Holy Trinity University

Faculty of Practical Theology

Department of Liturgical Theology

1. Introduction to Liturgical Theology,

(Historicity of Liturgical Theology,
Studying Liturgy from Theological and Historical Perspectives)

Instructor: Dr. Melkamu Mengesha (MD, BTh, Aquaquam Memhir)

Name of the Course: Introduction to Liturgical theology

Credit Hour: 3 Credit Hours

Course description:

This course provides an introduction to the history, theology, and praxis of the Liturgy of the Orthodox Church, and explores the function of the Liturgy as an integral component of the Christian mission. Using theological and legislative documents of the Church's Tradition, as well as relevant secondary and scholarly materials, the course will explore fundamental anthropological, theological, legal, and historical foundations which underlie the Church's liturgical tradition and practice.

Objective of the Course:

The objective of the course is to substantially explain The Historical overview of Liturgy and show its Theological and Historical Sources from the first century till now so as to aware the student with the proper historical and Theological foundations of Liturgy.

By the end of the course, the student

- Should be familiar with numerous texts that focus on liturgical theology.
- Should have a good grasp of crucial themes in liturgical theology.
- Should be able to address such questions as:
    i. What is worship?
    ii. How does the liturgy relate to other areas of theology?
    iii. How does liturgy form the life of the church in not only worship, but also Theology and ethics?
- should be able to analyze theological arguments, and respond competently to

Questions about theological issues,both orally and in writing.

- Should be able to show how the practice of liturgical worship has relevance for contemporary theological concerns.
- Should have greater clarity about his own Christian theological convictions.

Course Content:

Chapter One: **Definition, nature and scope of liturgy**

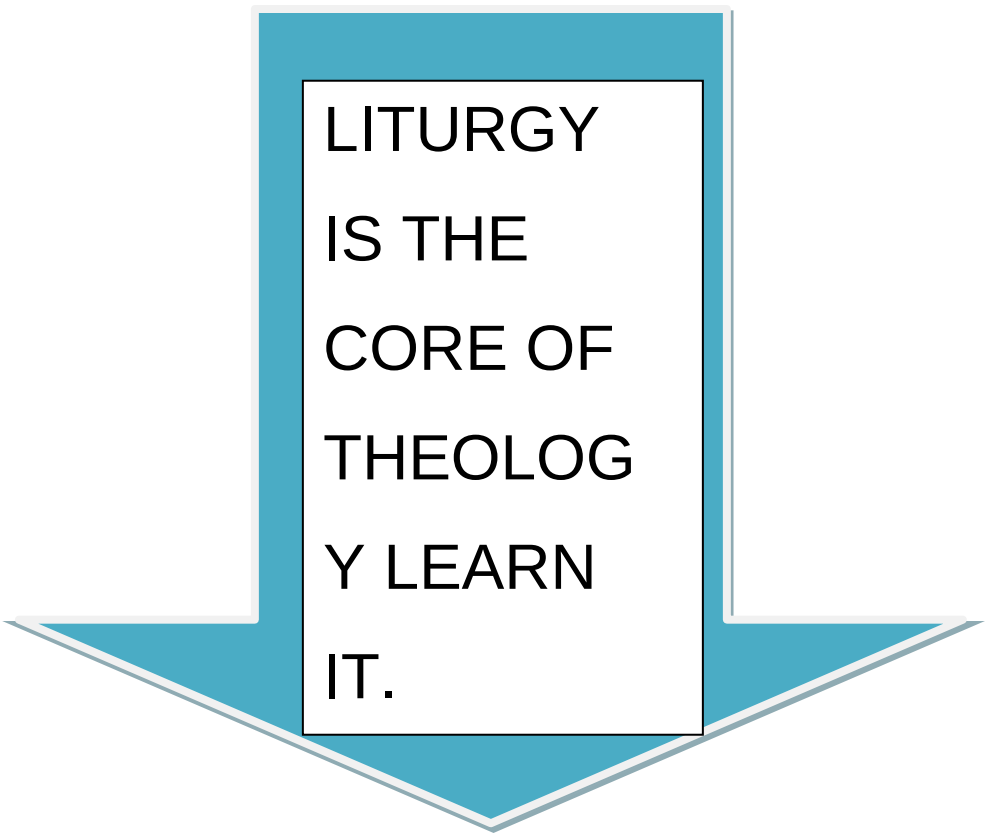
Chapter Two: **Liturgy and Theology**

Chapter Three: **History of Liturgy**

Course Approach/method: E-learning, in depth reading & Reflection, Creative Writing, Presentation and demonstration, Role Playing, Cooperative learning, Field observation

Course Assessment:

Activities	Weights
Test 1	5
Mid Exam	20
Individual assignment	10
Term Paper (group assignment)	10
Group Presentation, Demonstration & Role Playing	5
Final Exam	50
Total Points	100



1st WEEK

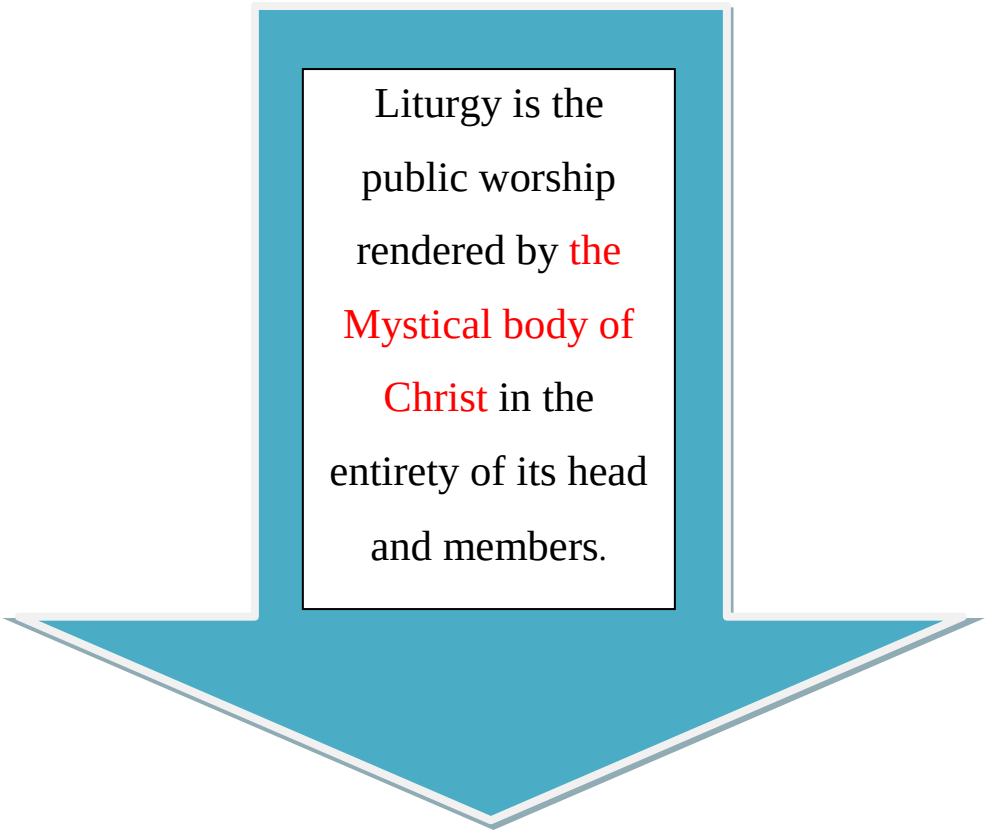
IMPORTANT LITURGICAL TERMINOLOGIES

Tradition = from the Greek verbs *trado/ paradido*= to transmit or hand down; thus, what has been handed down from one generation to the other.

- Liturgy = Gk. *leitourgia/ laos + ergon* = literally, the work of the people. Worship/ divine service = *Agialeitourgia/* Divine Liturgy (ቅዳሴ = hallowing/ thanksgiving/ *evcharistia/ sanctification;* Al Qudas /*Kuddasha/* Holy Qurabana or *qûrbônô*).
- *lexorandi* = rule of prayer; what is prayed by the faithful (communion of believers).
- *lexcredendi* = rule of belief; what is believed by the Church.
- Antidoron (Byzantine); eulogia/ አ ፀሎግያ (Coptic/Ethiopic) = Blessed bread.
- Litany/litanies (ሊጦን) = hymns/ songs of praise.
- Anaphora = from the GK. *Anaphero* = I lift up/ offer; what is offered/ offering. A Eucharistic prayer (አ ኰቴተቕር ባን).
- Concelebration = celebrating together, being in communion.
- Anamnēsis = remembrance; remembering of the past.
- Paten = plate where the Host/ Lamb/Eucharistic bread is placed (Ge'ez = ፃ ሕል)
- Chalice = ጽዋ፤ በ ግእ ዙ "ጽዋዕ "/ cup in which the wine is poured at the *prothesis.*
- Prothesis = preparation of the Divine Liturgy; the preliminary parts.
- Liturgical ethos = liturgical norm/ order.
- Epiphany = revelation/ ኤጲፋን ያ = አ ስ ተ ር እ ዮ
- Theophany = Revelation of God.
- Little Entrance = the procession of the clergy to the altar led by the Book of the Gospels.
- Great Entrance = it is one of the processions in the Byzantine Divine Liturgy and occurs at a later point when the bread and wine to be offered are carried from the Table of oblation, located at the north side of the sanctuary.
- Choir = from the Gk. Choros/ group of chanting people.
- Koinōnia= Communion
- Diakōnia = Service.
- Ecclēsia/Ekklēsia = Church; the communion of Saints.
- Cosmos = (Gk). World/ the whole universe.
- Doxology = from two Greek words *doxa* = "glory, splendor, grandeur" and *logos*= "word." It is an expression of praise to God, and usually the term is used for a short hymn.
- Synaxis = a liturgical assembly; gathering together in one and the same place.

- *Sanctus* = the angelic hymn: “Holy, Holy, Holy, Lord God of *Sabaoth*[1], heaven and earth are full of Your glory.”
- Sacred = holy/ sanctified.
- Transcendence = supremacy; existence beyond the physical realm.
- Immanence = indwelling; being inherent.
- *Shekinah* (Hebrew)= symbolic presence of God in the secrecy of the Holy of Holies.
- *Ousia-Greek,* Refers to Common features shared by the three persons of Holy Trinity; like Omnipotence, Omniscience, Omnipresence, Divinity, Will.

1


Liturgy is the public worship rendered by the Mystical body of Christ in the entirety of its head and members.

2nd WEEK

Chapter One

1.1. Nature & Definition of Liturgy

The word liturgy comes from the Greek leitourgia, which is a combination of leitos, an adjective which means pertaining to the people (laos), and ergon, a noun which means work. Hence, etymologically the word means any service done for the common welfare.

The majority of liturgiologists define the term liturgy as the public worship. The "public" or the "exterior" doesn‟t exclude the interior or sanctifying element, but all coalesce to form one, sole, concrete liturgical act which is both external and interior as regards the minister and the recipient and the intrinsic power of sanctification of the act itself. In short, liturgy is the public worship rendered by the Mystical body of Christ in the entirety of its head and members.

