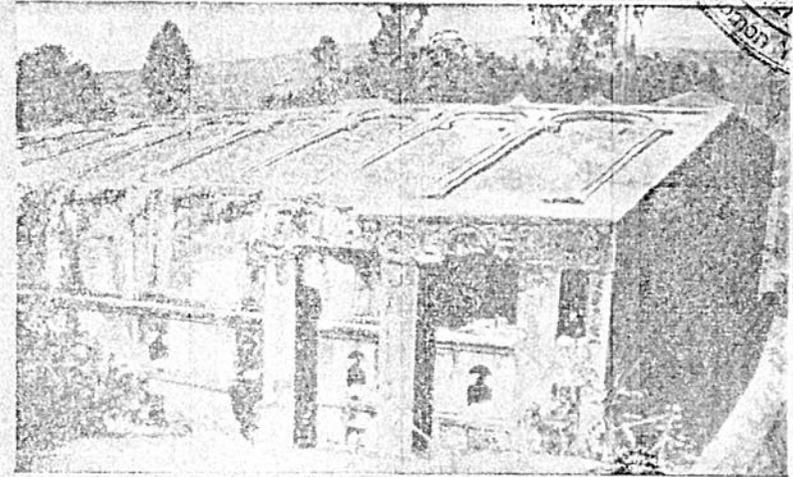


የአዲስ አበባ አድባራት ክፍት ዙፋን ላይ ያለው ሰላም ስርዓት በተካሄደበት ጊዜ

"TEQETSEL TSEGE"

Clergymen performing religious dance in one of the several religious festivals.

የኢትዮጵያ ኦርቶዶክስ
 ቤተ ክርስቲያን ታሪክና አድጋሚ
 አዲስ አበባ



[ክቅደስ ላሊበላ ልንገምት እንደ የመደጋጎሚያ ዓለም ቤተ ክርስቲያን] #

CHURCH OF MEDHANE ALEM

One of the Rock-Hewn unique edifices of Lalibela.

A SHORT INTRODUCTION
 TO THE
 ETHIOPIAN ORTHODOX CHURCH



አዘጋጅ

አለምፎ ወንድም አገኘው

EDITOR

Ayuro Wondmagegnehu

አዲስ አበባ ፲፱፻፶፯ ዓመተ ምሕረት ።

በግርማዊ ተዳማዊ ኃይለ ሥላሴ ንጉሠ ነገሥት ዘኢትዮጵያ በ፴፭ኛው ዘመን መንግሥት ፲፱፻፶፯ ዓመተ ምሕረት ይህ መጽሐፍ ታተመ ።

በብርሃና ሰላም ማተሚያ ቤት ታተመ ።

መ ቅ ድ ም

የኢትዮጵያ ኦርቶዶክስ ቤተ ክርስቲያን በአ
ዋጅ ከተመሠረተችበት ከፃኛው መቶ ክፍለ ዘመ
ን መጀመሪያ ጀምሮ እስከ አሁን የአላት መንፈ
ሳዊ አስተዳደር (አድማኒስትሬሽን) በሕግ የታ
ወቀና ጸንቶ የቆየ ነው።

፫ሺህ (ሦስት ሺህ) ይመንጃ ነፃነት ያላት
ኢትዮጵያን በሥነ ጽሑፍ በባሕል ፣ በሥዕል
(በአርት) ተከባክባ ያቆየችና ለአዲሱ ትውልድ
ያስተላለፈች ቤተ ክርስቲያን መሆና አይዘነጋም።
በዚህም ዓይነት መቶና ችሎታ የጥንት ታሪክንና
የሥራ ቅርሶችን ለማስተላለፍ የበቁትን የቤተ
ክርስቲያን ሊቃውንት አባቶች ውለታቸውን ትው
ልድ ሁሉ ሲያስታውሰው ይኖራል። ቤተ ክርስ
ቲያን የወንጌል ስብከት እንዲስፋፋ ፣ ምዕመናን
እንዲበዙ ፣ ሃይማኖት እንዲጠነከር ፣ እውቀትና
ጥበብ እንዲያብብ ፣ ማህበራዊ ኑሮ እንዲዳብርና በመ
ላው ዓለም ሰላም እንዲነግሥ ፣ ነፃነት እንዲከበር
በጸሎትም በሥራም ከመላው ኢትዮጵያዊ ሕዝብ
ጋር የተወለደች ናት።

በመሠረቱ የቤተ ክርስቲያን ዕድገትና የወ
ንጌል ትምህርት መስፋፋት ጥቅም ለሕዝብ ስለ
ሆነ ሀገርንና ጠገንን የሚያስመካና ታሪክንም
የሚያስከብር ነው። መንግሥትና ክፍት አንድ
ስለ ሆኑ ከሁለቱ አንዱ ወደ ኋላ ሳይቀር ተደጋ
ግራው መራመድ ይኖርባቸዋል። ቤተ ክርስቲያን
ዕድገት ካጠናቀቀና የወንጌልም ትምህርት ካልተ
ስፋፋ የሞራል ውድቀት የሚያስከትለው ጠንቅ

ለሀገርም ሆነ ለአዲሱ ትውልድ ጉዳት ነው። ቤተ
ክርስቲያን የሕዝብ ናት ፣ ሕዝብም የቤተ ክርስቲ
ያን ነው። የቤተ ክርስቲያን ሥራ አብዛኛውን
ጊዜ በጎ ፈቃድንና ቅን አሳቤትን ይጠይቃል።
በጎ ፈቃድ ከአለ የሥራው እርምጃ ከታሰበው
በላይ መሆኑ አያጠራጥርም። ቤተ ክርስቲያን
የሥልጣን በር ከፋች ናት። እውቀትና ጥበብም
የቤተ ክርስቲያን የወጣ ዕቃዎች ናቸው። ቤተ ክር
ስቲያን መገናኛ ድልድይ ስልሆነች እግዚአብሔር
ሔር ወደ ሰው ፣ ሰውም ወደ እግዚአብሔር መቅ
ረብ የማችላው በርሷ እማካይነት ነው።

ስለዚህ በማናቸውም ይዘታ ፈጣን እርምጃ
እንዲያረጋጅ የምዕመናን ሁሉ በጎ ፈቃድና ስር
ዳታ ያስፈልጋል። አንዱ ሲያልፍ አንዱ ሲታካ
አዲስ የሚወለዱት ልጆች በመከባከብ ተያዘው
በትምህርት ፣ በሰውቀትና በጥበብ ታንጋው ፣ በጸጋ
እግዚአብሔር እየጎለመሱ የተማሩት ያልተማሩ
ትን በፋጎታቸው ሲያስታምሩ አባቶች ሲያልፉ
ልጆች እየተተኩ የእናንተ የአባቶቻቸውን ሃይማ
ኖትና ወን ምግባር ያዘው ሲገኙ ቤተ ክርስቲያን
ወደ ከፍተኛ ደረጃ ለመራመድ ትችላለች።

የዚህም ሁሉ ጥቅምና አገልግሎት ለሕዝብ
ስለ ሆነ ቤተ ክርስቲያን የምትፈጽመውን ወርቃ
ያዕል ሕዝብም ለቤተ ክርስቲያን ቢያስብ በምእ
መናንና በቤተ ክርስቲያን መካከል ያለው መንፈሳዊ
የጋራ ጥቅም እያደገ ስለሚሄድ ከተፈለገ ግብ ለመድ
ረብ የሚቻል መሆኑን ሊያምኑበት ይገባል።

የኢትዮጵያ ቤተ ክርስቲያን ታሪክ ባጭሩ

ኢትዮጵያ ታቦጽኢ እደዋሃ ነብ እግዚአብሔር (መዝ ፳፯ ቁ/ ፴፩) የሚለውን መሠረት በማድረግ ፣ ምንም እንኳን ኢትዮጵያ እግዚአብሔርን ሳታውቅ የኖረችበት ጊዜ የለም የሚል በአንዳንድ የውጭ ታሪክ አሐጃጆችም የሚደገፍ የጠንክረ ሐሳብ ቢኖርም ቅሉ ደንበኛው የኦሪት እምነት ወደሀገራችን የገባው በ፱፻፹ ዓመተ ዓለም አካባቢ እንደሆነ ይነገራል ። ከዚያን ጊዜ ጀምሮ ኢትዮጵያ እውነተኛውን የኦሪትን እምነት ተቀብሎ ስታምን ከኖረች በኋላ በአንደኛው መቶ ዓመት መጀመሪያ (፴፯ ዓ ም አካባቢ) በአንደኛው ጃንደረባ አማካይነት ጥምቀትንና የክርስቲናን ሃይማኖት ተቀብላለች ። (የሐ ሥራ ፳ ፳፮-፵) ።

ጥምቀትና ክርስትና ከዚህ ጊዜ ወደ ሀገራችን ይግባ እንጂ ፣ የክርስትና ሃይማኖት በሀገራችን እስከ ፱ኛው መቶ ዓመት (፱፻፴፱ ዓ ም አካባቢ) ድረስ ሳይስፋፋ እንደ ቁዩ ይታመናል ። በ፱ኛው መቶ ዘመን ግን ከኢትዮጵያውያን ዘንድ ተልኮ ሂደት ከአስከንደርያው ፓትሪያርክ ከአትና ቴዎድ ዘንድ ጳጳስ ሆኖ ተሾሞ በመጣው በአባ ሰላሚ ከሳታ ብርሃን መምህርነት በአብርሃና በአጽብሐ ዘመን መንግሥት ጊዜ የክርስትና ሃይማኖት በአዋጅ ተሰብኳል ። ወዲያውም አብዮተ ክርስቲያናት በየቦታው ተሠርተው ቀሳውስትና ጂያቆናትም ማዕርገ ከህጎችን በመቀበል ሥርዓተ ቤተ ክርስቲያንን ይፈጽሙ እንደ ነበር ታሪክ ይመሰክራል ። ከዚህም በላይ ካህናቱ የሰብከተ ወንጌልን ሥራ ይልቁንም በሰሜን ኢትዮጵያ ሲከከሩ ናውኑ ቁይተዋል ።

በ፳ኛው መቶ ዓመት (፱፻፸፱ ዓ ም አካባቢ) በዚያን ጊዜ የሮማ ግዛት ከነበሩ የልዩ ልዩ ሀገሮች ዘጠኝ ቅዱሳን ወደ ሀገራችን መጥተዋል ። ብዙም ሥራዎች አከናውነዋል ። እነዚህም ዘጠኝ ቅዱሳን ፣ በሀገራችን ከፈጸሟቸው አያሌ ሥራዎች ውስጥ ጉልተው የሚታዩት ስፍራ ምንጠሰናንና ሥርዓቱን ማስፋፋታቸው ፣ ፪ኛ/ ከዕርፊ ወደ ግዕዝ መጻሕፍትን መተርጎማቸውና እነዚህንም የመሳሰሉት ናቸው ።

ከዚህ በኋላ በዕድሰተኛው መቶ ዓመት መካከል (፳፻፱ ዓ ም አካባቢ) በቤተ ክርስቲያናችን ታሪክ ውስጥ አንድ አዲስ ምዕራፍ ተከናወኗል ። ይኸውም የታላቁ ሊቅጃጃጃ የቅዱስ ያሬድ መንግሥት ነው ። ቅዱስ ያሬድ ቤተ ክርስቲያናችን ስትገባ ገልባቸው የቁየችውንና አሁንም ስብሐተ እግዚአብሔርን የምታደርስባቸውን ልዩ ልዩ ጸዋት ዜማዎችን ከአማራ ጣዕም ዜማና ጥልቅ ምሥጢር ጋር ይደሰልል ። ስለዚህም እንኳን አባ ጊዮርጊስ ዘጋስጫ የተባለው የሰአታት ደራሲ ኢትዮጵያዊ ሊቅ እንደ ያሬድ ያለ ተመሳሳይ አገልግሎት ያቀረበ ቢሆንም ቅሉ ያሬድ እስከ አሁን ድረስ ተወዳዳሪ ያልተነግሉት የቤተ ክርስቲያናችን መንፈሳዊ ዜግ ደራሲ ነው ።

