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and her guests of the year.

JANUARY 15—24 1969
By Order of H. G. Abune Cheophilos & H. E. Neburid Dimetros G. Mariam

Translated & Edited by Agedaw Redie

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www.ethiopianorthodox.org
FOREWORD

It is about two months ago that His Beatitude Patriarch Justinian of Romania and his esteemed companions visited Ethiopia in response to the invitation of our Emperor Haile Selassie I. The visit was indeed an important event and this publication is being brought out as a tribute to its memory. We are most delighted to write a short foreword to this book and there by to associate ourselves concretely in the expression of joy which it tries to put on record.

As an effort to perpetuate the memory of the visit of Patriarch Justinian, the book contains the speeches made both by His Beatitude and by others during his stay in Ethiopia. Patriarch Justinian is an important ecumenical leader of our times and his speeches are an eloquent testimony to the great passion with which he pleads the cause of Christian unity. Our own Ethiopian Orthodox Church is taking some keen interest in this line, and thus Patriarch Justinian and we ourselves are united in seeking the unity of Christians everywhere in the one church of our Lord Jesus Christ. We therefore agree in our ultimate aim.

We hope that this book will be widely circulated among our people, and that it will help them perpetuate the memory of the visit of Patriarch Justinian. May God bless all endeavours undertaken by men like him as well as by organizations like the world Council of Churches to bring together Christians all over the world into unity and mutual understanding.

Abba Theophilos
Acting Patriarch
GENERAL INTRODUCTION

The Socialist Republic of Romania is 237,500 sq. k. m ranking 12th in size among the European countries.

The main riches of the hills are oil, methane gas, coal, salt, mineral waters, forests, vineyards and orchards, The plains take up almost one third of the countries area. The most extensive of all is the Romanian plain which is the biggest granary of Romania. Romania ranks second in Europe as far as its oil output is concerned.

The Romanian language has its origin from Latin language. Its grammar structure derives from Latin and has preserved numerous elements in a form that is nearer to Latin than that of the other Romance language.

On the basis of the guarantee given by the Romanian government of worship to members of all Churches and religious communities, in 1949 the Holy Synod issued and promulgated the statute for the organisation and functioning of the Romanian Orthodox Church, expressing the ecclesiastical principle of Orthodoxy according to which the confession of faith and spiritual life are based on the Holy scripture, the Holy tradition and the Holy canons.

The Romanian Orthodox Church is organized as patriarchate and has now five Metropolitans and twelve Bishops. The central deliberative bodies of the Romanian Orthodox Church are:

1. The Holy Synod and the Church National Assembly; the Central executive bodies: the Church National Council and the Patriarchal Administration. Each bishopric has deliberative body: The Bishopric Assembly, an executive body and, the Bishopric council. The Bishoprics are composed of administrative district known as deaneries, which in their turn are divided into several Parishes. According to the Romanian Orthodox Church the Parish is the Church community of Orthodox believers under the guidance of a priest, comprising at least 300 families in the town or at least 400 families in the country. At present we are told that the Romanian Orthodox Church has almost 900 Parishes. According to the information we gathered, in Bucharest alone there are 228 Parish Churches and 400 priests and deacons. It is also said that Orthodox Parishes have been organized in Romanian Communities existing in others countries, which maintain dogmatic and canonical relationships with the Holy Synod of the Romanian Orthodox Church.

Theological teaching in the Romanian Orthodox Church is under the direct supervision and leadership of the holy synod for the training of priests and the formation of the teaching staff necessary for its own Schools. The Romanian Orthodox Church has theological institutions on two levels:

1. Six theological seminaries and
2. Two theological institutes of University level where special course for the doctors degree is also given.

The Romanian Orthodox Church on its foreign relations, intensifies its work for the strengthening for fraternal relations towards the rapprochment, understanding and cooperation with the other Christian Churches.

On the basis of this, the present Patriarch Justinian of the Romanian Orthodox Church has extended an invitation to the Ethiopian Orthodox Church Patriarchate through His Imperial Majesty. The Romanian Orthodox Church, hence the decision made by His Imperial Majesty, was visited by H. G. Archbishop Theophilos, the acting Patriarch being accompanied by Bishop Abraham, and Abba Gebre Medhin Gi. Yohannes. H. G. arrived at Bancasa Airport on November 6, 1968, then His Beatitude was met by Rt. Rev. Bishop Antim Patriarchal vicar, the Rev. councillor Constantine as well as by Ethiopian Students.

After his arrival at the Romanian Orthodox Church Patriarchal palace he was received officially by His beatitude Patriarch Justinian and other Church officials. The two church leaders, having exchanged their apostolic greetings, the Patriarch of Romanian has made a welcome speech, tracing the historical, traditional, cultural and geographical similarities existing between Romania and Ethiopia. Then H. G. Abuna Theophilos responded by giving an answer to the speech made by Patriarch Justinian.

In his speech his grace approved the similarities that exist between the two countries by reckoning some historical as well as scriptural evidences. Finally His grace presented a greeting letter and gifts sent by His Majesty to the Romanian Patriarch.

Then after reading the greeting letter from His Majesty, both Church leaders raised their glasses wishing a good health and saying long live His Majesty for making it possible for them to meet.

