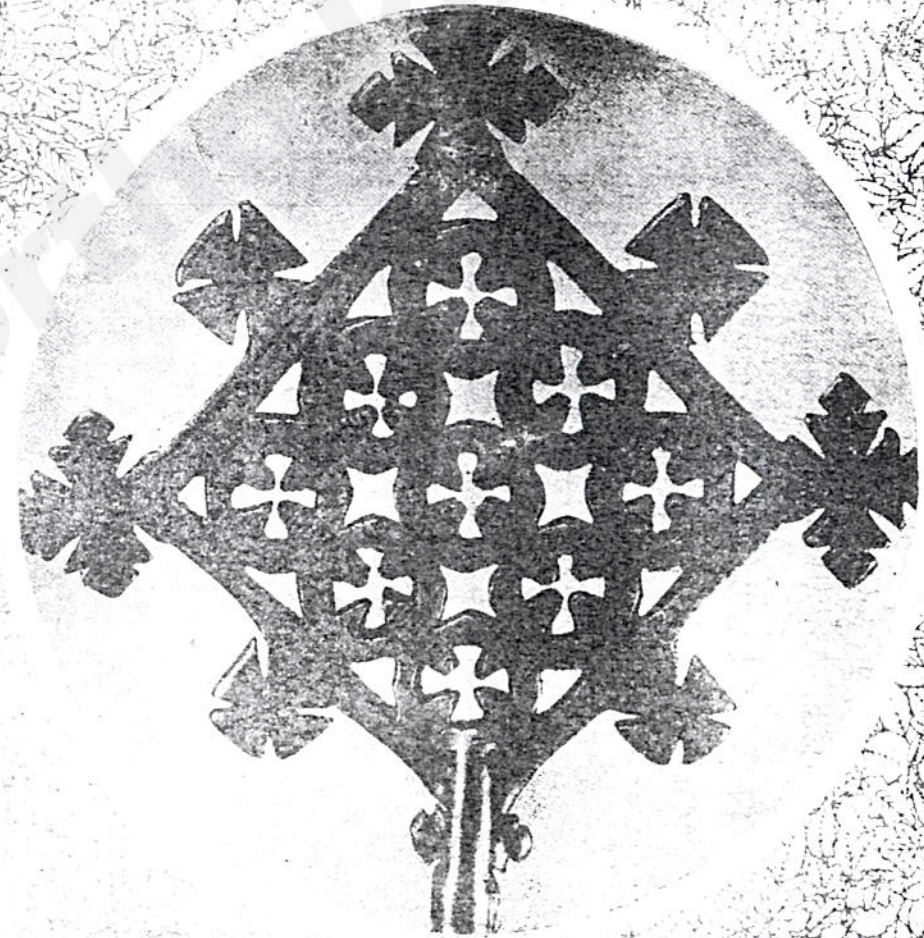




# MAEDOT

(MEANS PASSEOVER)



THE ETHIOPIAN ORTHODOX  
TEWAHEDO CHURCH ANNUAL PUBLICATION

NO. 2  
May 1984



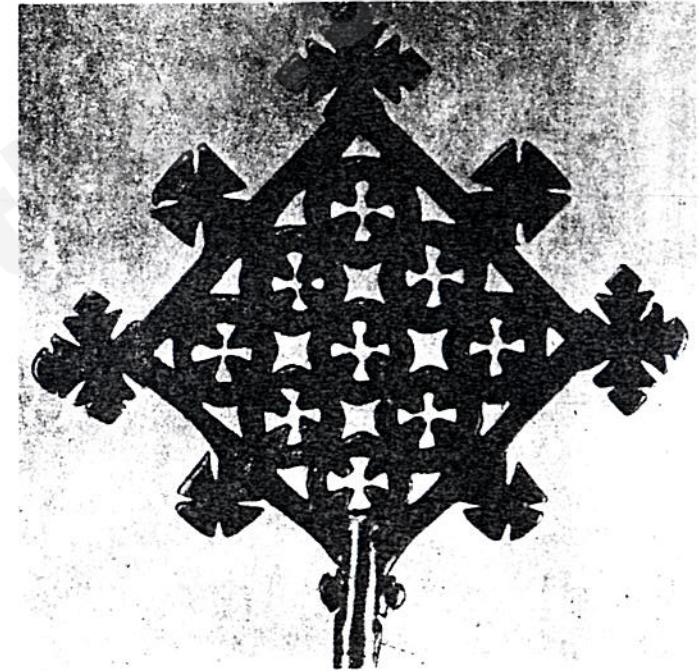
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THE ETHIOPIAN ORTHODOX CHURCH  
ANNUAL PUBLICATION  
NO. 2

Edited by the Ethiopian Orthodox Tewahedo Church Foreign Relation Department  
May 1984

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

Editor-in-chief

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E O C Foreign Relation Department  
P. O. Box 1283  
Addis Ababa  
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.



*His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia.*



THE ETHIOPIAN ORTHODOX CHURCH  
ORGANIZATION  
MARCH OF EVENT  
ACTIVITY  
AND  
ACHIEVEMENT



## EDITORIAL

### THE ETHIOPIAN ORTHODOX CHURCH TODAY

To start with, it is almost two thousand years since the Ethiopian Orthodox Church came visibly into being out of the First Apostolic teaching (Acts 8:27). Apart from this Biblical reference, many of well-known church historians like Eusebius and Irenaeus could bear clear evidence of the fact that the task of establishing the New Testament Church in Ethiopia was fulfilled by the Apostles themselves such as Philip the Evangelist and St. Matthew the Apostle, who later carried on his mission to the end of his life in the land of Ethiopia. Hellenistic theologians also give their approval to this fact in their academic teaching of church history today.

When we say this, we do not mean that this period of time was the beginning of the new era of religious life in the country but the beginning of the new age of christian history.

According to tradition and historical evidences, christianity in Ethiopia was the development of Judaism-which gloriously proceeded from the true faith and worship practised by the Patriarches of the old ages from the creation of the world even in the Law of Conscience under the guidance of the word of God and conveyed to our Land through the growth of Semitic family extension and social communication.

Thus, from time immemorial onwards, those faithful Ethiopian fathers were so obedient to God that they could be worthy of the following divine word of praise:

"Are you not as children of the Ethiopians unto me, O children of Israel - (Amose 9:7)?"

Even if paganism and all forms of animism could not be cleared up in the country the truth of belief in the triune God has been well empowered to perpetuate it's existance and step down through the years - shining brightly in the darkness of the time.

As a result, the church could become wise and active enough to serve the society in the past having been all in all - from all parts of social ministry to that of patriotism - though social sanctity could not be triumphant over imperfection or equality over disequality and just conduct over all forms of social injustice - such as oppression and exploitation. Since the social structure of the country was made to take the form of feudalism system like in Europe during the middle ages, even the church itself was not found free from this charge as a number of her officials and ministers took sides with the ruling class in ownership of big lands and in practice of social injustice until the on-going revolution broke out.

In terms of theological interpretation, the word "church" means the "Communion of Saints"- which is the Body of Christ. When ever we employ this word, we apply not only to the circle of the leading body of the church in particular but to the Communion of the whole Saints in general-that is the whole christian community itself. According to the natural structure of the church, if a person among the congregation would commit sin against God and man, and consequently could lose his righteousness, the church will never be sinful at all.

Thus, despite of all the evil of the time in the past, the Ethiopian Orthodox Church was still holy-made of saints who committed themselves to the whole service of God and the society faithfully.

And the unfailing resource of this holiness could help the church to creat herself a living church of living faith. As a living church, the wisdom and the spirit by which her continuing structure moulds it's destiny, springs from her own inherited experience. In other words, theologically and doctrinally, the key to her future is in her past. A church that loses it will have no future. That is why churches of living faith like ours do not want to escape it but on the contrary to make use of it as a key to their future.

With respect to it's significant events, therefore, we highly emphasize the glory of the past because it was in the past that the Ethiopian Orthodox Church was visibly made of those Saints and given nurture by those holy fathers who made great sacrifices in order to serve God and their God-given Mother Land faithfully, and it was that which could standardize her existance of today. Our church of this day was the church of yesterday. She is here as she was there in glorious life.

**TODAY** : the Ethiopian Orthodox Church has been separated from the State. This means the church has received the key to her full administration from the State. In other words, She became fully independent.



Soon after the on-going revolution broke out in 1974, the Revolutionary Government has set the Church free to conduct herself by herself. Since then, the Church has been properly situated in her position and is now in a full sense of super-fine self-reliance movement. On this ground, She has taken a drastic measure to reform and strengthen her administrative structure and has adopted a twofold development programme with the required pan of action.

In this practicable programme:

1. Re-organizing the Church administration within a frame work of local and national parish councils and reinstating the structure in it's conditional position,
2. Intensifying material accomulation by the unanimous support of the whole parishioners in order to hold control over the critical financial situation of the Church,
3. Providing christians of today with adequate spiritual and social ministry through the newly adopted two-fold development programme which is made to be implemented now in five clergy training programme centres and furthermore in the newly-established theological seminary (namely St. Paul's Theological Seminary),
5. Specializing church activities and undertaking to conduce to the success of the governing national development programme, setup by the Revolutionary Government,
5. Making new efforts to promote christian unity and active participation in the ecumenical movement designated by the World Council of Churches — these and other concerns could appear as major focal points which need great sacrifices.

Then, in consequence of the new efforts made till now, great success in the accomplishment of the programme has been achieved; and vital requirements have been met in all aspects of the programme.

In the past, the Church stood in need of a complete canonical central administration in accordance with her requirements and the new condition of her existance. Nevertheless the time was not ripe up to now to fulfil this duty because centralizing church administration was considered disadvantageous as a result of the strict parochial outlook which could run it's course in the time.

But now, every thing has been done in this direction. The administration of the Church is based on a system of centralization with the Head Quarter in Addis Ababa - known as the Patriarchate Head Office. Supreme authority in matters of administration and church justice - legislative, administrative and judicial - belongs now to the Church Leaders. The prerogative of supervision over the whole administration of the Church is fully undertaken by the Holy Synod and the Patriarchate Head Office. The newly-setup Clergy Training Programme Centres have been very busy over their tasks to train more and more responsible clergy for the social and spiritual ministry of the Church today; specially the duty which was the completion of the work normalizing the Church administration, fraternal relations among the church members and the quality of life in the priestly community, is fulfilled by the successful measure taken to organize the parishioners in parish councils at local and national level.

In general, the Ethiopian Orthodox Church has committed herself today to the principles of justice, self reliance, economic development and readiness for intense social and spiritual ministry.

