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THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH FAITH, ORDER OF WORSHIP AND ECUMENICAL RELATIONS



THIS BOOK WAS PUBLISHED IN LINE WITH THE
CURRENT EFFORT BEING MADE BY HIS HOLINESS
ABUNE PAULOS I PATRIARCH OF ETHIOPIA TO AC-
CELERATE THE PROGRESS OF THE CHURCH.

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MESSAGE OF HIS HOLINESS ABUNE PAULOS PATRIARCH OF ETHIOPIA

In the name of the Father and the Son and the Holy Spirit One God Amen.

BELOVED MEMBERS OF OUR CHURCH

The Ancient Holy Fathers of our Church had an undying love for their Lord God. This was manifested in their daily prayers in which they praised their Creator like the angels by saying - Thou art Holy! Holy! Holy! Through the grace granted them by the Creator, they spent their lives in writing commentaries of Holy Scriptures, expounding and teaching about the mystery of the word of God. Theirs was a sacred calling in which they constantly glorified their Lord God with pure heart and sublime devotion. They believed in and loved their Holy and Almighty Creator with all their heart, all their soul and all their thoughts. The Lord endowed them with gifts of mind which enabled them to teach and disseminate the Scriptures in depth and perform good deeds. They defended and preserved without flaw the true faith, order and tradition passed down by the Holy Apostles and Martyrs. As a matter of fact, having further enriched and strengthened the ancient, apostolic, historic and national Ethiopian Orthodox Tewahedo Church through their spiritual devotion and good deeds, they passed on this legacy to the current generation of Ethiopians and the entire world. As stated by the prophet of

God, King David, "the words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." (Ps. 12:6) The Ethiopians who are privileged to be members of this Church can be proud of their Holy Church. The close to one billion members of the black race of our planet can be proud of this Church which is the fount of Ethiopian Civilization. It behooves them as well to study and know about their Church. This is not a mere quest to satisfy ones curiosity but is also a spiritual mission and the generations' responsibility. In point of fact, our people in general and the faithful in particular have the responsibility of clearly perceiving the faith, protecting it from pretenders and instructing their children about the religion of their fathers. The primary objective of this book, which has been carefully prepared by a special committee of scholars, then reviewed and approved by the Holy Synod is precisely this.

A maxim of our fathers runs: "one cannot learn without being inquisitive and attain righteousness without knowledge". Hence, the faithful should have a thorough knowledge of their Faith, Order and Tradition. Since the book has been translated into English, we hope it will meet the interest of foreigners who seek to know about our religion. This book will enable those who, owing to lack of good knowledge about the origins and doctrines of our Faith, express distorted and biased opinions about it to find the correct views from the source. We also wish that God will give a judicious intellect to those heretics who either by default or intentionally air wrong ideas about our Church.

Furthermore, we want to inform all those who have interest that dialogue should continue between the Oriental

and Eastern Orthodox Churches on the one hand and the Orthodox and the Western Churches on the other pertaining to doctrine, faith and order that the ancient, true and correct faith and order of our Church is as clearly indicated in this book.

In pursuance of the Lord's commandment that "all should be one" our Church is positively disposed to the vision of the cohesion and unity of all Christians. However, she believes that care should be exercised so that the faith should not be compromised in search of this unity.

This book is of inestimable value as it has been carefully prepared in a clear and unambiguous language. The book is intended to show in a concise and clear manner the main doctrines and practices of our faith. It does not, however, purport to cover the broad and long history of the Church. However, one who commences to read this book with a cool mind and concentration by making God his guide and support will surely grasp the Apostolic origin of his or her faith. The book could impart the Grace of God. It is also intended to serve as a useful tool that would induce and hearten each and every member to know his or her faith correctly, teach his or her children and protect and defend their faith. It will instill in each faithful purity of heart and a kind disposition that would enable them partake of the grace and bounty of the infinite generosity of our Omnipresent Lord and Saviour Jesus Christ.

Finally, my repeated and earnest call to the faithful is in realization of the incontrovertible fact that our Faith, Order and Ecclesial Tradition is no recent phenomenon but ancient, Apostolic and as firm as the house built on a solid rock, you

should deepen your knowledge about your Faith and protect it from the enemies of your Church by diligently studying this book.

"May God Bless Ethiopia"
Abba Paulos
Patriarch of Ethiopia
January, 1996
Addis Ababa, Ethiopia

PREFACE

Although Ethiopia is well known in the Bible and other secular literature, she is better known for her history which is based on "The fear of the Lord is the beginning of wisdom" which has become the basis of her belief and religious practices. (Ps. 110; Pro. 1:7)

Ethiopia and Ethiopians occupy a prominent place alongside those countries and places which are well known in Holy Books, ancient historical manuscripts as well as researches in archaeology around the Red Sea and the Nile Valley.

According to ancient history, the word Ethiopia denotes a geographical stretch of land which represents the area south of Egypt and goes as far as the Indian Ocean. The word "Ethiopia" is derived from two Greek words which is also a name given to the people living in the area. The fact that the country is called Ethiopia is also an indication of the shade of the colour of skin of the people living in it.

The geographical expanse called Ethiopia appears to have covered different areas and sizes at different times, but the center has always been the area where the Blue Nile has its source.

The Bible, as a unique book which tells about the beginning of all things says: "And the name of the second river is Ghion: the same is it that compasseth the whole land of Ethiopia." (Gen 2:13) and the Lord's prophet King David says also "Ethiopia stretches out her hands unto God." (Ps. 67:31)

The name Ethiopia is referred to at several places in the Holy Bible and the prophets of the Old Testament have

mentioned the name Ethiopia.

The Greek Poet, Homer, who lived around 800 B.C. has described Ethiopians and the place they inhabited in his writings.

After Homer, the famous historian Herodotus who lived from 400-300 BC has also described the Ethiopians and the area they lived in in his writings. He indicated the place as the area south of Egypt and around the Red Sea extending as far as the Indian Ocean. Describing the Ethiopians he said "They lived a long life." All these facts clearly demonstrate that Ethiopia is located in the eastern part of Africa and is a country with a long recorded history.

In spite of the fact that worship in one true God has always been the basis of the Ethiopian religious practices for a long time, it was at the time of the Queen of Sheba that significant steps were taken to strengthen the belief. After having received information about King Solomon, the Queen of Sheba made the journey to the palace of King Solomon in Jerusalem. to see with her own eyes all that she heard about him. This journey was also intended to introduce Ethiopian civilization in return. The relationship that followed created conducive conditions for the introduction of the Old Testament teachings and belief in Ethiopia. It was at this time that the Ark of Zion was brought to our country. From that time onwards, the Old Testament became the basis of the religious belief, -practice and teachings of the people and Ethiopia became the seat of the Ark of the Covenant (1Kgs. 10:1-9).

Because of these historical, cultural and religious relationships with Jerusalem, the Ethiopians used to travel to the Holy Land, crossing the deserts on foot and animal back which was really a hard and a difficult task. The constant

journeys made by the Ethiopians to the Holy Land made them owners of centers of worship in the City of David. This ownership of worshipping centers in Jerusalem is a symbol of honour and pride not only to Ethiopians but also to all black peoples as a whole. This historical and religious relationship also opened the way to Christianity in Ethiopia. The Holy Bible tells us that an Ethiopian eunuch who happened to be in Jerusalem for the purpose of worshipping in the 1st century A.D. brought Christianity to Ethiopia (Acts. 8:26-39).

But the establishment of the Bishopric and the administration of all the Sacraments was started in the 4th century A.D. when Frumentius was appointed by the Patriarch of Alexandria, Athanasius, as the first bishop of Ethiopia. This again marked the beginning of the religious relations between Alexandria and Ethiopia.

Ethiopia, even before the Birth of Christ and the introduction of Christianity used to follow the teachings of the Old Testament (Laws of Moses) as its religious basis. After the introduction of Christianity both the Old and the New Testament became the bases of her Christian belief. The teachings of the Old and the New Testaments as the bases of the Ethiopian Orthodox Tewahido Church and development has a long history which has come down to the present time.

The Ethiopian Orthodox Tewahido Church is one of those Orthodox Churches which reject the Chalcedonian religious conferences and their decisions. But it accepts and strictly follows:

- a. The work and teachings of our Lord Jesus Christ.
- b. The action and teachings of His Apostles
- c. Through the help and guidance of the Holy Spirit the decision taken by the 318 Holy Fathers in the Council

of Nicaea in the year 325 AD; the decision taken by the 151 Holy Fathers in the Council of Constantinople in the year 381 AD and the decision and teachings of the 200 Holy Fathers in the Council of Ephesus in the year 431 AD. It also accepts the Holy Fathers who came afterwards at different times and whose teachings completely agree with the above mentioned Councils' decisions.

The time between the 4th and the 7th century A.D. was a time when satisfactory religious activities and spiritual guidances were performed.

It was during this time that Holy Books from Greek and other ancient and advanced languages were translated to the national language Geez, monastic life was established and churches were organized as the most important centers of worship. It was also during this time that the well known church musician and man of literature, Yared, composed and performed his major works which still characterize the Ethiopian Orthodox Church.

In the 7th century, North Africa and part of the Middle East were overran by Mohammedan Arabs. As a result, Islam expanded to the areas of the Red Sea and the Indian Ocean weakening the Ethiopian Orthodox Church and obstructing its relation with the rest of the Christian world.

Again in the 9th century the Felasha Queen Yodit (Gudit) who rose against Christianity ransacked the Ethiopian Orthodox Church, destroying life and property of great religious and historical heritage.

From the 10th to the 15th century, the Ethiopian Orthodox Church made great effort to restore what had been destroyed in the 9th century. Significant achievements and

great progress was made in architecture which produced churches of international importance and recognition. The Gospel was preached far and wide in the country. Monastic life was again reorganized, paganism was reduced very greatly and the number of Holy Books from Arab translation were developed and in some cases the lost books were translated from Arabic to Geez.

Then again in the 16th century an Ethiopian Muslim by the name of Ahmed Gragne aided and supported by Ottoman Turkey started his military campaign from the eastern part of the country and went as far as the north destroying large numbers of churches and historical heritages throughout the country. Thousands of people men, women and children of Christian faith were massacred. This particular time is remembered as the dark age in Ethiopian history. In spite of all these destructions, the Ethiopian Christians of the time remained firm in their belief, united themselves and after paying great sacrifices defended the country and the Orthodox Church. With the help of the Almighty God, Ethiopia successfully defeated the army of Ahmed Gragne, killed its leader and came out victorious.

The first 15 years of the 16th century were years of destruction and social turmoil unknown in Ethiopian history and is also remembered as the period of martyrs.

During the war against Ahmed Gragne, Portuguese soldiers were sent from Portugal to help the Ethiopian Christians. Along with the Portuguese contingent Jesuit missionaries also came to the country. Due to the religious conflict created between Ethiopian Christians and Jesuit missionaries, the country was thrown into another period of bloodbath and suffering.

The second half of the 18th and the first half of the 19th centuries were times when any recognized central government was totally absent. This particular time called "Zemene Mesafint" (The Time of Chieftains) lasted for seventy years. During this time, however, the Ethiopian Orthodox Church, having gone through many ups and downs was able to make a significant progress in the following fields.

- A) Schools as centers of Qene (Poetry) and writings were developed.
- B) Commentaries on the Holy Scriptures were developed
- C) Schools of church music were introduced and developed.

The second half of the 19th century was also a time when Emperor Theodros came to power and the reunion of the country was thus initiated heralding the beginning of modern Ethiopia.

The Ethiopian Orthodox Church should not only be considered as a historical and religious repository of the country. It must be looked upon also as the center of Christianity in the Horn of Africa. Through the sacrifices she paid, she was able to have her own christian heritage and history which made her the symbol of unity and independence.

It is apparent that the Ethiopian Orthodox Church, in her long history has greatly contributed to the country's independence, social progress and unity. It is a matter of great importance that present and future generations must know these historical and social contributions very well.

The enemies of Ethiopia, who came to control the country at different times have always made the Ethiopian Orthodox Church and its establishments the focal points of their attack and destruction.

In the 19th century, Ethiopia made great efforts to introduce Western civilization in the country. On the other hand, the European powers tried everything possible to prevent Ethiopia from becoming the center of African civilization. And during the last part of this century, when Mussolini invaded Ethiopia from 1935-1940, it was the Ethiopian Orthodox Church on which all the destructive efforts were directed. In spite of all these, the Ethiopian Orthodox Church has always preserved the history of the country and her religious establishments by giving spiritual guidance and social ministry to the people.

The 20th century should not be like the 5th, the 11th or the 16th centuries when disunity, condemnation and fightings were the orders of the day. Without betraying ones objectives, it must be the time of unity, understanding, and co-existence in a manner deserving a civilized society.

In the 5th century it was a tragedy in the history of the Christian church that "the One, Holy, Apostolic and Universal Church" was divided into two.

Basically, the Church of our Lord is one and people should not divide it to suit their purposes. However, there are important international fora where the Ethiopian Orthodox Church in the spirit of ecumenism is a partner and a participant.

We have described in the above statements that the Ethiopian Orthodox Church is one of the Oriental Orthodox Churches which do not accept the Chalcedonian Council.

The Ethiopian Orthodox Church will always remain firm in its relation and religious unity with the other Oriental Orthodox churches. It is governed and administered by the

Holy Synod which is derived from the traditions of the Apostles.

Beginning from the times of the early prophets, the Ethiopian Orthodox Church has always been a respectful follower of the Church Fathers. But the Church of Alexandria, making use of the "Nicaean Decree" which was tampered with by itself to suit her own purposes was able to appoint and send Egyptian bishops for 1600 years; thus effectively barring the Ethiopian Orthodox Church from appointing bishops from among its own church fathers.

However, the Egyptian bishops could not communicate with the faithful of the church due to the fact that they could not speak the local language and this created misunderstandings.

Had the Ethiopian Orthodox Church achieved its autocephaly, it could have done or achieved quite a lot.

Institutions of higher theological learning were not established by the Egyptians during this long period of 1600 years outside of the existing traditional Ethiopian schools of higher learning.

To be free from this hindrances, it demanded sacrifices in manpower, time and resources. After 1600 years, the Ethiopian Orthodox Church, having passed through great difficulties and struggles and with the unreserved efforts of the late Emperor Haile Selassie I, she was able to appoint her own patriarchs from among her own Church Fathers. The effort of the Emperor to make the Ethiopian Orthodox Church fully independent shall always be remembered by generations.

Although the Ethiopian Orthodox Church has un-

reserved respect for the Holy See of St. Mark, its church leaders who harbour feelings of supremacy are creating obstacles in the betterment of relations between the two churches despite the good-will that is always there in the Ethiopian Orthodox Church. This can be demonstrated by the claim they have on our legally and historically rightful possession to the Deir-El-Sultan monastery in Jerusalem.

As the church established by the Blood of Christ is one, the Ethiopian Orthodox Tewahedo Church shall persevere in her effort to spread her faith and order under the guidance of the Holy Spirit. Nevertheless, efforts will continue to be made to improve the relations between the two churches. The Ethiopian Orthodox Tewahedo Church believes and prays that this will be realized.

The Ethiopian Orthodox Tewahedo Church was officially organized in the Fourth Century (328 A.D) after Christianity was introduced to the country in the very Apostolic era.

The Church has 32 dioceses throughout the country. Besides, it also has dioceses in Jerusalem, in Africa, in the Caribbean and Latin America, in the USA, in Canada, in Europe and in Australia.

The ownership of the monasteries in Jerusalem dates back to the ancient historical relationship which existed during the time of the Old Testament, especially during the reign of the Queen of Sheba and King Solomon.

The EOTC has a membership of about 40,000,000 and has 30,000 monasteries and Churches and 400,000 clergymen.

The Church provides extensive spiritual and social services as per the regulations laid down in the Church proclamation (Kale Awadi) extending from the Patriarchate to the parish church.

INTRODUCTION

The Ethiopian Orthodox Tewahido Church is an ancient Church based on the teachings of the Prophets and the Apostles. She has preserved the faith, knowledge and tradition handed down from the fathers, developed it by word of mouth and script and has been passing it from generation to generation.

She publishes and disseminates to the public books dealing with her faith, teachings, order, history and tradition. The teachers and scholars in the country have rendered and are still rendering spiritual service, both by word of mouth and script that has enabled to maintain the faith and order of the Church.

The Holy Synod, as the supreme body entrusted with the task of safeguarding this Church which has been bought by the blood of Jesus Christ, has from time to time improved and strengthened its multifaceted activities of discharging its responsibility.

A recent case in point is the preparation and dissemination to the faithful of books on the rules, order and faith of the Church. Plans are underway to prepare and distribute to the faithful series of books on the faith, teachings, history and tradition of the Church.

It was with this purpose in mind that this small book, which in a concise and cogent manner, dealing with the Faith, Doctrine and Order of Worship has been prepared.

The book describes at some length together with the doctrine, faith and order of the church the historic and current

relations of friendship, development and peace obtaining between the Church and her neighbours and the outside world in general.

Many people are desirous of knowing about the doctrine, spiritual stand and activity of the Ethiopian Orthodox Tewahedo Church. Especially, this book was published in line with the current effort made by His Holiness Abune Paulos, Patriarch of Ethiopia to accelerate the progress of the Church, and in particular to forge close co-operation with other Oriental and Eastern Orthodox Churches. It was prepared jointly by the members of the Holy Synod and scholars of the Church in accordance with the directives given by His Holiness that it be composed in a concise and clear manner. It was published after being examined and approved by the Holy Synod.

**In the name of the Father, and of the Son,
and of the Holy Spirit one God, Amen.**

PART I FAITH

Basic to the teaching of the Ethiopian Orthodox Tewahido Church is faith. The church believes that it is impossible to please God without faith. It teaches its followers that the Kingdom of God shall be inherited by faith.

CHAPTER 1 EXISTENCE OF GOD

The name God signifies the Divine Being, meaning He who created the world and governs it.

There is one invisible and inscrutable Almighty God who created all things, eternal, who has neither beginning nor end, mighty in His work, who revealed Himself to mankind as written in the Scriptures. (Ex. 3,6). Some of the ways that prove the existence of the eternal God are the following.

Creation – man has sought to understand the Being of God and has discovered ways that lead to the knowledge of the existence of God. Everything has its causes. A painting has a painter, a book has an author, and a chair has a carpenter. For all things that move, there is a moving force behind them.

Accordingly, it is believed that all creations were not brought into existence without a creator. All creations from the minute to the great, from the living to the non-living lead

to the acknowledgement of the Being of God.

Solomon said "yes, naturally stupid are all who are unaware of God, and who, from good things seen, have not been able to discover Him - who or, by studying the works, have not recognized the Artificer... Let them know their Creator seeing the sun and the moon". (Wis. 13:1-10)

Job also has expressed "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?". (Job. 12: 7-9).

St. David in his Psalms 19:1-2 tells us that "The heavens declare the glory of God: and the firmament sheweth his handy-work". St. Paul, the great Apostle has stated it in a more clear way that God is known to his creations by the things that are made when he said, "Because that which may be known of God is manifest in them; for God has showed it unto them. For the invisible things of Him from the creation of the world are clearly seen being understood by the things that are made His eternal power and Godhead so that they are without excuse." (Rom. 1:19-20).

A person who is looking at a sailing ship in the sea should know that it is being guided by a navigator. In the same manner it must be realized that there is God who guides the universe, though He is not seen to bodily eyes.

St. John Chrysostom, in his Homily, in which he interpreted this epistle of the Apostle said, God brought all and everything out of nothing into being, to manifest His glory through His works.

As the spirit of human beings is invisible but is known by

the state of motion, God is invisible to bodily eyes, but is manifested and known through His will and works. (John Chrysostom Homily; Rom. 1:19)

The Law of Conscience: - "The gentiles do not have the law, but whenever they do by instinct what the law commands, they are their own law, even though they do not have the law. Their conduct shows that what the law commands is written in their hearts. Their consciences also show that this is true, since their thoughts sometimes accuse them and sometimes defend them" (Rom.2:14-15). Man does good and refrains from evil due to his spiritual conscience. When he does evil things, he feels guilty conscious. If a person does good or bad, his conscience witnesses that he would be recompensed or condemned. This type of conscience leads to the knowledge of God, who recompenses everyone according to his deeds.

History : The history of mankind testifies that no people lived in the world without religious belief. Every since the existence of the human race on earth, all human beings worshipped other god or gods in their own ways. All this show existence of one true God. If God does not exist, where could man find the sense of worship? (Acts 14: 11-17; 17:26-29).

It is widely written and explained in the Holy Scriptures about the existence of God and His attributes. These are:-

Holiness: God is Holy and has no attachment with evils. He Himself has said, "Be holy, because I the Lord your God, am holy" (Lev.19:2; 1Pet.1:16). He is always glorified by the angels, "Holy!Holy!Holy!" (Isa.6:3)

Love: God is love. He loves his creatures and gives all what is good to them. This has been repeatedly cited in the Gospel of the Evangelist John in his epistles (1Jn.4:8). His Incarnation also signifies His love. (Jn.3:16; Rom.5:5).

Righteousness: God is all truth. He is the judge of all (1Sam.2:2; 2 Tim.4,8). John in his revelation says, "Then I heard a voice from the altar saying, Lord God the Almighty! True and just indeed are your judgments". (Rev. 16:7).

Wisdom:— When we see and contemplate creation and the natural laws, we understand the perfect wisdom of God. Admiring the wisdom of God, the prophet David says "O Lord, how manifold are your works! In wisdom has you made them all; the earth is full of your creatures". (Ps. 104:24).

Furthermore, there are other attributes which particularly belong to God. These are:-

Omnipotence: God is Almighty. Nothing is impossible to Him. He has unlimited authority. He can do all what he pleases. He himself has said to Abraham, "I am God the Almighty". (Gen.17:1, 18:14; Lk. 1:37).

Omniscience: God knows all and everything before it comes to pass and knows things before they are thought or done. (Ps.139:2; Jn.2:25).

Ominpresemce : The Eternnal and Triune God cannot be limited in time and space. He is beyond time and space. He is always present everywhere. He is not limited in heaven though it is said God is living in heaven because of His being.

most high; He is not living only in heaven.

"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there! If I make my bed in hell behold Thou art there! If I take the wings of the morning, and dwell in uttermost parts of the sea; even there shall Thy hand lead me and Thy right hand shall hold me." (Ps.139:7-10; Jer, 23:23, the 318 Fathers' Liturgy).

