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Faculty of Practical Theology

Department of Pastoral Theology

Course Name - *Introduction to Pastoral Theology*

(Ποιμενιχσ) παστοραλ τηεολογψ

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Departments -

- *Pastoral Theology &*
- *Liturgical Studies*

COURSE MATERIAL
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1. Introduction to Pastoral Theology

WEEK ONE LECTURE

- The students required to read and write a comparative analysis on
- two or three pages on the writings of Thomas Atikson on practical theology and pastoral theology and the writing of Liqe Seltanat Habte Mariam Workeneh ***ትምህርተ አበሃፍስ።።***

1.1 Definition

Pastoral theology as a course discipline grouped under the faculty of Practical Theology because of the practical action of the pastor. Etymologically the word pastor[1] is a Latin word which means shepherd at the same time from the Greek word poimen, ποιμεν, which means 'shepherd', pastoral theology is also known as "poimenics"[2] ποιμενιχσ

According to the writer of the complete book of Orthodoxy, George W. Grube pastoral theology is defined, as "the field of theology, which deals with ways the clergy, should carry out their duties as pastors. Again, according to Merriam Webster, dictionary pastoral theology is the study of the theological bases as well as the practical implications of the professional activities of religious workers. Another definition can be explained as follows, the branch of practical theology dealing with the duties and responsibilities of the clergy towards the people under their care both in flesh and in soul is called pastoral theology. Pastoral theology is the study of what the Holy Bible declares about the activity of shepherd or pastor/elder/bishop/overseer[3]. It applies on everlasting Biblical truth to situations faced every day activity between the individual person and the mass in church and is closely related to physical and spiritual growth and development of the person both flesh and soul in practical activity.

According to the book of manual of Pastoral Theology[4], "Pastoral Theology is that department of study whose object is to assist in applying the truths of the gospel to the hearts and lives of men." It is 'Theology' because it has chiefly to do with the things of God

[1] a clergyman or priest in charge of a congregation

[2] Oden, P. 10

[3] The students must explain the elder/ priest/ and overseer according to an Orthodox Theology perspective.

[4] R. J. George 2

and His Word. "It is pastoral' because it treats of these divine things in that aspect of them which pertains to the pastor.[5]

According to Thomas C. Oden definition Pastoral theology is that branch of Christian theology that deals with the office, gifts, and functions of the pastor. As theology, pastoral theology seeks to reflect upon that self-disclosure of God witnessed to by Scripture, mediated through tradition, reflected upon by critical reasoning, and embodied in personal and social experience.[6]

Pastoral theology is grouped under the branch of practical theology and concerned with the application of the study of theological truths, religious aspects in the context of Orthodox Church ministry; it is essentially a practical activity of the clergy. The special interest of study on every divisions of theology, whether fundamental or practical, purpose in one way or another to make priests "the ministers of Christ, and the dispensers of the mysteries of God" (1 Corinthians 4:1).

Discussion about "the relationship between practical and fundamental theology"

Hint:-

"that may be all right in theory" it is said "but it doesn't work in practice" **in which case one may answer "*the theory must be wrong"* if our theories are not pure fantasy their relationship to reality must be tasted, in some way by practice. But if it is true "theory directs practice" but practice also corrects theory. The same is true in theological understanding especially in our beloved Orthodox Church we are practical believers. Theology is formulated by fundamental theologians and applied by the practical theologians.**

The fundamental theologians ask critical questions about the way faith express itself in theological aspects; the practical theologians ask critical questions about the way faith express itself in practice.[7]

[5] Ibid

[6] Oden, Pastoral Theology 311.

[7] Alastair V. Campbell 213

In the part of practical action of the theology, Pastoral theology examines the questions, issues and a challenge associated with being a pastor and tells the relationship between a pastor and the people under his spiritual care.

This course pursues to form, build and make practical the theory of theology by the Pastor. Pastoral theology shows and defines the practical day to day activities, manners and self-discipline of the Pastor in view of his chosen vacation at the same time the discipline defines what are the duties, functions and roles of a Pastor.

Finally, the study of pastoral theology concerns on personal and spiritual development of each and individual human kind. There are proper and spiritual qualities that we all need to develop in order to be good stewards of God's work. This approach to pastoral theology seeks to give practical expression to theology. Practical theology is often considered more pragmatic than theoretical and speculative; it why we say pastoral theology is a branch of practical theology.

1.2 Pastoral Theology and the Bible

The Holy Scripture explain about the role of pastor in Old and New Testament periods and are clearly shows its relevance for our contemporary regarding the office and functions of the pastor. The Biblical pattern on pastoral theology is not complicated but it is simple, in describing a pastoral role on shepherding (ruling a congregation), guidance (give a path- of low, advice and counseling each and individual), teaching (including evangelization, didactic and paracletic teaching), and warning` doing all with a heart of love, comfort, and compassion. All of these role and functions of an Orthodox pastor are evident in the early church on the basement line of Holy Scripture.

1.2.1 Old Testament

A history of pastoral ministry and actions are started in the OT era. The major aspect or theme of shepherding action in Old Testament era is the ardent love of God for His people. The word "The Lord is my shepherd" (Ps. 23:1), expresses the known pastoral role of God with His people. The pastoral role of God also express in the mouth of St. Moses beatifically in the book of Deutronomy32:9 "for the Lords portion is his people Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he kept him as the apple of his eye" ***የእግዚአብሔር እድል ፈንታ ሕዝቡ ነው፤ ያዕቆብም የርስቱ ገመድ ነው። በምድረበዳ በጥማት፣ የነፋስም ጩኸት ባለበት ውድማ አገኘው፤ ከበበው ተጠነቀቀለትም፤ እንደ ዓይኑ ብሌን ጠበቀው።***

The Holy prophet Ezekiel in his book the whole chapter of 34 also explains the pastoral role and rebooking over the pastors of the Old Testament Era. Many passages of the Old Testament versions including Gen. 49:24; Isa. 53:6; Ps. 78:52-3; 80:1, contribute to the development of this theme. The OT often describes Israel as sheep who need a shepherd (Ps. 100:3; cf. also Ps. 44:22; 119:176; Jer. 23:1; 50:6)

The book of St. Moses the Levites express more and more on the Old Testament priesthood and pastoral (from shepherding perspective) action of Gods people. "When Israel was a youth I loved him, and out of Egypt I called my son." In the end God is there to "heal their apostasy . . . [and] love them freely" (Hos. 14:4). The OT abounds with statements of God's love for His people. Another is in Isa. 43:4-5: "Since you are precious in my sight, since you are honored and I love you . . . do not fear, for I am with you."

Thus, the Old Testament provides an important basis for understanding the office, character, and role of the minister. The Shepherd Himself shows like his father God his Spiritual Fatherly care, natural love, right mercy, spiritual discipline, Christian compassion, and fear Him (God) with a pure heart. The image of a shepherd also demonstrates God's authority and faithfulness, as well as the necessity and implications of obedience to Him. Servant leaders represent religious strength as God uses them to carry out His sovereign plan of salivation in human history.

1.2.2 New Testament

Theologies of the Old Testament expressed in prophesy and symbol or in allegorical disciplines but the teachings prophesied and actions are revealed New Testament. In the case of pastoral theology, the New Testament pastor ship builds on this OT foundation of shepherding. The giver of the low the incarnate word of God the Son, Lord Jesus Christ revealed before 2000 years ago and teach us about the care of the souls and He reveals as the good Shepherd in all His wisdom, glory, power, and humility (John 10:11, 14; 1 Pet. 5:4).

The great salvific (love) work of the Great Shepherd, the incarnate word of God the Son, Jesus Christ culminates in His death and He also said “Finished” on the Cross Luke 19:30 and also says “the good shepherd gives his life for the sheep…. And other sheep I have, which are not this fold… I must bring, and they shall hear my voice. ” John 10:11-16).

The incarnate word of God the Son, Lord Jesus Christ, as Head of the church, leads His Holy Church (Christ is the head of the Church Eph. 5:23) and shepherds it. He calls pastors as under shepherds to function and give oversight under His authority (1 Pet. 5:1-4).

1.3 Pastoral Theology and other theological disciplines

Discussion 2

the relationship between pastoral theology and other theological themes

After reading the definition of the course disciplines please write your understanding on the relationship between pastoral theologies.

- Dogmatic theology

Dogma is the truth of faith and morals, which revealed by God and affirmed by the Holy Church. The faithful are required to believe the dogma proclaimed by the church councils and the fathers of the church[8].

- Sacramental Theology

The western form for "mystery", or that manner through which God imparts His life to his people. The church is sacrament and her rights are way of granting God's grace to the faithful[9]

- Church History

The history of the body of Christ starts from heaven towards unlimited life. As a formality of study of the church, the history starts after the birth of the church in the time of Pentecost.

- Canon Low

Canon low is a misnomer in Orthodoxy. A canon is decrees of ecumenical councils, regulations, and varies definition of the church. Canons embraces canon of scriptures, canons of priest hood, liturgical canons etc.

- Ecclesiastical Theology

The church, gathering of the people or those called out. It refers to the assembly of faithful for worship, social function, and caring for the community of believers. The theology dealing with, or pertaining to, the church and its life called ecclesiastical theology.

[8] Grubey p. 111

[9] Ibid 295

- Mariology

The study of Church doctrine concerning on the Holy Virgin Mary, including her place in the redemption of human kind. This subject dates from the end of the 1st century culminating in the only dogma on the Virgin Mary accepted in Orthodoxy that she is the mother of God (Τηεοτοκοσ,Theotokos), defined, and proclaimed by ecumenical council of Ephesus (431)[10].

- Ascetical Theology

one who practices spiritual exercises have practical approach to holiness and see Christian perfection as possible through human means aided by divine Grace. Ascetical theology also known *as (THE WAY TO PERFECTION)*[11].

- Spiritual Theology

The process by which we struggle against evil through fasting, continuous prayer, and various ascetic practices. Who maintain our spirituality by receiving the mysteries of the Church[12].

1.4 Pastoral Theology an Orthodox Church Perspective

WEEK TWO LECTURE

The word "Orthodox" comes from two Greek words "Ortho" and "dox" which means a sound, straight or right religion. Literally "Orthos" means true, "Doxa" means glory, praise faith. The sound or the right religion that is Orthodox, the body of Christ, the Church aims to save human beings. The Mary knoll dictionary explains Orthodoxy also with harmony word "Orthodoxy: Gr. Orthodoxia, purity of faith, belief in the true faith founded by Jesus Christ."

Dogmas are the daily life activity in Orthodox Church. Dogmas, to the Holy Orthodox Church, are not only the theological concepts concerning God, man, Church, Eternal life,

[10] Ibid 220
[11] IBID 44
[12] Ibid 314

heavenly creatures, demon, etc.., to be discussed among clergymen, scholars, and laymen, but are, in essence, daily experiences each member of the Church has to live.

In an Orthodox context, "pastoral theology" is usually applied[13] to understanding the work of the ordained ministries: deacons, priests and bishops. The Biblical direction for Orthodox Christian pastor is found basically in the gospel of John 13.15 "I have given you an example", and again in Jn. 21.17, "feed my sheep". The light of the world Saint Peter wrote in his 1st epistle 5.2 also explain the above idea.

According to His Grace Abbuna Melketsedek of Ethiopia write in His classical book of timeherte abe nefes the role of orthodox pastor is three those are teaching, evangelization and leading the congregation. From the above three mentioned responsibility of an Orthodox pastor two of them are done in mass or in one to one counseling and advising discipline. Basically for Orthodox pastor the two areas are in particular emphasized in holy Orthodox tradition of pastoral theology; that is liturgical life, means in mass "where two or there are gathered" Mt. 18.20 the other one also touch our inner life "go in to your room and shut the door" Mt. 6.6. This is to show the meditation and the Bible also says that "show your self for the clergy men".

Pastoral theology usage is a wide range in the history of our beloved church. The Holy Orthodox Church from the ancient times to now uses the activity of the ordained pastor for the following mentioned activities.

1.4.1 Pastoral Task of the Holy Orthodox Church.

Discussion 3
We can classify the tasks of an Orthodox pastor with two by saying the inward and the out ward task of the pastor

The inward task is associated with the personal life of the pastor and the out ward with the clerical activity of the church. In the first one the pastor life must be spiritual and he must

[13] Article in Journal of Adult Theological Education · January 2003

shine out the dark world by his spiritual life, this idea will be explain in the portion of the personality of the pastor. The inward and out ward task of the pastor in the Orthodox Church also associated with three points those are;

- The holiness life of the pastor throughout his life (he must save his life and grow towards *theosis*)
- He must shine his light to the world (even if for the unbelievers and careful and active participation in his social life)
- Eagerly he must spend his pastoral life for the flock and devoted for the task of the church.

Generally, the concept of *theosis*[14] is presented the ultimate goal of Orthodox practical/pastoral theology. The inward and the out ward task included in worship especially in liturgical activity both in theoretical and practical training of the clergy; the task starts from traditional theological schools and continues even if in the heavenly kingdom. The holy Orthodox Church tasks of the ordained pastor are evangelization, preaching, activates mysteries (sacramental) ministry, visitation of seek both in flesh and in soul.

The Orthodox father teaches for the believers for every action in worshipping God. Psychosomatic[15] unity, the Orthodox Church believes that both soul and body participate in worship. For eye the believer must see with the heart eye towards heaven by seeing the Icons and spiritual paintings he must lift his heart to heaven.

By the ear of our heart we are going to hear every hymn and every chant including the sermons and the liturgy, a dialogue between the priest and people, we sense the angelical world. With our nose we smell the Incense, we also taste the glory of God the Son with the Holy Eucharist, we also touch - The whole body worships, through the sign of the cross, kissing icons (veneration, not worship), and even full prostrations at some Lenten services.

This all are purify and lift our body, soul, and spirit Saint Athanasius the apostolic, the disciple of Saint Anthony the great learned theology from his teacher, he was interested in the salvation of every soul. In his youth he wrote "A Letter to the heathens" its goal is

[14] Theosis - Orthodox believe salvation is union with God Himself ("divinization"). Christ, as the "God-Man", is the bridge uniting human beings to God.

[15] Pertaining to both mind and the body

attracting them to the knowledge of their need of a savior, and discovering the real personality of the savior, the lover of mankind.[16]

One of the assumptions of Orthodox theology is that all theology is in fact 'pastoral' or 'practical'. After all, 'practical' or 'pastoral' implies an interaction with the others, something that happens outside of one self, something to do with reaching out to the others. And yet the Orthodox tends to start from inner life, from a withdrawal within.

The above approach reveals a fundamental tension in Orthodox theology between gathering within the protective space of the Church and engaging with the world, between withdrawal and engagement, between contemplation and praxis. It points to an apparently paradoxical polarity: withdrawal from society, or even rejection of the secular world, but, at the same time, the conscience that the 'outside' secular world needs also be embraced.

1.4.2 The inward being and the outward identity of an Orthodox pastor

Two streams discussed here the first one the spiritual strength of the pastor in his life the second one is his knowledge and attitude towards Orthodoxy.

1. If his inward spiritual strength shine out he can guide and lead the individual and the whole Church

1.1 It is a spiritual job description of the pastor in spiritual direction for the believers in face- to- face counseling, in enhancing with a good and a spiritual social activity of the Church member. The face-to-face counseling and guidance can be done in-group (for the social action of Christians) or with an individual (the internal personal attitude and external social life).

1.2 Of course, the Holy Orthodox Church leaded by the Holy Spirit and our Lord Jesus Christ gives an authority of leading the sheep for his disciples. Then the church actively participates in juridical functions in relation to sacramental activity with the demarcation of the canon law of the Church.

2. His eager love for his Church

2.1 Apolegetical action of the pastor

2.2 Evangelical activity of the pastor (in patristic sense)

[16] Malaty preaching P. 9

An orthodox pastor much spent his time on prayer to shape his inward being; and it is the initial point for his out ward identity. The Bible also explain this idea in Matthew 5:16 by saying "Let your light so shine before men that they may see your good works, and glorify your father which is in heaven."

When attempting to define the concept of 'Orthodoxy', Orthodox theologians seem to approach it from two main viewpoints: Orthodoxy is seen as a concept antinomic to non-Orthodoxy or heterodoxy; and Orthodoxy are seen as inheritance of and connection to the past, more exactly the apostolic age and the early centuries of the Church.

It is also true that Orthodox scholars are at the same time eager to point out that Orthodoxy is not defined merely as the right alternative to 'heterodoxies', but is a concept preceding the appearance of heresies, having its own internal logic and dynamics.

In the words of Orthodox writers: 'Orthodoxy is a living condition, the ceaseless life of the Church[17]' ; or 'the true path of faith which has always been carefully preserved in the history of the Church, from of old was called straight, right, that is, "Orthodoxy[18]"

The Orthodox are also keen to emphasize that tradition is not only an inheritance and a connection with the past, but a continuous, dynamic reality inspired by the constant work of the Holy Spirit inside the Church It is, however, fair to say that the Orthodox habitually define themselves as defenders of the Apostolic inheritance in the face of erroneous groups.

This connection with the legacy of the past is well-known, as the Orthodox see a central importance in the writings of the Fathers of the Church, as well as in the wider and more complex inheritance of the Church—which embraces everything from the importance of the Ecumenical Councils with the role attributed to the Holy Theotokos, to the veneration of the Saints, the Liturgical universe, and all associated rituals, the use of relics and icons, monasticism, fasting, etc.

More importantly, however, the Orthodox Church sees its role in the Christian world as 'special' and prophetic, as it alone—it claims—has remained the faithful carrier and witness of the truth of faith, precisely to ultimately call back all stranded Christian groups back to the one original Church. In the words of Georges Florovsky: 'By her inner

[17] (Botsis 1980, p. 8)

[18] (Pomazansky 1994, pp. 23–24).

consciousness the Orthodox Church is bound to claim an exceptional position in divided Christendom. She is also bound to claim for herself an exceptional and peculiar task in all endeavors to overcome the present sore disunity of Christians and to recover that Christian unity which has been given once and has been lost[19]'.

Or as Orthodox academic Ioan Sauca put it: 'The Orthodox Church, by her inner conviction and consciousness, has a special and exceptional position in divided Christendom, as the bearer of and the witness to the tradition of the ancient undivided Church from which all existing denominations stem, by way of reduction and separation[20]'

Eager love of the pastor achieved by his preaching and his Orthodox based life; Orthodox religious thought lays the utmost emphasis on the image of God in the human person. Each of us is a "living theology," and because we are God's icon, we can find God by looking within our own heart, by returning within ourselves. "The kingdom of God is within you" (Luke 17:21). "Know yourselves," said Saint Anthony of Egypt. Moreover, Saint Isaac the Syrian in the late 17th c. wrote "… he who knows himself knows God." "If you are pure, heaven is within you; within yourself, you will see the angels and the lord of angels." Saint Pachomius recorded that "in the purity of his heart he saw the invisible God as in a mirror.[21]" The Orthodox pastor will promote the following by his life in word and in practice

- Metanoia: repentance, our preaching must promote metanoia, which is the movement of the spirit, which turns away from the world and towards God.
- Eucharistic life: the supreme and the ultimate goal of the Christian life, to enjoy the Eternal life. It must be the center and the conclusion of one's sermon.
- Life of prayer: a personal relationship with God the most aim of Orthodoxy preaching, the true characteristics of the human being is this.
- Spiritual life: As an Orthodox, spirituality there is no distinction between monastic spirituality and lay spirituality.
- Spirituality in common sense according to Orthodox Christianity is like oxygen for every believer.

The apologetical action of the pastor also examined by the church, as Christianity

[19] (Florovsky 1989, pp. 140–41).

[20] (Sauca 2004, p. 212).

[21] Living Orthodoxy, Kallistos ware bishop. P 54.

gradually separated from Judaism and came to feel its character as a new faith, competing with various ethnic, philosophic, and mysterious religions in the Roman world and facing objections and persecution, it began to be conscious of itself and its responsibility to give answers to the criticisms and attacks that were made against it.

Moreover, educated men and scholars converted to Christianity in great numbers. They found that truth compelled them quite naturally to enter in discussion with pagan philosophers[22]. This was the beginning of the Christian apologetic literature that soon took shape in a series of apologies and dialogues in defense of the new religion[23]. Christianity and Christians attacked by the pagan philosophers, the Jews, and sometimes by the Emperors. In the second century, pagan philosophers began to attack Christianity.

Apologetically, the Church keeps her behavior in ancient times and continues until now. An apologetic teaching has its basis in the Bible in Judah 3, "while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints" the other basis is the universal epistle of St. Peter 1st Peter 3:15 But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear.

In his defense of Christians, Athenagoras wrote to Emperor Aurelius Antonius (161-180) and his sons Commodus in detail a reply on the three accusations that addressed against Christians, but he passed over defending to preach. For him, it was a unique chance to reveal the evangelic truth to the two emperors and to those who read his apology. His aim was not only to defend the Christian faith but also to attract every soul to the salvation that realized by Christ[24].

St. Polycarp dedicated much of his energy to preserve the Orthodox faith, fighting such heretics as the Marcionites and Valentinians. It would say that he had converted some of them to the true faith. St. Polycarp once met the heretic Marcion on the streets. "Do you recognize me?" asked Marcion. "Of course," replied Polycarp, "I recognize you as the firstborn of Satan![25]

The English word, "apologetics," originates from the Greek word, apologia, which

[22] B. Altaner: Patrology, NY , p. 114.

[23] Edgar J. Goodspeed: A History of Early Christian Literature, 1966, p. 93.

[24] Preaching in post apostolic era, p 11

[25] Lectures in patrology, p. 44

means, "to give a reason or defense" (1 Pet. 3:15). Christian apologetics is a ground of Theology that not only illuminates what Christians believe but why they believe it. In other words, a Christian apologist is not one who apologizes for the faith but gives a defense of the faith. The Greek word apologia means to "give a reply"

1.5 Father/Pastor in the Context of Orthodox Christian Theology

Abraham, Isaac and Jacob are called the "Patriarchs," or the Fathers of Israel (Gen. 1:24 LXX; Exod. 3:13, 15; Duet. 1:8; Acts 3:13; 7:2, 12; Rom. 4:12, 16; 2 Pet. 3:4). According to the Jewish tradition the official title of the scribes was "Father." In the New Testament Church, the Jewish and pagans on the martyrdom of St. Polycarp of Smyrna, were crying: "This is the Father of the Christians1." When St. Athanasius referred to St. Dionysius of Alexandria, St. Dionysius of Rome and others, he used the term "Fathers."