የጫለማ ዘመን ያስከተለው ሁኖቱ ከፍ ያለ ነው ። የኢትዮጵያ ቤተ ክርስቲያን ከዕለት ወደ ዕለት ሥነ ሥርዓቷ እየማረና እየተሻሻለ ፣ የሊቃውንቷ ቁጥር እየበዛ በመሆኗ ላይ ሳል፣ በአሥረኛው መቶ (፱፻፹ ዓ ም አካባቢ) ጉዳት የተባለችው አይሁዳዊት ተነሥታ ስብደተ ክርስቲያናትን አረፈች ፣ ካህናትን አሰፈጀች ፣ መጻሕፍትንም አቃፎለች ። ከዚህ ጊዜ ጀምሮ የዛሬ መንግሥት እስከ ተነሣበት እስከ ፲፱ኛው መቶ ዘመን ድረስ የጫለማ ዘመን ስለነበረ ፣ ቤተ ክርስቲያናችን የነበረችበትን ሁኔታ ለማተት አስቸጋሪ ነው ። ከ፲፱ኛው መቶ ዓመት ጀምሮ ግን የቤተ ክርስቲያን ሁኔታዋ እየተሻሻለ ሄዷል ።

በቅዱስ ህርቤ ዘመን መንግሥትም (፳፻፳፻ ፴፩ ዓ ም አካባቢ) ቤተ ክርስቲያን በጣም ብርቱና እያሌ ሊቃውንት ያሏት ስለ ነበረች አሁን በዘመናችን ተፈጽሞ ያየነውን ራስን ችሎ በራስ መተዳደርን በመፈለግ ከሊቃውንቷ መካከል መርጣ ጳጳስ ለመሾም የጋለ ምኞት ስለ ነበራት ይኸው ሐሳብ ይፈጸም ዘንድ ለአስከንደርያ ቤተ ክርስቲያን ጥያቄ አቅርቦ እንደ ነበር ታሪክ ይናገራል ። ይልቁንም በቅዱስ ላሊበላ ዘመን መንግሥት (፳፱፻፹-፳፻፳፯ ዓ ም) ከፍ ያለ ክብርና ደረጃ እንደ ነበራት ላሊበላ የሠራቸው አሥሩ ቤተ መቅደሶች ምስክሮች ሊሆኑን ይችላሉ ።

የዛሬ ዘመን መንግሥት ተፈጽሞ መንግሥት ወደ ጥንቱ ወደ ሰሎሞን ዘር ሲመለስ አቡነ ተክለ ሃይማኖት የተባሉት ጸድቅ ለቤተ ክርስቲያን ከመንግሥቱ ዘንድ የሚገባትን እንደታዘገገ አድርገዋል ። አቡነ ተክለ ሃይማኖት በ፲፱ኛው መቶ ዓመት (፳፻፶፱ ዓ ም አካባቢ) ዘንፍ እንደ ነበሩ ይታወቃል ። ከዚህም የተነሣ ጸድቁ ለኢትዮጵያ ቤተ ክርስቲያን ብዙ ከፍተኛ ሥራዎችን ፈጽመዋል ።

ይልቁንም ከግብፅ ወደ ኢትዮጵያ ይደረግ የነበረው የጳጳስ መምሳት በልዩ ልዩ ምክንያቶች ላልተወሰነ ጊዜ ተደርጎ ስለ ነበር በአዝብ ተመርጠው ከፍተኛ መንፈሳዊ አባት (ጳጳስ) ሆነው በመሾም የምእመናኑን መንፈሳዊ ፍላጎት ሲፈጽሙ ነረዋል ። ስለዚህ አቡነ ተክለ ሃይማኖት ከሀገራችን ጸድቃን መካከል የመጀመሪያውን ደረጃ ያዘው ይገኛል ። ይህም ዘመን የመንፈስ ጥገም ልዩት ያበበ ጎና ሥነ ጽሑፍ የጻጸበት ዘመን ነበር ።

ከዚህ ቀጥሎ በቤተ ክርስቲያናችን ታሪክ ውስጥ ከፍተኛውን ምዕራፍ የግራኝ መንግሥት ይዩ ይገኛል ። መሐመድ ግራኝ የተነሣው በ፲፯ኛው መቶ ዘመን መጀመሪያ (፲፮፻፴፱ ዓ ም አካባቢ) ነው ። ግራኝ ወረራውን እንደ ጀመረ ወዲያውኑ አብዮተ ክርስቲያናትን አረፈ ፣ መጻሕፍትን አቃጠለ ፣ ካህናቱንም አሰፈጀ ። ምንም እንኳን በጉዲት ጊዜም ተመሳሳይ ድርጊት በፈጸምም በቤተ ክርስቲያናችን ታሪክ ውስጥ እንደ ዚህ ያለ አስቃቂ ግፍና ሥቃይ ሲደርስ የመጀመሪያ ነው ለማለት ይቻላል ። ይህም ዘመን በቤተ ክርስቲያናችን ታሪክ ውስጥ ዘመን ሰማዕታት ተብሎ ሊጠራ ይገባዋል ።

የግራኝ ኃይል በኢትዮጵያውያንና በፖርቱጋሎች ጎብረት እንደ ተደመሰሰ (፳፻፶፱) ከዚያን ጊዜ ጀምሮ አያሌ-ሳይውያን የተባሉት የካቶሊክ ሚሲዮኖች ኢትዮጵያን ካቶሊክ ለማድረግ ብዙ ጊዜ ሞክረዋል ። ነገር ግን ሳይችሉ ተርጉዋል ። ካቶሊካውያን በሀገራችን ለብዙዎች ኢትዮጵያውያን የሙሉ ምክንያት ሆነዋል ። በተለየም በአጼ ሱስንዮስና በአጼ ዘይንግል ዘመን (፳፻፶፱-፳፻፷፮ ዓ ም አካባቢ) የአውሮፓ ካቶሊካውያን ኢትዮጵያን ካቶሊክ ለማድረግ ያደረጉትን ሙከራና ደም እስኪፈስ ድረስም የብጥብጥ መነሻና ምክንያቶች ሆነው እንደ

ነበር ፡ «ትቤ አክሱም መን አንተ» የሚለው ከአቶ አስረስ የኒ ሰው የተደረሰው መጽሐፍ በሰፊው ያስረዳል ። ከዚህ ቀጥሎ በቤተ ክርስቲያናችን ታሪክ ውስጥ ከፍተኛውን ምዕራፍ ይዞት የሚገኘው ቤተ ክርስቲያናችን ራሷን ችላ ትተዳደር ዘንድ ፣ ከሊቃውንታቿ መካከል መርጣ ጳጳስ ለመሾም ለአስከንደርያ ቤተ ክርስቲያን ያደረገችው ጥያቄና ትግል ነው ።

በዚህ በያዝነው በጳጳራዊ መቶ ክፍለ ዘመን መጀመርያ ላይ ቤተ ክርስቲያናችን ለአስከንደርያ ቤተ ክርስቲያን ራሷን ለመቻል ሙሉ ችሎታ ያላትና ቆርጣም የተነሣች መሆናን ደጋግማ በማሳወቅና ጠንክራ በመሟገት ሐሳቧን ከግቡ አድርጎ ራሷን በመቻል መንፈሳዊ ነገነቷን ተቀዳ ጀታለች ።

ያህን ራሷን ችሎ በራስ የተመደደረን ሥልጣንና መብት ለማግኘት የቻለችው በግርማዊ ቀዳማዊ ኃይለ ሥላሴ መልካም ፈቃድና ጥረት ፣ የሀገር ፍትር ባላቸው የነገሩንም ትርጉም በሚአውቁ ሊቃውንታቿ ብርታትና አብይታ ብዛት ነው ። ከዚህ ላይ የአስከንደርያን ቤተ ክርስቲያን አባቶች ጉዳይ በስምምነትና በመግባባት ከፍጻሜ እንዲደርስ በማድረጋቸው ሳናመሰግናቸው አና ልናም ።

ለመጀመሪያ ጊዜ በ፲፱፻፳፮ ዓ ም ግንቦት ፳፭ ቀን አራት ኢትዮጵያውያን ጳጳሳት ካዞሮ ላይ በቅዱስ ማርቆስ ቤተ ክርስቲያን በአቡነ ዮሐንስ እጅ ተቀብተው ተሾሙ ፣ ስማቸውም ቀጥሎ ያለው ነው ።

፪ኛ/ አቡነ አብርሃም የጉጃምና የጉንደር ጳጳስ ።

፫ኛ/ አቡነ ያስሐቅ የትግራይ የሰሜን ጳጳስ ።

፬ኛ/ አቡነ ጳጥርስ የወሎና የላስታ ጳጳስ ።

፭ኛ/ አቡነ ሚካኤል የኢሉባርና የምዕራብ ኢትዮጵያ ጳጳስ ናቸው ። ከጠላት ወረራ በኋላ ግን ከዚህ ከአራቱ መካከል ሦስቱ በሞት ከዚህ ዓለም ተለይተው ፣ በአይወተ ሥጋ የነበሩት አንዱ ብቻ ስለ ነበሩና ኢትዮጵያንም ያህል አያሌ ምእመናን ያሏት ሰፊ ሀገር በአንድ ጳጳስ መንፈሳዊ ፍላጎቷ ሊከናወን ስለማይችል ፣ እንደገና በ፲፱፻፵ ዓ ም ሐምሌ ፲፮ ቀን ካዞሮ ላይ በብዑስ አቡነ ዮሐንስ እጅ ተቀብተው አምስት ጳጳሳት ተሾሙ ። ስማቸውም ቀጥሎ ያለው ነው ።

- ፩ኛ/ አቡነ ባስልዮስ የሸዋ ጳጳስ ፡
- ፪ኛ/ አቡነ ሚካኤል የጉንድር ጳጳስ ፡
- ፫ኛ/ አቡነ ቱምናሎስ የሐረር ጳጳስ ፡
- ፬ኛ/ አቡነ ያዕቆብ የወለጋ ጳጳስ ፡
- ፭ኛ/ አቡነ ጢሞቴዎስ የሲዳሞ ጳጳስ ፡

በዚህ አኳኋን ቀስ በቀስ በ፲፱፻፶፩ ዓ.ም ብዙ ወቅቶች አቡነ ባስልዮስ የኢትዮጵያ ጋት ረድርክ ሆነው ተሾሙ ፤ የኢትዮጵያም ቤተ ክርስቲያንም ራሷን ችላ በራሷ የምትተዳደር ቤተ ክርስቲያን መሆኗ ታወቀ እነሆ ዛሬ ለኢግዚአብሔር ክብር ምስጋና ይደረሰውና ከብዙ ወቅቶች አቡነ ባስልዮስ ርዕሰ ሊቃና ጳጳሳት ሌላ ፲፬ ሊቃና ጳጳሳትና ፭ አዲስ ቆይሳት የየግሪ ስብ ከታቸውን ሥራ በጋል መንገድ በአግሪ ፣ በተሟላ ላና ዘመናዊ በሆነ የሥራ አመራር ዘዴ በግዝናውን ላይ ይገኛል ።

በነርሱም መንገድ መሪነት ቤተ ክርስቲያናችን ትተዳደራለች ፤ ደርግም ከነበረችበት አቋም ሁኔታዎች መቶ በመቶ ስለ ተሻሻለ በተፋጠነ ርምጃ መንገድ ግዴታዎን በመፈጸም ላይ ትገኛለች ። በዘመናዊውም መንገድ ሥጋዊ ትምህርት የወለጠ አዳሪ ዘመናዊ ሊቃውንት ስለ አሏት ፤ ከውጭ አብያተ ክርስቲያናት ጋር ያላት ግንኙነት እየተሻሻለ በመሔድ ላይ ይገኛል ።