Thus, for the next ten days his Grace Abuna Theophilos continued his tour of all the places and departments that was arranged by the Patriarch office. The tour included old church buildings, monasteries, museums, nunneries.
towns and country side parishes, theological seminaries, theological institutes, libraries, workshops printing press, painting sections; summer residence of the Royal family, modern Hydro-electric power station, etc.

During the ten days visit, among the government officials whom His Grace has met was the minister of culture. The minister explained the present relation between the Church and the government in such a way that both Church and government cooperate in every possible ways very much. He indicated that the government pays the salary for all Church men, repairs old Churches, monasteries and supplies the Church printing press with necessary materials whenever the Church is in need of some help. Besides the minister emphasized that all these happen because the Orthodox Church of Romania deserve to be so for keeping alive the history of Romania as a whole.

On the evening of the last day of the visit two films have been shown, where one was about the Romania Orthodox Church and the other about the visit of His Majesty to the Socialist Republic of Romania in 1964. Both films were remarkable and educational.

Finally, a far-well dinner was given by Patriarch Justinian on the eve of the day of the departure for home, in which government and Church officials were present. At the dinner hour speeches were delivered by both Church leaders, where both have expressed their joy for they were able to see the wish and desire they had for a long time, that is to establish friendly relations between these two Orthodox Churches, have received its fulfilment through the effort made by His Majesty. Then both spiritual leaders have promised to continue widening and strengthening their relations by exchanging visitors and by sending Theological students from Ethiopia to the Theological institute in Romania and to the Theological College here.

On the morning of their departure, that is on Nov. 15th 1958, H. G. Abune Theophilos extended an invitation to Patriarch Justinian to visit Ethiopian and the Ethiopian Orthodox Church. The invitation extended by the acting Patriarch was on behalf of His Imperial Majesty Haile Selassie I.

Thus Patriarch Justinian has joyfully accepted the invitation that was kindly extended to him by His Majesty. Then according to the immediate decision made by the Patriarch, he would be arriving in Addis Ababa on January 14, 1969 so that he might be able to attend our Timket holiday. Briefly this is what can be said about the visit of Abune Theophilos, the acting Patriarch, to the Romanian Orthodox Church.

The Patriarch of Romania consented to visit Ethiopia on January 15, 1969. While he was in Ethiopia he visited Churches, Monasteries, historical, holy Places, and Shrines in the country.

Following is the actual presentation of the historic visit.
ENGLISH APPENDIX

His Majesty's Letter

Communications

Speeches

Programme of the Visit

Communique.

etc.
His Majesty’s favoured letter to His Holiness Patriarch of Rumania

December 9, 1968

Dear Holiness,

We extend your Holiness loving and friendly greetings,

we are pleased to say that His Beatitude Abune Theophilos has already reported to us in details about the friendly reception which was all made possible as a result of your Holiness’ invitation. It is with great pleasure and thanks that we have received your letter of November 15, 1968 and the gift which you have sent us through His Beatitude.

Your Holiness well recalls the invitation which we have sent to you four years ago to attend the meeting of the leaders of all the Orthodox Churches which was to be held then in Addis Ababa, to discuss the common problems facing the church and find ways and means of expanding the church activities and strengthening its unity through the cooperation and collaboration of all concerned.

Although the conference of the leaders of the Oriental Orthodox Churches was held as scheduled, unfortunately the conference of the leaders of all the Orthodox Churches was postponed for a later date. Had this conference been held it would have given your Holiness the opportunity to visit our country and church. It is our sincere desire that until such time as the opportunity affords itself for the leaders of all the Orthodox Churches to convene the conference early envisaged to be held, it will be worth while for them to visit one another with a view to exchanging views on church matters.

It is in this spirit that we extend with pleasure an invitation to your Holiness to visit our country and Church for a period of ten days starting January 15, 1969. We are fully confident that the ever-growing relations existing between our Churches will be further strengthened as a result of your visit.

We wish to take this opportunity to extend your Holiness our sincerest wishes for your continued well-being and for your efforts which are directed for the progress of the Church.

yours in Christ
(Sgd.) HAILE SELASSIE I, EMPEROR

Burevesti

His Imperial Majesty Haile Selassie I Emperor of Ethiopia

Addis Ababa Ethiopia

We acknowledge with deep thanks receipt of the letter in which your Imperial Majesty invited us to visit your country and church for a period of ten days starting from 15th January 1969. Your Majesty’s invitation is of particular privilege for us. We will arrive with great joy at the proposed date in Addis Ababa accompanied by two Metropolitan, one Bishop and one Archimandrite. Letter follows.

Justinian Patriarch of Rumania

COMMUNICATION

His Holiness Justinian
Patriarch of Rumania
Bucharest

December 23, 1968

Invitation letter is sent through our Embassy in Yugoslavia. The 14th of January is date of your arrival in Addis Ababa

Abune Theophilos
Acting Patriarch.

His grace Abune Theophilos Acting Patriarch, Addis Ababa, Ethiopia.

We are happy to acknowledge the receipt of the invitation letter. His beatitude patriarch Justinian will be accompanied by two Metropolitan, one Bishop and Archimandrite as we could not take our visas from Belgrade please kindly intervene Cairo embassy to grant us the entrance visas for Ethiopia. We shall be in Cairo from 5 January 18 o'clock to 4 January 15 o'clock.

Bishop Antim Tirovisteianu
Ethiopian Embassy
Cairo.

From H. G. Abune Theophilos
Patriarch of Rumania coming to visit Ethiopia grant entry visa.