- When a man learns from the mouth of another, it is said that he is the son of the person who teaches him, and the latter is called his father. St. Irenaeus
- The speech is the son of the soul; therefore we call those who teach us our fathers. St. Clement of Alexandria.[26]

In Patrology and in pastoral theology the term "Fathers" is not confined to bishops, priests and deacons, but included all those who supported us with Christian literature. This designated the apologists who defended the Christian faith in the early church even though they were not clergymen. It also designated the leaders of the monastic life who escaped from priesthood but they had many disciples who practiced evangelical asceticism. Certain qualifications are necessary and only some of the ecclesiastical writers are called Church Fathers, but in shepherding perspective the ordained man called a pastor.

From an early date, the title "pater" was applied to bishops of the Church as witnesses to the Christian Tradition. The title was applied to those whose authority and defense of doctrinal matters had special significance like St. Basil, St. Gregory of Nazianzen and St. Cyril of Alexandria.

In the first century, teaching was a bishopric work, or a "Fatherly" work. Teaching was not merely presenting some dogmas or doctrines, but presenting a living experience, which the disciples examined, together with their Fathers. Teaching and discipleship were inseparable. Through true Fatherhood, the bishops and priests, looked to "teaching" not merely as a fruit

[26] Malaty lectures in patrology p. 8

of theoretical dogmas, but of their fatherly love, through which they can repeat the words of St. Paul, "In Christ Jesus I have begotten you through the Gospel" 1 Cor. 4:15.

The respects for fathers are started from the Old Testament era; the central figure of the Hebrew law is Moses. He is to be seen within Hebrew tradition as the instrument of God in several roles, as deliverer, as leader, as prophet and as law giver. Yet, it is as teacher that he is revered and named, Moshe rabbenu, "Moses our teacher". The Great King Solomon asked for wisdom from God when he was given the responsibility and charge of the people of Israel. Here we see that wisdom means "a listening heart"-knowledge warmed by sympathy and understanding. In the New Testament, Divine Wisdom is the Incarnate Christ whom St. Paul calls: "the wisdom of God" (1 Corinthians 1:24) "in whom are all the treasures of wisdom and knowledge hidden." (Colossians 2:3). One of the gifts of the Holy Spirit is that of wisdom, (1Corinthians 12:8).[27]

The need for a spiritual father therefore for Orthodox Christians has a rich ancestry. The spiritual father is there to lead his son or daughter into a deeper relationship with Christ. He is there to be a friend and confessor, to advice and to encourage, to heal the soul and to take upon himself the important task of prayer for his spiritual child (Proverbs 15:29) so that they may grow strong in faith (Hebrews 5:12). The spiritual father is not the model to be copied because of his own imperfections, he points to Christ. We should always be aware of the influence of a good spiritual father or teacher[28].

[27] By Fr. Jonathan Hemmings, Word Magazine Publication of the Antiochian Orthodox Christian Archdiocese of North America November 1962 pp. 3-4

[28] Ibid

2 The Old Testament Priesthood[29]

WEEK THREE LECTURE

The student kindly request to read

- The Ethiopian andimta commentary on the book of Genesis, Exodus, Levites, and numbers.
- The patristic commentary of the above mentioned books and
- The ancient Christian commentary ACA

In this chapter, we are going to examine the instructions about the selection of the priest, consecration, vestment regulations, and duties of the Old Testament priesthood, in the next chapters we also discuss the New Testament priest hood and then we elaborate the connection between the two Testaments priest hood regarding the theological comparisons.

ካህን ማለት ኮኼን ከተባለው የእብራይስጥ ቃል የተገኘ ሲሆን ትርጉሙም የተለየ የተቀደሰ ለእግዚአብሔር አገልጋይነት ብቁ የሆነ ማለት ነው። በሌላውም ደግሞ "ተክህነ አገለገለ" ካለው ከግእዝ የወጣ ቃል ነው፤ ፍቺውም አገልጋይ ማለት ነው[30]። ይህም ሲሆን አንድ ሰው ሥልጣነ ክህነትን ከተቀበለ ጀምሮ ራሱን ለሕዝብ የሚያስገዛ የሚያገለግል ማለት ነው[31]።

According to the complete book of Orthodoxy a priest is a presbyter, one who has been properly ordained to administer the Holy Mysteries and preach/teach the Word of God[32]. The Orthodox Church often refers to presbyters in English as priests (priest is etymologically derived from the Greek presbyteros via the Latin presbyter). Presbyters referred to as Father (Fr.), though that is not an official title. Rather, it is a term of affection used by Christians for their ordained elders. In this context, a priest's first name is generally used after the word Father e.g. H. G. Fr. (Abbuna) Philipos, Fr. Mezgebu Kassa (PhD) etc.

[29] በምድር ላይ ካሉ አገልግሎቶች ሁሉ ትልቁ የክህነት አገልግሎት ነው፡ ክህነትና የክህነት አገልግሎትን የመሠረተው አምላካችን ነው፡ ካህን በተፈጥሮ አዳማዊ ሆኖ ኑሮው በምድር ይሁን እንጂ ቁጥሩ ከመላዕክት ወገን ነው፡ (ድርሳን ዘቅዱስ አፈወርቅ)

[30] የካህናት ተልዕኮ ገጽ 55

[31] Ibid

[32] Grubey, 281

And the Merriam Webster dictionary defines the priest as follows a priest is one authorized to perform the sacred rites of a religion, especially a mediator between man and God."

According to the Orthodox Church tradition we have three ranks of priesthood and an ordination to priesthood is performed by the bishop. In the case of a bishop the ordination requires the consent of the whole people of God, so at a point in the service, the congregation acclaims the ordination by shouting **ይደልዎ፣ ይደልዎ፣ ይደልዎ** "Axios!" ("He is worthy!"). The deacons and the priests ordained in the permission of the Arch bishop.

The book of Fiteha Negest explains the Orthodox priests consist of both married clergymen and celibate clergymen. In the Oriental and in East Orthodox Church a married man may be ordained to the priesthood. His marriage, however, must be the first (virgin) for both him and his wife. He may not remarry and continue in his ministry even if his wife should die.

Discussion

1. The trend of the Ethiopian Orthodox Church on the married and un- married priest.
2. If a single, or unmarried, or celibate, man is ordained, he must remain celibate to retain his service.
3. The psychosocial life of
    - a hieromonk (priest-monk)
    - The priest after the death of his wife.

Because of the connection between the semantic language, Hebrew word for "priest" is the same as the Ethiopian church liturgical language geez and Arabic *kahin* **ካህን** *kohen*. The priest of the Old Testament is from the tribe of the Levite who stood as intercessor in front of God for the sake of his people to ask mercy and forgiveness, again give a service and sacrifice in front of Gods sanctuary. Old Testament priests offered up gifts and sacrifices to the Lord on behalf of the people, that they might be reconciled to Him.

The idea of a priest and his intercessory work starts from the early time in the history of human being from our father Adam and the burn of Abel's sacrifice ascended to God to the death of Jesus Christ on the cross and continue up to the second coming of Jesus Christ in the New Testament sacrifice, the history of the human race is inseparably associated with altars, priests and sacrifices. A priest is required to act as a mediator. He is one who

represents the Divine being to His subjects and in return from them to their God. He acts as an ambassador, a chosen vehicle through whom Yahweh "YHWH" God has chosen to serve the people and represent Him, on His behalf. He also mediates between the people and their God.

Because Levetical ordination ideally it may be safely asserted that in the early ages every man was his own priest. Cain and Abel "brought" their sacrifices and presented them to the Lord (Genesis 4:1-5). The fact that the distinctions "clean" and "unclean" (Genesis 7:1-3) were recognized in the prehistoric **(ሕገ ልቡና)** canonized priestly ages, goes to prove that offering sacrifice was a general custom among men. After the flood, Noah, in acknowledgment of God's goodness, erected an altar upon the purified earth and offered sacrifices to his great Savior (Genesis 8:20). Further on, the head of the family officiated at the altar and led the family worship. Numerous examples are offered"

2.1 Priesthood before Levites[33]

Assignment Write the patristic sense of the EOTC what we believe about the priest hood of Melchizedek

Pastoral activity for the need of salivation and social activity of the human being by the will of God started from the ancient time. Before it was know, the name and role of pastor the family administrators of the ancient times count like a priest. The patriarchs of the ancient times like Noah, Abraham, Isaac, Jacob are following the right path of the Lord and rebooking the peoples for the sake a good manner and they offer a sacrifice to the Lord.[34]

By the rule of God the Aaronite[35] Priesthood is just being formally established in Leviticus chapter 8, but the concept of priesthood is not new to our world, in a curious incident in the life of Abraham, a priest-king by the name of Melchizedek is introduced, we can see some of them

- Abram built altars at Sichem, between Bethel and Hai (Genesis 12:6-8 ; Genesis 13:1-3) and on Mount Moriah (Genesis 22:1-9 ;

[33] Menbers of one of the twelve tribes of Israel (Levi) who were "set aside" to minister in the sanctuary

[34] Habte Mariam p.

[35] The tradition of Jewish states that the first man that assumed the title of high priest of God is Enoch, who was succeeded by Methuselah, Lamech, Noah, Shem, Melchizedek, Abraham, Isaac and Levi.

- Melchizedek, King of Salem was a priest of God (Gen. 14:18)[36]
- Isaac built an altar at Beersheba (Genesis 26:18 Genesis 26:23-25);
- Jacob offered sacrifices at Beersheba on his way to Egypt (Genesis 46:1).
- Moses' father-in-law, Jethro, was priest of Midian. (Exodus 4:1)
- There were priests among the Israelites when they came out of Egypt. (Exodus 19:22, 24)

Most interesting is the fact that there was some order of priests before the Aaronic Priesthood was officially instituted. According to some scholars and traditions, the first priest on earth was Adam, the book of the Mar Jacob el-serugh also calls Abel the virgin priest in his book of Virginity, and the concept of priesthood has not changed from its first institution with him. It is only the order of priesthood which has changed. There have been several changes in the form of priesthood which Yahweh "YHWH" God has ordained for man to approach Him and with each change in priesthood a change came in the sacrifices that were offered and the type of "tabernacle" in which they were offered. Priesthood is always established on a covenantal agreement between the worshippers and their God and that is inaugurated by a sacrificial offering.

During the ages before the exodus there was not established priesthood, and no special law regulating the offering of sacrifices; but the sacrifices were undoubtedly offered in obedience to Divine command (Genesis 4:1-5 ; Genesis 22:1-9 ; Genesis 35:1-3 ; Romans 10:17 ; Hebrews 11:4).

To overcome on the Israelites attitude of idolatry God was gradually preparing the people of his choice for a more perfect revelation of Himself and a more explicit code of laws for their government. He was gradually cutting them off from other nations in order to preserve the worship on the God of Abraham. During the sojourn in Egypt, the chosen people largely fell into the corruptions of their surroundings. Tribal relations and conditions had to some extent been developed and preserved, even during the enslavement; but there is no proof that there was any general bond of union or any public worship.

[36] And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. Moreover, he blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; and blessed be God Most High, Who has delivered your enemies into your hand" (Gen. 14:18-20).

On the way to Jerusalem, God select the Levites as a first born of the children of Israel and consecrate those who did not worship the idol. During the last night in Egypt the angel of the Lord passed through the land of Egypt, smiting all the firstborn of man and beast among the Egyptians (Exodus 12:1-29). In memory of the preservation of the firstborn of the children of Israel, he subsequently took unto Himself the firstborn of man and animal (Exodus 13:2 Exodus 13:11-16). After this, He chose the entire tribe of Levi in place of the firstborn of the children of Israel, and the cattle of the Levites in the place of their cattle (Numbers 3:39-43).

In the whole history of the priesthood we had know many false priests those worship false gods, it means like to our contemporary the servants of false gods also many in the time of Old Testament era, there were false priests who served false gods. They call themselves a priest, for example the Priest of Midian Exodus 18:1, Priests of On Genesis 41:45, Priests of Dagon 1st Samuel 5:5, Priests of the high places 1 Kings 12:32, Priests "of them that are no gods." Second Chronicles 13:9.

In addition to the above our discussion, we are going to discuss some of the pre- Aaronite priesthoods and some sacrifices in an orthodox understanding.

2.1.1 Noah

Noah offers scarifies of animals to God of not the unclean but the clean, according to St. John Chrysostom the lord YHWH smelled odor means that he accepted the offering. According to Ephraim the Syrian God does not smell of animals or the smoke of the wood, but he looks out and sees the simplicity of the heart and which Noah offers the scarifies.

Noah offer to the lord a sacrifice like a priest and prevent himself and his family from destruction; the first thing that Noah did after he came out of the ark, was building an altar to the Lord on the new earth that was cleansed by the waters of the great flood; as though the Church cannot offer the sacrifice of the Lord Christ (the Eucharist), before the enjoyment of Baptism.

ወነደቀ ኖኅ ምሥዋዐ ለእግዚአብሔር ዘፍ 8.20

For this reason, we find the Holy Book proclaiming the building of an altar to the Lord; although sacrifices to the Lord were surely offered to the Lord after man came out of paradise. God proclaimed His pleasure with man after smelling a soothing aroma through the sacrifice of reconciliation; confirming that He will never again curse the ground for man's sake, because of his weakness. How amazing is the forgiveness of the Lord!

The new life began with worship through the sacrifice, as though through the cross, so the curse was removed from the earth (Gen. 8: 21) ... Then man started to work for his daily needs. Finally, the offering of Noah was a symbol for the sacrificing work of the Lord Christ in His Church[37].

2.1.2 Abraham

Before the law of the Levites given to the Israelites, the patriarch Abraham offered a sacrifice to the Lord. In the book of Genesis 22, 13 the situation is mentioned; Abraham came to the place of which God had told him, the altar was built, **ወነደቀ አብርሃም ምሥዋዐ በህየ፣ ወደየ ዕፀወ** 22.9 the wood carried by Isaac was placed in order, Isaac was bound by his father's hands, and laid on the altar upon the wood, and Abraham stretched out his hand and took the knife to slay his son ... Everything was going on in an atmosphere of inner quiet: Abraham believing that God would never forsake His promises, and Isaac, in obedience submits to being slain; It was only few moments for the slaying to take place and the burnt offering to be offered.

Thus God appeared to Abraham at the location of the sacrifice; as in it, God was reconciled with man, and we got the right to see Him as children who have a place in the bosom of God the Father; Through the sacrifice, the Holy Spirit will lift us up, and set forth with us toward the divine bosom, to get to enjoy a divine vision, not on a level of worldly insight, but beholding the union with God and eternally enjoying the fellowship of His glories. Thus, the altar in the Church of the New Testament has come to represent heaven itself ... the place where God encounters man in the slain Son[38].

2.2 The Leviticus Priesthood (kohanim)

WEEK FOUR LECTURE

To understand priesthood, we need to look at the scriptures to see what was established in the Aaronic/Levitical[39] order that gives us a pattern for all the functions of priesthood. Israel (Jacob) had 12 sons and each became the progenitor of one of the 12 tribes of Israel. The descendants of Levi, Jacob's third son, were selected by the Almighty for duties relating to the Tabernacle when the rest of Israel went astray and did not fulfill the original covenant

[37] Malaty Genesis 96

[38] Ibid 218

[39] It was not a matter of personal preference or ability; it was a matter of divine will. In the new covenant, we must be born into the kingdom of priests by the Spirit of God. John 3: 3-5

which He made with them Ex. 32. At Mount Sinai, God designated Aaron and his descendants to serve as priests. (Exodus 28:1, 44; 30:30; 40:13-15; Numbers 3:3) All priests were Levites, but not all Levites were priests.

The Lord "YHWH" Jehovah directed Moses to make the tabernacle **ደብተራ ድንኳን**[40] **(ወትገብር ሊተ መቅደሰ ወአኃድር በማዕከሌሁ)** (Ex 25:1-27:21). Then He established a stable[41] (from Aaron –John the Baptist), hereditary (from the tribe of the Levites) priesthood, beginning with Moses' brother Aaron and continuing through Aaron's sons (Ex 28:1).

God called Aaron and his sons to minister to Him, and designated for them the garments to wear, to let them realize that the secret of their authority was not in them, but in God who called and clothed them. Now, before practicing any priestly task, God presents them with an elaborate ritual for their consecration and the *consecration* of their *priestly garments* and the *altar* on which they are going to minister; as though the three of them represent one unit.

The canonical laws of the priests were applied for all Levites and they are sanctified, or consecrated, with holy oil (Ex 30:22-30). Their holy garments of finely woven and richly decorated material were for the *honor* and *glory of God* (Ex 28:2-39).

2.2.1 Pre-Condition for consecration of a priest

In the history of Old Testament priesthood we read many qualifications to give a service in the temple of God and to be a priest, to mention some of the qualifications it will mentioned below. First without any doubt, the priest must be a male that is mentioned in Exodus 28:1, and again from a descendant of Aaron Exodus 28:1 with a recognized linage.

In Old Testament era according to the tribal selection, following by the commandment of the Lord Jehovah the priests were selected from many qualifications some of them are:

1. The offspring[42]
2. The consideration of physical health[43] that is unblemished (not lame or blond). (Lev. 21:16-23)

[40] The tabernacle was only a model, and transitory, which was yet to be fulfilled in the church. St. Ephraim the Syrian ACC. p 122

[41] It is a shadow because the real was the new testament priesthood.

[42] the offspring of Arch Priest Aaron "and take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priests office, even Aaron, Nadab and Abihu, Eliezar and Ithamar, Aaron sons Exod. 28:1.

3. The age[44] consideration or age span between 30 and 50 years old, Numbers 4:3
4. Martial consideration, the priest must have a proper marriage. (Leviticus 21:9, 14)
    - ✓ No recommended to marry a harlot.
    - ✓ Not married to a divorced woman.
    - ✓ Not married to a widow other than a priest's widow. (Ezekiel 44:22)
    - ✓ The high priest must marry a virgin of his own people.
5. Cleanness of the soul the priest must have no uncleanness like leprosy[45] (Lev. 22:3-9)

2.2.1.1 Gender and Order of Birth.

The first intimation of the selection of the Levites was in the choice of Moses and Aaron (Exodus 3:1-10 Exodus 4:14-16). The Levites first showed their devotion to God when Moses returned from the mountain and found all Israel engaged in idol worship. In obedience to the invitation of Moses they gathered around him, and, at his command, slew many of the idolaters (Exodus 32:1-28).

As we mentioned in our above discussion, without any question the Gender of the Old Testament priest was only male, in addition to this the only those designated Aaron and the descendants of Aaron could perform priestly duties. Means all Levites are not priests for examples the Levites who were mentioned in Numbers 16:1-3; 1-10; 10:1-3 are not priests. Even the leader Mosses and the son of Mosses including his descendants are not priests first Chronicles 23:13.

We could not find anyone as a priest other than Aaron and his descendants Numbers 16, 40. The tribe of Aaron divided as follows:

- **አሮናዊያን** Aaron and his sons were to be priests (Exodus 28:1 ; Numbers 18:1-7) **ወአቅርቦ ኀቤከ ለአሮን እኁከ ወለደቂቁ ምስሌሁ እምደቂቀ እስራኤል ከመ ይሰዐ ሊተ አሮን፣ ወናዳብ፣ ወአብድዩ፣ ወአልዓዛር፣ ወይታምር**

[43] All those with physical defects were ineligible for the priesthood. (Lev. 21:17-23)

[44] Some sources like rabbinical tradition shows us the age span starts from 20 or 17 for example, Herod the great appointed aristobulus by the age of 17

[45] Leprosy in OT comes with uncleanness of the soul

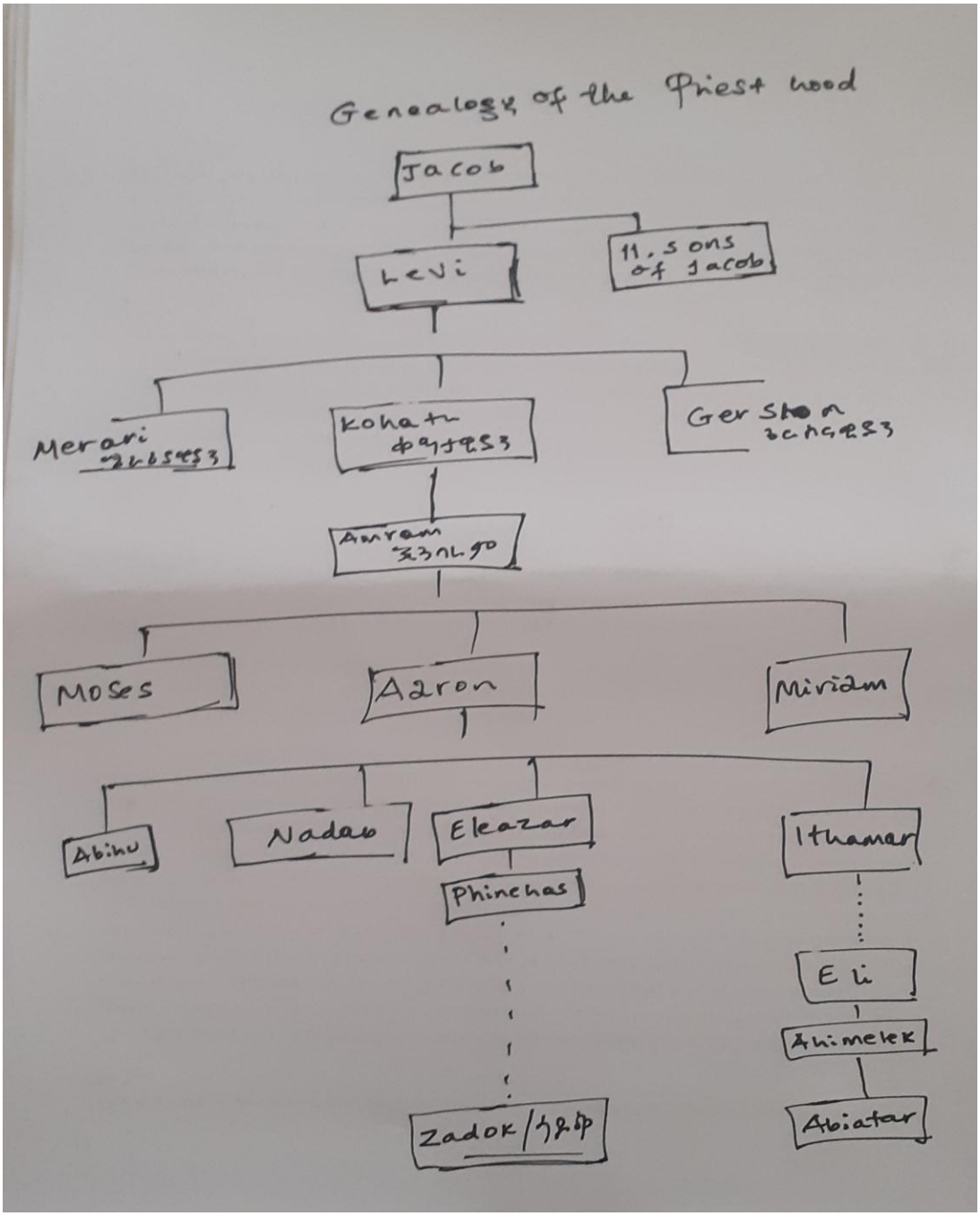
- **ቀዓታዊያን** Kohathites were charged with the responsibility of transporting the holy vessels of the tabernacle and court Numbers 4:1-15 **ዝንቱ ዘይፀውሩ ደቂቀ ቀዓት ዘእምውስተ ደብተራ ዘመርጡል**

- **ጌድሶናዊያን** Gershonites had charge of the coverings, curtains, hanging and cords, or fabrics of the tabernacle Numbers 4:21-28

- **ሜራሪያዊያን** Merarites had charge of the boards, bars, pillars, sockets, pins and cords of the tabernacle and court, and the tools needed in setting them up Numbers 4:29-33.

