministry, as a mother and a religious undertaker, was so great that leads all christian men and women of all days to follow

the dynamism and authenticity of her life, based on social and spiritual work of services.

On this ground Kristos Semra has been canonized a saint by the Ethiopian Orthodox Church with a monastery dedicated to herself.

The Ethiopian Orthodox Church celebrates the Feast of St. Kristos Semra every year on May 12th, E.C. in the Monastery, founded under her name

in Gondar (Begamedr) Province, particularly in the district called Fogara, near Lake Tana.

The Ethiopian Orthodox Church presents Kristos Semra as a model saint deserving to be imitated because of her full commitment to serve God and man in this world.

*Bibliography: Gadla Kristos Semra*

Rev. Kefyalew Merahi

## Traditional Method of our Biblical Studies

Part II

#### The Highest stage of Biblical Interpretation

In the previous article which appeared in No. 3 of this issue I have briefed that the traditional method of our Biblical studies reached its zenith and was, after long time experiences of interpretation, inculcated into a practical and explanatory commentary called Andim (Andimta).

To say that again the Amharic word "Andimta" is equivalent to the English word "Commentary or Bible exegetics." All in all, Andimta education renders various ways of teaching, technical interpretation and practical exposition of the Bible with appropriate choice. For instance let us see the following *analytical interpretation of Psalms 1:1-3*:

"Blessed is a man whose delight is in the law of the Lord,

and on His law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither".

Since the Bible is full of such various figurative expressions, our Andim-commentary presents the following explanatory interpretation of the above quoted word of Psalm as practical exposition:

The tree - is the typical body or life of a believer.

- Being planted by stream of waters means to be settled or established well, in a fertile or prosperous and secured land of peace.

- the fruit and leaf - his children and descendants as a whole. Or (Andim) the fruit and leaf - his precious property. Or Andim the fruit and leaf - his good works and faith in the Lord.

Such a figurative expression has been given more place in the typology and allegorical interpretation of Jeremiah 17:7-8.

The EOC scholars find it very much meaningful and give it more typological and allegorical expressions along with prophecy. Under the invisible guidance of the Holy Spirit, the Andimta commentary is interrelated to some other world widely accepted commentaries, esp. to the Oriental churches. For example, Commentary on the Epistles of St. Paul by St. John Chrysostom is one of the most recognized and accepted commentaries in our church. Most of ancient Alexandrian Church Liturgical expositions, for instance, of St. Athanasius, St. Cyril as well as the other middle East scholars like St. Basils, St. Epiphanius (315) and St. Ephraim of Syria etc. ... are welcome.



### 1. Typological Expression

It is widely recognized that typology is primarily concerned with application of historical fact as an illustration of spiritual truths.

Therefore, typology concerned with:

1. Typical events
2. " persons
3. " things
4. " constitution, and
5. " ceremonies.

All these are prophetic in their characters. Thus, the EOC scholars have arranged all remarkable typological and allegorical expression with prophecy side by side.

Let us see how the sincere commentator of the Bible applied the above mentioned titles to the New Testament accomplishments:

#### 1) Typical Events:

*Preservation in the ark of Noah:* A dramatic event in the early history of human race is the preservation of Noah and his family in the ark. In the midst of almost universal judgement, God singled out the righteous people and preserved them. It represents in general God's deliverance of the righteous from judgement as a major aspect of the work of the Saviour and the Lord Jesus Christ (2 Pet. 2:5,7).

*Deliverance from Egypt:* The major elements of the deliverance, the institution of the passover, and the salvation of Israel at the Red Sea, all speak of Christ. The passover was a type of the death of Christ as the believers' only place of safety from the judgement and death which will overtake the world.

#### *The walls of Jericho:*

Just as God demolished the walls of Jericho at the hand of Joshua likewise at the hand of His Son Jesus Christ demolished the walls of our sin (EOC Liturgy page 42).