Eternal: God is eternal and cannot be limited in time. He was before time and lives endlessly. (Ps. 89:1-2). He has neither beginning nor end. He is the beginning and the end. There is no change in Him. (Isa.44:6; James 1:17).

CHAPTER 2

CREATION

The Holy Scripture begins with "God created heaven and earth ascertaining the existence of God," (Gen 1:1). St. Paul also said "the builder of all things is God". (Heb.3:4). God brought the world out of nothing into being by His word. He said, "Let it be !". There was nothing before the creation of the world. (Wis.11:17; 1 Maccab. 27:1). St. Paul explained that God created the world out of nothing when he said "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear". (Heb.11:3).

God created all and everything after their own kinds for His glory so that His power shall be glorified and His name be

hallowed. Isaiah the prophet quoted the word of God by saying, "...everyone who is called by my name, whom I created for my glory, whom I formed and made'. (Isa. 43;7).

The Holy Scripture makes it clear that all the creations were created in six days after their own kinds - Sunday to Friday. Numerically, these creations are divided into twenty two groups. (Gen1:1-31; Jubilee 3:9).

The creations of each day are the following.

A. The first day - Sunday

1. Fire
2. Wind
3. Water the four elements
4. Earth
5. Darkness
6. The seven heavens
7. Angels
8. Light (Jubilee 2:5-8; Gen. 1:1-5)

B. The Second day - Monday

The waters that covered the earth were divided and the firmament in the midst of the waters appeared. (Gen. 1:6-9, Jubilee 2:9).

C. The third day - Tuesday

1. Vegetation that can be plucked with fingers
2. Plants (grasses) that can be cut with sickle
3. Trees that can be cut with axe (Gen 1:11-13)

D. The fourth day - Wednesday

1. The sun
2. The moon
3. The stars (Gen 1:14-16)

E. The fifth day - Thursday

In the water:-

1. Those creeping with their breastbone (chest)
2. Creatures moving with their feet
3. The flying birds, animals and beasts (Gen 1:20-22)

F. The sixth day - Friday

On dry land:-

1. Animals
2. Birds and fowls
3. Beasts of the earth
4. Man with a living soul (Gen.1:24-28)

God, after creating all these creations after their own kind, saw that everything was good. He was satisfied and blessed them to be fruitful and multiply in order for their continuance. (Gen.1:21; Ps. 104:31)

Creation of Man

After God created all the numerous creatures according to their kind, from Sunday to Friday, He made man in His own image and after His likeness, to be superior and have dominion over all other creatures. Man was made in a more distinct manner. God breathed into his nostril the breath of life, which distinguishes him from all other creatures which live and act on instinct. God created them male and female, and blessed them to be fruitful and multiply and replenish the earth and subdue it. (Gen. 1:26-28). Man who is made in the image of God is rational.

G. Seventh Day

God ceased from all works of creation and rested on the seventh day. He blessed and hallowed the seventh day to be observed as a rest and a holy day. (Gen.2:3).

God is the Creator and Giver of Life and sustains through His Providence, protects and guides all that He created. (Ps.104:27-31; 1Cor. 3:22, 15:28; Acts 14:17).

CHAPTER 3

FIVE PILLARS OF MYSTERY

The Ethiopian Orthodox Church has Five Pillars of Mystery through which it teaches and demonstrates its basic religious belief. They are called Pillars of Mystery due to the fact that they support and strengthen the faithful in religious teachings as a pillar supports a roof. These mysteries have Biblical foundation (1Cor. 14:19). Accordingly, the five pillars of mystery are expressed in the Creed which is the confession of our faith.

A. Mystery of the Trinity

In this section the mystery of Unity and Trinity of the Triune God is described.

The Holy Trinity is three in name, in person (Akal), in deed and one in essence, in divinity, in existence, in will.

Three in name:- Father, Son, Holy Spirit

Three in deed:- the Father is the begetter
the Son is begotten

the Holy Spirit is the one who proceeds.

Three in person:- the Father has a perfect person
the Son has a perfect person
the Holy Spirit has a perfect person

The Father is the heart, the Son is the word, the Holy Spirit is the life (breath.)

The Father is the heart for Himself, and He is the heart for the Son and for the Holy Spirit. The Son is the word for Himself, and He is the word for the Father, and for the Holy Spirit. And the Holy Spirit is the life (breath) for Himself, and He is the life (breath) for the Father and the Son.

Eventhough we say the Trinity are three in name, in deed and in person; the three are one in essence, in divinity, in existence and in will; we do not mean three Gods but one God. While the Father and the Son and the Holy Spirit exist in their own perfect person, they are one in existence. (Abulidis, Faith of the Father's Chap. 40 Verse 4:6).

As Ignatius has said in the Book of the Faith of the Fathers (Haimanote Abew) the name of the Father is not changed to be the name of the Son or the Holy Spirit. The name of the Son is not changed to be the name of the Father or the Holy Spirit, the name of the Holy Spirit is not changed to be the name of the Father or the Son. The Father is called Father but not the Son or the Holy Spirit. The Son is called Son but not the Father or the Holy Spirit. The Holy Spirit is called the Holy Spirit but not the Father and the Son. The Father is the Father, the Son is the Son, and the Holy Spirit is the Holy Spirit. The three exist eternally in their own name and person. (Faith of the Fathers Ch. 11 part 1 Verse 7,8).

In their name of unity, the three are called Lord, God. Lord the Father, Lord the Son, Lord the Holy Spirit One Lord.

God the Father, God the Son, God the Holy spirit One God. The three hundred eighteen fathers in The Book of Faith (Haimanote Abew) said "we believe in Lord the Father, in Lord the Son, in Lord the Holy Spirit. (Hai. Ab. Ch. 19 Part 1 Verse 30).

The Apostolic St. Athanasius Archbishop of Alexandria said "The Father is God, the Son is God, the Holy Spirit is God. They are called one God but not three Gods." (Apostolic Athanasius Faith of the Fathers Ch.24 Part 4 Verse 4).

It is stated in many places in the Old and the New Testament Books about the Oneness and Trinity of the Holy Trinity.

In the Old Testament

Gen. 1:26; 2:18; 3:22; 11:7; 18:1-8; Ps.33:6; 146:5; Isa. 6:3,8

In the New Testament

Mt.3:16-17; 28:19; Jn.14:26; 2Cor.14:13; 1Pet. 1:2; 1Jn. 5:7-8

B. Mystery of Incarnation

Mystery of Incarnation means the mystery of the descending of God the Son who is one of the Trinity from heaven and taking up flesh and rational soul from the Holy Virgin Mary. This is the mystery of God becoming man and man becoming God. "The Word became flesh and dwelt among us". (Jn. 1:14).

The Reason for the Incarnation of the Son of God

God created Adam and Eve without sin and death. "God did not make death". But, man, through his transgression brought on himself misery and suffering as well as sin and evil, and was condemned to death - death of body and soul,

grave and hell (Gen. 3:19-24). "For God did not make death, He takes no pleasure in destroying the living. Do not court death by the errors of your ways, nor invite destruction through the work of your hands. To exist for this he created all things the creatures of the world have health in them, in them is no fatal poison, and Hades has no power over the world. But the godless call for death with deed and word, counting him friend, they were themselves out for him; with him they make a pact, working as they are to belong to him" (Wis. 1:12-16; Rom.6:23). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thes. 5:9). Adam and Eve disgraced and impoverished themselves. They were expelled from the Garden of Eden. They brought suffering and misery and were subject to the dominion of the devil. Death reigned from Adam to Christ, even to them that had not sinned. (Rom. 5:12-14). They knew that, all that happened due to their transgression and violation of the commandment of God. They regretted and repented. They cried to their Creator seeking mercy. God in his forgiveness along with his judgment, hearing their cry, observing their tears and accepting their repentance, was pleased to redeem them, and gave them promise. (Isa. 63:8; Heb. 2:14-16).

When the appointed time had come forth, God sent His only Begotten Son, according to the promise. God the Son, descended from heaven and was born from the Holy Virgin Mary. He was born so that all who believe in Him would be saved. When it is said, that He became man, it is said to mean that He united to himself the body and soul of man. Then all the words of the prophets were fulfilled. (Isa. 7:14, 9:6; Mich. 5:2; Gal. 4:4).

Without separation of His Divinity from His humanity

and His humanity from His Divinity, He became one person, one nature without change, without confusion, without separation and without division. "He is one Son and one Christ before and after His Incarnation" (Cyril. Faith of the Fathers Ch. 78 Part 48 Verse 9-18). St. Gregory of Nazianzum said "He is the only God the Son who became man, and the only man who became God in unity" (Faith of the Fathers Ch. 61 part 4 Verse 23). John Chrysostom has written that the human body was honoured by the union of the Divine Word. The poverty in the nature of the flesh was abolished by the Unity of the Word of God with the flesh, and the flesh retained the glory of the Word of God to itself by the unity. (Jn. Chrysostom, Faith of the Fathers Ch. 66 part 9 Verse 18-19).

After birth He grew like men, doing all human works except sin. He taught 33 years and 3 months in the world. For us men he died on the Cross, destroyed death by his death and saved the world. He was laid in the tomb for three days and three nights; rose from the dead on the third day; appeared to His disciples, stayed on earth for forty days, gathering His disciples and teaching them the Book of the Covenant. On the fortieth day, while the disciples beheld, He ascended unto heaven to the Father in glory praised by angels, sat at the right hand of His Father, and will come again to judge the living and the dead, when every one will be recompensed according to his work. (Jn. 3:13; 1Pet. 3:22; Mt. 25:31; Eph. 4:8-10; Acts 2:30; 2Cor. 5:14;

Therefore, the teaching highlighted in the Mystery of Incarnation is to believe that Christ is the Word of the Father and of the Holy Spirit, thus the Virgin Mary is the true Mother of God; the Mother of the Word. Cyril Hai. Ab.).

C. Mystery of Baptism

Baptism is the sacrament given to all who believe in the Mystery of the Trinity and the Mystery of Incarnation for the remission of sin, to obtain adoption from the Triune God, to inherit the kingdom of God. It is called mystery, because, when the priest recites the prayer of baptism over the water and blesses it, it will be changed and become the water that flowed from the right side of our Lord Jesus Christ and one can receive the invisible grace of the adopted sonhood of God (Jn. 19:34-35). Whosoever believes and is baptized, shall get remission of sin. "We believe in one baptism for the remission of sin" (Creed). Every person is born from God through baptism, and will be free from damnation. "He that believes and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:16; Acts 2:28). To be born of the Trinity is for inheriting the kingdom of God. Our Lord has taught us that we cannot enter the kingdom of God except through baptism. "Verily, verily I say unto thee, except a man be born of water and Spirit, he cannot enter into the kingdom of God." (Jn.3:5; Tit.3:4-7).

There were prophecies and symbols foretold by the laws and the prophets about Baptism.

a. Prophecy:- "Then will I sprinkle clean water upon you, and ye shall be clean." (Ezek. 36:25; Mich 7:19)

b. Symbols

Circumcision:-

Circumcision in the Old Testament was practised as a sign of baptism. It was given to Abraham as a token of the Covenant.

Every one that was not circumcised on the eighth day

after birth was to be cut off from his people, shared not from the promise and/or shall have no portion from the promised land. The uncircumcised were not considered as the nation of God. (Gen. 17:7-14).

In the New Testament, circumcision was replaced by Baptism. Every one that is not baptized was not born of God, and cannot inherit the heavenly kingdom. (Col. 2:11).

John the Baptist, at the end of the Old Testament and at the beginning of the New Testament was baptizing with water. (Mk. 1:4-8).

The Ark of Noah and the crossing of Israelites across the Red Sea were symbols of baptism. (1Pet. 3:19; 1Cor. 10:2)

To fulfill the prophesy and to make the archetype real, our Lord and Saviour Jesus Christ was baptised in the water of the River Jordan by the hand of John the Baptist. (Mt. 3:16; Mk. 1:9; Lk. 3:21; Jn. 1:31). The Ethiopian Orthodox Church baptises children, males on the fortieth day and females on the eightieth day. This signifies that the first persons obtained adoption from God. (Jubilee 4:2-15).

D. Mystery of the Holy Communion

Mystery of the Holy Communion is a supreme act of life through which we can hold intimate communion with God and that which makes us one with God. "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." "Who so eateth my flesh, and drinketh my blood hath eternal life. My flesh is meat indeed, and my blood is drink indeed, for it is a real food. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (Jn. 6:53-57).

There are prophecies and symbols given about the Holy Communion.

a. Prophecy

- "Thou has put gladness in my heart, more than in the time that their corn and their wine has increased". (Ps. 4,7).
- "Wisdom has builded her house, she has hewn out her seven pillars. She has killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens: she crieth up on the highest place of the city." (Prov. 9:1-3).
- "The prime needs of human beings for living are water, wheat... and juice of grape". (Sirach 39:26).

These prophecies were foretold about Jesus Christ, the Lamb of Passover, who was crucified on the cross as to give His flesh and blood in the form of bread and wine.

Symbol

When the children of Isreal were liberated from the bondage and went out of Egypt, they were told to kill a lamb, eat the flesh, take the blood and sprinkle it on the two side posts and on the upper door post of the houses, in order to get security from the plague of the firstborn. This was applied as a symbol of Jesus Christ the Son of God, who was crucified and gave his flesh and blood as a ransom to the children of men. "This is the lamb of God, who takes away the sin of the world." (Jn. 1:29). Melchizedek, who is the archetype of the priesthood of Jesus Christ, the Son of God, offered a sacrifice in the form of bread and wine. (Gen. 14:18).

To fulfill these prophecies and realize the symbols,

examples, our Lord and Saviour Jesus Christ on Thursday evening at the passover, took the bread, blessed it and broke it and gave it to His disciples and said, this bread which I give you is my flesh. In the same manner He took the cup, blessed it and gave it to his disciples, saying "this is my blood which will be shed for you and for many people, for the new covenant, for the remission of sin. (Mt. 26,28; Mk. 14:22; Lk. 22:19). This mystery is always performed in the Ethiopian Orthodox Tweahedo Church.

When the priest puts bread on a paten and the wine in a chalice and blesses them with the liturgical prayer, the bread and the wine are changed into the real flesh and blood of the Son of God. This was made clear by the scholar St. Athanasius - when he said "we believe, that the bread and the wine are bread and wine before they are blessed by the priest, but after they are blessed by the priest the bread and the wine are changed to the real flesh and blood of the Son of God." (Ath. Faith of the Father Ch.28 Part 14 Verse 22).

Therefore, the Holy Communion which the disciples received on Thursday evening, that which was crucified on the cross on Friday, and that which is being practiced at every corner to the end of the world is one and the same. The Ethiopian Orthodox Church believes and teaches, that the flesh and blood is not simply a memorial or symbolic but real flesh and blood of the Son of God. The pure sacrifice that the clergy offers is the same sacrifice that was given up on the cross on Calvary. (Jn. Chr. Liturgy 85).

E. Mystery of the Resurrection of the Dead

Resurrection is the Mystery of life after death. All those who have departed from the time of Adam, and will pass

away until the second coming of Christ, will be risen in the union of body and soul. The souls of the righteous shall abide in paradise and the souls of sinners in hades until the end of this world. But on the last day, when our Lord and Saviour Jesus Christ shall come in His glory, to judge the living and the dead, the souls shall be united with their bodies on the day of resurrection and they shall rise from the dust of the earth. (Lk. 16:19-31).

"Marvel not at this: for the hour is coming; in which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Jn.5:28).

Many passages could be cited from the Old and New Testament books about the doctrine of death and the after life. The word of God in Deuteronomy 32:39 "I kill, and I make alive" shows the hope of resurrection. Isaiah the prophet says "The dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26:19-20).

Daniel the prophet has written "... and at that time thy people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever". (Dan. 12:1-3). Job said "For I know that my redeemer liveth, and that he shall stand at the latter day, upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see

for myself and mine eyes shall behold, and not another,” (Job. 19:25-27)

The teaching of the resurrection of the dead is not only told orally. It has been proved in practice when many among the departed came forth out of the grave and appeared in public. The prophets Elijah and his disciple Elisha raised the dead. (1 Kgs. 17:21; 2Kgs.13:21). Jesus Christ the Lord, and his disciples raised the dead in their ministry during the proclamation of the gospel. (Mt.9:25; Lk. 7:15; Jn. 11:14). Likewise, the Apostles also raised the dead during their Apostolic ministry.

On the day of the crucifixion of our Lord Jesus Christ the graves were opened and bodies of many saints came out. (Mt. 27:52). All these prove the truth of the resurrection. All those that sleep in the dust of the earth shall come to life at the last judgement. Our belief in our resurrection is based on the resurrection of Christ. “Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.” (2 Cor. 4:14). The Church scholars Amoneos and Eusabios said “Christ is risen, in order to make it known to us that our body shall arise” (preface of the Gospel).

Resurrection is for all human beings. Both the righteous and un-righteous arise. The final resurrection awaits the last day at the second coming of our Lord and Saviour Jesus Christ. Our Lord and Saviour Jesus Christ shall come in His glory at the end of the world to judge the living and the dead. (Ps. 50:2; Mt. 25:31-32; Rev. 1:7).

At that time, He shall send forth His angels with a great sound of a trumpet. The dead shall arise. The earth will restore that which was entrusted to it. Then He shall set the righteous on his right hand, but the sinners on the left hand. All arise

carrying their works which followed them from the earth; the righteous will be sanctified with the word of blessing, but the sinners will be rebuked with the word of accusation. The righteous shall shine as seven times as the sun, and inherit the kingdom following Christ, while the sinners shall go away into everlasting punishment prepared for the devil and his angels. (Mt. 13:42-49; 25:31-43; 2 Cor 5:10; Rev. 20: 12). Thus the religious teaching of the Ethiopian Orthodox Tewahedo Church is based on the five pillars of mystery mentioned above.

CHAPTER 4

THE SEVEN SACRAMENTS OF THE CHURCH

The Ethiopian Orthodox Tewahedo Church serves the faithful through the seven sacraments. These sacraments are called mysteries because the invisible grace of the Holy Spirit is granted through them. The seven sacraments are:-

- | | |
|-------------------|------------------------|
| 1. Baptism | 5. Matrimony |
| 2. Confirmation | 6. Penance |
| 3. Holy Communion | 7. Unction of the Sick |
| 4. Ordination | |

The Ethiopian Orthodox Tewahedo Church, taking the example of pillars as has been said in the Proverbs of Solomon as a starting point, teaches that there are seven sacraments (Proverbs 9:1). Of the seven, the six sacraments can be performed by a bishop and a priest. Ordination is conferred by a bishop only.

Baptism

Of the seven sacraments, Baptism is the first. Baptism is the sacrament through which we are reborn and enter the Kingdom of God. (Jn 3:5). Baptism has a Biblical basis (Mt. 28:19-20).

Through Baptism sin is forgiven (Acts 2:8). Cleansing and blessing is attained through Baptism. (1Pet. 3:21; Tit. 3:5-6).

In our church we baptise children. In the Old Testament children were considered as people of the covenant after they were circumcised. In the New Testament children are baptized in their infancy and become members of the family of Christ. God has never isolated children from His grace. For example Jeremiah was blessed while he was in the womb of his mother. (Jer. 1:5). John the Baptist was likewise filled with the Holy Spirit while in the womb of his mother (Lk. 1:15). Our Lord and Saviour during the period of His teaching has blessed children. This shows that the age of children does not prevent them from being brought to God (Mt. 19:13-15; Mk. 10:13-15; Lk. 18:15-17; Acts 16:33; 1Cor. 1:16). In the practice of our Church a boy is baptised on the fortieth day after birth and a girl on the eightieth day after birth.

In the Old Testament males entered the house of God forty days after birth. Females also entered the house of God eighty days after birth. (Lev. 12:15, Lk. 2:21-24). Since children cannot confess their faith a godfather and a godmother are assigned to them respectively. Baptism is done by dipping and sprinkling. (Mt. 28:19-20). Those martyrs who shed their blood in martyrdom are considered as having been baptized by their blood (Mt. 10:32, 16:25).

Order of Baptism

It is performed in a baptismal lake (river) which is deep enough for immersion. If sufficient water is not available in a church courtyard, a pond or a wide basin is constructed which can immerse the whole body. Where water is not found which can immerse the whole body the available water is taken in three handfuls, or in a cup and is sprinkled over the whole body (Didas. 34, Fetha Negest Article 3).

The priest after completing the prayer makes the baptised person bow in the four directions by saying, I make you bow down to the Father, I make you bow down to the Son, I make you bow down to the Holy Spirit.

I baptise you in the name of the Father, I baptise you in the name of the Son, I baptise you in the name of the Holy Spirit, so saying he baptises him/her. (Mt. 28:19-20).

- Before baptism, the hair is shaved and clothes are taken off.
- Immediately after Baptism, he/she is blessed and receives the Holy Communion, which is the culmination of the sacraments.
- If the one to be baptized is an adult, he is made to receive basic religious education (Catechism) and is baptized after having accepted and believed in the teaching.
- Males can only be godfathers to males and females can only be godmothers to females (Fetha Negest 3:Didas. 34; Nic. 24).
- If any unbaptized person is seriously ill and his life is endangered, he is baptized. (Fetha Negest Article 3).
- If the ones to be baptized are grown ups and can pray, they recite the creed.
- If the ones to be baptised are children, their godfathers and godmothers promise to teach and cultivate them spiritually.

- Children born of Christian families are baptised after forty days if male and eighty days if female. However, there is no restriction of age if the person believes in salvation in Christ.
 - Baptism is in the name of the Trinity (Mt. 28:19).
 - Baptism is not repeated for one person (Rom 6: 3,4; Eph. 4:4-7).
 - Baptism is by water only (Fetha Negest 3; Jn. 3:5).
 - After his/her baptism, a cord is put around his/her neck. This is the sign or identification of a Christian.
 - Baptism symbolizes the death and burial of Christ. The resemblance of death and burial is the partaking of death and resurrection of Christ (Didas. 34; Rom.6:5,6).
- Furthermore, Baptism is performed according to the book of Baptism and Fetha Negest.

2. Confirmation (Myron)

It is the holy ointment which one is annointed after Baptism. Confirmation like Baptism is performed once and cannot be repeated. Through the sacrament of confirmation, the believer is granted the gift of the Holy Spirit. In the Apostolic times the baptised person was granted the Holy Spirit by the laying of the hands. (Acts 20:14-17). When the church expanded, however, the bishops who continued the works of the Apostles permitted the replacement of the laying of hands by the anointing of the Holy Oil.