After Aaron's death, "the Lord separated the tribe of Levi [Aaron's tribe] to bear the ark of the covenant of the Lord, to stand before the Lord, to minister to Him, and to bless in His name" Deut 10:8. Besides the various sacrifices, the priests blessed the people Num 6:23-25, maintained the tabernacle (later, the temple) and its grounds Num 18:1-7, received tithes and offerings (Nm 18:8-32), supervised purification procedures Lev 13:1-14:57, acted as judges Deut 17:8-13 and taught the Law Deut 33:8-11. Only male Levites administered the liturgical rites.

According to the historian Josephus, birth on the foreign land not considered as a disqualification. The successor was the son with direct transfer from father to son, if had no son the office developed up on the brother of the next age. If there were some cases from different circumstances the priesthood transfers to the other linage of the Aarons sons. For example, the son of archpriest Eli 1st Samuel 2.23 the office passed to the linage of Ithamar. Again, King Solomon deposed Abiatar and restorted the linage of Eliazar by concecrating Zadok 1st kings 2.35. There is only one Archpriest, but the history of Israelites states that the great Herod nominated six Archpriest and Archelaues 2.



2.2.1.2 Concerning on Age

የሌዋውያን ሕግ ይህ ነው፤ ከሀያ አምስት ዓመት ጀምሮ ከዚያ በላይ ያሉት በመገናኛ ድንኳን ሥራ ያገለግሉ ዘንድ ይገባሉ፡፡ ዕድሜያቸው አምሳ ዓመት ሲሞላ የአገልግሎታቸውን ሥራ ይተዋሉ፡፡

The Kohathites, Gershonites, and Merarites entered partially upon their service at the age of twenty-five Numbers 8:24, fully upon their duties at the age of thirty *Numbers 4:2-49*, and were relieved at the age of fifty *Numbers 8:23-26*; the age at which the sons of Aaron became priests were not specified by the law. In the time of David, they entered upon their duties at age of twenty (second Chronicles 31:17).

All the priests continued in office from the time of their consecration until their death (Hebrews 7:23 Hebrews 7:28). The firstborn of Aaron's family in regular succession was the high priest, and to him the holy garments descended by Divine requirement (Exodus 29:29 Numbers 20:20-29).

Discussion on

The hereditary priesthood of the OT and the age limit of the Old Testament priesthood trend with regardless to the New Testament canon law.

2.2.1.3 Blameless Priest

The priest without blame is the one who is ready to offer his life in witness to the life. Blameless priest served God by offering blameless sacrifices, while those who offer a blemished sacrifices and who mosses described in Leviticus were separated from the altar. Gregory of Nazianzus explain this idea by saying the perfect sacrifices must be offered by the perfect priest a symbol, I take it of integrity of soul[46]

2.2.1.4 Marriage and Holiness

Needless to say, in view of the sacred duties that were to be performed, all priests were to be men of good character with holiness being their first priority. The word 'holy' means set apart for sacred use, something dedicated to Yahweh and His work. Holiness is often confused with qualities of character or a sacred bearing. Holiness doubtless encompasses these things, but is much more. Holiness is spiritual purity, dedication, total commitment and a setting apart for Yahweh, His Son, and His kingdom - being set apart for the calling and work of priesthood. Psalm 132: 9; 29:2.

The high priest was required to lead a life of sobriety, marry, and live according to the requirements of the laws of God (Leviticus 10:8-11; Leviticus 21:1-12).

[46] NPNF 27: 223

ባሕቱ መበለተ ወእንተ አውጽኣ ምታ ወጽዕልተ ወዘማ እላንተ ኢያውስብ አላ ድንግለ ይንሣእ ሎቱ ብእሲተ። ጋለሞታይቱን ባሏ የፈታትን ክብረ ድንግልናዋን አስወስዳ የተነቀፈችውን አመንዝራ የሆነችውን እነዚህን አያግባ። ወለእመ እምዘርአ አሮን ዘለምጽ ኢይብላዕ እምቅድሳት እስከ አመ ይነጽሕ

In addition, a priest must have an untrimmed beard with well-trimmed (but unshaved) hair. (Ezekiel 4:20; Leviticus 21:5 and again must be properly dressed. (Exodus. 28:1-4; Ezekiel 44:17-19)

2.3 Consecration of the priests

Consecrations of the Old Testament priests are ceremonial and extending through an entire week. The only proper means of consecrating priests are by faith and good work and by the grace of Divine illumination.[47] The Lord commanded Moses to bring Aaron and his sons before the door of the tabernacle and call all the congregation of Israel together. A young bullock for a sin offering, a ram for a burnt offering, and a ram of consecration were then brought, with a basket containing loaves of unleavened bread, oiled cakes of unleavened bread and wafers anointed with oil.

According to Cyril of Jerusalem[48], Moses when he appointed Aaron a priest, had him wash and then anointed him. These actions prefigured baptism and confirmation. You must know that this is chrism (chrismation) is prefigured in the Old Testament. When Moses conferring on his brother the divine appointment, was ordering him high priest, he anointed him after he had bathed in water, and thenceforward he was called "Christ" "anointed", clearly the figurative Chrism[49].

Aaron and his sons were then washed, and their official raiment, which was made for "glory and for beauty" (Exodus 28:2), and was put on them, and the holy anointing oil was poured upon Aaron's head. The bullock was then brought to the north side of the altar, and was killed after Aaron and his sons put their hands upon its head; Moses then took its blood upon his finger and put it upon the horns of the altar and poured the remainder at the side of the altar.

The fat of the bullock he burned upon the altar, but the skin, flesh and dung he burned without the camp. Aaron and his sons then placed their hands on the head of the ram for a

[47] BEDE ACC P. 132
[48] ACC P. 172
[49] ACC P. 173

burnt offering; it was then killed, and Moses took of its blood and sprinkled it upon and round about the altar; he then cleansed and washed it and burned its fat and flesh upon the altar. The ram of consecration was next brought, and after Aaron and his sons had put their hands on its head, it was slain, and Moses took its blood upon his finger and put it upon the tip of the right ears of Aaron and his sons, and on the thumbs of their right hands, and on the great toes of their right feet.

Moses then took the fat and rump, and placed them upon the right shoulder of the ram, and also took a loaf of the unleavened bread and a cake of the oiled unleavened bread, and an oil-anointed wafer, and placed them all on the hands of Aaron and his sons to be waved before the Lord; after which he burned them on the altar. And Moses took the breast of the ram of consecration and waved it before the Lord. Moses then took the anointing oil and the blood which was upon the altar, and sprinkled it upon Aaron and his sons. He also took the flesh of the ram of consecration and boiled it, and commanded Aaron and his sons to eat it with the unleavened bread in the basket, requiring them to remain at the door of the tabernacle for seven days.

On each of the seven days of consecration, a bullock was sacrificed at the altar to consecrate it. On the eighth day Aaron and his sons offered sin, burnt and peace offerings on the altar; and Aaron lifted up his hands toward the people and blessed them, and came down from the altar. Then Moses and Aaron went into the holy place, and when they came out Aaron blessed the people, and fire came out from the presence of the Lord and consumed the offerings on the altar, and when the congregation saw it, they fell on their faces and shouted (Exodus 29:1-37 ; Leviticus 8:1-36 ; Leviticus 9:1-24).

The high priest was known as the anointed priest (Leviticus 4:3-16 ; Psalms 133:1-3). At the consecration of Aaron and his sons the anointing oil was poured profusely upon Aaron's head (Leviticus 8:12). He was also anointed with blood and oil combined, while the other priests were only anointed with the blood and oil (Leviticus 8:30).

የሌዋውያን ሹመት

1. **ውኃ ይረጫሉ፣**
2. **በገላቸውም ሁሉ ምላጭ ያሳልፋሉ፣ ልብሳቸውንና ገላቸውን ይታጠባሉ**
3. **ሁለት ወይፈን አንዱ-ለሚቃጠል መስዋዕት አንዱ- ለኃጢአት መስዋዕት ያቅርቡ**
4. **የእስራኤል ልጆች እጃቸውን ይጫኑባቸው**

5. ለእግዚአብሔር አገልግሎት ይለያል

The rites by which the Levites were consecrated to the service of the Lord were,

1. first, they had water of purifying sprinkled upon them;
2. they then shaved themselves
3. and washed their clothes;
4. afterward they offered a young bullock with its meat offering for a burnt offering, and a second bullock for a sin offering;
5. the Israelites approached and laid their hands on the heads of the Levites to the Lord as an offering from the Israelites; the Levites then placed their hands on their burnt offering and sin offering which were slain, and atonement was made for them (Numbers 8:5-15).

Aaron and his sons come to the door of the tabernacle of the meeting, where Moses washes them with water (Ex. 29: 4). It is as though, their choice by God and their calling to that holy task, commit them to have themselves purified, before entering into the tabernacle or practicing any priestly work. The priest, even though, granted the honor of praying for his people, yet this should not create pride in him, to assume that he became better or more righteous then them, but, on the contrary, this would give him the responsibility to strive also for himself, lest the people should perish because of him.

In the holy liturgy, the priest learns to include himself in his supplications for the people, saying: **ኦ እግዚእየ ኢየሱስ ክርስቶስ ስረይ ኃጢአትየ ወኃጢአተ ኩሉ ሕዝብከ** "... Grant, O Lord, Jesus Christ give for us your mercy for my sins, and for the ignorance's of Your people" ... And in all his secret prayers, he keeps on asking on his own behalf, as though feeling that, when he sins, he does that knowingly, while the people may sin unknowingly.

The fathers realized their continuous need for God's care, and for the continuous learning, together with their congregation; St. Augustine says: [Although we are, for you, the shepherds, yet we are like you, lambs under God's care; we are teachers to you, yet we all are under the authority of One God; we all are colleagues in His school].

His call for priesthood confirms his fellowship in the holy congregation of God; to remain forever seeking purification in the worthiness of the blood, and continuous learning on the hand of God.

That is why the apostle Paul writes to his disciple Timothy, saying: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Timothy 1: 15). The apostle should not consider himself a head, a teacher, and an ordainer; but, before anything else, the chief of sinners, who needs to remain all the time in the bosom of his Savior. St. John Chrysostom believes that God allows for His priests to feel their weakness, in order to have compassion toward their brothers.

The high priest washed himself, and offered incense, for Aaron was first washed, then become High Priest. For how could one who had not yet been cleansed by water pray others? Further, the laver had been set with in the tabernacle, as a symbol of baptism[50].

2.4 The priestly Vestments

WEEK FIVE LECTURE

1. The dress of the ordinary priest was made of fine linen and consisted of a coat, girdle, bonnet and breeches (Exodus 28:40-42; Exodus 39:27-29). **ወለደቂቀ አሮን ትገብር ሎሙ አልባሰ ዘቢሶስ ወቅንዓታተ ወይኩን ሎሙ ለክብር ወለአንክሮ**

2. The dress of the high priest consisted of breeches, broidered coat, girdle, robe of the ephod, ephod, curious girdle, breastplate, mitre, in all eight parts (Exodus 28:4 ፤ 28:40-42 ; Leviticus 8:7).

Common vestments for all	Vestment for only arch priest	
✓ Breeches (Undergarment) *michnasayim* ✓ Tunic *Kotonet* ✓ Sash (Girdle) *avnet* ✓ Turban (mitre) *mitznefet*	✓ Robe *meil* ✓ Ephod ✓ Breastplate *hoshen* ✓ Golden plate	And white "linen garments"

The high priests would minister in the temple and in the tabernacle with their barefoot. Before giving service in the temple or performing, any sacred act the archpriest must immersed in the ritual bath.

The white linen garments are wearing in the Day of Atonement (yom kipur) and in this day, he would change the garments four times. The first time to offer the pure sheep blood and

[50] Cyril of Jerusalem "The one who pray for others must first be baptized" ACC P. 132

incense the second time to retrieve the censer. In each changing the holy garment the archpriest wash his feet and hand and immersed in the water.

- The breeches were made of fine twined linen, and reached from the loins to the thighs (from waist- knees) "to cover their nakedness" (Exodus 28:42).

The broidered coat was a long robe of fine twined linen, with sleeves, and reached from the neck to the ankles (Exodus 28:39; Exodus 39:27).

- The girdle was made of fine twined linen embroidered with blue, purple and scarlet (Exodus 28:40; Exodus 39:29).

- The robe of the ephod was made entirely of blue material, and was woven (Exodus 39:22). It was worn under the ephod, but was much longer than the ephod. It had a hole for the head to pass through. It had a strong band around the hole to prevent it from rending. The bottom of it was ornamented with bells alternating with pomegranates (Exodus 28:31-35; Exodus 39:22-26).

- The ephod was made of gold wire, blue, purple, scarlet and fine twined linen. It consisted of two parts; one part covered the back and the other the front of the upper portion of the body. The two parts were fastened together on the shoulders with two large onyx stones on which were engraved the names of the children of Israel according to their birth. It was further united by the curious girdle (Exodus 28:6-14; Exodus 39:2-4).

The curious girdle was made of blue, the same material as the ephod (Exodus 28:8; Exodus 39:5).

- The breastplate was the high priest's outermost article of dress, and was worn above the ephod to which it was closely bound. It was made of gold wire, blue, purple, scarlet and fine twined linen, and was two spans long and one span wide; but it was doubled and was therefore square. It was fastened at the top by rings and chains of gold to the two onyx stones on the shoulders, and at the bottom to the ephod by a lace of blue, fastened in its rings and the rings of the ephod (Exodus 28:15-29 ; Exodus 39:8-21). Three rows, of four each, of precious stones in gold settings, were inserted in the breastplate, having engraven on them the names of the twelve sons of Jacob--one on each stone (Exodus 28:16-21 ; Exodus 39:8-14).

The great mystery of the high priest's dress was the Urim and Thummim. In some way not explained in Scripture the Lord communicated to the high priest after the construction of the temple through the stones of the breastplate (Exodus 28:30; Judges 20:28; 1 Samuel 14:3 1 Samuel 14:18 1 Samuel 14:19; 1 Samuel 23:2 1 Samuel 23:3 1 Samuel 23:11 1 Samuel 23:12).

- The mitre was the high priest's head dress and was made of fine linen. A plate of gold with the words "Holiness to the Lord" **አጎያ ሸራሀያ** inscribed on it was fastened with a blue ribbon to the forefront of the mitre (Exodus 28:36-38; Exodus 39:30 Exodus 39:31).

Putting priestly garments is a part of the sanctification of the priests, as we saw before. Once the High Priest put on the golden plate and the holy crown (Ex. 29: 6), on which is engraved "Holiness to the Lord", he becomes a representative of the Lord Christ; That is why the anointing oil is poured on his head (Ex. 29: 7), before he can offer any sacrifice; a reference to the fact that the Holy Spirit dwells in the Lord Christ, since eternity, being His eternal Spirit, and not a grace granted to Him[51].

After proclaiming to Moses the heavenly Sanctuary, to make the tabernacle according to its pattern, God commanded him to present Aaron and his sons to minister as priests to Him. Worship, connected to the house of God, is one of reconciliation, and remembrance in details, came to testify to the Lord Christ and His shepherding work with us; the priesthood, with all the details of its garments and worship rites, has carried a magnificent portrait of the same thing. Our concept of the Jewish priesthood, is that it is a symbol of the priesthood of the Lord Christ, the High Priest and "Overseer of our souls" (1 Peter 2: 25).

The Christian priest works to the account of Christ and in His name, and not to his own account. Concerning this, St. John Chrysostom says: [The steward manages well the affairs of His Master, without referring to himself what belongs to his Master; On the contrary, he refers what he has to his Master; ... Do you wish to see an example of honest stewards? Listen to what the apostle Peter says: "Why look so intently at us, as though by our own power or godliness we had made this man walk? " (Acts 3: 12); and in the house of 'Cornelius', he also said to him, "Stand up, I myself am also a man" (Acts 10: 26). The apostle Paul is not less honest, as he says, "I labored more abundantly than they all, yet not I, but the grace of God which was with me" (1 Corinthians 15: 10); and when he was opposed

[51] **አለቃ ኪዳነ ወልድ ክፍሌ**

by those dishonest people, he said, "What do you have that you did not receive? " (1 Corinthians 4:7)].

2.4.1 The priestly vestments in church fathers understanding

2.4.1.1The colors

According to Gregory the great, the priestly vestment colors are many to signify the variety of the priest's virtues. Thus, the gold is resplendent beyond all else, so he especially shines beyond all others in the understanding of wisdom. Hyacinth is also added, brilliant with the color of the skies ranging in color from brown, orange, reddish-brown, and yellow, that by every matter, which he penetrates with his understanding, he may not stop to the base favors of earth but rise up to the love of heavenly things[52].

With the gold and blue of the vesture there is also mingling of purple. That is to say the heart of the priest, while hoping for those high matters about which he preaches.

- heavenly life (the blue and gold),
- The royal thought (the purple),
- And, the sanctification by His precious blood (the scarlet).

2.4.1.2 Priestly Garments

You cannot understand the significance of those holy priestly garments, except through the Lord Jesus Christ; as they are made "for glory and for beauty" (Ex. 28: 2); not for those of the priest, but for those of the Lord Christ, Whom the priest represents, carries His features, and is hidden inside Him.

A father, hearing about the asceticism of St. Basil, Bishop of Caesarea, went to visit him; to get shocked by finding him clothed in magnificent garments, while ministering in the Church. Seeing his astonishment, the saint, by divine inspiration, had to reveal the truth that he is actually dressed in sackcloth underneath; but is dressed in those magnificent garments, for the sake of the splendor of the priesthood of the Lord Christ Himself.

St. John Chrysostom comparing between the splendor of garments of the priests of the Old and the New Testaments, says: [Things concerning the time prior to grace, are very fearful and terrifying ...; as for example the pomegranate and precious stones adorning the

[52] ACC p. 131

breastplate, the ephod, the saches, the hats, and the plate of the Most Holy place ...; while if you behold those things in the era of grace, although comparatively few, yet they are as fearful and terrifying; You behold the Lord put on the altar as a redemption, the priest praying to the sacrifice, and all worshippers prostrating to the precious blood. Therefore, O Priest, do you imagine that you are still among humans, and still standing on earth? Have you not directly crossed over to heaven, severing every carnal thought away from the Spirit? Are not you now, with a pure mind, meditating in heavenly things? What a miracle! How great is God's love to man!! He, who dwells in the highest with the Father, is carried at this hour in the hands of all, and giving Himself to those seeking to embrace and to get Him!! Can you despise these things or boast above them?]. **ሚመጠን ግርምት ዛቲ እለት ወእፀብ ዛቲ ሰዐት እንተ ባቲ ይወርድ መንፈስ ቅዱስ**

St. Athanasius, the apostolic, believes that Aaron put on priestly garments to minister as a priest; as a symbol of the Son of God, Who put on a human body, to minister on our account, as a shepherd to lead us.

- **እጀ ጠባብ የንጽሐ ሥጋ**
- **እጀ ሰፊ ቀሚስ የንጽሐ ነፍስ**
- **አራቱ ቋድ የአራቱ ወንጌላዊያን**
- **ኤፉድና ሎግዮ የንጽሐ ልቡና**
- **ኩፌት የጸጋ እግዚአብሔር**
- **መጠምጠሚያ የረድኤተ እግዚአብሔር**[53]

2.4.1.3 The ephod

ወይገብሩ ኤፉደ እምወርቅ ወያክንት

It seems to be an outer short shirt, connected with two shoulder straps, but open from the sides, and having an intricately woven band on it. It is amazing that the tunic and the band were made of the same material as the tabernacle, namely, woven of gold, blue, purple, scarlet thread, and fine linen thread. As though the priestly work is connected to the Church, presenting a living portrait of the features of the Lord Christ Himself, namely, purity (linen),

[53] ዘፀአት አንድምታ 186

heavenly life (the blue and gold), the royal thought (the purple), and the sanctification by His precious blood (the scarlet).

2.4.1.4 The breastplate

It is a piece of cloth woven according to the workmanship of the ephod (Ex. 28:15), doubled into a square; adorned with twelve precious stones, in four rows, each engraved with the name of one of the tribes of Israel. The two upper corners of the breastplate are connected to the ephod by means of golden chains; so that it does not come loose from the ephod (Ex. 28: 28); the two lower corners are connected to it by the woven band. The rings and its connecting cords are all made of gold. The stones on the breast of the High Priest, as though in his heart, are called "memorial" (Ex.12; 29), so that he would not forget any of them. If the two onyx stones refer to the *responsibility*, and *commitment to their needs*, the breastplate refers to his carrying them in his very heart (viscera); according to what the apostle Paul said of 'Onesimus'

It is called 'memorial', because whenever the priest puts them on, he would remember his commitment to pray for his congregation. The priest is called 'Presbyters', namely an (intercessor), whose main work is to pray all the time for his spiritual brothers and children.

