Holy Trinity University

Faculty of Practical Theology

Department of Liturgical Theology

Liturgical Theology-2, Exegesetic approach of Liturgical Theology,

Studying Liturgy from Theological Explanation and Ethiopian exegesis

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Addis Ababa, Ethiopia

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Name of the Course: Liturgical theology-2

Credit Hour: 3 Credit Hours

Course description:

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

Objective of the Course:

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

By the end of the course, the student

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

Questions about theological issues, both orally and in writing

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

Course Content:

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

Chapter Two: **Some Unique Features of EOTC**

Chapter Three: **Liturgy and Theology**

Chapter Four: **Introduction to Sacramental Theology**

Course Approach/method: Lecture, Group Discussion, Reflection, Creative Writing, Presentation and demonstration, Role Playing, Cooperative learning, Field observation

Course Assessment:

Activities	Weights
Individual assignment	30
Final Exam	70
Total Points	100

MPORTANT LITURGICAL TERMINOLOGIES

- Tradition = from the Greek verbs *trado/ paradido*= to transmit or hand down; thus, what has been handed down from one generation to the other.
- Liturgy = Gk. *leitourgia/ laos* + *ergon* = literally, the work of the people. Worship/ divine service = *Agialeitourgia/* Divine Liturgy (ቅዳሴ = hallowing/ thanksgiving/ *evcharistia/ sanctification;* Al Qudas /*Kuddasha/* Holy Qurabana or *qûrbônô*).
- *lexorandi* = rule of prayer; what is prayed by the faithful (communion of believers).
- *lexcredendi* = rule of belief; what is believed by the Church.
- Antidoron (Byzantine); eulogia/ አጡሎማያ (Coptic/Ethiopic) = Blessed bread.
- Litany/litanies (ሊጦን) = hymns/ songs of praise.

- Anaphora = from the GK. *Anaphero* = I lift up/ offer; what is offered/ offering. A Eucharistic prayer (አ ኰቴተ ቍ ር ባ ን).
- Concelebration = celebrating together, being in communion.
- Anamnēsis = remembrance; remembering of the past.
- Paten = plate where the Host/ Lamb/Eucharistic bread is placed (Ge'ez = ፃ ሕፅ)
- Chalice = ጽ ዋ ፤ በ ግ እ ዙ "ጽ ዋ ዕ "/ cup in which the wine is poured at the *prothesis.*
- Prothesis = preparation of the Divine Liturgy; the preliminary parts.
- Liturgical ethos = liturgical norm/ order.
- Epiphany = revelation/ ኤ ጲ ፋ ን ያ = አ ስ ተ ር እ ዮ
- Theophany = Revelation of God.
- Little Entrance = the procession of the clergy to the altar led by the Book of the Gospels.
- Great Entrance = it is one of the processions in the Byzantine Divine Liturgy and occurs at a later point when the bread and wine to be offered are carried from the Table of oblation, located at the north side of the sanctuary.
- Choir = from the Gk. Choros/ group of chanting people.
- Koinōnia= Communion
- Diakōnia = Service.
- Ecclēsia/Ekklēsia = Church; the communion of Saints.
- Cosmos = (Gk). World/ the whole universe.
- Doxology = from two Greek words *doxa* = "glory, splendor, grandeur" and *logos*= "word." It is an expression of praise to God, and usually the term is used for a short hymn.
- Synaxis = a liturgical assembly; gathering together in one and the same place.
- *Sanctus* = the angelic hymn: "Holy, Holy, Holy, Lord God of *Sabaoth*, heaven and earth are full of Your glory."
- Sacred = holy/ sanctified.
- Transcendence = supremacy; existence beyond the physical realm.
- Immanence = indwelling; being inherent.
- *Shekinah (*Hebrew) = symbolic presence of God in the secrecy of the Holy of Holies.
- *Myth* (Greek) =A sort of union with God in authentic belief in God, and doing any by belief in God. Living in God with God

Chapter One

1.1. Nature & Definition of Liturgy

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

The majority of liturgiologists define the term liturgy as the public worship. The "public" or the "exterior" doesn't exclude the interior or sanctifying element, but all coalesce to form one, sole, concrete liturgical act which is both external and interior as regards the minister and the recipient and the intrinsic power of sanctification of the act itself. In short, liturgy is the **public worship** rendered by the Mystical body of Christ in the entirety of its head and members. In addition to this, liturgy is an action by which a group of people become something corporately which they had not been as a mere collection of individuals-a whole greater than the sum of its parts (a whole having synergistic effect).

The term **Church**, in theological expression can be defined as: 1) the building in which the liturgical service is conducted. 2) The congregation of believers of Christianity, which can be called **Mystical body of Christ**. The Biblical evidences for this are: 1. "Now ye are the body of Christ, and members in particular." (1cor. 12:27) 2. "In whom ye also are built together for a habitation of God through the spirit." (Eph. 2:22)

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

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

1.2. DISTINICTION BETWEEN LITURGICAL & NON-LITURGICAL

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

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

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

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

1.3. The Liturgy-Work of the Trinity

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

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

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

The Son redeems us: John 3:16 tells us that "God so loved the world that he sent his only Son…." (**በእርሱ የሚያምን ሁሉ የዘላለም ሕይወት እንዲኖረው እንጅ እንዳይጠፋ እግዚአብሔር አንድያ ልጁን እስኪሰጥ ድረስ ዓለሙን እንዲሁ ወዷልና።።**) During his life on earth, Jesus was a visible, tangible sign of God's love for humanity. Our participation in the sacraments is our constant opportunity to allow God to touch our lives, nourish us, heal us and draw us closer to him, and our opportunity to sing our praises to God.

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

1.4. How is the Liturgy Celebrated?

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

The following four symbols are used in liturgy:

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

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

1.5. WHEN is the Liturgy Celebrated?

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

1.6. WHERE is the Liturgy Celebrated?

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

1.7. Liturgical Diversity and Unity

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

1.8. Form of Liturgical Theology

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

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

1.9. Scope of Liturgy

Liturgy includes the following subjects:

- **Hymnology of the Church**
- **Theology (አሐዱ አብ ቅዱስ አሐዱ ወልድ ቅዱስ አሐዱ ውእቱ መንፈስ ቅዱስ) (ሥርዓተ ቅዳሴ)**
- **Christian ethics and spirituality (ይጹም ዓይን፤ ይጹም ልሳን፤ ዕዝንኒ ይጹም እምሰሚዓ ሕሱም ቃል።) (ጸመ ድኅ ዘቅስት)፤ (ናጥሪ እንከ ትሕትና ዘምስለ ንጽሕና፤ ወአኮ ንጽሐ ሥጋ ባሕቲቱ፤ እስመ በእንጽሐ መንፈስ ርእይዎ ነቢያት ለእግዚአብሔር ወተናጸሩ ገጸ በገጽ። ናጥሪ እንከ አፍቅሮ ወየዋሃተ ከመ ሐዋርያት እስመ አፍቀርዎ ለእግዚኦሙ ወወሀቦሙ ሥልጣነ ዘከማሁ ይእስሩ ኩሎ ማእሰረ ዐመፃ። ናጥሪ እንከ አርምሞ ወትዕግሥተ ከመ ማርያም እስመ ወደሳ እግዚእነ እንዘ ይብል ማርያምሰ ኀርየት መክፈልተ ሠናየ ዘኢየኀይድዋ።) (ቅዳሴ ማርያም)**
- **Pastoral Theology (ሚመክሙ እግዚአብሔር ጳጳሳተ ቀሳውስተ ወዲያቆናተ ከመትርአዩ ቤተ ክርስቲያኑ እንተ አጥረያ በደሙ ወአተባ በዕፀ መስቀሉ) (ቅንዋት ዘፀቱ እንስሳ)**
- **Sacramental Theology (ስለ ጥምቀት፡ አኮ በወርቅ ኀላፊ ዘተሣየጠነ በደሙ ክቡር ቤዘወነ ወለደነ በጥምቀቱ በቅድስት ቤተ ክርስቲያን።) (መጽሐፈ መዋሥዕት)**

CHAPTER TWO

2.1. Some Unique Features of EOTC

2.1.1. Liturgical Language in Ethiopian Orthodox Church

Dear students what do you think about liturgical language? Do you feel that today, language becomes one of among the great challenges of the church? As you know that, Ethiopia is a multi-ethnic and diverse country and socio-linguistic endowments, which has its own indigenous ecclesiastical language, worship system, norms and culture. Liturgical language has a long history in Ethiopia going back to the time of the translation of the bible in to the Geez language in the fifth century. Classical Ethiopic which is Geez is one of the first seven languages of the world in to which the bible was translated. The divine services of the Ethiopian Church are celebrated in the Ge'ez language inside and outside the country, Ethiopia, which has been the language of the Church at least since the arrival of the Nine Saints (Abba Pantelewon, Abba Gerima (Isaac, or Yeshaq), Abba Aftse, Abba Guba, Abba Alef, Abba Yem'ata, Abba Liqanos, and Abba Sehma), who fled persecution by the Byzantine Emperor after the Council of Chalcedon (451) still now. The Septuagint Greek version was originally translated into Ge'ez, but later revisions show clear evidence of the use of Hebrew, Syriac, and Arabic sources.

2.1.2. **Ark of the Covenant as the Center of Worship in EOTC Liturgical Theology**

Throughout Ethiopia, Orthodox churches are not considered churches until the local bishop gives them a tabot. It is always kept in ornate coverings on the altar. Only priests are allowed to touch the tabot. In an elaborate procession, the tabot is carried around the outside of the church amid joyful song on the feast day of that particular church's name sake.

The theological analysis of the practice of administrating the Eucharist using the Tabot, has a strong theological foundation that the Ethiopia Orthodox Tewahido Church practicing today. Ark is the offering of the new covenant, the New Testament speaks of the new covenant that God made with His people, one based on the sacrificial death of Christ on the cross. (Luck 22:19) says, " and He took bread, gave thanks and He broke it, and gave it to them, saying this is my body given for you…this cup is the New Covenant in my blood, which is poured out for you."

There for, what is its theological analysis of the practice of administrating the Eucharist (the New covenant), using the Tabot, in Ethiopia Orthodox Tewahido Church? Eucharist is the celebration of the economy of salvation. The economy of salvation has two parts, the Old covenant and the New Covenant. Old covenant which started in the selection and call of Abraham by God got fulfilled and the New Covenant started in the incarnation of God the Son. The old covenant serves as the foundation of the New, which is superior to it. Ark of the old Covenant symbolizes and represents the old covenant whereas the Eucharist is the highest expression of the New Covenant in which the economy of salvation culminates. In the Eucharistic celebration of the Ethiopia Orthodox Tewhedo church, the Eucharistic elements (bread and wine) are placed over the Ark of the Covenant. In other words we can say that ark serves as the basic for placing the Eucharistic elements. Altogether the ark and the body and blood of the Lord Jesus Christ on it express "the fullness of The Covenant."

According to the book of Kibre Negest, the ark and the Eucharist have strong relationship to practice the New Covenant.

And the ark is the horns of the altar where the holy priests offer sacrifice, and who place on it the table, the likeness of the grave, in Golgotha, in which He was buried, and what is on top on the table is the likeness of the first offering, that is the flesh of Emmanuel, Akratos pure, who has not in Him mixing, which our savior took from St. Mary, of which He said to His Holy Apostles, "eat my flesh and He who does not eat my flesh doesn't have a portion with me, and doesn't have everlasting life and he who eats my flesh, if he dies, he will forever, and he is joined in my body and my blood,…."