In addition, the EOC in it's foreign relation, has concerned herself to intensify it's work for the strengthening of fraternal relations towards the reapproachment, understanding and cooperation with other churches in the christian world.

Then, as a result of all these achievements, the Church is given a firm stand to establish herself in perpetuity.

The truth of this strong faith and great commitment to this course of diaconical action could justify the Church in looking with confidence and hope towards the future and future success in the service of God and the whole man of the future as well as in the past and the present.



### THE LAST MEETING OF THE HOLY SYNOD

The Holy Synod of the Ethiopian Orthodox Church which consists of all the Diocesan Archbishops held its formal meeting from April 22 to May 16 under the Chairmanship of His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia in order to work out its Synodical function through its consultation and decision as usual.

The Synodical year is divided into two sessions: the first session in October and the Second session in Eastertide. On this meeting the Holy Synod has reviewed what has been done in the past and decided what should be done in the future.

This last session took place in the Patriarchate soon after the Second General Assembly of the Church National Council consisting of all the Diocesan Archbishops and Representatives of the clergy and the laity. This could help the Holy Synod to ruminate over the current spiritual and social requirements and decide upon, having been fully aware of the priority commitments which the church needs today.

As the diaconical work of the church is immense in size, considering the number of her Christian population, new Bishops have been added to the Holy Synod this year.



*His beatitude Abuna Matthais  
Bishop of Wollo Diocese*



*His beatitude Abuna Philipos  
Bishop of KELEM Subdiocese Wollega*

The consecration of these two Bishops has been a great asset to the ministry of the church today as some of the subdioceses are still in need of episcopal care and blessing.

### EASTER MESSAGE OF HIS HOLINESS ABUNA TEKLE HAIMANOT PATRIARCH OF ETHIOPIA TO THE LEADERS OF CHURCHES AND CHURCH ORGANIZATIONS ABROAD -ON THE OCCASION OF THE FEAST OF EASTER 1984

your Holiness/Eminence  
In the name of the Risen Christ,  
I wish you once again a blessed Easter.

#### «CHRIST IS RISEN»

After the fall of Man in sin, all humankind was in need of His creative and redemptive power to rise to its righteousness again and perfect his relation with God.

Thanks be to God, all these needs are met through His Vicarious death and glorious Resurrection as He said "When I am lifted up from the earth, I will draw all men to myself. Jn. 12:32."

He is indeed risen. And by whose creative and redemptive power, manifested through His Vicarious death on the cross and glorious Resurrection, all things in heaven and on earth are united, and all the redeeming work has been fulfilled.

We all thank God, therefore, when we celebrate this Feast of Easter in the enjoyment of new life in the Risen Christ.

Praying for the well-being and good health of your Holiness Eminence.

EASTER MESSAGE OF H.H ABUNA  
TEKLE HAIMANOT PATRIARCH OF  
ETHIOPIA TO ALL THE FAITHFUL  
OF THE EOC HERE AND ABROAD

"When I am lifted up from  
the earth, will draw all  
men to myself Jn. 12:32."

Dear Sons and daughters in the  
Christ.

In the name of the Father and the  
Son and the Holy Spirit one God.  
I wish you all once again a blessed  
Easter.

Since the Fall of man in sin, humankind was in need of the creative and redemptive power of God in order to rise to its righteousness again and perfect his relation with God. It was the greatest joy of all humankind, therefore, to hear at that time the above-quoted divine word of promise, saying "When I am lifted up from the earth, I will draw all men to myself."

This promising word was the creative and redemptive voice of the Son of God by which He declared His divine will and plan to redeem all men through Vicarious death on the cross and through which he manifested His perfect love for men. Yes, our Lord was lifted up on the cross to glorify us all through His suffering. Since then, His promising divine word with men has been fulfilled because we have all been brought to the fullness of life, righteousness and holiness in faith in Him after His Vicarious death and glorious resurrection.

St. Paul, the Apostle says "if you confess with your lips that Jesus Christ is Lord and believe in your heart that God raised Him from the dead, you will be saved." For man believes with his heart and so justified, and confess with his lips and so saved, as the Scripture says, "No one who believes in Him will be put to death Rome 10:9-14."

Thus, we celebrate this Feast of Easter as usual confessing His-Vicarious death and glorious Resurrection in the enjoyment of new life, righteousness and holiness now and for ever.

May the grace of our Lord Jesus Christ, and the love of God and the Fellowship of the Holy Spirit be with you all. Amen.



**THE CHURCH AND SOCIETY IN THE PAST**  
**THE ROLE OF THE CHURCH IN ART**  
**AND EDUCATION**

Ethiopia occupies a unique place among African countries having evolved her own literary language "Geez". Almost all of her previous works are religious in content. Religion lies at the very core of Ethiopian civilization as the Ethiopian Orthodox Church has been a repository of the national culture and propagator instrumental in shaping and moulding Ethiopian literature and art until recently. Consequently, as the majority of the scholars belongs to the Church, the most distinctive attainment of the Ethiopian culture lies in the vast collection of Manuscripts compiled and preserved in the Monasteries and Churches by which they embody the national literature. So the monasteries and the other Churches are still serving as prominent centers of learning. The Ethiopian monks and priests who taught in the court yards or Church Schools did so not in the expectation of material remuneration but in the hope of heavenly reward even though they could occupy a high and honoured position in the society as scholars and teachers with a very small annual payment.

The community did consider it a duty to provide daily bread for the church students until today and has come now to provide its today's teachers and ministers with a better monthly payment.

Through the devotion of Church men and the generosity of the Ethiopian society, the church of Ethiopia preserved the culture of the country.

Today, we possess an enormous number of literary works of a high religious historical and philosophical value. Some Christian works of the early Church are still extant in the Ethiopic version. It is the object of this paper to glance at the cultural heritage

of the Social and Christian works of the Ethiopian Orthodox Church. Bishop Minas, who succeeded Frumentius, left certain works in literature and art. But the big contribution in this field came from St. Yared and the Nine Saints who later appeared in the 6th century. These men could establish Monastic Institution in Ethiopia which later became educational centers and develop the (literary) works to a large scale.

These ancient Monasteries which continued to be the cultural Centers of Ethiopia, provided educational facilities for the Ethiopian People.

In those days, it is very clear that any ambitious young man was to travel all the way to Northern Ethiopia to obtain religious and literary training. Some of these young men, when they returned to their native districts opened small schools where they taught the local children how to read and write. The Monasteries became the most important cultural centers of the country and each Monastic Community ran a number of schools depending on its size and its resources. A senior member of the community specially noted for his learning and for his exemplary character was given charge of each of these schools. For example in about 1248, a young monk Iyasus Moa came to lake Hayq and opened a small monastic school at the Island Church of St. Stephen and he was renowned for having left a large collection of Manuscripts when he died at Hayq in 1292. His school at Hayq became very famous for higher Christian education.

One of the most outstanding pupils of Iyasus Moa was Abba Takla Haymanot

(d. 1313). Takla Haymanot, after many years of training returned to Shoa and established the monastery of Dabra Libanos which later on became the most important religious centers of Christians.

From the history of the church we understand that most of the leaders of the country were the products of the Church schools employed not only in the church but on all aspects of life. For example in administration judicial and other departments of the state. Nor was it with the limited prospect of leadership in the church that students went to those schools. Zarya'iqob and Naod were particularly noted for their highly scholarship and they were the authors of a number of important original composition in the Ethiopian language. Prolific writers such as King Zera Yaqob and Abba Giyorgis of Gascha were products of the great Monastic schools of Ethiopia. The literary and artistic achievements of Medieval Ethiopia were indeed outstanding. Many translations from Arabic and numerous original Geez works date from that period.

A short visit to the Museum of the institute of Ethiopian studies at Addis Ababa University also gives some idea of the works of Christian art of those times.

The Library collection of the numerous Island and mainland Monasteries throughout Ethiopia even today are a living testimony to the splendour of cultural life in medieval Ethiopia.

The EDUCATIONAL FIELD: education has a very long history in Ethiopia. The Church was in the vanguard of the cultural development of the nation and the church took a decisive part in the field of education. It is true that the education offered by the church was religion oriented. It acted as the main agent in the preservation and transmission of the nation's cultural heritage. It is the graduates of the church

schools that occupied important position of the government in the past.

Until recent time, all forms of education was kept under the EYE of the Church. This means education was completely under the church. Although we know in history that there were some benevolent and enlightened persons, leaders and nobles who supported education financially, the real leader who shaped the traditional education was the church.

Nowadays, people call the church schools with various names: "traditional priest or original schools" to differentiate them from the Modern ones. Of course they are traditional because they were handed over by the past generation to the present ones.

As far as the training of priests and other church functionaries were concerned, little can be said. In the past the Ethiopian Orthodox Church was not able to realize one of her most ardent desires—the organization of theological education under her direct leadership and supervision. Requirements for admission to priest-hood and diaconate have not been severe but there was a concrete educational system for them such as Kenye, Zema and Tirguame Metsahifit. Steps have been developed in the training of ecclesiastics and for this purpose a number of priest-training schools have been established. Besides the newly-established St. Paul Theological Seminary, there are 6 Clergy Training Centres throughout the country, namely:

- |    |           |       |
|----|-----------|-------|
| a) | Zewai     | C T C |
| b) | Bahir Dar | »     |
| c) | Awassa    | »     |
| d) | Bedele    | »     |
| e) | Mekele    | » and |
| f) | Chencha   | »     |

These training Centers have been established to qualify the future priests and professors for religious education and to



help permanently all priests in pastoral and missionary activities.

The Church has played an important role in keeping the country's liberty and still playing this role.

In general, the Church was and is always faithful - ready to work out her salvation through her spiritual and social ministry under the guidance of the Holy Spirit.  
KEHALI ASFAW

### Brief Account of the Eleven Years Long March on the EOC Front Line (1972 - 84)

In its endeavour to restructure the established administrative set up of the local churches on a relatively new framework, the Ethiopian Orthodox Church (EOC) administration has undertaken a serious task during the last eleven years (1972 - 84). The activities of the EOC parish council programmes in relation to the situation during this period needs a short explanation.

In view of the underlying nature of the work, the eleven years long march towards the formation of the EOC parish administrative council may be divided into four stages or periods. The first part or the initial stage of the march was more or less characterized by heralding and introducing the parish council regulation to the EOC members. The period of this stage begins towards the end of 1972 and extends through the critical year of 1976. The second stage covers a period from 1977 to 1979. Educational seminars and discussion groups were organized extensively throughout the EOC dioceses where hundreds of people participated in every provincial cities. The main objectives of the seminars may be understood as a means for conscientization or awareness building through informal education. The third stage covers a period of about three years (1980-82) during which time an intensified parish community organizing-campaign was carried on by diocesan administration in accordance with the three-year plan of the EOC

Parish Council Department. The fourth stage (1983-1984) or the last stage in the eleven years march can be fairly described as the period of consolidation and centralization of the diocesan parish administrative councils.