ነፃነት ለሥራ መሆን ተገንዝባ ቤተ ክርስቲያናችን ጠንካራ በመሥራትና የአባላቱን መንገድ ችግር በማቃለል ላይ ትገኛለች ። አሁን የኢትዮጵያ ኦርቶዶክሳዊት ተዋሕዶ ቤተ ክርስቲያን አባላት ቁጥር በግምት አሥራ አምስት ሚሊዮን ሲሆን ከዚህ ውስጥ ፳፻፸፩፻፺፬ ቤተ ክርስቲያንን በማገልገል ላይ የሚገኙ ክፍት ናቸው ። በዘር ዘርም ፳፩፻፺፻፺፭ ተሳውሰት ፣ ፶፯፻፸፱፻፺፬ ዲያቆ ናትና ፳፱፻፸፱፻፺፱ መዘምራን (ደብተሮች) ይገኛሉ ። የአብያተ ክርስቲያናቱም ቁጥር ፲፫፻፳፻፵፬ ሲሆን ፣ ከነዚህ ፳፻፵፭ ገዳማት ፳፻፸፯ አድባራት ሲሆኑ ፣ ፲፩፻፸፱፻፺፱ ደግሞ ገጠሮች ናቸው ።

ከአለምሮ ወንድም አገኘሁ ።

የኢትዮጵያ ቤተ ክርስቲያንና ማኅበራዊ ኑሯችን

የኢትዮጵያ ኦርቶዶክሳዊት ቤተ ክርስቲያን ከአራተኛው መቶ ጀምሮ ለኢትዮጵያ ሕዝብ ማኅበራዊ ነገር የተመልካችንትን ቦታ ሳትወስድ የንዘኑና የደስታው ተካፋይ በመሆን ዕርዳታዎን በዘመናት መካከል ስታቀርብ ኑሯለች ።

በመሠረቱ በኢትዮጵያችን ሦስት የተከበሩ ቃላት ይገኛሉ ። እነዚህም በጣም ርስ በርሳቸው የውስጥ ግንኙነት ያላቸው ዓሂ፤ ፤ ኦቲንና አጨ፤ የሚባሉ ቃላት ናቸው ። ዓሂ፤ የሚባለው የመጀመሪያው ቃል የመንግሥቱ መሪ ንጉሠ ነገሥቱ ሲሆን ፤ ኦቲን የንጉሠ ነገሥቱ የሕግ ሚስት ፤ አጨ፤ ፤ ወ የኢትዮጵያ ቤተ ክርስቲያን የአስተዳደር ክፍል መሪ ነው ።

እነዚህ ሦስት ቃላት የኢትዮጵያ ታሪክ መሠረቶች ናቸው ብንል በፍጹም የተሳሳትን አይመስለንም ። እቲ፤ የኦቲንና አጨ፤ የሕግ ሚስት ፤ ለጦርነት የንጉሠ ነገሥቱ የቅርብ አማካሪዎች በመሆናቸው ምሥጢረ መንግሥት ፈጽሞ ከነሱ አይመደርም ነበር ። በዚህ ዓይነት የኢትዮጵያ ቤተ ክርስቲያን በአስተዳዳሪዋ በአጨ፤ው አማካይነት የማኅበራዊ ኑሯችን በመሰራት ተካፋይ በመሆን ከዚህ በሚከተሉት መሥመሮች ሕዝብን ስታገለግል ኑሯለች ።

፩ኛ/ በትምህርት በኩል የኢትዮጵያ ቤተ ክርስቲያን ለኢትዮጵያ ሕዝብ ያቀረበችው አገልግሎት መጠኑ በተላላ ሊገመት አይችልም ። ለምሳሌ የህል ዓፄ ምኒልክ ዳግማዊም ኒልክ ብለው በራሳቸው ስም የሠየሙትን ትምህርት ቤት ፣ ግር ማዊ ቀዳማዊ ኃይለ ሥላሴም በስማቸው የተጠራውን ተራሪ መኰንን ትምህርት ቤት እስከ ከፍቱ ድረስ የትምህርት ሚኒስቴርነቱ ሥራ ተይሞ የኖረው በኢትዮጵያ ቤተ ክርስቲያን ነበር ። ከነዚህ የቤተ ክርስቲያን ትምህርት ቤቶች የሚወጡት ደቀ መዛሙርት እኩሎች ተሳውሰት ፣ እኩሎች ጀኔራሎች ነበሩ እንጂ የቤተ ክርስቲያን ስም ብቻ አልነበሩም ። ቤተ ክርስቲያን ያቀረበቻቸው ሊቃውንት በዕውቀት መታወቅ ብቻ ሳይሆን በታማኝነት ፣ በደግነት ፣ በገይማናት ፣ በገጥም ምግባር የጉ

ለመሰራት በመሆናቸው ለማኅበራዊ ኑሯችን ያቀረቡት ከፍ ያለ መሥሪያተኝነትና ደካማቸው ብዙ ምኞት ወደ ቅዱስነት ደረጃ አድርገዋል ።

ከነገሥታቸውንና ከቤተ ክርስቲያናቸውን መሪዎች መካከል ብዙዎች በደማቸው ታቦት ተቀርቧቸዋል ። ቤተ ክርስቲያን ተወርቶባቸዋል ። ሐውልት ታንጻላቸዋል ። ሳይንስም ቢሆን ከነዚህ መንገድ ላይ ትምህርት ቤቶች የወጡት ደቀ መዛሙርት በአማካኝነት ፣ በዳኝነት ፣ በሀገራዊ ጥገናት እንዲሁም የመንግሥቱ ቀልፍ በሆኑት ቦታዎች ላይ ተቀምጠው መንግሥታቸውንና ሕዝባቸውን በማገልገል ላይ ናቸው ። ስጦታላላው እንደ ኢትዮጵያ አቆጣጠር እስከ ፲፱፻፵፫ ዓ.ም ድረስ የትምህርቱ ቀልፍ ከቤተ ክርስቲያን እጅ እንደ ነበረ ታሪክ ይመሠክራል ። ከዚያ ወዲህም የትምህርት ሚኒስቴር ተቋቁሞ ሥልጣኔ ሲሰፋፋ ፣ ትምህርት በማንኛውም ደጅ ሲጋፋ ሲሆን ቤተ ክርስቲያን ምንም እንኳን የትምህርቱ ቀልፍ በሰ እጅ ብቻ ባይገኝም ከጥንት ሲያያዝ የመጣውን የትምህርት ዕርዳታ በነጻ ለሕዝብ ከመስጠት አላቋረጠችም ። የነበረችን ትምህርት ቤቶች ጊዜው ከሚጠይቀው ዘመናዊ ትምህርት ጋር አዋሕዳ ከውገን ሥት ትምህርት ቤቶች ጋር ጉን ለጉን ስትገዛ ትታያለች ።

በጥንት ዘመን ለቤተ ክርስቲያን ትምህርት ቤቶቻችን ይሰጡ የነበሩት ትምህርቶች የሚከተሉት ናቸው ።

- ፩ኛ/ ግዕዝና አማርኛ ቋንቋ ፤
- ፪ኛ/ የግዕዝና የአማርኛ ሊትራቸር ፤
- ፫ኛ/ ግጥም (ቅጂ) - - -
- ፬ኛ/ የቤተ ክርስቲያን መዘቃ (ዘማ)
- ፭ኛ/ የዓለምና የትዕይንት መጽሐፍ ታሪክ ፤
- ፮ኛ/ ቁጥር (አቡጊዳ)
- ፯ኛ/ ፍልስፍና ፤
- ፰ኛ/ የቅዳሳት መጻሕፍት ትርጉም ፤
- ፱ኛ/ የቤተ ክርስቲያን እምነትና ታሪክ ፤
- ፲፩ኛ/ ሥርዓተ ቅዳሳ ፤
- ፲፩ኛ/ ሥነ ፍጥረት (መጠነኛ ሳይንስ)
- ፲፪ኛ/ ጠቅላላ አስተዳደር ፤
- (መንገድ ሥጋዊ) ፍትሐ ነገሥት ፤
- ፲፫ኛ/ ግብረ ገብነት ፤
- ፲፬ኛ/ ሥርዓተ መከላከል ፤

፲፭ኛ/ የማኅበራዊ ነገር ትምህርት (ምዕራፍ) ነበሩ ።

መምህራን ።

መምህራን አብዛኛውን ጊዜ «የል ዋጋ የተተ በላችሁትን ያል ዋጋ ስጡ» የሚለውን ወንጌላዊ ውን ቃል የረደሙ ካሁናት ነበሩ ። ኑሯቸው በጣም ቀላል የሆነ የብሔራዊና ነገር ነበር ፤ አብዛኞቹ ግብረትና ጥሪት የሌላቸው ፍጹማን መናንያ እንደ ነበሩ ታውቋል ።

እንዲሁ ያሉት መምህራን ከትምህርታቸው ይልቅ ኑሯቸው በበለጠ ደቀ መዛሙርቶቻቸውን ወደ በጉ ነገር ይሚገቡ ነበር ፤ እርግጥ ነው ብዙ ጊዜ ነገሥታቸውን መካኘት እንዲሁም አንዳንድ የሰጡ ወይዘሮች መምህራንን ከደቀ መዛሙርቱ ጋር እየረዱ ያል ችግር እንዲኖሩ ፣ ያላችግር እንዲያስተምሩ ያደርጉ ነበር ። ግን አብዛኛው መምህራን ደቀ መዛሙር በባሕታዊ ደንብ እየተገኙ ያስተምሩና ይማሩ ነበር እንጂ እንደ አሁኑ ጊዜ ደንበኛ የሆኑ ዝግጅት አልነበረም ።

፪ኛ/ በሰብተ ወንጌል በኩል የኢትዮጵያ ቤተ ክርስቲያን ከፍ ያለ አገልግሎት በዘመናት መካከል አቅርቧለች ። በኢትዮጵያ ብዙዎች ገዳማት ይገኛሉ ፤ እነዚህ ገዳማት ለኢትዮጵያ ሕዝብ በየ ጊዜው በመንገድ ቅዱስ የሚመሩ ከሥጋዊ ረታፊ የራቀ ምድራውን መላእክት የሆነትን ሰብዥም እየላኩ እንዲሰብኩና እንዲያስተምሩ በማድረግ ቸው ሀገራችን ኢትዮጵያ የክርስቲያን ደስታ ለመባል ባቅታለች ። ከሌላ ልዩ አምልኮ ባላደም ተከልክላ ነራለች ። አሁንም ቢሆን ለመላ አፍሪካ የክርስቶስ ብርሃን እንዲበራና ከዚህ ቀደምም በርቶ የነበረው የወንጌል ጦራ በአሁኑ በአፍሪካ በሚደረገው የማኅበራዊ ነገር ለውጭ ምክንያት ተመልሶ እንዳይጠፋ በሰፊው በመዘጋጀት ላይ ናት ።

፫ኛ/ በወገር ፍቅር በኩል የኢትዮጵያ ቤተ ክርስቲያን ለኢትዮጵያ ሕዝብ ከፍ ያለ እርዳታን ያቀረበች ብሔራዊት ቤተ ክርስቲያን ናት ። ዓለም ጊዜ የተጣለውን በማስታረት ፣ የተበደለውን በማስከበር ፣ የደከመውን በመርዳት ፣ የታመመውን በመጠየቅ ፣ የታወረውን በመገባቸውና በማስፈታት ለእያንዳንዱ ቤተ ሰብእ የንበሐ አባት ብላ የጠራችውን ቀስ መሪና አስተማሪ በመስጠት

ትረጃላች = በመርነት ጊዜ ከነገሥታቱ ጉን አብራ ተሰልፋ የሰውን መብት የሚቀንሰውን ድንበር የሚያረርሰውን፣ የእግዚአብሔርን ሕንፃ በጋይሉ በመጨቆን ፈቃድ ሥጋውን ለመፈጸም የሚፈልገውን የሰውን ልጅ መብት የሚጥሰውን አጥቲውን ጠላት እንዲከራከሩ በአላት ኃይል መስቀሉን በእጅግ ጨብጣ፣ ታቦትዋን በራስዋ ተሸክማ በወር ሚዳ በመገኘት ታጽናናለች፡ መንፈሳዊ አዋጁዋን ታውጃለች።