Worship is the acknowledgement of God‟s supreme excellence and the expression of man‟s submission to His dominion resulting there from. Here, the word "public" refers to the Church, So, the term "public worship" is equivalent to worship of the church. The expression of "worship of the Church" is that it is the worship regulated by the Church and ordered and arranged by her authority. Any liturgical service to be said liturgical service should be directed by holy orders (i.e. priesthood). This is because, the Devine Redeemer has so willed it that the priestly life begun with the supplication and sacrifice of His body should continue without interruption down the ages in His Mystical Body, the Church. Christ‟s sacrifice on the cross on the part of the priest is Christ‟s (divine) act.

The Mystical Body is some sort of union of the faithful with Christ resulting from the endeavor of the former to direct their ways towards their eternal and supernatural destiny. The internal principles of unity in the Mystical Body are grace and the infused virtues. Two things are necessary for liturgy: that it provides God glory and it brings man God‟s gifts (sacraments).

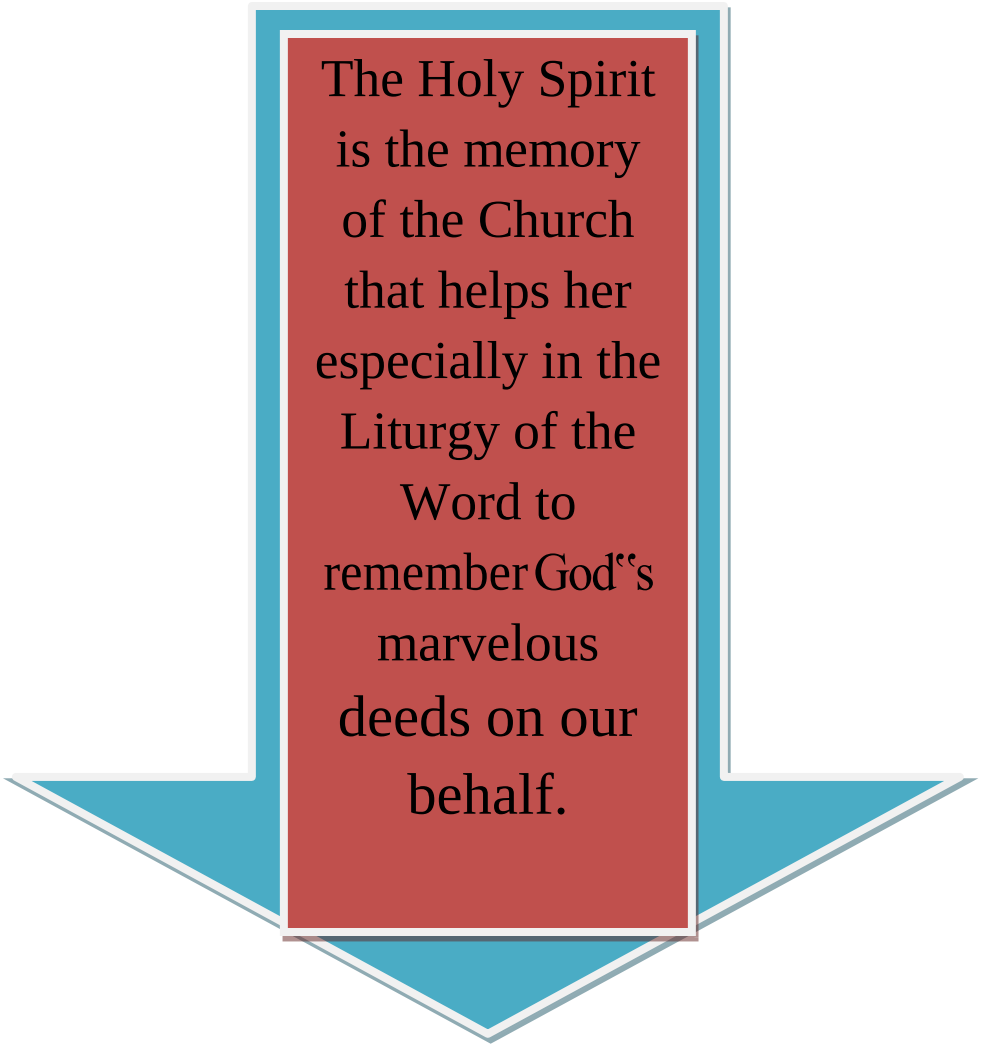
1.2. DISTINICTION BETWEEN LITURGICAL & NON-LITURGICAL

To be liturgy a prayer or an action should be both regulated (i.e., at least tacitly approved) by the church and carried out through her authoritatively deputed minister. An act to be liturgical, it must have some connection with the priesthood of Christ.

Two things are intrinsically required in order that a prayer can become liturgy. First, it must have an inner essential relation to an act which is truly a mystical act of Christ. Secondly, it must express in sensible signs the conferring of life on the part of Christ and the reception of life on the part of the Church. In short, it must visibly express the exchange of life between Christ and the Church. In real liturgical acts the priest acts throughout as representative of Christ, as Christ‟s instrument for the begetting of life. A liturgical act must always be a ritual action of Christ with and through priesthood. With Pentecost Christ‟s objective work or redemption came to a close. The only thing wanting was the application of this redemption to the individual men of future generations. This is the part of His work which the Church continues.

The historical Christ accomplished two things in His priesthood. He brought man God‟s grace and as the second Adam, the head of human race, He offered God the Father man‟s submission and homage which were His due. Both these aspects of Christ‟s priesthood are reflected visibly in the liturgical community.

By means of the sacraments of baptism, confirmation, and particularly holy orders the community is conformed to the priesthood of Christ. In such a way, the ordained liturgist symbolically-sacramentally represents the Head of the Mystical Body. Through symbolical actions (sacraments) the holy exchange of God‟s life and man‟s homage continues from generation to generation. In general, the ultimate distinction between liturgy and every other type of devotional practice must lie in the liturgy‟s priestly and sacramental quality.


The Holy Spirit is the memory of the Church that helps her especially in the Liturgy of the Word to remember God‟s marvelous deeds on our behalf.

3rd WEEK

1.3. The Liturgy-Work of the Trinity

In the liturgy, God the Father, Son and Holy Spirit are the primary characters. Our role is to be active participants in what *God* does for us in the liturgy.

- The Father, the source and goal of the liturgy, blesses us.
- The Son, at the heart of the liturgy, redeems us.
- The Spirit, the soul of the liturgy, sanctifies us.

The Father blesses us: In the liturgy, God blesses us and we celebrate his blessings and respond with thanks and singing.

The Son redeems us: John 3:16 tells us that "God so loved the world that he sent his only Son…." The Son is sometimes called the sacrament of God. During his life on earth, Jesus was a visible, tangible sign of God"s love for humanity. Our participation in the sacraments is our constant opportunity to allow God to touch our lives, nourish us, heal us and draw us closer to him, and our opportunity to sing our praises to God.

The Spirit sanctifies us: The Holy Spirit is the memory of the Church that helps her especially in the Liturgy of the Word to remember God"s marvelous deeds on our behalf. During the Mass (prior to the consecration), the priest asks the Father to send his Spirit upon the gifts of bread and wine to "make them holy so that they may become the body and blood of Christ."

1.4. HOW is the Liturgy Celebrated?

Just as in daily life we use signs and symbols to communicate, we celebrate liturgy through signs and symbols. In liturgy, "God speaks to us" through the most basic elements of life: water, bread, wine, oil, a touch, a word.

The following four symbols are used in liturgy:

1. **Actions:** The actions that occur during liturgy are called ritual actions, e.g., processing, kissing the book or altar, breaking bread, pouring wine, washing hands or feet, anointing with oil, extending hands, bowing.

2. **Words:** Ritual actions are often accompanied by words, e.g., "I baptize you"; also, each sacrament is accompanied by a liturgy of the Word, a reading(s) from Scripture.
3. **Song/Music:** Paul exhorts us to sing psalms and hymns and to make melody to the Lord with all our heart (Eph. 5:19). St. Augustine says: "he who sings once prays twice." Singing in the liturgy has great power to touch hearts.
4. **Holy Images:** All sacred images principally represent Christ. Images of Mary and the saints point to Christ who is glorified in them.

1.5. WHEN is the Liturgy Celebrated?

By means of the yearly cycle, the church celebrates the holy mystery of Christ, from his incarnation until the day of Pentecost and the expectation of his coming again. When we remember the events and stories in the life of Jesus, we make them as real to us as they were to those who first experienced them. We bring past events into the now. So the Liturgical Year is not an historical look at past events, but the way our Church invites us to enter and experience Christ who continues to be present and active in the events of our lives in the here and now.

1.6. WHERE is the Liturgy Celebrated?

Because all creation is sacred, we can worship God anywhere. Where freedom of worship is allowed, Christians normally gather in churches to celebrate the liturgy.

1.7. Liturgical Diversity and Unity

The mystery of Christ is so rich that it cannot be exhausted by its expressions in any single liturgical tradition. All adaptations of the liturgy must express fidelity to the common faith received from Christ and to **hierarchical communion**, i.e., be in unity with the local bishop and the Pope. However, in the EOTC context, adaptation of saint Yared"s songs to different languages is impossible for that the melodies and styles of saint Yared"s song are well designed in harmony with Ge"ez language. Therefore, it is better to use Ge"ez language while we sing the songs in the midst of all traditions. To do so, the rule to be in unity with the **hierarchical communion** works.

1.8. Form of Liturgical Theology

It is important that one fully comprehends the role of liturgical theology in the worship of the Church. Just as anatomy and physiology give understanding to the form and function of life, likewise liturgical theology gives to us the understanding of the form and function of the worship services of the Orthodox Church and enables us to fully live with Christ in the heavenly kingdom here on earth.

In any living organism, without organized structure there is no function, and without structure and function there is no life. Same thing can be said about liturgy. Without structure and function there is no life to the Church and without life in the Church there is no salvation.

1.9. Scope of Liturgy

Liturgy includes the following subjects:

- Hymnology of the Church
- Theology
- Christian ethics and spirituality
- Pastoral Theology
- Sacramental theology

Review Questions

1. Define the term Liturgy.
2. _____is some sort of union of the faithful with Christ resulting from the endeavor of the former to direct their ways towards their eternal and supernatural destiny.
   a. Liturgy b. worship c. Mystical body d. all
3. The internal principles of unity in the Mystical Body are:
   a. grace and the infused virtues c. glory and litany
   b. myth and body d. none
4. Based on theological definition, any public work can be called liturgy.
   a. True b. False

5. With_____Christ"s objective work or redemption came to a close.
    a. Pentecost c. Resurrection
    b. Nativity d. Crucification
6. The application of Christ"s objective work of redemption to the individual men of future generations is possible only through_____.
    a. Worship c. Liturgy
    b. Priesthood d. Prayer
7. _____is the memory of the Church that helps her especially in the Liturgy of the Word to remember God"s marvelous deeds on our behalf.
    a. The Holy Spirit c. The Father
    b. The son d. all
8. Write the four symbols used in liturgy with respective examples for those need examples.
9. What is the reason for that adaptation of saint Yared"s songs to different languages is impossible?
10. What are the two main objectives of Liturgy?
    a. To provide glory to God c. To bring God"s gift to man
    b. a & b d. none


Theology is
Doctrine
about God
and
economy of
salvation
(Saint Basil)

4th WEEK

Chapter Two

Liturgy and Theology

2.1.1. Definition of Theology

Literally the word theology is derived from two Greek words, Theos meaning God and Logy meaning study which in combination means study of God. Different Christian scholars gave the term explicatory definitions.