In this concern, St. John Chrysostom says: [The priest as a representative of God is committed to care for all people, as he is considered as a father of the whole world]. And St. Erroneous says: [The Savior wept over Jerusalem, because its inhabitants did not repent (Luke 19: 41) ... So did Jeremiah who bemoaned his unrepentant people, saying, "Oh, that my head were water, and my eyes a fountain of tears, that I may weep day and night, for the slain of the daughter of my people" (Jeremiah 9: 1); explaining the cause of his grief, saying, "Weep not for the dead nor bemoan him; but weep bitterly for him who goes away, for he shall return no more" (Jeremiah 22: 10) ...; Therefore we should weep for tor the sake of those who, because of their sins and trespasses, have isolated themselves from the Church. ... In this light, the same prophet calls the ministers of the Church, "Walls and towers", saying to each of them, "O wall of the daughter of Zion, Let tears run down like a river" (Lamentations 2: 18) ..., because by his tears, he would soften the hearts of sinners, to join him in weeping.

In the New Testament, the High Priest puts on a breastplate, with the images of the twelve apostles woven on it in two vertical rows; so as to follow their example, and to remember continuously his people with tears; carrying them in his heart.

2.4.1.5 The Urim and the Thummim: መብርሂያተ ወማኅተማተ

On the breast of the High Priest were certain stones hanging, twelve in number, in the midst of which were placed two other stones[54], manifestation, and truths. The literal meaning of these two words is (enlightenment's and perfections); Some see them as two tiny objects, probably precious stones, placed on the breastplate over the heart (Ex. 28: 30); for the High Priest to know the will of God in the important issues. The two words, according to some, refer to the fact that enlightenment and perfection come from God inside the breast place (upon him) he the Urim and the thumim are not, and vice versa (Ex. 29: 10; Leviticus 8: 8).

Jewish scholars say that God spoke to the people by the Urim and the thumim in the tabernacle; but once the temple was built, He spoke to them by the prophets. Anyway, the Urim and the thumim confirm in the priest's life, that he should not depend, in his ministry, upon human arm and counsel; but he should resort first to the altar, to pour his soul before God, seeking His divine light to shine in his heart, and to consummate his weaknesses.

The many, complex, and serious commitments of the priest; counseling people in their most precious concern -- the salvation of their souls -- and dealing with different kinds of people, under different circumstances; All that make him in need of being permanently in contact with God, his guide, so that no soul would perish, because of his ignorance or inability to perform.

St. John Chrysostom talks about the responsibility of the priest for every failure of the ministry, and for the loss of every soul, as a result of his lack of wisdom; Saul, having acted with no wisdom, could not claim that the prophet Samuel anointed him against his will; Ali, the priest could not excuse the sins of his sons, that he inherited the priesthood against his own will; and the blessed Moses himself, despite all his effort to avert the work of leadership, when he erred at the water of Meribah, those efforts could not intercede for him; And Judas could not e saved, despite the fact that it was the Lord who chose him for the apostleship in the first place.... Therefore it is fitting for the priest to be wise, and to seek divine counsel all the time, so as not to fall under judgment.

2.4.1.6 The robe

ወግበር ጸደራ ዘኩለንታሁ በያክንት (ሰማያዊ እጅ ሰፊ ቀሚስ) This is made all of blue (Ex. 28: 31), to be worn directly under the ephod; as though to refer to the inner nature of the priest -- the heavenly thought; carrying heaven, not just as a material for preaching or talk; but to

[54] The LXX translated the URIM and the THUMMIM

fill up his heart and to occupy all his thoughts. St. John Chrysostom says: [Whoever takes upon himself this leading role, should have more splendor than any shining star; his life should be spotless; to be looked up to, and to be taken as a role model].

The robe probably reached to a little below the knees; sleeveless and open only from above; probably woven in one piece without sewing (Ex. 28: 32). Upon the hem of the robe all around, there were pomegranates of blue, purple, and scarlet yarns and bells of gold between them (Ex. 28: 33, 34). The Pomegranates refer to the necessity of the presence of fruits in the priest's life; to be fruitful in his deep words of preaching, in his silence, discussions, instructions, and in his dealings with everybody. The bells refer to the proclamation of the voice of Bible preaching wherever he goes, warning everyone to repent for the sake of the Kingdom of heaven.

St. Justin believes that the number of bells was twelve, as a reference to the twelve apostles, who depending on the power of the Lord Christ, the eternal Priest; their voice reached the four corners of the earth for the glory of God and the spreading of His word. The scholar Origen believes that these bells were meant to cling all the time, as a symbol that the priest should not stop talking about the last days and the end of the world.

2.4.1.7 The turban and its golden plate

The golden plate and turban is analogous to the crown worn by the Bishop; that is originally known in the EOT Church, the same is true in the Bezantine Church. On the front of the turban, a plate of pure gold is put; and engraved on it are the words: "HOLINESS OF THE LORD."

This golden plate is nothing but the proclamation of the Lord Christ, **በከመ ይቤ ያሬድ እስመ ውእቱ ክብሮመ፡ ለቅዱሳን መድኃኒዓለም**. The priest enters into the altar, the divine throne, not out of his own righteousness, nor because of his own strife, but hidden in Him, who is the object of the Father's pleasure. That is why St. John Chrysostom says: [When you see the priest offering the sacrifice, contemplate in the hand of the Lord Christ secretly stretching]. St. Ambrose also says: [Believe then that the Lord Christ is present during the prayers of the priest; ... If He has said, "Where two or three are gathered together in My name, I am there in their midst" (Matthew 18: 20); How much more He would grant us His presence, when all the congregation are assembled, and the sacraments are consummated].

2.4.1.8 A tunic woven of fine linen threads

WEEK SIX LECTURE

It is made of white linen, worn underneath the blue robe, to appear only on the arms, and beyond the robe down to the feet. If the blue robe refers to the inner heavenly heart, the woven linen tunic refers to the pure angelic life that works inside, yet appears on the arms, namely would be reflected on the outer behavior; and extends down to the feet; as though purity also covers all the walks of the feet; wherever he goes he walks with purity.

2.4.1.9 The Girdle

To offer the sacrifice, the priest should put on a girdle, a belt of cloth to gird his waist during service, as a reference to the necessity for the shepherd of being alert (Ephesians 6: 14; 1 Peter 1: 13). Thus, it is as though the priest in his ministry feels that he is a servant to his master's children, and not their overseer who has authority over them.

Girdling is also associated with military service; the priest, as a good soldier, spiritually strives in the army of salvation. It is also associated with preparation for departure; to let the priest feel that he is only sojourning on earth; seeking, not the earthlies but the heavenlies.

In the Book of Revelation, we saw how the golden band girding about the chest of the Lord Christ (Revelation 1: 13), refer to the people feeding on His breasts, namely on the New and the Old Testaments. Likewise, the priest carries his people about his chest, and offers them his whole life in Christ.

As to trousers for the priests, God Himself proclaimed that they are meant to cover their nakedness ... That is why St. Ambrose says: [Some of us still keep this command, while the majority interprets it spiritually, assuming that is meant just to be clothed decently, and to keep purity]. The priest should be blameless, not only in his attire, but in his behavior and even his talks (1st Timothy 3).

2.4.2 Accountability and duties of the priest

2.4.2.1 Instruct the people.

(Leviticus 10:8-11) They were to teach Israel Yahweh's laws, His statutes and His ordinances. "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith Yahweh of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my Name… For the

priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of Yahweh of hosts." Malachi 2: 4-5 "For Ezra (the priest) had prepared his heart to seek the law of Yahweh, and to do it, and to teach in Israel statutes and judgments." Ezra 7:10

2.4.2.2 Judges the people

The priest bearing the judgment of the children of Israel on his breast in the sight of the Lord means that he examines the cause of His subjects in accordance only with the mind of the judge with in. (Deut. 21:5) In view of the fact that the Aaronic priests knew God's law, they were best able to officiate as judges and to specify the divinely ordained penalties for various sins and breaches of the law. "And thou shalt come unto the priests the Levites and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment… And thou shalt do according to the sentence, which they of that place which Yahweh shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, you shalt do… "Deuteronomy 17:9-11

2.4.2.3 Offer sacrifices.

WEEK SEVEN LECTURE

Exodus 29:38-42 the priests were to officiate at the Temple sacrifices and offer the prescribed sacrifices according to the law. The Israelites were NOT allowed to offer sacrifices themselves in places of their own choice. They were commanded by Yahweh to bring their sacrifices to the door of the Tabernacle (and later the Temple) where ordained priests officiated and explained the spiritual lessons concerning sin, sacrifice and forgiveness (Leviticus 17:1-7). There had to be a specific preparation of the sacrifices according to instructions given before they could be offered - Leviticus Ch. 1.

- ✓ Burn incense. (Exodus 30:7-8)
- ✓ Continue the sacred fire. (Leviticus 6;12-13)

2.4.2.4 Bless the people and God.

Numbers 6:22-27) the priests were to bless the people and put His Name upon them and in so doing, He would bless them. Numbers 6:27; 2 Chronicles 30:27; Leviticus 9:23-24

2.4.2.5 Other Duties and Responsibilities

- ✓ Bless God (Deuteronomy 10:8)
- ✓ Keep the tabernacle. (Numbers 3:38; 4; 16)
- ✓ Take care of the altar (Leviticus 6:8-13), the lamps, and the showbread (Leviticus 24:1-9)
- ✓ Prepare the holy things for each day's journey. (Num. 4:5-15)
- ✓ Blow the trumpets. (Numbers 10:1-10)
- ✓ Assess impurity. (Leviticus 13-15)

2.4.3 The high priest responsible for

Direct or guide the work of the priests & Levites. Numbers 3:4 and inquire Lord Jehovah Judges 20:28 and again the arch priest consecrate of the priests of the Old Testament Exodus 29:1-37. His clerical activity also maintain the golden candle stand with its fire Lev. 24:1-4and serve the temple in burning incense daily Exodus 30:7-8, and in a special way on the Day of Atonement Leviticus 16:2, 12-13 offering sacrifices on the Day of Atonement Hebrews 5:1; Leviticus 23:6, 11, 15, 20.

It was the high priest's duty to bless the people. The occasions on which he was to do this are not specified, but we may reasonably suppose that it was at the national festivities (Leviticus 9:22-24). The form of the blessing is given and is superlatively grand. He called upon the Lord to bless and keep them, to make his face shine upon them, and be gracious unto them; to lift His countenance upon them, and give them peace (Numbers 6:22-27).

2.4.4 The salaries of the priests

a. One-tenth of the tithes which the people paid to the Levites Numbers 18:26-28,
b. A special tithe every third year Deuteronomy 14:28, Deuteronomy 26:12,
c. Redemption money Numbers 18:14-19, redemption money of things specially devoted to the Lord Leviticus 27:1-34,
d. Spoils of war Numbers 31:25-47,
e. Showbread and parts of certain offerings Leviticus 6:25-30, Leviticus 7:6-10 Numbers 18:8-14

f. An undefined amount of the first fruits of corn, wine and oil Exodus 23:19, Leviticus 2:14, Deuteronomy 26:1-10

g. On their settlement in Canaan, they had given thirteen cities, with pasture grounds of their flocks Joshua 21:13-19.

3 NEW TESTAMENT PRIESTHOOD

The New Testament priest hood understanding on Orthodox Christian perspective is the understanding on the revealed truth of the Holy Bible. We know that the authority of the levitical priesthood which offer the old testament scarifies ended when Christ Jesus our Lord willingly (**ይቤ ቅዱስ ቄርሎስ ወእግዚእነሰ ኢ.ይፈቅድ ያዕርግ መሥዋዕተ በእንት ርእሱ፡ እስመ ኢ.ያእመረ ኃጢአተ ግሙራ፡ ወአምላክ ተወካፌ መሥዋዕት ውእቱ**[55]) offered Himself[56] as a perfect sacrifice on the cross, typified by the curtain being torn asunder in the temple (Mt 27:51).

Orthodox Christians all over the world believe that the priesthood of the Church is our Lord Christ's priesthood, with the Holy Eucharist as the first-fruit offering. Concerning the Eucharist, St. John Chrysostom notes, "It is not men who sanctify this offering. It is the Same One who sanctified the first one [the Last Supper] who also sanctifies this one . . . Christ even now is present, and even now acts." In the Divine Liturgy, the celebrant prays, "Thou Thyself art the One who offers and is offered, who accepts and is distributed." The Church retains the male priesthood starting from the Old Testament era of the levitical priesthood again, because the son of Man and God Christ Jesus, consecrated 12 male apostles and officiates at every Eucharistic service in and through His bishops, priests and deacons. The clergy do not serve in the place of Christ; rather, Christ Himself serves in them.[57]

St. John Chrysostom marvels at how the "fearful and awe-inspiring symbols" of the levitical priesthood are now "outshone by a splendor greater still" (see 2Co 3:10), namely the new covenant priesthood. He writes: When you see the Lord sacrificed and lying before you, and the priest standing over the sacrifice and praying, and all who partake being instilled with that precious blood, can you think that you are still among men and still standing on earth? Are you not at once transported to heaven? . . . He who sits above with the Father is at that moment held in our hands, and gives Himself to those who wish to clasp and embrace Him . . . how great is the honor which the grace of the Spirit has bestowed on priests.

While the ordained priesthood serves on behalf of all, every believer – baptized and anointed – is a member of God's royal priesthood. This priestly calling of all believers is foretold in

[55] መጋቤ ሃዲስ ፍቅረ ማርያም ባዘዘ ውሃይማኖተ አበው 478

[56] He is the high priest who offer himself, and a sheep of God as well as he is God who accept the scarifies.

[57] Kidassie Mariam

Exodus 19:6: "You shall be to Me a royal priesthood and a holy nation" (see also Is 61:6), and finds its fulfillment in the Church, the new Israel: "You are . . . a royal priesthood, a holy nation" (1Pt 2:9; see also 2:5; Rev 1:5, 6). Thus, all Christians are called to offer all of creation back to God, with praise and thanksgiving. And in this work, man and creation become ever more reconciled with God.

3.1 Leviticus Priesthood in the time of Jesus Christ

The students will discussed here the epistle of St. Peter and the book of Exodus 19:6

1. The role, kinship and their political attitude of Caiaphas and Anna
2. Reading the destruction of the temple in 70 Ad

During the New Testament period the levitical priesthood is continued till to the destruction of the temple by Titus 70 A.D. in the New Testament period the high priest served not only on the Ecclesiastical affairs but also in political affairs He also act as president of the Sanhedrin, and the scribers interpreted as being ordained by God. The high priest role of Caiaphas contribution at the time of Jesus was mentioned in NT at Matt 26:53, Lk 3:2 Jn. 11:6 Etc. Please refer Matt 16:21 mark 8:31.

Like the time of Samuel when there was no king He was the principal agent for the people in dealing with foreign affairs especially with Rome. Thus both religious and political power inclined to focus on him. Because of his power and the president of the Sanhedrin the high priest chaired over the trials.

Our Lord Jesus Mark 14:53, 60-64 and of the early apostles Acts 4:6; 5:17, 21, 27 of Stephen 7:1 and of Paul 23:2-5 was judged by the president of the Sanhedrin High priest. The high priest also represented the pre-Christian Saul to bring Christian Jews from Damascus to Jerusalem, apparently to stand trial.

Jesus Christ the giver of the law healed lepers Mark 1:44 and He gave an account for the Old Testament priesthood. He did not openly condemn the priestly caste but He changed the sacrifice of the Old Testament by His body.

3.2 The New Testament Shepherd

WEEK EIGHT LECTURE

The students discuss on the saying (parable) of Jesus Christ our Lord "I am a Good Shepherd"

In the region of Palestine, the shepherds were endangered because of thieves and savage animals. David was faced by a lion and a bear when he was young and watching over his sheep, 1 Sam 17:34-36. Amos, the prophet, tells us about the shepherd who saved two legs or a piece of ear from the lion's mouth (Amos 3:12). At the time of the early fathers, we hear Jacob telling his uncle"...that which was torn by the beast I did not bring to you: I bore the loss of it. You required it from my hand, whether stolen by day or stolen by night", (Gen 31:39).

That reveals how the work of shepherding involves dangers. However, we never hear of a shepherd who willingly goes to his death for the sake of his flock. It is true that he would be exposed to death but it is for his personal benefit, and as the owner of the sheep rather than for the sake of his flock. In contrast, the good Shepherd willingly and happily faced death to save each lamb of his flock. The good Shepherd sacrificed Himself in order to offer to us His precious Blood. With that Blood, we may wash our souls and get cleaned of all sins as well as drink it as the mystery of eternal life.

The amazing thing is that the Shepherd grants His faithful servants the joy of serving and therefore to spend and be spent (2 Cor 12:15). They do so for the sake of the people and in just the same manner endured by the apostle St Paul.

This title pulls the old testament shepherd ship action from the books of Old Testament specially from the book of prophet Ezekiel the whole Chapter 34. The prophets of the Old Testament foresaw the Lord Jesus Christ as the good Shepherd, (Is 40:11; Ez 34:23; 37:24; Zech 13:7). The disciples experienced Him as the bishop of our souls (1 Peter 2:25), as the Chief of the Shepherds (1 Peter 5:4), and as the Great Shepherd (Heb 13:20).

The main or typical expression about shepherd will explain in the prophet Ezekiel, God says that on the mouth of prophet Ezekiel is my sheep wandered through all the mountains, and up on every high hill: yea, my flock was scattered up on all the face of the earth, and none did search or seek after them Ez 34:6. Because of the above rebooking God setup one shepherd over them Ez 34: 23 "I will setup one shepherd over them, and he shall feed them, even my servant David; he shall feed them and he shall be their shepherd.

3.2.1 Names of the Shepherd and the Flock

Discussion

The writings of St. Ignatius of Antioch to Philadelphia, he write the four order of the church government those are

- The laity
- Deacons
- Presbyters
- Bishops (overseer, elder)

In New Testament understanding the flock or the laity is called saints Rome 1:7; 2 Cor. 1:1 and 1 Tim 5:10. This means we are called to be saints not an evil. The name of the flock again generally called brethren Col 1:2. The laity is all the people of God, the priesthood 1st pet 2:4-10. In New Testament period the priest hood builds on this Old Testament foundation as it reveals the Chief Shepherd, Christ, in all His wisdom, glory, power, and humility (John 10:11, 14; 1 Pet. 5:4).

The person and work of the Great Shepherd culminates in His death (i.e., the blood of the eternal Covenant, Heb. 13:20; 1 Pet. 2:25) and resurrection. The Good Shepherd gave His life for His sheep whom he calls to Himself (John 10:11-16). These "called out" ones are His church. Christ, as Head of the church, leads His church (Eph. 1:22; 5:23-25) and shepherds it. He calls pastors as under shepherds to function and ***give the power of oversight under His authority (1 Pet. 5:1-4).***

We read and recognize five different terms refer to the pastoral office of the New Testament church those are

i. **ሽማግሌዎች** elder (presbyteros), a title highlighting the administration and spiritual guidance of the church (Acts 15:6; 1 Tim. 5:17; Jas. 5:14; 1 Pet. 5:1-4);

ii. **ጳጳሳት** bishop or overseer (episkopos), which emphasizes guidance, oversight, and leadership in the church (Acts 20:28; Phil. 1:1; 1 Tim. 3:2-5; Tit. 1:7);

iii. **እረኞች** shepherd or pastor (poimen), a position denoting leadership and authority (Acts 20:28-31; Eph. 4:11) as well as guidance and provision (1 Pet. 5:2-3; cf. 2:25);

iv. **ሰባኪያን** preacher , which points to public proclamation of the gospel and teaching of the flock (Rom. 10:14; 1 Tim. 2:7; 2 Tim. 1:11); and

v. **መምህራን** (5) teacher (didaskalos), one responsible for instruction and exposition of the Scriptures. Such teaching is both instructive (1 Tim. 2:7) and corrective (1 Cor. 12:28-29).

Scripture is quite clear that these descriptive titles relate to the same pastoral office. The terms "elder" and "bishop" are synonymous in Acts 20:17 and Tit. 1:5-7. The terms "elder," "bishop," and "shepherd" are synonymous in 1 Pet. 5:1-2. The leadership role of elders is also evident in the shepherdly activity of Jams. 5:14. As clearly noted by Lightfoot, in biblical times "elder" and "bishop" were synonymous terms. It was not until the rise of sacerdotalism in the second century that bishops took the places of the apostles and presided over groups of elders.

First Tim. 5:17 and Heb. 13:7 associate the terms "teacher" and "preacher" with each other. Ephesians 4:11 connects shepherds (pastors) with teachers, as do 1 Tim. 5:17 and Heb. 13:7. These last two passages furnish no exegetical grounds for separating the work of governing from that of teaching. In addition to these five terms, a number of descriptive words shed light on biblical pastoral ministry. These include "ruler" (1 Thess. 5:12; 1 Tim. 3:4-5; 5:17), "ambassador" (2 Cor. 5:20), "steward" (1 Cor. 4:1), "defender" (Phil. 1:7), "minister" (1 Cor. 4:1); "servant" (2 Cor. 4:5).

3.2.2 Our Lord Model of Shepherds

Jesus Christ the Lord address on the good shepherd the Lord reveals the clear difference between the shepherd who cares for his sheep and the hired servants. In other words, He indicates the difference between the Lord Jesus Christ who yearns to deliver mankind and the Pharisees who are preoccupied with their personal honor, authority and profit. This chapter discusses the three groups of shepherds those groups are the real shepherds, the hired servants, and the thieves that hide under the guise of shepherds. In this parable the Jewish nation appears as a fold of sheep, [1]. The Lord Jesus Christ is the good Shepherd who comes through the door designed for that purpose (through the door of the prophecies) and to care for the sheep.

The Lord Jesus Christ describes Himself as the shepherd who cares for his sheep. The Church in this world is like a pasture that embraces within it the sheep scattered abroad, (John 11:52). Within the Church, the sheep are united as one holy fold that is guarded by the holy shepherd. Because of His care, He becomes as a fiery wall protecting them, (Zech 2:5). The use of the fold as a symbol for the Church is relevant as the sheep bear the features of meekness, calmness, and submissiveness as they come into the shepherd's embrace. They also adhere to one another.