ጀግናውን ትባርካለች፣ ፈረውን ገዝታ ከማገባ ራዊ ኑር ውጭ ታደርገዋለች። በዚህ ጊዜ በሰማይም በምድርም ዋጋ እንደሌለው ሲያውቅ ጀግናው እራሱን የተወደደ መሥዋዕት አድርጎ ለሀገሩ ያቀርባል፡ ፈረው ጀግና ይሆናል። መንፈሱ ይታደሳል፡ ሕሊናው ይጉለምሳል። እንዲህ ያለውን ክፍ ያለውን የሞራል ልርዳታ ያለማቋረጥ ስታቀርብ ኑራላች። ለዚህም ተግባር በቅርብ ጊዜ ተደርገው የነበሩት የአደዋና የማይጨው ጦርነቶች ታሪክ ይመሰክራል። በነዚህ ጦርነቶች ጊዜ ከቤተ ክርስቲያን ወገን ለሀገር ነፃነት የፈሰሰው ደም፣ የተከሰሰው አጥንት፣ የተፈጠረ ጠው ራስ ፈጽሞ ሊቆጠር አይቻልም። የቤተ ክርስቲያናችን መሪዎች እኩሎች ተሰደዋል፡ እኩሎች በሰማዕትነት አርፈዋል። ምስክርም ይሆናቸው ዘንድ የብዙዎች ሐውልት በከተማችን መካከል ቁመው ይታያሉ።

ለንግግራ ማጠቃለያ ይሆንኝ ዘንድ የኢትዮጵያ ቤተ ክርስቲያን አምስተኛውን የፓትረያርክ በዓል በምታከብርበት ዕለት ብዕዕ አቡን ኒኮላ ዎስ ካደረጉት ንግግር አንዱን ዓረፍተ ነገር ብቻ ለመጥቀስ እወዳለሁ። « ቤተ መንግሥትና ቤተ ክርስቲያን የአንድ መጽሐፍ ሁለት ገጾች ናቸው፡ ይኸውም መጽሐፍ ኢትዮጵያ ይባላል » ብለው የኢትዮጵያ ቤተ ክርስቲያንና የኢትዮጵያ መንግሥት ከጥንት ጀምሮ ሳይለያዩ እየተረዳዱ እንደሆኑ ሁለት እጆችና እንደ ሁለት ዓይኖች ተደጋግፈው የኖሩ መሆናቸውን በሰፊው ገልጠዋል። የኢትዮጵያ ቤተ ክርስቲያን ለኢትዮጵያ ሕዝብ ባለፈው ጊዜ ያቀረበችውን ዕርዳታ ለመረዳት ከዚህ የበለጠ አነጋገር ይገኝ አይመስለኝም።

፩ኛ ኦሎት ፡

ዛሬ በአለው በክርስቲያን ዓለም ውስጥ እንደ ኢትዮጵያ ቤተ ክርስቲያን ብዙ ጊዜ፣ ብዙ ሰዓት የሚጸልዩ የለም። የጸሎቶቹ ጊዜያት በጣም በርካታ ያሉ ናቸው። እነዚህም ጸሎቶች የሚቀርቡት በመዓልትም በሌሊትም ነው። ብዙ ጊዜ በአንድ ዳንድ ቤተ ክርስቲያን ፲፮- ፳ ሰዓት የምትጸል ይበት ወቅት ይገኛል፡ ከዚህም በቀር በልዩ ልዩ ገዳማቹ ውስጥ በመላ ሕይወታቸው የማይናገሩ፣ በመላ ሕይወታቸው የዓይኖቻቸው ሽፋኖቻቸው የማይገጥሙ፣ በመላ ሕይወታቸው እህል፣ ሥጋ ላይ ተምሱ የእንጫታ ሥርና ቅጠል በመብላት ጊዜ ያቸውን የሚያሳልፉ ባሕታውያን አሉት። በዚህ ዓይነት በነዚህ ባሕታውያን ጸሎት ኢትዮጵያ ተጠብቃ ትኖራለች።

ከዚህ በላይ በመጠኑ በተዘርዘሩት ሁኔታዎች ሕዝብን ስትረዳ የኖረች ሐዋርያዊትና ጥንታዊት ቤተ ክርስቲያን ናት።

መልእክ ሰላም ሳሙኤል ተረፈ።

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን ጠቅላላ አስተዳደር

አጭር መግለጫ

የቤተ ክርስቲያን ጠ. ጽ. ቤት

የኢትዮጵያ ኦርቶዶክሳዊት ተዋሕዶ ቤተ ክርስቲያን ጠ. ጽ. ቤት የኢትዮጵያን ንጉሠ ነገሥት መንግሥትን ሕግ በመከተል ራሱን ችሎ በራሱ በጀት የሚተዳደር መ. ቤት ነው። ይህም መ. ቤት የኢትዮጵያ ኦርቶዶክስ ቤተ ክርስቲያንን ጠቅላላ የአስተዳደር ጉዳይ ለሚመለከቱ ሁሉ የበላይ ነው። ቤተ ክርስቲያንን የሚመለከቱ ጠቅላላ የሥራ ክፍሎች ሁሉ የየሀገረ ስብከቱም ጽ. ቤቶች ዋናው ጽ. ቤት የሰጣቸውን መምሪያ መሠረት በማድረግ ሥራቸውን ያካሂዳሉ። ጠ. ጽ. ቤቱ በሥራ ያሉትን የሥራ ክፍሎችና ቅርንጫፎች መ. ቤቶችን ሁሉ በበላይነት ይቆጣጠራል። ቤተ ክር

ስቲያን ማድረግ ለሚገባት መንፈሳዊ ርምጃ ሁሉ ይልቁንም በአስተዳደር በኩል ጥላን እያወጣ ማናቸውንም እቅድ ሥነ ሥርዓትን በተከተለ ይሁታል። በ፣ፋጠነ ሁኔታ በሥራ ላይ ያውላል።

በዋናው ጽ. ቤት ሥር ከሚመሩትም የሥራ ክፍሎች ዋና ዋናዎቹ የሚከተሉት ናቸው፡፡

ሀ/ መጋቢ ሀብታት (የገንዘብና የንብረት ክፍል)

ለ/ መጋቢ ካህናት (የካህናትና የወራጎች አስተዳደር ክፍል)

ሐ/ የሊቃውንት ጉባኤ

መ/ የታሪክ ድርሰትና ስብከት ክፍል

ሠ/ መጋቢ ሐተታ (የሥራና የሌላባ ምርመራ ክፍል)

ረ/ የቤተ ክርስቲያን ትምህርት ቤቶች ጽ. ቤት ስ. የፍርድ ቤት ተብለው የተሰየሙ ንዑሳን ክፍሎች፡፡

በ፣ዚህም መሆኑ (ታላላቅ) ክፍሎች ሥር የማወሩ ብዙ የሥራ ክፍሎች አሉ። ለምሳሌ በዋናው ጽ. ቤት ውስጥ፡፡

ሀ/ መልእክት ክፍል

ለ/ ትርጉም ክፍል፡፡

ሐ/ ቤተ መግባባት የተባሉ ንዑሳን ክፍሎች ሲኖሩ፡፡

በመጋቢ ሀብታት ውስጥ ደግሞ፡፡

ሀ/ የሌላባ ክፍል፡፡

ለ/ ግምጃ ቤት፡፡

ሐ/ ንብረት ጥበቃ፡፡ (ርስት ክፍል)

መ/ የዕቃ ግምጃ ቤት፡፡

ሠ/ ነገረ ፈጅ ክፍል የተባሉ ንዑሳን ክፍሎች አሉ።

በመጋቢ ካህናትም ውስጥ፡፡

ሀ/ የካህናት ክፍል፡፡

ለ/ የወራጎች አስተዳደር ክፍል፡፡

ሐ/ የሥነ ሥርዓት (ዲስፕሊን) ጉባኤ የተባሉ ክፍሎች ይገኛሉ። ሌሎችም በዚሁ ዓይነት የተከፋፈሉ የሥራ ምደባ አላቸው። የደንዳን ዲ.ም ክፍል መምሪያ በሕግ የታወቀ ነው።

የትምህርት ክፍል በመላ የኢትዮጵያ ጠቅላይ ግዛቶች ለተቋቋሙት መንፈሳዊ ት/ ቤቶች ሁሉ የበላይ ነው።

የስብከት የታሪክ ምርመራና ድርሰት ክፍል የወንጌልን ስብከት በረዲያም ሆነ በጋብጣና በመጽሐፍት እየዘጋጀ የሚያሰራጭ ቤተ ክርስቲያን ነክ የሆኑትንም ታሪኮች በመሰብሰብ አዲስ ድርሰት እየዘጋጀ በማሳተም አስፈላጊው ትምህርት የሚሰጥበት ክፍል ነው። በየጠቅላይ ግዛት በየአውራጃና ወረዳዎችም የተወራጩትን ሰባክያን ለመቆጣጠርና ሥራውን ለማስፈጸም መብት አለው። እንዲሁም በጠቅላላው ቤተ ክርስቲያንን ስለሚመለከቱ ዋና ዋና ጉዳዮች በፓትረያርክ ትእዛዝ በሌሎች ጳጳሳትና በአዲስ ቆይታዎች በቤተ ክርስቲያን ሊቃውንት የተመከረች ውሳኔ የሚተላለፍበት « ሲኖዶስ » የተባለ ራሱን የቻለ የሥራ ክፍል ስለ አላት ቤተ ክርስቲያን በአስተዳደር ሥነ ሥርዓት የሚገደላትና ከሌላ የምትፈልገው አንዳችም እርዳታ ሊኖር አይችልም። ከዚህም በላይ ታላላቅ የቤተ ክርስቲያን ጉዳዮችንና የየዓመቱን አስፈላጊውን በጀት የሚወስኑ ከመንግሥት ሹማምንት ታላላቅ ሰዎች የሚገኙበት ቦርድ አላት።

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት መ. ቤቶች በተቋቋሙበት በመላው የኢትዮጵያ ጠቅላይ ግዛቶች በአውራጃዎችና በየወረዳውም ሁሉ የቤተ ክርስቲያን ጠ. ጽ. ቤት ትርጉማና መ. ቤቶች ይገኛሉ።

በተለይ በጠቅላላውም የመንፈሳዊ አድሚኒስትራሲያን ይዞታዋ ዘመናዊውን ሥነ ሥርዓትና አቅዋም የተከተለ እንዲሆን ወጣቶችን በማስተማርና ወደ ውጭ አገርም ለአስከፊ ስህተት በመለካ ለመንፈሳዊ አገልግሎት በቲዎች ሆነው እንዲገኙ ያላት እቅድ በመስፋፋት ላይ ነው።

መሆንም አለበት። ምክንያቱም የወንጌል ትምህርት ተፈላጊነቱ ለኢትዮጵያ ብቻ ሳይሆን ከቅኝ ግዛት ቀምበር ነፃ ከወጡት የአፍሪቃ አህጉር ብዙዎቹ የሚያስፈልጋቸው ጉዳይ ስለሆነ የኢትዮጵያ ኦርቶዶክስ ቤተ ክርስቲያን የወንጌል መልእክቶችን በብዛት እንድታሰሉጥንና በብዙ ቦታዎች እንድታወራም በተስፋ ትጠብቃለች።