1) Doctrine about God and economy of salvation (Saint Basil)

2) Christian knowledge of God (Saint Clement of Alexandria)

2.1.2. Relation between theology and philosophy

Although theology pertains to the religious sphere and philosophy to the secular, they do not belong to two incommunicable worlds separated by an abyss. There is a connection between the two, because reason is used in the two spheres, though in different ways. St. Paul stated the importance of philosophy for better understanding of God‟s revelation.

በ በ ሰ ሉት ሚካ ከ ል ግን ጥበ ብን እ ን ና ገ ራለ ን ÷ነ ገ ር ግን የ ዚ ች ን ዓ ለ ም ጥበ ብ አ ይ ደ ለ ም የ ሚ ሽ ሩ ት ን ም የ ዚ ች ን ዓ ለ ም ገ ዥ ዎ ች ጥበ ብ አ ይ ደ ለ ም ነ ገ ር ግን እ ግ ዚ አ ብሔር አ ስ ቀ ድ ሞ ከ ዘ ሚ ና ት በ ፊ ት ለ ክ ብ ራ ች ን የ ወ ሰ ነ ው ን ተ ሰ ው ሮ ም የ ነ በ ረ ው ን ጥበ ብ በ ምሥ ጢ እ ን ና ገ ራለ ን ፡ ፡ (1ቆ ሮ 2፡ 6-7)

Faith goes beyond reason but does not eliminate it. Faith enters the world of supernatural mysteries, a world which is invisible. Reason, which by nature seeks proofs or evidence, cannot enter this world by itself. The reason of the believer knows that to accept the Christian mysteries is not absurd. He also knows that he can investigate them with respect and discover in them unsuspected horizons/wisdoms that appeal to/need reason. A theologian should seek as a believer the utmost coherence between what he professes and what he does.


The
Orthodox
Church
is known
for its
rich
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5th WEEK

2.1.3. Liturgy and Theology

Necessity of theological study

- To develop our mind in image of God
- To know and appreciate God‟s revelation
- To know God better
- To arrange doctrine for Christian fellowship
- To recognize heresy
- To use in popular instruction

2.2.1. The Divine Liturgy

The Orthodox Church is known for its rich liturgical tradition. The Orthodox liturgy is characterized by its poetry, Biblical roots, and its dogmatic accuracy.

Anyone who opens the Orthodox liturgical books readily realizes that they are filled with Scriptural quotations and reminiscence. No one has any difficulty calling the Orthodox worship a "Biblical worship," for direct or indirect quotations of both the Old and New Testament abound throughout the Orthodox Liturgy. Moreover, the EOTC Liturgy, which celebrates the mysteries of faith, of which the Nativity, Epiphany, Crucification and Resurrection of Christ have central places, is filled with dogmatic and doctrinal statements, whether from the Holy Scriptures, doctrine of the Councils, or from the doctrine of the Fathers of the Church. The third characteristic of Orthodox worship, which is its poetry, may in some ways be disharmonious with the previous one, that of dogmatic accuracy and precision. Basically, the statement *Lex orandi, lex credendi* (the rule of prayer is the rule of faith) is always true. However, at times poetry has its own requirements, in order for it to still remain "poetry" (which at times means "poetical license" or imprecision). This characteristic of Orthodox worship is by no means harmful to the faith; to the contrary, it strengthens and enlivens the faith by adding to it an extra dimension, or to use a better phrase, by strengthening the "heart" dimension of the faith.

The Divine Liturgy itself, the text and celebrations of the Holy Sacraments, the Liturgical texts of the Church in general are a mine of both precise theology and theological meditation, which can be of great help to anyone who wants to know the faith by praying and worshipping according to the faith.

2.2.2 The Doctrine of the Church -- Orthodox Dogma and Belief

The beliefs, doctrine and dogma of the Orthodox Church are in direct continuity with the doctrine of the Bible and the uninterrupted tradition of the Church of which the Bible is the authoritative exponent. The Orthodox Church may rightly glory in its history, as being a "historical" Church, of which the history has no innovations to present, but rather an absolute faithfulness to the basic Christian message as preserved in the Bible.

All the dogmas of the Church are "Biblical," i.e. based on the Bible. The dogmas of the Church are nothing else but an authoritative presentation of the revealed doctrine, both for didactic and also apologetical purposes. Heresy was one of the reasons why the Church established and enunciated its doctrine in a very clear and unequivocal way. However, the dogmas decreed by the Councils that opposed heresy are not the only ones promulgated and taught by the Church. The doctrinal system of the Church contains both these dogmas and all the other doctrines that the Church always proclaimed as being part of the message of salvation that she addresses to the world.

The Triune God, the doctrine of creation of angels and man, man's fall, the divine plan of salvation, Christ's person and work, the Church, the Virgin Mary, the Saints, the Sacraments, and Orthodox eschatology (the "last things") are some of the points of doctrine that will be presented here, in a very synoptic manner.

God is present to us through His *energies* (operations, activity) which "descend toward us," whereas He is completely transcendent, far away, and unapproachable in His essence (St. Basil expanded upon by St. Gregory Palamas).

6th WEEK

Triune God

In the estimation of the spiritual fathers of the Orthodox Church, knowing God is not just another kind of knowledge: it is a matter of life and death, for there is no third choice between the Holy Trinity and hell.

Also, knowing God is not just another intellectual exercise. It is the kind of Knowledge that commits your entire existence; it is an existential, experiential, apophatic, and doxological Knowledge. We know God when we experience His presence as filling and overtaking us, when we feel completely dependent on him, "as infants feel dependent upon their mothers" (St. Basil). We know God not through our concepts and ideas only, but beyond and above them: for our entire existence is united with Him. We know God when we are familiar with Him as "the cattle are familiar with their manger." We know God when "we breath Him," when we feel His presence any place we are or go; we know God when we constantly depend on Him, when our lives belong to Him, when our lives become a constant praise of His Holy Name.

We know God as *transcendent*, as far away; one of the feelings of truly authentic (real) experience of God is that of awe, that of feeling annihilated in His awesome and distant Presence. However, it is also true that the opposite feeling is also part of true and authentic religious experience: that is to feel God as *immanent* and intimately close and nearby and present.

The theological explanation of the Orthodox tradition regarding both God's immanence and transcendence is simple: God is present to us through His *energies* (operations, activity) which "descend toward us," whereas He is completely transcendent, far away, and unapproachable in His essence (St. Basil expanded upon by St. Gregory Palamas).

Our Christian God, then, is not the "God of Philosophers." He is not a "Supreme Being" similar to other beings, another "essence" among many essences. The Christian God is "super-essential" and "super-existent" only in the sense that He is totally different from created existence. "If everything else is being, God is not a being," said St. Gregory Palamas.

Our Christian God is not a "God exiled in heaven," according to the theology of "The Secular City" (Harvey Cox). Our Christian God is very much involved with us and the world, for we are

His creation and continue to depend on Him. Our God is also a personal God, a trinity of persons, a fellowship of three sharing the one essence and energies of the one divinity.

The divinity existing in the way of a fountainhead is the Person (*Hypostasis*) of the Father. The divinity existing in the way of Generation from the Father is the person of the Only-Begotten Son of God, the Word (*Logos*) of God. The divinity existing in the way of Procession from the Father (only), is the Person of the Holy Spirit of God.

Each one of the three Persons (*hypostases*) of the Holy Trinity is the entire divinity. On this basis, the three divine persons dwell in one another (*perichoresis*) inter-dwelling, co-inherence. Each one of the three acts together with the other two; however, each of them relates to the creation in a personal way: the Father conceives the plan of creation (and of restoration of Creation in His Christ); the Son of God makes the Father's plan of creation (and the salvation of creation) a reality; the Holy Spirit leads God's (the Father's) plan of creation (and restoration of creation in Christ, the incarnate Logos of God) to its perfection.

We know God as *transcendent (Omnipresent)*, as far away; one of the feelings of truly authentic experience of God is that of awe, that of feeling annihilated in His awesome and distant Presence. However, it is also true that the opposite feeling is also part of true and authentic religious experience: that is to feel God as *immanent* and intimately close and nearby and present. The theological explanation of the Orthodox tradition regarding both God's immanence and transcendence is simple: God is present to us through His *energies* (operations, activity) which "descend toward us," whereas He is completely transcendent, far away, and unapproachable in His essence (St. Basil expanded upon by St. Gregory Palamas).

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God creates through His energies, without communicating His essence (Ousia).

7th WEEK

2.3. Creation

The Creed of the faith speaks of "God the Father All-Governing," as "creator of heaven and earth, and of all things visible and invisible." St. Basil says that God the Father is the "Primordial Cause" of Creation; the Son of God is the "Creative Cause" of God's creation (see St. John 1:3: "all things were made through Him, and without Him was not anything made that was made"); and the Holy Spirit is the "Perfecting Cause" of creation.

Creation is a Christian concept. It comes from direct revelation (Genesis). No philosopher could have ever discovered the concept of creation as a "call to existence out of nothingness." Time and space are created also by God, for they exist as categories that are connected with creation. The goal and purpose of God's creation is the participation of this creation in God's blessedness: St. John of Damascus speaks of "God's glory and man's *theosis*"; however, God's glory *is* man's theosis, for God creates to communicate Himself, His blessedness and glory to the creatures He creates - the entire creation, and in this creation, man in particular.

Creation is possible in Christianity only, for only Christianity makes the distinction between the essence and energies of God. God creates through His energies, without communicating His essence (Ousia).

2.4. Creation of the World

God is the creator of heaven and earth. God creates the world out of goodness. He is interested in His creation, and involved with it. Unlike philosophical systems (deism, secularism) that want God disinvolved, our Christian god is a caring and loving God, the Father in heaven. He creates, keeps things into being, and provides for them as well. Even if His creation turns against Him and rejects Him, the mystery of God the Father's *kenosis* and self-emptying continues to love it and care for it.

Man's example confirms this attitude of the Creator: In spite of man's revolt, God continues to love him, and finds a way of bringing him back to Him, "from death to life," for God is Life and the absence of this Life is death. Evil in the world can only be understood as man's invention. The world is affected by man's evil. It can also be redeemed, and participate in man's salvation

and glory. This is what the Greek Fathers, on the basis of St. Maximos' theology, refer to as "the cosmic aspects" of salvation in Christ.

2.5. Angels

The name given to angels in the Old Testament is that of a messenger, or a minister, a servant of God. The New Testament retains the same meaning for the word "angel." The three names that we know from the canonical books of the Holy Scripture are: Gabriel (man of God), Michael (Who is as God?), and Rafael (God heals).God is not only the creator of heaven and earth; but also of everything both visible and invisible. Our Christian Church believes in the existence of spiritual beings, likewise personal, for they are also created "like man" in the image of God, who preceded the creation of the world itself. They are sexless, their number is great, however not infinite. They are "liturgical ministering spirits, sent forth to serve for the sake of those who are to obtain salvation" (Heb. 1:14).

The main purpose of angels is to be God's servants in His creation, and especially man's helpers. Each man is assigned a special guardian angel by God (see Matt. 18:10). The ultimate purpose of the creation of angels is the glorification and praise of God's Holy Name.

Man is created as a psycho-physical unity (i.e. man is a unification of soul and flesh)

8th WEEK

2.6. Man's Creation

Among the visible things that God created is the crown of His creation, man. In Genesis we read the story of God's creation. We cannot interpret this story to the letter; however, its message is loud and clear: God is the creator of everything that exists; there is order in God's creation, and a development (even "evolution") from lower forms to higher forms of life; God created everything good; man, created in God's image and likeness, has a very special place in God's creation, called to be God's proxy toward His creation.