Read the chapter 10 of the gospel of John 1-21

St. John Chrysostom comments that the Lord used this verse to indicate the distinction between Himself and the false Messiahs. He attempted to clarify this in every possible way.

- His teachings from the Holy Books testify to Him. Conversely, false Messiahs attracted people away from God's word.
- The sheep obey Him, as they believe in Him. They did so, not only when He walked on earth, but also after His death and ascension into the heavens. Conversely, false Messiahs are forsaken by the sheep. This is what happened to Thaeudas and Judas: their followers 'were scattered' (Acts 5:36).
- False leaders act like rebels and they cause upheavals. Conversely, when they sought to crown the Lord as king, He disappeared fro among them. They then asked Him if it was right to pay taxes to Caesar. He ordered them to pay and He Himself paid taxes, Matt 22:17.
- The Lord Jesus Christ came to save the sheep, grant them life, and so 'may have it abundantly' John 10:10. In contrast, false teachers deprive the sheep from enjoying even this temporal life; for they flee to save themselves in times of danger.

The Lord is the good Shepherd. What kind of shepherd was Peter? Was he not a good shepherd? Did he not lay down his life for his sheep? And who was Paul? And who were the other apostles? What about the blessed bishops and martyrs? What about St. Caprianus? Were not all these good shepherds? Yes, they were all good shepherds. However, it is not merely because their blood was spilled, but because it was spilled for their sheep. They humbly laid down their lives out of love and without any haughtiness.

Finally Jesus our Lord instruct to St. Peter the shepherd his flock three times

1. "Simon, son of Jonah, do you love Me more than these?"

He said to Him, "Yes Lord, You know that I love You."

He said to him, "Feed My lambs". John 21:15

2. "He said to him again a second time, "Simon, son of Jonah, do you love Me?"

He said to Him, "Yes, Lord, You know that I love you."

He said to him, "Tend My sheep". John 21:16

3. He said to him the third time, "Simon, son of Jonah, do you love Me?"

   Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things: You know that I love You." Jesus said to him, "Feed My sheep." John 21:17

3.3 Pauline Expression of the High Priest

The Pauline teaching of priesthood on Titus will be discussed on the orders and titles of priest hood. But we are discussed here the main theological understanding of St. Paul on his book of Hebrew.

> *"Who in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear. Though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest according to the order of Melchizedek" Heb 5:7-10*

Saint Paul the author of the epistle of Hebrew calls our Lord an "archpriest," the roots of such an idea is much earlier. The concept of His priestly ministry is deeply rooted in a basic NT theme shared by all levels, the death and resurrection of Jesus Christ is for the sake of our salivation done by Him. He was a Lamb of God and the high priest and at the same time He accepts his sacrifice.

Jesus is a priest "for ever" in contrast to the Aaronic priests, who "were prevented by death from continuing in office" (7:23). This is the author's main interest in Jesus' humanity. Other priests could not continue because of sin; but Jesus, though "made like his brethren in every respect" (2:17), was sinless; therefore He is a perfect and eternal high priest (4:15; 5:7-10;

7:23-28; 9:14). This genuine humanity also makes Him a perfect priest in that He can fully "sympathize with our weaknesses" (4:15; cf. 2:14-18).

Jesus is the ultimate priest also because He offers the perfect sacrifice—Himself. The clearest evidence that the blood of goats and calves was inadequate was that such offerings were continually repeated (10:1-4). By offering Himself, Jesus offered a perfect sacrifice "once for all," one that need not be repeated (9:23-28). Furthermore, He offered it in the eternal Holy Place, having entered "into heaven itself, now to appear in the presence of God on our behalf" (9:24).

The end result, therefore, of Jesus' priestly ministry is death to the old system, because He now indeed "brings men to God." Not only are sins done away, but an "eternal redemption" is secured whereby one has continual and confident access to God (4:16; 6:19, 20; 7:25; 10:19-22).

3.3.1 The Old Mediates, the New Judges

Assignment

1. Please write a comparative analysis between the Old testament priesthood and the new testament priest hood
2. The archpriest of Jesus Christ according to Ethiopian Orthodox Church teaching
3. Please compare and contrast the following table and show the judgment of Christ

ሊቀ ካህናትም ሁሉ	እርሱ ግን (ክርስቶስን)
ዕለት ዕለት እያገለገለ	አንድን መሥዋዕት ለዘላለም
ኃጢያትን ሊያስወግዱ ከቶ የማይችሉትን እነዚያን መሥዋዕቶች	አንድን መሥዋዕት ለዘላለም
ብዙ ጊዜ እያቀረበ	(አንድን መሥዋዕት ለዘላለም)አቅርቦ በእግዚአብሔር ቀኝ
ቆሚል	ተቀመጠ

3.4 The Advice of Peter for the Pastors

The word elders were translated in Acts of the Apostles 20:17 as priest and again in acts 20:28 overseers. According to St. Jerome the early church used the term "elders" and "overseer" for priests and for bishops. In 1st peter 5:1 peter also called him self an elder. And he advice for the elders (priests, bishops) by saying" shepherd the flock of God" the titile and the duty of any priest is a shepherd, a service is shepherding the flock of YHWH. Father Ephrahat once said[58]

- You (shepherds) follow the example of the old good shepherds like our fore father Jacob the patriarch by his good shepherding activity around Laban flock he received his reward. Gene 31:38-40

- Be a good shepherd like joseph and his brothers, mosses, David, Amos.

According to St. John Chrysostom in the words of St. Peter "serving as overseer" is just to say watch them in fervent spirit[59]. It is the important session for advising the pastors St. Gregory Nyssa give an emphasis on "elders, overseers) wisdom because they are leading the soul that Jesus died for them, so they must attach with spiritual wisdom in considering the "diversity of the traits, the circumstances of each and individual, ages and races[60]"

Finally peter advice by saying "but being examples to the flock" the elder and the overseer life must be a practical sermon, more than his words St. Gregory said that "if the shepherd goes astray, his flock will go astray too[61]"

[58] Pastoral love 463

[59] Ibid 734

[60] Article be wise in the book of Pastoral Love 727-759

[61] Ibid 493-526

3.5 Duty of the New Testament Priesthood

WEEK NINE LECTURE

In chapter one we are discussed about the role of an orthodox pastor, in this sub title we are distinguished the service of the ordained priest and the service of the "royal priesthood"

(shepherd) Ordained priest hood fulfill his duty in	(the flock) The royal priesthood "the Christian community"
1. Sharing of the providence of God by the channel of the sacraments	a) Participates in sacraments
2. Protect the believers (body, spirit, and soul) by teaching the word of God. This is associated with counseling.	b) Submit to the elders and the overseers
3. Leading the whole and the individual life of the holy altar and the living altar	c) Clothed with humility

All priesthood reaches its climax in that of the Lord Jesus Christ. It is because of the perfection of His priesthood that the office as represented by Melchizedek and Aaron was effective, and fulfilled the end for which it was appointed. The one answers to the other as type and antitype, as prediction and fulfillment. Christ's priesthood is opened to us in the Epistle to the Hebrews 2:14-18; 4:14-16; 5:1-10; 7:9, 10, 18. Two fundamental truths touching His priesthood are made very prominent in the Epistle to the Hebrews. These are its order and its duties. By the order is meant the rank or grade of the Priest, and by the duties the various functions of His ministry. Christ's order as Priest is that of Melchizedek, not at all that of Aaron; Hebrews 7 makes this fact perfectly clear. Like Melchizedek, and infinitely above Melchizedek, He is Priest, having no predecessor in the great office, and no successor; herein He stands absolutely alone, peerless and perfect forever. He executes the duties or functions of it after the pattern of Aaron, as Hebrews 9 clearly exhibits. These two priesthoods, Melchizedek's and Aaron's, are gloriously accomplished in the person and Work of Jesus Christ.

Discussion

Please discuss about your attitude about the temple of God and the priests service in New Testament

Core idea: "For the Church of Christ is Christ's Body, according to Saint Paul (Col. 1:24), and the man who is entrusted with it must train it to perfect health...." Saint John Chrysostom

- The ordained priest Service in the temple (the building)
- The ordained priest service on the living temple (the human being, as mass and as individual)
- The Christian community service

3.5.1 Service in the Temple of God

When our Lord Jesus Christ came from the heaven and born from Holy Virgin Mary, the New Testament priesthood and everlasting covenant between God and man was established forever. The new covenant is the work of Holy Trinity for our salivation the temple of God became the body of Christ, which was the assembly of His people filled with the Holy Spirit of God. Indeed, one of the accusations against Jesus at the time of His crucifixion was that He said that He would destroy the temple in Jerusalem, meaning spiritually talking about his body.

In Christ, the Messiah, human persons become the temple of the Living God. The deacon Stephen, the first Christian martyr, bore witness to this and died for his testimony (see Acts 7.44–59). The apostle Paul also taught this explicitly, as did the apostle Peter. Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are (1 Cor 3.16–17).

Come to Him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in Him will not be put to shame" (1 Pet 2.4–6).

Jesus Christ is not only the living temple of God—God Himself in human flesh—through whom all men become God's temple in the Holy Spirit; Jesus is also the one great high priest

and the one perfect sacrificial offering, Who assumes and fulfills the entire Levitical priesthood of the Old Testament which was merely a "shadow" of the "reality" to come. Upon the cross, Jesus sacrificed Himself. He rose from the dead and entered the sanctuary in heaven. After this, there is no other priesthood and no other sacrifice well-pleasing to God (see Heb 6–10).

3.5.2 Christian Community "Royal Priesthood"

The word "A royal priesthood" is not a new thing for the Christians because the word was excerpted from the book of Exodus (Exodus 19:1). Nevertheless, in the Old Testament, we know that not everyone was a priest or a king, but only the chosen. Therefore, the saying "royal priesthood" means that from our midst, there are priests dedicated to the ministry of the King of kings. "A holy nation and His own special people." Also means its own special function is to minister and to witness to the One who called us from darkness to His marvelous light through practical behavior as children of light.

Again in the book of revelation it also stated that "and hath made us kings and priests" according to Fr. Tawodros Y. Malaty we have become "kings and priests" in a spiritual sense. We should not mix between the general authority given to the Christian, and that given to those who were assigned by God to be kings and principals. To whom we should submit, and give them the honor they are worthy of as the Book commands us to do. We should not also mix between those who are sanctified and devoted for service and preaching by the sacrament of priesthood and the general priesthood which St. Jerome calls "Laic Priesthood," the believer gets by the sacrament of baptism.

However, two writers in the NT independently reflect on the Church as the true "kingdom and priests" and "holy nation" of Exodus 19:6 in the new also, 1 Pet 2:5, 9; Rev 1:6; 5:10; 20:6). Over the years these passages have elicited considerable debate and an extensive lit. From the time of Luther they have been used to argue for the *"general priesthood of all believers"* over against any kind of episcopacy. What is intended by such argument is that the Church by its corporate relationship to Christ, by its being "in Christ," is "a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet 2:5; cf. the language of Heb 13:15, 16). Therefore, the individual member shares in Christ's prerogative as high priest and has direct access to God through Him.

3.5.3 Royal Priesthood Offering

All believers of the Orthodox Church must offer spiritual sacrifices (purity of flesh, soul and spirit) from the deepest of their heart, but there are priests who are devoted and selected for

the offering of the ecclesiastical offering of the Holy Eucharist and so on. Priesthood as mentioned in the epistle of James chapter five, and which St. Paul has clarified their conditions in his first epistle to Timothy. For we (Christian community) are offer a spiritual gift to our lord, by slaying the human will or the ego, which is the best sacrifice, where with one raises his hand by the cross, like a spiritual knife to slay his personal will, his private desires, as Abraham raised his knife to slaughter Isaac. As Isaac, being the son of blessing and the son of promise, returned alive, we, too, should slaughter our will by the cross, so we may have the strong will of Christ, His desires and the mind of Christ. Apostle saying, "I have been crucified with Christ. It is no longer I who live, but Christ lives in me." I have crucified the "ego," so Christ may live in me.

The other sacrifice is the sacrifice of giving ones heart, that is a humility before the face of heavenly father God and the face of the earthly men: As David, the psalmist said: "For you do not desire a sacrifice, or else I would give it.; You do not delight in burnt offering. . The sacrifices of God are a broken spirit; a broken and a contrite heart, these O God, You will not despise" Ps. 51:16, 17.

Again the royal priesthood or the Orthodox Christian community offers the sacrifice of good deeds: As St. Paul said, "Do not forget to do good and well and to share, for with such sacrifices God is well pleased" (Heb.13:16). David the Psalmist said, "Offer the sacrifices of righteousness" (Ps.4:5). Doing good and righteous deeds involve sacrifice and carrying the cross, therefore the Lord smells them as acceptable sacrifices, through His cross.

By offering the body for pain and suffering means by cutting the desires of the flesh the royal priesthood will glorify the Lord Jesus Christ. The struggling church spread by the blood seed of the Saints "as we call the blood of saints is the seed for the church" and founded on the blood of Jesus Christ, where as the triumphant Church build by the sacrifice of pain and suffering of the Saints for the sake of the love of our Lord Jesus Christ, as St. Paul said, "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution or famine... as it is written, 'For Your sake we are killed all day long; we are accounted as sheep for the slaughter" (Rom. 8:35, 36).

Finally the royal priesthood offers the sacrifice of thanks giving for every thing. The sacrifice of thanksgiving: St. Paul commands us saying, "Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name" Heb.13: 15. In collaboration to the above idea one must give the offering of, Time sacrifice, Love of all human kind, Hope of the heavenly life (virtues and Faith), offering the Tithe, participating in divine liturgy.

4 Pastoral Theology of Church Fathers and Reflections from an Orthodox Perspective. I

WEEK TEN LECTURE

The following chapters are chapters of presentation the students read and present and discuss on their class room. In the previous chapter we are going to discuss about the biblical foundation of priesthood according to Orthodox church interpretation, the next four chapters discuss on the teaching of Church fathers directly from the books of on the *priesthood Classic and Contemporary Texts, Edited by Matthew Levering and Schaff, Philip NPNF1-09.*

For this and the following chapter, the students will require seeing the book of Matthew Levering. For chapter four

- St. Clement of Rome from page 1. Up to page 10
- St. Ignatius of Antioch from page 11 up to page 18

Matthew Levering (Edited), 2003. ***On the priesthood: classic and contemporary texts***, Rowman & Littlefield Publishers, Inc. United States of America.

4.1 St. Clement of Rome[62]

St. Clement, the third successor to St. Peter as the bishop of Rome, served in the late first century (approximately A.D. 90-99). He wrote to the Corinthians in response to a schism in which some members of the Corinthian church had rejected the authority of the Corinthian priesthood. In this excerpt we find St. Clement's theologically erudite plea for the Corinthian church to be united under the authority of the ministerial priesthood, in accord with Christ's will. Against the schismatics, St. Clement emphasizes that the ministerial priesthood promotes the true unity that is found in imitation of Christ through obedience, humility, and charity.

HIS IS THE WAY, beloved, by which we found our Saviour, Jesus Christ, the high priest1 of our offerings, the protector and the helper of our weakness. Through Him let us strain our eyes toward the heights of heaven; through Him we see mirrored His spotless and glorious counte- nance.2 Through Him the eyes of our heart have been opened; through

[62] St. Clement was probably the fourth bishop of Rome. St. Irenaeus places him after St. Peter, St. Linus and St. Anacletus, though some other ancient writers place him second after St. Peter. The exact time of his reign is uncertain – Eusebius places it from 92-101, but he may actually have died in 99.

Him our foolish and darkened understanding shoots up into the light; through Him the Lord willed that we should taste immortal knowledge, "Who, being the brightness of his majesty is so much greater than the angels as he hath inherited a more excellent name."3 For it is so written: 4

From: "The Letter to the Corinthians;' trans. Francis X. Glimm, Fathers of the Church Series, ed. Ludwig Schopp, vol. 1: The Apostolic Fathers (Washington, D.C.: The Catholic University of America Press, 1947), 38-50.

"Who makes his angels spirits, and his ministers a flame of fire." But re- garding His Son the Lord has spoken thus:5 "Thou art My Son; this day I have begotten Thee. Ask of Me, and I will give Thee the gentiles for Thy inheritance, and the end of the earth for Thy possession." And again He says to Him:6 "Sit on My right hand until I make Thy enemies a footstool for Thy feet." Who then are the enemies? They are who wicked and re- sist His will.

Brothers, let us be His soldiers, therefore, in all earnestness, under His faultless commands. Let us consider those who are enrolled under our rulers, how well-ordered, and how readily, how obediently they carry out commands. Not all are prefects, or tribunes, or centurions, or in charge of bands of fifty, and so forth; but each one in his own rank7 car- ries out the commands issued by the emperor and the officers. The great cannot exist without the small, nor the small without the great; there is a certain organization, and it is of benefit to all. Let us take our body.8 The head without the feet is nothing, and so also the feet without the head are nothing. The smallest members of our body are necessary and useful to the whole body. But all conspire together and unite in a single obedience, so that the whole body may be saved.

Therefore, let our whole body be saved in Christ Jesus, and let each be subject to his neighbor, according to the position which grace bestowed on each.9 Let not the strong neglect the weak, and let the weak respect the strong. Let the rich man supply the wants of the poor, and let the poor man give thanks to God, because He has given him someone to supply his needs. Let the wise show his wisdom not in words, but in good works. Let the humble-minded not testify to his own humility, but allow others to bear him witness. Let him who is pure in the flesh be so without boasting, knowing that it is Another who grants him this continence. Let us consider, brothers, of what matter we were made; who and what we are who have come into the world; from what a tomb and what darkness our Maker and Creator brought us into the world and prepared His benefits for us before we were born. We

who have obtained all these things from Him ought to thank Him for all, to whom be glory forever and ever. Amen.

Foolish, unthinking, silly, and ignorant men laugh at us and deride us, wishing to exalt themselves in their own imagination. For what can mortal man do? Or what is the strength of one born on earth? For it is written:10 "There was no shape before my eyes, but I heard breathing and a voice. What then? Shall a mortal be pure before the Lord? Or shall a man be blameless in his works [before God], if He believeth not in His servants, and finds defects in His angels? Even the heaven is not pure in His sight. Away, you that live in houses of clay, from which, yes, from the same clay, we ourselves were made. He struck them like a moth, and be- tween morning and evening they ceased to exist; they perished without being able to help themselves. He breathed on them, and they died, be- cause they had not wisdom. Cry out, if there is anyone to hear thee; or if thou shalt see any of the holy angels. For wrath destroyeth the foolish man, and jealousy kills him that errs. I have seen the foolish take root, but shortly their dwelling was consumed. Let their sons be far from safety; let them be derided in the gates of their inferiors, and there will be none to rescue them. For the just shall eat what was prepared for them, and they shall not be delivered from their ills."

Since all these things are clear to us, and we have looked into the depths of divine knowledge, 11 we ought in proper order to do all things which the Lord has commanded us to perform at appointed times. He has commanded the offerings and ministrations to be carried out, and not carelessly or disorderly, but at fixed times and seasons. He has Him- self fixed according to His surpassing counsel where and by whom He desires them to be performed, in order that all things may be done in holy fashion according to His good pleasure and acceptable to His will. Those who make their offerings at the appointed time, therefore, are ac- ceptable and blessed, for they err not, following the ordinances of the Lord. For the high priest has been allotted his proper ministrations, and to the priests their proper place has been assigned, and on the Levites their own duties are laid. The lay man is bound by the lay ordinances.

Let us, brothers, each in his own order,12 strive to please God with a good conscience and with reverence, not transgressing the fixed rule of each one's own ministry. Not in every place, brothers, are the daily sac- rifices for petitions and for sins and for trespasses offered, but only in Jerusalem. And even there the offering is not made in any place, but only before the sanctuary near the altar, after the offering has been inspected for defects by the high priest and the above-mentioned ministers. Those who do anything contrary to what is due to

Him will suffer the penalty of death. You see, brothers, the more knowledge we have been given, the more we are exposed to danger.

The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent from God. Christ, therefore, is from God and the Apostles are from Christ. Both, accordingly, came in proper order by the will of God. Receiving their orders, therefore, and being filled with con- fidence because of the Resurrection of the Lord Jesus Christ, and confirmed in the word of God, with full assurance of the Holy Spirit, they went forth preaching the Gospel of the Kingdom of God that was about to come. Preaching, accordingly, throughout the country and the cities, they appointed their first-fruits, after testing them by the Spirit, to be bishops and deacons of those who should believe. And this they did without innovation, since many years ago things had been written con- cerning bishops and deacons. Thus, the Scripture says in one place:13 "I will establish their bishops in justice and their deacons in faith."

And what wonder is it if they, who had been entrusted in Christ by God with such a work, appointed the persons we have mentioned? After all, the blessed man Moses, "a faithful servant in all his house;'14 recorded in the sacred books all the things commanded him. And the other prophets followed him, testifying with him to the laws laid down by him. For, when jealousy arose about the priesthood15 and the tribes quarreled as to which of them should be honored with that glorious name, he com- manded the chiefs of the twelve tribes to bring him rods inscribed with the name of each tribe; and, taking them, he bound them, and sealed them with the rings of the chiefs, and put them away in the Tabernacle of Testimony on the table of God. And, closing the Tabernacle of Testimony, he sealed the keys as well as the doors. And he said to them: "Brethren, the tribe whose rod blossoms, this one has God chosen to be priests and to minister to Him:' And, when morning came, he called together all Is- rael, six hundred thousand men, and showed the seals to the chiefs of the tribes, and opened the Tabernacle of Testimony, and brought out the rods; and the rod of Aaron was found not only to have blossomed, but also to be bearing fruit. What do you think, beloved? Did not Moses know beforehand that this would happen? Certainly, he knew. But, that no disorder should arise in Israel, he acted thus to glorify the name of the true and only God, to whom be glory forever and ever. Amen.