The gift of the Holy Spirit with myron, confirmation, has Biblical foundation. The believer is annointed with the Holy Oil immediately after Baptism. When the Apostles baptised children and grown ups, the baptised person was granted the gift of the Holy Spirit. (Acts 8: 14-17; 19:5-6).

Children should be annointed with myron as soon as they are baptised so that they receive the gift of the Holy Spirit. The Bible confirms that let alone after birth, there were children who were granted the Holy Spirit while they were still in the wombs of their mothers. (Lk. 1:15; Jer. 1:1-8).

The right to annoint was originally confined to the Apostles but later passed on to bishops, and then priests were also authorized to administer the sacrament.

3. Holy Communion

Holy Communion is the culmination of all sacraments of the Church. Holy Communion means offering of sacrifice. This is not an offering of man to God but the offering of God for man. The sheep and goats were offered as sacrifices in the altars during the Old Testament times. However, these were preceding examples of the offering of the flesh and blood of Christ during the New Testament. The offering of bread and cup of grace which Melchizedek offered to Abraham (Gen. 14:18) and the sacrifices which the Israelites offered during the day of their liberation exemplify Christ our pascal lamb. Holy Communion has Biblical foundation (Mt. 26:26; 1Cor. 11:23-25). When the priest puts the bread on the paten and the wine in the chalice and conducts liturgical prayer, the bread is changed into the body of the Son of God and the wine into the blood of the Son of God. What is thus given in our Church is the body and blood of the Son of God.

When the priest administers the body, the deacon administers the blood with a cross-spoon. Those who, due to sickness, are not able to come to the Church receive the Holy Communion in their homes during liturgical service. The Holy Communion has to be administered on the same day; it

cannot be spared for another time. Holy Communion should be taken after abstinence from food for at least fifteen hours. According to the doctrine of the Ethiopian Orthodox Tewahedo Church the Holy Communion is real body and blood of Christ. (Jn. 6:51,52,53,55).

Like the other sacraments, the Holy Communion was originally performed by the bishops who succeeded the Apostles, but as the church expanded they authorised the priests to perform the sacrament. The deacons assist the bishops and the priests. The believers who have examined and cleansed themselves through penance can receive the Holy Communion. But those who have not cleansed themselves through penance even if they receive the Holy Communion unworthily it will bring damnation upon them. (1Cor. 11:28-29; Liturgy of John Chrysostom).

4. Ordination

This is the sacrament through which the clergy are entitled to perform the various services of the Church. This sacrament has Biblical basis. (Mt. 28:19,20; Eph. 4:11; Acts 26:20).

There are three hierarchical ranks of Ordination. These are deacon, priest and bishop.

1. Deacon

- a) Deacons are ordained into this Order before marriage.
- b) After marriage, the deacons become priests but if they wish to be monks and be ordained priests they have to remain celibate.
- c) The duty of the deacons is to assist priests and bishops.
- d) They are ordained by bishops
- e) In our Church, there are three ranks under the deacon-

hood which qualify one to serve the church. These ranks are conferred through blessing and not by the laying of hands.

- f) No payment is made for receiving any of the Ordinations. (Acts 8:18-26).
- g) Ordination is not attained through inheritance but through a calling of the Holy Spirit and in accordance with the canons of the Church.

2. Priest

The Order of priesthood is conferred either after marriage, or after becoming a monk. He can perform all the sacraments except, conferring Ordination, consecration of the Holy Oil used for sacrament of confirmation, consecration of the altar, the Ark of the Covenant, new church and new vessels. If he becomes a priest in celibacy, he can attain the rank of bishop; but if he is married, he will be limited to the rank of priesthood. A priest is ordained by the laying of hands and the breath of a bishop.

3. Bishop

This rank is conferred on a clergy who has restricted himself in celibacy. He is consecrated by all the members of the Holy Synod but in times of difficulties, he is consecrated by the laying of hands and breath of at least two bishops. Besides administering all the sacraments of the Church, he is a church leader and an overseer of the general affairs of the Church.

Those who are ordained as bishops must fulfill the following requirements.

They should be:—

- Of good health
- Well educated to defend and profess their faith
- Of exemplary behavior
- Only males

Ordination is not repeated or renewed. Both those who reordain or are reordained are deconsecrated from their ordination. (Canon of the Apostles 68). Christ chose a certain number of persons for the Holy Ordination. (Lk. 6:12, 13; Jn. 20: 19-25). He also gave them special authority not given to others. (Mt. 18:18).

Before His ascension, Christ promised them that He will always be with them to the end of the world. (Mt. 28:20). He also appointed them with all ranks. (Lk. 24:51).

When Judas left his Apostolic ministry, the Apostles held a Synodical Meeting and chose Mathias as a replacement. (Acts 1:15-26).

5. Holy Matrimony

Christian marriage is one of the seven sacraments which is performed in a church by means of which the grace of the Holy spirit is obtained. Holy Matrimony is based on the Bible. (Gen. 1:27,28,2:18;Mt. 19:4-6).

The Canon of the Church requires that before matrimony is effected the following conditions should be met.

1. Both couples should be Christians to obtain the grace of God.
2. Both should belong the Orthodox Tewahedo Church. If any one of them is not a member, he/she should first be a member of the Church.
3. No pre-marital sexual relationship is permitted.

4. Both should consent to be united in marriage.
5. No marriage is allowed within seven generation so as not to break the rule of kinship that forbids marriage between close family relations. (Lev. 18:6-21; Deut. 7:3-4).
6. As the marriage of Christians epitomizes the unity between Christ and the Church, it shall not be broken. (Eph. 5:32).
7. In our Church one to one marriage only is allowed.
8. Re-marriage can not be conducted by any one of the two partners unless divorce is effected because of adultery or one of the partners dies. (Mt. 19:6-9).
9. The Sacrament of Matrimony is celebrated by bishops and priests.
10. Matrimony is not performed without Holy Communion. (Fetha Negest Article 24:899).
11. Parents should be consulted and their consent should be secured.

6. Mystery of Penance

Penance means to feel remorse, repent and cleanse oneself from sin. Although Christians are reborn through Baptism, men are liable to commit sins. Therefore:

- Every Christian should have a father confessor (soul-father)
- Every one should go to the father-confessor and confess his/her sins. (Lev.14:31, Mt.8:4; Epiphanius Faith of Fathers Hai. Ab. 59:20). Those who confess their sins and return to God receive the grace of God and by receiving the Holy Communion they will enter to their former place of honour.

Confessions and remissions are performed only by bishops or priests. Penance is based on the Bible. (Mt.

16:19;8:4). The confession of the penitent made in front of the father-confessor and the tears shed for the sins committed will enable them to be rejuvenated by the Holy Spirit. (Liturgy of Athanasius). Penance is one of the Sacraments that are repeated. The main objectives of the teachings starting from the Prophets, of John the Baptist; Our Lord Jesus Christ Himself and his disciples the Apostles is to enable people to inherit the kingdom of God through repentance, "Repent ye: for the Kingdom of God is at hand." On the basis of this truth, the Church teaches the need and virtue of Penance. (Mt. 3:1-2,4:17; Zach. 1:3).

7. Unction of the Sick

It is one of the Seven Sacraments of the Church. It is an anointment administered to the sick. It has Biblical origin and is administered by bishops and priests. (Mk.6:13; Jas. 5:13-15).

In our Church, since Unction is proffered to cleanse sins of the flesh as well as of the soul, Unction is administered to one who afflicted by sin. Unction is performed by bishops and priests.

Each of the Seven Sacraments has its own book of prayer and system of application. The Seven Sacraments as a whole are considered as manifestations of the faith and tenets of the religion of the Church.

These Sacraments are all performed in the Church. However, it is not also forbidden if they are performed elsewhere as and when conditions are met. The main aim of all the Sacraments is to redeem mankind.

CHAPTER 5 HOLY SCRIPTURES

All Scriptures are written with the inspiration of the Spirit of God or are the breath of God. They are also described as Holy Books containing the word of God (Fiteha Negest Art.2). Illustration that Holy Books are the breath of God or are written by the inspiration of the Spirit of God; the Apostle St. Paul states in 2 Tim. 3:17 "all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." Saint Cyril of Alexandria also wrote that "Holy Books are the breath of God" (Faith of Fathers 78:67).

Hence, all that is written in the Scriptures is the absolute truth. Nothing can be added or deducted from it. It can neither be modified nor changed. It was written by Holy Men guided by the Spirit of God. (2Pet. 1:2, Mt. 5:18, Lk.16:17).

It is written that there were times when the Lord either revealed himself, made his voice heard or acted through the one that he willed and commanded "write down these words" (Ex.34:27; Deut. 31:19; Isa.8:1).

81 are the Old Testament and New Testament books which have been accepted as canonical books of the Ethiopian Orthodox Tewahido Church, as listed hereunder.

A. Old Testament Books

1	Genesis	1	5	Deuteronomy	1
2	Exodus	1	6	Joshua	1
3	Leviticus	1	7	Judges	1
4	Numbers	1	8	Ruth	1

9	1 and 2 Samuel	1	28	Song of Solomon	1
10	1 and 2 Kings	1	29	Sirach	1
11	1 Chronicles	1	30	Isaias	1
12	2 Chronicles	1	31	Jeremiah	1
13	Jubilee	1	32	Ezekiel	1
14	Enoch	1	33	Daniel	1
15	Ezra and Nehemiah	1	34	Hosea	1
16	2 nd Ezra and Ezra	1	35	Amos	1
	Sutuel		36	Micah	1
17	Tobit	1	37	Joel	1
18	Judith	1	38	Obadiah	1
19	Esther	1	39	Jonah	1
20	1 Maccabees	1			
21	2 and 3 Maccabees	1	40	Nahum	1
22	Job	1	41	Habakkuk	1
23	Psalms	1	42	Zephaniah	1
24	Proverbs	1	43	Haggai	1
25	Tegsats (Reproof)	1	44	Zechariah	1
26	Wisdom	1	45	Malachi	1
27	Ecclesiastes	1	46	Joseph Ben Gurion	1
Total.....				46	

B. Books of the New Testament

1	Matthew	1	9	Galathians	1
2	Mark	1	10	Ephesians	1
3	Luke	1	11	Philippians	1
4	John	1	12	Colossians	1
5	Acts	1	13	1 Thessalonias	1
6	Romans	1	14	2 Thessalonias	1
7	1 Corinthians	1	15	1 Timothy	1
8	2 Corinthians	1	16	2 Timothy	1

17	Titus	1		<u>Books of Church Order</u>	
18	Philemon	1	1	The Order of Zion	1
19	Hebrews	1	2	Commandment (Tizaz)	1
20	1 Peter	1	3	“Gitzew”	1
21	2 Peter	1	4	Abtils	1
22	1 John	1	5	Books of Covenant	2
23	2 John	1	6	Clement	1
24	3 John	1	7	Didascalia	1
25	James (Jacob)	1			
26	Jude	1			
27	Revelation	1		Total	<u>35</u>

1. Books of the Old Testament 46
 2. Books of the New Testament 35
- Grand Total ... 81

Eventhough there are variations in the number of Scriptures, the above are the 81 accepted by the Ethiopian Orthodox Tewahedo Church and are cited in the interpretation of the "Fetha Negest".

In addition, the Ethiopian Orthodox Tewahido Church has other books written by Holy Fathers based on the Old and New Testaments expanding the theological education and prayer; books on the hymns and chants of St. Yared and other related books.

St. Yared

St. Yared, an Ethiopian scholar and hymnologist rose to prominence by A.D. 505 (Ethiopian Calendar). St. Yared is well known throughout the world for his incomparable

knowledge, mastery and composition of hymns and as a prolific "Qene" scholar.

St. Yared has four hymnal books to his credit- viz, "Digua", "Zimare", "Mewasit" and "Miraf". He was also an authority on the interpretation of the Old and the New Testaments as well as on other important books. Carefully choosing parts from these important books for use in prayers and hymns, and harmonizing the basic with their interpretation; he arranged them in such a way that they can be prayed and sang in the four seasons of Fall, Autumn, Summer and Winter with all the beauty and passion he graced them with. He classified his hymns into three; namely, "Geez," "Izel" and Araray". This was the great Ethiopian scholar, Yared.

St. Yared prepared his hymnal works between 540-560 A.D. (E.C.). He spent 11 years teaching throughout the northern parts of the country.

Later on, he retreated into one of the monasteries in the northern mountains and spent his last year as a hermit. The Ethiopian Orthodox Tewahido Church has honored, as it still continues to do, St. Yared by having an Ark made in his name, by dedicating a church to him, and writing his life and work for his monumental and exceptional works in hymns and notations.

Over and above these, there are also books written by other Church fathers and other works of translation. Besides, the Church has also in its repository books attesting the miracles, purity and Holyness of the blessed Virigin and also the act, suffering martyrdom and miracles of Saints, Prophets, Apostles and Martyrs.

CHAPTER 6

TRADITION (TEWFIT)

Tradition (Tewfit) means that which has been told and which continues to be passed by the Church from ancient times either in writing or word of mouth from generation to generation.

Before the mastery of the written word, all generations throughout human history from Adam to Moses have been passing on their customs, culture and history, as a tradition, through word of mouth. This is the basis of this tradition.

Tewfit (Tradition) records the doctrine, education and history that are not recorded in Scriptures but have been handed down from the early fathers by word of mouth. "Tewfit" demonstrates these in deed. "Tewfit" does not contradict the meaning of the Scriptures nor their interpretation.

"Tewfit" embraces not only religion, church rites, culture and history; but also the rites of worship that have been handed down from ancient times without any distortions or changes.

In earlier times, the teachings and faith of the Church were given through the spoken word. It is written "faith comes from hearing the message, and the message is heard through the word of Christ." (Rom. 10:17).

Eventhough there were ones who taught by writing down the teachings of the prophets, there were also those who taught through the spoken word. The Apostles taught by word of mouth when they were sent out by our Lord to preach the Gospel. (Mt. 28:19; Mk. 12:15).

The Holy Apostles have clearly said that what they wrote down was a small part of what the Lord taught. (Jn. 20:30, 21:25). Even the Apostles themselves have not written down all the miracles they performed or all that they taught. (2Jn. 12; 3Jn. 13-14).

The Scriptures give their testimony about tradition (Tewfit) in several places. (1Cor. 11:2, 23, 15:1-3; 1 Thes. 2:13; Thes. 2:15). Hence "Tewfit" and the Holy Bible reinforce each other. "Tewfit" interprets and supplements the Bible. To assert that, St. Paul in 2Tim. 3:8 says "Just as Jannes and Jambres opposed Moses...". However, neither in the Old nor in the New Testament are Jannes and Jambres cited. In the same light, the words which our Lord said "It is more blessed to give than to receive," in Acts. 20:35 are found nowhere in the four Gospels. St. Paul wrote these from the traditional way of acquiring knowledge.

Besides, this is the way we have come to learn that the four Gospels were written by Matthew, Mark, Luke and John.

St. Basil the Great also says, as written down in the Acts of Basil, that "the wearing of the cross, to cross oneself facing east and standing erect when praying, blessing the baptismal waters, marking the one being baptised, bowing in all four corners, anointing the one baptised with myron, and making him say "I reject you" to Satan and his ilks are all acquired through tradition. (The Works of Basil 27:26).

According to the teachings and rites of our Church:

- Kissing the Cross;
- to bow before icons and the cross;
- wearing a thread around the neck;
- the burning of incense in churches;
- the utilization of different types of ecclesiastical objects

in the conduct of services;

- the mode of construction of churches and their internal division;
- religious vestments etc. are all done according to norms derived from tradition. (Tewfit).

Our Church, being an ancient, historical and Apostolic Church has not only maintained but kept alive the tradition that has been handed down from our forefathers.

CHAPTER 7

THE GLORY OF THE HOLY VIRGIN MARY

The holyness, virginity, covenant and intercession given to Our Holy Lady, the Virgin Mary is quite widely taught and deeply rooted in the Ethiopian Orthodox Tewahedo Church.

Holyness

Our Lady, the Virgin Mary, who conceived and gave birth to Jesus Christ in virginity is free from the original sin derived from the descendants of Adam, clean from any sins of the flesh or soul; embedded in the conscience of God before the time of her birth, free and protected from human desires and frailties, and the choicest from among the chosen. Such is the Virgin Mary — Pure and Holy of Holies. (Song 4:7).

She is graced and honored by Saint Angels as indicated in Lk. 1:28-30. Here it is written that the angel said to her "Greetings, you who are highly favoured the Lord is with you."

Our Lady, who is blessed in body, spirit and flesh was chosen by God to be the abode of His Son and the dwelling of

the Spirit. (Heryacos Liturgy 45; Ps. 132:13)

Purity of the flesh, purity of the soul and purity of the heart all belong and reside in Our Lady.

Virginity

One of the distinctive attributes of the Virgin Mary that makes her the select among the select and the honoured among the honoured is the fact that she conceived and gave birth to Christ in virginity. (Mt. 1:18-20). Our Lady the Virgin Mary is virgin before she conceived the Lord, during her period of conception, after conception, before delivery, during delivery and after delivery. Our Lady, apart from all women is pure and virgin in thought, word and deed. (Tewodotos 53:22). The word virgin rightfully denotes her sanctity and purity. No female, either past or present, has combined virginity with motherhood; as well as motherhood with virginity as Our Lady St. Mary.

Our Lady is a virgin in perpetuity (The Liturgy of Basil 73; Ezek. 44:3, Song 4:15) and the Evangelist Luke says "God sent the angel Gabriel... to a virgin... The virgin's name was Mary." (Lk. 1:27). Ephraim also says that Our Lady is the pride of all virgins. (Ephraim 6:3).

Honour of the Virgin:

Our Lady, the Virgin St. Mary, is the most prominent from all angels. She is pre-eminent in honour and intercession from all saints. Other ladies are honoured for having given birth to prophets, saints and martyrs. But Our Lady is honoured as the Mother of God. Hence, the honour accorded to the Virgin Mary is below the Creator but above His Creatures. She is, therefore, revered as such. (John Chrysostomos). The Faith of the Fathers Ch. 28:36-39) Lk. in 1:30 says "...Mary, you have found favour with God."

Devotion

Several prophecies have been written about the honour and high esteem of Our Lady. Prophets have told about the virgin giving birth to Christ. (Ps.132:13; Isa. 7:14; Ezek. 44:3).

Church fathers, have through the centuries glorified her guided by the Holy Spirit, about her ever sanctity and purity; and have also praised her in their writings and songs. Fathers such as St. Ephraim, Abba Heriakos, St. John Chrysostomos and Abba Giorgis of Gascha have venerated her greatly. The Ethiopian Orthodox Tewahedo Church reveres her by speaking and writing on her sanctity and purity. The life of Our Lady is associated with God's act of redemption.

As Noah's Ark became the cause for saving the lives of his family as well as himself and this saving the human race from extinction; Our Lady, the Virgin St. Mary, is also God's trusted repository for being the cause for God's act of redemption by giving birth to the Saviour Messiah. According to the doctrine and faith of our Church, the Virgin Mary is venerated as being above God's creatures but below God.

In our hymns and liturgy, we recite Mary's praise right after reciting the Holy Trinity's.

The sacrifices that Christ paid for the human race for himself becoming man: when we think of this in conjunction with the trials He went through, i.e., the fact that He was born in the manger, that He was shrouded in a rug, that He was banished, driven away from place to place, His suffering, His crucifixion and death; we cannot separate the Virgin Mary from these travails.

Who else, outside of Mary has been honoured thus "Geetings, you who are highly favoured...you have found

favour with God...the Holy Spirit will come upon you, and the power of the Most High will overshadow you.” (Lk.1:28-35).

From among her relatives, St. Elizabeth, inspired by the Holy Spirit said to Mary “Blessed are you among women, and blessed is the child you will bear!” Besides, she bore witness to the fact that Mary is the Mother of God by exclaiming “But why am I so favoured, that the mother of my Lord should come to me!” (Lk. 1:43). She thus confirmed that what was said by God about Mary would be accomplished and that she would believe in and carry out God’s will.

When St. Elizabeth heard Mary’s greetings, the baby leaped in her womb (John) and Elizabeth was filled with the Holy Spirit. Thus was it confirmed that He who was born of the blessed Virgin Mary was God, the Son of God. Our Lady has herself said that “From now on all generations will call me blessed” (Lk. 1:48; Ps. 45:17). On this basis, all Christians who believe in Her Son, regard her as the basis of their purity, as a pride of their virginity, and a cause for their salvation.

The Covenant of Intercession

Our Church teaches about the covenant of intercession given to Our Lady with Biblical truth and absolute Apostolic tradition. Our Lady, the Virgin Mary has obtained the honour of motherhood and the covenant of intercession from her Son, Jesus Christ. Our Lord Jesus Christ performed the first miracle through the intercession of Our Lady, by changing water into wine at a wedding at Cana of Galilee (Feast of the First miracle). (Jn. 2:1-5). When the Lord was on the Cross, he said “Dear woman, here is your son” (Jn. 19:26). when he

saw Our Lady the Virgin Mary standing there, and He also said “here is your mother” to His Disciple and thus gave her to the custody of the Church. She received an irreversible word from Jesus that all who beg for mercy and forgiveness in her name believing that she is the mother of Christ shall have their supplications answered.

Hence the Church, preserving the word of her Son, Jesus Christ, reveres St. Mary as:

- the abode for the Holy Spirit
- the Mother of God
- the Eternal Virgin
- the Holy of Holies
- and since the Holy Bible attests to these honours of hers, and since Holy Angels and the sons of Adam revere her, the Church therefore honours, thanks, and implores in her name (Liturgy of Jacob of Serough 99)

Our Lady, the Virgin St. Mary, departed on January 21 aged 64, according to the tradition (Tewfit) that has been passed on from the Apostles. Angels carried her body to paradise and placed it under the plant of life in paradise.

Having thus been there in paradise till Nehase (August) 14 of the same year, angels carried and gave her body back to the Apostles and they laid it to rest at Gethsemani. On the third day of her burial, i.e. on the 16th of August, she rose from the dead and her assumption to heaven in glory took place. Thus is what the Ethiopian Orthodox Tewahedo Church believes and teaches about the death, resurrection and Assumption of the virgin St. Mary. August the 16th of every year is thus commemorated with great ceremony by the Church (Sinaxarium, August 16 E.C.).

CHAPTER 8

THE HONOUR ACCORDED TO THE SAINTS

The word holy (Kidus) in Geez denotes being special, pure and esteemed. This prefix is an attribute to denote the nature of God since God is Holy by nature. Hence the word holiness is given to saints and blessed people who are at the service of Him who is Holy by nature.