Man is created as a psycho-physical unity (i.e. man is a unification of soul and flesh): God "uses his hands" to create man, to show special care about man's creation. God takes dust from the earth, fashions man, and breathes into man's nostrils the "breath of life," man's soul, of a spiritual nature. Man becomes the link between the spiritual creation of God - (angels) and the material one (earth), for he partakes of both. This is why "man's mission will be to bring the creation into communion with God" (St. Maximos the Confessor). (Gen. 2:7).

Man is created in the image of God, with the specific call to become God-like. (Gen.1:26-27). The Fathers of the Church elaborate on this doctrine of *Genesis*. Man's being in the image of God means that man has a spiritual soul reflecting God (the Father) as a person. Man is capable of knowing God and being in communion with God. Man belongs to God; for being God's child and image makes him God's relative. Man's soul is endowed with God's energies and life; one of these energies is love. Love, coming from God, is also directed toward God, creating union and bringing communion with God.

The Fathers also make a distinction between the *image* of God in man, and his *likeness* to God: image is the potential given to man, through which he can obtain the life of theosis (communion with God). Likeness with God is the actualization of this potential; it is becoming more and more what one already is: becoming more and more God's image, more and more God-like. The distinction between image and likeness is, in other words, the distinction between *being* and *becoming*. Being in the image of God and called to likeness with God also means for man that God's immortality is reflected in man, insofar as man continues to be in communion with God through God's image in him, and that man is assigned God's creation, to be God's proxy in it, to have dominion over it and keep it in touch with the Creator.

St. Maximos the Confessor gives this noble mission to man (to *Adam*, the first man): man has to overcome all kinds of distinctions within God's creation, before man brings God's creation back to God: man was called to overcome the distinction between male and female, inhabited earth and paradise, heaven and earth, visible and invisible creation, and, finally, the division between created and uncreated, thus unifying God's creation with the Creator. Since man failed to achieve this union (*theosis*), the "New Adam," Christ, took it upon Himself to fulfill this original call of the first man (Adam).

2.7. Man's fall and its Consequence

In spite of God's prohibition, man chose to eat from the tree of knowledge of good and evil (Genesis). Being "good by nature" man had to also become "good by choice." Unfortunately, it did not happen that way. Following the "snake's" advice (the devil‟s that is), man also tried to do what the fallen angels did: to "become a god without God." Man's imperfection and innocence, or, better, naiveté, and his relative pride, cultivated by the "accuser," became the cause of man's fall from God's communion, due to his disobedience and rejection of God. Man put his purpose in himself, instead of putting it in God. Man's free will is responsible for his own decline.

The consequences of this revolt against God, which the West calls "original" and the East "ancestral" (*propatorikon*) sin, are that man lost his original innocence; the image of God in him was tarnished, and even became distorted; man's reason was obscured, his will weakened, the desires and passions of the flesh grew wild; man suffered separation from God, the author and source of life. He put himself in an inauthentic kind of existence, close to death. The Fathers speak of "spiritual death" which is the cause of the physical one, and which may lead to the "eschatological," eternal death: for "the wages of sin is death" (Romans 6: 23).

This state of fall, of inauthentic life close to death, this status of "spiritual death" continues to be transmitted to all of man's progeny, even those who are born of Christian parents. The personal guilt of the first man belongs to him exclusively. However, the results of his sin are transmitted to the entire human race. A personal commitment through an engagement of one's personal free will is required, in order for things to turn around. Christ, who requires this personal commitment, made this change possible through His coming and His work upon earth.

St, Marry is the primary cause of Salvation of humankind. (Luk. 1:38): And Marry said; „Behold the handmaid of the Lord; “be it unto me according to thy word”.

9th WEEK

2.8. The case of Mary, the Mother of God

- Since Her Son, Incarnated Logos, word of God Jesus Christ is God, and then St. Marry is Mother of God (*Theotokos).*
- She is Virgin in thought and action; and is eternal Virgin (Ez. 44:1-3)
- She is free of original sin (exegesis of Judges 6:1-40 & Isaiah 1:9)
- St, Marry is the primary cause of Salvation of humankind. (Luk. 1:38): And Marry said; „Behold the handmaid of the Lord; "be it unto me according to thy word".

If St. Mary was not voluntary to accept the word of the angle, Incarnation of Word of God was impossible. Therefore, as God created the world saying "Let there be…" and St. Virgin Mary, Mother of God also became Primary cause of salvation of humankind saying "be it unto me according to thy word". In addition to this, there is no among women capable of being Mother of God having Perfect purity, sanctity, and virginity except Virgin Mary; so that without Virgin Mary Incarnation was impossible consequently without incarnation salvation of humankind was impossible. That is why we say St. Mary is the primary cause of salvation of humankind.

ጌዳዎን እመቤታችን ቅዱስት ዴንግሌ ማርያምን በምሳላ አይቷታሌ፡ ፡ እስራኤሊውያን ጣኦታትን በማምሇክ በእግዚአብሔር ፊት ታጢአት ሰሩ፡ ፡ እግዚአብሔር ም ሇምዴያማውያን እጅ አሳሌፎ ሰጣቸው፡ ፡ ከዚህ በኋሊ እስራኤሊውያን ወዯ እግዚአብሔር በጮኹ ጊዜ እግዚአብሔር በኢዮአስ ሌጅ በጌዳዎን እጅ ያዴናቸው ዘንዴ ወዯዯ፡ ፡ እናምየእግዚአብሔር መሌአክ ሇጌዳዎን እግዚአብሔር እስራኤሊውያንን ከምዴያማውያን እጅበእርሱ መሪነት እንዯሚያዴን ነገረው፡ ፡ ጌዳዎንም እግዚአብሔርን፡ - እንዯተናገርህ የእስራኤሌን ሌጆች በእኔ እጅ ታዴን እንዯሆነ፤ እነሆ በአውዴማው ሊይ የተባዘተ የበግ ጠጉር አኖራሇሁ፤ በጠጉሩ ብቻ ሊይ ጤሌ (ጤዛ) ሲሆን በምዴሩም ሁለ ሊይ ዯረቅ ይሁን፤ አሇ፡ ፡ እንዲሁም ሆነ፤ በነጋውም ማሌዯ ተነሳ፤ ጠጉሩን ም ጨመቀው፤ ከጠጉሩም የተጨመቀው ጤሌ ቆሬ ሙለ ውሃ ሆነ ፡ ፡ ጌዳዎንም እግዚአብሔርን፡ - እኔ ይህን አንዴ ጊዜ ስናገር አትቆጣኝ፤ እኔ ይህን አንዴ ጊዜ በፀጉሩ ሌፈትን፤ አሁንም በጠጉሩ ብቻ ሊይ ዯረቅ ይሁን፤ በምዴሩም ሊይ ሁለ ጤሌ ይሁን፤ አሇው፡ ፡ እግዚአብሔርም በዚያ ላሉትእንዲሁ አዯረገ፤ በጠጉሩ ብቻ ሊይ ዯረቅ ነበር፤ በምዴሩም ሁለ ሊይ ጤሌ ነበር፡ ፡ (መሳ .6÷1-40) ይህ ምሳላ ነው፡ ፡ የመጀመሪያው ጤሌ (ጤዛ) የበረከተ-ሥጋና የበረከተ-ነፍስ ምሳላ፤ የበግ ጠጉሩ (ፀምር) የእመቤታችን ምሳላ፤ ምዴሩ ከአዲም እስከ ክርስቶስ

የነበሩት የአዲም ሌጆች ምሳላ ፡ ፡ ጠሌ በጠጉር (ፀምር) ሊይ ብቻ መሆኑ በአዲም

በዮሌ ምክንያት ከአዲም እስከ ክርስቶስ የነበሩት የአዲም ሌጆች ሁለ በረከተ-
ሥጋ በረከተ-ነፍስ ሲነሳቸው እመቤታችን ግን ከክርስቶስ መወሠዴ በፊት
የተገኘች የአዲም ዘር ሆና ከላልች የአዲም ሌጆች በተሠየ በረከተ-ሥጋ በረከተ-
ነፍስ በምሌዓት ያዯረባት የሚሆኗ ምሳላ ነው፡ ፡ ሠሇሠተኛው የጌዳዎን ጥያቄ
የተገሠጸው የእግዚአብሔር ተአምር ሞሙ ምሳላነቱ እንዯሚከተሠው ነው፡ ፡
ጠሌ(ጤዛ) የመርገመ-ሥጋ የመርገመ-ነፍስ ምሳላ ፡ ፡ ፀምር (የበግ ጠጉር)
አይሠወጥም የእመቤታችን ምሳላ ፡ ፡ ምዴሩም እንዯመጀመሪያው ነው፤
አይሠወጥም፡ ፡ ጠሌ(ጤዛ)በምዴሩ ሁለ ሊይ ሲሆን በጠጉሩ(ፀምሩ) ሊይ ግን
አሊረፈም፡ ፡ መርገመ-ሥጋ መርገመ-ነፍስም (Original sin) ከአዲም ጀምሮ እስከ
ክርስቶስ በነበሩ የአዲም ሌጆች በሙለ ሲያዴር እመቤታችን ቅዴስት ዴንግሌ
ማርያምን ግን አሊገኛትም፤ ማሠትም ከመርገመ-ሥጋ መርገመ-ነፍስ የነጻች
ናት፡ ፡ ሠዚህም ነው መሌአኩ ቅደስ ገብርኤሌ ሲያበስራት ‹‹---ጸጋን የተመሊሸ
ሠይ-->› ያሊት (ለቃ.1÷28) የእግዚአብሔር ጸጋ በምሌዓት የተሰጠሽ ሲሊት
ነው፡ ፡ ምሇዕ (ሙለ ጎዯሌ የሊሠበት) የእግዚአብሔር ጸጋ ማሠት ዯግሞ ይህ
ነው፡ ፡ ከመርገመ-ሥጋ መርገመ-ነፍስ ነጻ መሆንና በረከተ-ሥጋ በረከተ-ነፍስ
በምሌዓት መቀበሌ፡ ፡ ኢትዮጵያዊው ሉቅ ቅደስ ያሬዴም ይህን ሏሳብ እንዱህ
ሲሌ ገሌጾታሌ፡ ፡ ‹‹ማርያምሰ ተሏቱ እምትካት ውሰተ ከርሡ ሠአዲም ከመ
ባህርይ ፀዓዲ፡ ፡ ››