Our Apostles also knew, through our Lord Jesus Christ, that there would be contention over the bishop's office. So, for this cause, having received complete foreknowledge, they appointed the above-mentioned men, and afterwards gave them a permanent character, so that, as they died, other approved men should succeed to their ministry. Those, therefore,

who were appointed by the Apostles or afterwards by other eminent men, with the consent of the whole Church, and who minis- tered blamelessly to the flock of Christ in humility, peaceably and nobly, being commended for many years by all-these menwe consider are not justly deposed from their ministry. It will be no small sin for us, if we de- pose from the episcopacy men who have blamelessly and in holiness of- fered up sacrifice. Blessed are the presbyters who have gone before, since they reached a fruitful and perfect end; for now they need not fear that anyone shall remove them from the place assigned to them. For we see that, in spite of their good conduct, you have forced some men from a ministry which they fulfilled without blame.

Brothers, be eager and zealous for the things that pertain to salvation. You have studied the Holy Scriptures, which are true and inspired by the Holy Spirit. You know that nothing contrary to justice or truth has been written in them. You will not find that just men have been expelled by holy men. Just men were persecuted, but by wicked men. They were im- prisoned, but by impious men. They were stoned by breakers of the laws; they were killed by men who had conceived a foul and wicked jealousy. Although suffering such things, they endured nobly. What shall we say, brothers? Was Daniel cast into the lions' den by men who feared God?16 Or were Ananias, Azarias, and Misael shut up in the fiery furnace by men who observed the great and glorious worship of the Most High? God forbid! Who, then, were the men who did these acts? They were de- testable men, filled with all wickedness, who were carried to such fury that they heaped humiliation on those who served God in holiness and purity of intention. They did not know that the Most High is the pro- tector and defender of those who minister with a pure conscience to His all holy Name, to whom be glory forever and ever. Amen. But those who endured confidently gained an inheritance of glory and honor, and were exalted and inscribed by God in His memorial forever and ever. Amen. And so, brothers, we, too, must cling to models such as these. For it is written:17 "Cling to the saints, for they who cleave to them shall become saints." And again in another place:18 "With the innocent man, Thou shalt be innocent; and with the elect man, Thou shalt be elect; and with the perverse man, Thou shalt be perverse:' Let us cling, then, to the in- nocent and the just, for they are God's elect. Why are there quarrels and ill will and dissensions and schism and fighting among you? Do we not have one God and one Christ, and one Spirit of Grace poured out upon us? And is there not one calling in Christ?19 Why do we wrench and tear apart the members of Christ, and revolt against our own body, and reach such folly as to forget that we are members one of another? Remember the words of the Lord Jesus: For He said:20 "Woe to that man! It were bet- ter for him if he had not been born, rather than scandalize one of My elect. It were better for him that a millstone were tied to him, and that he be cast into the sea, than he should pervert one of My chosen ones."

Your schism has perverted many, has thrown many into despair, has caused all of us to grieve; and your rebelliousness continues.

Take up the epistle of blessed Paul the Apostle.21 What did he first write to you at the beginning of his preachings?22 In truth, being inspired, he wrote to you concerning himself and Cephas and Apollos, because even then you were given to faction. But that factiousness involved you in less guilt, for you were partisans of highly reputed Apostles, and of a man com- mended by them. But consider now who they are who have perverted you, and have diminished the honor of your renowned reputation for brotherly love. It is disgraceful, beloved, very disgraceful, and unworthy of your training in Christ, to hear that the stable and ancient Church of the Corinthians, on account of one or two persons, should revolt against its presbyters. And this report has come not only to us, but also to those who dissent from us. The result is that blasphemies are brought upon the name of the Lord through your folly, and danger accrues for yourselves.

Let us quickly remove this, then, and let us fall down before the Lord and supplicate Him with tears that He may become merciful and be rec- onciled to us, and restore us to the honored and holy practice of broth- erly love. For thus is the gate of justice opened to life, as it is written:23 "Open to me the gates of justice, that I may enter through them and praise the Lord. This is the gate of the Lord, the righteous shall enter by it:' Of the many gates that are opened, the one in justice is the one in Christ. All are blessed who enter by this gate and pursue their way in ho- liness and justice, performing all things without disorder.24 Let a man be faithful, let him be able to utter deep knowledge, let him be wise in dis- cerning words, let him be energetic in deeds,25 let him be pure. For the greater he seems to be, so much the more should he be humble; and he ought to seek the common good of all and not his own.

Let him who has chastity in Christ keep Christ's commandments. Who can explain the bond of the charity of God?26 Who can express the splen- dor of its beauty? The height to which charity lifts us is inexpressible. Char- ity unites us to God, "charity covers a multitude of sins";27 charity bears all things, is long-suffering in all things. There is nothing mean in charity, nothing arrogant. Charity knows no schism, does not rebel, does all things in concord. In charity all the elect of God have been made perfect. Without charity nothing is pleasing to God. In charity the Lord received us; out of charity which He had for us, Jesus Christ our Lord gave his blood for us by the will of God, and His flesh for our flesh, and His life for our lives.

You see, dearly beloved, how great and wonderful is charity, and that its perfection is beyond expression. Who is good enough to be found in it except those whom God makes worthy? Let us pray, therefore, and beg of His mercy that we may be found in charity, without human partisan- ship, free from blame. All the generations from Adam to this day have passed away; but those who were made perfect in charity by the grace of God live among the saints; and they shall be made manifest at the judg- ment of the Kingdom of Christ. For it is written:28 "Enter into thy cham- bers a little while, until My wrath and anger pass, and I remember the good day and will raise you up out of your graves." Blessed were we, dearly beloved, if we fulfilled the commandments of God in the har- mony of charity, that our sins were forgiven through charity. For it is written: 29 "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man whose sin the Lord will not reckon, and in whose mouth there is no deceit." This benediction came to those who were chosen by God through Jesus Christ our Lord, to whom be glory forever and ever. Amen.

Whatsoever we have done wrong, and whatsoever we have done by suggestion of our adversary, let us hope that it may be forgiven us. Even those who were the leaders of rebellion and schism must look to the common hope. For those who live in fear and charity prefer that they, rather than their neighbors, should undergo sufferings, and they more willingly suffer their own condemnation than the loss of that harmony which has been taught us well and justly. It is better for a man to confess his sins than to harden his heart, as the heart of those who rebelled against Moses, then servant of God who was hardened30- and the ver- dict on them was plain. For they went "down into Hades alive" and "death will gather them in."31 Pharaoh and his army and all the leaders of Egypt, "the chariots and their riders;' were drowned in the Red Sea and perished, for no other reason than that their foolish hearts were hardened, after the working of signs and wonders in the land of Egypt by God's servant Moses.32

Brothers, the Lord of the universe has need of nothing; He requires nothing of anyone, except that confession be made to Him. For David, the chosen one, says:33 "I will confess to the Lord, and it shall please Him more than a young bullock with horns and hoofs. Let the poor see it and be glad." And again he says:34 "Sacrifice to God a sacrifice of praise, and render to the All-High thy vows; and call upon Me in the day of afflic- tion, and I will deliver thee, and thou shalt glorify Me:' "For a contrite spirit is a sacrifice to God." 35

For you understand, beloved, you well understand the Sacred Scrip- tures, and you have studied the oracles of God. So we write these things as a reminder. For, when Moses went

up the mountain and spent forty days and forty nights in fasting and humiliation, God said to him:36 "Go down from here quickly, for thy people, whom thou has brought out of Egypt, have committed iniquity; they have speedily gone astray from the way which thou hast commanded them; they have made molten images for themselves." And the Lord said to him:37 "I have spoken to thee once and twice, saying, 'I have seen this people, and, behold, it is stiff-necked. Suffer Me to destroy them and I will wipe out their name from under heaven, and I will make thee a great and wonderful nation, far more nu- merous than this one: And Moses said:38 'No Lord; pardon the sin of this people, or blot me also out of the book of the living.'" What great char- ity! What superb perfection! The servant speaks out to the Lord and asks that the people be forgiven or that he himself be blotted out with them. Who, now, among you is noble? Who is compassionate? Who is filled with charity? Let him say: "If on my account there are sedition and quarreling and schisms, I will leave; I will go wherever you wish and will do what is enjoined by the community, only let the flock of Christ have peace with its appointed presbyters." He who does this will win for himself great fame in Christ, and every place will receive him, for "the earth is the Lord's, and the fullness of it."39 Thus have they acted and will continue to act who fulfill their obligations as citizens of God without regret.

1. Heb. 2:18; 3:1.

2. Cf. 2 Cor. 3:18.

3. Heb. 1:3,4.

4. Ps. 103:94; Heb. 1:7.

5. Ps. 2:7,8; Heb. 1:5.

6. Ps. 109:1; Heb. 1:13.

7. 1 Cor. 15:23.

8. For the following passage cf. 1 Cor. 12.
9. Cf. Rom. 12:4 ff.; 1 Cor. 16:17; Phil. 2:30.
10. Job 4:12-18; 15:15; 4:19-5:5.

11. Rom. 11:33.

12. 1 Cor. 15:23.

21. 1 Cor. 1:10 ff.

22. Phil. 4:15.

23. Ps. 117:19,20.

24. Luke 1:75.

25. Cf. 1 Cor. 12:8,9.

26. Cf. Col. 3:14.

27. Prov. 10:12; 1 Peter 4:8; James 5:20.

28. Isa. 26:20; Ezek. 37:12.

29. Ps. 31:1,2: Rom. 4:7-9.

30. Num. 16.

31. Num. 16:33; Ps. 48:15.

13. Isa. 60:17. This is a free adaptation of the text by St. Clement. The Sept- uagint reads: "I will establish your rulers in peace and your overseers (episkopous) in justice."

14. Num. 12:7; Heb. 3:5.

15. Num. 17.

16. Dan. 6:16,17; 3:19 ff.

17. Source unknown. 18. Cf. Ps. 17:26,27. 19. Eph. 4:4-6.

20. Matt. 26:24; Luke 17:1,2; Mark 9:42.

32. Exod. 14:23.

33. Ps. 68:31-33.

34. Ps. 49:14,15.

35. Ps. 50:19.

36. Deut. 9:12.

37. Deut. 9:13,14.

38. Exod. 32:31,32.

39. Ps. 23:1.

4.2 St. Ignatius of Antioch

St. Ignatius, Bishop of Antioch, wrote this letter around A.D. 110 while in chains. Because of his Christian faith, Roman soldiers were leading him to Rome to be thrown to the beasts in the Flavian am- phitheatre and martyred. In this letter, he develops his profound concept of the Church as a symphony in which each member has a distinct note to sing, and all sing in unison the harmony of Jesus Christ. A key to the unity of this symphony, St. Ignatius teaches, is the authority of the bishops and priesthood. The goal of this har- monious symphony is the imitation of Christ by obedience, sustained by the reception of Christ in the Eucharist.

IGNATIUS THEOPHORUS GREETS the Church of Ephesus in Asia, congrat- ulating you as you deserve and wishing you perfect joy in Jesus Christ-you who have grown in spiritual stature through the fullness of God the Father, and have been predestined from eternity to eternal abid- ing and unchanging glory, and have been united and chosen through a true passion by the will of the Father and of Jesus Christ, our God.

I have welcomed in God your well beloved name, which is yours by reason of your natural goodness in accord with faith and charity in Jesus Christ, our Savior. Imitators of God as you are, with hearts warmed in "The Letter to the Ephesians," trans. Gerald G. Walsh, S.J., Fathers of the Church Series, ed. Ludwig Schopp, vol. 1: The Apostolic Fathers (Washington, D.C.: The Catholic University of America Press, 1947), 87-95.

the blood of God, you have done perfectly the work that fell to you to do; for you were eager to visit me when you heard that I was on my way from Syria, in chains because of our

common name and hope, and long- ing, with the help of your prayers, to face the wild beasts in Rome and not to fail and so become a disciple. And so in God's name I received your whole community in the person of Onesimus, your bishop, in the flesh, a man whose charity is beyond all power to say. I beg of you to love him in Jesus Christ and to be like him to a man. May He be blessed who gave you the grace to have and to deserve to have such a bishop.

A word about Burrhus, my fellow worker and your deacon by the will of God, a man blessed in every way. It is my prayer that he may continue with me to your honor and that of your bishop. Crocus, too, who is wor- thy of God and of yourselves, I have received as an exemplar of the love you bear me. He has been a great comfort to me in every way. May the Father of Jesus Christ reward him with His grace-and notonly him but Onesimus, Burrhus, Euplus and Fronto; for in them I saw the love of all of you. If only I deserve it, may I have joy in you always. And so it is right for you to glorify Jesus Christ in every way, who has given you glory so that you may be made perfect in a single obedience to your bishop and the priests and be made holy in every way.

I do not give you orders as though I were a person of importance, for I have not yet been made perfect in Jesus Christ, even though I am a prisoner for His name. But, at last, I am beginning to be His disciple and speak to you as His disciples, too. For I have need of being trained by you faith, counsel, endurance and long-suffering. Still, love will not let me be silent in your regard, and so I make bold to beg you to be in harmony with God's mind. For Jesus Christ, the life that cannot be taken from us, is the mind of the Father, and the bishops appointed to ends of the earth are of one mind with Jesus Christ.

Hence, it is right for you to concur, as you do, with the name of the bishop. For your priests, who are worthy of the name and worthy of God, like the strings of a lyre, are in harmony with the bishops. Hence it is that in the harmony of your minds and hearts Jesus Christ is hymned. Make of yourselves a choir, so that with one voice and one mind, taking the key-note to God, you may sing in unison with one voice through Jesus Christ to the Father, and He may hear you and recognize you, in your good works, as members of His son. It is good for you, therefore, to be in perfect unity that you may at all times be partakers of God.

And if I, in a short time, have achieved such spiritual and not merely human communion with your bishop, all the more do I con- gratulate you who have become one with him, as the Church is one with Jesus Christ and as Jesus Christ is one with the Father, so that all things may be in harmony. Let no man be deceived. If a person is not inside the sanctuary! he is deprived of the Bread. For if the prayer of one or two men2 has so much force, how

much greater is that of the bishop and of the whole Church. Any one, therefore, who fails to assemble with the others has already shown his pride and set himself apart. For it is written: "God resists the proud."3 Let us be careful, therefore, not to oppose the bishop, so that we may be obedient to God.

And let a man respect the bishop all the more if he sees him to be a man of few words. For, whoever is sent by the Master to run His house, we ought to receive him as we would receive the Master himself. It is ob- vious, therefore, that we ought to regard the bishop as we would the Lord Himself. I should tell you that Onesimus himself is full of praise for your orderly, religious behavior, because all of you are living accord- ing to truth and because among you no heresy finds a home. Indeed, you do not so much as listen to anyone unless his speech is of Jesus Christ in truth.

There are some who, in guile and wickedness, have a way of bearing the Name about while behaving in a way unworthy of God. Such men you must shun as you would wild beasts; for they are mad dogs that bite when you are not on your guard. Of these you must beware, for these men are hard to heal. There is one Doctor active in both body and soul, begotten and yet unbegotten, God in man, true life in death, son of Mary and Son of God, first able to suffer and then unable to suffer, Jesus Christ, our Lord.

Let no one, therefore, deceive you as, in fact, being wholly given to God, you are not deceived. For, so long as no passion within you has an established power to torment you, you are certainly living according to God. As a cheap sacrifice in your stead I offer myself for you Ephesians, for your Church which will be remembered in every age. Carnal men can no more do the works of the spirit than those who walk in the spirit do the things of the flesh; nor can faith do the things of infidelity nor in- fidelity the things of faith. Since you do all things in Jesus Christ, even those things are spiritual which you do according to the flesh.

I have learned that some strangers holding bad doctrine have passed your way, but that you have not allowed them to sow their seed among you and have stopped your ears lest you should receive what they sowed. Like the stones of a temple, cut for a building of God the Father, you have been lifted up to the top by the crane of Jesus Christ, which is the Cross, and the rope of the Holy Spirit. For your faith has drawn you up and charity has been the road leading to God. You are all fellow pilgrims, carrying with you God and His temple; you are bearers of Christ and of holy offerings, decked out in the commandments of Jesus Christ. And with this letter I am able to take part in your festivity, to be of your company, to share in the joy that comes from setting your heart not on what is merely human life, but on God.

And so do not cease to pray for all other men, for there is hope of their conversion and of their finding God. Give them the chance to be in- structed, at least by the way you behave. When they are angry with you, be meek; answer their words of pride by your humility, their blas- phemies by your prayers, their error by your steadfastness in faith, their bullying by your gentleness. Let us not be in a hurry to give them tit for tat, but, by our sweet reasonableness,show that we are their brothers. Let us rather be eager to imitate the Lord, striving to be the first in bearing wrongs, in suffering loss, in being despised, so that no weed of the evil one may be found among you; but abide in Jesus Christ in perfect pu- rity and temperance of body and soul.

The last days are at hand. For the rest, let us live in reverence and fear of the patience of God, lest it turn in judgment against us. Either let us fear the wrath which is to come or else let us love the grace we have-one or the other, so long as we are found in Jesus Christ unto true life. Let nothing appeal to you apart from Him, by whose help I bear my chains about with me like spiritual pearls; and in these, with your prayers-in which I trust always to have a share-may I rise again, so that I may be found in the company of the Christian Ephesians who have always been at one with the Apostles through the power of Jesus Christ.

I know who I am and to whom I am writing. I am a condemned man; you have received mercy. I am in danger; you are safe. You are the road for those on the way to die for God. You have shared in the sacraments with Paul who was made a saint, who died a martyr, who deserved to be blessed-in whose footsteps may I be found when I reach God; in whose every letter there is a mention of you in Christ Jesus.

Be zealous, therefore, to assemble more frequently to render thanks4 and praise to God. For, when you meet together frequently, the powers of Satan are destroyed and danger from him is dissolved in the harmony of your faith. There is nothing better than peace in which an end is put to the warfare of things in heaven and on earth.

You are aware of all these truths if you have perfect faith and love for Jesus Christ-the beginning and end of life; for faith is the beginning and the end is the love and God is the two of them brought into unity. After these comes whatever else makes up a Christian gentleman. No one com- mits sin who professes the faith, and no one hates who is possessed of char- ity. A tree is shown by its fruit,5 and in the same way those who profess to belong to Christ will be seen by what they do. For what is needed is not mere present profession, but perseverance to the end in the power of faith.

It is better to say nothing and be than to speak and not to be. It is good to teach, if one practices what he preaches. There is one Teacher who spoke-and the thing was done;6 and even the things He did without speaking are worthy of the Father. Anyone who is really possessed of the word of Jesus can listen to His silence and so be perfect; so that he may act through his words and be known by his silence. Nothing is hidden from the Lord and even the things we hide are near Hirn. Let us do all that we do, therefore, as though He were dwelling within us-we as His temple and He within as our God. And so, indeed, it is, and will be clearly seen by us from the love we justly bear Hirn.

Make no mistake, brethren; the corrupters of families will not inherit the kingdom of God. If, then, those are dead who do these things ac- cording to the flesh, how much worse if, with bad doctrine, one should corrupt the faith of God for which Jesus Christ was crucified. Such a man, for becoming contaminated, will depart into unquenchable fire; and so will anyone who listens to him.

It was for this reason that the Lord received the ointment on his head7- that he might breathe the odor of incorruptibility into the Church. Be not anointed with the bad odor of the doctrine of the prince of this world, lest he lead you away captive from the life proposed to you. Why do we not all become wise by accepting the knowledge of God which is Jesus Christ? Why do we perish in our folly by being ignorant of the grace which the Lord has truly sent us?

I offer up my life as a poor substitute for the Cross, which is a stum- bling block to those who have no faith, but to us salvation and eternal life. Where is the wise man? Where is the philosopher?8 Where is the boasting of the so-called men of prudence? For our God Jesus Christ was, according to God's dispensation, the fruit of Mary's womb, of the seed of David; He was born and baptized in order that He might make the water holy by His passion.

The maidenhood of Mary and her child-bearing and also the death of the Lord were hidden from the prince of this world-three resounding mysteries wrought in the silence of God. How, then, did He appear in time? A star, brighter than all other stars, shone in the sky, and its bright- ness was ineffable and the novelty of it caused astonishment. And the rest of the stars, along with the sun and the moon, formed a choir about the star; but the light of the star by itself outshone all the rest. It was a puzzle to know the origin of this novelty unlike anything else. There- upon all magic was dissolved, every bond of malice disappeared, igno- rance was destroyed, the ancient kingdom was ruined, when God ap- peared in the form of man to give us newness of eternal life. What had been prepared in God now had a beginning. And, because of the plan for the abolition of death, all things were disturbed.

If, through your prayers, Jesus Christ should make me worthy and if it should be His will, and still more if the Lord should reveal it to me, in a second letter which I intend to write to you, I shall explain more fully what I have merely touched upon-the dispensation of becoming the new man Jesus Christ, who is of the race of David according to the pas- sion and resurrection. Come together in common, one and all without exception in charity, in one faith and in one Jesus Christ, who is of the race of David according to the flesh, the son of man and Son of God, so that with undivided mind you may obey the bishop and the priests, and break one Bread which is the medicine of immortality and the antidote against death, enabling us to live for ever in Jesus Christ.

I am offering up my life for you and for those whom, to the honor of God, you sent to Smyrna; and from here I write to you, thanking the Lord and loving Polycarp as I love you. Remember me as Jesus Christ re- members you. Pray for the Church which is in Syria, from which I, the last of the faithful there, am being led away a prisoner to Rome; for so I was deemed worthy to be found to God's glory. Farewell in God the Fa- ther and in Jesus Christ our common hope.

1. Literally, "the place of sacrifice." 2. Cf. Matt. 18:18-20.
3. Prov. 3:34.
4. The verb eucharistein may well have here the more special sense of"to cel- ebrate the Eucharist."
5. Cf. Matt. 12:33; Luke 5:44.
6. Cf. Ps. 32:9.
7. Cf. John 12:3.
8. Cf. 1 Cor. 1:20,23,24.

5 Pastoral Theology of Church Fathers and Reflections from an Orthodox Perspective. II

WEEK ELEVEN LECTURE

Again this chapter also chapter of presentation like the previous chapter, the students read and present and discuss on their class room. In the previous chapter we are going to discuss about the biblical foundation of priesthood according to Orthodox church interpretation, the next four chapters discuss on the teaching of Church fathers directly from the books of on the priesthood Classic and Contemporary Texts, Edited by Matthew Levering and Schaff, Philip NPNF1-09.