The guest expected to arrive in Addis on January 14, 1969.

Abune Theophilos

Le760 423

Bucuresti 73 20 1800

His beatitude Abune Theophilos acting Patriarch p.o.Box 1283 Addis Ababa
with reference to the kind invitation you extended to us for a return visit
to Ethiopia in January 1969 and as we are leaving for India on Janurary
would you be so kind as to let us know by telegram whether, the proposed
date of 14 January for our arrival at Addis Ababa may be considered definite.

With brotherly love,
Justinin Patriarch of Rumania

His beatitude, Justinian, Patriarch of Rumania

Orthodox Theological, seminary Kottayam.

Reference to your cable. Arrangements have been made. Hoping your beat-
titude would arrive Addis Tue Jan 14 to observe Trinity's festival next morning of
Jan 15. I therefore propose to your beatitude arrive here Et flight 771 New
Delhi - Addis, kindly confirm your concurrence.

Abba Theophilos.

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His Holiness
Patriarch Justinian,
Patriarch of Rumanian Orthodox church
your Holiness,

After the unforgettable visit to the Rumanian Orthodox Church, with the
will of the Almighty God and with the prayer of your Holiness, we have
arrived home safely.

It may not be possible to adequately express our gratitude to your Holiness
and to the members of your wonderful staff for all you did to make the visit
to Rumania and particularly to the Rumanian Orthodox Church fruitful.

Our visit gave us an opportunity to be met by metropolitans, bishops
and members of the monastic Community. What was of particular joy was
the opportunity to be with your Holiness so often, and to enjoy your spiritual
blessing and loving friendship. Moreover, we would like to assure you there-
fore, that our visit to the Rumanian Orthodox Church was one of the most
glorious experiences, of which we have many things to remember.

I am glad to inform your Holiness that you will be getting soon the official
invitation letter of your visit to Ethiopia. The date will be on the basis of the
decision made by Your Holiness beginning January 13th, 1969 onwards.

We pray God to guide us for the good of His Churches.

Abba Theophilos
Acting patriarach.

PATRIARCAT ROUMAIN
LE SAINT SYNODE
SERVICE DES AFFAIRES ETRANGERS ECCLESIASTIQUES
29, rue Anthyme, Bucarest 1

No. 1992
15 December 1968
His Beatitude

ABUNA THEO PHILOS
Archbishop of Harar and Acting Patriarch
Ethiopian Orthodox Church Patriarchate

www.ethiopianorthodox.org
YOUR GRACE

BELOVED ABUNE THEOPHilos,

As there are only a few days until the great feast for the whole Christianity, The Nativity of Our Lord, I want wholeheartedly to address you, at this occasion, and to send my warmest homage and best wishes.

May the new year, beginning very soon, bring prosperity and new achievements for the Holy Orthodox Ethiopian Church and to your grace, good health and spiritual satisfaction.

The visit of your grace and delegation to our country, has made an unforgettable impression upon the clergy and upon us and upon the faithful, and represents a new step in our rapprochement.

His Beatitude, the Patriarch Justinian is willing to come to Ethiopia, following your kind invitation, and is now waiting for a formal letter concerning the proper time.

His Beatitude would like to make this trip as he already informed you personally, after his visit to India, namely after the 14 January, if this date would be convenient.

Hoping to meet you soon, I assure your grace of my high esteem and I embrace you with brotherly love in Jesus Christ.

BISHOP

Antim Tsigovisteaul
Bucharest, Strada A tim 29 – Rmanti

Lit of those Ethiopian Dignitaries Welcoming H. B. Justinian Patriarch

1. H. G. Abune Theophilos, Acting Patriarch and Archbishop of Harar
2. H. E. Tsefai Tezaz Aklilu Habtewold Prime Minister of Ethiopia
3. H. E. Tsefai Tezaz Tefawork Dafawoynw Minister of Palace
4. H. E. Nebra Ed Dimitros Gebru Mariam Administrator General of the Ethiopian Orthodox Church with a status of Minister
5. H. G. Abune Jacob, Archbishop of Geric
6. H. G. Timothy Archbishop of Sidamo
7. H. G. Philpos
8. H. G. Lukas Archbishop of Arussi
9. H. G. Markos Archbishop of Gojam
10. H. G. Kyrillos Archbishop of Illubabor
11. H. G. Abraham Suffragan Bishop of Harar

12. H. G. Selama Assistant Bishop of Genu Gosa
13. H. E. General Dressie Dubale Minister of National Security
14. Abba Habtemariam Workneh Dean of Trinity Cathedral and other high ranking Officials of the Ethiopian Orthodox Church

Archbishops who were unable to come

1. H. G. Abuna Yohannes Archbishop of Tigre
2. H. G. Gebriel Archbishop of Wollo
3. H. G. Petros Archbishop of Begemder and Semoen
4. H. G. Attalos Archbishop of Eritrea
5. H. G. Michael Assistant Bishop of Eritrea
6. H. G. Yosef Assistant Bishop of Jerusalem

ADDRESS of welcome By, H. G. Abune Theophilos

Your Beatitude, Your Graces, and beloved brethren:

It is with a deep feeling of gratitude to almighty God and profound joy in our hearts that we welcome to Ethiopia your Beatitude, Patriarch Justinian of Rumania, your Graces Nikolaz of Ardel, and Nikolaz of Fanat Metropolitans, your Lordship Bishop Antim Vicar of Patriarch, and the very Reverend Archimandrite Berhomo, on this occasion when you have come to visit Ethiopia and the Ethiopian Orthodox Church, representing the Rumanian Orthodox Church. We are most delighted that you have graciously paid us this memorable visit and have thereby enabled us in Ethiopia to receive you in our country and our Church.