It should be noted here that common characteristic elements of the stages are at some points overlapping on each other. Now further explanation of the march of events and activities during the past eleven years is given in four consecutive stages as follows.

#### The First Stage (1972 -76)

The official beginning of the formation of the parish church council in the EOC may be traced back to the year 1972 when the first EOC parish council regulation was issued on October 25 of the same year. This is the initial stage of the march, the beginning of the long troublesome yet successful journey. It was about this time that a team of high level officials from the EOC Patriarchate started their missionary journey from Addis Ababa to the various districts of Shoa regional administration and then to the other parts of the country. As a forerunner who prepared the way for the long march to come, the first EOC delegates were sent to all provinces of Ethiopia in order to introduce (among other things) the new parish council administration to EOC followers. This took place at the threshold (on the eve) of the Ethiopian revolution in 1974.

Immediately after the revolution, the programme that was started during the last quarter of 1972 seemed to standstill for a certain period of time because the EOC Patriarchate was in confusion. The EOC was pre-occupied by a struggle of its own kind - a struggle for the renewal of the EOC administration.

As time went on and as the revolution advanced forward, more and more people began to be involved not only in the affairs of the state but also in the affairs of the church. Having observed the weak side of the established hierarchy, many people felt the need for change in EOC administration. Hence the public joined the struggle that was started within the church. Tens of thousands of laymen and clergies participated in grand demonstrations in front of the Patriarchate, on churchyards and also in other places demanding for the withdrawal of the primates in the EOC head office as well as in some dioceses. Apart from the formal demonstrations, the EOC patriarchate was perturbed by violent crowds and by self-appointed leaders from within its employees and occasionally suffered from mob-rule and from a violent struggle between the two rival factions in the EOC Head Office (i.e. the pro-change group on the one side and the former patriarchal administration on the other).

It was about this time in 1975 that the government intervened by appointing a provisional committee in order to arbitrate the dispute between the factions and to salvage the church which was in the midst of turmoil. The committee consisted of archbishops, senior churchmen and concerned civil servants. During its stay in office for about three years (1975-77), the provisional committee brought about a substantial change within the EOC Patriarchate in order to meet the demands of the public. With the full support of the committee, the parish council movement which was delayed for sometimes resumed

its operation with greater conviction and vigor as the only means for the well-being and renewal of the church in the present situation of Ethiopia.

Though started prior to the nationalization of land in 1975, the parish council administration (as we know it today) could not have a place in the feudal system. It was so because in the first place the Church was not for the churchmen; but the church was given over to the royal families-to the princes and to the princesses — to govern it along with the feudal lords and feudal clergies. In the second place the establishment of the church of the feudal lords was deeply rooted in the possession of land. This is contrary to the institution of the Temple of the Levites in the Old Testament and also to the institution of the Apostolic Church in the New Testament. The Parish council follows the Biblical institution and not the feudal establishment, nor any other system.

For many feudal church leaders, the christian faith and the possession of land were inseparable from each other like the two sides of a coin. For so many royal families and feudal lords, christian faith was taken for granted as a bulwark for the royal status quo. As a consequence of such leaders and as a result of such deplorable situation, the official EOC hierarchy, especially during post-war period, had become more feudal and secular because of its secular masters, and more earthly because of its strong tie to the land it had possessed. But after the deposition of the feudals and dethronement of the monarch, and nationalization of land, the church of Ethiopia stood alone without secular masters and without earthly possessions. The Church, in accordance with the Scripture, cannot accept so many misleading masters, but instead, declares that there is "one Lord.....one God and Father of us all, who is above all" (Eph.4:5-6) To-day the Church of socialist Ethiopia has no



land possession, but instead its rural clergies who were once tenant farmers are now incorporated into the peasant associations using their plots of land allotted to them. The church now has (as her possession) millions of registered members. Thanks be to God for the emancipation of the church and the clergies from such a bondage, and we pray that God may keep the church in the future from a similar bondage.

It was there and then that the necessity of the parish council programme had come to full light. Its relevance to the situation and its usefulness to the church and to the society was increasingly recognized by the committee mentioned above and by many people inside and outside the church. This was the immediate cause that brought the Parish Council Department forward to the EOC front line. Since then, the Department, along with some EOC staff members, took the lead in the long risky march on the EOC frontier at the end of the first stage or period in its journey.

The first stage of the journey had come to a close when the former patriarch was replaced by the present patriarch. This is the turning point in the journey and the beginning of the second stage.

#### The Second Stage (1977-79)

In November 1976, the second stage was ushered by the new inter-church aid agreement between the EOC Parish Council Department and the World Council of Churches - Commission for the Churches' Participation in Development (WCC-CCPD). Since then, the Department with a fresh start and with a new perspective has begun to prepare its strategy for the long march. As befits to the present situation of Ethiopia one of the first and urgent steps taken was the amendment of the former parish council regulation. More than one year of deliberations, the revised parish council regulation with many additional articles was issued on April 27, 1978.

In the mean time, mobile teams and itinerary preachers and instructors helped the local churches to reorganize themselves in accordance with the new system of church administration.

Right from the beginning of 1977 onward, seminars and special work-shops and even rallies were organized in Addis Ababa and in all administrative regions. Special seminars for all 15 dioceses continued in succession for about three years as part of the new parish council programme for conscientization and informal education. In cooperation with the diocesan archbishops and regional administrators, the programme was effectively carried on throughout the country. There was a time when some of these activities were reported through the mass media including the newspaper. Because of these nation-wide activities, the parish council movement had permeated throughout the districts in the country.

Since the second stage of the parish council movement took place during a period (1977 - 79) when both the church and the state were in crisis, the implementation of the programme was not without a problem. In our dealings with the parishioners, the first and immediate difficulties that we had encountered with was not from outside the church, but from within the parish clergies and ecclesiastical officials. To the surprise of the programme-coordinators, the clergies (many as they were in one parish) were sharply divided into two rival factions or groups. The first group, the so-called *tiklegna* (which literally means "the planted") refers to those settlers or permanent residents (or feudal clergies) of a local church. The second group the so-called *mette* and *toffa* are derogatory terms which may be translated as "the comer" and tenant (or agent) respectively and both of them refer to those non-*tiklegna* clergies.

The first group *tiklegna* also known as the remnants of the feudals (even in the absence of land property) claim that all the parish church property belonged to them; and what is more, they are of opinion that the right to govern the church was their's alone. The second group had little or no property and they were either employed or provisionally appointed by the former (*tiklegna*) to one or another kind of clerical post. The second group or the faction of the non-feudal clergies, along with the majority of the laymen accepted the new parish council programme. But most of the senior clergies *viz.* the feudal remnants supported by the conservative groups, openly rejected the idea of joint participation of clergies and laymen in the administration of the parish church. The struggle between these two factional groups came to its climax during the second stage in our journey towards the formation of the parish council administration.

It was at this juncture that the EOC discovered that some of its members were actually home-sick so to speak. They seemed to be obsessed by the thoughts of the so-called "the good old days" what ever that may mean. The EOC is sympathetic to those people of the "old good days" and tries to exhort them to do their best in order to make all days good for their present neighbours for whom there is no old good days. Let it be known to all including those people who are home-sick that things have drastically changed since the old days. Situations and feudal values of life have been put upside down in a reverse order. The old order has already been replaced by the new. The past has passed and is displaced by the present. The things of the past have gone with the wind. Thus, there is no sense in dreaming about the good or bad days of the past. It does not help the dreamer nor his present-day neighbours.

Though there are still some home-sick members of the "old good days" in the parishes, who claim for the leadership of the local churches, the EOC administration, nevertheless, accepts and respects only those good people of the old days as well as those good people of the present days, but not vice versa. Wherever possible, it is the wish of the church to reconcile both groups or factions on the basis of christian precepts, but not by means of mundane negotiations based on secular conditions. The church prays for their unity and well-being. We are all one in Christ (Gal. 3:28). In the teaching of Christ there is no master and servant relationship, for all men are equal before God. Therefore, there is no class distinction in Christ. But whence did it come the class distinction within the church's community? And what is more, whence did it originate the class struggle that was manifested in some parish churches?

As part and parcel of the nation, the EOC had no time to stand aloof and stare at the march of events without the appropriate and timely action of its own kind. With its members, the EOC had a role to play within the new situation. At this point of time, the EOC administration mobilized all its forces in order to implement the new parochial democratic administrative system. In many parish churches, the group of clergies mentioned above as the new comers (*mette*) joined hands with the laymen in carrying out effectively the new parish council programme in accordance with the EOC directives. But some prejudiced clergies of the old order, under the pretext of tradition, had rejected the new parish administration by denying the democratic rights of their fellow clergies and laymen in running the affairs of the local church. Much time and energy was spent in reconciling the two groups. Because of such clergies our journey at this stage became more difficult and tire-some.



### The Third Stage (1980-82)

The third stage in our journey (1980-1982) had its beginning when the first EOC three-year plan was presented to the WCC CCPD General Consortium that was held at Africa Hall in Addis Ababa in January 1980. As part of a short-range plan, the EOC Parish Council Department made a detailed programme for each of the three years. The objectives of the plan was defined, and the target of the programme for each year was put in a schedule. After the Holy Synod approved the plan, the parish conscientizing and organizing campaign continued in a more systematic and practical way throughout the dioceses by implementing the yearly activity programme in accordance with the given quota. This has created a spirit of competition among the diocesan administration. A few archbishops took the lead in implementing the programme beyond the given quota. As a result of this, thousands of parish churches were organized in accordance with the revised parish council regulation. It was at this period of time that the diocesan archbishops took full responsibility in carrying out the parish projects in their respective districts.