‹‹ማርያምም በአዲም ሠዴ ውስጥ እንከን እንዯላሠበት ዕንቁ ሆና ታበራ
ነበር፡ ፡ ›› ይህ ማሠት አዲም እንዯዱያብልስ ፈጽሞ ባሠመካደ ወርቅ በአፈር
ውስጥ ተሸፍኖ እንዯሚቀመጥ ሁለ ፍጹም ባሌሠነ የክህዯት ጎሉና የተሸፈነች
መሌካም ጎሉና ነበረችው፡ ፡ ይህች መሌካም ጎሉና በዘር ከትውሌዴ ወዯ ትውሌዴ
ስትስተሊሠፍ ቆይታ ከእመቤታችን ቅዴስት ዴንግሌ ማርያም ስትዯርስ በምሌዓት
ተገሠጸች፡ ፡ ቀዴሞውንም እግዚአብሔር ሠአዲም ከሌጅ ሌጁ ተወሌድ እንዯሚያዴነው
ቃሌ የገባሠት አዲም ቢክዴም ይህች በሥራ ያሌተገሠጸች ነገር ግን ከውስጡ
የነበረች መሌካም ጎሉና ስሠነበረችዉ ነው፡ ፡ ይህን እውነታ ኢሳይያስም
በትንቢት ተናግሮታሌ፡ ፡ “‘የሠራዊት ጌታ እግዚአብሔር ዘርን ባያስቀርሌን ኖሮ
እንዯሰዯም በሆንን እንዯገሞራም በመሰሌን ነበር፡ ፡ ” (ኢሳ.1÷9)፡ ፡
ያች በሥራያሌተገሠጸች በአዲም ውስጥ የነበረች የመሌካም ጎሉና ዘር በቅዴስት
ዴንግሌ ማርያም በምሌዓት እንዯትገሠጽ አዯረጎ እግዚአብሔር ቅዴስት ዴንግሌ
ማርያምን ባይፈጥርሌን ኖሮ እንዯሰዯምና እንዯገሞራ በታጪአት ጠፍተን
ከእግዚአብሔር ተሠይተን በቀርን ነበር ሲሌ ነው፡ ፡ ኢትዮጵያውያን
የኦርቶድክስ አባቶችም ይህን እውነት እንዱህ ሲለ ይገሌጹታሌ፡ -‘‘ኪያኪ

ሠናይተ ዘፈጠረ ሰቤዛ ዓለሙ እግዚአብሔር ይትባረክ ወይትአኰት ስሙ ። ”
ትርጉሙ በዓለም የሚገኙ የሰው ሌጆችን ሁለ ያዴን ዘንዴ በንጽሏ-ሥጋ ንጽሏ-

ነፍስ የተዋብሽ ያማርሽ አንቺን የፈጠረ እግዚአብሔር ይባረክ፡፡ ስሙም የተመሰገነ ይሁን፡፡

ይህ ማሞት ግን እግዚአብሔር ዓሞምን ሞማዲን ቅዴስት ዴንግሌ ማርያምን ንጹሕ አዴርጎ በመፍጠር እንዯመሳሪያ ተጠቅሞባታሌ፡ -የእርሷ አስተዋጽኦ የሞበትም ማሞት አይዯሇም እንዯማንኛውም ሰውሰው የሚያስበውን ሁለ የማሰብ፤ የሚያዯርገውን ሁለ የማዴረግ ችልታ ይዛ ነው የተፈጥረችው፡፡ እናም ሩካቤ ሥጋንም ሆነ ማንኛውንም የኃጢአት ሥራ በተመሞከተ ሰው በመሆኗ እውቀት ነበራት፤ ነገር ግን ማዴረግ ብቻ ሳይሆን አታስበውምነበር፡፡ ሰውበዕውቀት ዯረጃ የማያውቀውን የኃጢአት ሥራ ሉያስበውም ሉያዯርገውምአይችሌም፡፡ ነገር ግን ያሊሰበውም ያሊዯረገውም ስሊሊወቀው ስሞሆነ ከጽዴቅ አይቆጠርሞትም፡ ፡ ሞዚህም ነው ሏዋርያው ቅደስ ጳውልስ እንዱህ ያሞው “ ሁለን ፈትኑመሌካሙን ም ያዙ” (1ተስ .5÷21)፡ ማወቅ ኃጢአት አሞመሆኑን ሲያስረዲ ነው፡ ባጭሩ ሰው በዓይኑ ያየውን በጆሮው የሰማውን ሁለ ያውቃሌ፡ ያየውና የሰማው ነገር ኃጢአት ከሆነና ይህን ነገር በማዴረግ ብቻ አይዯሞም ሞማዴረግ ካሰበ ኃጢአት ሰርቷሌ፡ ቅዴስት ዴንግሌ ማርያም ግን ኃጢአትን ማዴረግ አይዯሞም አስባ አታቅም፤ ዕውቀቱ ግን ነበራት፡ ይህ ባይሆን ኖሮ ማ ኃጢአትን አሞማሰቧና አሞማዴረጓ ከጽዴቅ አይቆጠርሊትምነበር፡ ሞዚህም ነው መሌአኩ ቅደስ ገብርኤሌ በዴንግሌና ጸንሳ በዴንግሌና እንዯምትወሌዴ ባበሰራት ጊዜ ቅዴስት ዴንግሌ ማርያም እንዱህ ያሞች “ ወንዴስሞማሊውቅ ይህ እንዳት ይሆናሌ?” (ለቃ .1÷34) ይህ የሚያስረዲው ቅዴስት ዴንግሌ ማርያም ሴት ፀንሳ የምትወሌዯው ከወንዴ ጋር ሩካቤ ሥጋ በመፈጸም መሆኑን ታውቅ እንዯነበር ነው፤ ነገር ግን ሩካቤ ሥጋን ማዴረግ ብቻ ሳይሆን አስባው አታውቅም ነበር፡፡ እንዱሁም ቅዴስት ዴንግሌ ማርያም የመሌአኩን መሌእክት አምና ስትቀበሌ በተናገረችው ቃሌ ሞዓሞም ዴህነት ምክንያት ሞመሆን ፈቃዯኛ መሆኗን ገሌጻሞች፡ “ እነሆኝ የጌታባርያ እንዯቃሌህ ይሁንሌኝ፡ ” (ለቃ .1÷38) በሰው ሰውኛ እንዯሚታወቀው ሴት ፀንሳ የምትወሌዯው በሩካቤ ሥጋ ስሞሆነ እኔ ዯግሞ ሩካቤ ሥጋን በዴርጊት ብቻ ሳይሆን በሀሳብ አስቤው ስሞጣሊውቅ ነው እንጅ፤ አንተ እንዯምትሞኝ ዘሊሞጣዊ ዴንግሌና ዬ ሳይሞወጥ በዴንግሌና ፀንሼ በዴንግሌና የምወሌዴ ከሆነና የምወሌዯውም ዓሞምን ከኃጢአት የሚያዴን ከሆነ እሰየው እነሆኝ የጌታ ባርያ ፈቃዯኛ ነኝ እንዯቃሌህም የሁንሌኝ ስትሌ ቅዴስት ዴንግሌ ማርያም ኢየሱስ ክርስቶስን በዴንግሌና ፀንሳ በዴንግሌና በመውሞዴ ምክንያተ -ዴኂን ሞመሆን ፈቃዯኛ

መሆኗን በትህትና ሃሞሌአኩ ገሌጻሃች፡፡ ፈጣሪ ይሁን ብል ዓሃምን እንጭፈጠረ እርሷም ይሁንሌኝ ብሊ ሃዓሃም ዴህነት ምክንያት ሆነች፡፡

ቅዱስት ዴንግሌ ማርያም ሦዓ ሦም ዴሀነት ምክንያት ሦመሆን ፈቃዯኛ በመሆኗ እጅ ፈቃዯኛ ባትሆን ኖሮ የመሌአኩን ቃሌ አሦመቀበሌ ትችሌ ነበር፡፡ እናም ቅዱስት ዴንግሌ ማርያም ፈቃዯኛ ሆና የሁንሌኝ ባሇቸበት ቅጽበት ቃሎን ምክንያት አዴርጎ አካሊዊ ቋሚከነፍሏ ነፍስ ከሥጋዋ ሥጋ ነስቶ በማህፀኗ አዯረ ወይም ተጸነሰ፡፡ ይህን እውነታ ኢትዮጵያውያን የኦርቶድክስ አባቶችም እንዱህ ሲለ ይገሌጹታሌ፡ -“ ማርያምሰ ኃርየት መክፈሌተ ሠናየ ዘኢየሏይዴዋ” ---“ ማርያምስ የማይቀሟትን ያማረ ዴርሻ መረጠች” ዴንጋላ-ነፍስ ዴንጋላ-ሥጋን፡ - ንጹሏ-ነፍስ ንጹሏ-ሥጋን ገንዘብ በማዴረግ ሇየትኛውም ፍጡር ያሌተቻሇና የማይቻሌ መሇኮትን በማህፀን የመሸከምችልታን መረጠች ሰለነው፡፡ እናም ወዯ ምሳላያችን እንመሇስና ጌዳዎን በምሳላ እመቤታችን ከአዲም እስከ ክርስቶስ ከነበሩት የአዲም ሌጆች በተሇየ መርገመ ሥጋ መርገመ ነፍስ ያሊገኛት በረከተ ሥጋ በረከተ ነፍስ በምሌዓት የተሰጣት ሇንጹሏ ባህርይ እግዚአብሔር ወሌዴ ማዯሪያነት የተዘጋጀች መሆኗን አይቷሌ፡፡ የክርስትና እምነትም ይህው ነው፡፡ እመቤታችን ቅዴስት ዴንግሌ ማርያምንጹሏ-ሥጋ ንጹሏ-ነፍስን ገንዘብ በማዴረጓ የንጹሏ-ባህርይ እግዚአብሔር ወሌዴእናት መሆን ቻሇች ብሌ ማመን፡፡

The plan of God for man's salvation is called the plan of "divine economy," i.e. divine dispensation. God the Father conceives the plan, the Son executes it, and the Holy Spirit fulfills it and leads it to perfection and finalization.

10th WEEK

2.9. The Divine Plan of Salvation

Man failed God and failed himself through his revolt against God. However, God did not abandon him. God kept following man with His loving care and providence. God prepared man's salvation in the same eternal Logos of God, through whom we are created, so that even after our fall we may return to immortality (St. Athanasios).

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God the Father acts out of love for man, in sending His own Son for the salvation of the world (John 3:16). When the time was ripe, after a series of purifications throughout the Old Testament that led to the Virgin Mary who could respond to God, accepting man's salvation on behalf of humankind, God sent forth His only-begotten Son, "born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption to sonship" (Gal. 4: 4-5).

2.10. Christ's Incarnation and the Mystery of Salvation

The Incarnate Son of God "became what we are (a human being) so that we may be deified," says St. Athanasios. By assuming our human nature, the Incarnate Logos, a divine person, brought this humanity to the heights of God. Everything that Christ did throughout His earthly life was based on the presupposition that humanity was already saved and deified, from the very moment of His conception in the womb of Mary, through the operation of the Holy Spirit.

2.11. Jesus Christ, the God-Man

Anointed by the Holy Spirit of God since its conception, Christ's humanity is the humanity of the Messiah (the Anointed one) since the beginning of its existence.

Christ is at the same time the son of the Virgin, but also the natural Son of God, by His very nature. His humanity is a real humanity, with a body and soul, which suffered hunger and thirst, which suffered humiliation and the Cross. The Church condemned such heresies as that of the

Docetists, who said that Christ's humanity was not real, Arios who taught that there was no soul in Jesus, and Apollinarios of Laodicea who taught that there was no reason in Jesus.

The Church also defended the divinity of Jesus against the Ebionites, who denied Christ's divinity, the Monarchian heresy which subordinated the Son to the Father, and Arianism, which also denied the divinity of the Logos of God. Against all these heretics the Church upheld the doctrine that Christ, a divine person, is "true God of true God," for He is the only begotten Son of God, not in a metaphorical, but a natural sense. He has the divine properties of omniscience and preexistence in terms of God's creation. He is the only one without sin: He operates miracles through His divinity, accepts divine honor and worship due to the divinity, and accepts faith in Him.