In welcoming you to our Church, we invite you to see some of our important churches, and we hope that during your stay with us you will have an opportunity to meet as many of the leading men in the Church and the nation as possible. We want you to feel absolutely at home here and to let us know if there is any thing in particular which we can do to make your visit more profitable and useful.

You have come to Ethiopia at a time when we are about to celebrate two important feasts and we rejoice that you will be able to take part in them.

On comma Seni.
which for us in Ethiopia is one of the two great national holy days, on the following day of Timket we in Ethiopia have the memorable feast of Cana of Gelila. As we welcome you to our Church now, we welcome you also to participate in our celebration of these feasts. We believe that your taking part in them will make our celebration of them this year all the more felicitous and pleasant.

We are aware of the fact that this visit of yours to our country and Church will open upon a new era of cordial relations between the Rumanian Orthodox Church and the Ethiopian Orthodox Church. Our Churches are indeed two very old historical Churches in the world. Owing to historical reasons of various kinds, we have not so far been able to maintain the kind of relations between us for which we are in fact entitled. We pray that the visits which we have made to each other’s country and Church in recent times will enable us to transcend our isolation. In this sincere hope we welcome you to our Church, and we beseech you also to pray God that our hope may be realized.

Once again, a most warm and cordial welcome to Ethiopia and to our Church.

A TOAST PROPOSED BY H. G. Abune Theophilos TO THE GUESTS FROM RUMANIA

It gives me great joy to propose a very sincere and hearty toast to our most honoured guests, His Beatitude Patriarch Justinian of Rumania their Graces Nicolae of Andul and Nicolae of Banat Metropolitans, His Lordship Antim vicar Bishop, and the very Reverend Bartholomew Archimandrite, who have so graciously paid us this fraternal visit, and have kindly accepted our humble invitation to take part in this banquet.

We recall on this occasion the warmth of affection and hospitality which His Beatitude and the Church of Rumania showed us when we were visiting them a few weeks ago. Now that His Beatitude and his companions have visited Ethiopia, we are indeed delighted. This visit has paved the way for much closer understanding between our two Churches and our people. So we are grateful to His Beatitude the patriarch and his companions for their kindness in coming to this country and Church.

We wish them, the Church which they represent and their nation all prosperity, both spiritual and temporal, and all success in this world and of all life, be with them, guide and direct them in all their undertakings.

In order that all these blessing, and more blessings than these, be granted them from above, that the cordial relations between Rumania and Ethiopia which have been established in our times may grow steadily, and that the Orthodox Church of Rumania and the Ethiopian Orthodox Church may draw closer to each other and in God’s own good time may express their spiritual unity concretely.

I propose this toast to His Beatitude Patriarch Justinian and his companions.

ADDRESS GIVEN BY H. G.

ABUNE THEOPHILOS AT THE HOLY SYNOD

We are most delighted to have with us at this meeting of the Synod of the Ethiopian Orthodox Church, His Beatitude Patriarch Justinian of Rumania and his esteemed companions, and we express our gratitude to almighty God for making this get-together between us possible. The presence of the Rumanian delegation with us as well as the address of His Beatitude signify the fact that the Rumanian orthodox Church and the Ethiopian Orthodox Church have already entered on a new era of mutual relationship. It is our earnest hope and prayer that God who has brought us to this experience will guide us into the realization of concrete unity between us in His own good time and according to His will.

We all know that the only dogmatic issue that separates our two Churches is the question of the Council of Chalcedon, while the Rumanian orthodox Church accepts it and reckons it as the fourth ecumenical Council, the Ethiopian orthodox Church does not recognize it. Our Church with the Churches in communion with us have considered the Churches which accept the Council as having gone away from the orthodox faith, and they on their part have ascribed to our Churches doctrinal error. On this understanding of each other we have continued to exist in the world for over fi
Now we are living in an ecumenical age, in which Churches all over the world have come to feel urged to seek the restoration of their unity. In this context, the question of how far the split in the Church following the Council of Chalcedon should be allowed to continue has come to assume a new relevance. Thus the Council of Chalcedon and the division of the Church following it is being studied anew by many scholars belonging to different Christian traditions. Besides, we have had in recent times unofficial consultations on this issue by Churches of the East. The persons who participated in them have, after examining the dogmatic positions held by both traditions reported that the difference between them on this issue was merely verbal, with no essential point of divergence at all.

This agreement reached among them by theologians of the two traditions is indeed a very significant one. It shows that the split in the Church following the Council of Chalcedon was not in fact based on a question of the faith. In fact, behind the Council of Chalcedon itself there lay acknowledged motives which had no special bearing on the Church, in Jesus Christ. This is why the two traditions of the Church, in spite of their differences between them, could keep essentially to the same faith.

It is very gratifying indeed that your Beatitude could so eloquently declare that we reject the position of Eutyches as much as the Chalcedonian Churches do, and we are pleased to hear that Nestorianism is abandoned as much by the non-Chalcedonian Churches as by the Chalcedonian Churches. It should be noted also that the four adverbs used in the Formula of Faith of Chalcedon, which affirm that the two natures are united without confusion, change, division and separation, belong to our theological tradition in the same way as they belong to yours. In fact, our scholars who have worked with the extent minutes of the Council of Chalcedon have shown that these adverbs were employed for the first time by Patriarch Dioscorus of Alexandria.