Under the new and strong leadership of the EOC central administration, the parish council programme had moved a considerable step forward during the latter half of this stage (1981-82). In order to meet the requirements of the new emerging situation, the parish council regulation was amended for the second time and was issued on December 20, 1981. Under the sponsorship of the EOC new administration, a nation-wide parish council meeting of relatively great magnitude was held at the EOC patriarchal hall in June 1982, where over 500 participants and many observers from all over the dioceses attended. This meetings acted as a bridge for the formation of the long expected National Church Assembly which is the last and

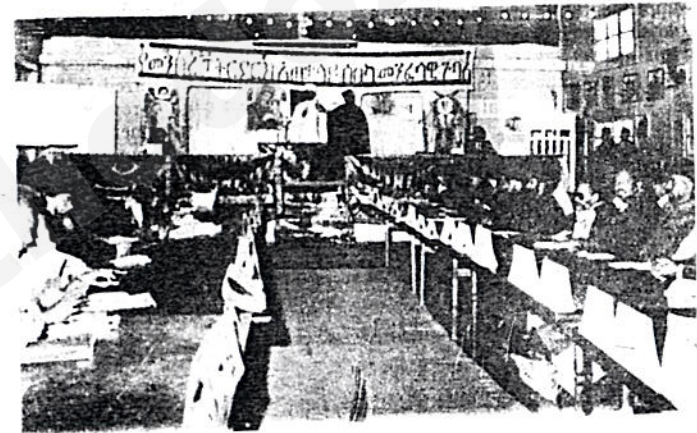
final stage of the parish council structure. For some primates, however, the meeting was considered as a challenge and as a disagreeable gesture against the hierarchy and the Holy Synod. But contrary to the allegation of some ecclesiastical officials, the parish council proved itself to be a vanguard for the church. In its highest form, the parish administrative council was gradually accepted by the hierarchy; and finally with the consent of the Holy Synod it was integrated into the new EOC administrative structure. The process of integration and consolidation that was started by the new leadership of the EOC central administration at this critical and transitional stage of the parish council movement was even pushed further to the extent of completing the unfinished edifice of the inter-diocesan parish council structure.

### The Fourth Stage (1983 - 84)

In the fourth stage or in the last part of the journey, the long awaited EOC National Church Assembly was finally established by the joint effort of the Holy Synod and the new EOC administration in June, 1983. Presided by the EOC Patriarch, the General Assembly consists of diocesan archbishops, and bishops as members. EOC secretary general is both member and secretary for the Assembly. EOC department heads, diocesan archpriests, (executives), diocesan representatives of the clergy, laity and youth are all full members. Next to the Holy Synod, it is the second legal body in the new EOC administrative structure. The EOC National Church Assembly is made up of triad-power structure viz. the Holy Synod, the EOC Secretariat and all Diocesan Parish Council. All of the three of them work as one body of the Church for the well-being and development of the parish community in particular and for the society at large. Except for purely religious or doctrinal issues, resolution passed by the Assembly on administrative,

economic and social affairs of the church is final and binding. Such Assembly is the first of its kind in the EOC history. Its contribution for the survival and sustenance of the church at the present situation cannot be underestimated:

one body for a common goal, EOC's unity and integrity becomes more realistic and tangible. The saying is true that "united we stand; divided we fall". The establishment of the National Church Assembly is a true sign of that unity and the assurance of its existence in the present situation.



*His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia leads the Second National Church Council's Annual Assembly as a Chairman*

The Assembly gave unprecedented opportunity for the diocesan clergy and lay representatives to participate in the administrative affairs of the church. A new and democratically oriented situation is created whereby members of the Holy Synod, EOC staff members and Diocesan Parish Council Representatives exchange ideas to one another in a round table discussion. Every diocese has its own time to present its activity and situation report to the Assembly. From such reciprocal exchange of experiences, the dioceses themselves learn more and thereby can develop and expand the horizon of the church's participation in the social and economic life of the community.

Because of such a joint meeting in which all its members think and work as

As an executive body, the National Church Council was formed by electing competent persons from among the members of the Assembly. As an executive for the EOC administration, the Secretary General, by virtue of his position, is the chairman of the Council in accordance with the parish council regulation. Half of its members are clergies and the other half of its members are lay and youth representatives. The EOC parish council department head is secretary for the Council (in accordance with the parish council regulation).

In its effort to carry out the resolution passed by the Assembly, the National Church Council prepared a detailed programme in which both members of the

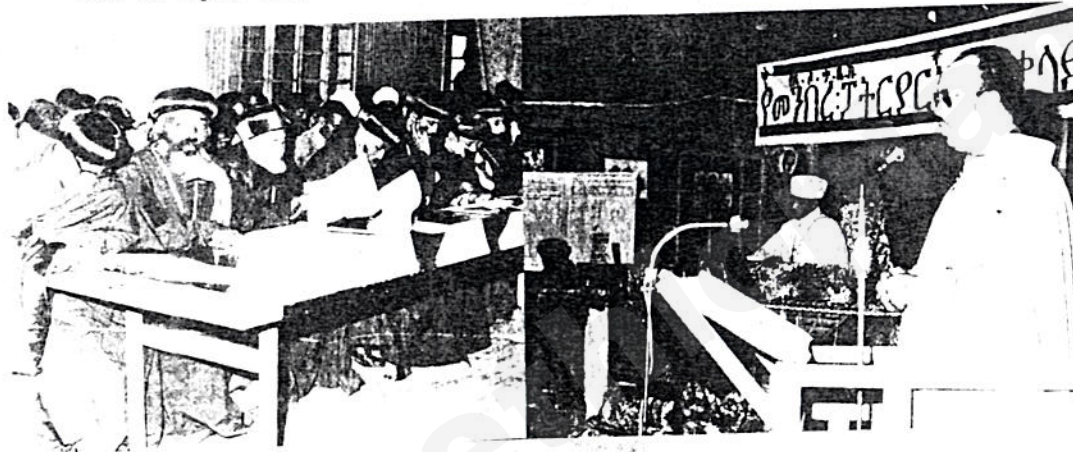


EOC Head Office and diocesan executives jointly participated. As one of the items in the programme, the Council felt necessary to distribute questionnaire to the parish churches in order to evaluate the works of the preceding years. The questionnaire contains some of the major information necessary for the EOC's future plan. In order to implement the programme, seminars for parish council representatives were organized on district level throughout the dioceses. As programme-coordinators and instructors, EOC patriarchal delegates, diocesan archbishops and archpriests went from one district to the other as mobile teams organizing seminars and instructing the parishioners. Statistical tables and questionnaire were distributed to the districts and to the parish churches in all the dioceses. The work was carried on from November, 1983 to April, 1984.

considerable result was accomplished in the parish council programme. For reasons of communications, only 13,043 parish churches (out of estimated 20,000 churches) were able to fill the new statistical forms.

Accordingly, statistical figures put the total number of registered laymen to be 11,525,195 out of estimated 20,000,000 EOC followers. Out of 13,043 parish churches that filled in the statistical forms, 11,599 of them are organized in accordance with the parish council regulation. Many of the registered parishioners are active participants in the community life of the Church. Their contribution to the development of the church is of paramount importance.

Thanks be to God who enabled us to work together and help one another. Thanks also to all who helped us in our journey, especially to CCPD-World Council



L.M. Abebaw Yigzaw Addresses the Second National Church Council's Annual Assembly

In the second General Assembly in May 1984, diocesan reports show that a

of Churches.

L.G. Aberra Bekele

## SAINTS AND MONASTERIES IN THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

Since the dawn of Christianity revealed in Ethiopia about 330 A.D. the number of Saints and Monasteries increased all the time. For centuries, these Monasteries played tremendous role in the cultural life of the Ethiopians.

That is to say that the Monasteries have not only concentrated on the evangelisation Programme but also on the Service of being a repository of Ethiopian Culture, Philosophy, and a prominent centre of learning.

The Ethiopian Church Scholars who learned in the courtyards of Monasteries did so not in the expectation of material remuneration but in the hope of heavenly reward, because their educational knowledge was the means of salvation. Still the monasteries are rich in literature and handicrafts. For this reason, it will not be an exaggerated statement to say that the church has served the society as National Museum and Institution until quite recently in the educational field.

In general, beyond African history, the Ethiopian Orthodox Tewahedo Church has an honoured position because of teaching children of Ethiopia the profound meaning of freedom, justice and equality from the grass roots. Consequently, the Church remains a significant element in the minds of the Community.

As a matter of fact, the teaching of the church was used as a moral weapon to resist the cupidity of the colonial powers in the late 18th and 19th centuries in the history of this country.

In this way the Ethiopian Orthodox Tewahedo Church made a great contribution to the survival of the National Unity and Independence. To make it clear, for instance, Abuna Petros is a good example, as he

played a significant role in mobilizing people to resist external aggression and fight for national independence. Such positive contribution of the church in the history and heritage of Ethiopia, is well-known; to the Ethiopian Population.

Although the Monasteries made in the past a large contribution towards the development of the Ethiopian culture, language, literature, art, architecture, crafts and education, in the beginning, the schools were created originally to serve the Christian community - that is to instruct children of Christian Family in Christian principles and literature and to impart to them such familiarity with the church ritual, its prayers and hymns as well.

The existence of these schools has uniquely served to its continuance and to its function as the main propagator of the national culture, the guardian of scripts and the principal creator of literature in the country even though in the early centuries, before having school buildings, the church scholars could spread the teaching of the church from generation to generation by teaching their pupils under the shade of trees.

Today, ecumenical church scholars are turning increasingly to the study of such a collection of ecclesiastical writings as for instance, the Book of Enoch and the Book of Jubilees which are in existence in full manuscript only in Ethiopic.

These show how the work of Saints of the past are rich and most significant examples for the modern world nowadays.

The Monasteries have not only preserved the Christian Faith in Ethiopia, they have also contributed to the development of a wide range of aesthetic values and re-



religious symbols which in turn have generated variety of arts. For example, painting pictures, making crosses and writing books from proper local materials. On the other hand, Monasteries, guarded from the invaders by ravines and precipitous mountains, have some times preserved their wealth of ecclesiastical treasures from destruction.

In general the Ethiopian Orthodox Church Fathers have done a lot of things for the well-being of mankind and the glory of God.

One of the famous Saints in the Ethiopian Orthodox Tewahedo Church was known as Abba Giorgis Zegasicha.

#### A BRIEF BIOGRAPHY OF THE E.O.T.C SCHOLAR AND SAINT, ABBA GIORGIS:

The great Ethiopian Scholar Abba Giorgis was born in 1358 E.C. in Wollo Administrative Region, Borena District, at the place called Shegla from a christian family.

Previously his parents were told by the Angel that they would have a child, and they would call their son by the name of St. George.

When he reached the age of education, his father gave him to a Pastor called Sereke Berhan to educate him. For seven years, he was unable to study even the Alphabetical letter that he was given back to his father to find for him an alternative job. But his father made him return to the same school and get on it because he promised him to God. Hereafter, while Abba Giorgis was eagerly following his study which would qualify him for monastic life at the Haik Monastery because of his backwardness in his learning, he got unhealthy word from his fellow monks with which he became disappointed.