This passage from the KN rather links the significance of the ark to the tabot in a church, and what is happening and offering when the Eucharist is prepared and this is quite significant. There appears here to be moving away from the heavenly imagery, which we will also find in Ephrem, to something more focused on the tabot. The two should not be completely separated, however, since in the church we have the symbol of the heavenly reality. Certainly I the original thought of Ephrem, and I would argueYared, the two will be symbolically connected.

The other description, how the Ethiopian orthodox Tewahido church used the tabot (ark) for the offering of the Eucharist: The Ethiopian Altar takes the form of a portable altar. It is a rectangular '*Tabot'* (Tablet) of wood, engraved with the name of Jesus Christ and the name of the saint to whom it is dedicated. The Eucharistic sacrifice is offered upon the altar tablet. When not in use it is stored with in a chest or coffer termed Tabot. The Altar Tablet (Stilat) and the chest in which it is stored may together be termed the tabot. The chest may also be called a throne or '*Menbere-Tabot'* is the throne of the Tabot. While the duplication of terms and the shifting referent of the term initially may be confusing, such practice suggests the symbolic importance of the altar tablet and its chest.

There is more theology to this practice using of the altar tablet, sometimes called 'Tabot', for administrating the Eucharist is very interesting and more theological. In the old testament it was the high priest that entered the Holy of Holies where the ark was with the blood of atonement to atone for the sins the people committed against God. In the New Testament it is Christ who is our high priest who offered Himself for our salvation. By combining these two theological concepts the Ethiopian Orthodox Tewahido Church uses the Tabot to serve the Eucharist that is beloved by the church to change to the true body and blood of our Lord.

The Theological analysis of Eucharist administration represents the process of salvation performed at Jewish court to the cross. The ark is the transcendental symbol of the divine presence at the heart of the church, and it constitutes a living link between the Old Testament covenant and the New Testament advance. It witnesses to the continuation of the presence of God among His people throughout the centuries. It connects in particular with and through symbolic theology.

The tradition of administrating the Eucharist using the Tabot is an ancient practice going back to the early church. In ancient Coptic Church, during period of persecution, the priests placed the holy elements for the celebration of the Eucharist on an altar slab, which is the equivalent of a Tabot. If they were forced to flee they could carry the altar slab with the sacred vessels to safety, and thus didn't risk desecration of the Eucharist. Thus during the period of persecution it had a particular purpose. It also has deep theological significance to connect the celebration of the Eucharist, with the Tabot. The breaking of the bread, the body of Christ, and the sharing of the

blood of Christ, is connected with the show-bread in the Old Testament, and the '*Manna*', which was kept as a reminder in the ark. The ark was the place where the *Shekina* "Glory of God" was manifested; just as the Eucharist manifest the continuous main folding of the presence of God among His people.

2.1.3. What is the behind theological concept of other things couldn't be touched in liturgical service?

Nobody is allowed to see the ark (Tabot) in EOTC; other than the priests who have the permission, others don't feel worthy to look at the tabot or even to approach it if the tabot is touched by a layman it must be re-consecrated (qadasa) by the '*Abuna*' before it can be used in a church. (Josh 3:3, 1 Sam 6:6-7) the question is why forbidden to see and touch?

King David's servant Uzza, touching the Ark of the Covenant and dying correlates with Eve touching the tree of knowledge of good and evil and experiencing a spiritual death in the garden of Eden. After the resurrection the Messiah appeared in a vision to Mary and told her "…Touch me not; for I am not yet asceded to my father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my Elohim (God), and your Elohim (God) [John 20:17]." Mankind was touched 50 days later when the Holy Spirit revealed itself to the Apostles in Jerusalem (Acts 2:1-4; see " how did the tradition of *laying on hands* begin?).

Why Uzza, Eve, and Marry (the creature of woman, in principle, not the creator; Isa, 54:5) were forbidden to touch the Ark, the tree, and the Messiah, respectively, is a mystery and has great spiritual importance. The obvious conclusion you may reach regarding these instances is that the people who touched the forbidden objects are disobedient, but there is a much deeper meaning,

2.1.4. Why can't mankind touch Spirit?

It is the spirit that touches man's consciousness or soul to reveal His power and spiritual attributes. Man doesn't have the power to touch Spirit or discern its characteristics with his limited mind (Rom. 8:6); but should have endeavor to get the Spirit. When Mosses, Aaron, Nadab and Abihu, along with the 70 elders of Israel, saw the Elohim's Spiritual body in a vision, Moses wrote that Elohim "laid not His hand" upon them or did not touch them (i.e. Elohim did

not give them any understanding- Ex 24:11). The creature of female was passive in this relationship and had to be quickened by the male.

2.1.5. Worshiping and Rituals

Women are prohibited from entering the church during menses; they are also expected to cover their hair with a large scarf (or shash) while in church, per 1 Cor. 11. As with Orthodox synagogues, men and women are seated separately in the Ethiopian church, with men on the left and women on the right (when facing the altar). (Women covering their heads and separation of the sexes in churches officially are common to some other Christian traditions; it is also the rule in some non-Christian religions, Islam and Orthodox Judaism among them). Ethiopian Orthodox worshippers remove their shoes when entering a church, in accordance with Exodus 3:5 (in which Moses, while viewing the burning bush, was commanded to remove his shoes while standing on holy ground). Furthermore, both the Sabbath (Saturday) as the previous and the Lord's Day (Sunday) are observed as holy, although more emphasis, because of the Resurrection of Christ, is laid upon Sunday. ….

Chapter Three: Liturgy and Theology

3.1. Definition of Theology

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

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

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

3.2. Relation between theology and philosophy

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

በበሰሉት መካከል ግን ጥበብን እንናገራለን÷ነገር ግን የዚችን ዓለም ጥበብ አይደለም የሚሻሩትንም የዚችን ዓለም ገዥዎች ጥበብ አይደለም ነገር ግን እግዚአብሔር አስቀድሞ ከዘመናት በፊት ለክብራችን የወሰነውን ተሰውሮም የነበረውን ጥበብ በምሥጢር እንናገራለን።። (1ቆሮ 2፡6-7)

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

3.3. Liturgy and Theology

Necessity of theological study

- To develop our mind in image of God
- To know and appreciate God's revelation
- To know God better
- To recognize heresy
- To use in popular instruction

3.3.1. The Divine Liturgy

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

3.3.1.1. Biblical roots, and its dogmatic accuracy

Anyone who opens the Orthodox liturgical books readily realizes that they are filled with Scriptural quotations and reminiscence. No one has any difficulty calling the Orthodox worship a "Biblical worship," for direct or indirect quotations of both the Old and New Testament abound throughout the Orthodox Liturgy. Moreover, the EOTC Liturgy, which celebrates the mysteries of faith, of which the Nativity, Epiphany, Crucification and Resurrection of Christ have central places, is filled with dogmatic and doctrinal statements, whether from the Holy Scriptures, doctrine of the Councils, or from the doctrine of the Fathers of the Church.

Examples:

Nativity: ንሰብክ ወልደ እምዘርዓ ዳዊት ዘመጽአ ወተወልደ በሥጋ ሰብእ እንዘኢየዓርቅ እመንበረ ስብሐቲሁ:: (ከሦስቱ አካላት አንዱ በመሆን ከሚኖርበት የምስጋና መቀመጫው ሳይለቅ ከዳዊት ዘር በሥጋ ተወልዶ የመጣውን እግዚአብሔር ወልድን አመስጥረን እናስተምራለን) (የልደት ሰላም)

Epiphany: ክርስቶስ ተጠምቀ ወለደነ ዳግመ እማይ ወእመንፈስቅዱስ (ክርስቶስ ተጠመቀ እኛንም ከውኃና ከመንፈስ ቅዱስ ዳግመኛ ወለደን።) (የጥምቀት ምልጣን)

Crucification: ዘበእንቲአሃ ለቤተክርስቲያን ተፀፋዕከ በውስተዓውድ ከመትቀድሳ በደምከ ክቡር (በክቡር ደምህ ልዩ ታደርጋት ዘንድ ስለቤተክርስቲያን በአደባባይ ተመታህ። (የመጋቢት መድኃኔ ዓለም ዋዜማ)

Resurrection: ይትፌሥሑ ሰማያት ኀቡረ እስመ ተንሥአ በሥልጣን ወበኃይል እስመ ሥልጣነ አቡሁ ተውህበ ሎቱ። (በሥልጣን በኃይል ተነስቷልና፤ የአባቱን ሥልጣን ተሰጥቷልና ፤ በሰማይ ያሉ የመላእክት ወገኖች በአንድ ላይ ይደሰታሉ።)

ክርስቶስ ተንሥአ እሙታን በዓቢይ ኃይል ወስልጣን አሠሮ ለሰይጣን አግዓዞ ለአዳም ሰላም እምይእዜሰ ኮነ ፍስሓ ወሰላም (ኤፌ 1፡21)

3.3.1.2. Poetry (መልክዓ መልክዕ)

The third characteristic of Orthodox worship is its poetry. In EOTC most of the time poetry is also harmonious with dogmatic accuracy and precision of orthodox Christianity. Examples, **ሰላም ለዝክረ ስምከ** ስመ መሐላ ዘኢይሔሱ፣ ዘአንበረ ቅድመ እግዚአብሔር በአትሮንሱ። (ጌታዬ ኢየሱስ ሆይ እግዚአብሔር ዓለም ከመፈጠሩ አስቀድሞ በኅሊናው አትሮንስ ላስቀመጠው ለማይታበለው ስም አጠራርህ ምስጋና ይገባል።) **ሰላም ለዘባንከ** እመለኮቱ ዘኢተዐርቀ፣ እንዘ በአፍአሁ ይትዌከፍ ጥብጣቤ ሕማማት መጽዕቀ። (ጌታዬ ኢየሱስ ሆይ በብዙ መቶ ሺ የሚቆጠር ግርፋትን ሲቀበል ከመለኮታዊነቱ ላልተለየው ጀርባህ ሰላምታ ይገባል።) (መልክዓ ኢየሱስ)

Basically, the statement, the rule of prayer is the rule of faith is always true. However, at times poetry has its own requirements, in order for it to still remain "poetry" (which at times means "poetical silence" or imprecision). Example: **ሰላም ለአስናኒከ** አያተ አዕናቅጹ እለ ተሰክዓ፤ በፈትለ ሥጋ ወደም እሰከ ሥረዊሆን ጸንዐ፣ ኢየሱስ ክርስቶስ ዘተሰመይከ ምሥዋዐ ከርሥየ ርኅበ እግዚኦ ወውሣጤ ጉርዔየ ጸምአ እንበለ ኵነኔ ሀበኒ ሥጋከ መብልዐ። (ጌታዬ ኢየሱስ ሆይ፤ በደምና በሥጋ በተስማማ ፈትል ሥራቸው ፀንቶ እንደ ዕንቊ ሠንጠረዥ

ለተደረደሩት ጥርሶችህ ሰላምታ ይገባል፡፡ መስዋዕት ተብለህ የተጠራህ ኢየሱስ ክርስቶስ ሆይ፤ አቤቱ ሆዴ ተርቧልና ጉሮሮዬም ተጠምቷልና፣ ያለምንም ወቀሳ መብል ሥጋህን ስጠኝ፡፡) (መልክዓ ኢየሱስ)

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

3.3.2. The Doctrine of the Church -- Orthodox Dogma and Belief

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

All the dogmas of the Church are "Biblical," i.e. based on the Bible. The dogmas of the Church are nothing else but an authoritative presentation of the revealed doctrine, both for didactic and also apologetical (…**ወኵሉ ዘተጽሕፈ ለተግሳፀ ዚአነ ተጽሕፈ**) (**ሮሜ**. 15፡4) purposes. Heresy was one of the reasons why the Church established and enunciated (declared) its doctrine in a very clear and unequivocal way. However, the dogmas decreed by the Councils that opposed heresy are not the only ones promulgated (put a law into effect by formal declaration) and taught by the Church. The doctrinal system of the Church contains both these dogmas and all the other doctrines that the Church always proclaimed as being part of the message of salvation that she addresses to the world.