በሁሉም መንገድ እርምጃዋ የተፋጠነ እንዲሆን የገንዘብም ሆነ የሌላባ የምሳመናን ዕርዳታን ትጠይቃለች።

የቤተ ክርስቲያን ክፍተኛ ባለሥልጣናትና የክፍል ሹማዎች ።



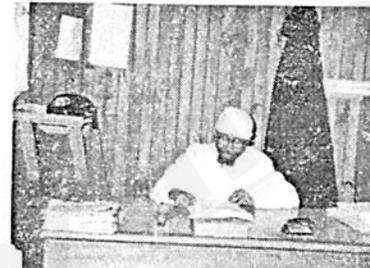
አቶ ልሳነ ፀብተ ወልደ ሦጳሳይ ቤተ ክርስቲያን ጥና ሥራ አስኪያጅ
 በጽ/ቤተ-ቸው ቁመው እንግዳ በሚኒስቴር ልይ ሳል
Ata Lesanu Habte Weld
General Administrator of Church Affairs



አቶ ብሥራት ማሥረሻ የፓትረያርኩ ልዩ አሰሪ



ቱስ አርጋዎስ ከዘደ የዕውቀት ቤት ልሳናት የዐርጋ አሰሪ



አቶ ተክለ ሚካኤል ወልደ ጻድቅ የግብርት ክህጻም



አቶ ማዕ ሚካኤል ወ/ሥላሴ የሰዋ ሀገር ስብከት ሥራ አስኪያጅ



አቶ ስሚኒህ በቀለ የውጭ አገር አባይት ህርስ-ጭናት አገናኝ
 ሥራ አስኪያጅ
Ata Semeneh Bekede, Deputy Manager and
Liaison Officer for Foreign Churches



አቶ ገብረ-ሙን ዘውዴ ጥና አሰሪ
Ata Getahun Zewde, Secretary General
of the Church Head Office



የመንገደሳዊ ጉባኤ አባላት



አቶ መዝራዕተ አብ ወርቤ ነገረ ፈጅ



የድግሳነ ሰሜን ጉባኤ አባላት



መጋቢ ክርስቲያን በህን አል የወገናት አስተዳደር ሹም



አቶ ገርማ አሸናፊ የትንግሥት ዘገባ ማ. ቤት ሥራ አስኪያጅ



አቶ ተክለ አጋሳዕቅ ፓግርያም የው ማስተዳደሪያ ሹም



የሊቃውንት ተባብሮ አባል



አቶ በትረ ገብረ መደህን እንግሊዘኛ



አቶ የሚኒ ወልደ አማኑኤል የመዘገብ ቤት ሹም



መምሪ ተባብሮ ወርቁ የዕቃ ግምጃ ቤት ሹም



አቶ ተሾመ ዓለማየሁ ዩኔሳብ ሹም



አቶ ወንድምነህ አበበ የርስት ክፍል ሹም



አቶ ይልማ ወደደት መልክት ክፍል =



የታሪክና የድርሰት ስብከት ክፍል =

በኢትዮጵያ ቤተ ክርስቲያን ጠቅላይ ቤተ ክርስቲያን ካልተገኘ ስራ ክፍሎች ሲኖሩ የታሪክና የድርሰትና የስብከት ክፍል ነው። በዚህ ክፍል የሚሰሩ ስራዎች ከዚህ የሚከተሉት ናቸው።

የታሪክ ክፍል የኢትዮጵያ ቤተ ክርስቲያን አመራረረትና ተግባራት፣ እንዲሁም በጉዞ ላይ የሚገኙትን ስራዎች ደርጊቶችና የገጠ ሚዛን ችግሮች፣ የሊቃውንቶቹንና የመንፈሳዊ ሰውን መረጃዎች ታሪክ የሚገልጹት በየጊዜው የተጻፉት ስራ ዜና መዋዕል የሚያትተው መጻሕፍት በእንደነት ተቀናቅለው የሚገኙ በየገዳ ማተና በየአድባራቱ ተቀናቅለው ያሉ ስለሆኑ፣ እነዚህን መጻሕፍት በእንደነት ስብስቦ እንድትተማሩ የሚገቡ የኢትዮጵያ ቤተ ክርስቲያን ታሪክ ለማዘጋጀት ቤተ መጻሕፍት አቋቋሞ በየገዳ ጠና በየአድባራቱ መጻሕፍትን በመሰብሰብና በየ ቤተ መጻሕፍቱ ታሪክን በመቅሰም ላይ ይገኛል።



አቶ አላማር ወንድምነት በሆኑ አላላት ማዕርግ የታሪክና የድርሰት ስብከት ክፍል

ከዚህም ሌላ ቤተ ክርስቲያኖችን በአለንበት ዘመን የምትገኝባቸውን መንፈሳዊ ተግባር ያሻሻ ለሻውንና ያረገገውን ርምጃ፣ በመግለጽ የጊዜውን ዜና መዋዕል እየተከታተለ ለጊዜው ዜና ቤተ ክርስቲያንና ተክል ሃይማኖት በተባሉት የቤተ ክርስቲያኖችን ጋዜጦች ለምእመናን ይገልጻል። ለመጥቀም ትውልድ እንዲቆይ በታሪክ መጽሐፍ ድር ከሰጠው ያስተምራል።

በድርሰት ክፍል በየጊዜው እየተደረሱ ለምእመናን ትምህርትና ማጽናኛ የሚሆኑ የገይማ

ኖት፣ የምግባር፣ የባሕር፣ የግብረ ገብነትና የሚገበሬዊ ኑሮ ጥቅምን የሚሰጡና ይህንንም የመሰሉ መጻሕፍትን እያሳተሙ ያወጣል። በተለይም ከታሪክ ክፍል ስግግሩን የጠቀሱ ናቸው ዜና ቤተ ክርስቲያንና ተክል ሃይማኖት የተባሉት ጋዜጦች በየዓምንቱ እየወጡ ለሚሆኑ በጥቅም የገይማኖት ማጽናኛና የምግባር ይጋጃሉ።

ከዚህም ሌላ በየታላላቅ በዓላትና ዓውደ ዓመቶች መጽሐፍትን እያወጣ በነፃ ይደላል።

የስብከት ክፍል ዘወትር ጥዋት ጥዋት በኢትዮጵያ ራዲዮ ጣቢያ መንፈሳዊ ስብከት ይሰጣል። በተለይም በባቢያ ደምና በጾመ ፍልሰታ ሰፊ ያለውን ጊዜ ወስዶ በየቀኑ ጠዋትና ማታ ትምህርት ይሰጣል። በየጠቅላይ ግዛቱና በየአውራጃውም በርካት ያሉ ሰባካይነት አሰማርቶ በየጠረፍና በየገጠፍ ላሉት ሕዝቦች የወንጌልን ብርሃን በማብራት፣ ያመኑትን እንዲጸኑ ያላመኑትን እንዲያምኑ አድርጎል። እነዚህም በየገጠፍ ያሉት ሰባካይነት እንደ አጃንስ ሁነው በከፍተኛው የተደረገውን፣ ቤተ ክርስቲያንን የሚመለከተውን ዜና ለዚህ ለዋናው ክፍል ያስተላልፋሉ። በዚህም በዋናው መናገሻ ከተማ ሰባካይነትን በየአድባራቱ ይልድሉ። በየሰንበቱና በየበዓላቱ የከተማውን ሕዝብ ክርስቲያን ያስተምራል። በየአብያተ ክርስቲያናቱ የእሴቱ ትምህርት ቤትን አቋቋሞ ሕፃናቱን ይሰብካል።

በውጭ አገር፣

ከዚህም ሌላ በትረንጃድና በቱቤን፣ በብረቲሽ ጊያና፣ በሱዳን፣ በኒዮርክ፣ የወንጌል መልእክተኞቹን ልኮ አስተምሮ በተዋሕዶ ሃይማኖት አሳምኖ ያመኑት ምእመናን የጸሎት ቤቶች የሚሆኑ ከሌላ አምስት በላይ አብያተ ክርስቲያናት ተወርተዋል። የእሴቱ ትምህርት ቤቶችም በብዛት ይገኛሉ።

ከዚህም በላይ ቤተ ክርስቲያንን ለሚመለከቱ ነገሮች ሁሉ የማስታወቂያ ክፍል እንደ መሆኑ መጠን ከሕዝብ ክርስቲያን የሚተርጉሙን መመንገድ ነፃ የሆነ ጥያቄ ሁሉ በጋዜጣና በሬዲዮ መልሱን ይሰጣል። አስቸኳይ ምሴሆን ወዲያው በስልክም ሆነ በቃል ይመልሳል። ከዚህም ሌላ ቤተ ክርስቲያንን የሚመለከቱ ደርጊቶችና ዜና

ዎች ሲገኙ ተከታትሎ ለማስታወቂያ ሚኒስቴር አስተሳልፎ በፊደያ ያናገራል ።

በጠቅላላው ይህ ክፍል ከዚህ ሁሉ ሥራው በላይ ሃይማኖትና መንፈሳዊ ነገር ነክ የሆኑ ከየ ሊቃውንቱ ተዘጋጅተው ሊታተሙ የቀረቡትን መጻሕፍቶች ሁሉ ይመረምራል ። በተረፈ በመ ንበረ ጋንቲርያርኩ ግበ ኮርስ የሚያደርጉትን ቀሳውስት ያስተምራል ።

የቤተ ክህነት ትምህርት ቤቶች

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን በመንፈሳዊ ትምህርት አሰጣጥ ረገድ የታወቀና ጥንታዊ የሆነ ታሪክ ያላት ናት ። ከቀድሞ ጀምሮ በትምህርት የበሰሉ ከመንፈሳዊ ተግባር ጋር የኢትዮጵያ መንግሥት ሥራ ተካፋዮች ሆነው የኖሩት ሊቃውንቶች ቁጥር በመጠኑ አይደለም ።

የኢትዮጵያ ተዋሕዶ ቤተ ክርስቲያን ትምህርት ለመንፈሳዊ ተግባር ማከናወኛ ብቻ ሳሆን የመንግሥቱ አስተዳደር ሲመራበት እንደ ኖረ ታሪክ ምስክር ነው ።

የጥንታዊው ትምህርት ዓይነት ።

ማንበብና መጻፍ እንዲቻል በቅድሚያ ከሚሰጠው የንባብ ትምህርት ጀምሮ ዜማ ቅኔ ትርጓሜ መጻሕፍት መንፈሳዊያን ትምህርት ቤቶች በሆኑት ሁሉ ሲሰጥ ኖረዋል ። ዛሬም እነሆ እንደታወቀ ነው ። ጸዋትወ ዜማ የተደረሰው በስድስተኛው መቶ ክፍለ ዘመን አጋማሽ ኢትዮጵያዊ በሆነው ሊት በቅዱስ ያሬድ ሲሆን የብሉይትና የሐዲሳት እንዲሁም የሊቃውንት መጻሕፍት የትርጓሜ ምስጢርና አወራረድም የተተረጉመው በኢትዮጵያ ሊቃውንት እንደሆነ የታወቀ ነው ።

ያሁኑ ክፍለ ዘመን የትምህርት አሰጣጥ

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን ዛሬው ክፍለ ዘመን የምትከተለው የትምህርት ዓላማ ሁለት ዓይነት ነው ።

ይኸውም እንደኛው በአዲስ አበባ እንዲሁም በአንዳንድ ጠቅላይ ግዛቶች ዋና ዋና ከተማ የትምህርት ሚኒስቴርን ካረከሉም ከመከተል

ጋር በዘመናዊ ዓቅድ የሚሰጠው የመጽሐፍ ቅዱስ ፣ የዜማ ፣ የቅኔ ፣ የስብከት ፣ ዘይቤ ትምህርት ሲሆን ጥንታዊ በሆኑት ቦታዎች ለምሳሌ እንደ ደብረ ሊባኖስ ጥንታዊው ትምህርት ተጠብቆ ለወደፊቱ ትውልድ እንዲተላለፍና ቤተ ክርስቲያናችንም በመንፈሳዊው ግልጋሎት እንድትረዳ በማሰብ ዘመናዊው ትምህርት ሳይቀላቀልበት ባተሰይ መንፈሳዊው ትምህርት ብቻ ይሰጣል ።