#### 2) Typical persons:

Abel is a type of Christ in his life as shepherd (Jn. 10) and in his offering a good - regarded sacrifice of a first ling lamb, and also in his death.

*Adam:* Similar expressions are applied respectively to Adam and Christ (1 Cor. 15: 45-47). Adam as the husband of Eve is also a type of the Bridegroom in relation to the church as the bride (Eph. 5:30-33).

*Aaron :* There is obviously a typical foreshadowing of Christ in the Aaronic priesthood with a once offered sacrifice better than Aaron's.

The sacrifice of Isaac is overshadowing of the death of Christ as vicarious. The entire life of Isaac affords a more complete type of Christ in all its details.

*Joseph:* Joseph is also another type of Christ in the Old Testament. As Joseph is a type of Christ in humiliation, so is he also in exaltation.

*Joshua:* The portions of Israel in the promised Land were allotted by Joshua just as Christ rewards to His own followers in the heavenly sphere. *Melchizedek:* Tradition and Biblical interpretation of our church highly regards his priesthood as prefiguring that of Christ as whole. From this point of view, one can manage to study the character of our Church's Biblical exposition in general.

All our aims and objectives are not to present a full account of our Biblical commentary but to indicate the EOC scholars' contribution to the ecumenical Bible interpretation.

This scholastic profession then is helping the Church to accomplish her diakonical works wisely and successfully.

M.A. Mekbib Atnaw

## Preservation of Historical Antiquities

*Continued from Maedot No,3*

### CROSSES:

The crosses are very important part of the country's traditional art.

The Ethiopian Orthodox Church has not only preserved the christian faith in Ethiopia but it has also contributed to the development of a wide range of aesthetic value and a religious symbols, which have generated a variety of arts - Crosses. These show the example of the outstanding inheritance bequeathed to modern Ethiopia by her christian forefathers.

Traditional Ethiopian crosses: some are carved in wood and others made from different metals. The richness of form and symbolic meaning is indeed astonishing. The production of crosses is a part of their religious life expressing, in practical and beautiful form, their adoration of God.

Crosses, one of the obelisks of the church, are the living historical testimony to the grandeur of the ancient Ethiopian civilization and glory. A few ancient crosses have thus come down to us offering a unique opportunity for admiring their beauty and originality and for studying their beauty of their forms and symbolic motifs. The materials used for the crosses are wood as well as metals,

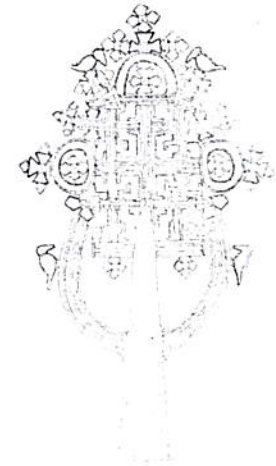
iron, copper, bronze, brass, silver and gold.

Further more for the very ordinary purposes crosses are made from leather, palms (during the celebration of palm) marvel, and stone (on tombs).

Generally speaking Ethiopic

2) PECTORAL or NECK CROSSES- worn by the faithful as a pendant on a chain.

3) PROCESSIONAL CROSSES - which have a hollow shaft for mounting on a wooden handle for use in religious processions and in divine service and other religious ceremonies.



*Processional cross*

crosses are divided into four main types:

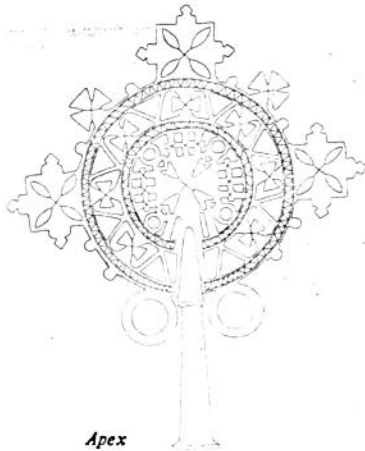
1) HAND CROSSES - carried under the priest's robe, used for blessing the faithful, kept in the church storehouse, used in religious mass and placed in the sanctuary.