Humanity and divinity are *hypostatically united* together: the two natures exist in the one incarnated person of the Word who became flesh, a divine person (or *hypostasis*). Christ exists "in two natures," without being of two natures; the two natures exist united together "without confusion, without change, without division, without separation." (Council of Chalcedon). The first two adverbs are addressed against the heresy of Eutyches and the monophysites who confused the natures and the last two against the Nestorians, who separated and divided humanity and divinity in Christ.

Consequently, Christ has two wills also and two operations, one human and one divine; the two work together "to achieve man's salvation"; however, the human will and operation is always subjected to the divine (Third Council of Constantinople, the Sixth Ecumenical, against Monothelitism).

The consequences of this hypostatic union of the two natures in Christ are the "coinherence" of human and divine nature, the *communicatio idiomatum*, the natural sonship of Christ's humanity, one worship of the two natures in Christ, deification of Christ's human nature, Christ's *double knowledge* and power (however, attributed to one person), Christ's absolute unsinfulness, and the Mother of God being truly *Theotokos* and Virgin before, during, and after she gave birth to the only-begotten Son of God.

አሃምን ከዲያብልስ ባርነት ነፃ ማውጣት የሠቱ አካሊት (የ አብ የ ወሌዴ የ መንፈስ ቅደስ) ፈቃዴ ነ በር ፡ ፡ ይህ ፈቃዲቸው ግን ተግባራዊ የ ሚሆነ ው ከሠስቱ አካሊት በ አ ን ደ ስ ፇ ሇሰ

መወሠዴ ነበር። መወሠዴ ጭግሞ ከሦስቱ አካሊት የወሌዴ ብቻ ግብር ነው። ስሠሇነም ወሌዴ በተሠየ አካለ ስጋ ሠብሶ በመወሠዴ ሰውን ሠማዲን ወጭዚህ አሠም መጣ እናምስጋ ሠብሶ ወጭዚህ አሠም የመጣበትን ሰውን የማዲን ሥራ ሠመስራትና አርአያ ሠመሆን በፈቃደ የታዛዥነትና የመሌዕክተኛነት ስራ ሰራ። ይህን ሲሠራ ግን ከአብና ከመንፈስ ቅደስ አንዴነት አሌተሠየም። «እርሱ በእግዚአብሔር መሌክ ሲኖር ሳሠከእግዚአብሔር ጋር መተካከሌን መቀማት እንጭጊባ ነገር አሌቆጠረውም ነገር ግን የባሪያውን መሌክ ይዞ በሰውም ምሳላ ሆኖ ራሱን ዝቅ አጭረገ በምስለም እንጭሰው ተገኝቶ ራሱን አዋረዯ ሠሞትም ይኸውም የመስቀሌ ሞት እንኪ የታዘዘ ሆነ።» እንዱሠ (ፊሌጵ 2÷7-8) ይህ ማሠት ባጭሩ ሲገሠፅ እርሱ እግዚአብሔር ሳሠራሱን ዝቅ አዴርጎ ሰው በመሆን ታዘዘ ማሠት ነው። «ከእግዚአብሔር ጋር መተካከሌን መቀማት እንጭጊባ ነገር አሌቆጠረዉም።» ማሠቱ ወሌዴ በተሠየ አካለ ሥጋ ሠብሶ መከራ መስቀሌን በመቀበሌ ከሦስቱ አካሊት አንደ በመሆን ያሠውን የእግዚአብሔርነት ክብር እንጭመቀማት አሌቆጠረዉም ሲሌ ነው። ይህ ሏሳብ ሲጠቃሠሌ ሰውን ሠማዲን የእግዚአብሔር ሰው መሆንና በሰዉ መሌክ ተገኝቶ መከራ መስቀሌን መቀበሌ ግዴነበር። ሰው ሠመሆን ጭግሞ ሰው ሆኖ መወሠዴ ግዴነበር። መወሠዴ ጭግሞ ከሦስቱ አካሊት የወሌዴ ብቻ ግብር ነው። ስሠዚህም ሰዉን ሠማዲን እግዚአብሔር ወሌዴ ሰዉ ሆኖ ከዴንግሌ በመወሠዴ እንጭ ታዛዥና መሌእክተኛ ሆኖ ታዘዘ። ይህ ሲባሌ ግን የእግዚአብሔር ወሌዴ መሌሊክ ማሠት አንዴ ሰው እቃ ሠማንሳት የራቀውን ሠማቅረብ እጁን እንጭሚሌክ እንጭዚያ ነው። እጅ የወጭቀውን ሲያነሳ የራቀውን ሲያቀርብ ከአካሌ አይሠይም። እግዚአብሔር ወሌዴም በታጤአት ወዴቆ ከእግዚአብሔር የራቀውን የሰው ሌጅ ወጭ እግዚአብሔር ሠማቅረብ ሥጋ ሠብሶ ወጭዚህ ዓሠም ሲመጣ (ሲሊክ) ከእግዚአብሔር (ከአብና ከመንፈስ ቅደስ) አንዴነት አሌተሠየም ይህንን እውነታም ቅደሳት መጻሕፍት ያረጋግጣለ።

1. ሌበ አምሊክ ዲዊት ከዱያብልስ ባርነት ነፃ ያወጣኝ ዘንዴ ሌጅህን ሊክ ሲሌ፦ - «እጅህን ከአርያም ሊክ አዴነኝም። » አሠ። (መዝ 143÷7)
2. «ውእቱ ታይለ ውእቱ የማኑ» (እርሱ የእግዚአብሔር አብ ታይሇ፣ ቀኝ እጁ ነው።) (ትምህርተ-ጎቡዓት)። ከአብና ከመንፈስ ቅደስ አንዴነት ሳይሠይ ወጭዚህ ዓሇመምጣቱን ሲገሌፅም ቅደስ ያሬዴ

እንዯዚህ ብሎሌ፡ - ‹‹እንዘ ኢየሏጽጽ እምሰማያት ወረዯ፡ ፡ ›› (ከሦስቱ አካሊት አንደ ከመሆን ሳይነ ዴሌ ከሰማያት ወረዯ ማሇት ነ ው፡ ፡)

ከዚህ በተጨማሪ ቅደስ ያሬዴ ክርስቶስ ሲወሇዴ በቤተሌሔም የነበረውን ትዕይንት በገሇፀበት አንቀፅ ወሌዯ አብ ወሌዯማርያም ኢየሱስ ክርስቶስ ሥጋ ሇብሶ በዚህ ዓሇም በነበረበት ወቅት ከአብና ከመንፈስ ቅደስ ጋር በአርያምም እንዯነበረገሌጿሌ፡፡

‹‹.....ካሇመኖር ወዯመኖር አምጥቶ ፍጥረታትን ሁለ የሚመግብ አምሊክ እንዯሇዓን ጡትሽን ሲጠባ በተመሇከቱት ጊዜ ኪሩቤሌና ሱራፌሌ በአርያም ፈሇጉት፤ በዚያም እንዯቀዯሞዉ ሁለ ከአባቱና ከመንፈስ ቅደስ ጋር አገኙት፡፡›› (አንቀጸ ብርሃን ዘኮንኪ)

ባሇቤቱም ቢሆን ሰውን የማዲን ተሌእኮ ሇመፈፀም ሥጋ ሇብሶ በምዴር ሊይ እየተሟሊሸሰ ሇ በአባቱ ቤት በሰማትም ከሥስቱ አካሊት አንደ በመሆን ይኖር እንዯነበረ ገሌጿሌ፡፡

‹ብሊቴናዉ ኢየሱስ የአስራ ሁሇት ዓመት ሌጅ በሆነ ጊዜ የአይሁዴ የፋሲካ በዓሌን ሇማክበር ዮሴፍና እናቱ ይዘዉት ወዯ ኢየሩሳላም ወጡ፤ ቀናቸዉን ም ከፈፀሙበኋሊ ሲመሇሱ ብሊቴናው ኢየሱስ በኢሩሳላም ቀርቶ ነበር፡፡ ዮሴፍም እናቱም አሊወቁም ነበር፡፡ ..... ከሦስት ቀንም በኋሊ በመምህራን መካከሌ ተቀምጦ ሲሰማቸዉም ሲጠይቃቸዉም በመቅዯስ አገኙት፡፡ .... እናቱም ፡- ሌጄ ሇይ ሇምን እንዱህ አዯረግህብን?እንሆ አባትህ (ምዴራዊ አባት ሇሌጁ የሚያዯርገዉን ሁለ ሇአንተ ያዯረገዉአረጋዊዉ ዮሴፍ) እና እኔ እየተጨነቅን ስንፈሌግህ ነበርን አሇች፡፡ እርሱም፡- ስሇምን ፈሇጋችሁኝ? በአባቴ ቤት እሆን ዘንዴ እንዯገባኝ አሊወቃችሁምን?አሊቸዉ፡፡ እነርሱም የተናገራቸዉን ነገር አሌስተዋለም፡፡ ›› (ሇቃ 2÷42-51) ከዚህ መጽሏፍ ቅደሳዊ አንቀጽ ስሇክርስቶስ የምንረዲዉ ብዙ ነገር አሇ፡፡ ብሊቴናዉ ኢየሱስ እንዳትና የት በምን ሰዓት ከእነርሱ እንዯተሇየ ሇበዓሌ ይዘዉት የወጡት እናቱና ዮሴፍ አሊወቁም፤ ከበዓሌ ሲሟሱ በነበረበት ቅጽበት ከእነርሱ ተሰወረ፡፡ ይህ የሚያስረዲው ‹‹የቃሌ የሆነዉ ሁለ ሇሥጋ ሆነ፤ የሥጋ የሆነዉ ሁለ ሇቃሌ ሆነ፡፡›› እንዲሇ (ቅደስ ቄርልስ-በሃይማኖተ አበው) ረቂቅ የሆነዉ የክርስቶስ መሇኮታዊ አካሌ ከሥጋ ጋር በመዋሏዴ ገዝፎ እንዯታየ ሁለ ግዘፍ ያሇዉ ከቅዴስት ዴንግሌ ማርያም የነሣዉ የክርስቶስ ሥጋዊ አካሌም ከመሇኮት ጋር በመዋሏዴ ረቂቅ ሆኗሌና፤ ረቂቅነቱን በመጠቀም ከእነርሱ ተሠወረ፡፡ እናም ከዮሴፍና ከእናቱ የጠፋዉ ከሥጋ በነሳዉ ግዘፍ ሲታያቸዉ እንዯነበረ ሁለ መሇኮታዊ ረቂቅነቱንም ተጠቅሞ ሇዓይናቸዉ ተሰውሮ እንጅ በአካሌ ተሇይቷቸዉ አሌነበረም፡፡ ከሦስት ቀን በኋሊም መገሇጥ በፈሇገበት

ሰኣትና ቦታ ተገሃጠሊቹዉ፡ ፡ የተገኘበት ሁኔታ ኖማሜ -የ መምህራን መምህር በመሆኑ የአስራ ሁሃት ዓመት ሌጅ ሆኖ እያሃ መምህራንን ሲያዲምጥና ሲጠይቅ ነ ዉ፡ ፡ እናቱ ሃምን ከእነርሱ እንዯጠፋ ስትጠይቀው ኖግሞ እንዳት፣