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

3.4. Triune God

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

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

We know God as *transcendent*, as far away; one of the feelings of truly authentic (real) experience of God is that of awe (**አክብሮታዊ ፍርሃት**), that of feeling annihilated in His awesome (**አስፈሪነት**) and distant Presence.

Scriptural Evidences for:

<u>Trancedence & sense of annihilation of God</u>

(ሌሊት በምንጣፌ ላይ ነፍሴ የወደደችውን ፈለግሁት፤ ፈለግሁት አላገኘሁትም። እነሳለሁ በከተማይቱም እዞራለሁ፤ ነፍሴ የወደደችውን በጎዳናና በአደባባይ እፈልጋለሁ፤ ፈለግሁት አላገኘሁትም። ከተማይቱን የሚዞሩት ጠባቂዎች አገኙኝ፤ ነፍሴ የወደደችውን አያችሁትን? አልኋቸውም። ከእነርሱም ጥቂት አለፍ ብዬ ነፍሴ የወደደችውን አገኘሁት፤ ያዝሁትም ወደ እናቴም ቤት ወደ ወላጅ እናቴም ቤት እስካስገባው ድረስ አልተውሁትም። (መኃልይ ዘሰ 3፡1-4)፣ (**መቼም ቢሆን እግዚአብሔርን ያየው አንድ ስንኳ የለም፤ በአባቱ እቅፍ ያለ አንድ ልጁ እርሱ ተረከው።**) (ዮሐ 1፡18)

(ወሶበ እጌሊ ዘንተ ይፈቅድ ጎሊናየ ይጽብት ዕመቀ አብሕርቲሁ ለወልድኪ ወያመዐብሎ መዋግደ ምሥዋራቲሁ ለፍቁርኪ፡፡-ልቡናዬ የልጅሽን የባህሪውን ምስጢር ርቀት ሊመረምር ይወዳል፤ ነገር ግን ራሱን በራሱ የሚሰውርበት የልጅሽ የባህሪው ምስጢር ማዕበል ያማታዋል ያንገዋልለዋል አይመረምረውም ሲል ነው፡፡) (ቅዳሴ ማርያም)

Awesome of God

(አምላክህ እግዚአብሔር፣ ታላቅና የሚያስፈራ አምላክ በመካከልህ ነውና ከእነርሱ የተነሣ አትደንግጥ፡፡ (ዘዳ 7፡21)

ወሶበ እጌሊ ካዕበ ይፈቅድ ጎሊናየ ይዕርግ ላዕለ ወይዓዕ በሥውር ወይቅላዕ መንጦላዕተ ምሥዋራቲሁ ለሕያው ወይፈርህ እምነድ እሳት ወኢይበጽሕ እሰከ መጠነ መንፈቀ መንፈቆሙ ለአየራት፡፡-ራሱን በራሱ የሚሰውርበት የባህሪውን ምስጢር መጋረጃ ገልጦ በርቀት ሊመረምር ይወዳል ካለመመርመሩ የተነሳ ይፈራል ማለት አይመረመርለትም፡፡ … ወይእዜኒ ኢንኀሥሥ ዕበያቲሁ ወኢንጠናቀቅ ማዕምቅቲሁ ዘኢይክል ልሳነ ነቢያት ወሐዋርያት ለወድሶተ ዕበዩ፡፡-ስለሆነም ከእንግዲህ ታላቅነቱን (ጌትነቱን) አንመርምር፡፡ የነቢያት የሐዋርያት አንደበት እንደ ጌትነቱ ለማመስገን የማይቻላቸው፤ የባህሪውን ምስጢር ተንቅቀን እንናገራለን አንበል፡፡ ማለት ነቢያትም ሐዋርያትም የባህሪውን ምስጢር መርምሮ ማወቅ አልተቻላቸውምና፡፡
ግሩም ውእቱ ዘኢይደፈር፤ በኀቤነሰ ትሑት ውእቱ፤ ልዑል ውእቱ ዘኢይትረከብ፤ በኀቤነሰ አርአያ ገብር ነሥአ፤ እሳት ውእቱ ዘኢይትገሠሥ፤ ንሕነሰ ርኢናሁ ወገሠሥናሁ በላዕነ ወሰተይነ ምስሌሁ፤ ወይእዜኒ ንሰብሖ እንዘ ንብል ቅዱስ እግዚአብሔር፡፡ (ቅዳሴ ማርያም)

However, it is also true that the opposite feeling is also part of true and authentic religious experience: that is to feel God as immanent and intimately close and nearby and present. **(ዘልፊ እሬእዮ ለእግዚአብሔር ቅድሜየ ውእቱ በኵሉ ጊዜ፤ እስመ በየማንየ ውእቱ ከመኢይትሀወክ)** (መዝ. 15/16፡15/8)፤ **(እግዚአብሔር በእውነት ለሚጠሩት ሁሉ ቅርብ ነው፡፡)** (መዝ 145፡18)

The theological explanation of the Orthodox tradition regarding both God's immanence and transcendence is simple: God is immanent to us through His energies (operations, activity) which

"descend toward us," whereas He is completely transcendent, far away, and unapproachable in His essence (St. Basil).

To know the two terms, **'energies and essence'**, which are important in human understanding of the oneness and triplex of God, is very helpful in the study of Triune God. So, let's define the two terms:

3.4.1. ENERGY

Energy is defined as the capacity of a physical system or being to do work. Hence, Mind or thought (**ለብ**ም**ት፣ ሀልዮ**ት), Word (**ቃል**), and Breath (**እስ**ት**ን**ፋ**ስ**) are the three forms of energy of God. These three things (Mind, Word and Breath) have individual spiritual bodies in the Divine community. God the Father is represented by mind, therefore, God the Father is mind of the Triune God; God the Son is represented by word, therefore, God the Son is word of the Triune God; Holy Spirit is presented by breath, so, Holy Spirit is breath of the Triune God. The Biblical root of this analogical expression of EOTC is John 1:1-3.

Thus, while God the Father (Who is thought or mind of the Triune God) is doing things with thought, God the Son and Holy Spirit are doing together with God the Father being dwellers within God the Father.

While God the Son, Who is word of the Triune God, is doing things in speech, God the Father and Holy Spirit are doing together with God the Son being dwellers within God the Son. "For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. (**እኔ ከራሴ አልተናገርሁምና፤ ነገር ግን የላከኝ አብ እርሱ የምለውን የምናገረውንም ትእዛዝ ሰጠኝ። ትእዛዙም የዘላለም ሕይወት እንደ ሆነች አውቃለሁ። ስለዚህ እኔ የምናገረውን አብ እንደነገረኝ እንዲሁ እናገራለሁ።**) [John 12:49-50], (**የማይወደኝ ቃሌን አይጠብቅም፤ የምትሰሙትም ቃል የላከኝ የአብ ነው እንጂ የእኔ አይደለም።**) (John 14:24)

While God, the Holy Spirit, Who is the natural life of the Triune God, is giving life for those creatures having life, God the Father and God the Son are doing too with God the Holy Spirit

being dwellers within the Holy Spirit. (**ነአምን በአብ ከመ ህልው በወልድ ወመንፈስ ቅዱስ፤ ወነአምን በወልድ ከመ ህልው በአብ ወመንፈስ ቅዱስ ፤ ወነአምን በመንፈስ ቅዱስ ከመህልው በአብ ወወልድ።።**) (**አንድምታ ወንጌል ዮሐ. 1፡1**)

ESSENCE (OUSIA)

Essence is defined as the constituent quality or qualities that belong to a being or class of beings on which they depend for being what they are. Thus, will, omniscience, omnipresence, omnipotence, divinity, creatorship, perpetuity and the likes are essences of God in which the three persons of Trinity are one.

DIVINITY፡ "Thy kingdom is without end. "**ኢየሐልቅ *መንግሥትከ***" [Anaphora of St. John #5], "We believe that the Father who sends is Father in His nature. We believe that the Son who is sent is Son in His nature. We believe that the life-giving Holy Spirit is Holy Spirit in His nature. Three Names but one God.

It is not* with the Deity as it was with Abraham who was older than Isaac, or with Isaac who was older than Jacob, but the Father is not older than the Son, neither is the Son older than the Holy Spirit, and the Holy Spirit is not younger than the Son, neither is the Son younger than His Father. It is not* with the Deity as it was with Abraham who gave commands to Isaac, or with Isaac who gave orders to Jacob, but the Father, being Father, does not give orders to the Son; and the Son, being Son, is not exalted; and the Holy Spirit. But the Divine Father, Son and Holy Spirit are one God, one kingdom, one authority and one government. (**ነአምን አበ ፈናዌ ከመ አብ ውእቱ በህላዌሁ ወነአምን ወልደ ተፈናዌ ከመ ወልድ ውእቱ በህላዌሁ ወነአምን መንፈስ ቅዱሰ ማኅየዌ ከመ መንፈስ ቅዱስ ውእቱ በህላዌሁ ፫ቱ ስም ፩ዱ እግዚአብሔር።። አኮ ከመ አብርሃም ዘይልኅቅ አምይስሐቅ ወይስሐቅ ዘይልኅቅ እምያዕቆብ አኮ ከማሁ ለመለኮት ኢይልኅቅ አብ እምወልድ ወወልድኒ ኢይልኅቅ እመንፈስ ቅዱስ ወመንፈስ ቅዱስኒ ኢይንእስ እምወልድ ወወልድኒ ኢይንእስ እምአቡሁ፤ አኮ ከመ አብርሃም ዘይኤዝዞ ለይስሐቅ በሕገ ፍጥረት ወይስሐቅ ዘይኤዝዞ ለያዕቆብ፤ አኮ ከማሁ ለመለኮት ኢይኤዝዞ አብ ለወልዱ በከዊነ አብ ወኢየዓቢ ወልድ በከዊነ ወልድ ወመንፈስ ቅዱስ**

ዕሩይ ውእቱ፤ ወመለኮትሰ አብ ወወልድ ወመንፈስ ቅዱስ ፩ዱ አምላክ አሐቲ መንግሥት ወአሐቲ ምኩናን።።) (Anaphora of St. Mary #54-57)

WILL: "We give Thee thanks, holy God, the perfecter of our souls and giver of our life, O undefiled treasure, Father of Thine only-begotten Son, our Saviour, Who declares Thy will, (**ነአኩተከ አምላክ ቅዱስ ፈጻሚ ነፍስነ ወሀቤ ሕይወትነ ዘኢይማስን መዝገብ አቡሁ ለዋሕድ ወልድከ መድኃኒነ ዘይዜኑ ዘዚአከ ፈቃደ፣** because Thou has desired that we should be saved through Thee. (**እስመ ፈቀድከ ከመ ንድኃን ብከ**" [Anaphora of the lord #18] "Through Thy will Thine only-begotten Son Jesus was crucified for our salvation. Through the Word of Thy covenant, Thou did all that Thou desired. (**ዘበቃለ ኪዳንከ ቦቱ ኩሎ ገበርከ ሠሚረከ ቦቱ**), And Thou did send Him into the womb of a virgin. He was conceived in the womb, was made flesh, and His birth was made known by the Holy Spirit; being born from the Virgin (**በግብረ መንፈስ ቅዱስ ከእመቤታችን በመወለዱ ታወቀ**), so that He might fulfill Thy will, and hallow a people to Thee (**ወሕዝበ ለከ ይሥራዕ ቅዱሰ**) (**እንዘ ቀዲሙ ኢኮንክሙ ሕዝቦ ይእዜሰ ሕዝበ እግዚአብሔር አንትሙ**)." [Anaphora of the Lord #27-30]; "We give Thee thanks, O Lord, in Thy beloved Son our Lord Jesus, Whom in the last days Thou sent unto us, Thy Son, the Saviour and Redeemer, the messenger of Thy counsel. This Word is He, Who is from Thee, and through Whom Thou made all things according to Thy will." [Anaphora of the Apostles]