Soon he presented himself in the Church and bowed to the picture of our Lady,

the Virgin, St. Mary and prayed until he got a great blessing and inspiration from her Son Jesus Christ Our Lord. Then, by the grace of God, Abba Giorgis became full of knowledge by which he became a famous author. His dedication to Our Lady the Virgin, St. Mary was so great that he could write numerous books which glorify the Holy Virgin St. Mary. Some of his books are the following:

1. The door of light : (Anketse Brhan)
  2. Metshafe Arganon (a Praising of St. Mary.)
  3. Enzira Sebhat (a Praising of St. Mary.)
  4. Hiwote Mariam (the life of St. Mary)
  5. Metseafe Berhan (Saatat) a kind of prayer book which is to be used every day and night).
  6. Metsehafa Mistyr (a Book of myste containing arguements and evidences about the divine mystery. )
- This is a sophisticated one which consolidates both the Old and the New testaments. In this book Abba Giorgis made a great intellectual contribution to the theological and moralistic world.
- Therefore, King Yeshak of his time called Abba Giorgis "Cyril of Ethiopia and Pillar of Religion". This book is translated into different languages by Overseas Christian Missionaries.
7. Wudassae Meskel (a praising of Cross)
  8. Teamino Kidusan (Dedication to Saints)
  9. Kibre Kidusan (Praising of all Saints)
  10. Tselote Fetito (Prayer of blessing of the Holy Communion)

11. Tselot Zebeatebet (a kind of prayer which is to be prayed while getting in and out from home).

12. Tselote Maede (an other part of prayer which is to be prayed during meal)

In addition, he has presented various Writings regarding the doctrine of the Church and how to celebrate the days of the Saints. In general it is admitted that he wrote more than 40 books altogether. He was also famous in preaching the gospel and teach-

ing religious subjects in the traditional school at a higher level until he died on July 7 Sunday 1417 E.C. at the age of 60 years. For instance King Zera Yaekob was one of his students. To finish with, Abba Giorgis was and is a unique scholar of the Ethiopian Orthodox Church next to St. Yared who came into existence in the Six century and who was the Author of the incomparably-compiled compositions known as "Deggua". He is also one of our Church nation-wide Saints in whose name a distinct monastery is established.

Rev. Kefyalew Merahi



#### ACCOMPLISHMENT OF THE APOSTOLIC DIAKONIA IN THE CHURCH TODAY PART II

In my previous article which appeared in No.1 of this bulletin I have tried to explain the meaning of diakonia as to mean spiritual service rendered to the community of believers.

In order to interpret the meaning of diakonia in action the Ethiopian Orthodox Church has assigned 250,000 clergy within the country spread apart in the 20,000 parish churches. The Ethiopian Orthodox Church diakonical service is also pursued outside the country in her dioceses of the Sudan, Djibouti, Jerusalem and the Western Hemisphere. the implementation of diakonia has different systems.

**Sunday Schools:** Sunday schools are the most fertile places for the propagation of the Gospel. That is why Jesus Christ loves little children. Because of their simplicity and innocence Jesus compared the kingdom of heaven with little children (Mt:19:14).

Cognizant of this fact the Ethiopian Orthodox Church pays much attention towards the well being of children beginn-

ing from their early ages. Kinder-garten and preparatory schools are found in most of the Orthodox Parish Churches where children are taught alphabetical lessons. On this occasion Children are instructed on the basis of religious education to the level of their capacity.

The Ethiopian Orthodox Church is not only satisfied with the spiritual service of Children. The Church takes care also of the physical keep up of Children. In the traditional schools where it is still practised, the faithful feed and clothe Children until they finish their required religious education. There are also orphanages homes in different dioceses where thousands of Children are taken care under the responsibility of the Orthodox Church.

**Monasticism:** At present, there are about 800 monasteries in Ethiopia. The monks who dedicate their lives for monastic life vow for charity and poverty. To see the real life of the early Christians, one has to go to the monasteries located in remote



areas of the desert. In the monastic life, private property is illegal and it is condemned. There is a division of work. Some are engaged in prayer. Some labour in plantation. Some are occupied in writing and reading. There are two types of prayers, personal and group prayers. The monks pray for the salvation of the whole world.

Monasteries are not only places of prayers. Hard work, disciplined life and charity are displayed in them. Meal is taken once in twenty four hours. Even a glass of water is not allowed to take out of the scheduled time.

Monasteries serve as homes for charity. The aged, the sick and the needy people are taken care by the monks of the respective monasteries. Because of this, the destitutes and the helpless use them as asylums seeking the diakonical service of the Church.

*Church festivals* : It is the tradition of the Orthodox Church to observe Church festivals in commemoration of the Birth, Baptism, Transfiguration, Resurrection, and Ascension of our Lord Jesus Christ as well as the veneration of St. Mary and the Angels.

Thousands of believers attend the Church festivals. On a given day of a parish Church Festival the ark of the covenant is taken out from the holy of the holies carried by a priest. A colourful ceremonial procession is made three times around the premises of the Church. During the procession the clergy accompany the Tabot with chants using drums and sistrams, the Youth with their Choirs and the faithful with their folk songs. Every body sings and participates in the procession. This is the most attractive and extraordinary spiritual service performed by the Ethiopian Orthodox Church.

*Literature* : For the last many centuries the Ethiopian Orthodox Church has

been the sole institution responsible for education in the whole country. Apart from having its own alphabet the Church is proud of transmitting its own original literature, religious songs and paintings to the generation of the Ethiopian nation.

This heritage is still maintained. There are many scribes and painters in the monasteries and big Churches who inherit their fore-fathers tradition and culture. Religious literature, Gospel messages, and daily activities of the Church are published in the news papers and magazines of the Ethiopian Orthodox Church.

Actually the Ethiopian Orthodox Church conducts literacy classes in many parish Churches throughout the country. Children are taught how to read and write. In addition religious instruction is given along with literacy classes.

Commemoration for the dead is one of the rites of the Ethiopian Orthodox Church. When a person is dead a priest is always with the grieved family accompanying the corpse from his home to the grave yard praying and consoling the concerned family. Special prayers are conducted for the deceased persons and sermons are given at home and in the Church where people are gathered in large number for mourning and consolation.

Apart from spiritual services the Ethiopian Orthodox Church is engaged in social affairs. From the beginning, the Church is used as an asylum for the poor and the orphans.

In every parish Church there is a hall called «gate of peace» ( Dejeselam ). This hall is used as the dining hall for the priests and the needy people.

It is the tradition of the Ethiopian Orthodox Church followers to give their offerings in kind, especially as food and drink.

Therefore, any body who is hungry can go to the «gate of peace» to get free meal and drink. This is practised in every parish church even at present.

Currently the Ethiopian Orthodox Church is fully involved in assisting the needy people who are affected by man-made and

natural disaster. Besides distributing food and closing to the affected people the church participates in the rehabilitation programme collaborating with the Relief and Rehabilitation Commission of the Ethiopian government.

Haddis Terrefe

## SUNDAY SCHOOL ACTIVITIES IN THE ETHIOPIAN ORTHODOX CHURCH

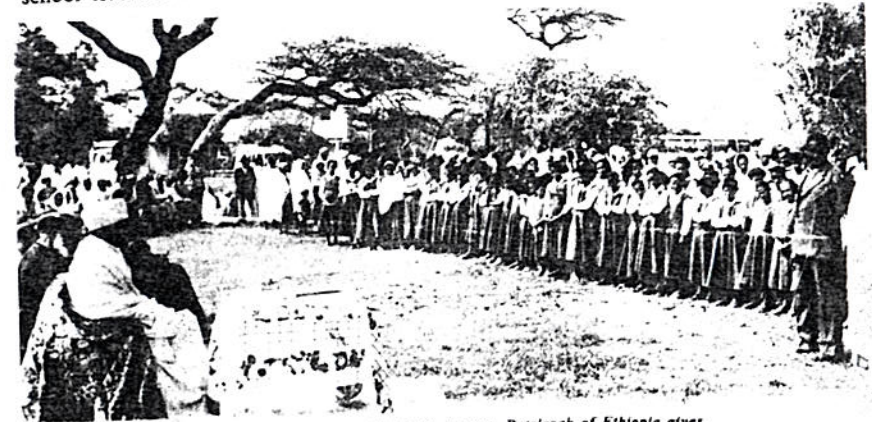
I can say that youth participation in the Church is as old as the history of the Ethiopian Orthodox Church itself. However the participation in the older days was not through Sunday School activities as today but through the church traditional School which still enable them to prepare themselves to serve the Church as deacons and priests.

It is only thirty to forty years back that the Orthodox Youth started to organize themselves in the form of Sunday schools. In this attempt, youth were aided much by the students of the former Trinity Theological College, who were serving as Sunday school teachers. Further more they played

a vital role in the renewing & rejuvenating of the Church's administration and promotion of christian ministry.

Particularly, since the last 20 years the Church has been urged to draw attention to the Orthodox youth & youth programmes, and to recognize the importance of their active participation in the Church. Today, the EOC is enjoying the youth service in the Church through Sunday School activities.

Presently, the EOC Head Office has a Sunday School Programme Unit as one of its departments, which is responsible to organize and coordinate Sunday schools, and to assist Sunday School activities.



His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia gives patriarchal blessing to Sunday School Students.



### Programme Activities

The Ethiopian Orthodox Church Sunday School Programme is directed by the Sunday School Department. This Department is therefore in charge of the overall running programme activities. Periodically, it reports the success or failure of the programmes to the Holy Synod through the EOC Head Office.

Under the instruction of the Sunday School Department various programmes are conducted by the Orthodox Youth. These programmes are run weekly, periodically and on annual holidays. In addition, special programmes are seasonally carried out. These include seminars, conferences, etc., for the Sunday School students.

Among weekly programmes, Bible Studies, Basic Church Education, Church History, and study of Hymns are major subjects. Additionally panel discussions regarding ministry of the Church undergo each week under the auspices and disposal of Parish Church leaders.

Periodical programmes encompass special activities such as theatre, dramas, filmshow and group visits. On these occasions, the clergy and laity are honourarily invited. As they do so, they get more support and new encouragements from the congregation and church leaders, and this helps them much in the innovation of further programmes. Their participation in the Church's annual holidays is one of important ways of preserving and continuing the culture of EOC. During these holidays Sunday school students have their own programmes as an integral part of the Church's ceremony.