This itself shows that his refusal to recognize the Council of Chalcedon was not the result of encyclical, to heresy, but it was because of his fear that the Council's acceptance of the Tome of Leo and the insistence on the phrase in two nature would lead to a violation of the already established faith of the Church.

We do rejoice, however, that the Chalcedonian Churches in the East interpreted the faith of the Church by excluding the heresy which Patriarch Dioscorus had really feared was implicit in the position adopted by the Council was apparently concerned to exclude the heresy which Eutyches was understood to hold, the patriarch of Alexandria was led by the determination that the already established faith of the Church should not be violated. As we see things today, the plan of both sides has been carried out in history.

It is well known that our refusal to accept the Council of Chalcedon has been taken by the Chalcedonian Churches to mean that we hold to a kind of teaching which does not admit full and real manhood in Jesus Christ. This, in fact, is a clear misunderstanding. For us, as for the Chalcedonian Churches, Jesus Christ is at once Perfect God and perfect man. Our fathers insist that God the Son united to Himself real and perfect manhood, the same manhood as our manhood which the only expound that Jesus Christ was absolutely sinless. They also make it clear that the manhood which God the Son united to Himself was not the common of the manhood, namely the osus.

But while uniting to Himself manhood, in the union, the manhood became individual. Thus, for us, Christ's manhood was not only real and perfect, but it also was one which lived in our world in a real sense. Since the manhood was united indissolubly with the Godhead of God the Son, our fathers teach that Jesus Christ was one person and one Nature incarnate of God the word. He was from two Natures, each of which continue dynamic in Him in its respective perfection and reality. So Jesus Christ was one, and He cannot be spoken of as two.

Even here, there are two ideas which our Churches emphasize. In the first place, we teach that the words and deeds of our Lord as they are recorded in the Gospels should not be divided and ascribed, some to the divine nature and some to the human nature because the words and deeds came forth from
a state of union of the two natures, they did not proceed dividedly from each nature. Secondly, we believe, that, although Jesus Christ is both God and man at the same time, His manhood has been divinized, and God has taken over into Himself manhood, and in His infinite grace given divinity to manhood.

It is indeed a matter of great joy for us that, in spite of your using of the two natures formula, you accept all these ideas which belong to our tradition. So we can see how our theologians in their unofficial consultations came to agree that our two traditions of Churches are teaching essentially the same dogma. So on our part we are determined to carry forward our cordial relations and work earnestly for the restoration of concrete unity between our Churches. In order to have this determination bear fruit, we have to take our Churches with us. May God help us in this task. Let us pray unceasingly that the Lord of the Church may guide us in His path and bring us to the goal which He has set for us.

Once again, we thank your Beatitude and your esteemed companions for your fraternal visit to Ethiopia and to our Church.

Address given by Patriarch Justinian at the Holy Synod of the Ethiopian Orthodox Church

Your Beatitude,

Most Reverend members of the Holy Synod,

In the first place, let us praise our merciful God who, in recent years, has helped us to meet and know each other better and to find out that between our Chalcedonian Churches and non-Chalcedonian Churches, of which your Church is a constituent member, there were and there still are not any real doctrinal differences because “we see that the same truth has been expressed by means of different terminology”.

Your Churches, which have not recognized the Council of Chalcedon, are not monophysite in the meaning we give to the word nor our Churches which recognize the Council of Chalcedon, in the sense you considered them to be. We have reached this knowledge because neither of us have remained content with divergent expression, such as: “two natures in the one person of Christ”, or one “nature and one person, that of Christ”, but we have listened to the interpretations, from the very beginning of the formula preferred by each side. And from these interpretations we have seen that in the main points of the two formulas we are expressing the same faith.

We realize now that all of us confess our Lord Jesus Christ as being the one and the same, perfect God and perfect man, having in an inseparable and unmingleéd unity, the divinity, of the same soul as the Father and the Holy Ghost, and the entire humanity unchanged in essence and assumed for ever by the Holy Virgin.

Fundamentally, we confess what was also confessed for you by the Arminian Catholics Nerses Shorthali, in the XII century: We affirm that Jesus Christ is God and man, the same essence with us, concerning this humanity the same essence with the Father and the Holy Ghost, concerning His Divinity. He God, undivided, heavenly, simple, impartial and eternal in his divine nature, being earthly, extended, suffering and dying in His human nature, but He is not two persons as the Nestorians believe.”

We find an identical faith with ours in what the Right Reverend Bishop Poladian writes to-day: “The monophysite theologians strongly deny that the Son of God has accomplished a Transmutation from a human nature to a divine one or an identification of both of them. The human nature has not been dissolved in a divine one; neither the divine one has created its proper human nature, in a direct way, the nature in which exists in the Holy Virgin and to which she gave birth. The word has made the human nature its own, with the corresponding capacities, laws and relations” (Bishop Terenig Poladın, The doctrinal position of the monophysite Churches, Ethiopia, “Observer”, no. 4/1964, pp. 257—264).