4) APEX or architectural crosses- mounted on the pinnacle or dome of a church. Ostich eggs are frequently used as a decoration on those rooftops- crosses usually numbering seven



and representing Christ's Virgin birth and Resurrection.

sculptured. Crosses are often the aftermath of the unself-



Apex

**Dating:** this is not so deep and vasty difficult task to confirm that our forefathers could carry the crosses in hand as a sign of their faith, since the time when the propagation of the Gospel and the expansion of the EOC all over the country by Abuna Salama - Kassate Berhan in the fourth century A.D.

Some processional crosses offer many aids to dating even when these is historical or traditional evidence - the name of the donor or other historically known person. The basic form and the basic method of manufacture may be similar- the details and the finish betray differently. The church of Ethiopia has a very large number of datable and nondatable crosses which are pictured and

shness and effective task of churchmen.

#### PAINTING (ART - SCULPTURE)

Ethiopian art is far from being fully explored. Very limited number of scholars have dealt with this matter and the study was started very recently.

Paintings can be seen in many places, in particular, church decoration can be considered as a very important expression of Ethiopian plastic art, second to manuscripts.

To start with a general remark, sculpture makes little appeal to the Ethiopians who have a pronounced interest in pictorial art - which in many respect is the most interesting manifestation of artistic feeling

in Ethiopia, and painting on small icons which is a less typical expression of Ethiopian art. There is no doubt that pictorial art in Ethiopia is very old, and originated as far back as the introduction of Christianity in Ethiopia. The painting preserved was a result of development throughout the centuries and gives us some clue to earlier trends. The basic artistic canons of the traditional Ethiopian painting is to be seen how it is developed from the very early time upto now.

Generally speaking these are accepted to be two great periods in Ethiopian painting.

1. the medieval and
2. the Gondarite.

The Medieval period started sometime in a very remote past but it is usually thought of having begun with the restoration of the 13th C. and having reached its peak in the 14th and 15th centuries.

When we talk about Gondarite period, it is more important to look at in two ways:

1) the earlier-ended with the reign of Iyasu (1682 - 1706) very fine examples of mural paintings can be found in these periods. The mural madonna from monasteries and some ancient and historical churches an astonishing and splendid painting, is quite different from other examples of medieval paintings. The pictures drawn and painted with exceptional mastery and sense of colour are Ethiopian- do not show any tress of

outsiders stiffness. The paintings are limited range of colours to be exact - green, red, yellow, and blue. Yet with all these limitations the medieval paintings appear to us very strongly. The personages and objects are some times light or shade.

At the very remotepast when painting was introduced in Ethiopia, most of the painters were not intended reality but they were a manifestation of religious beliefs through colour, nor was the human anatomy their concern, but now it is experienced well.

Most of the ancient and historical paintings seem today to us very fresh and modern and almost abstract or their basic idea of expressing feelings. The paintings are unique in their kind and finish. To depict the basic history of explanatory inscription added to the paintings but now this practice is not to be seen more.

The present painting give much more prominence to realistic representation of scenes than was done before. The Gondarine first style is easily recognisable by its richness of design, its warmth of colour and careful finish.

2) The later is characterized by the works of the 18th century the style changes, the designs become simple, and crude, colours lack richness, finish is poor and devoid of any fineness.

The first Gondarine style deserves much more attention than has been given to it up to now. In it the Gondarine art achieved its fullest and highest expression. This period shows strong and original style and often high craftsmanship. The Gondarine paintings illustrate to a large extent the Ethiopian way of life in general.

The paintings are to be seen on our Lord Jesus Christ, the Holy Virgin Mary, Archangels, Saints, Martyrs, Prophets, the

Righteous and the like inside the holy of holies of the Church building: The Ethiopian painting is national, historical and very ancient.