### WOMEN PARTICIPATION IN THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH.

From ancient times up to our present days women in the Ethiopian Orthodox Tewahedo Church greatly participated in

The most current task of the EOC is to organize its congregation, under parish councils, according to the Proclamation of the Church, "Kala Awadi." Though this is directly implemented by the Parish Administration Department throughout the country, youth deacons and Sunday School students are playing a vital role in organizing parishes by working together with the respective parish councils. Thus the Parish Council benefited much from their free service. They also take active participation in Parish Administration in each diocese. In each parish council, at least two youth are elected by the respective church members to serve as members of parish council.

All these activities would give Orthodox youths the opportunity to work with elders and to share their experiences.

For programme priorities, Sunday School students get financial support from the members of individual church. Each parish council ought to allocate subsidiary budget for its respective Sunday School.

In conclusion, I would like to stress that the importance of youth activity in the Church should not be overlooked as there is much to be done and a lot to achieve in the church's divine and social ministry.

Orthodox Youth activities in the church have to be enlarged both in type and content. In this regard, so and so much is still expected from the Sunday School Department.

Tesfaye Regassa

contributing in various field of work. Formerly, women were and are still working as akabit (guardian) living and



A woman representative making active participation at the Second National Church Council's Annual Assembly

working in the compound of the Church for Church Service.

Likewise women participation consists in weaving small footed round baskets made of coloured straw named messobe work, decorated with bright green, blue and red colours meant also for Church purpose. These small footed round basket with a lid can also be made of embroidery threads likewise with vivid colours.

From the same coloured straw material they weave very nicey-worked-small-round baskets in the shape of small round boxes with a lid. They are named (called) «mouday» and are used to have incense in them during prayer and Mass Service.

Besides that, from ancient days till recently the great contribution of women in the E O C spinning curtains for the Church use.

Nowadays women progress is seen by the beautiful modern embroidery they do for the Church table-cover and for the book-holders (a legged tool) serving to hold books read during the Mass. This book-holder is made of wood or steel.

Hence 1971 women in the E.O.T. Church has the privilege to be elected equally and democratically in their respective Parishes, by the congregations to work together with Church wardens and enjoy

the right of discussing on different aspects of their parish administration, the ways of amelioration inside and outside their respective parish administration and means for elaborating development projects.

They participate as well in various meetings abroad at a continental and ecumenical level having been involved in the ecumenical movement. Today women in the EOC play a great role in Sunday School teaching. In all kinds of the church's periodical publications, women have their own columns to write on their concern and make contribution towards the spiritual and social growth in the Church.

In 1983, at Nairobi, in the "WCC Assembly - pre-Assembly Meeting" women of EOC participated as delegates. And at the Meeting of the 6th General Assembly of 1983 held in Vancouver-Canada, women of EOC were present to share the talks and exchange their Orthodox experiences and views with other religious peoples of different traditions.

Even in the old time, the concept of women's equality in the spiritual status was not far beyond the Ethiopian Orthodox Church as there are many Church buildings dedicated to a large number of Ethiopian women saints throughout the Country.

Emahoy Tsigge Gabru



## THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH COUNCIL FOR CHILD CARE

Because of the terrible drought in Wollo and Tigray Administrative regions Northern Ethiopia thousands of parents died and thousands of children lost their parents and homes.

It was during this time that the EOC. CCC started the child care Programme and it was at this time that Kinder Not Hilfe of Duisburg in West Germany reached to an agreement with the Ethiopian Orthodox Tewahedo church and came forward to finance and help Orphans and destitute children by fosterships.

The work was started in 1974 mostly in and around the famine affected regions in the North and North West. Within a short time the work grew throughout the nation. Then the work of EOC. Council For Child care became popular in the church and among the mass organizations. Many children were thus getting physical, Mental and spiritual care and growth.

As the work was welcomed by the society with appreciation, requests came from various areas.



His Holiness Abuna Tekle Haimanot Patriarch of Ethiopia takes care for needy children

Then the church was motivated with good spirit to expand this service.

The task of bringing up children until they are able to stand on their own feet, is such a responsible one and a prime concern of EOC. CCC.

The council is giving its utmost special attention to the destitute children by helping them for their proper development.

The assistance is given to these needy children in boarding homes and day child care centers regardless sex, race, tribe and religion.

Besides the existing project, in the future, in cooperation with other concerned bodies, we will give more attention in establishing formal and nonformal Vocational Practical Training in any fields.

### Result of effort.

The setting up of the council had enabled the work to be done in better way, many new projects were worked out by the council after a deep and careful study.

We are deeply impressed by what has been achieved in the past years-thanks to the donor agencies and to the dedicated workers.

The Council is exceedingly happy not only with the number of the houses built and the number of children looked after but with the quality and well handling of the project and the cooperation between the board and the staff.

Looking back, we can truthfully say that the 10 years have been fruitful although we are looking forward to the new task awaiting us in many districts.

Kess Eshetu Mihretu

## «THE ROLE OF THE CHURCH IN DEVELOPMENT»

*From the Ethiopian Orthodox Tewahedo Church Development Department*

The word "development" has two natures, that is social and economic development.

The social development is to be defined as: development of the whole man, which implies an improvement of the social problems which are poverty, inequalities in levels of living, low standards of health, education and housing, problems of population growth etc.

Economic development is to be defined as an increase in growth, output and productivity.

Many economic publications imply that the social needs of the people are met as economic growth accelerates and brings about higher per capita income in developing countries.

Underdeveloped countries lack most of the characteristics developed countries are classified by, such as: high level of living, good standards of health, education, housing, welfare, high per capita income.

The causes of underdevelopment are often discussed and there is a difference of opinion about it.

The cause of underdevelopment, which results in mass poverty, is mainly the backwardness of the economy (traditional methods of production, primitive technology).

The dependency theory is opposing this theory and states that it is found in the exploitation of the poor countries by the rich countries and the continued impoverishment of their people. Poor nations are manipulated by the richer nations and are forced to be dependant on them.

They also reject the belief that economic growth may eradicate subsistence poverty.

The developmentalists reject the idea that economic growth and the spread of capitalism have reduced the degree of subsistence poverty in the third world. However, they believe that sustained growth may eventually result in the abolition of mass poverty.

Although the third world countries have made progress over the last 30 years, poverty and deprivation still exists on large scale, which is unacceptable. Between 30 - 40 % of the world population has incomes which are not sufficient to meet their most basic needs; the majority lives in the third world. Because of their poverty they suffer other deprivations: insufficient food, illiteracy, inadequate shelter, diseases etc.

Ethiopia, as other developing countries, does not need welfare but it needs social justice.

The Ethiopian Orthodox Church Development and Inter Church Aid Department's objective is among others: to ensure the participation of the church in national, social and economic development, particularly in the underprivileged sections of the community, and to be dedicated to the principles of justice, self-reliance etc.

Justice and peace are inter-related. Peace is not just absence of war, but it also implies active presence of justice. It has to do with human fulfilment, liberation, wholeness, a meaningful life and well-being for a community as a whole.

Jesus says in John 10:10 I have come that they may have life and have it to the full. Jesus preaches justice and peace, and abundance of life. For  $\frac{2}{3}$  of the world population there is no abundance at all.  $\frac{2}{3}$  of the human population is impoverished they are hungry, have no shelter, no me-



dicines, and no clean water. God has given us his earth in trust, that all may have life in its fullness. Gen. 1:26 "Let them rule over the fish in the water, the birds in the air, over the livestock, over all the earth." This implies that we have to take our responsibility regarding the sustainability of the earth.

EOC/DICAD takes its task seriously and assists in the endeavour for educational, social and economic development.

The clergy of the Ethiopian Orthodox Church is encouraged to take part in development programmes. Up to December 1983 a total of 1321 clergy were trained in the five Clergy Training Centres, which are running under the Priority Programme of DICAD.

A very successful seminar under the leadership of DR. C. I. Itty and Mr. N. Drewes was held in the autumn of 1983 and archbishops, directors and teachers of the CTC were participating in this workshop.

Also a very instructive seminar was held for the teachers of the literacy programme. The resolutions were sent to the Holy Synod, and it was decided that all clergy should learn how to write. So many churches are involved in the literacy programme.

The involvement of DICAD in socio-economic projects is with the aim to assist communities, churches and monasteries in their struggle to self-reliance. The projects comprise agriculture, dairy farming, water-development, reforestation, kindergarden, handicraft and the like.

It is felt that reforestation is a very important contribution to the evolution of a sustainable society. Publications tell

us that at mid-century roughly one-quarter of the earth's land surface was covered by forests, and by 1980 this was even less than one-fifth. Each year the land in forests shrinks considerable, the demand for forest products is on the rise everywhere. Next to the economic role forests also do have an ecological role. Among other functions forests hold rainwater. When forests are stripping away, the rain-water runs off quickly instead of sinking in, so water tables fall and the rapid run-off aggravates soil erosion.

"Let them rule over the earth,, impose the responsibility and the task to keep this earth inhabitable. EOC/DICAD tries to comply with this command.

EOC/DICAD received in 1983 more than Birr 700,000.00 through the WCC/CCPD for its Priority Programme. WCC - Emergency sent more than Birr 500,000.00 for the relief programmes assisted by DICAD. Early 1984 a Core Consortium Meeting took place where the donors pledged Birr 900,000.00 for the various programmes under the auspices of DICAD in the Priority Programme.

The work is growing, more people participate in the struggle for justice, self-reliance and otherwise.

EOC DICAD is very grateful for all the aid which it received from the various organisations and prays that it will find assistance to help those people who really are in need of aid.

In addition, the Ethiopian orthodox Church is making a new effort now to implement development Programmes in all Dioceses through the newly - established - Parish Councils.

## EVANGELICAL OUT-REACH ACROSS THE WORLD



Evangelism and mission is nothing else but a duty of being evangelical disciples of the Risen Christ and then to make others His disciples as well, The Ethiopian Orthodox Church has done and is doing its best to accomplish this duty in Apostolic out-reach even across the world.

The following report gives a clear evidence of this saying:

### THE MARCH OF THE ETHIOPIAN ORTHODOX CHURCH IN THE WEST- ERN HEMISPHERE.

*From Kes Tekle - Mariam A. Greene General Secretary Western Hemisphere Conference.*

The Western Hemisphere Conference of the Ethiopian Orthodox Church involving all the Branch Churches of the Diocese meets once in every three years. The Executive Committee of the Conference meets annually.

This year 1983 the Executive Committee Meeting was held in Tobago, Trinidad and Tobago West Indies for five days from 11th to 15th December, 1983.