OMNIPRESENCE: "Thou have no beginning, but Thou bring all things to their end. Infinite art Thou, but for all things Thou set bounds. All things are from Thee, all things are through Thee, and all things are for Thee. Thou art in all; in Thy greatness Thou art higher than the high ones." [Anaphora of St. John #6], "There is no time in which He was not, and there is no place where He cannot be found, there is no time when He was perfectly seen in His divinity. No one can see Him, and no one knows how He lives." [Anaphora of the three hundred #14] "As our Lord answered His disciples about Their nature saying, We have neither first nor last, We have neither right nor left, We have neither firmament nor foundation, We are the firmament, and We are the foundation." [Anaphora of the three hundred #43]

OMNIPOTENCE: “Thy power is immutable, (**ወኢይሰዓር ኃይልከ**)” [Anaphora of St. John #5], “Thou carry all without being weary. Thou feed all without ceasing. Thou think of all without forgetting any. Thou give all without being diminished. Thou waters all without being dry. Thou remember all without forgetfulness. Thou watche all without sleeping. Thou hear all without neglecting any. Thou art the generous one Who is not given anything by another, the creator whom none directs, the King Whom no one appoints, the Lord Whom none judges, the God to Whom none lends, Whom no one enriches, Thou art the giver out of Thy boundless store.” [Anaphora of St. John #25-28]

OMNISCIENCE: “He knew before it came to pass (**ውእቱሰ እምቅድመ ይኩን አእመረ**, He completed before ever (**እምቅድመ ይግበር ፈጸመ**)” [Anaphora of the three hundred #38]

CREATORSHIP: “Thou created all Thy creatures with Thy Word (**ወኩሉሙ ተግባረከ ፈጠርከ በቃልከ፤ ሁሉን ለይኩን ለይኩን ብለህ በነቢብ ፈጠርህ፤ እስመ ውእቱ ይቤ ወኮኑ ወውእቱ አዘዘ ወተፈጥሩ እንዲል**). Thou, being directed of none, did create all things.” [Anaphora of St. John #24] The Father begets His Son; but He begets Him, not that He might be His assistant in work, to serve Him as a man is served who is in need. When He created heaven and earth no one helped Him because He is mighty.” [Anaphora of the three hundred #27] “He did not become weary, nor does He rest as man rests, but the sword of fire coming out of His mouth, what He has spoken is immediately accomplished (**በነቢብ መፍጠሩን**); instantly whatever He has thought is fulfilled (**በሀልዮ መፍጠሩን**): He is the thought of thoughts; He is the Wise, the Creator.” [Anaphora of the three hundred #28]

The Father, the Son and the Holy Spirit think. (**አብ ወወልድ ወመንፈስ ቅዱስ ይኄልዩ፤ ኀለዩ ሲል ነው። አብ ወልድ መንፈስ ቅዱስ ይህን ዓለም እንፍጠር ብለው አሰቡ።**) The Father, the Son and the Holy Spirit speak. (**አብ ወወልድ ወመንፈስ ቅዱስ ይትናገሩ። ተናገሩ ሲል ነው።አብ ወልድ መንፈስ ቅዱስ ለይኩን ብለው ይህን ዓለም ፈጠሩ።**) The Father, the Son and the Holy Spirit approve. (**አብ ወወልድ ወመንፈስ ቅዱስ ይሠምሩ። ሠምሩ ሲል ነው። የበቃ የነቃ ፍጥረት አድርጎ በመፍጠር ፈቃዳቸው አንድ መሆኑን መናገር ነው። ወርእየ እግዚአብሔር ኩሎ ዘፈጠረ ከመ ሠናይ እንዲል።**) [Anaphora of St. Mary #58)

FORGIVENESS: “Thou forgive all, taking nothing.” [Anaphora of St. John son of the thunder #27]

ETERNITY: “Thou art eternal (**ህልው ለምትሆን**); existing before the universe was created (**ዓለም ሳይፈጠር ለነበርህ**), living for ever and ever. (**ዓለምን አሳልፈህ ለምትኖር ለአንተ ምስጋና እናቀርባለን**”) (Anaphora of John son of thunder #3) “There is no day between Thee and Him, and there is no hour between the Son and His Father. (**አልቦ ዕለት ማዕከሌሁ ወማዕከሌከ። ወአልቦ ሰዓት ማዕከለ ወልድ ወወላዲሁ።**)” (anaphora of John son of thunder #11) “There is no time in which He was not. (**አልቦ አመ ኢሀሎ**)” (anaphora of John son of thunder #14) **አልብከ ጥንት ወአንተ ትሁብ ለኩሉ ተፍጻሜተ፤ አልብከ ጽንፍ ወአንተ ትሁብ ለኩሉ ማኅለቅተ።** (**ቅዳሴ ዮሐንስ** 1፡8)

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

Our Christian God is very much involved with us and the world, for we are His creation and continue to depend on Him. Our God is also a personal God, a trinity of three persons, a fellowship of three sharing the one essence and energies of the one divinity.

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

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

ነገር ግን አሁን ልትሸከሙት አትችሉም። ግን እርሱ የእውነት መንፈስ በመጣ ጊዜ ወደ እውነት ሁሉ ይመራችኋል፤ የሚሰማውን ሁሉ ይናገራል እንጂ ከራሱ አይናገርምና፤ የሚመጣውንም ይነግራችኋል። እርሱ ያከብረኛል፤ ለእኔ ካለኝ ወስዶ ይነግራችኋልና፤ ለአብ ያለው ሁሉ የእኔ ነው፤ ስለዚህ ለእኔ ካለኝ ወስዶ ይነግራችኋል አልሁ።) (John 16:12-15)

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

Our Christian God is very much involved with us and the world, for we are His creation and continue to depend on Him. Our God is also a personal God, a trinity of persons, a fellowship of three sharing the one essence and energies of the one divinity.

3.5. Creation

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

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

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

3.5.1. Creation of the World

Defn-God's act of bringing the universe into existence

ነአምን በአሐዱ አምላክ እግዚአብሔር አብ አኃዜ ኩሉ ገባሬ ሰማያት ወምድር ዘያስተርኢ ወዘኢያስተርኢ፤ ወነአምን በአሐዱ እግዚእ ኢየሱስ ክርስቶስ...ዘቦቱ ኩሉ ኮነ ወዘእንበሌሁሰ አልቦ ዘኮነ ወኢምንትኒ ዘበሰማይኒ ወዘበምድርኒ።። (ጸሎተ ሃይማኖት ዘሊቃውንት) ...**የእግዚአብሔርም መንፈስ በውኃ ላይ ሰፍፎ ነበር** (ዘፍ. 1፡2)

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

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

3.5.2. Angels

The name given to angels in the Old Testament is that of a messenger, or a minister, a servant of God. The New Testament retains the same meaning for the word "angel." Some of the angles' names that we know from the canonical books of the Holy Scripture are: Gabriel (man of God), Michael (Who is as God?), and Rafael (God heals).God is not only the creator of heaven and

earth; but also of everything both visible and invisible. According to the scriptures, the angels are created from spirit and fire. (**ዘይሬስዮ·ሙ· ለመላእክቲሁ· መንፈሰ፣ ወለእለ ይትለአክዎ ነደ እሳት·**) (***መዝ***. 104:4) Our Christian Church believes in the existence of spiritual beings, likewise personal, for they are also created "like man" in the image of God, who preceded the creation of the world itself. They are sexless, their number is great, however not infinite. They are "liturgical ministering spirits, sent forth to serve for the sake of those who are to obtain salvation" (Heb. 1:14).

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

3.6. Man's Creation

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

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

Man is created in the image of God, with the specific call to become God-like. (Gen.1:26-27). The Fathers of the Church elaborate on this doctrine of *Genesis*. Man's being in the image of God means that man has a spiritual soul reflecting God (the Father) as a person. Man is capable

of knowing God and being in communion with God. Man belongs to God; for being God's child and image makes him God's relative. Man's soul is endowed with God's energies and life; one of these energies is love. Love, coming from God, is also directed toward God, creating union and bringing communion with God.

The Fathers also make a distinction between the *image* of God in man, and his *likeness* to God: image is the potential given to man, through which he can obtain the life of theosis (communion with God). Likeness with God is the actualization of this potential; it is becoming more and more what one already is: becoming more and more God's image, more and more God-like. The distinction between image and likeness is, in other words, the distinction between *being* and *becoming*.

Being in the image of God and called to likeness with God also means for man that God's immortality is reflected in man, insofar as man continues to be in communion with God through God's image in him, and that man is assigned God's creation, to be God's proxy in it, to have dominion over it and keep it in touch with the Creator.

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

3.7. Man's fall and its Consequence

In spite of God's prohibition, man chose to eat from the tree of knowledge of good and evil (Genesis). Being "good by nature" man had to also become "good by choice." Unfortunately, it did not happen that way. Following the "snake's" advice (the devil’s that is), man also tried to do what the fallen angels did: to "become a god without God." Man's imperfection and innocence, or, better, naiveté, and his relative pride, cultivated by the "accuser," became the cause of man's

fall from God's communion, due to his disobedience and rejection of God. Man put his purpose in himself, instead of putting it in God. Man's free will is responsible for his own decline.

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

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

3.8. The case of Mary, the Mother of God

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

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

Mary Incarnation was impossible consequently without incarnation salvation of humankind was impossible. That is why we say St. Mary is the primary cause of salvation of humankind.