We address angels as saints. We call them so since they are free from all evil things, act and go in God's way and praise Him. Blessed people who have attained angelic status are also called saints. God himself has said "Be holy because I, the Lord your God, am Holy" (Lev. 19:2; 1Pet 1:15-16).

Prophets, Apostles, Saints and Martyrs have been accorded the honour of holyness and beatitudeness for they gave their lives for the sake of God, for they bore witness in His name, and served Him faithfully to the end of their lives with all their energies and capacities. It is written in John 17:17 that the Lord prayed for them "Sanctify them by thy truth; thy word is truth."

But above all these, the Virgin Mary, the Mother of God, is the incomparable saint; she is therefore called Holy of Holies.

A. The Honour Accorded to Saint Angels

Their nature

Angels are from among those who were created on the Sunday (Jubilee 2:6-8). The Holy Bible says that angels are

made from fire and wind (3 Mac. 2:10-11).

Angels do not reproduce but remain as they were originally created. They are by nature thinking, speaking, living and powerful. They are free from affliction of sickness and death. Their number is not limited. They are divided into orders and chieftainship. They were divided in one hundred orders and into ten heavenly places.

Their Service

Angels are close aides to God. They are always by His throne praising Him. (Rev. 4:8-11). They are fast in their service (Ps. 103:4; Heb. 1:6). They ascend and descend between God and man (Jn. 1:52; Heb 1:14).

When generally explained the role of Angels can be said :-

- Ministering between man and God
- To present man's prayers, alms and offerings to God.
- To bring God's mercy and bounty to men (Dan. 9:20-22; Lk. 1,13; Acts 10:3-5)
- To bring before God the soul of men after death. (Lk. 16:22; Sutu. Ez. 6:6-20)
- To unfailingly guard every creature (Mt. 18:10; Dan. 4:13)
- They are sent for exacting mercy or wrath (Rom. 9:22)
- They are sent to bring solace and help in times of suffering and hardship (Acts 12:7-11; Ps. 89:7)
- They are sent to separate the sinners from the righteous when the world comes to an end (Mt. 24:31; Rev. 7,1-4)

Their Intercession

The interceding and helping task of angels in bringing to God the prayers and offerings of men is a favour given to them. As can be gathered from the Holy Bible, they present

before God the prayers, offerings and alms of men and help them get rewarded. It is a grace given to them by God that they are the messengers who proclaim happiness, offer solace and serve as the harbingers of all good tidings. (Gen. 48:16 ; Dan. 10:10-12; Lk. 1:13; 28-30; Jude 9).

The intercession of Saint Angels is widely written in the Scriptures as can be understood from citations in the following:- (Enoch Ch. 10:7; Zac. 1:12; Ex. 23:20-23; Ps. 33:7)

That Angels take delight in the act of those who repent is written in Luke 15:10. This indicates the love and concern they have for men and their ministering role.

Veneration

- Saint Angels are favoured ones who stand in the presence of God.
- Saint Angels are devoted to their God.
- Saint Angels are defenders of God's creatures.
- Saint Angels are sent for mercy and wrath.
- Saint Angels help and intercede for people in times of adversity and sorrow; the Church therefore venerates them. It honours them by dedicating churches, and having their services and miracles written. They are offered homage of veneration of grace. (Dan. 8:15-18; Gen. 22:31; Num. 22,31; Jos. 5:13-15)

B. Saint Prophets

The Prophets have foretold, being inspired by the Spirit of God, about the Incarnation of the Son of God and His second coming. There are some from among them who have suffered all kinds of hardships to the point of death. Our

Church, therefore, honours them as saints and bears witness about them.

To honour and remember those prophets who rose up from the times of Adam to Christ and who have been teaching about the coming of Christ and that He would give His life to redeem the world, the Church decreed the "Fast of the Prophets" (Tsome Nebiyat) which is observed every year before Christmas.

C. Saint Apostles

"...As the Father has sent me, I am sending you." (Jn 20:21). "Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you." (Mt. 28:19-20). With this commission the Apostles went out around the world, taught the Gospel and proclaimed His Name. Thus the Apostles were chosen and blessed by Christ Himself. All those who later on followed on the footsteps of the Apostles and bore witness to His Name are the inheritors of this honour.

D. Saint Martyrs

Those Martyrs who fearlessly and with confidence bore witness about Christ in front of peoples and kings and were therefore persecuted and suffered martyrdom are honoured as saints.

E. Righteous

"What good will it be for a man if he gains the whole world, yet forfeits his soul?" (Mt. 16:26). Those who gave

their lives over to God, forsaken the world bearing the solitude of the wilderness and the danger of beasts and the temptation of the devil in asceticism and have kept themselves away from the distractions and trappings of the world, have been granted the honour of holiness.

The Church has preserved, as it still continues to do, the lives and deeds of the righteous irrespective of age, gender and race, who sacrificed themselves for the Glory of God according to the dictates of its dogma. Besides, it dedicates churches in their names and thus makes their glorious lives known from generation to generation on end.

F. The Covenant of Saints and Intercession

Saints are given favours by God because of their sacrifices made in this world. As they have been given spiritual powers to perform miracles while in this world such as making the dead rise, healing different ailments and driving out demons, one who implores by invoking their names, commemorates them and believes in their role of intercession shall be rewarded as has been confirmed to them by God. Our Lord has confirmed in (Mt. 10:41-42) "that if anyone receives a prophet in the name of a prophet shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward."

Saints intercede not only in realms of the flesh but in realms of the spirit as the Scriptures testify for they are alive

in soul. (Ex. 32:2-15; Enoch 12:33-40; Lk. 20:37-40).

The word of God is living, it works on the living, His covenant never changes and He Himself has said that saints are also living. In accordance with these faith and teaching the church believes in the covenant and honour bestowed on holy apostles, martyrs and righteous.

Covenant has been given to them that those who forsook all and followed Him by carrying His cross and received hardships for the name and glory of Christ shall sit upon the twelve thrones judging the twelve Tribes of Israel when the Son of man sits on His glorious throne. (Mt. 19:28)

The Church honours saints on the basis of the covenant that was given to them by God. The faithful beseech them. They build churches in their names, make their icons and commemorate their saintly lives.

G. Honour of the Relics of Saints

The Ethiopian Orthodox Tewahido Church honours the relics of saint who departed after serving God in word and deed.

The Church keeps the relics of those saints who performed miracles through their teachings and prayers while alive and after death through their relics in a special place in a Church courtyard.

Christians of ancient times treasured the remains of Saint Apostles and martyrs in their cave dwellings and wanderings. God performs miracles through the relics of the saints and gives His bounty and healing as well. (2Kgs. 13,20-21).

There is a Scriptural basis for the preservation of the

relics of saints. The Israelites retrieved the relics of Jacob and Joseph from Egypt and preserved it in a place of honour. (Ex. 13,19; Jos. 24:32; Acts 7:15). Tradition also tells that the remains of the fathers from the times of Adam to Noah in the time of the flood were also preserved and passed down from generation to generation and that Noah took them inside his ship.

The Feth Negest (The Book of Law of Kings) also says in article 20 that if we revere the saints whose souls are in paradise, then we should also do so for the remains of the saints who bore hardships while alive.

Our Church reveres the relics of saints because God utilizes them as cures and symbols of grace. It also accords them a special place of honour (Ps. 33:19-20).

The marks of the honour and saintliness of saints is the fact that they continue to perform miracles in places where they have shed their blood, where their bones have been laid to rest, where they have performed miracles, where they have toiled and laboured, where places of worship have been dedicated to them and in all places where their names are recited. (Ps. 33:20; Lk. 24:47).

CHAPTER 9

THE CHURCH

The word Church has two meanings. One of these means a community of the faithful who are baptised believing in Christ. (Fet. Negest Art. 1; Mt. 18:17; Acts 20:28). As people of God in the times of the Old Testament were called House of Israel (Bete Israel); so are God's people in the New Testament

times called Church. This means Christians; the community of Christians.

The second meaning denotes the building in which believers congregate to offer worship to God. The Ark of Noah, the Tent of Abraham, the Tabernacle and the Temple of Solomon had been examples of churches where offerings and worship to God were made. During the times of the New Testament, Our Lord and Saviour Jesus Christ, who is the Head and foundation of the church established the Church with his own blood. The Church as laid down by the church Fathers in "Tselote Hymanot" (Creed) is known as the One, Holy, Universal and Apostolic"

The Church is:

- the abode of God
- a place of teaching, prayers and worship (Mt. 21:13; Jn. 2:7, Ps. 68:9)
- a place for the forgiveness of sin and intercession
- a place where the Gospel is preached, the Holy Communion is administered and Baptism is conducted.
- the final resting place of Christians
- a place where spiritual service is conducted for all irrespective of age, race and gender.

The attributes which make the Church different from all other structures are:

- Bishops consecrate it.
- It is anointed with myron.
- It is the place where the Ark of the Covenant is kept.
- The sacraments of the Church are conducted there.

According to the rites and tradition of the Ethiopian

Orthodox Tewahedo Church, the construction of a church follows a particular pattern, though the mode could vary. The pattern has three partitions:-

A. Qene Mahlet (Outer Ambulatory)

A place where choir men present worship and chant songs of praise to God.

B. Kidest (Surrounding Ambulatory)

This is the central part of the Church and is also the place where the faithful receive the Holy Communion.

C. Mekdes (Sanctuary/Holy of Holies)

This is the place where Liturgy is conducted and a revered area where the altar of the Ark of the Covenant is kept. Only ordained men are allowed to enter here.

According to the rites of the Ethiopian Orthodox Tewahedo Church the "Mekdes" has three main doors.

West:- Glory to God is recited and the Holy Communion is given here.

North:- the faithful men attend liturgy here and the priests perform horology.

South:- the faithful women attend liturgy and pray here.

A cross is fixed on the cupola of the Church - a cross being a distinctive symbol of a Church. Without a cross on it, it cannot be called a church.

On the eastern side of the church lies the "Bethlehem" while on the western side lies a hall called "Deje Selam" which literally means "the gate of peace".

CHAPTER 10

THE ARK OF THE COVENANT

The Ark of the Covenant (Tabot) is the repository of the Holy Plate (Tsilat) on which the Ten Commandments were written in and given to Moses by God on Mount Sinai. In our Church, the Holy Plate or Tsilat is called the Ark (Tabot). This indicates the Holy Plate which is kept in the Ark. The Ark is a means for the manifestation of God. We bow and pray in front of the Ark because the name of God and the Ten Commandments are written on it and God shows His mercy through it. (Ex. 25:20-25)

Tabot was not abandoned after the Old Testament. Since the Ark of the Covenant was brought to Ethiopia, our country had, long before Christianity, accepted the Old Testament and offered worship to God. The Ethiopian Orthodox Tewahedo Church had accepted and preserved the Old Testament and the rites contained therein. As the Lord said in the Gospel "Do not think that I have come to abolish the Law and the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear not the smallest letter, not the least stroke of pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these Commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the Kingdom of heaven." (Mt. 5:17-19). Accordingly, one of those that have been taken from the Old Testament and is practiced by the Church is the Ark (Tabot) which has God's name on it. The Ark is the means by which the covenant made between God

and man is kept. The ancient Ethiopian Orthodox Tewahedo Church combines and uses the tradition of the Old as well as the New Testaments in Christian spirit.

Several miracles have been performed for the Israelites whenever they embarked on voyages or stayed at dwellings having the Ark of the Covenant with them. They emerged victorious in all battles where they had taken the Ark with them. When they sinned, they were defeated for the grace of God was not with them. (1Sam. 4:11). The Ark is also the source of victory and Divine help. Hence, whenever foreign enemies arose, the Church has always been in the forefront with the Ark and has helped in carrying the day and defending the country. Thus, those who failed to pay respects to it and touched it without priestly ordination perished while those who believed in its laws and accepted and respected it were rewarded. (1Sam.4:6:2 Sam 6)

In the New Testament in our church, the Ark is used for the worship of God and the offering of the flesh and blood of Christ which is the real food. That is why we bow before it and honour it.

St. Paul, in 2Cor 6:15-16 teaches "what harmony is there between Christ and Belial. What does a believer have with an unbeliever? what agreement is there between the Ark of the Covenant of God and idols?" Moreover, John the Evangelist says in Rev. 11:19 "Then God's temple in Heaven was opened, and within His temple was seen the Ark of the Covenant."

The Ethiopian Orthodox Tewahido Church, therefore, gives honour to the Ark of the Covenant and bears witness publicly and openly in God's name. The Ark (Tabot) is for our Church the main manifestation for its faith and order. Arks

are made in the names of the Trinity, the Virgin Mary, Saints, Angels, Prophets, Apostles, Righteous and Martyrs. If an Ark falls into unseemly hands, it is reconsecrated with the prayer and blessing of a bishop and is annointed with myron.

- Arks are made from time to time as per the instructions given to Moses to make new ones in the mold of the originals (Ex.34:1).
- Worships are offered before the Ark for it has the name of God written on it. (Phil.2:10).
- According to the canon of the Ethiopian Orthodox Tewahido Church, Arks are made from precious stone and from special wood resistant to pests and termites.
- The name of God is written on the four sides of the Ark.
- The pictures of Chirub, the Trinity, St. Mary and St. John the evangelist are made on it.
- It is consecrated by a bishop's prayer, and is honoured being annointed with myron and rests in its place.
- No liturgy can be conducted at a church where the Ark is absent and it is not called a church.
- Those who have the authority to carry the Ark are bishops and priests.

CHAPTER 11

FAITH AND WORK

Our Church teaches and believes that when religion and work are both found in a Christian life, they bring forth salvation. However, faith comes before work.

The great father of the Church St. John Chrysostom said "Faith is the basis, the rest are building and walls." Elucidating this point further, "as the foundation bears the building; faith also embraces deeds," i.e. as a building cannot stand nor be seen if it is without foundation, a Christian cannot become a Christian without good deed. (Homily of John Chrysostom 9).

Faith gives assertion to the things we hope for and explains the things that we cannot see. This was the testimony that was given to the fathers. (Heb. 11:1-2). Faith can attest to and explain those things that cannot be seen as concrete when it can be demonstrated in action and deed. In 1 Cor 13:13 it is written "and now these three remain: faith, hope and love. But the greatest of these is love".

The Apostle St. James emphasizing the fact that faith and work should go together says "What good is it my brothers, if a man claims to have faith but has no deeds?... As the body without the spirit is dead, so faith without deeds is dead." He illustrates this with the examples of Abraham and Rehab." (Jas. 2,14-26).

Hence, all good work is the fruit or result of faith. One who has a true faith does good deeds. (1 Cor, 13:2).

Our Lord Jesus Christ says that every tree that does not bear good fruit is cut down and thrown into the fire. (Mt.

7:19). Again it is written that, "Not everyone who says to me Lord, Lord will enter the kingdom of Heaven; but he that does the will of my Father which is in Heaven. (Mt. 7:21; Lk. 3:8). This shows that to be worthy of the kingdom of Heaven what one does should be rooted and manifested in faith.

On the day of judgment, one will be judged on what he did in faith and not on the basis of his faith devoid of good work. (Mt. 25:41-45).

What is written is that "... He will reward each person according to what he has done." (Mt. 16:27; Jn. 5:28-29; 2Cor. 5:10; Rev. 14:13, 20:21, 22:12).

On this basis therefore the Ethiopian Orthodox Tewahedo Church believes and teaches that faith should be practiced along with deeds and that faith as such by itself would not count for much.

PART II

THE ORDER OF WORSHIP

The Ethiopian Orthodox Tewahedo Church is one of the oldest Churches which have ancient religious order. Subsequently, Ethiopia has been called an "Island of Christianity."

Prior to Christianity, Ethiopia accepted the Law of Moses and has since been called the Land of God. Accordingly, she has been observing the Sabbath, fasting two days a week, having a male circumcised on the eighth day of his birth, bringing children to the temple on the fortieth and eightieth days after their birth and dedicating them to God along with the offerings of young pigeons and turtledoves.

Observing Sunday with the Sabbath, fasting on Wednesdays and Fridays instead of Esther's and Judith's fasts and circumcising male children on the eighth day of their birth are still practised in accordance with the Order of Worship of our Church. But now instead of taking young pigeons and turtledoves to the temple, male children are taken to the church on the fortieth day and female children on the eightieth day of their birth for baptism.

God said to Abraham, "This is my covenant which you shall keep between me and you and your descendants after you; every male among you shall be circumcised,... and it shall be a sign of the covenant between me and you." (Gen. 17:9-11; Rom. 4:9).

In accordance with this covenant the uncircumcised cannot be counted as a member of Abraham's family, neither inherit the promised land nor partake in the fulfillment of the

covenant, nor is he considered a member of the people of God. (Gen. 17:7).

But in the New Testament, circumcision has been replaced by baptism. Unless one is baptized, one cannot inherit the kingdom of God. (Jn. 3:5, Col. 2:11). This order of worship is given to preserve worship of God and evangelical works.

The order of praying, fasting and observing of festivals following the order of worship cannot be acquired through the Scriptures only; but it is a Holy Tradition which has come down from generation to generation.

CHAPTER 12

THE ORDER OF FASTS

Fasting is abstinence from all things that a body needs, and one has to fast from animal products and from any kind of food for a limited time until the period of fasting is over. (Fetha Negest 15, Mt. 6:16). In general, one has to abstain from any thing which the body desires.

The aim of fasting is to make the desire of the body to obey the will of the soul, to seek forgiveness of guilt and to increase the reward of the soul.

Fasting has perpetual relation with religion. Eventhough the way it is practiced differs from religion to religion, anyone who has religion practices fasting. Especially in the Old Testment, fasting had a prominent place in the lives of the Jewish people. Whenever the Old Testament prophets sought

to communicate with God, they neither ate food nor drank water. (Ex. 34:28). The wrath of God that comes about as a result of sin can be averted through solemn prayer and rigorous fasting. (Jon. 3:7-10; Joel 2:15).

In the New Testament also, fasting is not a law made by man. It is our Saviour Jesus Christ himself who made it the beginning of His messianic ministry in his earthly life. (Mt. 4:2; Lk. 4:2). Our Saviour Jesus Christ has taught that fasting has the power of driving away evil spirits. (Mt. 17:21; Mk. 9:2).

The Apostles who were commanded to serve the church received guidance from the Holy Spirit while they were praying and fasting. (Acts 13:2). Priests and deacons who served as preachers of the gospel were inspired and ordained while fasting and praying. (Acts 13:3; 14:23).

It was through fasting and beseeching God that righteous people received what they needed and wished. (Ezra. 8:21; Ne. 9:1-3; Est. 4:16-17; Acts 10:30; 13:2-3).

As the theological interpretation of fast is beseeching God and asking him for the forgiveness of sin, it is, therefore, mandatory to abstain from animal products and alcoholic drinks which incite lust. (Dan. 10:2-3). Fasting has been taught and practiced in the teachings of the apostles and Church Fathers. (The Law of Kings Art. 15; Didas. 29).

As it is said, "Blessed is he who fasts to feed the poor", if any fasting man gives what he has allocated for his lunch and supper to the organization of the disabled founded by the Church or to the poor, his fast will be more complete. (Isa. 58:6-11).

Fasting is not only abstinence from food. It will be a true fast if the eye is kept from seeing, the mouth from speaking

and the ear from hearing evil things. (Mt. 5:21-30; St. Yared - Digua).

The Ethiopian Orthodox Tewahedo Church has its own laws and orders of fasting. Accordingly, there are seven fasting periods.

1. The Great Fast (Lent)
2. Wednesdays and Fridays
3. Nineveh
4. Gehad (the eves of Christmas and Epiphany)
5. The fast of the prophets or advent
6. The fast of the Apostles
7. The fast of the Assumption of the Holy Virgin Mary.

A. Lent or the Great Fast

May the Lord be praised; this is the fast that our Lord and Saviour Jesus Christ fasted for forty days and nights after his baptism. (Mt. 4:1). The church observes this fast following the example of our Lord.

The Great Fast has 8 weeks which consist of 55 days. The first week is known as the fast of Eraclius, the Byzantine Emperor who lived in 614 A.D. This fast is dedicated to Eraclius for the following reasons.

During his reign the Persians invaded Jerusalem and took the Cross of the Lord. Eraclius made an expedition to Persia and having defeated the Persians he took the Cross back to Jerusalem. The Christians in Jerusalem who were very happy because of Eraclius's victory and the return of the Cross, dedicated the first week before Lent to be the fast of Eraclius and included it in their canons. Thus our Church has accepted and included it in her canon to be a part of Lent. (Fitha Negest Art. 15).

The last week of Lent is called Passion Week during which the Apostles fasted in commemoration of Christ's Passion. This is also regarded as part of the Great Fast.

Thus Lent is called great because firstly, it is the Lord's fast. Secondly, through this fast Satan's temptation (love of money, greediness and arrogance) are overcome.

All Christians, young and old have to observe the fast of the Lord. St. Yared, the Ethiopian hymnologist who wrote the hymn of our church has composed in his hymn book known as "Tsome Digua" (Hymn of Fast) songs for each Sunday of the Great Fast. So each Sunday during the Great Fast is named after the song of that Sunday.

The first Sunday of the Great Fast is known as the "Zewerede" ("Zewerede" means the one who descended from above). In the beginning of his hymn book, Tsome-Digua, St. Yared mentions the descent, incarnation and crucifixion of the Lord. (Jn. 3:13).

The second Sunday is called "Kidist". Kidist means holy. It tells the holiness of Sunday.

We call the third Sunday "Mikurab". The word Mikurab stands for the synagogue. It reminds us that our Lord during his ministry taught in the synagogue.

The fourth Sunday is known as "Mesague," Mesague means one who is infirm. (Jn 5:1-9). A hymn for the healing of the sick and giving sight to the blind by the Lord is sung on this day.

The fifth Sunday is called "Debre Zeit". Debre Zeit is the Geez word for Mount of Olives. A hymn of our Lord's second coming which he taught on Mount Olives is sung on this day.

We call the sixth Sunday "Good Servant". The story of

the good servant who received five talents and made a profit of five more talents is told and sung on this day. (Mt. 25:14-30).

The seventh Sunday is called "Nicodimus". A hymn commemorating the coming of Nicodimus to our Lord during the night is sung.