ሆምን ፣ የ ት ና በ ም ን ሰ ዓ ት እ ን ዯ ተ ሇ ያ ቸ ዉ ሳ ይ ሆ ን የ መ ሇ ሰ ሊ ት በ አ ባ ቴ ቤ ት እ ኖ ር ዘ ዴ እ ን ዯ ሚ ገ ባ ኝ አ ታ ዉ ቁ ም ን ? ብ ል ነ ዉ ። ። ከ እ ነ ር ሱ በ መ ሰ ወ ር ማ ስ ተ ማ ር የ ፈ ሇ ገ ዉ ነ ገ ር ም ይ ህ ው ነ በ ር ከ እ ነ ር ሱ ጋ ር ባ ሇ በ ት ቅ ጽ በ ት ፣ ዯ ቂ ቃ ፣ ሰ ዓ ት ቀ ን ሁ ለ በ አ ባ ቱ ቤት በ ሰ ማ ያ ት ም ይ ኖ ር እ ን ዯ ነ በ ር ማ ስ ረ ዲ ት ። ። ይ ህ ን ካ ሊ ዯ ረ ገ በ ቀ ር እ ነ ር ሱ የ ሚ ያ ዉ ቋ ት ከ እ ነ ር ሱ ጋ ር መ ኖ ሩ ን ብ ቻ ስ ሇ ሆ ነ ተ ሰ ዉ ሮ ሰ ን ብ ቶ ተ ገ ሇ ጠ ሊ ቸ ዉ ። ። ወ ን ጌ ሊ ዉ ለ ቃ ስ እ ን ዯ ገ ሇ ጸ ው ሇ ጊ ዜ ዉ እ ነ ር ሱ ያ ስ ተ ሊ ሇ ፈ ዉ ን ም ስ ጢ ር ባ ያ ስ ተ ዉ ለ ም ፣ ከ እ ነ ር ሱ ጋ ር እ የ ኖ ረ በ አ ባ ቱ ቤ ት በ ሰ ማ ያ ት ም እ ን ዯ ሚ ኖ ር ገ ሇ ጸ ሊ ቸ ዉ ። ።

2.12. Jesus the Prophet, the Priest, and the King

Jesus had the following obstacles to overcome in order for Him to accomplish the work for which He came (*theosis*): the obstacle of nature, the obstacle of sin, the obstacle of death, and the dominion of the devil. The obstacle of nature was overcome with His Incarnation; the obstacle of sin and death was overcome by the Cross and the Resurrection of Jesus. The dominion of the devil was overcome by Christ's descent into Hades (Hell).

According to Eusebius of Caesaria and the patristic tradition of the Church, the mission of Christ (continued by the Church) is threefold: Prophet, Priest, and King.

As a *Prophet*, Jesus taught humankind the truth of God, being Himself the Incarnate Truth, the Way and Life. Christ's teaching is characterized by clarity and lucidity, simplicity and completeness. Christ is the teacher who backs His teaching with His life.

As a *Priest*, Christ offers Himself as a victim "for the life of the world." Through His sacrifice on the Cross, Christ "redeems us from the curse of the law, by His precious blood," bestowing "immortality upon humankind" (*Troparion* of the Crucifixion). The bloodshed upon the cross washes away our sin; as it fell upon Adam (man's) skull and dry bones (according to a pious tradition Adam's tomb lay under the place of crucifixion on Golgotha) they were made alive again; man's poisonous blood was replaced with the life-giving blood of God (*Troparion* of the Feast of the Exaltation of the Cross). Through Christ's death upon the Cross, man was restored to life.

Christ is *King* throughout His earthly life, for He came to establish and to announce the Kingdom of God (see Matt. 4:17). However, the highlights of His Royal Ministry are the Cross itself (for,

according to St. John Chrysostom, Christ dies as the King who offers His life for His subjects); the descent into Hades to announce salvation to "those who were asleep there from all ages" (*Troparion* of Holy Friday); the Resurrection, through which Christ "tramples down death by death, bestowing everlasting life to the dead" (Resurrection hymn); Christ's Ascension into heaven, through which He reenters into the Father's glory; and Christ's glorious coming again.

The last part of the plan of salvation (divine economy) is fulfilled by the Holy Spirit of God (economy of the Holy Spirit).

11th WEEK

2.13. The Mission of the Holy Spirit

The last part of the plan of salvation (divine economy) is fulfilled by the Holy Spirit of God (economy of the Holy Spirit).

The Spirit of God prepares for the coming of Christ in the Old Testament period, becomes the ointment of Christ's flesh the day of the Annunciation, accompanies Christ throughout His mission on earth, and applies Christ's work, both saving and deifying, to each Christian individually, through the sacramental life of the Church. Christ has achieved our salvation and deification in an objective way, in our nature. The Spirit applies salvation and deification in a subjective way, to our persons. Divine grace, the Church, and the sacraments are the working of the Holy Spirit.

2.14. Divine Grace

By divine grace we understand the saving and deifying energy of God, made available through Christ's work, and distributed by the Holy Spirit, the source of grace and sanctification.

Divine grace, the work of the Holy Spirit, is a free gift, necessary for our salvation, non-coercive, which requires our cooperation (synergy). Our response to the grace of God is our works of love, which are the fruits of God's grace working in us. We are justified by God's grace. However, this justification is not real, unless it produces the "works of righteousness."

2.15. The Church of Christ

The place where the saving and deifying grace of the Holy Spirit is at work is the Church of Christ. The Church is at the same time the image of the Holy Trinity, the people of God, the Body of Christ, and the Temple of the Holy Spirit. All these aspects are necessary for a complete image of the Church.

The Church is the great sacrament of salvation that Christ has instituted in the world. It is the Ark of salvation, and the inaugurated Kingdom of God. Its unity is not affected by schism and heresy; its holiness is not affected by sin; its catholicity and truth is not affected by partiality and

falsehood. Founded upon the Apostles, she continues the apostolic mission and ministry in the world, being the "pillar of truth," never failing in accomplishing her mission.

2.16. The Communion of Saints

The Church thus conceived is not just another human organization; it is a gathering of people who profoundly share the life of faith, the new life in Christ, the life in the Holy Spirit, the life of God. The Church can best be characterized as a "communion of saints." For all its members are called to holiness, through their rite of incorporation into the Holy Body of Christ, the Temple of the Holy Spirit, the People of God. Militant on earth and triumphant in heaven, the Church is only one family, sharing in the same means of grace, the holy sacraments.

2.17. Orthodox Eschatology

The Holy Spirit of God, working through the Church and its sacramental life, leads the plan of salvation in Christ to completion and final fulfillment. The final battle with evil that operates in the world will occur just before the coming again of the Lord. In the meantime, the struggle against evil and dark forces in the world continues, with some victories on behalf of the Church, and with some failures on behalf of some of its members. This is the normal condition of the life of the Church, which is the inaugurated Kingdom of God, and which, however, has not yet come fully. Two distinct stages are to be recognized, in terms of Christian Orthodox eschatology: that of a "partial judgment," of a "partial" or "realized" eschatology, and that of a "final judgment," at the coming again of the Lord, which will come at the end of time.

- **Partial judgment - the hour of our death**

Our physical death, a consequence of the first man's sin that we still suffer, can be seen in two ways:

1. Negatively, as a kind of catastrophe, especially for those who do not believe in Christ and life everlasting in Him; and
2. Positively, as the end of a maturation process, which leads us to the encounter with our Maker “Christ has destroyed the power of the "last enemy," death (1 Cor. 15:26).

A Christian worthy of the name is not afraid of this physical death insofar as it is not accompanied by a spiritual or eternal (eschatological) death.

A partial judgment is instituted immediately after our physical death, which places us in an intermediate condition of partial blessedness (for the righteous), or partial suffering (for the unrighteous).

Disavowing a belief in the Western "Purgatory," our Church believes that a change is possible during this intermediate state and stage. The Church, militant and triumphant, is still one, which means that we can still influence one another with our prayers and our saintly (or ungodly) life. This is the reason why we pray for our dead. Also, almsgiving on behalf of the dead may be of some help to them, without implying, of course, that those who provide the alms are in some fashion "buying" anybody's salvation.

General Judgment - the Coming Again of Christ

The early Church lived in expectation of the "day of the Lord," the day of His coming again. The Church later realized that its time is known but to God; still, some signs of Christ's second coming were expected:

1. The Gospel will be preached everywhere in the world (Matt. 24: 14; Luke 18:8; John 10: 16);
2. The Jews will be converted to Christ (Rom. 11:25-26; cf. Hosea 3:5);
3. Elijah, or even Enoch, will return (Mark 9:11);
4. The Antichrist will appear with numerous false prophets accompanying him (1 John 2:10; 2 Thes. 2:3; Matt. 24:5);
5. Physical phenomena, upheavals, wars, sufferings will occur (Matt. 24:6; Mark 13:26; Luke 21:25); and,
6. The world will be destroyed by fire (*ekpyrosis*; see 2 Peter 3:5).

All these signs are expected to be given in due time; without them, the end-time will not come.

The resurrection of the dead is a miracle that will happen at the second coming of the Lord. According to the Creed, "I await the resurrection of the dead." This resurrection will be a new

creation. However, our physical bodies as we know them now will be restored, in a spiritualized existence like that of the Lord after His Resurrection.

The final judgment will follow the resurrection of all. Some will rise to the resurrection of life, and some to the resurrection of judgment and condemnation. Christ will be our Judge on the basis of our deeds, our works of love or our acts of wickedness.

The end-time will follow, with a permanent separation between good and evil, between those who will be awarded eternal life of happiness and bliss in heaven, and those who will be condemned to the fire of eternal damnation, to the eternal remorse of their conscience for having rejected God and authentic life in Him and having joined the inauthentic life invented by the devil and his servants.

A new heaven and new earth will be established, inhabited by righteousness (2 Peter 3:13). The Kingdom of God will be fully established; the Church will cease to exist. Finally, the Son of God will turn the Kingdom over to God the Father, "that God may be everything to everyone" (1 Cor. 15:28).