የትምህርት ቤቶቹ ሥራ አመራር ።



አለቃ ዓምደ ጸዮን ተሰማ የትምህርት ክፍል ሹም

ከዚህ በላይ እንደተገለጸው በሁለት ታላላቅ ክፍል ተመድበው የሚሰጡትን የትምህርት ዓይነቶች መምሪያ በመስጠት በመቆጣጠር የሚከታተል ጽሕፈት ቤት ተቋቁማል ። ከአዲስ አበባ ከተማ ጀምሮ በየጠቅላይ ግዛቱ ያሉትንም የትምህርት ቤቶች ሥራ የሚከታተሉ ሠራተኞች ተመድበዋል ።

የትምህርት ደረጃ ።

በአዲስ አበባና በየጠቅላይ ግዛቶቹ ዋና ዋና ከተማ ተቋቁመው የትምህርት ሚኒስቴርን ሥርዓተ ትምህርት በመከተል ትምህርት የሚሰጥባቸው ትምህርት ቤቶች የመጀመሪያ ደረጃ (አልመንታሪ) ናቸው ።

ይሁን እንጂ በአለመንታሪ ደረጃ የተመደበውን ትምህርት የፈጸሙት ተማሪዎች የሁለተኛ ደረጃ ትምህርትን መስጫ በሆነው በቅድስት ሥላሴ መንፈሳዊ ትምህርት ቤት የሁለተኛውን ደረጃ ለከንድሪ ትምህርት ሲፈጽሙ ወደ መንፈሳዊ

ሳዊ ኮሌጅ ይተላለፋሉ ፤ ለአንዳንዶቹም የእስኩርጂኅ ፅድል እያጋጠማቸው ለልዩ ልዩ ትምህርት ወደ ውጭ ሀገር ይላካሉ ።

የወደፊቱ የሥራ ፅንሰ ።

የሰነድ/ደረጃ ያላቸውን ትምህርት



አቶ ገ/ክርስቶስ መኮንን የትዱስ ጳውሎስ ት/ቤት አስተዳዳሪ



አቶ አበራ በቀለ የትምህርት ከ/ዋና ጸሐፊ



INTRODUCTION

The Ethiopian Tewahido Orthodox Church

By *ATO EJIGU DESSALEGN*

It is well known that the history of the Ethiopian "Tewahido" Orthodox Church goes as far back as the Apostolic era. It is not wrong to say that our Church was founded by the Apostles because Philip the Apostle baptized the Ethiopian eunuch who in turn introduced Christianity into Ethiopia and Christianized many Ethiopians, and also because tradition tells us that St. Mathew taught Christianity here.

All our culture, our civilization, our thoughts and modes of life have been built upon the foundation of our Church. Our civilization is theo-centric.

Also our Church has been the symbol of our unity. Ethiopia could keep itself free repelling and putting into shame foreign aggressors, however powerful they might have been, because its people have been bound together by the ties of their faith. It has been our religious unity that has kept our visible political unity which in turn has enabled us to secure our continued independence for thousands of years of which we are legitimately proud.

Our Church has played an active part in the field of art, education, social welfare, literary work, etc. The Churches and the monasteries have been the centres of cultural paintings and religious activities. The Church has kept the morality and discipline of our people. She has taken tremendous measures to prevent immorality from creeping into the social life of the nation.

Most important of all, the monasteries have been the centres of learning. Besides, the Debetas and the priests have contributed much in the field of education. All those whom we call educated at present were once students in church schools.

Our Church was a great missionary force. She had active missionary centres in South Arabia and elsewhere outside Ethiopia for centuries until, eventually, she was compelled to discontinue her evangelical work outside Ethiopia.

Now, observing that our Church is the most ancient with her accumulated cultural, traditional, historical and literary resources and wealth, the eyes of the world have focused upon her.

A glance into the History of the Ethiopian Orthodox Church

By *AYMRO WONDEMAGEGNEHU*

Ethiopia is one of the oldest nations of the world. This is clearly illustrated by the psalmist who says: "Let Ethiopia hasten to stretch out her hands to God" (Psalm 68:31) indicating that as far back as about the 10th Century B.C. Ethiopia was well known in the world.

Christianity was introduced into this country very early. During the Apostolic age, for instance, an eunuch of Queen Candace who had gone on a pilgrimage to Jerusalem was met by Philip on his way back and was baptized (Acts 8:26-40). But the Church was formally organized and the

Sacraments administered only from the time of kings Abreha and Atsbaha. They were brothers who ruled the country from about the year 290 A.D. It was Frumentius who undertook this great work during their reign. The royal brothers supported the work. So churches were built, clergymen were ordained in large numbers and facilities for the regular administration of divine sacraments were offered. In this way from about the year 332 A.D. Christianity became the official religion of Ethiopia.

The work of the Church was further strengthened by the coming of the Nine Saints very pro-



An Ethiopian eunuch as baptized by Philip the Apostle (Acts 8:26-40)

bably from Syria. 479 A.D. These men made memorable contribution to the Ethiopian Church. They translated many books from Greek into Ge'ez, preached the Gospel, and established monastic orders.

By about the middle of the sixth century the Church of Ethiopia entered a new era. Yared rose at that time and composed a great variety of Church music. No one has so far surpassed him, and his work is still being used in Church services.

The history of the Ethiopian Orthodox Church is not however one of unchecked progress. In the tenth century of the Christian era it was faced with persecution under Queen Judith who embraced the Jewish faith. Soon after she gained power in 980, she invaded the Axumite Kingdom and put down the ruling dynasty. Her power proved dangerous to the Ethiopian Church. She destroyed churches everywhere, burned holy scriptures and other books, and massacred the clergy without mercy. The reign of Judith ushered Ethiopia into the dark ages, which continued till the rise of the Zagwe Kingdom in the twelfth-century.

In the twelfth century, during the reign of King Harbe the Church of Ethiopia appealed to the Church of Egypt to recognize its national autonomy and let it appoint Bishops from its own membership. But owing to several reasons the request was not granted.

From about the year 1189 to 1220 A.D. Lalibella was the King of Ethiopia. During his illustrious reign the Church gained in strength and vitality. It was at that time that the ten rock-hewn Church edifices were constructed, marking the glory of the period.

The Zagwe dynasty came then to be replaced by the Solomonic line as a result of the memorable work of Abuna Tekle Ha'emanot. He gained for the Church a third of the state income from about 1262. Although this arrangement did not continue unceasingly ever since, the contributions of Tekle Ha'emanot are worthy of note. He propagated the Christian faith in Ethiopia, particularly in the western provinces, carried out to a remarkable extent, social services, and dedicated himself to find a solution to the many crying problems of the

day. His services for the Church were such that he deserves eminently to be considered one of the great Saints of the Church.

That age was followed by a period of persecution led by Muslim invaders. Headed by the Turks who occupied Yemen in 1538, the Islamic invasion took place during the reign of Lebne Dengel (1508-1540) and of his son Gelawdios (Claudius) (1540-1559). Lebne Dengel had secured the promise of the Portuguese and the Kings of France and Spain for an allied Crusade against the Muslim neighbours of Ethiopia. But the Muslim attack came sooner than expected, and it was led by the General Mohamed Ibn Ibrahim El Ghazi, known as "Gragne" (meaning left-handed). The Muslims pillaged Churches and destroyed holy books by burning in 1539. However, in 1543 Mohamed Gragne was defeated and killed in battle. Soon after this success Gelawdios rebuilt Churches and procured copies of the books which the Muslims had burnt.

These incidents, however, weakened the Church very much. Now the Roman Catholic Church taking advantages of this situation, began to send Jesuit missionaries to Ethiopia. It was in 1557 that they came. Though Gelawdios refused to welcome them, his brother gave them permission to preach. Entering Ethiopia one after another, the Jesuits began to gain ground in the country, and during the reign of Susenyos (1632-1665) they cau-

sed great bloodshed and colossal loss of Ethiopian citizens. Seeing this, the king issued a proclamation supporting the ancient faith of Ethiopia.

Susenyos' successor, Fasilides, had no sympathy for the Roman Catholic faith and he closed the door to Jesuit missionary work. Thus ended the lamentable chapter in the history of the Ethiopian Orthodox Church during which the Jesuit mission had endeavoured to convert it en bloc to the Roman Catholic Faith and ecclesiastical obedience.

In concluding this brief survey of the history of the Ethiopian Orthodox Church, a word may be said about the gaining of its autonomy. This question which had a long history became acute in the present century, and His Imperial Majesty Haile Selassie I played a noble role in solving it. As a result of continued negotiations the authorities of the Church of Alexandria agreed to recognize the autonomous and autocephalous status of the Ethiopian Orthodox Church. In 1928 (1921 E.C.) five clergymen chosen from among the members of the Ethiopian Orthodox Church were consecrated Bishops as a first step in this direction. Then in 1959 His Holiness Abuna Baselios was installed as the first Patriarch of Ethiopia. In this way the Ethiopian Orthodox Church has come to be recognized as an autocephalous Church among the Orthodox Churches of the East. The Church has now, besides His Holiness the Patriarch, 11 Archbishops and 5 bishops presiding over its dioceses.



*HM Haile Selassie I
The Founder of Modern Ecclesiastical Progress*



His Holiness Abuna Basilios, Patriarch of Ethiopia



Abuna Theophilos Archbishop of Harar & Acting Patriarch



Abuna Timothios Archbishop of Sidamo



*Abuna Yacob
Archbishop of Wallaga*



*Abuna Philipos
Archbishop of Ethiopian Monasteries at Jerusalem*



Abuna Gorgorios Archbishop of Kaffa



Abuna Lukas Archbishop of Eritrea



Abuna Gabriel Archbishop of Wallo



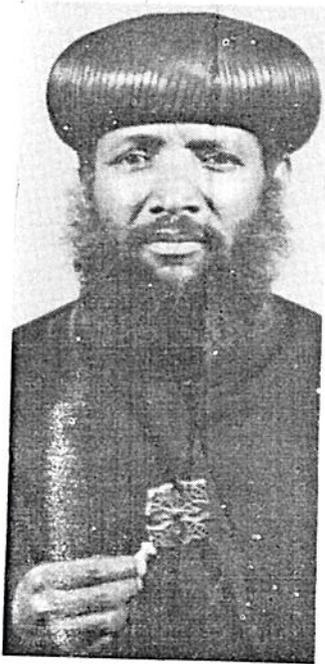
Abuna Sawiros Archbishop of Gamu Gofa



Abuna Yohannes Archbishop of Tigre



Abuna Mercorios Archbishop of Bale



Abuna Petros Archbishop of Gondar



Abuna Yoseph Bishop of Assosa and Metekel



*Abuna Abraham
A/ Bishop of Harar*



*Abuna Kyrilos
A/ Bishop of Illubabor*



Abuna Michael Bishop of Arussi

The following are the figures showing the total number of Churches, Clergymen and of Church-Members.