The eighth Sunday is Palm Sunday. It is a commemorative day on which our Lord entered into the temple in triumph and during which the people sung 'Hosanna in the highest'. The week from the eve of Palm Sunday to Easter is known as Passion Week. On these days, varieties of food are not eaten. Adoration is given to God. A book known as "Gibrehimamat" composed of different passages taken from the Scriptures and other religious books dealing with the passion and death of our Lord is read.

The altar is covered with a black cloth in remembrance of the dark centuries during which Adam was alienated from his Creator. The priests wear black vestments. As this week is a time of commemorating of the suffering and damnation of 5500 years, prayer for the dead and that of intercession are not said. Such prayers are said only on Palm Sunday.

Maundy Thursday

It is a day on which the Lord Jesus in absolute humility washed His Disciples' feet, ate the Last Supper with them and revealed the mystery of the Holy Eucharist. On this day the Liturgy is celebrated. Before the Liturgy, the priest brings water in a basin and saying the prayer of thanksgiving, washes the feet of the faithful. When the Liturgy is over, the faithful leave for home after benediction.

On the morrow of Thursday, i.e. Good Friday, in remembrance of Christ's crucifixion an Epitaphion (crucifix) is made and passages from the Scriptures and other religious books are read. The faithful prostrate every now and then. Good Friday is sometimes called a day of prostration. Towards the evening (at about 4:30 p.m.), the faithful approach a priest to be patted with small branches of olive trees. Patting the faithful in this way symbolizes the whipping of our Lord. Then the faithful say "God have mercy upon us" 400 times.

After hymns are sung and readings assigned for the day are read, the song, "Let us praise the Lord" is sung. With the exception of kissing of the cross, sinners confess their sins and after that absolution is said. Next prayer of intercession is conducted and the people are dismissed at 6 p.m. (Fetha Negest Art. 15 No. 601).

The Apostles did not eat and drink until they knew of the resurrection of the Lord. In accordance with this practice, Ethiopian Orthodox Christians who have the strength to abstain from every kind of food for two days can fast on both Friday and Saturday. But those who have not the strength fast on Saturday only. (Lk. 5:5-35; Fetha Negest Art. 15 No. 578).

On Saturday morning, the laity and the clergy gather in the church. After the appropriate morning prayer is over, the clergy singing the song "Christ made reconciliation by his crucifixion" give sedge to the people assembled, as a symbol of good tidings. The faithful tie the sedge round their heads.

The clergy wearing their vestments, holding a cross and ringing a bell go to the houses of the people who did not come to the Church and give them the sedge as a symbol of good news.

As the former Sabbath was the day on which God rested from His work after creating all creatures, this Sabbath is the day which Christ passed lying in the grave after completing his messianic ministry in three years and three months.

This day is called "Se'ur" (unobserved) Saturday. It is called so because once a year it becomes a fast day. It is also called Green Saturday for on this day the sedge is given out.

The fact that the sedge is the symbol of good news is related to Biblical history. As the Bible tells us, when the earth was covered with the water of destruction and Noah's Ark was floating on the flood; to see if the flood had subsided Noah opened the window of the ark and sent forth a dove. The dove returned with an olive leaf and knowing that the water had abated Noah became happy and began to rest his ark.

As the leaf of the olive tree served as the sign of congratulation at the time of Noah, by the death of Christ, the water of destruction, sin and the punishment of soul is removed from mankind. (1Pet. 3:19-21). The church, therefore, heralds the good news to the faithful by presenting sedge.

B. Next to the Great Fast is the Fast of Wednesdays and Fridays

Every week Wednesdays and Fridays are observed as fast days except during the fifty days (between Easter and Pentecost), and on the days of Christmas and Epiphany, when these festivals fall on these days.

The reason why Wednesdays and Fridays are fast days is as follows.

Wednesday

It is a day on which the Jewish Council made a consultation to crucify the Lord on Friday. (Jn. 11:46-53). Instruction is given that Christians should fast on this day always remembering the sentence of death made against Christ, the Saviour of the World, who died for the sake of mankind.

Friday

As is well known, Friday is a blessed day on which the Lord is crucified in his flesh and the hope of redemption which was expected for a long time was fulfilled. (Jn. 19:17-30; Lk. 23:26-49). Thus it is canonized that except during the fifty days after Easter and during the feasts of Christmas and Epiphany when these festivals fall on these days, Wednesdays and Fridays should be observed every week in fasting and prayer. (The Law of Kings article 15; Didas. 29).

C. The Fast of Nineveh

This is a three days fast, Monday, Tuesday and Wednesday. It falls at one time in January and at another in February. Thus it is one of the rotating fasts.

The reason behind the decision of our Church Fathers, that this fast be observed is that as the people of Nineveh were saved from the wrath of God through prayer and fasting, so also the faithful will receive mercy and blessings through this fast. (Jon. 3:5-9; Mt. 12:39).

D. Gehad

This fast is observed on the eves of Christmas and Epiphany. On Christmas and Epiphany, the Holy Liturgy is celebrated starting at midnight until 3:00 a.m. In the morning

people eat meat, milk products and so on even if the days are Wednesdays or Fridays. So if Christmas and Epiphany fall on Wednesday and Friday, Tuesday and Thursday will be fast days. These fast days are known as Gehad.

E. Fast of the Prophets (Advent)

It starts on November (Hidar) 15 and extends to December (Tahisas) 28. We observe this fast following the examples of the prophets who were fasting and praying in their times longing for the Advent of Christ. In the Law of Kings Article 15, instruction is given that we should observe this fast before we celebrate Christmas.

F. The Fast of the Apostles

The Apostles observed this fast after they received the Holy Spirit and before they set out to proclaim the Gospel. The Church has laid down a rule for the faithful to observe this fast starting from the day immediately after Whit Sunday. Because of the fact that the fast of the Apostles comes after fifty days from Easter, it sometimes goes beyond forty days and sometimes falls short of thirty days.

G. The Fast of Assumption of the Virgin Mary

The fast lasts from Nehassie (August) 1 to 15. Our Lady departed on 21 of Ter (January) in 50 A.D. While the Apostles were taking her body for burial at Gethsemani, the Jewish priests dispersed them. At this time the Angels took our Lady's body to paradise and put it under the Tree of Life (The Miracle of St. Mary, Sinaxarium Nehassie (August) 16 E.C.). According to these sources, St. John the Apostle, used to be

taken to paradise to burn incense over her body. When he told this fact to the Apostles, they went for retreat and fasted for two weeks, praying to God to reveal this mystery to them. On the fourteenth day of their fast the angels brought our Lady's body and gave them to bury it.

On the third day, on the 16th of August E.C. her Assumption took place. From that time onwards, the Apostolic Church observes the fast of our Lady's Assumption.

In Ethiopia, this fast is being observed by all Orthodox Christians including children. During these 15 days, members of the Ethiopian Orthodox Church even children fast and partake of the Holy Communion.

In these 15 days many elderly people go for retreat leaving their homes, abstaining from nutritious food and subsisting only on cereals and water. They spend all the fifteen days fasting and praying.

During the fast of the Assumption the religious devotion manifested by the old and the young testifies that Ethiopia is a land dedicated to our Lady.

In the tradition of the Ethiopian Orthodox Church, the canon demands that all its followers above the age of seven should observe all the fasts mentioned above. Except on Saturdays and Sundays in the fasting periods, liturgy is celebrated in the afternoons.

CHAPTER 13

THE ORDER OF PRAYER

Prayer is a word by which man communicates with his Creator in Faith, thanking and beseeching Him for the forgiveness of his sin. (Fetha Negest 14:528). The basis of prayer is the divine word which runs "Ask, and it will be given to you, seek, and you will find, knock and it will be opened to you". (Mt. 7:7).

For prayer, there is a particular time and place. The time during which the clergy and the laity go to church are mornings and evenings.

Canonical Hours of Prayer

Prayers are said seven times a day:- (Ps. 118:164).

- a) In the morning
- b) At the third hour
- c) At noon
- d) At the ninth hour
- e) At sun set
- f) At bed time
- g) At midnight

The faithful and the clergy have to go to the church every morning and evening. But in the remaining hours they can pray wherever they are. (Fetha Negest 14; Resta 48, 47; Didas 12).

There are three kinds of prayers. These are:

- a) Private prayer
- b) Family prayer
- c) Public prayer

Private Prayer

Private prayer is said at home and at any appropriate place. It is a solemn prayer made to God privately by shutting his room so as not be seen and heard by any one, and lifting his heart to the Creator to be seen and heard by Him alone. (Mt. 6:5-13).

Family Prayer

As the word indicates family prayer is a prayer offered by all the members of a family together. For this the prayer of Cornelius the Centurion will be an example. (Acts 10:2-6).

Public Prayer

It is a prayer to be said by the clergy and the laity, men and women, old and young gathered together in the church and in all convenient places.

We read in the Scriptures that the faithful in the Old Testament used to go to the temple and pray. (1 Sam. 1:9-13; Ps. 121:1; Lk. 18:10-14).

Also at the time of the New Testament, the apostles and their followers used to pray in the upper room and at the house of Mary, St. Mark's mother, which served as the first Christian gathering. They used also together and pray at the first church of Antioch (Acts, 1:14, 25, 3:1, 12:12, 13:1-3).

According to this, our Church has laid down rules that the clergy and the laity together praise the Lord in prayer, hymn, liturgy, horology (Saatat). Saatat is conducted throughout the year in monasteries and big churches, on Sundays and holidays. Saatat is also performed for the dead during the night.

For the day time also, there is Saatat. It is said daily at every hour during the time of fast. (Abba Georgis' Saatat).

Cantillation (Hymn) is a song performed in union by the clergy with prayer sticks, sistrums and drums; the hymn of Lent is sung without sistrums and drums; it is sung with prayer sticks only.

Prayers that are conducted by priests with the participation of the laity are:-

- prayer of the dedication of a new church
- prayer of Baptism
- prayer of Ordination and Consecration
- prayer of Matrimony
- prayer of Litany
- prayer for the Dead
- prayer of Liturgy and the like.

Liturgical prayer

It has three parts:

1. From "O my brother, think of thy sin" upto "How awful this day" which is the preparatory service.
2. From "How awful is this day" upto "Go forth, Ye catechumen" which is the first part of the Eucharist.
3. After this the main part of the Holy Liturgy which comes after "Go forth, Ye catechumen" is said.

The procedure for carrying out this is given in detail in the Holy Liturgy and the Fetha Negest Article 12.

The Ethiopian Orthodox Church has fourteen anaphoras by which it celebrates the Holy communion. These are:

1. The Anaphora of the Apostles
2. " " " the Lord
3. " " " John, Son of Thunder
4. " " " St. Mary
5. " " " The three Hundred

6. " " " St. Athanasius
7. " " " St. Bassilios
8. " " " St. Gregory, Brother of St. Basilios
9. " " " St. Ephiphanius
10. " " " St. John Chrysostom
11. " " " St. Cyril
12. " " " St. Jacob of Serough
13. " " " Dioscorus
14. " " " St. Gregory Second

The Performance of Private and Public Prayer

In the time of prayer one has to follow these orders.

- a) Standing erect on two feet without leaning on a pole or a wall and without holding a cane as a support. (Ps. 5:3).
- b) Girding the loin, wearing clothes down over the shoulders and round the waist. (Lk. 12:35; the Fetha Negest Article 14).
- c) Standing up turning the face towards the east without moving to and from and without looking left and right. It is essential to pray stretching the hands and lifting up the heart. (Ps. 133:2; Jn. 11:41).
- d) At the beginning and closing of prayer, one has to cross himself with the pointing finger placed in such a way that it makes a cross in relation to the three joined curved fingers. Crossing oneself is done from the forehead downward and from left to right. At the time of crossing it is necessary to remember Christ's suffering. (Lk. 11:20).
- e) Whosoever prays shall say his prayer humbly and silently not to be heard by others except to his ears. He does this for his past sin and transgression. (1Sam. 1:3).

- f) Whosoever prays steadfastly and faithfully shall communicate with God. He shall put all his thoughts before God and neglect wordly thoughts.
- g) Whosoever prays while crossing himself shall say first "In the name of the Father, of the Son, and of the Holy Spirit, One God, I cross my face and all my body in the sign of the Cross." Secondly, he crosses himself saying "Lord pity us, Lord spare us, Lord have mercy upon us, and bless us Amen." Thirdly in crossing himself three times, praying and prostrating should say the prayer "Glory to the Father, the Son and the Holy Spirit now for ever and ever world without end, Amen." "O Lord make us ready to say thanks to our Father in heaven," at the beginning and closing of prayer. Also, whosoever prays should cross himself whenever he meets the word "cross" and should prostrate whenever he comes across the word "prostrate".
- h) As to the sequence of prayer, first we say Our Father who art in Heaven, followed by the Psalms. Next to Our Father, the prayer of our Lady Mary (magnificant) is recited, the creed, (prayer of confession) and at last the Lord's prayer including Hail Mary, Kyrie Eleison is said 41 times. All Christians should pray. It is obligatory for one who doesn't know how to pray to learn to do so. But the clergy are ordered to say all the prayers. (Eph. 5:19-20 Mt. 7:2-13).
- i) When one is praying, he should weep with deep feeling of remorse for his transgression and sin.
- j) Whosoever prays should not talk at all with any person interrupting his prayer. However, if he is faced with a problem that forces him to interrupt his prayer he should

say the Lord's prayer and talk. When he finishes his talk, he should resume his prayer from where he had stopped.

Prayer of Litany

It is a prayer which we should pray to God to alter his wrath with mercy, his anger with patience. This prayer is also conducted whenever there is drought, plague, war and when chastisement is manifested. (Num. 16,46-50; Jon. 3:5-10; Joel 2:12-19; 1Kgs. 8:25-55).

Therefore, Our Church teaches that when a particular problem is created the faithful shall beseech God in fast and prayer in every parish church in the morning and evening.

Prayer for the Dead

Prayer for the dead is a prayer offered to God that the dead might be released from the bondage of sin. The Church orders that prayer for the dead should be conducted. This prayer enables the deceased to receive forgiveness of sin, mercy and rest for the soul. For the righteous it brings grace upon grace and joyous life. It is through prayer that the dead and the living communicate. "The living pray for the dead and the dead for the living (Enoch 12:34), because their souls are alive. (Mt. 22:31-32; Lk. 20:37-39; Barock 3:4).

The Holy Apostles have commanded that prayer should be conducted for the dead both in the Church and burial places and offering should be presented for them.

For the sake of your brother Christians and martyrs who died in Christ, Gather in the Church without wickedness, bring offerings for them when you take them to the church and the burial places and pray the Psalms of David. (Didasc. art. 33). The Fetha Negest in its spiritual part affirms what is

quoted in Didasc. Art. 22.

According to this, our church prays and presents a Psalm of Praise for the dead from the moment of death upto the laying down in the grave, from home upto the church.

The commemoration for the dead is from the day of death upto a year and beyond.

1. On the day of death
2. On the third day
3. On the seventh day
4. On the twelveth day
5. On the thirtieth day
6. On the fortieth day
7. On the eightieth day
8. In the sixth month
9. A year after the day of death.

The church orders that on these days prayer should be conducted, incense should be burned, offerings should be given, commemoration should be held, and alms should be offered (Fetha Negest Art. 22).

Along with all these the Church prays:-

- for the sick
- for the travellers
- for the rain
- for the fruit of the earth
- for the water of the rivers
- for the dead and the living
- for the catechumens
- for the unity of the church
- for the peace of the country and the world
- for the leaders and the clergy of the church and

the needy

- for the immigrants
- for the sad and the sorrowful
- for the imprisoned
- for the transgressors
- for the strengthening of faith
- for the faithful men and women.

In general the Church prays for the whole world.

Therefore, it has several prayer books. (The Book of Liturgy).

CHAPTER 14

THE ORDER OF ALMS GIVING

Alms giving are among the most important religious deeds. The basis of alms is "Give your bread to the hungry, bring the homeless poor into your house, don't be indifferent to the hungry in your house, blessed are those who have compassion". (Is. 58:6-8; Mt. 5:7).

Alms are given in two ways:

- a) As the Lord said in the Sermon on the Mount: "...Don't let your left hand know what your right hand is doing..." (Mt. 6:1-4). Alms should be given without the knowledge of a second person.
- b) As it is ordered in the religious part of the Fetha Negest, Article 16, alms are given in and through the Church.
 - Alms giving pave the way to perfection. (Mt. 19:21-22).
 - Alms giving is above all good deeds. (Hos. 6:6; Mt. 12:7).
 - Alms have apostolic tradition. (1Cor. 16:1-4; 2Cor. 9:6-

7; Gal. 6:9-10; Heb. 13:16).

– From among the Church Fathers, St. John Chrysostom has taught that alms should be given to the needy without distinction. (Jn. Chry. Homily 10).

Alms are given to the needy in the form of money clothing and food. As our Lord and Saviour Jesus Christ has said in the Gospel of St. Matthew (6:1-4); alms are given without expecting any benefit or return from the needy.

In our Church alms offering has its own meaning, that the faithful should visit the needy during fasting periods (Isa. 58:6-9). There is an order providing for the setting up of a section for helping the needy in each parish church (Kale Awadi – Church Proclamation).

Alms giving cleanses sin. (Dan. 4:27; Lk. 7:47; Mk. 4:24). Alms giving brings about blessings (Mt. 5:7; Acts 20:35). These and other related acts of alms-giving and charity is an ancient scriptural order which has been observed and still continues to be fulfilled to this day.

CHAPTER 15

THE ORDER OF PROSTRATION

Prostration is an act of homage performed by kneeling and prostrating on the ground in order to supplicate the Creator, the Lord God. This is based on "Thou shalt worship the Lord thy God", and "Hear the voice of my supplications, when I cry unto thee, when I lift up my hands towards thy holy oracle". (Deut. 6:13; Mt. 4:10; Ps. 28:2). Such a prostration is

called prostration of worship. It is offered only to God. (Mt. 4:10). The prostration that is offered to God should be done in spirit and in truth. (Jn. 4:24).

In the Ethiopian Orthodox Church practice, the order of prostration is divided into three. These are:

- a) prostration
- b) kneeling
- c) bowing.

Prostration:- Means touching the ground with the forehead.

Kneeling:- means touching the ground with the knees.

Bowing:- means to stoop the head in homage.

In our Church, the moments of performance of prostration are:

- a. while entering a church (Ps. 28:2)
- b. when commencing prayer
- c. in the middle of prayer when one comes across a word that requires prostration.
- d. at the end of prayer (Fetha Negest Article 14:35-37).

During Sundays, Pentecost, Feast days of Our Lord, Our Lady, other major holidays and after receiving Holy Communion except kneeling and bowing, prostration is not allowed (Fetha Negest 14:5-37).

There are two types of prostration. These are:

- a) The prostration, kneeling and bowing of worship which are offered to God.
- b) The prostration made before the Ark of the Covenant of the Lord is prostration of worship to God. (Josh. 7:6; Philip. 2:10).

The prostration, kneeling and bowing that we perform for

- a) Our Lady
- b) Angels/Saints

- c) The righteous and martyrs
- d) The cross and icons are carried out not for worship but to pay homage and give due honour.

CHAPTER 16

ORDER OF CHURCH FEASTS

The Ethiopian Orthodox Tewahido Church has its Order of celebration of church feasts. Above all, it celebrates Saturdays and Sundays. The celebration of Saturdays is the Order of the Old Testament. (Ex. 20:8).

In the era of the New Testament, the Orthodox Church teaches that the observance of Saturdays should not be as strict as that of the Jews. "Christians should not be idle on the sabbath like the Jews." But they should work as Christians. (Fetha Negest 19).

Sunday is the day on which Christ rose from the dead. It is, "The Day of Our Lord" in the New Testament. (Rev. 1:10; 1Cor. 16:1). "He celebrated it (Sunday), adored it, made it the day of light and of all days he glorified it." (Saint Yared's Degua Ze Fasika).

"And our rest is not to sleep like a suffering one in his disease, but to watch day and night that we may show our love for this day." On this basis, the Church teaches the people to celebrate or observe Sunday by going to church to pray, give alms to the poor, visit the sick, and settle quarrels, as written in the Liturgy of Athanasius.

In accordance with the canon of the Church, there are nine major feast days of Our Lord. These are:

1. *Tsinset*: (Annunciation -Feast of Incarnation) This holiday is celebrated on Megabit 29 E.C. in observance of the announcement of Saint Gabriel that the Virgin Mary shall bring forth a Son who will save His people from their sins. So, this is a day of forgiveness of mankind.
2. *Lidet*: (Christmas)
The annual festival of Christ's birth, is celebrated on Tahisas (December) 29 E.C. and on leap year on Tahisas (December) 28 E.C. This is in fulfillment of the prophecy that the Virgin Mary shall give birth to God the Word who will save His people from their sins.
3. *Timket*: (Epiphany)

Jesus Christ started his Messianic ministry after being baptized at the age of 30. The Lord was baptized in the river Jordan by John the Baptist. When Jesus stepped out of the water the heavens were opened and God the Father spoke "this is my beloved Son in whom I am well pleased and the Holy Spirit descended upon Him in the form of a dove." (Mt. 3:1-17; Mk. 1:4-12; Lk. 3:22; Jn. 1:29-34).

On the eve of the Epiphany, the Ark of the Covenant (Tabot) is carried from the church to a river where it is made to stay in a tent or a shade for the night. During the night, the praise of the Lord and hymnal services are performed and liturgy is conducted. In the morning, at the edge of the river prayers are recited, verses from the four Gospels are read, the water is blessed and sprinkled on the people not to repeat Baptism but to commemorate the Baptism of Jesus Christ and receive spiritual blessing.

The Ethiopian Orthodox Tewahido Church celebrates this feast every year in order to teach and bear witness to

the Baptism of our Lord Jesus Christ performed to fulfill the prophecy, to give power to Baptism, to bless the water, to manifest the humbleness he displayed and thus serve as an example to us. Epiphany is celebrated on Tir (January) 11 E.C.

4. *Transfiguration:* (Debre Tabor)

This is the day in which Our Lord Jesus Christ during his ministry, manifested the light of his God-head on Mount Tabor. It is celebrated on Nehase (August) 13 E.C. (Mt. 17:1--9).

5. *Hosanna:* (Palm Sunday)

It is the Sunday that comes one week before Easter. Its history is written in the Bible. (Mt. 21:9-15). Hosanna means salvation. On this day Jesus Christ Our Lord entered into temple in triumph. On His way people praised him by saying Hosanna, Hosanna, in the highest!

On Palm Sunday, Palm leaves are blessed and distributed to people who in turn tie them around their heads and place them in their houses. People chant Hosanna, Hosanna, in the highest! by waving palm fronds. On this day the hymn of Saint Yared is sang and verses from the four Gospels are read at the four directions of the Church.