Review Questions

1. Define the term Theology briefly.
2. Explain the difference and relation between Theology and Philosophy.
3. Which of the following is not objective of Theological study?

   a. To develop our mind in image of God
   b. To recognize heresy
   c. To know and appreciate God‟s revelation
   d. None

4. Which one of the following is not the characteristic of orthodox liturgy?

   a. Poetry
   b. Its dogmatic accuracy
   c. Biblical roots
   d. avoiding the importance of holy orders

5. Which of the following adjectives is not pertaining to God according to Orthodox doctrines?

a. Supreme Being c. Super-essential
b. Super-existent d. none

6. Matching

1. The divinity existing in the way of a fountainhead
2. The divinity existing in the way of Generation from the Father
3. The divinity existing in the way of Procession from the Father (only)

a. Person of the Only-Begotten Son of God
b. *Hypostasis* of the Father
c. Person of the Holy Spirit of God

7. Who is the primordial cause of creation among the Three Persons of Trinity?

a. Father c. Son
b. Holy Spirit d. all

8. Communication between the three persons of Trinity is mandatory to do perfect works of God.

a. True b. False

9. Write the three names of angles that we know from the canonical books of the Holy Scripture with their meaning.
10. _____are "liturgical ministering spirits**.**

a. Saints c. Angles
b. Apostles d. All

11. What does mean that man is created as a psycho-physical unity? And write virtues of soul and flesh respectively.
12. Man is created in the image of God means;

a. Man has a perfect form of God.
b. Man has a spiritual soul reflecting God.

c. Man has been given the potential through which he can obtain the life of theosis (communion with God).

d. b & c

13. Explain the expression of "the cosmic aspect of salvation in Christ"
14. Explain the distinction between image and likeness.
15. What is original or ancestral sin? Explain it in brief.
16. Why do we say that St, Marry is the primary cause of Salvation of humankind? Explain it with evidences
17. Write Biblical evidences for that St. Mary is free of original; and explain the evidences with exegetical approach.
18. Gog is immanent to us through His_____.

a. Energies c. essence

b. Energies and essence d. all

19. God is transcendent from us through His_____.

a. Essence c. energies

b. Essence and energies d. all

20. The last part of the plan of salvation (divine economy) is fulfilled by_____.

a. Son of God c. Holy Spirit

b. God the Father d. all

21. What does Hypostatical unity in Jesus Christ mean? Explain it in detail.
22. As a_____Christ offers Himself as a victim "for the life of the world."

a. Priest c. king

b. Prophet d. all

23. Divine grace, the Church, and the sacraments are the working of_____.

a. the Holy Spirit c. Son of God

b. God the Father d. none

24. The Church is_____.

a. The image of the Holy Trinity c. the people of God

b. The Body of Christ d. all

25. The Church can best be characterized as a
    a. "Communion of saints" c. Simple human organization
    b. All d. none
26. Which one of the following is true about the final battle with evil that operates in the world?
    a. It will occur just before the coming again of the Lord.
    b. It will continue for everlasting.
    c. The struggle against evil and dark forces in the world continues, with some victories on behalf of the Church, and with some failures on behalf of some of its members until the 2nd coming of Christ.
    d. a & c e. all

27. Does it mean that those who provide the alms are in some fashion "buying" anybody's salvation?

    a. Yes b. No

28. _____will follow, with a permanent separation between good and evil.
    a. Final judgment c. partial judgment
    b. Purgatoty d. all
29. Explain the distinction between partial and final judgments.
30. What is the difference between physical and eternal deaths?

Jewish-Christians were excluded from the synagogues, but they continued to develop a form of worship modeled on the Jewish service: a reading from Scripture with interpretation, preaching, prayer and praise.

12th WEEK

Chapter Three

History of LITURGY

First 3 centuries: Home Liturgy

Liturgy of the Word

- Jewish-Christians were excluded from the synagogues, but they continued to develop a form of worship modeled on the Jewish service: a reading from Scripture with interpretation, preaching, prayer and praise.
- Assembly was presided over by an apostle, a prophet or a member specially gifted by the Holy Spirit.
- Prayers were completely free

Liturgy of the Eucharist

- Jewish-Christians continued to meet for the breaking of the bread at the Lord‟s Supper.
- Private homes became inadequate, so sectional meals were tried, which leads to the danger of disunity.
- Adoption of the ceremonial Eucharistic meal instead of the community supper.

Jutsin Martyr (~150 AD)

- all who are in the towns and in the country gather together for a communal celebration
- memoirs of the Apostles or the writings of the Prophets were read
- presider gives an address, urging hearers to practice these teachings
- all stand up together and recite prayers, written by prominent leaders
- bread and wine mixed with water offered with prayers and thanksgivings
- people chime in with „Amen“
- distribution of them, and the deacons bring a portion to the absent
- those who are well-to-do give whatever they will. What is gathered is deposited with the one presiding, who therewith helps orphans and widows

4th to 5th Century: House to Basilica

Constantine

- Christian population rose to a vast majority all over the Western world
- Abandoned house liturgies for worship in larger public buildings
- The emperor and his family erected great buildings for worship after the fashion of imperial buildings, palaces and halls.

Material creation

- To offset Gnosticism (all material things and creations are evil, including the human nature of Christ), the material element of the sacrifice, the gifts of bread and wine, was now stressed, thus developing the Offertory of the Mass.
- The altar became the center of attention, instead of the bishop himself

The texts of St.Yared‟s hymns are recorded in four books: *Dəggua, Mə'raf, Zəmmare, Mäwaśə't*

13th WEEK

6th Century: The life of St. Yared

St. Yared was born to Abiud (Isaac) his father and Christina his mother in a village near Axum in 505 E.C.[2] His father died when St. Yared was a child. The death of the father compelled his mother to send her son at the age of seven to his uncle, Gedion, teacher at the religious school in Axum. A weak student he experienced frustration, while meditating under a tree, he saw a caterpillar[3] repeatedly attempting to climb a tree. St. Yared received a lesson from its eventual success and returned to school with a positive spirit. Forgiven by his uncle and master, St. Yared pursued his education and started serving the church of Axum as a deacon, priest and later succeeded his teacher. He taught the Old and New Testaments and led the school.[4] Later in 534 E.C he was inspired by three birds, and a vision of angels praising God in heaven, from whom he learned their chant. That is why the Ethiopian church scholars declare that the hymns of St. Yared are not of this world but of the heavens. Yared preferred an acetic life and he spent many years in the Sämen Mountains as a celibate.[5] Some accounts say that he was originally married and left his wife when she was unfaithful to him; subsequently he lived a mystical life. The account of his performance in the presence of King GebreMäsəqäl[6] shows the depth of his mysticism. While he was singing, the king pierced his foot unknowingly; yet St. Yared continued his performance since he was in a state of spiritual ecstasy. St. Yared first spent his life teaching his chants and writing his books. Secondly he practiced asceticism devoted to prayer and praise to such as extent that according to the official church narrative he was taken up to be with God, at the age of 75 on the 11th of Gənəbot.[7]

The Hymn Texts/Books of St. Yared

The texts of his hymns are recorded in five books: *Dəggʷua, Məʕraf, Zəmmare, Mäwaśəʕt* and the *Anaphora*, although some scholars disagree about this. These five books are used widely and every day in the Ethiopian Orthodox tradition, and are full of both theology and social and cultural instruction. St. Yaredʻs works are skillfully rooted in the Old Testament, New Testament, Patristic and other works. He composed his songs following seasons which were selected from the Biblical and the works of the church fathers are divided into four parts

[2] If not preceded by AD, the years in this article are in the Ethiopian Calendar (EC)
[3]Sergew Hable Selassie, *.Ancient and MedievalEthiopian History*.(Addis Ababa, 1972). pp. 165.
[4]TadesseAlemayehu, The light of the Church St. Yared(2005) and the Old rite of Mehalit of AbuneYared(1997p.21.
[5]Ibid, pp. 23.
[6]Ibid, pp. 159.The king of Axum succeeded the throne of his father, ¿aṣä Caleb, after he abdicated his throne voluntarily.
[7]Anonymous, the History of the Ethiopian Orthodox Church till the year 2000 ዓ/ም ፡ (Mega Printers 2000)፡ p.02፡ ፡

characterizing the four seasons of the year *Metsew* (Fall), *Hagai*(Summer), *Tsedey* (Spring) and *Kremet* (Winter). These events related to the Prophecy, Birth, Baptism, Mission of our lord Jesus Christ, His Crucifixion, etc. Thus the music all speaks of the creation and prophecies and the life of our lord Jesus Christ, His advent, His incarnation, Nativity, His second coming. The chants also reflect the national expression and ideals of Ethiopia and its people.

Yared‟s texts are full of soteriological significance, i.e. they relate to the study of Christ‟s saving works and human salvation in general. Modern Orthodox commentators prefer use of the word.

Then after, the EOTC continues to celebrate liturgical services using St. Yared‟s works with some developmental and modifying works by other scholars and fathers of EOTC like *Abba Giorgis Zegasicha.*

7th Century: Common liturgy

- A definite framework used by all developed through tradition
- Liturgical texts and regulations were gradually prescribed

14th WEEK

7th Century: Common liturgy

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Liturgical Reforms

Community vs Personal Devotion

- Non-Roman, non Latin-speaking people evangelized
- Celts developed penance prayers to keep themselves occupied; Gauls created prayers of affection to pass the time at Eucharist
- Worshippers lost a sense of community at Mass
- Protestants introduced vernacular liturgies and hymns that everyone could sing

Council of Trent (1563)

- In reaction to the Protestant movement, the Council reformed the liturgy by precisely outlining the rubics, texts and behavior to be expected
- A commission composed a missal that standardized the prayers and rituals of the Mass
- Insisted on good preaching at Mass and urged people to receive communion on Sundays
- Saint Pius V established the Congregation of Rites, a clerical commission to watch over liturgical behavior in the Church
- Froze the form of worship that had tradition going for it, but left no room for the pulse of the people

Pius X (1903-14)

- encouraged the use of Gregorian chant and called for writing of new Church music in the spirit of the liturgy
- asked all Catholics to go to Communion frequently, thus drawing their attention to a sacrament as a major source of spiritual growth
- lowered the First Communion age from 12 or 13 to 7 or 8

Vatican Council II (1962-65)

- Local language is used (vs all Latin/all Geʿez in EOTC)
- Prayers and rituals are simplified to get back to their original intent
- Priest communicates directly with the congregation (vs facing the tabernacle)
- Scriptural readings are given great importance
- Congregation participates through spoken responses and song (vs minimal singing)
- Communion is often received in the forms of bread and wine (vs bread only)
- Introduced lay readers and lay ministers of Communion
- Designed to celebrate Jesus present among the community of believers

Main Texts:

1. ትንሣዔ ማለ ተሚ ድር ጅት ፤ ሞጽሐፈ ቅዳሴ በ ግእዝና በ አ ሚ ኛ
2. ትንሣዔ ማለ ተሚ ድር ጅት ፤ ሞጽሐፈ ቅዳሴ አ ን ድምኃ
3. ትንሣዔ ማለ ተሚ ድር ጅት ፣ ሞጽሐፈ ድጓ
4. ትንሣዔ ማለ ተሚ ድር ጅት ፣ ሞጽሐፈ ጸ ሞድ ጓ
5. ትንሣዔ ማለ ተሚ ድር ጅት ፣ ሞጽሐፈ ምፅ ራፍ
6. ትንሣዔ ማለ ተሚ ድር ጅት ፣ ዝ ሜሬ ወመ ሥፅ ት
7. ትንሣዔ ማለ ተሚ ድር ጅት ፣ ሞጽሐፈ ግጻ ፄ
8. ትንሣዔ ማለ ተሚ ድር ጅት ፣ ፍ ት ሕ ማ ፈ ሳ ዊ
9. ትንሣዔ ማለ ተሚ ድር ጅት ፣ ሞጽሐፈ ዲድስ ቅ ል ያ
10. ትንሣዔ ማለ ተሚ ድር ጅት ፣ ሞጽሐፈ ኪዳ ን
11. ሥር ዓ ተ ጽዮ ን ሲ ኖ ዶ ስ
12. ት እ ዛ ዝ ሲ ኖ ዶ ስ
13. ግ ጽ ውሲ ኖ ዶ ስ
14. አ ብ ጥ ሊ ስ ሲ ኖ ዶ ስ
15. ሞጽሐፈ ሰ ዓ ታ ት ዘ ኣ ባ ኒ ዮ ር ኒ ስ ዘ ጋ ስ ጫ
16. ማሞ ር ሄ ኖ ክ ፤ ሜ ል ወእ ል ባ ብ
17. ማሞ ር ሄ ኖ ክ ፣ ሞጽ ሐ ፈ ዚ ቅ
18. ማሞ ር ቤ ተ ሚ ያ ሞ ፍ ሬ ማ ሌ ት
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