For this and the following chapter, the students will require seeing the book of Matthew Levering. For chapter four

- St. Polycarp of Smyrna from page 19- 26
- St. John Chrysostom 27-35

Matthew Levering (Edited), 2003. ***On the priesthood: classic and contemporary texts***, Rowman & Littlefield Publishers, Inc. United States of America.

5.1 St. Polycarp

WEEK TWELVE LECTURE

St. Polycarp, Bishop of Smyrna and friend of St. Ignatius of Antioch, may have known St. John the Apostle. When he was eighty years of age, around A.D. 156, St. Polycarp died a martyr's death in a persecu- tion of Christians in Smyrna. He wrote this letter to the Philippian Church around A.D. 110, near the time of St. Ignatius's death. The letter offers to the Philippians St. Polycarp's teachings on how to lead a virtuous Christian life and contains a warning to the priest Valens. Valens and his wife have fallen into a life of sin, and are no longer true followers of the eternal High Priest Jesus Christ.

POLYCARP AND THE PRESBYTERS who are with him to the Church of God dwelling at Philippi; may mercy and peace be richly increased in you from God Almighty and Jesus Christ our Savior.

I greatly rejoice with you in Lord Jesus Christ for having followed the pattern of true charity and for having escorted, as far as you could, those who were chained in saintly bonds; for they are the jewels of those who have been truly chosen by God and our Lord. And I rejoice because the firm root of your faith, famous in times past, still flourishes and bears fruit unto our Lord Jesus Christ, who for our sins endured to face even death. "Whom God had raised up, having broken the pangs of Hell."1 In "The Letter to the Philippians;' trans. Francis X. Glimm, Fathers of the Church Series, ed. Ludwig Schopp, vol. 1: The Apostolic Fathers (Washington, D.C.: The Catholic University of America Press, 1947), 135-143.

Him, "though you see him not, you believe with unspeakable glorious joy;' 2 to which joy many desire to come, knowing that "by grace you are saved, not through works;' but by the will of God through Jesus Christ.3 "Wherefore, girding up your loins, serve God in fear" 4 and in truth; abandon empty vanity and the waywardness of the crowd, "believing in Him who raised our Lord Jesus Christ from the dead and gave Him glory,"5 and a throne at His right hand. "To Him are subject all things in Heaven and on earth;' Him every breath serves and He will come as "the judge of the living and of the dead and His blood God will require from them who disobey Him:' 6 Now "He who raised him" from the dead "will also raise us;'7 if we do His will and advance in His commandments and love what He loved, abstaining from all injustice, covetousness, love of money, slander, false witness, "not rendering evil for evil, or abuse for abuse;' 8 or blow for blow, or curse for curse. No! Remember what the Lord said when he taught: "Judge not, that you may not be judged. For-give, and you shall be forgiven. Be merciful, that you may obtain mercy. With what measure you measure, it shall be measured to you in return ."9 And again: "Blessed are the poor, and they who are persecuted for jus- tice' sake, for theirs is the Kingdom of God."10

Brethren, I write you this concerning righteousness, not on my own initiative, but because you first invited me. For neither I, nor anyone like me, is able to rival the wisdom of the blessed and glorious Paul, who, when living among you, carefully and steadfastly taught the word of truth face to face with his contemporaries and, when he was absent, wrote you letters. By the careful perusal of his letters you will be able to strengthen yourselves in the faith given to you, "which is the mother of us all;'11 with hope following and charity leading, charity toward God and Christ and our neighbor. For, if a person remain with these, he has fulfilled the commandment of righteousness; for he who has charity is far from all sin.

Now the beginning of all difficulties is the love of money.12 Since we know then that "we have brought nothing into this world, and can take nothing out of it either,"13 let us arm ourselves with the armor of right- eousness and learn first to advance in the commandment

of the Lord. Then let us teach our wives to remain in the faith taught them and in charity and purity to cherish their husbands in all truth, loving all oth- ers impartially in complete chastity, and to bring up their children in the fear of God. Teach the widows to be prudent in the faith of the Lord, and to pray without ceasing for all, to keep far from all calumny, slander, false witness, love of money and every evil, knowing that they are an altar of God, that He inspects all things, and that not one of the calcula- tions or thoughts or "the hidden things of the heart"14 escapes Him.

Knowing, then, that "God is not mocked;' 15 we ought to walk in a manner worthy of His commandment and glory. Similarly, deacons must be blameless in the presence of His justice, like servants of God and Christ, not of men; not slanderers, not double-tongued, not money- lovers, temperate in all things, compassionate, careful, walking accord- ing to the truth of the Lord, who became the servant of all.16 If we be pleasing to Him in this world, we shall receive the future world in ac- cordance with His promises to raise us up from the dead, and, if we act in a manner worthy of Him, "we shall also reign with Him;' 17 provided we believe. The young men, also, must likewise be blameless in all things, cherishing purity above everything else and curbing themselves from every evil.18 For it is good to be cut off from the lusts in the world, because "all lust wars against the Spirit,"19 and "neither fornicators nor the effeminate nor sodomites shall inherit the Kingdom of God;' 20 nor those who do unnatural things. Therefore, it is necessary to refrain from all this and to be subject to the presbyters and deacons as to God and Christ. The virgins must walk in a blameless and pure conscience.

And the presbyters also must be sympathetic, merciful to all, guiding back the wanderers,21 visiting all the sick, neglecting neither widow nor orphan nor pauper, but "always providing what is good before God and men."22 They must refrain from all anger, from respect of persons, from unfair judgment, and keep far from all love of money; be not quick to believe anything against any man, not hasty in judgment, knowing that we are all under the debt of sin. If, then, we beseech the Lord to forgive us, we should also forgive; for we stand before the eyes of the Lord God, and we "must all stand before the judgment-seat of Christ," and "each must give an account of himself."23 Accordingly, let us so serve Him with fear and all reverence, as He has commanded and as did the Apostles who evangelized us, and the prophets who foretold of the coming of our Lord; being zealous for what is good, refraining from offenses and false brethren, and from those who carry the name of the Lord in hypocrisy, to mislead foolish men.

"For everyone who does not confess that Jesus Christ has come in the flesh is an antichrist"; 24 and whoever does not confess the witness of the Cross is of the devil; and whoever perverts the sayings of the Lord to his own evil desires and says there is neither resurrection nor judgment, that one is the first-born of Satan. Therefore, let us abandon the vanities of the crowd and their false teachings; let us return to the word which was delivered to us from the beginning. Let us be watchful in prayers25 and persevere in fasting, beseeching the all-seeing God in petitions "not to lead us into temptation."26 As the Lord said: "The spirit indeed is will- ing, but the flesh is weak."27

Without interruption, therefore, let us persevere by our hope and by the guarantee of our righteousness,28 which is Jesus Christ, who "bore our sins in His own body on the tree, who did no sin, nor was deceit found in His mouth"; 29 but for our sake, that we might live in Him, He endured all things. Let us, then, become imitators of His patient endurance, and, if we suffer for His name, let us praise Him. For He gave us this example in His own person, and we have believed this.

I exhort you all, then, to obey the word of justice and to practice all endurance as you saw with your own eyes in the blessed Ignatius and Zosimus and Rufus. This you saw also in others from your own group and in Paul himself and the other Apostles. Be convinced that all these "ran not in vain;' 30 but in faith and in righteousness, and that they are with the Lord, with whom they also suffered, in the place which they have deserved. For they "loved not the present world,"31 but Him who died for them and who was raised up by God for our sakes.

Stand fast, therefore, in this conduct 32 and follow the example of the Lord, "firm and unchangeable in faith, lovers of the brotherhood, loving each other, united in tru th;' 33 helping each other with the mildness of the Lord, despising no man.34 When you can do good,35 do not put it off, "for almsgiving frees from death."36 You must all be subject to one an- other37 and keep your conduct free from reproach among pagans, so that from your good works38 you may receive praise and the Lord may not be blasphemed on account of you. But woe to him on whose ac- count the name of the Lord is blasphemed. Teach sobriety, therefore, to all, and practice it yourselves, also.

I have been deeply grieved for Valens, who was once made a presbyter among you, that he so little understands the dignity which was given to him. I warn you, therefore, to abstain from avarice and to be chaste and truthful. Keep away from all evil. If any man cannot control himself in these things, how can he recommend it to another? If a man does not abstain from avarice, he will be defiled by idolatry, and will be judged as one of the pagans,

who "know not the judgment of the Lord." 39 Or do we forget "that the saints shall judge the world;' 40 as Paul teaches? How- ever, I have not found nor heard anything of the kind among you, among whom blessed Paul toiled, who were yourselves his epistles41 in the beginning. For he boasts about you in all the Churches,42 which alone knew the Lord in those times when we had not yet known Him. I am exceedingly sorry, therefore, for Valens and his wife; may the Lord grant them a true repentance. Therefore, be temperate yourselves in this regard, and do not consider such persons enemies,43 but invite them back as sinful and erring members, that you may heal the whole body of you. By doing this you edify one another.

I am sure that you are well-trained in the Sacred Scriptures, and that nothing is hid from you, but this is not granted to me. Now, as it is said in these Scriptures: "Be angry and sin not;' 44 and "Let not the sun go down upon your wrath." Blessed is he who remembers this; and I believe that this is so with you. Now, may God and the Father of our Lord Jesus Christ, and the "eternal High-Priest" Himself, Jesus Christ, build you up in faith and truth and in all kindness, free from anger, patient, long- suffering in endurance and chastity. May He give you, too, a share and participation among His saints, and to us along with you, as well as to all under Heaven who shall believe in our Lord and God Jesus Christ and in His Father, who raised Him up from the dead.45 "Pray for all the saints."46 "Pray also for the emperors;' 47 and authorities, and rulers, and "for those who persecute and hate you"48 and for "the enemies of the Cross;'49 that the result of your effort may be manifest to all men, that you may be perfect in Him.

You wrote to me, both yourselves and Ignatius, that, if anyone was going to Syria, he should also carry letters from you. I will do this if I get a proper opportunity, either myself or the person whom I shall send as a messenger for you also. The letter of Ignatius sent to us by himself and all the others we have here we send you, as you requested; these are subjoined to this epistle, and from them you will greatly profit. For in them there are faith and endurance and all the edification pertaining to our Lord. And let us know whatever you learn concerning Ignatius and those who are with him.

I have written this to you by Crescens, whom I recommended to you recently and whom I again commend. For he has behaved blamelessly among us, and I believe likewise among you. You will receive a recom- mendation of his sister, also, when she shall come to you. Farewell. Good-bye to you in the Lord Jesus Christ in grace, and to all who are with you. Amen.

1. Acts 2:24.

26. Matt. 6:13.

2. 1 Pet. 1:8.
3. Eph. 2:8.
4. 1 Pet. 1:3.
5. 1 Pet. 1:21.
6. Acts 10:42.
7. 2 Cor. 4:14.
8. 1 Pet. 3:9.
9. Matt. 7:1-2; Luke 6:36-38.
10. Matt. 5:3,10.
11. Gal. 4:26.
12. Cf. 1 Tim. 6:10.
13. Cf. 1 Tim. 6:7.
14. 1 Cor. 14:25.
15. Gal. 6:7.
16. Mark 9:33. 17. 2 Tim. 2:12. 18. lPet.2:11. 19. Gal. 5:17.
20. 1 Cor. 6:9-10.
21. Ezek. 34:4.
22. 2 Cor. 8:21.
23. Rom. 14:10,12.
24. 1 John 4:2-3.
25. 1 Pet. 4:7.
27. Matt. 26:41.
28. Mark 14:38.
29. 1 Pet. 2:22,24.
30. Phil. 2:16.
31. 1 Tim. 4:10.
32. 1 Cor. 15:58.
33. 1 Pet. 2:17.
34. Rom. 12:10.
35. Prov. 3:28.
36. Tob. 4:11.
37. Eph. 5:21.
38. 1 Pet. 2:12.
39. Jer. 5:4.
40. 1 Cor. 6:2.
41. 2 Cor. 3:2.
42. 1 Thess. 1:4. 43. 2 Thess. 3:15. 44. Ps. 4:5.
45. Gal. 1:1.
46. Eph. 6:18.
47. 1 Tim. 2:1.
48. Matt. 5:44.
49. Phil. 3:18.

5.2 St. John Chrysostom

WEEK THIRTEEN LECTURE

St. John Chrysostom (A.O. 347-407), who received the name "Chrysostom" (golden mouth) for his eloquence as a preacher, au- thored this treatise in the 380s. The six "books," which today would be called chapters, form a unified whole in which Chrysostom dis- cusses his own vocation to the priesthood and the responsibilities that belong to it. It bears the influence of an earlier short treatise on the priesthood, St. Gregory of Nazianzus's De Puga (A.O. 362). The book is written as a dialogue between John and his friend Basil, whose identity is unknown. In the excerpt, from the beginning of Book III, Chrysostom emphasizes that a priest or bishop must be free from all worldly ambition. He shows that a priest or bishop's public role will make worldly honors a severe temptation for him.

HERE ARE MANY OTHER QUALITIES, Basil, in addition to those I have mentioned, which a priest ought to have, and which I lack. And the first of all is that he must purify his

soul entirely of ambition for the of- fice. For if he is strongly attracted to this office, when he gets it he will add fuel to the fire and, being mastered by ambition, he will tolerate all kinds of evil to secure his hold upon it, even resorting to flattery, or sub- mitting to mean and unworthy treatment, or spending lavishly. I pass From: Six Books on the Priesthood, Book III, trans. Graham Neville, chap. 10-14 (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1996), 80-88. Used by permis- sion of St. Vladimir's Seminary Press, 575 Scarsdale Road, Crestwood, N.Y., 10707, (800) 204-2665.

over for the moment, for fear of seeming to say things beyond credit, the fact that some men, in contending for this office, have filled the churches with murder and split cities into factions.

The right course, I think, is to have so reverent an estimation of the office as to avoid its responsibility from the start; and, after being ap- pointed to it, not to wait for the judgment of others, if you should hap- pen to have committed a sin that calls for deposition, but to anticipate this and depose yourself from office. In this way a man will probably in- duce God's mercy. But if he clings to a position for which he is not fit, he deprives himself of all pardon and provokes God's anger the more by adding a second and more serious offence. But no one will ever be con- tent to do so; for it is indeed a terrible temptation to covet this honor. And in saying this, I do not contradict St. Paul, but entirely agree with what he says. What are his words? "If a man seeks the office of a bishop, he desires a good work."1 I meant it was terrible to desire, not the work, but the absolute authority and power.

I think a man must rid his mind of this ambition with all possible care, and not for a moment let it be governed by it, in order that he may always act with freedom. For if he does not want to achieve fame in this position of authority, he will not dread its loss either. And if he does not fear this, he can always act with the freedom which befits Christian men. But those who fear and dread deposition from this office endure a bitter slavery, full of all kinds of evil, and cannot help often offending man and God.

But the soul ought not to be in this condition. As in war we see sol- diers of fine spirit fighting eagerly and falling bravely, so those who have come to this administration should be ready either to be consecrated to the office or to be relieved of it, as befits Christian men, knowing that such deposition earns a crown no less than the office itself.

For when anyone has this done to him because he will not submit to anything which is unbecoming or unworthy of his position, he procures a greater punishment for those who wrongfully depose him, and a greater reward for himself. "Blessed are you;' says our Lord,

"when men shall reproach you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven."2 This is surely true even when anyone is expelled by men of his own order, either through envy or to please others or through enmity or any other wrong motive. But when he gets his treatment from his enemies, I do not think any argument is needed to prove how great a benefit they confer on him by their wickedness.

So we must be thoroughly on our guard against ambition and exam- ine ourselves carefully to prevent a spark of it from smouldering any- where unseen. It is much to be desired that those who at first were free from this infection should be able to keep clear of it when they have en- tered office. But if anyone nurtures within himself this terrible, savage beast before attaining office, there is no telling what a furnace he will fling himself into, after he has attained it. For my own part (and do not think that I would ever lie to you out of self-depreciation), I possess this ambition in a high degree. And this fact, quite as much as all the other reasons, alarmed me and impelled me to run away as I did. For just as lovers of a human person endure a terrible torment of passion as long as they can be near the objects of their love, but throw off their frenzy when they take themselves as far away as possible from those whom they desire; so also those who covet this office find the evil intolerable while they are near it, but quench the desire along with the expectation, as soon as they give up hope.

This, then, was one strong motive, and even if it had been all by itself, it would have been enough to debar me from this dignity. In fact, how- ever, there is another motive quite as strong. What is it? A priest must be sober and clear-sighted and possess a thousand eyes looking in every di- rection, for he lives, not for himself alone, but for a great multitude. But I am sluggish and remiss and scarcely sufficient for my own salvation, as even you should admit, though you are most of all eager to hide my faults for love's sake.

Do not speak to me now of fasting and vigils and sleeping on the ground and other bodily discipline. You know how far short I come even in these. But if these exercises had been most carefully regulated by me, they would have been unable to equip me at all for this responsibility, while my sluggishness remained. They would be a great help to someone shut up in a cell and concerned only about his own soul. But when a man is distracted by such a huge multitude and inherits all the private cares of those who are under his rule, what appreciable help can these practices continue towards their improvement, unless he has a healthy, robust soul?

Do not be surprised if, in addition to such endurance, I apply an- other touchstone of spiritual strength. We can see that contempt for food and drink and soft bedding comes easily to many, especially to more uncouth natures brought up in that way from early childhood, but to many others as well. For bodily constitution and practice miti- gate the severity of those exercises. But there are not many, indeed only one or two here and there, who can bear insult and abuse and vulgar language and taunts from inferiors, spoken casually or deliberately, and complaints made at random by the rulers and the ruled.

You see men who are valiant in ascetic practices so far losing their heads at these that they become wilder than savage beasts. We must debar such men in particular from the precincts of the priesthood. For it would not harm the common life of the Church if a prelate should neither starve him- self of food, nor go barefoot. But a furious temper causes great disasters both to its possessor and to his neighbors. There is no threat from God against those who omit these ascetic practices, but those who are angry without a cause are threatened with hell and hell fire.3 As, then, the lover of vainglory adds fresh fuel to the fire when he assumes the gov- ernment of numbers, so a man who cannot control his temper while alone or in the company of a few others, but is easily thrown into a pas- sion, is like a wild beast baited by crowds all around, when he is en- trusted with the rule of an entire congregation. He cannot live at peace himself and spreads evils galore among the people committed to his charge.

Nothing muddies the purity of the mind and the perspicacity of the wits as much as an ungovernable temper that fluctuates violently. Scrip- ture says, "This destroys even the prudent."4 For the soul's eye is dark- ened, as in a night battle, and cannot distinguish friend from foe or worthless from worthy. It treats all in turn alike (even though some evil consequence ensues), carelessly accepting every consequence to gratify the soul's pleasure, even if it means a crop of trouble. For a blazing tem- per is a kind of pleasure, and it tyrannizes over the soul more harshly than pleasure, thoroughly upsetting all its healthy condition. It easily ex- cites men to insolence, to ill-timed enmities and unreasonable hatred, and is forever making them give willful offence and forcing them to say and do many other things just as bad. For the soul is swept along with the strong rush of passion and has no base on which to rest its own strength and resist so strong an attack.

Basil: I will not put up with your humbug any longer. Who knows better than I how free you are from this disease?

John: Why, then, my dear fellow, do you want to drag me near the pyre and bait the sleeping beast? Do you not know that my freedom from this fault is due, not to my innate goodness, but to my love of retirement? It is good for anyone in this condition (not to mention anyone

who has fallen into the very abyss of heavy anxieties) to remain by himself or keep company with one or two friends, and so manage to avoid being set on fire with this passion. For otherwise he drags, not himself only, but many others with him, to the brink of ruin, and makes them more care- less about the cultivation of a gentle character. For the mass of people under government are, for the most part, prone to regard the character of their rulers as a kind of archetype, and to assimilate themselves to it. And how can anyone stop their outbursts, if he is excitable himself? What ordinary man would naturally want to learn self-control when he sees his ruler is hot-tempered?

The priest's shortcomings simply cannot be concealed. On the con- trary, even the most trivial soon get known. The weakest athlete can keep his weakness secret as long as he remains at home and pits him- self against nobody; but when he strips for the contest, he is soon shown up. So with other men: those who lead a retired and inactive life have their solitude as a cloak for their private faults; but when they are brought into public life, they are compelled to strip off their retire- ment like a garment and to show everyone their naked souls by their outward movements. As, then, their right actions benefit many and challenge them to equal efforts, so their faults make other men careless in the quest of virtue, and encourage them to shirk hard work for the things that matter. Therefore the beauty of his soul must shine out brightly all round, to be able to gladden and enlighten the souls of those who see.

The sins of ordinary men are committed in the dark, so to speak, and ruin only those who commit them. But when a man becomes famous and is known to many, his misdeeds inflict a common injury on all. They make backsliders even more supine in their efforts for what is good, and drive to despair those who want to improve. Apart from this, the offences of the insignificant, even if made public, harm no one seri- ously. But those who are set upon the pinnacle of this honor not only catch every eye; more than that, however trifling their offences, these lit- tle things seem great to others, since everyone measures sin, not by the size of the offence, but by the standing of the sinner.

The priest must be armed with weapons of steel-intense earnestness and constant sobriety of life-and he must keep watch in every direc- tion, in case anyone should find a naked and unguarded spot and strike him a mortal blow. For everyone stands round him ready to wound him and strike him down, not only his enemies and foes, but many of those who pretend to love him. We must, therefore, choose souls as hardy as God's grace once proved the bodies of the saints in the Babylonian fur- nace.5 The fuel of this fire is not brushwood, pitch, and tow, but some- thing far worse than that. It is no material fire to which they are

exposed, but the all-devouring flame of malice envelops them, rising up all round, and attacking them and searching their life more thoroughly than the fire did the bodies of those young men. When it finds the slight- est trace of stubble, it quickly lays hold of it and burns up the rotten part, while all the rest of the building, even though brighter than rays of sunshine, is scorched and blackened completely by the smoke.

For as long as the priest's life is well regulated in every particular point, their intrigues cannot hurt him. But if he should overlook some small detail, as is likely for a human being on his journey across the de- vious ocean of his life, all the rest of his good deeds are of no avail to en- able him to escape the words of his accusers. That small offence casts a shadow over all the rest of his life. Everyone wants to judge the priest, not as one clothed in flesh, not as one possessing a human nature, but as an angel, exempt from the frailty of others.