6. *Crucifixion:*

This is the day on which Jesus Christ Our Lord was crucified to redeem mankind.

7. *Easter:*

It is celebrated in commemoration of the resurrection of Jesus Christ from the dead after His crucifixion on the cross in order to save mankind from sin. Easter for

Christians is a day of spiritual victory and freedom.

In the Ethiopian Orthodox Tewahedo Church Easter is celebrated with great joy and deep spirituality. On the eve of Easter, on Saturday, the children, elders and youth gather at churches and prayer services are conducted.

After the performance of prayer services and covenant, in accordance with the canon of the Church, the priest carrying his cross and the faithful say the following:-

Priest — Christ is risen from the dead!

People — By the highest power and authority!

Priest — He chained “Satan”!

People — Freed Adam!

Priest — Peace,

People — Henceforth

Priest — Joy and Peace shall Prevail!

Thus after the above good tidings and witness heralding Easter is made, the kissing of the cross continues. The Liturgical service which starts at the middle of the night is wound up at 3 a.m. The days of the week between Easter and the next Sunday are considered as Easter days.

8. *Ascension:*

After Jesus Christ rose from the dead, He appeared to the Apostles and taught them for 40 days. On the 40th day of His rising, as He had told the Apostles before, He gain told them of the descending of the Holy Spirit and ascended to Heaven. In the Ethiopian Orthodox Twahedo Church, the day is celebrated with prayers and hymns.

9. *Paracletos :* (Whit Sunday) —

It is the day after the 10th day of Ascension and the 50th day of the resurrection of Jesus Christ and is also the day

on which the Apostles were filled with the Holy Spirit. Paracletos means comforter.

The Jews celebrate Paracletos after their Passover. Pentecost means fiftieth day and this day was known as the Jewish harvest festival day. Since the Paracletos descended upon the Apostles on this day, it is celebrated as the Feast of Pentecost.

After the 10th day of the Ascension of Jesus Christ, at 9:00 a.m. in the morning, the Holy Spirit descended upon the Apostles, and what the Lord told them was fulfilled. The Apostles, after receiving the Holy Spirit, became witnesses of His death and resurrection. Following the gift of the Holy Spirit to the Apostles, a new chapter was opened for the Christian Church. As John Chrysostom said, "this is the birthday of the Christian Church."

Pentecost is celebrated on the 50th day after Easter. The origin and celebration of the nine major feast days is as described above and they are observed by refraining from any physical activities. Among these, Palm Sunday, Good Friday, Easter, Ascension Day and Pentecost have rotating days of observance in the calendar. However, Palm Sunday, Easter and Pentecost fall on Sunday; crucifixion on Friday and Ascension on Thursday. On the other hand, the others such as the Day of Annunciation, Christmas, Transfiguration and Epiphany have no fixed days of observance.

Apart from the major nine feast-days, there are other nine minor feast-days, these are:

1. Sibket — (the First Sunday before Christmas) The feast to commemorate the preaching of the prophets that the Messiah will come to redeem his people from bondage of sin.

2. Birhan — (the 2nd Sunday before Christmas) The feast to commemorate Our Lord's coming to give light to the world.
3. Nolawi — (the 3rd Sunday before Christmas) the feast of Our Lord as "Good Shepherd."
4. Genna — This feast is observed on the eve of Christmas to celebrate the birth of Our Lord Jesus Christ. This day is observed on Tahsas (December) 28 E.C. as an annual feast of Our Lord Jesus Christ and His mother, the Holy Virgin Mary.
5. Gizret — (Circumcision) This feast is observed on Tir (January) 6 E.C. as written in the Laws of Moses (Lev. 12:3) in commemoration of Christ's circumcision on the eighth day of His birth. (Lk. 2:21).
6. Lidete Simeon — This is the feast to commemorate the presentation of Our Lord in the temple 40 days after his birth. The day is called "Lidete Simeon" in remembrance of the rejuvenation of Simeon when carrying the baby Lord Jesus in his arms. It is observed on Yekatit (February) 8 E.C. (Lk. 2:29, 32; Lev. 12:6.).
7. Kana Ze Gelila — (Feast of Cana of Galilee) It is the feast when the Lord turned water into wine at a wedding in Cana. (Jn. 2:1-12).
8. Debere Zeit — It is a feast commemorating the second coming of our Lord and where the resurrection of the dead is taught. (Mt. 24 and 25).
9. Mesekel — (The Day of the Holy Cross) the Meskel holiday is celebrated on Meskerem 17 (27th of September) and Megabit 10 (19th of March). The word Meskel means, Cross, and the feast commemorates the finding of

the True Cross by St. Helena. The story in brief is that after the crucifixion of the Lord, the sick were healed by touching it and rubbing their bodies against the Cross. Attracted by these miracles, many became Christians. Seeing this, the Jews threw the Cross into a rubbish disposal pit and after a long time this place grew into a hill. Christians knew the area despite their inability to dig out and retrieve it.

During the invasion of Titus, (70 A.D.) all Christians left Jerusalem and long after the site of the city was changed, it became difficult to locate the place where the Cross was buried. Because of this it remained buried for more than three hundred years.

In the 4th century, (327 A.D) the mother of King Constantine, Queen Helena, made a trip to Jerusalem to find the Cross. But she could not trace the place for no one could tell her the exact location. Since the finding of the Cross was God's Will, a certain old man by the name of Kiriakos (Kirakos Yared's Hymn Book of Helena) sympathizing with her search, advised her as follows: - "You need not tire out yourself and others in vain. Make people gather wood and pile it. Put incense on it and burn it. Following where the smoke drifts, dig and you will find out the Cross." (Synaxarium Megabit (March) 10 E.C.). She did all that she was told. The incense smoke rose upward and bowed down indicating the site where the Holy Cross was buried (Yared's Hymn Book of Helena). She then dug and found out the Cross. The Ethiopian Hymnologist, St. Yared has praised this event with the verse, "The Wooden Cross which was buried at Golgotha by the Jews is found today." (Yared's Hymn Book of Helena). This event is also celebrated every where in the Christian world.

But in Ethiopia it is celebrated with great spiritual feeling and traditional sentiments. The Meskel Holiday falls during the beginning of the Ethiopian spring and this makes it very colorful. On Meskerem 16 (September 26th), in the cities, villages and the surrounding areas, people bring torches of twigs called 'Chibo' and wood to 'Meskel Square', to form the 'Demera' (bundles of branches of wood and twigs). The priests perform prayers in front of the Demera and sing, "Meskel has illuminated, and it decorated the sky with stars and showed everything like the sun!!," saying this, they circle the Demera followed by a huge procession which circles it singing, "Iyoha Abeyaye Meskerem Tebaye." (Behold, Meskerem has dawned and the flowers have blossomed). People at home also light 'chibos' and make merry. On the 17th morning the Demera is lit. However in Addis and in some other places, it is lit on the evening of the 16th. Since prayers have been said over the demera, people make a sign of the cross on their forehead with the ashes and spray it over their cattle. Since Helena started digging on Meskerem 17 (September 27th) and found the Cross on Megabit 10 (March 19th) these holidays are observed as the same holiday.

In addition, thirty three feast days of the Virgin Mary have been observed in Ethiopia since ancient times. Every month also on the 29th the Holiday of the Lord and on the 12th of St. Michael as well as the days of death of the Apostles are observed.

Yearly holidays in the Ethiopian Orthodox Church are celebrated by taking out the Ark of the Covenant from the Holy of Holies and carrying it on the head of a priest and going around the Church three times in procession (oudet) to

the accompaniment of songs and hymns fitting each particular occasion. The celebration is wound up after a sermon is given.

This happens when the church service is conducted in the morning. However, on other feast days, the liturgy is performed after the Ark of the covenant is returned to the temple where, again the ceremony is concluded after a sermon.

The days on which feasts and holidays fall are calculated by a set of rules as laid down in a book called "Bahre Hasab" or "Merha Iwur."

Regularly recurring holidays are declared on the first day of the Ethiopian New Year which is also known as St. John the Baptist's Feast Day. Ethiopian New Year falls on Meskerem 1 (September 11th) except in a leap year when it falls on September 12th. The beginning of the New Year is believed to be the beginning of the abating of the flood of destruction and the covenant God made with Noah that there shall be, from then on, Winter and Summer and that they shall come in cyclic succession. (Gen. 8:13-22; Jubilee 7:19-30). The Hebrew and Copt new years also fall in September. Since our Church is ancient and follows the tradition of the Old Testament, she observes and maintains the order of reckoning the new year in accordance with this tradition.

CHAPTER 17 ICONS

Since ancient times, the Ethiopian Orthodox Church has had a rationale for the veneration of icons. Icons were known to have been venerated by the Jews prior to Christianity.

As told in the Old Testament, God Himself ordered

Moses to make a picture of the 'Cherub', on the Ark of the Covenant. (Ex. 25:19, 37:7; IKgs 6:23; IIkgs 6:2-17; Ezek. 9,3, 10:3; Eno. 14,11). These pictures of the 'Cherub' are drawn on the Covenant because the Ark of the Covenant is the manifestation of the glory of God. The picture of 'Cherub' too, is the symbol of the 'Cherub' who carry the throne. The picture is in the form of cocks with their wings spread out.

Icon making has a historical basis in the Church. As is known in church history, the first Christians maintained and spread their faith by digging holes, carving rocks, making caves and catacombs for preserving their materials and protecting themselves from enemies. In these catacombs, they used to collect the relics of their martyrs and pray and teach. During these times, people started joining their congregation. Since they had no freedom of movement and could neither find nor produce books, they resorted to teaching by using parables from the Bible in pictures such as:-

- a shepherd carrying his sheep to show that Christ would save those who die believing in Him and that He is a kind and a trusted shepherd.
- others started their pictures from stories of the Old Testament. For example, they drew how the first persons, Adam and Eve, were tempted by the serpent. (Gen. 3:1-7).
- they drew a devoutly praying believer to depict Noah in his ark (Gen. 7:1-24). They also depicted the story of the New Testament as follows:-
- the annunciation of St. Gabriel to Our Lady.
- the birth of Our Saviour Jesus Christ in the district of Judea; in the city of David in bethlehem in a place called 'Efrata'.

- the wise men paying homage and presenting gifts to the baby Lord Jesus Christ, who was born in Bethlehem.
- the Baptism of the Lord and His teachings for three years and three months along with the miracles that He performed.
- the first miracle performed at Cana in the district of Galilee.
- the Lord's crucifixion, death, resurrection, ascension and His second coming.
- Our Lady with her beloved Son and on the left Isaiah pointing towards her, saying, "behold! the Virgin will conceive a child and will give birth to a Son."

Pictures like these are found in the ancient Christian hiding caves and these were utilized to teach religion.

On the other hand, there are many stories and oral traditions about the Lord's picture. One of the narrations is that the story of the Lord's crucifixion was drawn by the Apostle St. John. The Evangelist John drew the Lord as he saw Him on that Friday. The voice from the icon was heard as saying, "as the Jews, crucified me bare in Jerusalem, will you crucify me for the second time in Rome?" Immediately, he drew him wearing a purple raiment (kelemeda). This was the beginning of this type of pictures. After finishing the picture, John the Evangelist kissed the picture and his lips remained stuck to it. All these miracles were performed by the picture.

The picture of Our Lady was first drawn by the Evangelist Luke. The prayer and hymn books of our churches also state that the picture of Our Lady was drawn by the Evangelist Luke.

"Salutations to your icon as Luke one of the wise evangelists drew it by his hand" (Melkea Seil - a hymn about

the Icon, Synaxarium of October 22 E.C.)

In the Church, an icon conveys two types of messages. One is to teach those people who are unable to read the miraculous stories of the Holy Scriptures and the other is to learn about the lives, devotions and struggles of the martyrs and also to subdue the carnal temptations and overcome evil spirits and also to honour the righteous and through the pictures show love and honour to those represented in the icons.

To pray before an icon is to seek grace, bounty and intercession from the saint or angel represented in the picture. To venerate and kiss an icon is to express one's love and respect to the one represented in the picture. This is a tradition that has been practiced by the Church ever since its establishment.

The Church believes and teaches that we should say grace, give honour, bow, kneel down and beseech for mercy through the consecrated icons of the Lord, Our Lady, Angels, Saints and Martyrs.

"I bow down before your icon and I submit to the icon of your Son, Mary the Virgin, Mary the mother of God." (Melka Seil - Hymn of Icons)

CHAPTER 18

THE HOLY CROSS

The Cross is highly venerated in the life of the Church and there are prophecies and symbolic representations about it. Prophecy "The grape-vine, cut from Hasisson and planted in Gologtha became my cure." (Songs of Solomon 5:1-2).

"Thou hast set up a banner for those who fear thee, to rally to it from the bow that thy beloved may be delivered. (Ps. 59:4).

Symbol: The wood with which Noah built his ark (Gen. 7:1-6). The staff of Moses (Ex. 4:2-9). The bronze serpent (Num. 21:9). All these are symbols of the Cross.

Before the crucifixion of Our Lord and Saviour Jesus Christ, the Cross was the symbol of penalty, curse and humiliation (Deut. 21:23; 2Cor. 5:21; Gal. 3:13).

But after the crucifixion of Our Lord, the cross has become a sign of spiritual freedom and a throne of peace. As such it has become a sign of freedom and victory for all Christians (Ps. 2: 6-7, 44:4). Christ made peace through His Cross. (Eph. 2:15-17).

The Cross which Constantine the Great saw in the form of light lives as a symbol of victory. As St. Paul stated, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God". (1Cor 1:18; Phil. 3:18).

The Cross of Christ has become an instrument of punishment for death and Satan. As St. Yared stated in his hymn for the departed, the Son who created the world drove away His enemy by His Cross.

The faithful believing in Christ and crossing themselves in the sign of the cross overcome demons and evil desires. The cross has also become the symbol of all Christian art. The Christians make a symbol of the cross on their clothings, books and household utensils. In Ethiopia needle works, embroidery and jewelry are adorned by the sign of the cross. Some Christians tattoo the cross over their foreheads and hands.

The faithful not only wear crosses in their life time but it is also kept with them after death. A cross made out from wood, metal or stone is planted over their graves. This is done

to show that the cross is not only the symbol of death and suffering, but also a sign of resurrection and life.

Since the icon and the cross occupy a prominent place in the spiritual life of Christians, the Ethiopian Orthodox Tewahido Church serves the faithful with consecrated icons and crosses.

In Church services the cross is used for blessing. Priests always keep the cross with them, give blessings with it and it is kissed by the faithful.

In accordance with this, the church sings and prays as follows:-

"The Cross is our power,
The Cross is our strength,
The Cross is our ransom,
The Cross is the salvation of our soul,
The Jews denied, but we believed,
We, who believed are saved by the power of His Cross."

As the Psalmist said "We will worship at His footstool." (Ps. 131:7); it is therefore fitting to prostrate, to kneel down and to bow for the cross in reverence and grace.

This reverence is also based on the Hymn of St. Yared (Tsome Digua) which runs, "O Master, we prostrate for Your Cross and praise your Holy Resurrection." This is in accordance with the teachings of our Church.

CHAPTER 19

ECCLESIASTICAL OBJECTS

The ecclesiastical objects are those with which the priests administer the sacraments of the Church. There are different objects used for administering these sacraments.

These are:

- a) The Paten (Tsañil) - on which the Holy Body of Christ is sacrificed.
- b) The Chalice (Tsiwa) - in which the precious blood of Christ is poured.
- c) The Cross-Spoon (Erfe Meskel) - by which the Precious Blood of Christ is given.
- d) The Corporals (the coverings) (Mahfed) - the cloth with which the Holy Communion is covered symbolizing the shroud over Christ's Body.
- e) The Golden Basket (Mesobe Werq) - in which the bread of the Communion is carried from the Bethlehem into the Church.
- f) Censer (Tsina) - used for burning incense.
- g) The Bell (Kachil) - the bell is rung at the beginning of the Liturgy. when the deacon says, Go forth, ye catechumen; when the priest says "Lord have Mercy upon us;" when the clergy come out from the Holy of Holies to offer the Body and the Blood of Christ to the people and on other occasions of Solemn prayers and services.

All these ecclesiastical objects are used for the above mentioned services after they are consecrated with prayer, Holy Oil and blessings.

The order of prayers and the anointing of the Holy Oil for blessing the ecclesiastical objects is found at the beginning of the Book of Liturgy.

The Vestments (Libse Tekihino)

Vestments which the clergy wear to administer the sacraments of the Church are clothings blessed with prayer, specially woven, and they are kept in a particular place befitting the spiritual service.

- a) Liturgical Vestments should be kept in a vestry of the Church in a clean condition. It is forbidden to wear them in other places for other purposes and by other persons. (Ezek. 44:17-19; Fetha Negest Article 12).
- b) It is commanded that the chasuble which the clergy put on their robes should have five hanging strips.
- c) The vestment worn for Liturgy by priests must extend from their necks upto their ankles. (Fetha Negest, Article 12, Basil).
- d) The priest must choose the vestment that fits him before he puts it on. He should not take the vestment off once he puts it on. If it is long he should use a girdle. (Ex. 28:2-43; Fetha Negest, Article 12, Basil).
- e) Before the priest puts on the vestment it must be blessed by a bishop if there is one. If there is no bishop, the priest himself shall bless and put it on. Also the deacons' vestment must be blessed. After all the ecclesiastical objects and vestments are dedicated to a church and consecrated, they should neither be taken out of the Church nor used for other purposes. (Ezek. 44:14-19; Fetha Negest, Article 12).

If anyone takes these objects and vestments out of the church and uses them for non-spiritual purposes, he will bring wrath and chastisement upon himself like Uzziah and Belshazzar (2Chron. 26:18-20; Dan. 5:1-31).

PART III
THE EXTERNAL RELATIONS OF
THE ETHIOPIAN ORTHODOX
CHURCH
CHAPTER 20
EXTERNAL RELATIONS BEFOER
CHRISTIANITY

To write about the Ethiopian Orthodox Church's external relations as a whole, it would be of paramount importance to start from the ancient history of the country itself whose name is identified in the Holy Bible as the very name of its faithful inhabitants as indicated in the following Biblical text "Ethiopia stretches out her hands to God." (Ps. 67:31).

As a matter of fact, history and tradition give clear evidence that Biblical Ethiopia, the Land of God, followed the Holy Land, Jerusalem, in receiving the Law of the Old Testament thus laying the foundation for the historical relationship of the two lands.

The people of the two lands of God made their relation more closer by:

- Sharing the Faith and Order of the Old Testament
- Getting together as one people of God once a year in the Holy Land and observing the Jewish Paschal (Passover).
- Practicing the same Mosaic Law.

Despite the geographical distance between the two

countries, the above mentioned historical and traditional factors have been the bases for the close relationship between the two Biblical Lands. This is regarded as the first chapter of the church's pre-Christian external relations.

(a) The Root of this Relationship

As far as history and tradition are concerned, the root cause of this contact between the two lands of God is the monotheistic belief which has its root in the Old Testament's Semitic and Hamitic (Cushitic) heritage. On this ground, the two lands have come to share the same monotheistic belief, language and Biblical tradition through their Semitic legacy.

As Sem and Ham themselves are the sons of Noah, who was protected from the flood with his family because of his faithfulness to God, it is clear that their descendants entered the country with thier beliefs. Consequently, their offsprings in Israel and in Ethiopia continued their contacts based on this common monotheistic faith.

The visit of the Queen of Sheba, admirably quoted in the Bible (Mt. 12,42; 1Kgs. 10;1-9) was an outcome of this continuous contact. If there had been no previous contacts between the two lands, the Queen of Sheba would have had no better knowledge of the Holy Land than peoples of other lands.

After the visit of the Queen to Jerusalem, the relationship between the two lands of God was getting more closer. This facilitated for Ethiopian believers to go to Jerusalem on pilgrimage. This was the main reason why Biblical Ethiopia kept her historical contact with the Holy Land.

(b) Outcome of the Historical Contact

After the visit of the Queen of Sheba to Jerusalem made about one thousand years before Christ; the blessing, which Ethiopia obtained in the spiritual and social spheres was considerably great. To highlight the area of this blessing, it was after this visit that Ethiopia came to be:

- a) the possessor of the Old Testament
- b) the seat of the Ark of the Covenant
- c) ministered by appointed priests
- d) the implementor of the Laws of the Old Testament under an organized hierarchy of priests.

After the visit of the Queen of Sheba to Jerusalem, a group of Levites came to Ethiopia with the Books of the Old Testament and the Ark of the Covenant. As a result, Ethiopia entered into a new era wherein it started worshipping God not according to the Law of Conscience but according to the Mosaic Law of the Old Testament. Even foreign writers like Budge state that at no time was Ethiopia apart from God.

Its long history of belief in One God and its close relations to the Biblical land are symbols of the identity of the nation whose life is like a mirror that reflects the past into the present. Like the Israelites the temporal and secular authorities in Axumite Ethiopia also shared the same concern and responsibilities for the nation's spiritual and social wellbeing.

Axum is the most sacred place of Ethiopia from where monotheism spread all over the country. The reference to Ethiopia in the Bible and early Church history refer to Axumite Ethiopia, the home of the Ethiopian language and culture which embraces both Judaism and Christianity. The

contemporary culture, language, religion and other aspects of life can only be understood in relation to the various sources of ancient Ethiopia and the archaeological discoveries.

According to these sources, Axum is the main center of this heritage. Moreover, the Ark of the Covenant given to Moses rests in this ancient sacred city. This in brief constitutes the external relation and the results obtained therefrom by Ethiopia of the times of the Old Testament. This is what can be cited as the true testimony for the reality of its historic and ancient existence.

CHAPTER 21

EXTERNAL RELATIONS IN THE DAYS OF CHRISTIANITY

As a rule, all males of the people of Israel had to observe three days of each year on the occasion of such great festivals in fixed places:

- a) the festival of unleavened bread
- b) the festival of weeks (special weeks wherein they offer the first fruit of their harvest)
- c) The festival of booths (Deut. 16:16).

As a fulfillment of this religious duty, the Ethiopian believers of the Old Testament used to observe such days, by going to Jerusalem, the Holy Land of God. They were also among those faithful who had gathered together with the people of Israel to bring to God His offering and to join them in their service of thanksgiving to Him on the festival of the weeks where they offered the first fruits of their harvest. This tradition had enabled the Ethiopians to be among those who had the opportunity to attend the festival. (Zeph. 3,10). With

the observance of this Festival in 34 A.D. Ethiopians were among the faithful who enthusiastically heard the Apostles speaking in all tongues and giving thanks to God after receiving the Holy Spirit as attested by Holy Fathers.