*His Beatitude Abuna Yesehaq  
Arch-bishop of the Ethiopian Orthodox  
Church on the Western Hemisphere on  
liturgical ceremony*

The main purpose of the Meeting was to investigate whether all the proposals of the last Conference held in Trinidad in 1982 were implemented; consolidate and adopt the Draft Conference Report; and make plans for the next Conference in July, 1985.



*The New Church building of the Saviour (Medhane-Alem)*

The Ethiopian Orthodox Church in the Western Hemisphere has been embraced by, and is established among the financially-poor people. In spite of this, the members make great sacrifices to maintain their beloved Church. As a consequence, the Church in the Diocese is committed to developing the whole field of Evangelism and Social Ministry.

One of the main concerns of the Conference in an attempt to fulfil this obligation is to raise funds to assist the poorer Branch Churches where there is no Church building or Church property.

There are one Archbishop and thirty six Priests in the Diocese. Twenty five of these Priests are Western Born. Most of the Clergy serve the Church voluntarily with no salary from the Church.





A section of the congregation at the dedication of the Medhane-Alem church at Arouca Trinidad

It is to be recorded that the 5th Western Hemisphere Conference of the Ethiopian Orthodox Church was held in Trinidad and Tobago from 22nd to 31st August, 1982.

The Formal Opening of the Conference coincided with the Dedication Service of the New Medhane Alem Church at Arouca, Trinidad.

This New Church was consecrated by His Eminence, Abuna Yesehaq. He was assisted by Ethiopian and Western born Clergy from throughout the Diocese. The Feature Address was delivered by His Eminence, in which he brought warmest greetings from our Holy Father, His Holiness, Abune Tekle-Haimanot, Patriarch of our Holy Mother Church in Ethiopia.

The President of Trinidad and Tobago, His Excellency, Dr. Ellis Clarke, the Prime Minister Representative, Dr. Cuthbert Joseph, many Government Ministers, the Head of the Anglican Church in Trinidad and Tobago, His Lordship Bishop Clive Abdullah, the Roman Catholic Abbot Hilderbrand Greene, the Head of the Inter-Religious Organization, the Christian Council, the Evangelical Council, the Caribbean Conference of Churches Officials and many other High Officials headed the large congregation at the Service.

The Corner Stone of the Church was laid by the Ag. Prime Minister the Honourable Dr. Cuthbert Joseph. His Excel-

lency, Dr. Ellis Clarke declared the Conference Opened and addressed the seventy Delegates and Observers and the congregation.

During the Business Sessions of the Conference two Keynote Addresses were delivered to the Delegates. One by the Anglican Bishop, His Lordship Bishop C.O. Abdullah and the other by the General Secretary of the Caribbean Conference of Churches, The Very Reverend Dr. Roy Neehall.

There were seventy Delegates and Observers to the Conference from eight Branch Churches in the Diocese. They paid their expenses for Air Ticket, Board and Lodge from their own pockets. The 8 Branch Churches were:

Bermuda, New York, England, Guyana  
St. Kitts, Tobago, Jamaica and Trinidad.

Every morning there were half an hour Bible Study and Meditation. This was conducted by The Very Reverend Dr. K.M. Simon, Consultant to the Conference.

The Conference dealt in working Sessions with the General Growth and Development of the Ethiopian Orthodox Church in the Western Hemisphere. Working Groups studied and reported on:

1. Church Expansion and Evangelism.
2. Education and Social Welfare.
3. Finance.
4. Inter-Church Relations and Relations With The Mother Church in Ethiopia.
5. Publications.

Some of these proposals for the general growth and development of our church in the Diocese are already being implemented. For Example, in Jamaica, West Indies, the faithful have established a home for the Aged around the church grounds and they have begun looking after about five aged persons.

## THE ESTABLISHMENT OF ETHIOPIAN ORTHODOX CHURCH IN GREAT BRITAIN

Article taken From the publication of the Ethiopian Orthodox Church in great Britain.

The history of the Ethiopian Orthodox Church in England can be traced back to the early 1970s.

From its conception the Church was closely associated with the Ethiopian World Federation, which was first established in 1937 in New York City. The aim of the Federation was to promote unity and solidarity among all black people and to reserve Ethiopia's independence.

The UK branch of the Federation, known as Emperor Yohannes Local 33, was established in August 1972.

Although Local 33 was a political organization, its members had always been aware of a religious dimension to their ideals which needed expression. In time, they contacted and sought the advice of, Abba Liake-Mariam Mandefro, who was at that time administrator of the Ethiopian Orthodox Church in the USA and Jamaica, as to the possibility of establishing the Church in London. At the invitation of Local 33, Abba Mandefro, now Abuna Isaac Archbishop of the Ethiopian Orthodox Church in the Western Hemisphere, came to England in May 1974 to study the situation more closely. Struck by the earnest desire of the members of the Federation to embrace Ethiopian Christianity, he instructed them in the Faith and baptized a large number of them.

In August 1974, the congregation was paid a visit by the late Bishop Samuel, who was en route to Ethiopia from a meeting of the world Council of Churches held in Brussels. Before his return home, Bishop Samuel delivered lectures on the history and sacraments of the Ethiopian Orthodox Church and assured the congregation of the continuing spiritual and material

support of the Patriarch in Addis Ababa.

Soon afterwards, correspondence was begun between the officials of Local 33 and the Ethiopian Church authorities in Addis Ababa, in the hope of securing a permanent priest for the congregation in London.

In October 1975, Abba Aregawi Wolde Gabriel arrived from Addis Ababa to take up the position of priest-in-charge. He was sent to England by the EOC Patriarchate.

On 25th February 1979, Abuna Isaac, during his visit in London, ordained four deacons from among the members of the congregation. This was a significant event which represents a major step forward in the development of the young Church in England. One of the deacons now serves at the Church's Birmingham branch . . .

In June 1980, the congregation moved to a redundant Church in Bromyard Avenue, East Acton. In September, 1981, the use of this church building was given to the Ethiopian Orthodox Church as tenants at will by the London Diocesan Fund.

The Liturgy is celebrated every Sunday. Special Services and vespers are held on great occasions such as Christmas and Easter. The Church runs a Sunday School, which gives regular lessons in catechesis. Lessons in Geez and Amharic languages are also provided for the children of the members of the congregation.

Lastly, the lack of a conveniently located church building remains a major problem for the congregation, as many of the faithful, have to travel long distances to attend the Church. Nevertheless, the Church is growing steadily gaining Caribbean as well as Ethiopian members.



## THE ETHIOPIAN ORTHODOX CHURCH IN ECUMENICAL MOVEMENT

### 1. Brief Reflection on the 6th WCC's General Assembly held in Vancouver under the theme: "JESUS CHRIST THE LIFE OF THE WORLD"

*From the Delegation of the Ethiopian Orthodox Church*

As delegates and participants, we know and recall what was going on in Vancouver-Canada From July 24- 5 August 1983.

We are also fully aware of the fact, that we must share our experiences with others through our reflection on it as well. So we present part of it as follows.

To start with, in our conviction and observation, the Vancouver Assembly was unique to concentrate on the very urgent divine and social call which strongly challenges all Christians of different traditions and backgrounds to restore their visible unity practically and strengthen their eternal, evangelical and Apostolic power in the face of this peaceless world.

The Assembly was a great occasion for the ecumenical family to renew their ecumenical brotherhood and workout their global tasks under the theme "Jesus Christ the Life of the World." On this expected occasion, a large number of ecumenical Family came together, stayed together and decided to join hands together in an ecumenical spirit to work hard for the good of the whole man both in the heavenly and earthly sphere-that is to preach the good News to the poor, proclaim release to the captives, liberty to the oppressed and the acceptable year of the Lord (Lk. 4:18) in the contemporary world both spiritually and socially:

a) by witnessing Jesus Christ is the Life of the World until «all Flesh could see the salvation of God,»

b) by standing for universal peace based on social justice and respect for the God-given humanity and dignity of every person in just struggle against disunity, human suffering, exploitation, oppression, restrictions of human rights and increased threats to peace in the world,

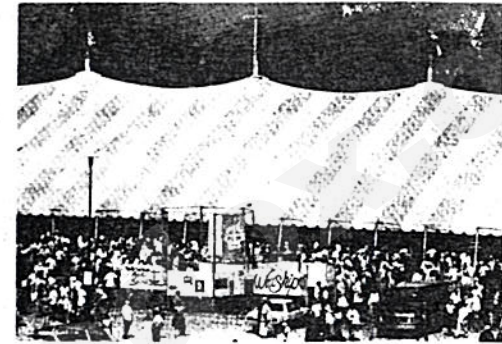
c) by condemning racism and apartheid system in South Africa from which the indigenous people of the country are suffering,

d) by demonstrating ecumenical solidarity with the oppressed and discriminated segments struggling for their human rights and for redressing unjust power structure in all parts of the world,

e) by taking together a clear stand to work ecumenically for the salvation of the whole man in this age of nuclear production and two-fold critical confrontation-intolerable confrontation with God and with each other in the sphere of spiritual and social righteousness.

The Ethiopian Orthodox Church delegation has been very pleased with this glorious achievement as a whole.

On the other hand the delegation can not help remembering that there were some



*The Historical Worship Tent*

times a crucial moments when the Assembly was confronted with a number of temptations such as a denominational discrimination which could be seen between the representatives of Antiochene Orthodox and Middle East Evangelical Protestant Churches - and when the Assembly suffered a rather conservative and unwelcome criticism and threat carried out by some commentators and demonstrators. In particular, we deplore the hostile criticism made against some Orthodox and other member churches in a vulgar and indecent language which was a disgrace not to those but to the demonstrators themselves. In addition we believe that the questions of Mass priesthood and Women Ordination raised during the Assembly were not conducive to the growing unity of the churches and their ecumenical movement as the WCC is not only a Council of the reformed but also of Orthodox churches as a whole.

If so, the council was to be fully aware of the fact that the Orthodox churches would never offer to discuss at the ecumenical level such an issue which was not in their agenda at local level.

We rejoice, however, to see the Assembly ready to overcome all the difficulties arose and to bear up against each temptation which was put in its way ahead.

Unfortunately, many were inclined to think that the Assembly would be remarkably heavy-going and stormy. But fortunately, this has become next to nothing, because the leading and organizing body of the Assembly was characterized by ability and wisdom to combine the business with pleasure and clear up misunderstanding immediately among the participants.

Regarding the preparation of the tent centre, we found it theologically and historically meaningful and the worship which was going on in the tent, was full of grace and inspiration.

Thus we always offer our sincere thanks to God and express our deep feeling of gratitude to the General Secretary Dr. Philip Potter and to all his colleagues for their great commitment to workout this sacrificial accomplishment successfully, under the theme "Jesus Christ the Life of the World."