3.8.1. ፀምር ዘጌዴዎን

ጌዴዎን እመቤታችን ቅድስት ድንግል ማርያምን በምሳሌ አይቷታል። እስራኤላውያን ጣኦታትን በማምለክ በእግዚአብሔር ፊት ኃጢአት ሰሩ። እግዚአብሔርም ለምድያማውያን እጅ አሳልፎ ሰጣቸው። ከዚህ በኋላ እስራኤላውያን ወደ እግዚአብሔር በጮኹ ጊዜ እግዚአብሔር በኢዮአስ ልጅ በጌዴዎን እጅ ያድናቸው ዘንድ ወደደ። እናም የእግዚአብሔር መልአክ ለጌዴዎን እግዚአብሔር እስራኤላውያንን ከምድያማውያን እጅ በእርሱ መሪነት እንደሚያድን ነገረው። ጌዴዎንም እግዚአብሔርን፡- እንደተናገርህ የእስራኤልን ልጆች በእኔ እጅ ታድን እንደሆነ፤ እነሆ በአውድማው ላይ የተባዘተ የበግ ጠጉር አኖራለሁ፤ በጠጉሩ ብቻ ላይ ጠል(ጤዛ) ሲሆን በምድሩም ሁሉ ላይ ደረቅ ይሁን፤አለ። እንዲሁም ሆነ፤ በነጋውም ማልዶ ተነሳ፤ ጠጉሩንም ጨመቀው፤ ከጠጉሩም የተጨመቀው ጠል ቆሬ ሙሉ ውሃ ሆነ። ጌዴዎንም እግዚአብሔርን፡- እኔ ይህን አንድ ጊዜ ስናገር አትቆጣኝ፤ እኔ ይህን አንድ ጊዜ በፀጉሩ ልፈትን፤ አሁንም በጠጉሩ ብቻ ላይ ደረቅ ይሁን፤ በምድሩም ላይ ሁሉ ጠል ይሁን፤ አለው። እግዚአብሔርም በዚያ ሌሊት እንዲሁ አደረገ፤ በጠጉሩ ብቻ ላይ ደረቅ ነበር፤ በምድሩም ሁሉ ላይ ጠል ነበር።(መሳ.6÷1-40) ይህ ምሳሌ ነው። የመጀመሪያው ጠል(ጤዛ) የበረከተ-ሥጋና የበረከተ-ነፍስ ምሳሌ፤ የበግ ጠጉሩ (ፀምር) የእመቤታችን ምሳሌ፤ ምድሩ ከአዳም እስከ ክርስቶስ የነበሩት የአዳም ልጆች ምሳሌ። ጠል በጠጉር (ፀምር) ላይ ብቻ መሆኑ በአዳም በደል ምክንያት ከአዳም እስከ ክርስቶስ የነበሩት የአዳም ልጆች ሁሉ በረከተ-ሥጋ በረከተ-ነፍስ ሲነሳቸው እመቤታችን ግን ከክርስቶስ መወለድ በፊት የተገኘች የአዳም ዘር ሆና ከሌሎች የአዳም ልጆች በተለየ በረከተ-ሥጋ በረከተ-ነፍስ በምልዓት ያደረባት የመሆኗ ምሳሌ ነው። ለሁለተኛው የጌዴዎን ጥያቄ የተገለጸው የእግዚአብሔር ተአምር ደግሞ ምሳሌነቱ እንደሚከተለው ነው። ጠል(ጤዛ) የመርገመ-ሥጋ የመርገመ-ነፍስ ምሳሌ። ፀምር (የበግ ጠጉር) አይለወጥም የእመቤታችን ምሳሌ። ምድሩም እንደመጀመሪያው ነው፤ አይለወጥም። ጠል(ጤዛ)በምድሩ ሁሉ ላይ ሲሆን በጠጉሩ(ፀምሩ) ላይ ግን አላረፈም። መርገመ-ሥጋ መርገመ-ነፍስም (Original sin) ከአዳም ጀምሮ እስከ ክርስቶስ በነበሩ የአዳም ልጆች በሙሉ ሲያድር እመቤታችን ቅድስት ድንግል ማርያምን ግን አላገኛትም፤

ማለትም ከመርገመ-ሥጋ መርገመ-ነፍስ የነጻች ናት፡፡ ለዚህም ነው መልአኩ ቅዱስ ገብርኤል ሲያበስራት ‹‹--- ጸጋን የተመላሽ ሆይ--›› ያላት (ሉቃ.1÷28) የእግዚአብሔር ጸጋ በምልዓት የተሰጠሽ ሲላት ነው፡፡ ምሉዕ (ሙሉ ጎደሎ የሌለበት) የእግዚአብሔር ጸጋ ማለት ደግሞ ይህ ነው፡፡ ከመርገመ-ሥጋ መርገመ-ነፍስ ነጻ መሆንና በረከተ-ሥጋ በረከተ-ነፍስ በምልዓት መቀበል፡፡ ኢትዮጵያዊው ሊቅ ቅዱስ ያሬድም ይህን ሐሳብ እንዲህ ሲል ገልጾታል፡፡‹‹ማርያምሰ ተሐቱ እምትካት ውሰተ ከርሡ ለአዳም ከመ ባህርይ ፀዓዳ፡፡›› ‹‹ማርያምም በአዳም ሆድ ውስጥ እንኪን እንደሌለበት ዕንቁ ሆና ታበራ ነበር፡፡›› ይህ ማለት አዳም እንደዲያብሎስ ፈጽሞ ባለመካዱ ወርቅ በአፈር ውስጥ ተሸፍኖ እንደሚቀመጥ ሁሉ ፍጹም ባልሆነ የክህደት ጎሊና የተሸፈነች መልካም ጎሊና ነበረችው፡፡ ይህች መልካም ጎሊና በዘር ከትውልድ ወደ ትውልድ ስትሰተላለፍ ቆይታ ከእመቤታችን ቅድስት ድንግል ማርያም ስትደርስ በምልዓት ተገለጸች፡፡ቀድሞውንም እግዚአብሔር ለአዳም ከልጅ ልጁ ተወልዶ እንደሚያድነው ቃል የገባለት አዳም ቢክድም ይህች በሥራ ያልተገለጸች ነገር ግን ከውስጡ የነበረች መልካም ጎሊና ስለነበረችዉ ነው፡፡ ይህን እውነታ ኢሳይያስም በትንቢት ተናግሮታል፡፡ “የሠራዊት ጌታ እግዚአብሔር ዘርን ባያስቀርልን ኖሮ እንደሰዶም በሆንን እንደገሞራም በመሰልን ነበር፡፡” (ኢሳ.1÷9)፡፡ ያች በሥራ ያልተገለጸች በአዳም ውስጥ የነበረች የመልካም ጎሊና ዘር በቅድስት ድንግል ማርያም በምልዓት እንድትገለጽ አድርጎ እግዚአብሔር ቅድስት ድንግል ማርያምን ባይፈጥርልን ኖሮ እንደሰዶምና እንደገሞራ በኃጢአት ጠፍተን ከእግዚአብሔር ተለይተን በቀረን ነበር ሲል ነው፡፡ ኢትዮጵያውያን የኦርቶዶክስ አባቶችም ይህን እውነት እንዲህ ሲሉ ይገልጹታል፡-“ኪያኪ ሠናይተ ዘፈጠረ ለቤዛ ዓለሙ እግዚአብሔር ይትባረክ ወይትአኵት ስሙ፡፡” ትርጉሙ በዓለም የሚገኙ የሰው ልጆችን ሁሉ ያድን ዘንድ በንጽሐ-ሥጋ ንጽሐ-ነፍስ የተዋብሽ ያማርሽ አንቺን የፈጠረ እግዚአብሔር ይባረክ፡፡ ስሙም የተመሰገነ ይሁን፡፡

ይህ ማለት ግን እግዚአብሔር ዓለምን ለማዳን ቅድስት ድንግል ማርያምን ንጹሕ አድርጎ በመፍጠር እንደመሳሪያ ተጠቅሞባታል፡-የእርሷ አስተዋጽኦ የለበትም ማለት አይደለም፤ እንደማንኛውም ሰው ሰው የሚያስበውን ሁሉ የማሰብ፤ የሚያደርገውን ሁሉ የማድረግ ችሎታ ይዛ ነው የተፈጥረችው፡፡ እናም ሩካቤ ሥጋንም ሆነ ማንኛውንም የኃጢአት ሥራ በተመለከተ ሰው በመሆኗ እውቀት ነበራት፤ ነገር ግን ማድረግ ብቻ ሳይሆን አታስበውም

ነበር፡፡ ሰው በዕውቀት ደረጃ የማያውቀውን የኃጢአት ሥራ ሊያስበውም ሊያደርገውም አይችልም፡፡ ነገር ግን ያላሰበውም ያላደረገውም ስላላወቀው ስለሆነ ከጽድቅ አይቆጠርለትም፡፡ ለዚህም ነው ሐዋርያው ቅዱስ ጳውሎስ እንዲህ ያለው “ ሁሉን ፈትኑ መልካሙንም ያዙ” (1ተስ.5÷21)፡፡ ማወቅ ኃጢአት አለመሆኑን ሲያስረዳ ነው፡፡ ባጭሩ ሰው በዓይኑ ያየውን በጆሮው የሰማውን ሁሉ ያውቃል፡፡ ያየውና የሰማው ነገር ኃጢአት ከሆነና ይህን ነገር በማድረግ ብቻ አይደለም ለማድረግ ካሰበ ኃጢአት ሰርቷል፡፡ ቅድስት ድንግል ማርያም ግን ኃጢአትን ማድረግ አይደለም አስባ አታቅም፤ ዕውቀቱ ግን ነበራት፡፡ ይህ ባይሆን ኖሮማ ኃጢአትን አለማሰቧና አለማድረጓ ከጽድቅ አይቆጠርላትም ነበር፡፡ ለዚህም ነው መልአኩ ቅዱስ ገብርኤል በድንግልና ጸንሳ በድንግልና እንደምትወልድ ባበሰራት ጊዜ ቅድስት ድንግል ማርያም እንዲህ ያለችው “ ወንድ ስለማላውቅ ይህ እንዴት ይሆናል?” (ሉቃ.1÷34) ይህ የሚያስረዳው ቅድስት ድንግል ማርያም ሴት ፀንሳ የምትወልደው ከወንድ ጋር ሩካቤ ሥጋ በመፈጸም መሆኑን ታውቅ እንደነበር ነው፤ ነገር ግን ሩካቤ ሥጋን ማድረግ ብቻ ሳይሆን አስባው አታውቅም ነበር፡፡ እንዲሁም ቅድስት ድንግል ማርያም የመልአኩን መልእክት አምና ስትቀበል በተናገረችው ቃል ለዓለም ድህነት ምክንያት ለመሆን ፈቃደኛ መሆኗን ገልጻለች፡፡ “ እነሆኝ የጌታ ባርያ እንደቃልህ ይሁንልኝ፡፡” (ሉቃ.1÷38) በሰው ሰውኛ እንደሚታወቀው ሴት ፀንሳ የምትወልደው በሩካቤ ሥጋ ስለሆነ እኔ ደግሞ ሩካቤ ሥጋን በድርጊት ብቻ ሳይሆን በሀሳብ አስቤው ስለማላውቅ ነው እንጅ፤ አንተ እንደምትለኝ ዘላለማዊ ድንግልናዬ ሳይለወጥ በድንግልና ፀንሼ በድንግልና የምወልድ ከሆነና የምወልደውም ዓለምን ከኃጢአት የሚያድን ከሆነ እሰየው እነሆኝ የጌታ ባርያ ፈቃደኛ ነኝ እንደቃልህም የሁንልኝ ስትል ቅድስት ድንግል ማርያም ኢየሱስ ክርስቶስን በድንግልና ፀንሳ በድንግልና በመውለድ ምክንያተ -ድኀን ለመሆን ፈቃደኛ መሆኗን በትህትና ለመልአኩ ገልጻለች፡፡ ፈጣሪ ይሁን ብሎ ዓለምን እንደፈጠረ እርሷም ይሁንልኝ ብላ ለዓለም ድህነት ምክንያት ሆነች፡፡ ቅድስት ድንግል ማርያም ለዓለም ድህነት ምክንያት ለመሆን ፈቃደኛ በመሆኗ እንጅ ፈቃደኛ ባትሆን ኖሮ የመልአኩን ቃል አለመቀበል ትችል ነበር፡፡ እናም ቅድስት ድንግል ማርያም ፈቃደኛ ሆና የሁንልኝ ባለችበት ቅጽበት ቃሏን ምክንያት አድርጎ አካላዊ ቃል ከነፍሷ ነፍስ ከሥጋዋ ሥጋ ነስቶ በማህፀኗ አደረ ወይም ተጸነሰ፡፡ ይህን እውነታ ኢትዮጵያውያን የኦርቶዶክስ አባቶችም እንዲህ ሲሉ ይገልጹታል፡- “ ማርያምሰ ኃርየት መክፈልተ ሠናየ ዘኢየሐይድዋ” ---“ ማርያምስ የማይቀሟትን ያማረ ድርሻ መረጠች”

ድንጋሌ-ነፍስ ድንጋሌ-ሥጋን፡- ንጹሐ-ነፍስ ንጹሐ-ሥጋን ገንዘብ በማድረግ ለየትኛውም ፍጡር ያልተቻለና የማይቻል መለኮትን በማህፀን የመሸከም ችሎታን መረጠች ሲሉ ነው፡፡እናም ወደ ምሳሌያችን እንመለስና ጌዴዎን በምሳሌ እመቤታችን ከአዳም እስከ ክርስቶስ ከነበሩት የአዳም ልጆች በተለየ መርገመ ሥጋ መርገመ ነፍስ ያላገኛት በረከተ ሥጋ በረከተ ነፍስ በምልዓት የተሰጣት ለንጹሐ ባህርይ እግዚአብሔር ወልድ ማደሪያነት የተዘጋጀች መሆኗን አይቷል፡፡ የክርስትና እምነትም ይህው ነው፡፡ እመቤታችን ቅድስት ድንግል ማርያም ንጽሐ-ሥጋ ንጽሐ-ነፍስን ገንዘብ በማድረጓ የንጹሐ-ባህርይ እግዚአብሔር ወልድ እናት መሆን ቻለች ብሎ ማመን፡፡

3.9. The Divine Plan of Salvation

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

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

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

3.10. Christ's Incarnation and the Mystery of Salvation

3.10.1. Definition of Incarnation

Incarnation can be defined as the act of closing with flesh; the act of taking human body and nature. More clearly, Incarnation is defined as the union of God and man in the person of Jesus Christ. The incarnation refers literally to the in-fleshing of the eternal Son of God — Jesus "putting on our flesh and soul" and becoming fully human. The doctrine of the incarnation claims that the eternal second person of the Trinity took on humanity in the person of Jesus of Nazareth. A helpful way to remember the key aspects of the incarnation is the summary statement of John 1:14: "The Word became flesh."