Well known Church Fathers like John Chrysostom assert this history as written in His Homily on Acts 2:1-13 that Ethiopians were present on the day of Pentecost. The Ethiopian Eunuch, Royal Treasurer in the court of Candace, Queen of Ethiopia took part in this celebration in Jerusalem in 34 A.D.

Then on his way home, in the street of Gaza, seating in his chariot and reading the book of Isaiah, he encountered Philip by whom he was baptized. The Holy Spirit commanded Philip to approach the Eunuch. When the Eunuch was approached by Philip the Evangelist, he was reading Isaisah 53, where the prophetic word about the suffering servant of God is written. So the Evangelist proclaimed to him the fulfillment of this prophecy through the coming of our Lord Jesus Christ as the "Lamb of God who takes away the sin of the world". (Jn.1:29), and taught him precisely about His redeeming plan worked out through His crucifixion.

As they were going along the road, they came to a water spot where the Eunuch said: "Look, here is water, what prevents me from being baptized?" "If You believe with all your heart, you may", Philip answered. "I believe that Jesus Christ is the Son of God," the Eunuch confessed. He commanded his chariot to stop, and both of them went down into the water. Having been convinced of the goodness of his faith in Christ, the Evangelist baptized the Eunuch. Soon when they came out of the water the Spirit of God snatched St. Philip away. The Eunuch saw him no more and went his way

rejoicing. (Acts. 8:26-40)

History and tradition assert that ever since his arrival he began to convey the good news of the Gospel and the mystery of baptism to the Ethiopians around him, and so the seed of Christianity was sown in Ethiopia from the very earliest times and has continued to bear fruit ever since. Eusebius, the Father of Church history, mentions that Ethiopians were the first fruit among gentiles. (Eusebius of Caesarea, Church History Book II:1). The Ethiopian Eunuch was also admired by St. Jerome (Hieronymus) as he is quoted to have said about him the following words:

I am no more holy nor more diligent than this Eunuch. He came from Ethiopia, that is from the ends of the world; leaving a royal court he went as far as the Temple; and such zeal for the knowledge of God that even on his chariot he was reading the Holy Scripture. Yet although he held the book in his hand and was reflecting on the words of the Lord, even articulating them with his tongue and pronouncing them with his lips, he did not know the one whom, still without knowing it, he was worshipping in this book. Then Philip came along; he showed him Jesus hidden under the letter. What marvelous power of the teacher! In the same hour the Eunuch believed and was baptized; he became one of the faithful and a saint. He was no longer a pupil but a master; and he found more in the desert spring of the Church than he had done in the gilded temple of the Synagogue. (Jerome, Letter, 53,4,5,6)

Furthermore the well known Church historians, Rufinus and Socrates (380-450) have mentioned that among the Holy Apostles, St. Matthew, Nathaniel, Bartholomew and Thomas had taught the Gospel in Nubia and other provinces of Ethiopia, moving from one place to another. The two historians also attest that the Apostle St. Matthew made his Apostolic journey to Nubia and other parts of Ethiopia via India and suffered martyrdom in Ethiopia.

Based on this fact, present day scholars give witness to the reality of this history and address the Ethiopian Orthodox Church as the "Holy See of St. Matthew." Thus, the basic teaching of Christianity and Baptism continued to bear fruit till the arrival of St. Frumentius and Aedesius in the country.

CHAPTER 22

THE FOREIGN RELATIONS CONDUCTED FOR THE ESTABLISHMENT OF AN AUTOCEPHALOUS ETHIOPIAN ORTHODOX CHURCH BISHOPRIC

Ordination is the basis for the performance of church sacraments. As shown from the first to the fourth century, Judaism with its law, and Baptism with its faith were known in Ethiopia. But because of the lack of a bishop, the sacraments of Ordination and Eucharist were not performed until 330 A.D.

Frumentius

In the middle of the fourth century A.D., the first bishopric of Ethiopia was established during which the sacraments were fully administered, the Church was organized and Christianity became a state religion. This took place during the reign of the Ethiopian Emperors of Axum, Ezana and Saizana. The Church historian Rufinus also confirms this fact in addition to the books of our Church which corroborate this fact.

At the time Meropius the native of Tyre was traveling to visit India with his relatives, Frumentius and Edesius (Sidracos), in his way he stopped at the port of Adulis.

Pirates attacked them and killed Meropius the philosopher. But Frumentius and Edisius escaped from the danger and were taken to the palace of Axum. They lived in the palace with comfort studying the language and culture of Ethiopia for a long time. The king assigned them different duties in the palace. He made the younger, Edisius, a steward and chief of the palace and the elder, Frumentius, a custodian and secretary of the palace because he was an intelligent and educated person. After a while, the king died and in his will he permitted that the two persons could return to their country if they wished.

However Queen Ahiyewa (Sophia) the regent, requested them to stay and help her until the enthronement of her small child.

The young Frumentius encouraged the Christian merchants who came to Adulis and Axum that they build assembly halls and chapels. Because of this Christianity and its news spread among the people. Then the prince was crowned and he accepted Christianity. Besides, Frumentius met Enberem (Amram) the high priest of that time and discussed with him about Christianity. Frumentius said to Enberem: "I see that you have Christian faith and baptism but you do not have the sacrament of the Eucharist." The high priest answered to him saying: "The Eunuch of Candace, Queen of Ethiopia, has brought us Baptism, but no one brought us the sacrament of the Eucharist".

At that time Edisius the brother of Frumentius returned to his country Tyre by the permission of the King. But Frumentius stressed to the King and the high authorities the need for the sacrament of the Holy Order and the Eucharist. And they told him "There is no person who knows the

language and the culture of ours and theirs". Therefore, they sent him to Alexandria to bring them the Sacrament of Holy Order and Eucharist. Frumentius went to Alexandria as the representative of Ethiopia but not of his native country by the permission of the King and the people of Ethiopia.

This happened after the Council of Nicaea in 325 during the enthronement of Athanasius as Archbishop of Alexandria in 328.

Receiving the letter which was sent from the Ethiopian Government through Frumentius, St. Athanasius called a meeting of the Synod to consider the matter. After the contents of the letter were discussed at the Synod under the chairmanship of St. Athanasius, it was decided that Frumentius who knew the language and the culture of the country be appointed a bishop for Ethiopia. On the basis of this decision, St. Athanasius consecrated Frumentius by the laying of hands as a bishop of Axum and all Ethiopia. After naming him Abba Selama he sent him back to Ethiopia.

Frumentius returned in 330 as the first bishop of Ethiopia and instructed the Kings Ezana and Saizana on the Christian faith. He baptised them and gave them the Christian names of Abraha and Atsbeha.

After establishing his Episcopate in Axum, he embarked on spreading Christianity. He started practicing the sacraments of Ordination and Eucharist. He ordained deacons and priests to assist him in spreading the Gospel all over the country. He also translated the Scriptures from Syriac, Hebrew and Greek to Geez. He changed the order of the Sabeen letters and arranged the writing and reading from left to right.

Starting from 330 Christianity became a state religion of

Ethiopia and this was acknowledged throughout the world.

Frumentius was named the "revealer of light" because he preached the Gospel which is the source of peace. As Christ called His Disciples "You are the light of the world", in the same way, Frumentius was justly called by Ethiopians as the "revealer of light".

St. Athanasius occupies a place of prominence as the defender of the Orthodox Creed that was unanimously approved by the Ecumenical Council of Nicaea in 325 A.D. where the heresy of Arius was condemned. St. Frumentius, faithful to the covenant that he received from his spiritual father St. Athanasius was also well known for his opposition to the heresy of Arius and for explaining the decision of Nicaea to the Ethiopian people.

However, when Emperor Constantine, who called the Council of Nicaea and supported the condemnation of Arius died in 337, his son Constantius the Second was crowned in his place. As Constantius was the supporter of Arius and his heretical teaching, he dismissed Athanasius from the Alexandrian Patriarchate and replaced him with George the Arian of Cappadocia.

Constantius also wrote a letter to the Kings of Ethiopia, Abraha and Atsbaha, asking them to dismiss Frumentius the Bishop of Axum and replace him with an Arian bishop. The letter was sent to the Kings Abraha and Atsbaha by Theophilus, an Indian priest, who was born in the town of Sokotra.

The contents of the letter which was sent to the Ethiopian Kings was as follows:

"Victorious Constantius Maximus Augustus to Abraha and Atsbaha.

"It is my wish that the teachings of the Lord and the thinking ability that He endowed us with would reach all those who seek righteousness and the truth and that unity prevail between your church and the church of Rome.

"Athanasius, who has been dismissed from his throne and was not able to answer to the numerous charges brought against him has sent Frumentius to your country. You should therefore send Frumentius back to Pope George and the Clergy of Alexandria and let them decide about him. Since Abba Athanasius' deeds are known in every country except yours, he has been denied refuge. He therefore seeks protection with you.

"If Frumentius sincerely wants to be a bishop, let him explain his life history to the priests and if confirmed by them that he is keeping the law and the regulation of the Church, he can be reconsecrated as a bishop. Otherwise, if he is against the canon law like the talkative Athanasius he will spoil your Church and your name and might create trouble.

"According to my opinion, Frumentius must return to Alexandria and meet with His Holiness Pope George and the high ranking church scholars. After mastering the canon law and the teachings he can return to his Episcopate".

The Kings Abraha and Atsbaha held firm to their support of the decision of the Council of Nicaea and the teachings of Athanasius and did not therefore accept the request of Constantius. Theophilus, who brought the letter to Axum returned empty handed.

It is said that St. Athanasius upon hearing the just stand of the Ethiopian Kings Abraha and Atsbaha, wrote them a letter of gratitude from his place of refuge. Frumentius, with the co-operation of the Kings Abraha and Atsbaha and the

faithful, built in Axum a big church with 13 sanctuaries under the name of St. Mary of Zion. He also encouraged the Christians to build churches in every district.

St. Frumentius died on July 26, 380 after fulfilling his Apostolic mission.

CHAPTER 23

ECUMENICAL COUNCILS ACCEPTED BY THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

Since her recognition as an Episcopate in 330 A.D., the Ethiopian Orthodox Tewahedo Church, one of the most ancient churches in Christendom, has been fulfilling her Apostolic duties up to the present time.

Her faith is based on the teaching of the Ethiopian Eunuch, St. Matthew and other Apostles. In addition, she accepted the canon and the decisions of the first three Ecumenical Councils, i.e., of Nicaea in 325, Constantinople in 381 and Ephesus in 431 and still is teaching their creed decisions and serving the Lord to this day.

1. The Ecumenical Council of Nicaea 325

As it is known the Nicæan Council was called to oppose the heresy of Arius. Arius' teaching was based on "The Lord created me at the beginning of His work, the first of His acts of old" (Prov. 8:22).

Taking the literal interpretation of this verse, Arius taught that God the Son is a creature. The heresy of Arius originated from the Gnostic Lucian and Antiochian heretics.

Even if it could be said that fatherhood belongs to God, He could not be the natural father but the adoptive father.

Among the heretical teachings of Arius was this "there was a time when the Son known as wisdom was not; and there was an hour when He did not exist." Arius distorted verses to present God the Son as a creature and thus mislead people.

Alexander, the Archbishop of Alexandria made an effort to bring back Arius from his heretical teachings. But Arius kept firm. Yet starting from 320 A.D. he was spreading openly his heretical teaching in every town.

Archbishop Alexander called a local gathering of 100 bishops and presented Arius' heretical teaching. In addition, he informed the assembly that he had advised Arius to desist from his heretical teaching in order not to raise schism in the church and to resolve the problem in peace. The Synod, after examining the heretical teaching of Arius and realizing that he would not repent unanimously excommunicated him.

King Constantine sent his close and trusted friend Hosius Episcopos of Spain to Alexandria in view of the problem that was in Alexandria. Having discussed the case with Archbishops Alexander and other bishops, Hosius returned to Spain and informed the king that the matter could not be solved peacefully.

After Archbishop Alexander had notified Emperor Constantine by a letter that the matter be discussed by a Synod, the Emperor called a meeting of the Synod.

On this basis, the preparatory meeting of the Synod which was held from May 20 to June 13 in 325 A.D., was opened in Nicaea with the attendance of several bishops and their assistants. Having thus prepared its agenda, the meeting was officially opened by the speech of Emperor Constantine

in the presence of 2000 participants.

The topics discussed by the Synod were:

- the heretical teachings of Arius, and
- the decision of the Alexandrian Synod which was led by St. Alexander against the heresy of Arius.

The Synod, after discussing these matters explained to Arius that all the Biblical verses quoted by him and his followers against the Divinity of God the Son were erroneous.

Thus, the fathers attending the Synod made great effort to explain to Arius that Proverb 8:22 does not show that God the Son, the Word of God was not created like other creatures but begotten from the Father before the world was created.

They quoted from the Holy Bible and explained to him that God the Son, the Logos is God. (Jn. 1:1-14; Jn. 10:30; Rom. 9:5; 1Jn. 5:20; etc.).

Then, the 318 Holy Fathers unanimously excommunicated Arius and condemned his teachings. In addition to this, they issued a Creed which confesses the Divinity of the Son and they sanctioned the Canon Law of the Church. The Creed which the 318 Nicaean Fathers issued in 325 is the following.

“We believe in one God, God the Father Almighty, maker of heaven and earth, that which is visible and that which is invisible.”

“And we believe in one Lord Jesus Christ the Only-Begotten Son of God, the Father who was with Him before the creation of the world, Light from Light, True God from True God, Begotten, not created, consubstantial with the Father, through whom all things were made, and without Him was not anything made, things in heaven and things on earth, who for us men and for our salvation came down from heaven; He

was incarnate by the Holy Spirit of the Holy Virgin Mary; and He became man, and He was crucified for us under Pontius Pilate; He suffered, died and was buried, and on the third day He rose again from the dead, according to the Scriptures; he ascended to heaven; He sitteth at the right hand of the Father, He will come again in his glory to judge the living and the dead; whose kingdom shall have no end.”

2. The Council of Constantinople

While Theodosius the First (the great) became Emperor of Constantinople in 379, Timothy the Poor was the Patriarch of Alexandria. And while Damasus was the Pope of Rome, Macedonius the Archbishop of Constantinople, denying the Godhead of the Holy Spirit taught: “The Holy Spirit is not consubstantial with the Father and the Son in Divinity if the Holy Spirit proceeded from the Father and was sent by the Father and the Son and was a messenger, He is not equal with Them. Therefore, He is subordinate to Them.”

Since this heresy had spread throughout the Eastern Churches, 150 bishops assembled in Constantinople in 381 to review this matter.

At this great Council, the Holy Father quoting from the Old and the new Testaments promulgated, saying “even though the Holy Spirit proceeded from the Father, He is equal with the Father and the Son in nature, divinity and glory” (Ps. 33:6; Isa. 6:3; Acts. 28:25). After explaining at great length, they ascertained the Divinity of the Holy Spirit and they vehemently condemned Macedonius and his heretical teaching. They added an article concerning the Divinity of the Holy Spirit to the Nicaean Creed which was decided earlier by the 318 Holy Fathers. The article is:

“We believe in the Holy Spirit the Lord the Lifegiver who proceeds from the Father; we worship and glorify Him with the Father and the Son, who spoke through the prophets; and in One Holy Universal Apostolic Church. We confess Baptism for the remission of sins. We believe in the Resurrection of the dead and the Life to come. Amen.”

This was the unanimous promulgation of the 150 Fathers. From that time on, the creed was called the Nicaeno-Constantinopolitan Creed and was made to be recited in the daily prayer and liturgy by the whole congregations in all churches.

3. The Council of Ephesus

During the reign of Theodosius the Second, St. Cyril was Patriarch of Alexandria in 412 and Celestine the First was the Pope of Rome. Nestorius the Antiochian and the disciple of Diodore of Tarsus was enthroned as Archbishop of Constantinople in 427 A.D.

While Nestorius was Archbishop of Constantinople there were several heretics who adhered to the teachings of Arius, Macedonius and Apolinarius. Upon the request of Nestorius, the Emperor issued a decree dismissing the heretics from the city and condemning their teachings.

In the year after the decree, Anastasius the monk who was the secretary of Nestorius in the great cathedral of Constantinople preached saying “It is true that the Virgin Mary gave birth to Christ in virginity and purity. But it is not right to call her the Mother of God (Theotokos) for God cannot be born from a human being. Therefore, we truly believe that she is the bearer of Christ the Man (Christotokos)”

At that time those who heard the new teaching became disturbed and opposition rose from every direction. The congregations asked Nestorius to tell the monk that he should correct his heretical teachings. But Nestorius refused to accept the request for he knew that the heretical teaching was his own.

From that time on, Nestorius rejected the Only Begotten Sonhood and Divinity of Christ. And he spread his teaching in word and writing saying, “He who was born from Mary is a mere man. In him, the divinity or the Word of God dwelt and He is called Christ. Therefore, it is wrong to call Mary the mother of God. But truly she must be called the mother of Christ and not the mother of God.”

This heretical teaching of Nestorius spread everywhere. St. Cyril of Alexandria on hearing this heretical teaching sent to Nestorius an advisory letter for the first time in February 430. At the same time he wrote a letter to the Pope of Rome and to the other Archbishops of the Eastern and Western Churches explaining the danger inherent in the heresy. He also informed Emperor Theodosius about the matter.

Nestorius on his part wrote letters of opposition to those whom St. Cyril had addressed. He forbade the priests and monks of his diocese from giving pastoral services and prohibited them from entering the church. However, they appealed to the Emperor and to St. Cyril.

Then St. Cyril, without denouncing Nestorius but condemning his heresy wrote to Nestorius a serious letter and he sent copies to the Emperor's office, to the concerned Archbishops and the Archmandrites of different monasteries. In these circumstances, St. Cyril and Nestorius exchanged

hostile letters for a year. Because Nestorius could not be stopped by any means from spreading his heresy; the Emperor, Pope Celestine the first and Archbishops of Eastern and Western Churches agreed to call a synod and re-examine his heresy. It was decided to hold it in Ephesus in 431. About 200 archbishops and bishops attended the Ephesus Meeting and St. Cyril was elected to be the chairman of the synod.

The Archbishop of Antioch was invited to come with bishops who were under his diocese. But he failed to come on time since he was a supporter of Nestorius. He was awaited for two weeks and he continued to give false explanations about his absence. It was then decided to start the synod in his absence. An invitation was again sent to Nestorius so that he could come and explain his belief. He was invited three times and because he was unwilling to attend, the synod started its discussion in his absence. The documents containing the heresy of Nestorius were read first, followed by St. Cyril's against the heresy of Nestorius and the twelve anathemas. On this basis, the heretical teachings of Nestorius were exposed at the synod as being contrary and undermining the doctrine of the Holy Church.

On the other hand, the writings of St. Cyril were unanimously accepted by the Synod since they were the same with the teachings of the Holy Scriptures and the doctrine of the Church Fathers. The Synod, after condemning the heretical teaching of Nestorius against St. Mary being the mother of God unanimously decided that: He who was born from the Holy Virgin Mary is God and Mary truly is the Mother of God. In addition to this the participants of the council, the Holy Archbishops and Bishops heard:

1. The content of the letters written by St. Cyril to Nestorius

which state "We believe that the Holy Virgin Mary is the Mother of God the Logos"

2. The statement of the letter written by St. Cyril to the Eastern Bishops which says "While Jesus Christ is God, He became man like us due to the flesh and soul that He took from the Holy Virgin Mary; and He is one person and one nature in unity."
3. In the same letter it is stated we must believe that the Holy Virgin Mary is the Mother of God (Theotokos) and it is wrong to call her the mother of man (Anthropotokos)."
4. In this letter again, he taught "it is not proper to reject the unity of the two natures in Christ based on our subjective viewpoint; and likewise we should not say that the Holy Virgin Mary did not give birth to God the Son".

The participants of the council, archbishops and bishops approved the above mentioned teachings unanimously but condemned the heresy of the two persons and two natures in Christ taught by Nestorius and excommunicated him. The decisions of this great council were signed by Emperor Theodosius and distributed in all places. Moreover, the Fathers of the Third International Council also prepared and endorsed the canon laws of the church.

All Churches accept the creed and the decisions of the three International Ecumenical Councils, because the Councils of Nicaea, Constantinople and Ephesus took place before the separation of the one Apostolic Church concerning doctrine and canon law and they give great honour to the councils.

Especially the Ethiopian Orthodox Tewahido Church

and its sister Churches such as the Coptic Orthodox, the Syrian Orthodox, the Armenian Orthodox and the Indian Orthodox Churches fully accept the decisions of the three councils, for they follow the teaching of the Apostles and the canon law which was agreed upon by the three Councils.

The Ethiopian Orthodox Tewahido Church abides by the decisions, canons and doctrines of the 318 Fathers of Nicaea, of the 150 Fathers of Constantinople and of the 200 Fathers of Ephesus and condemns those who were excommunicated by the three councils. She also condemns Apollinarius who was excommunicated by the 2nd Council in Constantinople and Eutyches who was also excommunicated by the Council of Ephesus which was held in 431 A.D.

The Ethiopian Orthodox Tewahido Church does not recognize and accept the councils which took place after the Council of Ephesus. Not only the Ethiopian Orthodox Tewahido Church but also other sister churches like the Coptic, the Syrian, the Indian and Armenian Orthodox churches do not recognize and accept them.

CHAPTER 24

THE FOREIGN RELATIONS OF THE ETHIOPIAN ORTHODOX TEWAHIDO CHURCH AFTER THE COUNCIL OF CHALCEDON.

A The Nine Saints

The Ethiopian Orthodox Tewahido Church had enjoyed equal status in episcopacy with other ancient

churches until the death of St. Abba Selama (Frumentius).

Abba Selama was succeeded by Abba Minas and during his time Nine Saints came to Ethiopia in 480 A.D. They were:—

Name of the Saint	Country of Origin
1. Abba Alef	Caesarea
2. Abba Aregawi (Zemichael)	Constantinople
3. Abba Aftsie	Asia Minor
4. Abba Likanos	Constantinople
5. Abba Gerima	Constantinople
6. Abba Gubba	Cilicia
7. Abba Yimatta	Cosia
8. Abba Pentelion	Constantinople
9. Abba Tsihima	Antioch

The main reason for the coming of the Nine Saints to Ethiopia was that they did not accept the Council of Chalcedon and its resolution and consequently they were persecuted by the Byzantine Empire.