#### Conclusion:

As a whole the different relics and cultural heritages mentioned above respectively are the result of the hardmeritorious work and are products of continuous and prominent effort by monks and priests of the Church of Ethiopia. These holy legacies have carefully been preserved and handed to the successive generations reaching our time by the same church men.

We understand that the christian world is desirous to know more about the Ethiopian Orthodox Church. We strongly believe therefore that this small contribution would provide its readers with better knowledge of the Church.

By D. Keleme Work Loulye



## Consecration of New Church Buildings

To glance at the cultural heritage of the Ethiopian Orthodox Church would help the whole world realize the great interest of the Church in art and architecture as the glorious church buildings of Lalibela

and that of St Mary of Sion Aksum belong to her. The Church is still in possession of her creative knowledge and wisdom which enables her to own an enormous number of new

church buildings of high architectural value.

The following recently reconstructed church buildings are to be mentioned here for the realization of this saying.

### DEBRE GALILLA EMANUEL CHURCH

This new church building is one of the most magnificent church of our time. The church was first founded in 1913 (EC 1905) in the western part of the City of Addis and dedicated to the Holy Emanuel. Since then the church building was in use until recently.

But when the number of the local christians grew larger the church had gone more and more smaller. As a result, necessity to reconstruct and widen the old building has come to be more and more higher.

Then the plan was put into

practice by the local people themselves and it was under construction up to now. The corner stone was laid by his Holiness Abuna Tekle Haimanot Patriarch of Ethiopia.

To work out the plan, a working Committee was formed

by the congregation. The Committee has made every effort faithfully to accumulate local and national contributions for financing the church building following the plan. Fortunately this church building has been completed this year and was consecrated by His Holiness Abuna Tekle Haimanot Patriarch of the Ethiopian Orthodox Church on June 5th, 1986. During the service of consecration, His Holiness was assisted by the whole member of the Holy Synod.



*The crowd on the day of consecration*



*His Holiness during the consecration of the new church building of D. G. Emanuel*



*The working committee of the new church on meeting*



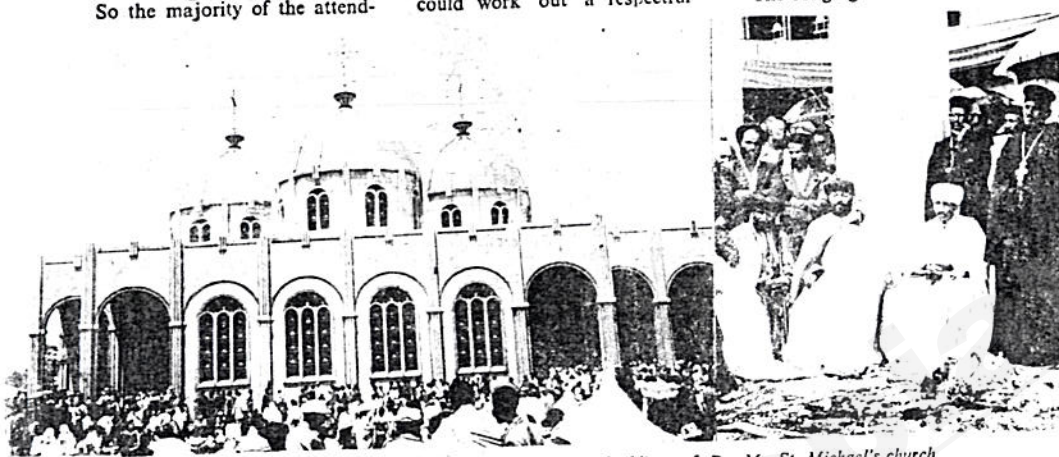
## Debre Mewi St. Michael Church

This church was first established in 1961 in the City of Addis as well, but just because the church was too small it could not serve the large number of the congregation as a whole. So the majority of the attend-

duty by the help of God. As a leading force behind, the committee was concerned to raise funds for the church building at local and national level. By doing this, the committee could work out a respectful

On the days of consecration, the christian citizens of Addis overflowed to both churches to have a share in the project of thanks-giving.