The Word:

The Word refers to the eternal divine Son who was "in the beginning with God" and who himself is God (John 1:1). From eternity past until he took on humanity, the Son of God existed in perfect love, joy, and harmony in the fellowship of the Trinity. Like the Father and the Spirit, he was spirit and had no material substance. But at the incarnation, the eternal Word entered into creation as human. He became a first-century man. (**ንዑ ርእዩ ዘንተ መንክረ ወዘምሮ ዘምሩ በእንተ ምሥጢር ዘተከሥተ ለነ፤ እስመ ዘኢይሰላእ ተሰብአ ቃል ተደመረ፤ ወዘአልቦ ጥንት ኮነ ቅድመ ወለዘአልቦ መዋዕል ኮነ ለዓቱ መዋዕል።።** (ውዳሴ ማርያም ዘረቡዕ የወኪ ክብራ)

Became:

"Became" does not mean that he ceased to be God. In becoming man, he did not forsake his divine nature, as if that were even an option. Rather, he became man by taking on human nature in addition to his divine nature. It is essential to the incarnation — and very helpful throughout all theology — to recognize that divinity and humanity are not mutually exclusive.

Flesh:

Flesh isn't merely a reference to the human body but the entirety of what makes up humanity — body, mind, emotions, and will. Hebrew 2:17 and 4:15 teach that to save human beings Jesus had to be made like us "in every respect", except our sin. In the incarnation, everything proper to humanity was united to the Son of God. The Son of God did not only become like man; he actually became truly and fully human.

The Word Became Flesh:

So the eternal Son of God, without ceasing to be God, took on a fully human nature. This is what Christians have long called “the incarnation.” And what a magnificent truth and fuel for worship this is. Jesus didn’t just become man because he could. This was no circus stunt, just for show. He became man, in the world of the ancient creed, “for us and for our salvation.” The eternal Word became frail human flesh and soul to save us from our sin and to free us to marvel at and enjoy the unique union of divinity and humanity in his one spectacular person.

The incarnation is not only the way in which Jesus became Immanuel — God with us — but it’s an eternal testimony that he and his Father are unswervingly for us.

3.10.2. The Immediate God’s Preparation for Incarnation at the Time of Annunciation

What Kind of Flesh did Jesus take? As we can understand from different Scriptural expressions, God made a full man conception (i.e. having soul and flesh or **human genotype**), which made Incarnation of Word of God appropriate and perfect, in the womb of St. Marry at the time of Annunciation immediately before Incarnation. Therefore, Jesus took **existing human genotype**, which was made by the life giving work of the Holy Spirit immediately before Incarnation of word of God at the time of Annunciation in the womb of St. marry. This point of view is theologically crucial to prove that Jesus Christ is one incarnate God-Man person having one body from two bodies and one nature from two natures. There are many Scriptural evidences for this reality. Some of these Scriptural evidences are the following:

1. **From Prophets:**

“And there shall forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. (**ከእሴይ ግንድ በትር ይወጣል፤ ከሥሩም ቍጥቋጥ ያፈራል። የእግዚአብሔር መንፈስ፥ የጥበብና የማስተዋል መንፈስ፥ የምክርና የኃይል መንፈስ፥ የእውቀትና እግዚአብሔርን የመፍራት መንፈስ ያርፍበታል።**)” (Is. 11:1-2) From this prophecy, the word rod refers to St

Marry; and the word Branch refers to Jesus Christ, more specifically for the flesh of Jesus Christ, which united with the word of God in the Womb of St. Marry. As we can see from the above mentioned prophecy, graces of God which emanate from Holy Spirit, Who is the source of all graces, are expected to be put on Jesus Christ. However, there is no need of putting graces of God on the Word of God, who Himself is God. Therefore, all the above mentioned graces of God were put on the **genotype** of Jesus Christ immediately before Incarnation. Not only this, based on the above mentioned prophecy, the graces are expected to be put on the branch which will grow out of the root of the stem of Jesse. And when we come to the case of Jesus Christ, the one that directly comes from the genealogy (family tree) of Jesse is flesh of Jesus Christ, not Word of God. Therefore these all graces of God that emanate from Holy Spirit, Who is the source of all graces, were put on the '**human genotype**' of Jesus Christ immediately before Incarnation.

2. From the Gospel:

As it is elaborated in the Gospel of Luke, there was a long conversation between St Mary and St Gabriel (i.e. actually it was the Word of God who was conversing with St Marry in the image of St Gabriel [**ሰላም ለአእዛንኪ እለሰምዓ ቃለ፤ እግዚአብሔር እግዚእ ሶበ ለገብርኤል ተመሰሎ**… salute be to your (St. Mary) ears, which heard word of God when God the Son was represented by St. Gabriel]) at the time of Annunciation. During this conversation, St. Marry said unto the angel: "How shall this be, seeing I know not a man? (**ወንድ ስለማላውቅ ይህ እንዴት ይሆናል አለችው፡፡**") (Luke 1:34) St. Mary asked this question when the angel said unto her: "…Behold, thou shall conceive in thy womb, and bring forth a son, and shall call his name Jesus. (**እነሆ፤ ትፀንሻለሽ፤ ወንድ ልጅም ትወልጃለሽ፤ ስሙንም ኢየሱስ ትዩዋለሽ፡፡**") (Luke 1:31) Therefore, the question of St. Marry unto the angel is simply that how can I conceive and give birth with virginity. And then the angel replied St. Marry by listing the ways in which she will conceive and give birth step by step; saying:

1) **"The Holy Ghost shall come upon thee." (መንፈስ ቅዱስ በአንቺ ላይ ይመጣል፡፡) (Luke 1:35)** To do what, the Holy Ghost shall come upon St. Marry? We can get the answer of this question from Gospel of Matthew. "…the birth of Jesus Christ was on this wise: when

as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (**የኢየሱስ ክርስቶስም ልደት እንዲህ ነበረ፤ እናቱ ማርያም ለዮሴፍ በታጨች ጊዜ ሳይገናኙ ከመንፈስ ቅዱስ ፀንሳ ተገኘች።።**") (Matt 1:18) The term "child of the Holy Ghost" here refers the significant work of Holy Spirit, that came upon St Marry at the time of Annunciation, in making the flesh with soul (human genotype of Jesus Christ) in the womb of St. Mary perfect for Incarnation immediately before Incarnation of Logos.

It is not to bless St Mary, the Holy Ghost came upon St. Mary at the time of Annunciation, because St Mary is blessed starting from the time she was conceived in her mother's womb. That is why she lived in the temple for 12 years being visited by angles. Rather the Holy Ghost came upon St. Mary at the time of Annunciation to give life, to bestow graces of God to the flesh with which the word of God will unite immediately after confirmation of the flesh with graces of Holy Spirit in the womb of St. Mary. This is because Holy Spirit is the source of life and graces of God. As Holy Spirit gave life for all creatures with life, moving upon the face of the waters during creation of the world (Gen. 1:2), in the same way Holy Spirit came upon St. Mary to give life and graces to the flesh with which word of God united in the womb of St. Mary by taking a flesh from flesh of St. Mary and a soul from soul of St. Mary for the purpose of salvation of the world.

This idea is very clearly stated by St. Peter: "How God anointed Jesus of Nazareth with the Holy Spirit and with power. (**እግዚአብሔር የናዝሬቱን ኢየሱስን በመንፈስ ቅዱስ በኃይልም ቀባው።።**)" (Acts 10:38) Being anointed by the Holy Spirit is not appropriate for Jesus Christ after unification of human genotype of Jesus Christ, which is taken from St. Mary, and Word of God; because, after Incarnation "all what is of the Word has become of the flesh; and all what is of the flesh has become of the Word. (**እንቲአሁ ለቃል ኮነ ለሥጋ ወእንቲአሁ ለሥጋ ኮነ ለቃል።።**)" (St. Cyril) Therefore, after Incarnation, Jesus Christ is one of the three persons of the Triune God (Holy Trinity), for which Holy Spirit is substantial life (i.e. no need of anointing with Holy Spirit while Holy Spirit belongs to Him (Jesus Christ) substantially.

2) **“And the power of the Highest shall overshadow thee. (የልዑልም ኃይል ይጸልልሻል።።)” (luke 1:35)** This means that the power of the Highest, who is the word of God, shall overshadow thee [St. Mary] to unite with the genotype made by the work of Holy Spirit immediately before complete Incarnation in the womb of St. Mary at the time of Annunciation.

“And the Word was made flesh; and dwelt among us. (ወውእቱ ቃል ሥጋ ኮነ ወኀደረ ላዕሌነ።።)” (John 1:14) As we can see from this Biblical verse, it says “dwelt among us. To say ‘dwelt’, first there should be an already made dwelling house (i.e. at least pre-existing human genotype in the case of incarnation of Jesus Christ). Therefore, this Biblical verse tells us that there was existing human genotype in the womb of St. Mary, which was made by the life giving work of Holy Spirit, into which Word of God dwelt at the time of Annunciation.

3. From Books of Scholars:

“You are the loom from which Emmanuel took his ineffable garment of flesh. He made the warp from the same flesh as that of Adam, and the woof is your flesh. The shuttle is the Word himself, Jesus Christ. The sling of the warp is the shadow of God the Most High. The weaver is the Holy Spirit. (**ምእናም አንቲ ዘእምኔኪ ለብሰ አማኑኤል ልብሰተ ሥጋ ዘኢይተረፍም ስፍሓ ኀብረ ዘእምጥንተ ሥጋሁ ለአዳም፤ ወፋእሙኒ ሥጋ ዚአኪ፤ ወመስቄሁ ቃል ለሊሁ ኢየሱስ ክርስቶስ፤ ወምህኑሂ ዘእምላዕሉ ጽላሎተ እግዚአብሔር ልዑል፤ ወአናሚሁኒ መንፈስ ቅዱስ።።**” [1] The whole message of this analogical expression of Abba Heryacos[2] is that the flesh, which Word of God (Emmanuel) put on, was made by the full participation of different energies of God in the womb of St. Mary at the time of Annunciation. To clarify it, let’s interpret the words and Phrases of the whole expression one by one.