No. OF CHURCHES:

Monasteries	835
Parish-Churches	12,319
Total:	13,154

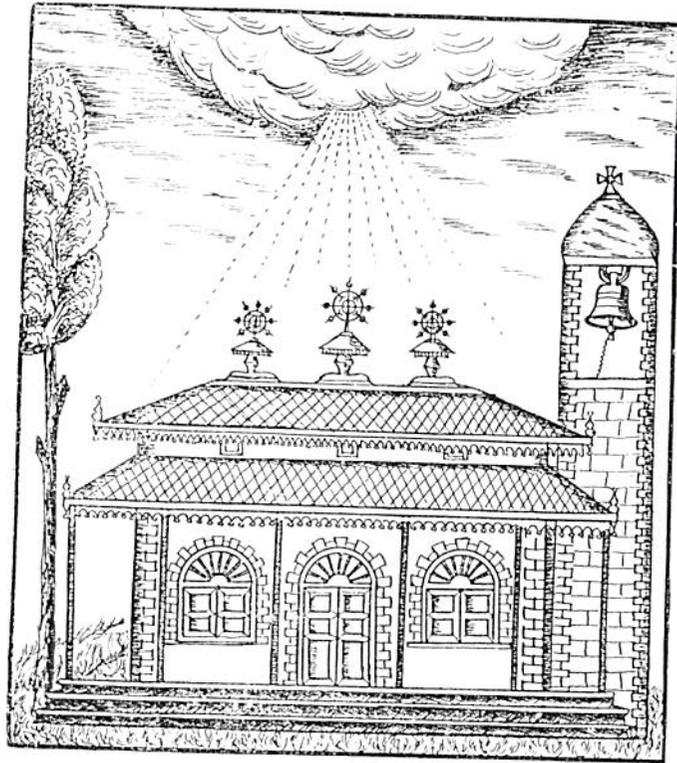
No. OF CLERGYMEN:

Priests	61,698
Deacons	57,464
De-lteras	39,297
Total:	171,094

No. OF CHUCH MEMBERS 15,000,000



*Holy Trinity Cathedral
Public attending religious services*



Addis Alene Mariani

OUR CHURCH AND OUR SOCIAL LIFE

*(By Melake Selam Samuel Terefe —
Trans. By Ato Ejigu Dessalegne*

Since the 4th century, the Ethiopian Orthodox Church has shared all our griefs and happiness. It has stood on the side of the people in time of difficulties and on happy occasions. It has not taken the status of an observer keeping itself aloof with regard to the social activities of the nation. It has participated in all the social activities and welfare programmes of the nation taking a leading part in all affairs. It has been the nucleus

around which all the affairs of the nation has revolved.

In Ethiopia, we do have three terms of paramount importance. These are Atsege (the Emperor), Etegie (Empress the wife of the Emperor), and Etehegie (the Head of the Ethiopian Orthodox Church). These words have a deep significance. No secret of the government has remained undisclosed to the Etegie or the Etehegie as they have been advisors to the Emperor in times of war and peace.

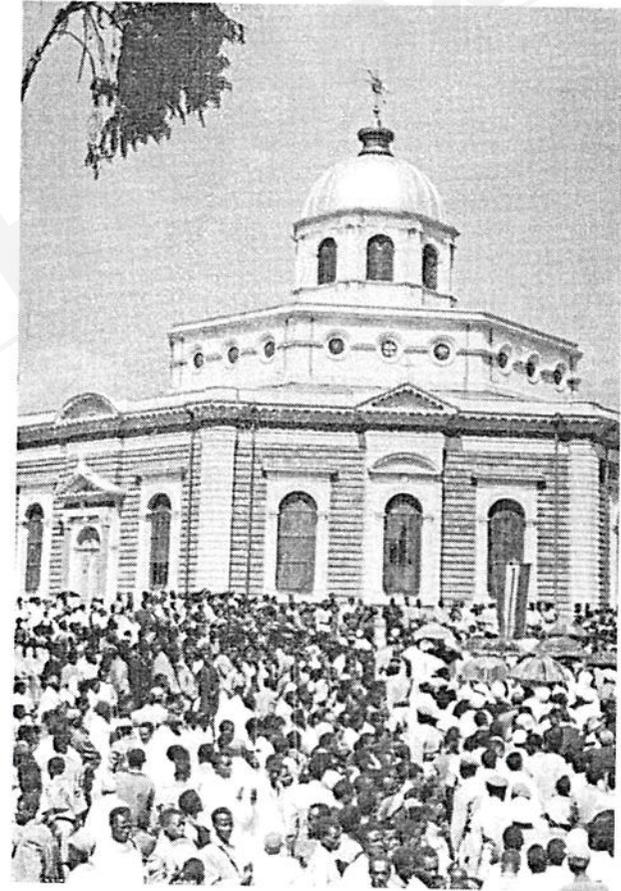
Though the services our Church has render-

ed to the society are many and great — which require much time, energy and ability to elaborate, it is appropriate to explain a few of them here very briefly.

First, let us consider and gauge the part played by the Church in the educational life of the nation. It has played an active role in the educational sphere of the nation. As a matter of fact, until very recently, until the foundation of the

modern educational system in Ethiopia and the formation of the Education Ministry, all forms of instruction, be it secular, spiritual or philosophical, had been in the hands of the Church. It is not an exaggeration to say that the Church had been the ministry of education.

Some of the young people graduating from Church schools joined priesthood, some became judges and some generals. Even the Emperors



*St. George Church (Addis Ababa)
Public attending a religious festival*



*St. George Church (Dima)
An ancient type of Church buildings*

had studied in Church schools. The Church school graduates could join and participate in all kinds of professional careers of the nation. The only thing they had to do was to work hard to make the name of God hallowed by all men.

The Church school products were renowned not for their scholarship only, but also for their life characterized by honesty, kindness, purity, morality, spirituality and good and exemplary work. These ideals and noble qualities enabled many of them to become Saints.

Even today Church school graduates are rendering great services to the government and the people of Ethiopia, holding posts of government advisers, judges, governors, and other key positions. Generally speaking, until hardly more than one and a half decades ago, (history tells us that) education had been wholly in the hands of the Church. After the establishment of the Ministry of Education also, the Church has continued to serve the society giving education freely in cooperation with the Ministry of Education.

Today, in many of the Church schools, students carry on the traditional Church education in addition to modern education.

The following subjects have been taught in our Church schools. They are:

1. Geez and Amharic languages
2. Geez and Amharic literature
3. Poetry (Kinie)
4. Church music (Zema)
5. World & Biblical History
6. Mathematics (Abushakr)
7. Philosophy
8. Biblical exegesis
9. Doctrine and History of the Church
10. Liturgies
11. Civil & Canon Law
12. Christian Ethics
13. Pastoral Theology.

CHURCH SCHOOL TEACHERS

The teachers usually follow the divine commandment, "What he have received freely give freely". They lead simple and hermits' life. Most of them have renounced the charms, desires and pleasures of this world, thus transcending this material world. It has not been so much their scholarship as the purity of their life and the magnanimity of their soul and the uprightness of their character that has captivated their disciples to the righteous and good life.

Very seldom have the Emperors and the nobles helped the teachers and disciples, but on the

whole the teachers and the disciples have done their work of teaching and studying respectively without getting any help, material or moral, from outside.

Now let us come to the missionary activity of the Church. The Ethiopian Orthodox Church has been doing considerable missionary activities for centuries. The monasteries have sent out preachers and prophets, who have been guided by the Holy Ghost, who have transcended the worldly temptations, who were, so to say, earthly angels and heavenly men, to the people in order that they might preach and teach. The efforts of these people have enabled our country to be called "an Island of Christianity". Now our Church is preparing to do missionary work in other African countries and also to support and strengthen the Christian Churches already established there to survive the strong wind of political and social changes blowing over the continent of Africa.

Moreover, our Church is patriotic and nationalistic. It is a force which has devoted and committed itself wholly to the services and the well-being of the nation. In times of peace, it has been a peace-keeping body between quarrelling persons and parties. It also has helped and supported the weak, visited the sick, and helped the prisoners to be released. Besides, the Church has given to every family a priest who could teach and advise the members of the family thus helping them to follow the right path in their secular and spiritual life.

In times of war, the Church has marched to the battle field with the Emperors and their armies holding her Cross and her "Tobot" to fight against the enemy desiring to invade the country and profane her. It has proclaimed the assurance of Eternal Life for those who might die on the battle field fighting against the external aggressors. So everyone would fight valiantly and without reservation. Thus, it has given its soldiers tremendous moral support.

The active part played by the Church in the past in times of war can be grasped best if we read

between the lines the histories of the battles of Adwa and Maichew. During these battles, as the country was fighting against the Fascist aggression it suffered an immeasurable loss. Words are inadequate to explain fully the disaster and annihilation it confronted. Thousands of its scholars and clergymen were massacred by the Fascist enemy. Some of these martyrs have memorial statues in the city of Addis Ababa itself.

To see the relationship between the Church and the State, it is fit to quote from Abune Nicolas' speech made on the occasion of the celebration of the fifth anniversary of the consecration of Abuna Basilios as the first Patriarch of Ethiopia. The words run as follows: "The State and the Church are two faces of the same book. This book is Ethiopia". In so saying, the Bishop explained vividly the monolithic unity, harmony and cooperation between the Church and the State from the beginning. Their cooperation can be likened to the cooperation and mutual assistance between the right hand and the left hand and between the right eye and the left eye.

PRAYER

Our Church's life is characterized by prayer and worship. It devotes much time to prayer and worship. In certain Churches, there are times when prayer and worship would be offered for 18-20 hours continuously. Besides, in various monasteries of our Church, there are so many monks who do not at all talk throughout their lives and who feed on leaves and roots of trees.

From the foregoing brief survey of our Church's services to the society and the relationship between the Church and the State, we can conclude that our Church is a factor of paramount importance underlying our history, civilization, culture and continued independence for thousands of years.

Departement Of Research Mission Work And Publication

By **TYIRO WONDMAEGNEHU**

It is a well known fact that Ethiopia is today passing through a period of great changes in all phases of its life. The Church is now faced with the supreme responsibility of fulfilling her task both in conserving the nation's spiritual foundation and in making herself ready to proclaim the Gospel of Salvation to all creatures. From this point of view there are many things which the Church has to do, and the Church Office has decided to make a beginning by expanding its activities. A summary of the plans made is given here.

1. RESEARCH WORK

As one of the oldest Churches in the world, the Ethiopian Orthodox Church has a long history. In the past the Church has produced many scholars who made significant contributions in the fields of theological and spiritual literature, Church music, liturgies and many others. Their contributions form part of the wealth of an heritage, and they need to be both collected and preserved and studied and expounded for our generation. It is also necessary to make a special study of the ancient monasteries of Axum and Lalibella and elsewhere. Besides, our Church has passed through periods of both glory and crisis in the past. These also need a scientific study and evaluation. The Research Department plans to offer facilities for all this work.

2. MISSION WORK

Since many years we have started our activities along several lines. With a view to communicating sound principles of the Christian faith and living, we are carrying on a wide range of programme over the radio. We include in them an exposition of the central emphases of the Christian Gospel, the moral and spiritual teaching of the Church, and instruction

on noble conduct. This Department is also responsible for the evangelistic activities of the Church. Thus it recruits and sends qualified men to preach the Gospel to non-Christians in Ethiopia, particularly to the Western Provinces. These men go to the places in which they are sent and engage themselves, both in bringing non-Christians into the Christian Church and in offering them Christian nurture. Missionaries are recruited by this Department and sent abroad, to places like the Sudan, British Guiana, Trinidad and even to the U. S. A. We have about 35 congregations in these areas, which look to us for guidance and spiritual support.

3. PUBLICATION WORK

It is carried on by the "Public Relations Office". Under its auspices various kinds of religious books, pamphlets, magazines, and Church newspapers are published. The two newspapers thus brought out fortnightly are "Tekle Haimanot" and "Zena Bete Christian". These undertake to reach the public in various aspects of Christian doctrine and living. As the organ of the Church to communicate itself to the people, they carry articles on religion, morals, spiritual life and educative ideas. They also contain news of the Church, both national and international. This Department publishes and distributes pamphlets freely to the people on special occasions.

These three activities are taken up by the Head Office of the Ethiopian Orthodox Church, which is in charge of the entire administration of the Church. This office guides all the activities of the Church, it being in close touch with the head offices of the various dioceses. The Head Office of the Church coordinates and supervises their activities. In fact, the Church Office is taking all necessary steps for the furtherance of its work.

Schools Of The Ethiopian Orthodox Church

By **ATO ABERRA BEKELE**

The schools of the Ethiopian Church have been acting as the only educational agency till the

beginning of the 20th century. The Church took the lead for many centuries in the field of education, cultural development and many other social

and humanitarian activities. Some of the churches, monasteries and seminaries were the centers of education both for the Church and for the state. Many of the judges lawyers, (some of the) members of the cabinet and many others occupying important positions in the government today are graduates of such schools. Thus, we can say that the Church schools were the places where the intelligentsia of the nation were trained.