Everyone fears and flatters a tyrant as long as his power lasts, because they cannot depose him. But when they see his power decline, those who were just now his friends throw off their hypocritical esteem and sud- denly become his foes and enemies.

When they have discovered all his weaknesses, they set upon him and depose him from power. So it is with priests. Those who but now flattered and courted him when he was in power, once they have found the least handle, eagerly make plans to de- pose him, not merely as a tyrant, but as something far worse than that. Again, as a tyrant fears his bodyguard, so he dreads above all his neigh- bors and fellow ministers.

For other people do not covet a tyrant's power as much, nor, above all, know his business as well, as these men know his. Being close to him, they learn before others of any faults that may occur. If they slander him, they can easily gain credence, and if they exaggerate trifles, they can convict the victim of their pettifogging. For the well-known saying of the Apostle has been inverted: "And if one member suf- fers, all the members rejoice; and if one member is honored, all the members suffer,"6 unless by great discretion someone can survive it all.

Are you, then, sending me forth to such a terrible war? Did you judge my spirit adequate for so complex and intricate a battle? Where did you get the information? And from whom? If it was God who revealed it, show me the oracle, and I will obey. But if you cannot do so and are mak- ing a judgment from human opinion, then deceive yourself no longer. For you should believe me rather than others about myself, since "no man knows the things of a man, save the spirit of the man which is in him."7

With these arguments I think I must have persuaded you now, if not before, that I should have made both myself and those who chose me ridiculous by accepting this office, and that

I should have returned again to the path of life in which I now am, but at great cost. For it is not only malice, but something far worse than malice-ambition for office-that usually arms the majority of men against the one who possesses it. And as covetous sons begrudge their fathers a long life, so when some of these men see the priestly office held by anyone for a prolonged period, they are anxious to depose him, as it would hardly be right to murder him! For they are all ambitious to succeed him and everyone expects that the office will fall to himself.

1. 1 Tim. 3:1.
2. Matt. 5:11-12.
3. Cf. Matt. 5:22.
4. Prov. 15:1 (LXX).
5. Dan. 3:27.
6. Cf. 1 Cor. 12:26.
7. Cf.ICor.2:11.

6 The Glory of the Priesthood

Again this chapter also chapter of presentation like the previous chapter, the students read and present and discuss on their class room. In the previous chapter we are going to discuss about the biblical foundation of priesthood according to Orthodox church interpretation, the next two chapters discuss on the teaching of Saint John Chrysostom on the glory and temptation of the priest directly from the book of Schaff, Philip NPNF1-09.

Please read: Schaff, Philip NPNF1-09, 1986. *St. Chrysostom: On the Priesthood; Ascetic Treatises; Select Homilies and Letters; Homilies on the Statutes Select Homilies and Letters; Homilies on the Statutes,* New York: Christian Literature Publishing Co., United States of America.

The priestly office is discharged on earth, but it is ranked amongst the heavenly ordinances. And naturally so, for neither man, nor angel, nor archangel, nor any other created power but the Paraclete Himself instituted this vocation, and persuaded men, while still abiding in the flesh, to represent the ministry of angels. The consecrated priest, therefore, must be as pure as if he were standing in heaven itself, in the midst of those powers.

The symbols which existed before the ministry of grace were fearful and of great consequence such as the bells, the pomegranates, the stones on the breastplate and on the ephod, the girdle, the miter, the long robe, the plate of gold, the Holy or Holies, and the deep silence within. But if anyone should examine the symbols that belong to the dispensation of grace, he will find that, as small as they are, they are fearful and awe-inspiring. The statement concerning the Law is true here also: "The splendor that once was is now no splendor at all; it is outshone by a splendor greater still."[1]For when you see the Lord sacrificed, and laid upon the altar, and the priest, standing and praying over the sacrifice, and all the worshippers being tinged with that precious blood, can you then think that you are still amongst men and standing upon the earth? On the contrary, are you not at once transported to Heaven, and casting out every carnal thought from your soul, are you not then, in spirit and with pure reason, able to contemplate the things which are in Heaven? Oh, the wonder of it! Oh, the loving-kindness of God to men! He who sits on high with the Father is, at that hour, held in the hands of all, and gives Himself to those who are willing to embrace and grasp Him. All this is done with the eyes of faith! Do you think these things could be despised, or do they make it possible for anyone to be superior to them?

Would you like to be shown the exceeding sanctity of this office? Picture Elijah and the vast multitude standing around Him, and the sacrifice laid upon the stone altar, and all the rest of

the people hushed into deep silence while the prophet alone offers up prayer. Suddenly, the rush of fire falls from Heaven upon the sacrifice. These are marvelous things, charged with terror. Turn, then, from this scene to the rites which are celebrated today. They are not only marvelous to behold but transcend terror. There stands the priest, not bringing down fire from Heaven, but the Holy Spirit. He makes prolonged supplication, not that some flame from on high may consume the offerings, but that grace descending on the sacrifice may thereby enlighten the souls of all, and render them more refulgent than silver purified by fire. Who can despise this most awe inspiring mystery unless he is mad and senseless? Do you not know that no human soul could ever have endured that fire in the sacrifice, but all would have been utterly consumed except for the powerful help of God's grace?

Can anyone consider how great a thing it is for a man of flesh and blood to be able to approach that blessed and pure nature. He will then clearly see what great honor the grace of the Spirit bestows to priests. It is through them that these rites are celebrated and other rites no less inferior to these, both in respect to our dignity and our salvation.

For those who inhabit the earth and make their abode, they are entrusted with the administration of heavenly things and have received an authority which God has not given to angels or archangels. For has it not been said to them, "What things soever ye shall bind on earth shall be bound also in heaven; and what things soever ye shall loose, shall be loosed"2 They who rule on earth have authority to bind only the body, whereas this binding lays hold of the soul and penetrates the heavens. What priests do on earth God ratifies above and the Master confirms the sentence of his servants. God has given them all manner of authority for He says, "Whose soever sins ye forgive, they are forgiven, and whose soever sins ye retain, they are retained."[3] What authority could be greater than this? "The Father hath given all judgement unto the Son."[4] But I see that the Son has placed it all in their hands for they have been raised to this dignity as if they were already translated to Heaven, and had transcended human nature, and freed from the passions to which we are liable.

Moreover, if a king should bestow this honor upon any of his subjects, authorizing him to cast into prison whom he pleased, and then release him at will, he becomes the admiration and envy of all. But although the priest has received from God a greater authority, as Heaven is more precious than earth, and souls more precious than bodies, it appears to some to have received so slight an honor, that they imagine that someone entrusted with this gift will despise it. Away with such madness! It is sheer madness to despise such a dignity without which we cannot attain salvation or God's good promises.

For if a man "cannot enter into the kingdom of Heaven except he be born again of water and the Spirit,"[5]and if he that eateth not the Lord's flesh and drinketh not His blood is cast out of everlasting life,[6]as all these things can be accomplished only by means of the blessed hands of the priest, how can anyone, without their help, escape the fire of Gehenna or win those crowns which are reserved for the victorious? They are the only ones entrusted with spiritual travail and the birth which comes through baptism. Through them, we put on Christ and are united with the Son of God, and become members of that blessed Head. Wherefore, they might not only be more justly feared by us than rulers and kings, but also be more honored than parents, since these begot us "of blood and the will of the flesh." The priests are the authors of our birth from God, that blessed regeneration which is the true freedom and the adoption according to grace.

The Jewish priests had authority to release the body from leprosy, or to not release it, but only to examine those who were already released. And you know how much the office of priest was contended for at that time. But our priests have received authority to deal not only with bodily leprosy, but spiritual uncleanness, and not just to certify its cure but to actually cure it. Those who look down upon these priests are far more accursed than Dathan and his company, and deserve severe punishment. For the later, although they claimed to the dignity which did not belong to them, nevertheless had an excellent opinion concerning it, shown by the eagerness with which they pursued it. But the people we are considering have done just the opposite, at a time when the priesthood has been better regulated and enhanced. They have displayed an audacity which exceeds that of the others, although manifested in a contrary way. For there is not an equal amount of contempt involved in coveting an honor which does not pertain to one, and making light of it, but the latter exceeds the former as much as scorn differs from admiration. What soul then is so sordid as to despise such great advantages? No one, I should say, except the victim of some demonic impulse.

To return to the topic from which I digressed, God has bestowed a power on priests greater than that of our natural parents. The difference between the two differs as much as the present and the future life. Our natural parents bring us into this life only, but priests into the life to come. Natural parents cannot avert death from their offspring, or repel disease. But priests have often saved a sick soul, or one which was on the point of perishing, by making the punishment milder for some, and preventing others from ever incurring it, not only by instruction and admonition but also through helping them by prayer. They have the authority to remit sins, not only at the time of regeneration, but afterwards too. "Is any among you sick? Let him call for the elders of the Church, and let them pray over him,

anointing him with oil in the name of the Lord. And the prayer of faith shall save him that is sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."[7] Again, our natural parents are unable to help their children if they come into conflict with the prominent and powerful in the world, but priests have often reconciled, not rulers and kings, but God Himself when His wrath has often been provoked against them.

Will anyone after this still dare to condemn me for arrogance? I think that after what I have said, such reverence will fill the souls of the hearers that they will no longer condemn those who avoid the office of arrogance and fear, but only those who seek it of their own accord and are determined to obtain this dignity for themselves.

1. 2Cor. 3.10 (N.E.B.) 2. Cf. Matt. 18.18. 3. John 20.23. 4. John 5.22. 5. John 3.5. 6. Cf. John 6.53. 7 Jas. 5:14-15

WEEK FOURTEEN LECTURE

7 The Difficulty of the Priesthood.

If it is true that those who are entrusted with civic government have sometimes destroyed cities, and also ruined themselves through lack of discretion and vigilance, then how much strength and power from above must a man need to avoid sin, whose task is to adorn the Bride of Christ?

No man loved Christ more than Paul; no man exhibited greater zeal than he; and no man was endowed with more grace. Nevertheless, after all these great advantages, it is with fear and trembling for his authority that he governs those entrusted to him. He says, "I fear, lest as the serpent beguiled Eve, so your thoughts should be corrupted from the simplicity which is towards Christ."[1] And again, "I was with you in fear and in much trembling.[2] Yet he was a man who had been "caught up to the third Heaven"[3]and made "partaker of the unspeakable mysteries of God,[4]and endured as many "deaths"[5]as he had lived days after he became a believer. He was a man who did not want to use the authority given him by Christ in case any of his converts should be offended.[6]

If, then, he who went beyond the ordinances of God, and nowhere sought advantage for himself but only for those under him, and was always so full of fear when he considered the magnitude of his responsibility, what will become of those who seek their own advantage, and fail to go beyond the commandments of Christ and for the most part, transgress them? "Who is weak," he says, "and I am not weak? Who is offended and I burn not?"[7] That is what a priest ought to be like, or rather, not just like that, for these are small things, and really nothing in comparison with what I am going to say.

And what is that? "I could wish," he says, "that I were anathema from Christ for my brethren's sake, my kinsmen according to the flesh."[8] If anyone can utter such a speech, if anyone has the soul capable of such a prayer, he might justly be blamed if he evaded the priesthood. But if anyone falls as short of that standard as much as I do, he deserves to be hated for accepting the office, and not for having avoided it.

If those who had the right of conferring a military honor were to drag forward a coppersmith, or a shoemaker, or some such artisan for election to a generalship, and entrust

the army to his hands, I should not praise the wretched man if he did not flee, and do all in his power to avoid plunging himself into such a disaster.

If, indeed, it is sufficient to bear the name of pastor, and to undertake haphazardly the work in hand without risk, then blame me of vainglory if you like. If on the contrary, the man who accepts this responsibility needs great understanding, and before that, the great grace of God, an upright character and purity of life, and more than human goodness, then do not deprive me of forgiveness if I am unwilling to perish in vain without a cause.

Moreover, if anyone in charge of a full-sized merchant ship, fully equipped with rowers, and laden with valuable freight, were to station me at the helm and bid me to cross the Aegean or the Tyrrhenian Sea, I should recoil from the proposal at once. If anyone asked me why, I should say, "To save sinking the ship!" When the loss concerns material wealth, and the danger extends only to bodily death, no one will blame those who exercise great prudence. Where the fate of the shipwrecked is to fall, not into the ocean but into the abyss of fire, and what awaits them is not that which severs the soul from the body but it is the death which consigns both together to eternal punishment, shall I incur your wrath and hate because I did not plunge headlong into so great an evil? I pray and beseech you not to. I know how weak and puny my soul is. I know the magnitude of this ministry and the great difficulty of the work. More stormy billows vex the soul of the priest than the gales that trouble the sea.

First of all, there is the dreadful rock of vainglory, more dangerous than the Sirens' rock of which the fable-mongers tell such marvelous tales. Many were able to sail past that and escape unscathed. But to me, this is so dangerous that even now, when no necessity of any kind impels me into that abyss, I am unable to stay clear of the snare. If anyone entrusted this charge to me, it would be the same as if he tied my hands behind my back, and delivered me to the wild beasts dwelling on that rock to rend me in pieces day by day. And what are those beasts? They are wrath, despondency, envy, strife, slanders, accusations, lying, hypocrisy, intrigue, anger against those who have done no harm, pleasure at the indecorous acts of fellow priests, sorrow at their prosperity, love of praise, desire of honor which drives the human soul headlong to perdition, doctrines devised to please, servile flatteries, ignoble flattery, contempt of the poor, paying court to the rich, senseless and mischievous honors, and harmful favors which endanger giver and receiver alike, sordid fear fit only for the basest of slaves, the abolition of plain speaking, much affectation of humility, banishment of truth, the suppression of convictions and reproofs, or rather the excessive use of them against the poor, while no one dares so much as to open his lips against those who yield power. For all these wise beasts and more are bred upon that rock of which I have spoken. And those

people whom they have once captured are inevitably dragged down into such a depth of servitude, that even to please women, they often do many things which it is better not to mention.

The divine law has excluded women from the ministry, but they endeavor to thrust themselves into it, and since they can effect nothing for themselves, they do all through the agency of others. They have become invested with so much power that they can appoint or eject priests at their will. In fact, things are turned upside down, and the proverbial saying may be seen realized, "the ruled lead the rulers." It is bad enough if they were men but they are women who have not received a commission to teach. Why do I say teach? St. Paul did not even allow them to speak in Church.[9] But I have heard someone say that they have obtained such freedom of speech, that they even rebuke the prelates of the Churches, and censure them more severely than masters would their slaves.

But let not any one suppose that I subject all to these charges, for there are many who are superior to these entanglements and exceed in number those who have been caught in them. Nor would I indeed make the priesthood responsible for these evils. God forbid that I should be such a fool! Wise men do not say that the sword is to blame for murder, nor wine for drunkenness, nor strength for outrage, nor courage for foolhardiness. No, they lay the blame on those who make an improper use of the gifts which have been bestowed upon them by God, and punish them accordingly. The priestly office might well accuse us of not handling it rightly. For it is not itself a cause of the evils already mentioned, but we, who as far as lies our power, have defiled it with so much pollution by entrusting it to commonplace men who readily accept what is offered them without having first acquired a knowledge of their own souls, or considered the gravity of the office. And when they come to exercise they ministry, they are blinded by inexperience, and they overwhelm with innumerable evils the people who have been committed to their care.

This is the thing that nearly happened to me, had not God speedily delivered me from those dangers, mercifully sparing his Church and my own soul. Tell me, where do you think such great troubles in the Churches originate? For my part, I believe that their only source is the inconsiderate and random way in which prelates are chosen and appointed. For the head ought to be the strongest part, in order to be able to regulate and control the evil exhalations which arise from the rest of the body as well. To prevent this coming to pass, God kept me in the position of the "feet" which was the rank originally assigned to me.

1. 2Cor. 11.3 2. 1Cor. 3.3. .3. 2Cor. 12.2. 4. Cf. 2Cor. 12.4. 5. 2Cor. 11.23. 6. 1Cor. 9.l2.

7. 2Cor. 11.29. 8. Rom. 9.3. 9. 1Cor. 14.34.

Introduction to Pastoral Theology

8 Course Identification

Course Name. **Introduction to pastoral theology**

Course Code **PTPIP27**

Credit hour 3

Perquisite for the course. **None.**

Academic Term: 1st Year 1st Semester

Instructor: Mr. Behailu Bekele

8.1 Course Description

i. Before study on the deep knowledge and huge aspects of pastoral theology, we must explain the fundamental doctrines which must become the basis of pastoral service, and which must be built upon in whole preparation with the fundamental and important basics of pastoral theology in the Orthodox worldview.

ii. Pastoral theology is theology seen from the shepherding perspective. Relating to every aspect of Orthodox Church life - from leading congregations to counseling individuals - it calls for pastors with a good grasp of Christian doctrine and a wide range of skills.

iii. Briefly, after defining pastoral theology the students examines its Biblical foundations then surveys the various ways in which it has been understood in the history of the Church.

iv. The course mainly explained with Biblical foundation of pastoral theology. It is a theological science for the care of souls. It also makes in one or another way the priest the real ministries of Orthodox Church and a dispenser of the mysteries of the Orthodox Church. As an introductory course for the Pastoral Theology deals with the fundamental teaching of the pastoral theology and studies its theological history starts from the Old Testament era.

The course content will embrace

I. Pastoral theology definitions from varies theological aspects
II. pastoral theology relation to other theological aspects
III. usage pastoral theology in Orthodox Church
IV. the role of an Orthodox Pastor
V. pastoral theology in the O. Testament period
VI. the trend of levitical priesthood
VII. consecration and vestments
VIII. pastoral theology in New Testament
IX. comparison between the two testaments
X. pastoral theology in epistles of the apostles
XI. pastoral theology in the teaching of Church fathers
XII. clement of Rome, Ignatius and Polycarp on priest hood
XIII. Analyzing the glory of the priesthood
XIV. The St. John Chrysostom teaching on the temptation of the priest

8.1.1 Purpose of the course

i. The student know the fundamental teaching of the pastoral theology
ii. And, role of the pastor for the scope and nature of the pastoral theology.

8.1.2 Student learning outcome (after finishing the course)

i. After completion of this course: the student will develop his basic knowledge on the importance of, history, sources and content of pastoral theology. This course knowledge is a perquisite acquired for the Orthodox pastoral care and Orthodox pastorship.
ii. And the course demonstrates the relevance of its content in the Church so the student will be able to know its Biblical and theological role of the pastor. etc.
iii. The student will know the tree Orthodox pastor duties.

8.1.3 Outline of the course in the semester

Week Title

1. Pastoral theology definitions from varies theological aspects
2. pastoral theology relation to other theological aspects
3. usage pastoral theology in Orthodox Church
4. the role of an Orthodox Pastor

5. pastoral theology in the O. Testament period
6. the trend of levitical priesthood
7. consecration and vestments
8. pastoral theology in New Testament
9. comparison between the two testaments
10. pastoral theology in epistles of the apostles
11. pastoral theology in the teaching of Church fathers
12. clement of Rome, Ignatius and Polycarp on priest hood
13. Analyzing the glory of the priesthood
14. The St. John Chrysostom teaching on the temptation of the priest
15. The priest hood after ordination
    The duty and responsibility of an Orthodox priest
16. Final Exam

8.1.4 Assessment measures

i. Mid exam……%
ii. Assignment (paper) ……..%
iii. Presentation……%
iv. Final exam……%
v. Attendance……..%

8.1.5 Methods of instruction

i. Lecture
ii. Discussion
iii. Practical activity

8.2 Course material

8.2.1 Main text book (course material)

- D. Tidbol, 1986. Skillful shepherds: An Introduction to Pastoral Theology, Leicester and Grand Rapids.

- Fredric Schulze, 1914. Manual of pastoral theology, D. Schaefer co. San Francisco.
- Graham, translator, St. John Chrysostom, 2002. Six books on the priesthood, SVS Crestwood.

9 Reference books

- Evagrius, 1979. On Prayer, One-Hundred and Fifty-Three Texts, The
- John Shahovskoy, 2008. The Orthodox Pastor, Crestwood, New York. P32-94
- Matthew Levering, Ed. 2003. On the priesthood Classic and Contemporary Texts, by Rowman & Littlefield Publishers, Inc. USA.
- Oden Thomas, 1983. Pastoral theology: essential of ministry, harper and row, San Francisco.
- Oden, Thomas C. Pastoral Theology: Essentials of Ministry. San Francisco: Harper & Row, 1983.
- Paget, James Carleton. "The Vision of the Church in the Apostolic Fathers." In A Vision for the Church: Studies in Early Christian Ecclesiology in Honour of J.P.M. Sweet, edited by Markus Bockmuehl and Michael B. Thompson, 193-206. Edinburgh: T & T Clark, 1997.
- Peterson, Eugene H. The Contemplative Pastor: Returning to the Art of Spiritual Direction. Grand Rapids, Mich.: Wm. B. Eerdmans Pub., 1989. Reprint, 1993.
- St. Gregory the Great. The Book of Pastoral Rule. Crestwood, N.Y.: St. Vladimir's Seminary Press, 2007.
- ሀብተማርያም ወርቅነህ (አባ)፣ 1953. ትምህርተ አበ ነፍስ፣ ብርሃንና ሰላም ማተሚያ ቤት፣ አዲስ አበባ

Reading activity and discussion in the class room

- New dictionary of Christian Ethics and pastoral theology, David J. Atikson p.42-47
- From Note Book, Holy Bible and
- Book of HH Shenouda III, Liqe Siltanat Habte Mariam Workneh
- From Note Book, Fr. Tadros Y. Malaty on Titus and Timothy
- A book review on the book of HH. Shenouda III and Liqe Seltanat Habtemariam Workneh
- ትምህርተ ሃይማኖትና የካህናት ተልዕኮ
- On the priesthood Classic and Contemporary Texts, Edited by Matthew Levering St. Clement, Ignatius
- On the priesthood Classic and Contemporary Texts, Edited by Matthew Levering. Polycarp and St. John Chrysostom

- Ignatius of Antioch and canonical administrational books
- John Chrysostom 70-74
- ትምህርተ አበነ ፍስ, ሀብተማርያም ወርቅነህ (አባ)፣ 1953
- John Chrysostom 75-79
- Group discussion and assignment
- Chapter 3 of Apostrolum Didascalus
- ማጽሐፈ ሲኖዶስ
- Fitha negest Article 4-6

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