[1] Anaphora of St. Mary #29

[2] The author of anaphora of St Mary, an Egyptian Church cleric, who became bishop of the Province of Behnesa, in Upper Egypt

1. **“You are the loom (ምእናም አንቲ)”:** Here, St. Mary is analogically presented with a loom. This is to refer the reality of that womb of St Mary was used as a machine to make the flesh with which word of God united.

2. **“He made the warp from the same flesh as that of Adam” (ስፍሖ ገብረ ዘእምጥንተ ሥጋሁ ለአዳም):** Here, flesh of Adam is analogically presented with warp. This is to refer that St Mary is the expression of pure small remnant of Adam’s genealogy, which has a good virtue; consequently, this pure small remnant of Adam’s genealogy passed over to Jesus Christ from St. Mary. According to Ethiopian scholars, at the time of Adam’s fall, Adam did not revolted completely, like Lucifer, against God. Thus, he had a good virtue covered with many bad virtues like that topaz is covered with mud until it is made pure by a jeweler. Likewise, the pure small remnant of Adam’s genealogy was expressed by the birth of St Mary after a series of purification by God, through different generations of Adam. Then this pure virtue of St Mary was passed over to the flesh of Jesus Christ. This idea is reflected by Isaiah: “Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” (Is 1:9) That is why Abba Heryacos said: “He made the warp from the same flesh as that of Adam.”

3. **“The woof is your flesh.” (ወፋእሙኒ ሥጋ ዚአኪ):** Here flesh of St Mary is analogically presented with a woof. While making a garment, woof is inserted into the warp which is extended and made as a frame work primarily by the weaver. Likewise, St Mary as any human being was grown and developed from here conception to here youth and adulthood getting spiritual and fleshly food. And then this flesh of St Mary was passed over to flesh of Jesus Christ from St Mary.

4. **“The shuttle is the Word himself.” (ወመስቄሁ ቃል ለሊሁ):** Here, Word of God is analogically presented with a shuttle. While making a garment, shuttle is used to insert the woof into the warp by passing through the extended warp. This analogical expression refers to the significant work of the Word in making the human genotype of Jesus Christ in the

womb of St Mary at the time of Annunciation. At the time of Annunciation, it was Word of God (God the Son) who was communicating with St Mary in the image of St Gabriel (i.e. Gabriel means man and God) (**ሰላም ለአእዛንኪ እለሰምዓ ቃሎ፡ እግዚአብሔር እግዚእ ሶበ ለገብርኤል ተመሰሎ**… (*መልክዐ ማርያም*)). Therefore, the Word of God was initiating mind of St Mary to accept the message of giving a birth with virginity at the time of Annunciation in the same way that shuttle initiates the insertion of the woof into the extended warp. And St. Mary's acceptance of the message of giving a birth with virginity is the most important cutting point of Incarnation; because, Word of God incarnated making St. Mary's will of giving a birth with virginity (**ይኩንኒ በከመ ትቤለኒ**) decisive cause for incarnation. That is why Abba Heryacos said: "The shuttle is the Word himself."

5. **"The sling of the warp is the shadow of God the Most High." (ወምህኑሂ ዘእምላዕሉ ጽላሎተ እግዚአብሔር ልዑል):** Here, shadow of God the Most High (Divine authority or Divine power) is represented with the sling of the warp. This is to refer that descent of Word of God and ascent of flesh of Jesus Christ was made by the Divine authority or Divine power as the sling of the warp is let up and down by the weaver. In addition to this, this analogical expression refers to that the Divine power enabled St. Mary to conceive and carry, to give birth to, to embrace in Her bosom and breastfeed the one of the three Divine persons Emmanuel as the sling of the warp carries and stabilizes the whole loom.

6. **"The weaver is the Holy Spirit. (ወአናሚሁኒ መንፈስ ቅዱስ፡፡)":** Here, Holy Spirit is analogically presented with the weaver. This is to refer Holy Spirit is the one who made the flesh with soul (human genotype of Jesus Christ), with which Word of God united in the womb of St. Mary, by taking garment of flesh from flesh of St. Mary and soul from soul of St. Mary; and put graces of God on this flesh in the womb of St. Mary immediately before unification of this flesh and Word of God; and then unified Word of God with the flesh already made full human genotype for the purpose of incarnation in the womb of St. Mary. By these all processes of Divine operation, Incarnation of Word of God took place in the womb of St. Mary.

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

3.11. Jesus Christ, the God-Man

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

Christ is at the same time the son of the Virgin, but also the natural Son of God, by His very nature. His humanity is a real humanity, with a body and soul, which suffered hunger and thirst, which suffered humiliation and the Cross. The Church condemned such heresies as that of the Docetists, who said that Christ's humanity was not real, Arios who taught that there was no soul in Jesus, and Apollinarios of Laodicea who taught that there was no reason in Jesus.

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

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

confused the natures and the last two against the Nestorians, who separated and divided humanity and divinity in Christ.

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

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

አለምን ከዳያብሎስ ባርነት ነፃ ማውጣት የሦስቱ አካላት (የአብ የወልድ የመንፈስ ቅዱስ)

ፈቃድ ነበር። ይህ ፈቃዳቸው ግን ተግባራዊ የሚሆነው ከሦስቱ አካላት በአንዱ ስጋ ለብሶ መወለድ ነበር። መወለድ ደግሞ ከሦስቱ አካላት የወልድ ብቻ ግብር ነው።ስለሆነም ወልድ በተለየ አካሉ ሥጋ ለብሶ በመወለድ ሰውን ለማዳን ወደዚህ አለም መጣ እናም ሥጋ ለብሶ ወደዚህ አለም የመጣበትን ሰውን የማዳን ሥራ ለመስራትና አርአያ ለመሆን በፈቃዱ የታዛዥነትና የመልዕክተኛነት ስራ ሰራ። ይህን ሲሠራ ግን ከአብና ከመንፈስ ቅዱስ አንድነት አልተለየም። ‹‹እርሱ በእግዚአብሔር መልክ ሲኖር ሳለ ከእግዚአብሔር ጋር መተካከልን መቀማት እንደሚገባ ነገር አልቆጠረውም ነገር ግን የባሪያውን መልክ ይዞ በሰውም ምሳሌ ሆኖ ራሱን ዝቅ አደረገ በምስሉም እንደሰው ተገኝቶ ራሱን አዋረደ ለሞትም ይኸውም የመስቀል ሞት እንኳ የታዘዘ ሆነ።›› እንዳለ (ፊልጵ 2÷7-8) ይህ ማለት ባጭሩ ሲገለፅ እርሱ እግዚአብሔር ሳለ ራሱን ዝቅ አድርጎ ሰው በመሆን ታዘዘ ማለት ነዉ። ‹‹ከእግዚአብሔር ጋር መተካከልን መቀማት እንደሚገባ ነገር አልቆጠረዉም።›› ማለቱ ወልድ በተለየ አካሉ ሥጋ ለብሶ መከራ መስቀልን በመቀበሉ ከሦስቱ አካላት አንዱ በመሆን ያለውን የእግዚአብሔርነት ክብር እንደመቀማት አልቆጠረዉም ሲል ነዉ። ይህ ሐሳብ ሲጠቃለል ሰውን ለማዳን የእግዚአብሔር ሰው መሆንና በሰዉ መልክ ተገኝቶ መከራ መስቀልን መቀበል ግድ ነበር። ሰው ለመሆን ደግሞ

ሰው ሆኖ መወለድ ግድ ነበር። መወለድ ደግሞ ከሥስቱ አካላት የወልድ ብቻ ግብር ነዉ። ስለዚህም ሰውን ለማዳን እግዚአብሔር ወልድ ሰው ሆኖ ከድንግል በመወለድ እንደ ታዛዥና መልእክተኛ ሆኖ ታዘዘ። ይህ ሲባል ግን የእግዚአብሔር ወልድ መልላክ ማለት አንድ ሰው እቃ ለማንሳት የራቀውን ለማቅረብ እጁን እንደሚልክ እንደዚያ ነዉ። እጅ የወደቀውን ሲያነሳ የራቀውን ሲያቀርብ ከአካል አይለይም። እግዚአብሔር ወልድም በጎጠአት ወድቆ ከእግዚአብሔር የራቀውን የሰው ልጅ ወደ እግዚአብሔር ለማቅረብ ሥጋ ለብሶ ወደዚህ ዓለም ሲመጣ (ሲላክ) ከእግዚአብሔር (ከአብና ከመንፈስ ቅዱስ) አንድነት አልተለየም ይህንን እውነታም ቅዱሳት መጻሕፍት ያረጋግጣሉ።

1. ልበ አምላክ ዳዊት ከዲያብሎስ ባርነት ነፃ ያወጣኝ ዘንድ ልጅህን ላክ ሲል፡- ‹‹እጅህን ከአርያም ላክ አድነኝም።›› አለ። (መዝ 143÷7)
2. ‹‹ውእቱ ኃይሉ ውእቱ የማኑ›› (እርሱ የእግዚአብሔር አብ ኃይሉ፣ ቀኜ እጁ ነዉ።) (ትምህርተ- ጎቡዓት)። ከአብና ከመንፈስ ቅዱስ አንድነት ሳይለይ ወደዚህ ዓለም መምጣቱን ሲገልፅም ቅዱስ ያሬድ እንደዚህ ብሏል፡- ‹‹እንዘ ኢየሐጽጽ እምሰማያት ወረደ።›› (ከሦስቱ አካላት አንዱ ከመሆን ሳይጎድል ከሰማያት ወረደ ማለት ነው።) ከዚህ በተጨማሪ ቅዱስ ያሬድ ክርስቶስ ሲወለድ በቤተልሔም የነበረውን ትዕይንት በገለፀበት አንቀፅ ወልደ አብ ወልደማርያም ኢየሱስ ክርስቶስ ሥጋ ለብሶ በዚህ ዓለም በነበረበት ወቅት ከአብና ከመንፈስ ቅዱስ ጋር በአርያምም እንደነበር ገልጿል።

‹‹...ካለመኖር ወደመኖር አምጥቶ ፍጥረታትን ሁሉ የሚመግብ አምላክ እንደህፃን ጡትሽን ሲጠባ በተመለከቱት ጊዜ ኪሩቤልና ሱራፌል በአርያም ፊለጉት፤ በዚያም እንደቀድሞዉ ሁሉ ከአባቱና ከመንፈስ ቅዱስ ጋር አገኙት።›› (አንቀጸ ብርሃን ዘኮንኪ)

ባለቤቱም ቢሆን ሰውን የማዳን ተልእኮ ለመፈፀም ሥጋ ለብሶ በምድር ላይ እየተመላለሰ ሳለ በአባቱ ቤት በሰማችም ከሥስቱ አካላት አንዱ በመሆን ይኖር እንደነበር ገልጿል። ‹ብላቴናዉ ኢየሱስ የአስራ ሁለት ዓመት ልጅ በሆነ ጊዜ የአይሁድ የፋሲካ በዓልን ለማክበር ዮሴፍና እናቱ ይዘዉት ወደ ኢየሩሳሌም ወጡ፤ ቀናቸውንም ከፈፀሙ በኋላ ሲመለሱ ብላቴናው ኢየሱስ በኢሩሳሌም ቀርቶ ነበር። ዮሴፍም እናቱም አላወቁም ነበር።...ከሦስት ቀንም በኋላ በመምህራን መካከል ተቀምጦ ሲሰማቸውም ሲጠይቃቸውም