THE TRADITIONAL EDUCATION

The traditional education in Ethiopia follows a pattern of its own. The primary education is given in almost every churchyard and in some village schools. Here, children are taught to read and write. After studying the alphabet, the first passage recommended for reading is the first epistle of John. When the child is able to read this in Geez, he is promoted to the next grade, in which articulate and fluent reading of the Gospel is required. Next comes the reading of the Psalms and other parts of the scripture; and here ends the primary education. These and a few other lessons together constituted the elementary education in the past.

Advanced education was also given in the Church schools. Those who completed their elementary education went on pursuing their studies by moving from one seat of learning to another until they satisfied their hunger for knowledge. Many of them specialized in some particular field of theological or ecclesiastical studies. This was achieved only after a long period of hard work as they had to earn their living in addition to acquiring knowledge. An eminent prelate for instance may probably have spent 20 or more years at various monastic seminaries perfecting his education.

Some of the subjects they studied and the method they followed in mastering them are quite different from those that we see in modern education. Studying the commentaries of the Old and the New Testaments from the writings of the various Church Fathers of ancient times; learning the church music with the musical notes prepared by Yared, the founder of the Ethiopian Church music; taking instruction in the ritual of the liturgy; composing religious poetry; mastering the subtle theological reflections, particularly those relating christological controversies—these

were the main areas of study for the theological student in the Church of Ethiopia. Besides, some secular subjects such as language, history, law (canon and civil), and astronomy were also available to the advanced student. Most of the subjects were studied by heart; so most modern educationists would consider such ways of teaching as unduly fossilized and unprogressive. However, such education still flourishes and plays an important part in the nation's cultural and social life.

CHURCH EDUCATION AT PRESENT

Now two kinds of education exist in the Ethiopian Orthodox Church.

1. There are schools which follow both the secular and theological subjects. The secular education is imparted according to the curriculum of the Ministry of Education. That is to say, subjects such as science, mathematics, geography are being taught in the same way as in the government schools. In addition to this, theological subjects, such as the Bible, church music, religious poetry, methods of preaching, etc. are also offered in these church schools. Thus a student of such a school has more subjects to study than the student in the government or private schools. Such Church schools are mainly found in Addis Ababa and in some provinces. These schools are only at the elementary level, ranging from grade 1 to 8.

2. There are schools that follow only the theological studies. To cite one example, the newly built *Memhir Gabre Iyesus School* in the monastery at Debre Libanos aims to conserve and transmit the old traditional education to the coming generations. Schools that teach purely the ancient traditional Orthodox teaching are mainly found in most of the old monasteries and churches.

ADMINISTRATION

With the exception of schools in a few provinces, the administration and the general direction of these schools is vested in the central administration of the Ethiopian Orthodox Church in Addis Ababa. The work of supervising and financing is carried on by the Church.

HIGHER EDUCATION

Though it was mentioned above that all the Ethiopian Orthodox Church schools are at an elementary level, it should be added that this

statement should be qualified, for there is the Theological College of the Holy Trinity with a Secondary School administered by the Haile Selassie I University. Those who have finished their elementary school and have the necessary qualification are entitled to join this institution. Graduates of this school and other secondary schools who have a background of theological studies can continue their studies in the Theological College of the Holy Trinity in Addis Ababa. Scholarships are also available to students for higher studies abroad.

FUTURE PLANS

To start secondary schools at least in the principal cities of every province in Ethiopia is one of the main subjects of consideration by the Department of Education of the Ethiopian Orthodox Church. The department hopes to establish schools offering courses for monks, priests, preachers and teachers, and thus enable them to be fit for the mode and way of modern life and thereby win modern men and women to Christ.

However, it could be mentioned here that the general organization of the Department of Education is currently under review with a view to opening the necessary departments and streamlining the various offices and their functions.

MISSION AND PARISH IN THE ETHIOPIAN ORTHODOX CHURCH

(U. C. SAMUEL)

It is only a little over a year ago that I came to Ethiopia and naturally my knowledge of the country and the people is rather meagre. Although I have tried ever since my arrival here to study the many aspects of church life in Ethiopia, the information I have so far gained remains only at an elementary level. So this article cannot be expected to contain anything but my first impressions.

Ethiopia has a long history, and its official religion is the Orthodox Church. It should be noted, however, that all Ethiopians are not Christians, neither are all Ethiopian Christians members of the Orthodox Church. At the same time it is true to say that the Ethiopian Orthodox Church is the largest single community in Ethiopia, and that it is this Church which has kept the light of the Christian Gospel shining in this African country all through the centuries. In fact in the

long course of history it is this Church which has always stood solidly behind the nation in its many conflicts and crises with unwavering support and encouragement. The Ethiopian Orthodox Church is linked with the Coptic Church of Egypt. But it is also a fact that this Church has developed her own tradition in worship, religious music and several other areas of ecclesiastical life. Thus the Ethiopian Orthodox Church is undoubtedly the national Church of Ethiopia.

A great deal of the Church's solidarity lies in her parishes and monasteries. According to statistics taken in 1961 the Ethiopian Orthodox Church has 12319 parish churches, and 835 monasteries which are distributed along the length and breadth of the Ethiopian Empire. The parishes constitute in a real sense the smallest organized unit of the Church's community, and the monasteries are places where monks live. It is worthy of note that in most cases the monasteries maintain a sort of eremitical tradition in ascetic life. Much of the missionary work of the Church, both of expounding the faith to the believers and of communicating the Gospel to non-Christians, has been, and still is, done by the monks.

Each of Ethiopia's parishes is centred round the church, where the congregation meets for worship and religious ceremonies of various kinds. On Sundays and Feast days the clergy start the worship long before daybreak and conclude it with the celebration of the Eucharist by about 8 o'clock in the morning. These worship services are usually attended by men and women in large numbers. A non-Ethiopian who participates in these services is bound to become impressed with the deep sense of devotion and reverence which the people express quite spontaneously for everything connected with the church and worship.

The worship is completely liturgical. Though the reading of the Bible is an essential part of the liturgies that are in use, the worship proper does not always include preaching. This may, in fact, lead an outsider to carry with him the impression that the Ethiopian Orthodox Church does not attach any significance to preaching. This, however, is a mistake, and a Church which has existed for so many long centuries cannot be expected to have maintained itself without communicating

the faith to its members. The Ethiopian Orthodox Church has, in fact, developed a tradition of its own for instructing the people in the faith and Christian living. This consists in a regular custom of priests meeting with the people after the conclusion of the worship service and explaining to

them the meaning of the Christian faith and similar subjects.

Besides this, there are three other occasions widely recognized for preaching, and they are: (1) *In connection with the great festivals*. Like

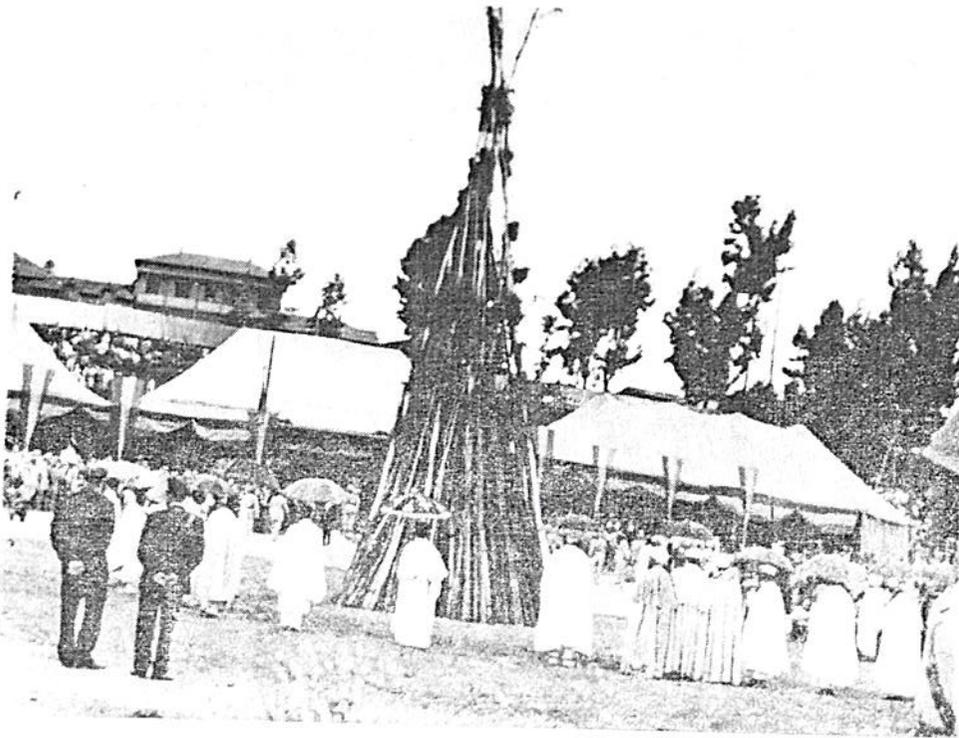


H.I.M. [redacted] at "Demera" (religious festival) — a burning torch in His hand

other Eastern Churches, the Ethiopian Orthodox Church has a large number of feast days throughout the year. Two of them, namely *Maskal* in September and *Timkat* in January, have become national holidays in Ethiopia. *Maskal* is the feast of the Cross and *Timkat* is the feast of our Lord's baptism. In connection with both these feasts large crowds of people meet and preaching is arranged as a necessary phase of the celebration. (2) *In connection with saints' days*. The Ethiopian Orthodox Church recognizes many saints' days in a year, on which not only the saints but also the chief angels are commemorated. Some saints' days as also some feast days, recur every month, and each

family has its own patron saint or angle. On these days there is worship both in the church and in homes. Each family celebrates its patron saint's day every year. On such occasions the family concerned invites friends and neighbours. There is then, in addition to a common meal, a time of preaching and religious discourse conducted by priests. (3) *In connection with assemblies held in homes*. It is a usual practice in Ethiopia that religio-social gatherings are held in homes by turns. These assemblies are attended by people of the locality. On such occasions also preaching is conducted as an essential item of the ceremony.

These are some of the most important ways in



"Maskef" Feast of the Holy Cross

While the Ethiopian Orthodox Church has continued to keep the torch of the Christian faith burning in this land. They have worked well in the past and that is why this Church is still a strong body. Since the community could maintain its integrity by such methods, the need for developing Sunday School work for children or youth movements for the young or organizations for women has not been felt by this Church in the past. Quite recently, however, things have begun to change, so that Sunday School work is organized in several areas and a few movements for the youth also have been started. We may hope that these will spread to all parishes and that religious guilds for women also will be formed soon.

These evolutions are bound to come, because Ethiopia is now passing through a very rapid

transition affecting all areas of life. As one of the fast developing countries in Africa, Ethiopia has introduced education along modern lines and entered the age of science and technology. As to education, though the traditional type of schools which have served the nation for centuries still continue in several areas, they are being replaced by the modern type of schools. These schools and the Haile Sellassie I University are imparting education at a high level of proficiency in all fields of knowledge. Such developments have their effects on the youth. In fact the younger generation of men and women have already begun to adopt an outlook on life quite different from the one which was prevalent about half a century ago. So it is a great responsibility on the part of the Church to keep pace with these movements and

help the youth grow in faith and Christian living as they imbibe new ideas and ideologies.

That even this need has not been unrecognized by the leaders of the nation and the Church is known from the fact that in modern type schools Ethiopian teachers are appointed with the special responsibility of imparting religious instruction and the Haile Sellassie I University has the Theological College of the Holy Trinity as one of its constituent Colleges. This College is training men in theological subjects at a university level, and they may be expected to serve either as parish priests or as teachers of religion in schools. In addition to this College the Ethiopian Orthodox Church has a number of schools where candi-

dates for the ministry are trained. Men so educated in the various ways, we can legitimately hope, will work in the Church to see that the parishes become effective instruments to lead the coming generations of men and women to committed Christian living.

The Ethiopian Orthodox Church has existed as a flourishing Christian community, facing problems which confronted her in the past for many long centuries. Let us hope and pray that it will courageously meet the challenges which are brought against her in the present generation, so that it will be an effective witness to the Christian Gospel in the African continent.