If we have realized that you have not the Eutychian conception that the two natures of Jesus Christ have become one, an objective research will show strange for us is the nestorian conception that each nature of Jesus Christ exists and works as a separate entity. Our Churches have never taught that: “The two natures remain distinctively separate, each one performing its proper actions” nor that “each nature in Jesus Christ is hypospostate by the other nature.” Also our Churches have never considered that the Son of God “has not made the assumed humanity his own, and that he did not raise it to the height of divinity”, nor that He has not “divinised”
it. Rather our Churches have always considered the unique person of the
Incrucified to be the subject of all deeds both human and divine.
At the early Sunday service, our Church sings: “You who are the life of
the world, have been crucified” (voice I, sedula after the second theology).
or: “You are the creator who with your pure hands, which made in the
beginning from dust a heavenly work, have been nailed to the Cross” (The
canon of the Resurrection, ibid).

The one and same thing is sung by the Churches of the one who
went through death and yet remained above it, and the one who through
his resurrected body has dressed us in purity. “You dressed me in purity,
O Jesus Christ, through death resurrection but without body’s deteriora-
tion and rising from the grave the third day (Sunday’s early service, voice
V, Peasna 5).

And how did Jesus Christ raise his body to a celestial level when
“from that holy side springs the source of immortality, and from the grave,
the eternal life?” (Sunday’s early service, voice VIII, The Resurrection
canon Peasna 1).

The fact that our Churches persistently refer to the undiminished
and the integral humanity, in the one person of Jesus Christ, in the expres-
sion “two natures” or “a composed and unmingled nature,” must not
hinder us from seeing or from confessing that our faith is the same, and
as a result of that understanding, to follow this consequence.

The words have the ability to express the realities and thus to help
men to understand one another. But sometimes it happens, especially when
it comes to spiritual realities, which are above human expression, that each
person finds different words for the same reality. In such cases, each group
ought to be lenient, concerning the different ways of expression the same
realities used by the others and together to try to prevent a con-

etration of these divergent expressions, and to find a new common way. Finally,
each group ought to specify that, in using its expressions, it wants only to
express the reality which is not in opposition to the sense expressed by the
other group is its formulations; each side merely having different emphasis.
In this present case, you will always say that through your expressions you
will emphasize more the mystery of the unity of the two natures in Christ’s
expressions we emphasize the mystery of the permanence of the un

divinity and the integral humanity, in the One Christ, that you in your
for, have not contested.

It we do not do that, the words, instead of expressing an identical
reality and serving the unity between men, become outstanding entities and
through these instruments for division between men, for no just cause.

During the Chalcedon Synod and in the immediate following centu-
ries, the divergent expressions of the two groups were still overloaded with the
fresh remembrance of contradictory senses, used by the disciples of the nes-
torianism and monophysite teachings and each of these two groups was afraid
to use the expressions of the other, fearing that if they did so, they would
be encouraging the wrong teachings which were already abusing these expres-
sions. One group was avoiding the expression “two natures,” because they
had fresh in their minds the Nestorian sense of “two persons,” and were
afraid of promoting nes
torianism if they adopted this phrase. The other group
was avoiding the expression “one nature”, because they had in their minds
the monophysite sense of the fusion of the divine and human in a com-
posite nature and hence were afraid of promoting the wrong teachings of the
monophysite fantasy which had real adherents. The persecution of those who
did not accept the Chalcedonian definition by the Byzantine empire, inevitably
made them more obstinate in their opposition.

To day however, when the nes
torian or monophysite dangers no longer
exist, and when in these questions there is no political interference, we have
no ground for failing to carry out expressions in which will be included
new attempts to leave the old ideas which will even surpass them, thus
expressing in a better way the mysterious reality of the divine-human person
of the Saviour. In this we shall be following the example of the Ecumenical
Synods.

The theology of our Orthodox Churches will have to make a great
common effort, to find the manner in which the actual different expressions
would no longer represent an obstacle in the way for a common confession
of our faiths which are so near to one another.

Taking in to account not only the divergent formulations of the past,
but also the way in which each groups has interpreted them and still inter-
prets them we consider that it is possible to find a larger definition in
which will be included concurrently with the two kinds of formulas, also the
explanations which determine their common meaning, this being valuable for
h parties. Concerning this, we find again a good example in the armen-
catholicos Nerses Shmorkali at the XII century. In his letter addressed to
Byzantine emperor EManuel I Comnen, which says: “Consequently, it
is said “one nature” for the indissolubly and indivisible unity, but not
a fusion, and “two natures” for a non-fusion, unchanging and inseparable.
We see two notions are within the bounds of Orthodoxy”.

Recently, the theologians of the two Churches, in their common statement: “We reciprocally recognise
ourselves to be in the same Orthodox faith. Fifteen centuries of alienation
we not resulted in our deviating from our Father’s faith...” “Concerning the essence of the Christological
dogma we found ourselves in perfect agreement...” If we agree to reject without reservation both Nesto-
lan and Eutychian teachings for a non-acceptance of the Chalcedonian
synod, this does not imply the acceptance of one of this heresies. Both
groups will find themselves in fundamental line with the Christological
teachings of the unique and undivided Church, as it was expressed by Saint
Cyril “... We see the necessity to go forward” declared the theo-
logians of the two Churches in their statement. “Mutual assistance has a central
importance for all the Churches from the East and the West, as well as,
for the unity of the entire Church of Jesus Christ”. “The Holy Ghost, al-
ways present in Christ’s Church, will lead us together to the plenitude of
truth and love. With our eyes directed to that aim, let us also listen at
the call of the Holy Ghost, who gathered us today here, to work, under
His assistance, to build the agreement of our unity, creating historical con-
ditions which will not put any obstacles to our rapprochement, but will
further it.