In conclusion, our sincere thanks go to the proverbial people and the government of Canada for the warmest welcome and brotherly hospitality made to this large number of participants of the Assembly overflowed from all over the world.

"We believe in one Holy Apostolic Church - - -" now and forever as before.

God bless the Unity of the Church



2- «MESSAGE OF SOLIDARITY FROM THE ETHIOPIAN ORTHODOX  
CHURCH TO THE SOUTH AFRICAN COUNCIL OF CHURCHES»

March 24, 1984

“Because of the multitude of oppression people cry out, they call for help  
because of the arms of the mighty - oppressors.”

Job 35:9

Dear friends,

Recently, we have received a reliable report from the WCC with a depressing news that you are facing a new challenge and threat carried out by the government of South Africa because of your evangelical teaching against social injustice. The news is really sad and surprising. But, as far as the people of God are faithful to the end and spiritually strong enough to bear up under all difficulties in all time of hardship, the threat is not such as to cause anxiety and not to be surprised in the Christian world. Thus, we strongly believe that the temptation can not be beyond endurance of all Christian saints in South Africa today and in the future as well as in the past.

Since freedom, equality and justice are worthwhile elements of harmonious social life, no one, among the nations of the world, which can succeed in building up a peaceful and cheerful society. And where there is no enduring peace and happiness, life will be entirely bitter and miserable as it could be seen in South Africa today. Nowadays, if one is unfortunately concerned to identify what a bitter and miserable social life is, he might take a look at the situation in South Africa.

South Africa is the only country in the world wherein racism has been constitutionalized and wherein the highest sin of apartheid policy has reigned. If so, no one can expect to find favour in the eyes of the leaders of this government while teaching and preaching against this sin of social injustice.

**DEAR BRETHREN :** Your struggle against racism is by all means just and ethical; and the new challenge that you are facing now because of your proclamation of the Gospel of peace and freedom in South Africa, is not a strange event so far as the history of the Church is concerned, and so far as the question of freedom and equality is not a good news to the oppressors but to the oppressed themselves.

It is true and no doubt that you are with God Himself, because He is always on the side of the oppressed (Amos 5:6-13). Churches, progressive governments and all men of good will are also standing by you because you are standing for truth; We all believe that this truth will prevail one day soon.

In that day, the light of freedom and equality will shine in the darkness of this social injustice, and the darkness of apartheid

policy will not overcome it; In that day, the oppressive government of South Africa will come to its sense, and the situation in South Africa will get normal; In that day, the oppressed people in South Africa will triumphantly rejoice in the enjoyment of equal life.

Nowadays, the free world is fully aware of what the spirit of racism is. So the apartheid policy makers in South Africa should have known that the ministry of the Church includes the duty of fighting against this evil and unclean spirit in this world where and whenever it is needed.

Therefore, in favour of your just struggle against the evil spirit of racism or policy of apartheid, the Ethiopian Orthodox Church reaffirms her Solidarity with you:

a) by denouncing the South African government's hostile attitude towards your teaching against social injustice in South Africa,

b) by asking repeatedly the government of South Africa to change its

apartheid policy and grant equal rights to the black majority,

c) by urging the whole free world to stand by you until the oppressive government is put to shame and stop playing with human rights.

Your struggle for the attainment of social justice is worthy of praise, because it does focus not only on the spiritual aspect of the following *divine Word* but also on its social aspect as well, since the Church is instituted for the salvation of the whole man:

“The spirit of the Lord is upon me; he has appointed me to preach good news to the poor; he has sent me to heal the brokenhearted - - - set at liberty those who are oppressed and proclaim the acceptable year of the Lord LK. 4:18.”

God bless the South African Council of Churches.

SACC'S RESPONSE TO THE ABOVE - MENTIONED  
MESSAGE OF SOLIDARITY

The General Secretary  
Ethiopian Orthodox Church  
Liqa Maimiran Abebaw Yegzaw  
Addis Ababa

Dear Friends

I have been instructed by the SACC Executive Committee which met recently in Johannesburg to thank you most warmly for your expressions of prayerful support and solidarity after the publication of the Eloff Commission Report. We belong

to an extraordinary thing, this Church of God, this mystical body of our blessed Lord and Saviour Jesus Christ against which He said, not even the gates of Hell would prevail.

We have been conscious of your fervent intercessions on our behalf and



for our beautiful but oh! so sad and tortured land that justice and peace would come here soon and reasonably peacefully.

Like Elisha's servant our eyes have been opened to see that those who are with us are many times more than those against us. We belong to a fellowship, a kanonia which transcends space, time, culture, race etc all those things we have often thought make for separation.

We have brothers and sisters more than a hundred fold everywhere in the world and we have been overwhelmed by their love, compassion, caring and commitment. We are members of one another, and when one suffers all suffer with that one

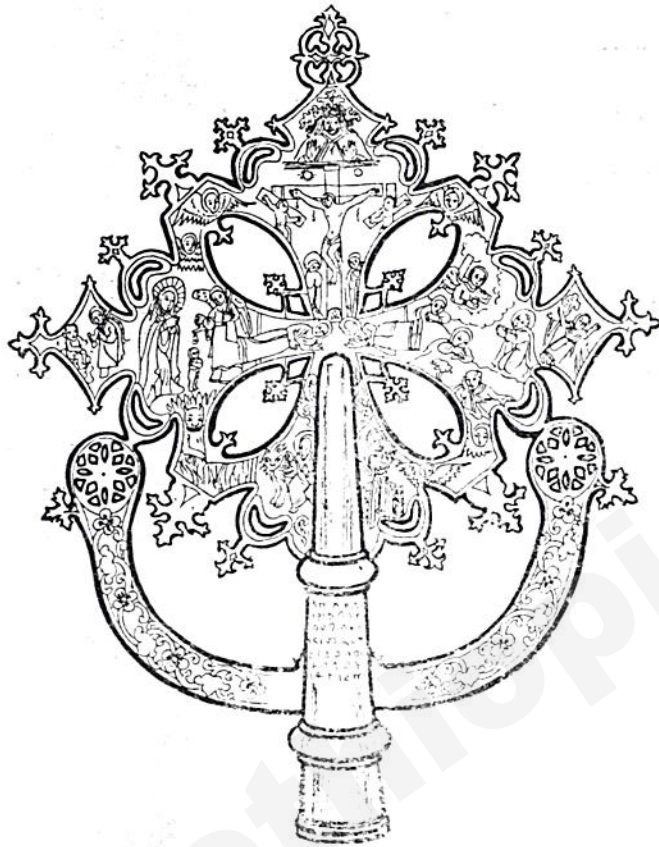
and when one prospers all prosper together. For us the doctrine of the church has come wonderfully alive and we wait you to know that we are here, able to witness as we do because you are where you are praying and caring and loving and witnessing in your turn. We can be courageous only because you are faithful in your own witness and intercessions. «Thank you» - utterly inadequate but meant in the deepest possible sense.

May you have a glorious Easter.

Yours sincerely  
Bishop Desmond Tutu  
General Secretary : SACC  
17th April 1984.

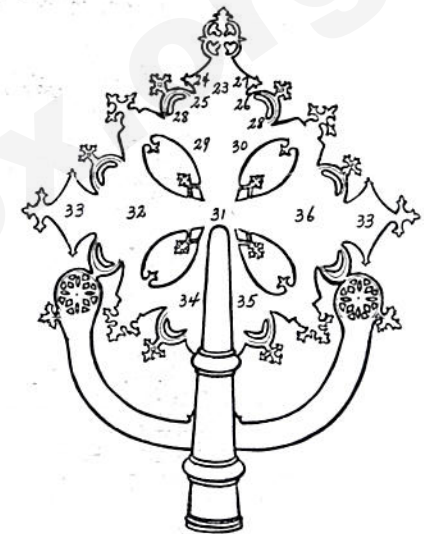


## THE ETHIOPIAN CROSS IN CANADA



THE ETHIOPIAN PROFESSIONAL CROSS

OF  
ST. GABRIEL CHURCH  
VANCOUVER  
BRITISH COLUMBIA  
CANADA



### A DESCRIPTION OF CERTAIN DESIGNS ENGRAVED ON THE SURFACES OF THE CROSS

#### OBVERSE SIDE

- 1 Christ in prayer attitude, wearing Crown of Thorns, and with a three-rayed Nimbus (the Cruciferous Nimbus) indicating Divinity
- 2 } Sun, Moon, and falling Stars (Matt. 24:29)
- 3 }
- 4 }
- 5 Christ on the Cross
- 6 The two thieves
- 7 The Blessed Virgin Mary
- 8 St. John the Apostle, weeping
- 9 Skull of Adam, inverted to catch the Redeemer's Blood
- 10 Unidentified recumbent figures
- 11 St. Michael the Archangel, with sword of Judgement and scales for weighing souls in Judgement
- 12 Soul being judged
- 13 St. Mary the Virgin interceding for soul
- 14 Saint offering cup of water to a child (Matt. 10:42)
- 15 Demon in flames, i.e. hell
- 16 St. Publius riding a lion
- 17 Daniel, dressed as a hermit, and in the orant attitude of prayer, in the lions' den
- 18 SS. John, James, and Peter in Gethsemane
- 19 Christ in Gethsemane
- 20 Angel offering the Cross and the Cup of Suffering (Matt. 26:36-44 and Luke 22:39-46)
- 21 St. Albert of Brabant, Bishop and Martyr (died 1192) in the orant position, with three swords before him
- 22 Roses, symbolic of the Cross

#### REVERSE SIDE

- 23 St. Frumentius, Apostle to the Ethiopians (died c. 360) holding the Sacred Host
  - 24 St. Matthew - human face
  - 25 St. Mark - lion
  - 26 St. Luke - ox
  - 27 St. John - eagle
  - 28 Angels
  - 29 The Blessed Virgin Mary
  - 30 St. Joseph
  - 31 Unidentified recumbent figure
  - 32 St. George slaying the dragon, i.e. the devil
  - 33 Cherubim
  - 34 St. Macarius, a hermit holding a Byzantine Cross and a Tau Staff
  - 35 St. Michael the Archangel, with a Byzantine Cross and Tau Staff
  - 36 St. Basil the Great with supernatural fire, giving an episcopal blessing, with a Staff, and surrounded by a Nimbus
- } Symbols of the Four Evangelists (cf. Ezekiel 1:10 and Revelation 4:7)  
} The Betrothal of the Blessed Virgin. She was the subject of a very special veneration