The congregations of the two



His Holiness during the consecration of the new building of D. M. St. Michael's church

ance used to be crowded out during the service.

After a certain time, the congregation felt called to have a better house of God holding the whole family of God in this area. Therefore, the cornerstone of the new church building was laid by His Holiness Abuna Tekle Haimanot Patriarch of the Ethiopian Orthodox Church on Jan. 27, 1977.

A committee was formed by the congregation to fulfil this

scheme that enables it to occupy a high place in the history of this church building which is believed to be one of the largest and the most splendid churches in Africa.

The consecration of the church has taken place on June 20, 1986, by His Holiness Abuna Tekle Haimanot, Patriarch of Ethiopia having been assisted by all members of the Holy Synod.

churches expressed their belief that the prayerful blessing and encouragement of His Holiness the Patriarch could help them bring the works of the reconstruction to these glorious ends.

The two churches are elevated to be addressed as Cathedrals.

"Now O my God, let thy eyes be open and thy ears attentive to prayer of this place" (2 Chron. 6:40)

## EDUCATIONAL PROGRESS

"For I want you to know how greatly I strive for you, ... that their hearts may be encouraged as they are knit together in love, to have all the riches of assured understanding and the knowledge of God's mystery, of Christ, in whom are hid all the treasures of wisdom and knowledge" (Col. 2:1-3).

Every human being has a potential capacity to acquire knowledge. And the way of acquiring knowledge can be referred to as education, which ultimately leads to a better and purposeful life. For that matter, man needs education in order to brighten his mind and to

is pleasing to the Lord" (Eph. 5:10).

Education is a systematic learning about things confronted man in this world. Education is a qualitative change of thinking and understanding by oneself deliberately, willingly and consciously.

Education comprehends secular and spiritual cognition. It is a method by which man could improve his knowledge and spiritual wisdom. So, human being by nature is subject to learning i.e. inclined to being educated.

In the christian world education is a basic instru-

it is by education we could learn to obey the commandments of God and do the fruitful work of light.

Therefore, obviously, churches should give a sounding concern to their educational programmes.

In this aspect the Ethiopian Orthodox Church is paying a great attention to her educational sector. As we have already reported in the previous magazines, apart from the six Clergy Training Centers, the Church has one Theological Seminary for its higher education.

Even though this new Seminary is only five years old, it has already started to graduate students, conferring diplomas,



His Holiness was received by when arrived at St. Paul Theological Seminary

improve his way of living. Moreover, to clear the way to turn to God, "and try to learn what

ment to propagate the Gospel and to broaden the understanding of the faithful. For

This year, July 1986, St. Paul Theological Seminary could graduate nine students for the



second time. It is remembered that in July 1985 eight students were graduated as the first fruit of the Seminary.

sion and conferred the graduating students their diplomas. During this occasion members of the Holy Synod, other high

Assistant Archbishop to the Holy Patriarch and Dean of the Seminary addressed the attendance with a congratulating speech, regarding the progress of St Paul's Theological Seminary.

So much and so that the EOC earnestly looks after its theological education programme. Since the Seminary is in the earlier stage of its development, a substantial effort is being made to enlarge and promote its full capacity. At any rate, the performance reviewed so far is a courageous one to the progress of the Seminary.

D. Tesfaye Regassa



*His Holiness conferring Diploma to the graduates*

On July 5, 1986, on the graduation day of this year, His Holiness Abuna Tekle Haimanot Patriarch of EOC was honourarily present at the occa-

officials of the Church, heads of parish churches in Addis and invited guests were present.

In the mean time, His Eminence Abuna Zena Marcos,