God’s desire is that we realise, by ourselves, great achievements. Let
us be aware of them and of the sense of the historical epoch in which
we live!

A great victory and a great feast will be the day when in the XIII-th
eccumenical Synod - we will be able to proclaim, on the basis of a common
decision and definition, and under the guidance of the Holy Ghost, the
complete reunion of our Churches.
refreshments will be served.
Lunch Private
b. 4. P.M. His Holiness will attend the Ceremony on the Eve of Epiphany Katara.
Dinner Private

V. Sunday January 19.
a. 8 p.m. His Holiness will attend the Celebration of Timkat, Epiphany Lunch Private
b. 4 P. M. Visit to the Monastery of Getesemane in Sebeta.
c. 8 P. M. Honour of His Holiness, Patriarch Justinian and His companions at the Patriarchal Palace.

VI. Monday January 20.
a. 10. A. M. His Holiness will attend the Ceremony about Kana Zeggela at St. Michael the Archangel Church.
Lunch Private
b. 3. P. M. Visit to St. Mary Church at Entoto.
Dinner Private

VII. Tuesday January 21.
a. 9. p.m. Visit to St. George’s Cathedral.
b. 10. A. M. Visit to St. Stephen’s Church.
c. 11. A. M. Visit to the Menelik II Memorial Bata Church.
Refreshment will be served.
Lunch Private
d. 3. P. M. Visit to St. Paul’s Theological Seminary. Refreshments will be served.

e. 5 P.M. His Holiness, Justinian will pay a farewell Visit to His Imperial Majesty.

VIII. Wednesday January 22.
a. Visit to the Lalibela Church.
b. Spend the night in Lalibela.

IX. Thursday January 23.
a. From Lalibela to Baheddar, then to Gondar.
b. Lunch in Gondar.
c. Afternoon to Aksum.
d. Spend the night in Aksum.

X. Friday January 24.
a. Visit to Asmara.
b. Spend the night in Asmara.

His Holiness and his companions will be accompanied by the following officials from January 15 up to 23:

a. Abune Lukas Archbishop of Arus.
b. Abune Abraham Assistant Bishop of Harar.
c. Like Seltanat Habte Mariam Workneh Chief of Ecclesiastical Affairs in His Imperial Majesty’s Private Cabinate and Dean of the Holy Trinity Cathedral
d. Archmandrite G. Medhen G. Yohannes. Head of the Missionary Department of the Ethiopian Orthodox Church.

All Reference and Sponsorships.
H. G. Abune Theophilos Acting Patriarch.
AN ADDRESS OF WELCOME GIVEN BY DR. V. C. SAMEL TO HIS BEATITUDE PATRIARCH
Justinian Of Romania And His Companions

On their visit to the Theological College, Addis Ababa.

January 18, 1968.

Today is indeed a very memorable day in the history of this Theological College. We, the staff and students of this institution, are filled with joy that we are able to accord a hearty welcome to His Beatitude Patriarch Justinian of Romania and his most honoured companions. We are equally delighted that we have with us on this happy occasion His Beatitude Abune Theophilos and their Graces the Archbishops and Bishops of the Ethiopian Orthodox Church. On behalf of the staff and students of this institution, I have profound joy in welcoming our spiritual fathers and to say a few words.

His Beatitude Patriarch Justinian needs no special introduction to this assembly. He is well known as one of the most outstanding ecumenists of our times. Devoted, as he is, to the cause of Christian unity, His Beatitude has been engaged in the work of bringing the Churches of the world to enter into cordial relations with one another, and thereby to pave the way for the ultimate union of the whole Christian world. He is coming to Ethiopia now on this very errand. Before coming here His Beatitude had made a similar visit to India, to the Orthodox Church in that land. We rejoice that he has been so kind as to visit this College during his short stay in Ethiopia.

This Theological College is occupying a unique place in Ethiopia. A constituent College of the Haile Selassie I University, it aims to serve the Ethiopian Orthodox Church in the best way possible. The College has a history of its own. As it is well known, Ethiopia is a solid Christian Church with a long history. This Church has its own traditional ways of training men for the ministry. But from the time His Imperial Majesty Haile Selassie I took the initiative in introducing modern type of education into the country, the need for a corresponding mode of education for the clergy of the Ethiopian Orthodox Church was also felt. So His Imperial Majesty founded the Theological School of the Holy Trinity in 1942 out of his own private funds. In 1956, with the establishment of the Haile Selassie I University, this Theological College also was started.

As the only institution of higher learning in Ethiopia, the College has a vital role to play both in this country and in the world outside. The Church of Ethiopia is one of the several bodies belonging to the Orthodox family of Churches. Its history, theology and spirituality are linked up in many ways with the history, theology and spirituality of the other Orthodox Churches in the world. So theological education in this Church should take into account on the one hand its own noble heritage, and on the other the heritage of the other Orthodox Churches.