After their arrival they settled in the northern part of Ethiopia. The Ethiopian Government and its people welcomed the Saints with traditional Ethiopian hospitality. The Saints established monasteries which are still called after their names and also introduced monastic life.

After learning Geez, they translated several books from Syriac and Greek languages with the cooperation of Ethiopian scholars. These Holy Fathers have been canonized as saints by the Church.

B. Emperor Caleb

Christianity was wide-spread throughout Arabia before the reign of Emperor Caleb. There also existed close relationship between Ethiopia and other Arab countries.

The Jews guided by their leader Phinhas fled to Southern Arabia during the destruction of Jerusalem by Titus in 70 A.D. and persecuted the Christians who were living in Nagran in the 6th century (485-515).

Those Christians who were thus persecuted appealed for help to their brothers in faith living in Constantinople, Alexandria and Axum. And this news of persecution was deeply felt by the Ethiopian Church and State.

Emperor Caleb, the Orthodox King of Ethiopia became very grieved and prayed to God to show him how he can help the Christians of Nagran.

Justinian, Emperor of Constantinople sent a letter to Timothy the third, Archbishop of Alexandria explaining his sorrow about the suffering of Christians and Timothy sent a letter to Emperor Caleb seeking his help to rescue the Christians of Nagran. As soon as he received the letter, Caleb realized that it was the will of God and marched with his armies to Yemen. Caleb defeated Phinhas and his armies. He reconstructed the damaged churches and built new ones. After encouraging and giving solace to those who escaped from the sword of Phinhas, Caleb appointed the wise leader Abraha as governor and deployed ten thousand soldiers and returned to Axum.

Then, Emperor Caleb abdicated his kingdom in favour of his son Gebre Meskel and sent his crown as a present to the Ethiopian monastery in Golgotha, Jerusalem.

According to the Ethiopian Orthodox Tewahido Church

canon, Caleb is regarded as one of the saints for leading an ascetic life in a monastery for 12 years and for following the good deeds of the fathers.

According to the Ethiopian Synaxarium, he died on May 20, 537 A.D. (E.C.), and this day is observed annually.

After Emperor Gebre Meskel, Ethiopia's foreign relation showed a decline due to the hostile influence of her Muslim neighbours.

In addition to the Egyptian bishops who were appointed in succession, some spiritual fathers also came to Ethiopia. One of them was the Egyptian Saint Abune Gebremenfeskidus who came to Ethiopia in the 11th century and established monasteries. He is well known as a saint for his great spiritual deeds.

CHAPTER 25

UNIVERSAL RECOGNITION OBTAINED IN LIGHT OF THE STRENGTH OF THE CHRISTIAN FAITH

Post Chalcedon

Ethiopia was and is still a country known as a Christian island wherein Christianity has flourished both in depth and strength. Accordingly, the fullness of her Christian life enabled her to be the land of God whose Christian leaders like Caleb and Zera Yacob gained global recognition as the "defenders of the Christian faith"

In 1145 Christian Europe heard of a story of a mighty King known as Prester John (Priestly King). During the

middle ages, a religious war, known as the "Crusades", was being waged to liberate the Holy Land, Jerusalem, from Moslem invasion. It was therefore the desire and the wish of the Christian world to marshall their resources so as to emerge victorious over the Moslem invaders. It was this effort at rallying the Christian forces that made them establish contacts with Prester John.

It was then assumed that John was the King of Persian Christians of Central Asia or King of Indian Christians. It was later on established in the fourth century that Prester John was the zealous Christian Emperor of Ethiopia.

Of several monarchs who tried to establish contacts with the Ethiopian Emperors of the times, Alfonso of Aragon was the most persistent. Once it was confirmed that Prester John was the Emperor of Ethiopia, the King of Catholic Portugal, in consultation with the Pope of Rome, continued his effort to establish close ties with the Emperor. There was an intensified effort in the fifteenth century (1414-1468) during the reign of Emperors Yeshak and Zera Yacob which bore fruit in the time of Lebne Dengel.

As Lebne Dengel was 12 years old when he assumed power, the administration of the Empire was carried out by the able and popular Empress Eleni, his grandmother and widow of King Baede Mariam. In November, 1512 Empress Eleni appointed Matthew, an Armenian merchant, as her Ambassador to Portugal. Matthew was favoured in the Ethiopian court for he was an Orthodox Christian, knew foreign languages and also because Ethiopia and Armenia belonged to the non-Chalcedonian Orthodox belief.

From this time onwards, Rome continued its efforts to establish religious ties with Christian Ethiopia for the

fulfillment of its plan to bring all Christian churches under the jurisdiction of the Pope through Catholicism. Rome therefore called for an ecclesiastical council of Chalcedonian and non-Chalcedonian groups in the 15th century in Florence. The head of the Ethiopian Monastery in Jerusalem attended the Council. Realizing that the aim of the Council was to bring all churches under the Papal primacy of Rome, the Ethiopian monk confined himself to the role of an observer.

Duarte Galvao, who was the Ambassador of Portugal to Ethiopia in the time of Lebne Dengel, played a double role. These were:-

- a. The first was to persuade Eleni and the young Emperor Lebne Dengel to renounce their Orthodox faith and accept Catholicism.
- b. The second was to establish friendship that would make Ethiopia stand by the side of Portugal in its war with Egypt. Since Ethiopia was regarded as the protector of the Christians of Egypt and Yemen Arabs, the strengthening of relations with Christian Ethiopia was considered of great benefit to Portugal.

The Islamic countries who felt threatened by the growing relationships between Christian Ethiopia and Europe mobilized Ahmed Ben Ibrahim (Ahmed Gragh) against Ethiopia.

Ahmed Ben Ibrahim launched attacks against the Christian Central Government by mobilizing Ethiopian Moslems against the Christians.

Christian Ethiopia whose assistance was sought by Christian Portugal was now in need of Portugal's help. Portugal used this situation to present Ethiopia with two options designed by Rome. These were:-

“To obtain military assistance by accepting Catholicism and thus recognizing the primacy of the Pope, or be exposed to the feared outside invasion.”

As it was a critical time for the county, the Ethiopian Authorities continued to request for military assistance in a diplomatic manner giving a vague response to the options presented by Rome and Portugal. The leading persons behind this move were John Bermudes and Francisco Alvares.

Alvares was a shrewd person, who on the one hand expressed his deceitful admiration for the Ethiopian literature and church rites in front of Abune Marcos and Itchege Yacob; while on the other hand, he continued with his devious schemes that if Ethiopia presented her requests for assistance to the Pope of Rome her requests would be treated favourably and thus using this as a bait to lure her to Catholicism.

Alvares who was a false admirer of the Ethiopian Orthodox Church became successful in having his name and repute well planted throughout the country. Even the Ichegue (Supreme Administrator of the Church) himself became an enthusiastic admirer of him and went so far as to master the Portuguese language under his tutelage.

However, as Rome and Portugal could not realize their designs on Ethiopia, they were reluctant to give immediate response to the Ethiopian appeal for military aid. In the meantime, Ahmed Ben Ibrahim opened war on Ethiopia and soon gained the upper hand. Ethiopian Emperors from Lebne Dengel onwards continued to seek foreign assistance by seeming to have positively responded to Rome's demands.

In general, Ethiopia and Portugal exchanged several letters as well as ambassadors in pursuit of strengthening their relations. After prolonged diplomatic negotiation

however, in 1539, the King of Portugal, John III, sent Tsega Ze-ab, the Ethiopian Ambassador to Portugal along with his envoy Bermudes to Gelawdewos with several presents, various arms and an adequate number of soldiers.

With the aid of this Portuguese assistance Gelawdewos launched a counter-offensive and Ahmed Grag and his armies were decisively crushed on February 21, 1543.

The Ethiopian Emperor sent a message of thanks to king John for his assistance.

But the end of this war became the beginning of another one; a religious war, which was no less damaging than the previous one. The main reason for this was the question of religious proselytism waged by Catholic Portugal as a price for the military assistance provided.

After the fall of Ahmed Grag, Rome felt that the time was ripe for the conversion of Orthodox Ethiopia to Catholicism. But the result was contrary to expectation. In 1548, Abune Yosab arrived in Ethiopia. John II of Portugal was unhappy with the arrival of the Egyptian Bishop and he openly expressed his desire that Orthodox Ethiopia should be under the jurisdiction of Rome.

The former barber and diplomat John Bermudes resumed his mission of converting to Catholicism the Emperor as well as the common people by presenting himself as having been appointed bishop. Gelawdewos, however, declared that he had never intended to renounce the Orthodox faith or to sever the religious ties with Alexandria. He also refused to recognize Bermudes' appointment as a bishop of Rome but that he knew him only as a Portuguese diplomat.

Bermudes was replaced by the Catholic bishop Barreto Oviedo who was also commissioned to approach Gelaw-

dewos with the same question. The Emperor arranged public debate between the Jesuit missionaries and the Orthodox priests which were to be held in his presence. However, Oviedo could not hold his ground and thus walked out of the debate. He was much hated by Emperor Minas, the successor to Gelawdewos. He was therefore openly siding with some of the disaffected nobility and instigating them to rise up in arms against the Emperor.

In addition to this, during the reign of Ze-Dengel, the King himself had shown an inclination to Catholicism, but was defeated and killed in a war that the nobility had instigated with the support of Abune Petros the then Egyptian bishop of Ethiopia. During the reign of Susenyos, the campaign of the missionaries was so persistent that the Emperor yielded to them and went so far as to issue a decree condemning the Orthodox faith and giving recognition to Catholicism as the state religion. Death was instituted as the penalty for any person who violated the proclamation.

According to this proclamation, all the Books of the Orthodox Church were to be revised and corrected by the Jesuits. Circumcision was prohibited. The precepts of the Orthodox Church on fasting days were amended, the calendar based on the Ethiopic system was substituted by the Gregorian Calendar and any priest not consecrated by the Catholic bishop or was not allowed by him was forbidden from celebrating the liturgy. This situation brought about a crisis of unprecedented magnitude.

Alarmed by the antagonism of the court towards the church, Abune Simon excommunicated Susenyos and all others who were adherents of the doctrine of two natures. He also called on all Orthodox believers to stand firm in the

Orthodox faith.

Shedding tears of bitterness and anger, several monks and priests demonstrated their strong protest against the proclamation which condemned the Orthodox faith. In relation, the law was further tightened. The situation was aggravated by the whipping in public of those monks and priests who had zealously defended their faith before the emperor.

But, despite the severity of the law, the nobility, the peasantry and the clergy joined forces and rose up against him. An appalling religious war ensued engulfing the whole Orthodox fellowship regardless of age and gender. Abune Simon and many other clergymen were martyred and made themselves living examples to followers of the Orthodox faith.

Susenyos had issued the proclamation expecting that military help from Portugal would be forthcoming as was promised. But he found himself defeated in the war he started before his expectation materialized. The remnants of the Portuguese contingent who had come to Ethiopia to help during the Moslem invasion led by Ahmed Ben Ibrahim, were made to leave the country because of their involvement in the war on the side of Susenyos.

Later on, when Susenyos became fully aware of the fact that he was unable to bring peace in any of the provinces, he realized the mistake he had made and regretted. He, therefore, abdicated his throne in favour of his son, Fasilides.

The new Emperor Fasil soon issued a proclamation in favour of the Orthodox Faith by which peace was restored in the country. Furthermore, Fasilides gave an order for a public debate between the two sides on religious matters. On the Orthodox side, the moderator was Itchegue Betre Giorgis

while Alfonso Mendes took a similar responsibility on the Catholic side. Defending the doctrine of the two natures of Christ, Dom Alfonso started the debate saying that no Biblical text could be quoted proving the redemption of the world through the death of the Son of God as confessed by the Orthodox side. In response, the Itchegue quoted "When we were God's enemies, we were reconciled through the death of His Son" (Rom. 5:10). Hereafter Alfonso was in no way to proceed with the debate, and withdrew from it.

When Itchegue Betre Giorgis was proved to be fully successful in the debate, he was praised with the following words of admiration recited by one of the well known Ethiopian poets:

ወረከብኛሁ ለበትር ዘያደክማ ለሮሜ፤
ጽሩብ በንባብ ወቅሩጽ በትርጓሜ ።

Although fullsome in its literal and hidden meaning, and not easy to capture the depth and the beauty of this piece of "Qene," its literal translation could be taken to read as follows:

"Now we got a rod that would weaken Alfonso." To appreciate the beauty of the "Qene", it would be worthwhile to recall that the scholar who debated Alfonso on the Ethiopian side was named Betre Giorgis. Betre, In Geez means stick or rod. Hence Betre Giorgis means the stick or the rod of George. The person who composed the "Qene" was therefore alluding to the fact that Alfonso was thrashed by Betre Giorgis).

At the end, the missionaries, whose involvement in political affairs resulted in unnecessary conflict in the country, were driven out so that the same religious problem would never happen again.

The strong faith that the leaders and the people of the country had in those days was a result of the sound teaching of the Orthodox Church. Their strong adherence to the Christian faith brought about a global fame by which Christian Europe was attracted and thus resulted in Christian Portugal establishing diplomatic relationship with Christian Ethiopia; though this contact had an unwelcome result because of the unconstructive role played by Catholic Portugal and Rome through their delegated missionaries.

As a matter of fact, these incidents proved that no force could make Orthodox Ethiopia abandon its faith and succumb to foreign invasion. Regardless of what the outcome of the relationship was, Orthodox Ethiopia does not reflect about the war with remorse or shame. However, it should be noted that this history is recounted so that a historical lesson could be drawn from it but not for any ill-feeling whatsoever.

CHAPTER 26

EXTERNAL RELATIONSHIP OF THE ETHIOPIAN ORTHODOX TEWAHIDO CHURCH TODAY

A. The Ethiopian Orthodox Church and the World Council of Churches (WCC)

The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the Father, the Son and the Holy Spirit, One God. This Ecumenical Council was instituted in 1948 in Amsterdam for a variety of

functions and purposes relating to the demands of the Gospel, the first and the foremost of which is: "to call the churches to the goal of visible unity in one faith and in one eucharistic fellowship in expressed worship and in common life in Christ, and to advance towards that unity in order that the world may believe." Inter-church aid is also the other main function of the WCC's general purposes. The EOTC is implementing her development schemes with the aid and cooperation of the inter-church aid programme of the WCC.

In accordance with its constitution, the World Council of Churches discharges its functions through: an Assembly, a Central Committee, an Executive Committee and other subordinate bodies as may be established. Since the constitution gives due consideration to the size of member churches, her large following enables the EOTC to play a significant role in the work of the WCC by having twelve delegates sit in the General Assembly which is held at seven year intervals, and an additional two representatives in the Central Committee. Ever since the establishment of the WCC, seven ecumenical assemblies were held at which important religious and social matters were discussed and decided upon. As a result:-

- a. Tremendous progress has been made in the movement towards the establishment and maintenance of close relations among member churches as compared to divisive squabbles of the past.
- b. All member churches have demonstrated their good will to follow and give witness to the teachings and the faith of the Apostles in unison.
- c. Notable success has been achieved in the implementation of inter-church aid programmes.

To this effect, the EOTC has received substantial support and assistance of the WCC in the implementation of its relief, rehabilitation and development programmes. The EOC on its part continues to support the activities of the WCC and also contributes to the success of the WCC. The EOTC considers it an honour, as a founding member, to belong to this universal council which strives to bring about close cooperation and understanding between the churches.

B. The Ethiopian Orthodox Tewahedo Church and the All Africa Conference of Churches (AACC)

The AACC is also a fellowship of Christian Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the Father, the Son, the Holy Spirit, One God. The AACC was founded in 1963 in Nairobi, where it has its Headquarters, for the following functions and purposes:-

1. To keep before the churches and National Christian Councils the demands of the Gospel, pertaining to this life and mission, for evangelism, for witness in society, for service and for unity, and to this end to promote consultation and action among the churches and councils.
2. To provide for a common programme of study and research.
3. To encourage closer relation and mutual sharing of experience among the churches in Africa through visit, consultation, conference and circulation of information.
4. To assist the churches in finding, sharing and placing

personnel and utilizing other resource for the most effective prosecution of their common task.

5. To assist the churches in their work of leadership training lay and clerical - personnel for the task of the churches today.
6. Without prejudice to its own autonomy to collaborate with the WCC and appropriate agencies in such ways as may mutually be agreed.

The Ethiopian Orthodox Church is a founding member of the AACC, and as such she fulfills her membership obligations. She is assigned five seats in the general Assembly which takes place every five years and another one seat in the Central Committee which is held once a year. Six Assemblies have been held since its establishment.

The AACC assists member churches in sharing and utilizing all necessary resources. One of the tasks it carries out is to give scholarship grants to enable church members qualify in its training centres. It is also doing its utmost to assist its member churches in the implementation of their programmes relating to refugee services in cooperation with the WCC.

The Ethiopian Orthodox Church strives to fulfill the aims and objectives of the AACC as enshrined in its charter.

CHAPTER 27

INTER ORTHODOX UNOFFICIAL DIALOGUE BETWEEN EASTERN AND ORIENTAL ORTHODOX CHURCHES ON CHRISTOLOGY

The whole Christian world is fully aware of the fact that there had been one universal church until Chalcedon (451) and believes that it is still invisibly one since Christ is one and the Church is one. After Chalcedon, however, the church was unfortunately made to be visibly divided among churches which use different doctrines to confess their common faith in the One Lord Jesus Christ. The main reason for this difference is the affirmation by the Eastern Orthodox Churches of "two natures two wills and two energies hypostatically united in the one Lord Jesus Christ". While the Oriental Orthodox churches affirm "one united Divine-Human nature, will and energy in the same Christ without confusion, without change, without division and without separation from the very moment of His descent to the Virgin's womb where He took to Himself from her a human body with a human rational soul and made Himself one with the manhood which He took from her as formulated by St. Cyril with such words One Incarnate nature of God the Word."

This difference in Christological formula has resulted in the schism of the two churches until the present time. Nevertheless, while this difference of Christological teaching has been regarded by the Oriental Orthodox Churches as the main cause for the division, the Eastern Orthodox Churches on their side took the initiative and stated that there is no basic doctrinal difference between the two sides in the belief of the

unity of the two natures in christ except differences caused as a result of analytical interpretation of the Basic Doctrine, and expressed their readiness to open talks which will lead towards unity.

Consequently a new series of seven official and unofficial talks have been held so far. They are:-

1. Aarhus, Denmark: 11-15 August 1964
2. Bristol, England: 25-29 July, 1967
3. Geneva, Switzerland: 16-21 August, 1970
4. Addis Ababa, Ethiopia: 22-23 January, 1971
5. Abba Bishoy Monastery, Egypt: 1989
6. Chambesy, Switzerland: 1990
7. Chambesy, Switzerland: 1-6 November, 1993

The Ethiopian Orthodox Church took part in all these dialogues through her representatives. The main theme discussed during the talks was how to resolve the Christological difference created at the Council of Chalcedon.

During the talks the root causes of the anathema of the Council of Chalcedon were thoroughly examined. Later on, in the Chambesy talks held from 1-6 November 1993, they came to understand that the root cause of their difference in Christology was not doctrinal but differences caused as a result of analytical interpretation of the Basic Doctrine. This means that those who speak in terms of "two" do not thereby divide or separate, and those who speak in terms of "one" do not thereby commingle, (mingle) or confuse. It was realized that the two sides have anathematized Nestorius and Eutyches.

In the last three meetings, the two sides have come to the following common agreement on the possibility of lifting the anathemas:-

1. That both sides shall lift the anathemas.
2. That the anathemas be lifted by both sides at the same time.
3. That the lifting of the anathemas:-
 - a. Would lead to the restoration of the unity of both sides
 - b. The hitherto anathemas shall be discontinued
 - c. That the names of the leaders of the two churches shall be mentioned during liturgical services.

The Oriental Orthodox Churches have made it clear that they do not accept the Council of Chalcedon and all other Councils held after Chalcedon as Ecumenical Councils.

The Stand of the Ethiopian Orthodox Tewahedo Church regarding this common Statement

1. Regarding the lifting of the anathemas

The EOTC believes:-

- a. That the anathemas were imposed upon those concerned Chalcedonian Fathers because their Christological Formula: "Two natures, two wills, two energies hypostatically united in the One Lord Jesus Christ", was not felt to be the same as that of the Oriental Orthodox Churches Christological formula of "one nature, one will and one energy in the one and the same Christ".
- b. Since these anathemas have been observed for about 1500 years by our Holy Fathers as inscribed in our liturgical texts and hymnody they shall not be lifted.
- c. That there is no canonical authority to lift the anathemas imposed upon those Chalcedonian Fathers regarded as heretics.
- d. That to lift the anathemas imposed in the past upon those Chalcedonians and to accept them as saints, would dishonor those Oriental Orthodox Church Fathers who condemned the Chalcedonians.

2. Regarding the Mystery of Incarnation

In the previous dialogues held by both sides from Aarhus to Chambesy for the resolution of their differences, the Christological teaching of the Oriental Orthodox Churches based on the "Union of the two natures in Christ without confusion, without change, without division, without separation," was equally accepted by the chalcedonian sides because they have realized that there is no difference of doctrine except differences of analytical interpretation.

Nowadays, all churches have come to realize the vital need of unity, collaboration and mutual understanding as a fulfillment of their spiritual and social commitments.

If the Chalcedonian churches accept the Christological doctrine of the unity of the two natures in Christ (one nature of the Incarnate God the Logos) without confusion, without change, without division, without separation, the EOTC, in consultation with the other Oriental Orthodox Churches does not object to the principle of coming together for full union through the guidance of the Holy Spirit.

ERRATA

Ser. No.	Chap.	Page	Para	Line	Mistake	Correction
1	1	20	6	1	Omnipresence	Omnipresence
2	1	19	3	3,4	oon; ththeir	on; their
3	3	25	5	9	Father and the...	Father or the
4	3	34	4	1	Resurrection	Resurrection
5	4	37	1	3	basis in	basis is
6	6	53	5	4	Manager	Manger
7	9	63	2	9	Hymanot	Haymanot
8	10	65	1	3	Writte in	written
9	10	67	2	11	evangelist	Evangelist
10	16	95	6	3	gain	again
11	17	101	1	5	mainfestation	manifestation
12	21	113	3	1	seating	sitting
13	22	119	6	2	worte	wrote
14	23	123	4	1	Father	Fathers
15	26	142	5	2	our	out