When organized in the light of this vision, theological education in Ethiopia will grow commensurate with theological education elsewhere in the Orthodox Churches. This is indeed most vital, but it is not enough. We are living in an ecumenical age, and we should not be simply satisfied with a theological education that is confined only to the Orthodox Churches. But we should have a universal vision, whereby to enable our students to become acquainted with the many problems of life and the world which Churches in other parts of the world are trying to face and the way in which they are endeavouring to meet them. This will enable them to remain in the heritage of Ethiopia and at the same time to be united in spirit with the rest of the Christian Church in the world.

There, we know, are the responsibilities which we are called upon to fulfill, and we are trying in our too limited ways to do what we can about them. As we welcome you to this College, we place the institution before you for your continued prayer on its behalf and for your apostolic blessings.

May I express to you most warmly our sincere welcome to this College.
JOINT COMMUNIQUE

His Grace Abune Theophilos A/Patriarch of the Ethiopian Orthodox Church and His Beatitude Justinian Patriarch of Romanian Orthodox Church discussed on common issues concerning the two churches when the head of the Romanian Orthodox Church was on an official visit to Addis Ababa.

The two leaders issued joint communiqué in regard to the resolution and deliberation they have reached. The Ethiopian Orthodox Church on her part, issued the following communiqué.

The Ethiopian Orthodox Church rejoices that the Patriarch of Romania and his esteemed companions accepted an invitation to visit Ethiopia and the Ethiopian Orthodox Church. We are delighted that visits were made in accordance with the programme prescribed by our Church.

The impressions and reflections and the speeches reflected and pronounced by H. G. Justinian Patriarch of Romania during his visit to shrines, historical and religious places have been of paramount significance to both of Churches.

Thirdly, we are deeply moved by the mutual understanding of the two churches through internal discussions and the formal addresses delivered at the Holy Synod in the presence of members of the holy synod and high-ranking ecclesiastical officials.

Since the objectives of the visit have been thus, we believe that such initial visit can be the basis for future visits to Ethiopia.

Hence the two Churches jointly issue the following communiqué. We resolved that in order that we may establish communication and continue mutual understanding the following shall be the chains of our communication:

1. Reciprocal visits of the two heads of Churches
2. Exchange of Theologians
3. Exchange of Students and Scholars
4. Exchange of Christian literature
5. A formation of a Committee in order to submit proposals for ways and means of keeping the relation of the two Churches.

Signed
Abba Theophilos A/Patriarch of Ethiopia
Abba Justinian Patriarch of Romania

January 18, 1969
Addis Ababa, Ethiopia

Message Sent to His Holiness
Patriarch of Ethiopia

Patriarchul Romaniei

Bucharest, Januar 1969
Str. Patriarchiei 2

YOUR HOLINESS,

Most Beloved Brother in Jesus Christ our Lord,

The wonderful trip we have made to your country, by the Grace of God, the truly imperial welcome of His Imperial Majesty Haile Selassie I and our fraternal joy in visiting the ancient and venerable Ethiopian Orthodox Church, all these are, unforgettable memories for us.

The moving encounter we had with your Holiness who, with great inner sight, has intuited the vivid love that unites our Churches, will also remain ineffaceable in our heart.

The visit that His Eminence, the Archbishop Abuna Theophilos, your beloved collaborator, has paid, in the name of your Holiness, to Romania, and our visit undertaken in Ethiopia, with God's help, are important steps in the way for approachment and reciprocal knowledge between our Churches, and we hope, sincerely, that these direct contacts between us will bear, at the right moment, fruits for the complete reunification of the Orthodox Church.

We must also mention the fruitful conversations we had with the members of the Holy Synod of the National Orthodox Church from Ethiopia.

The Participation of our delegation in the feast of the Epiphany, the visits at the Theological institutions from your country have convinced us about the great piety of the Ethiopian People and the vitality of the Ethiopian Church, as well as about its efforts and possibilities for development.

For this reason, coming home safely at our Patriarchal residence from the trip to Ethiopia, we are directing ourselves, with gratitude, to your
Holiness and to His Imperial Majesty for the happy opportunity offered to us to realise, in so favourable conditions, this brotherly visit, destined to strengthen still more our friendly relations as well as between our Churches and between the Romanian and the Ethiopian Peoples.

At the same time, we want to express our thanks especially to His Eminence, the Archbishop Abuna Theophilos and to the hierarchs who received us warmly, as well as to the persons who accompanied us and made our trip so agreeable.

We remain, of your Holiness, with brotherly love in Jesus Christ, our Lord.

JUSTINIAN
Patriarch of Romania.
By Order of H. G. Abune Cheophileos & H. E. Neburid Dimetos G. Mariam

Translated, & Edited by Agedew Redie

H I. M defender of the Orthodox faith
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www.ethiopianorthodox.org
WWW.ETHIOPIANORTHODOX.ORG
St Mary's Church

H. I. M. Presented the Guest with golden robe and sceptre
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Trinity Cathedral

Residence of the Ethiopian Patriarch
While at the Theological College he gave gifts to Professors
Students of Theological College listening to the guest's address.
He visited the Convent at Sebeta
H. I. Majesty, the Emperor presenting the Golden Sceptre
Visit to Axum
Like Seltanat Habte Meriam Worqneh, Provost of Trinity Cathedral

Priests dancing at Timiket
Faith, symbol of unity

At the airport His Grace Abune Theophilos and other Church dignitaries welcome Patriarch Justinian
The ecclesiastics with H. B. Justinian. The prelate exchanges views with H. G. Abune Theophilos
Specimen of the Rumanian church
Let thy good Work shine before men...