በመቅደስ አገኙት፡፡ …. እናቱም ፡- ልጄ ሆይ ለምን እንዲህ አደረግህብን? እነሆ አባትህ(ምድራዊ አባት ለልጁ የሚያደርገውን ሁሉ ለአንተ ያደረገው አረጋዊው ዮሴፍ) እና እኔ እየተጨነቅን ስንፈልግህ ነበርን አለችው፡፡ እርሱም፡- ስለምን ፈለጋችሁኝ? በአባቴ ቤት እሆን ዘንድ እንዲገባኝ አላወቃችሁምን? አላቸዉ፡፡ እነርሱም የተናገራቸውን ነገር አላስተዋሉም፡፡›› (ሉቃ 2÷42-51) ከዚህ መጽሐፍ ቅዱሳዊ አንቀጽ ስለክርስቶስ የምንረዳው ብዙ ነገር አለ፡፡ ብላቴናዉ ኢየሱስ እንዴትና የት በምን ሰዓት ከእነርሱ እንደተለየ ለበዓል ይዘዉት የወጡት እናቱና ዮሴፍ አላወቁም፤ ከበዓል ሲመለሱ በነበረበት ቅጽበት ከእነርሱ ተሰወረ፡፡ ይህ የሚያስረዳው ‹‹የቃል የሆነው ሁሉ ለሥጋ ሆነ፤ የሥጋ የሆነው ሁሉ ለቃል ሆነ፡፡›› እንዳለ (ቅዱስ ቄርሎስ-በሃይማኖተ አበው) ረቂቅ የሆነው የክርስቶስ መለኮታዊ አካል ከሥጋ ጋር በመዋሐድ ገዝፎ እንደታየ ሁሉ ግዘፍ ያለው ከቅድስት ድንግል ማርያም የነሣው የክርስቶስ ሥጋዊ አካልም ከመለኮት ጋር በመዋሐድ ረቂቅ ሆኗልና፤ ረቂቅነቱን በመጠቀም ከእነርሱ ተሠወረ፡፡ እናም ከዮሴፍና ከእናቱ የጠፋው ከሥጋ በነሳው ግዘፍ ሲታያቸው እንደነበረ ሁሉ መለኮታዊ ረቂቅነቱንም ተጠቅሞ ለዓይናቸዉ ተሰውሮ እንጅ በአካል ተለይቷቸው አልነበረም፡፡ ከሦስት ቀን በኋላም መገለጥ በፈለገበት ሰዓትና ቦታ ተገለጠላቸው፡፡ የተገኘበት ሁኔታ ደግሞ፡- የመምህራን መምህር በመሆኑ የአስራ ሁለት ዓመት ልጅ ሆኖ እያለ መምህራንን ሲያዳምጥና ሲጠይቅ ነዉ፡፡ እናቱ ለምን ከእነርሱ እንደጠፋ ስትጠይቀው ደግሞ እንዴት፣ ለምን፣ የትና በምን ሰዓት እንደተለያቸዉ ሳይሆን የመለሰላት በአባቴ ቤት እኖር ዘንድ እንደሚገባኝ አታዉቁምን? ብሎ ነዉ፡፡ ከእነርሱ በመሰወር ማስተማር የፈለገው ነገርም ይህው ነበር ከእነርሱ ጋር ባለበት ቅጽበት፣ ደቂቃ ፣ ሰዓት፣ ቀን ሁሉ በአባቱ ቤት በሰማያትም ይኖር እንደነበር ማስረዳት ፡፡ ይህን ካላደረገ በቀር እነርሱ የሚያውቁት ከእነርሱ ጋር መኖሩን ብቻ ስለሆነ ተሰዉሮ ሰንብቶ ተገለጠላቸዉ፡፡ ወንጌላዊው ሉቃስ እንደገለጸው ለጊዜው እነርሱ ያስተላለፈውን ምስጢር ባያስተዉሉም፣ ከእነርሱ ጋር እየኖረ በአባቱ ቤት በሰማያትም እንደሚኖር ገለጸላቸዉ፡፡

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

Jesus had the following obstacles to overcome in order for Him to accomplish the work for which He came (*theosis*): the obstacle of nature, the obstacle of sin, the obstacle of death, and the

dominion of the devil. **The obstacle of nature** was overcome with His Incarnation; **the obstacle of sin and death** was overcome by the Cross and the Resurrection of Jesus. **The dominion of the devil** was overcome by Christ's descent into Hades (Hell).

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

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

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

Christ is *King* throughout His earthly life, for He came to establish and to announce the Kingdom of God (see Matt. 4:17). However, the highlights of His Royal Ministry are the Cross itself (for, according to St. John Chrysostom, Christ dies as the King who offers His life for His subjects); the descent into Hades to announce salvation to "those who were asleep there from all ages" (*Troparion* of Holy Friday); the Resurrection, through which Christ "tramples down death by death, bestowing everlasting life to the dead" (Resurrection hymn); Christ's Ascension into heaven, through which He reenters into the Father's glory; and Christ's glorious coming again.

3.13. The Mission of the Holy Spirit

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

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

3.14. Divine Grace

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

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

3.15. The Church of Christ

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

The Church is the great sacrament of salvation that Christ has instituted in the world. It is the Ark of salvation, and the inaugurated Kingdom of God. Its unity is not affected by schism and heresy; its holiness is not affected by sin; its catholicity and truth is not affected by partiality and falsehood. Founded upon the Apostles, she continues the apostolic mission and ministry in the world, being the "pillar of truth," never failing in accomplishing her mission.

3.16. The Communion of Saints

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

3.17. Orthodox Eschatology

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

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

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

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

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

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

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

General Judgment - the Coming Again of Christ

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

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

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

The resurrection of the dead is a miracle that will happen at the second coming of the Lord. According to the Creed, "I await the resurrection of the dead." This resurrection will be a new creation. However, our physical bodies as we know them now will be restored, in a spiritualized existence like that of the Lord after His Resurrection.

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

The end-time will follow, with a permanent separation between good and evil, between those who will be awarded eternal life of happiness and bliss in heaven, and those who will be condemned to the fire of eternal damnation, to the eternal remorse of their conscience for having rejected God and authentic life in Him and having joined the inauthentic life invented by the devil and his servants. A new heaven and new earth will be established, inhabited by righteousness (2 Peter 3:13). The Kingdom of God will be fully established; the Church will cease to exist. Finally, the Son of God will turn the Kingdom over to God the Father, "that God may be everything to everyone" (1 Cor. 15:28).

CHAPTER FOUR: INTRODUCTION TO SACRAMENTAL THEOLOGY

Definition: Literally, sacrament can be defined as any formal religious ceremony conferring a specific grace on those who receive it. In a broad sense, a sacrament is any visible person, place or thing through which we experience our invisible God For example, in contemplating nature or stained glass in a church, we may experience God. An encounter with another may be a God experience. Events like the birth of a child, the death of a loved one, some suffering or joy, may put us in touch with God.

Jesus is sometimes called the Sacrament of God. In Jesus, people experience our invisible God in a tangible way. To clarify this idea let's see some Biblical verses related to this idea. "…and he that receives me receives Him that sent me. 1(…**እኔንም የሚቀበል የላከኝን ይቀበላል።።**)" (Matt 10:40) 2"No man has seen God at any time; the only begotten Son, Which is in the bosom of the Father, He has declared Him (***መቼም ቢሆን እግዚአብሔርን ያየው አንድ ስንኳ የለም፤ በአባቱ እቅፍ ያለ አንድ ልጁ እርሱ ተረከው።።***)" (John 1:18); 3"…He that has seen me has seen the Father (… **እኔን ያየ አብን አይታል**…)" (John 14:9)

The Church, the Body of Christ, is sometimes called the Sacrament of Jesus because she is the visible extension of his presence here on earth. In and through the Church, Jesus continues his ministry among us. The Church believes so deeply in the presence of Christ in her midst, and especially in the sacraments, that she says: "whatever was visible in our Savior Jesus Christ has passed over into his sacraments" To clarify this idea let's see some Biblical verses related to this idea. 1"He that receives you receives me." (**እናንተን የሚቀበል እኔን ይቀበላል።።**)" (Matt 10:40) 2"He that hears you hears me. (**የሚሰማችሁ እኔን ይሰማል።።**)" (Luk 10:16) The Ethiopian Orthodox Tewahdo Church also says in Anaphora of saint Marry; "**ኦ እግዚኦ በከመ አሜሃ ዘንተ ኀብስተ ባርክ ወፈትት ወሀብ።። ኦ እግዚኦ በከመ አሜሃ ዘንተ ጽዋዐ ዕተብ ወቀድስ ወመጡ።።**" (**ቅዳሴ ማርያም**)

The Seven Sacraments: The Catechism (1131) states: "Sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us." The above definition of sacraments contains four elements. Let's look at each of them.

“Efficacious Signs” of Grace: Sacraments are accompanied by special signs or symbols that produce what they signify. A wedding ring is a symbol of the love which exists between a husband and wife but it is not the love; it only points to the love. The symbols or rituals used in the sacraments effect or produce what they signify. Hence, water, an outward sign of washing, not only points to an inner reality occurring in the soul but actually accomplishes it. In the ritual washing that occurs in Baptism, the soul is cleansed of sin and filled with the grace presence of the Father, Son and Holy Spirit. The sacraments are efficacious because in them Christ himself is at work; it is He who baptizes, He who acts in his sacraments in order to communicate the grace that each sacrament signifies. More accurately, sacraments are actions both of Christ and the Church. In the celebration of the sacraments, the Church performs certain rituals (pouring of water on a child, anointing with oil, etc.) during which Christ is present bringing about an interior change in the recipient. The reality of this idea is reflected in the the expression of St. Paul: “Who (Christ) needs no daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s sins: this He did once, when he offered up Himself. (**እርሱም (ክርስቶስ) እንደነዚያ ሊቃነ ካህናት አስቀድሞ ስለ ራሱ ኃጢአት በኋላም ስለሕዝቡ ኃጢአት ዕለት ዕለት መሥዋዕትን ሊያቀርብ አያስፈልገውም፤ ራሱን ባቀረበ ጊዜ ይህን አንድ ጊዜ ፈጽሞ አድርጓልና፡፡**” (Heb 7:27)

“Instituted by Christ”: if one looks in the Gospel for a passage which lists the seven sacraments, one will look in vain. (When we study each individual sacrament, we will point out its biblical roots.) We may wonder how the Church ended up with seven rather than six or ten sacraments. It may surprise you to discover that the Church did not finally decide on the number seven until 1215 AD at the Fourth Lateran Council. Prior to that, the Church had many rituals which were regarded as sacramental in that they bestowed God’s grace to the recipient. We may wonder why it took the Church so long to decide on the number seven and how it decided on that number. In the same manner, it took the Church over 200 years to decide which books in circulation should be admitted to the New Testament. In the end, the Church decided on 27 books rather than 25 or 29. Actually, some books barely made it into the New Testament. We trust that the Holy Spirit, whom Jesus gave to the Church to guide her and “lead her into the truth,” was guiding church leaders when they made their decision about the canon of the New Testament.

When it comes to the Church's decision regarding the seven sacraments, we trust that just as the Holy Spirit guided church leaders on the number of books to include in the New Testament, He also guided them in deciding on the number of sacraments. The number seven is symbolic of perfection or wholeness. In the seven sacraments, Christ has left His Church with seven signs of his love to touch us during key moments of our lives and to empower us to be his priestly people. In this regard, it is good to recall Jesus' words to his Apostles: "Whatever you bind on earth shall be considered bound in heaven..." (Mt 16:19).

"Entrusted to the Church": Just as the scriptures are entrusted to the Church, so are the sacraments. By Christ's will, the Church oversees the celebration of the sacraments. The sacraments make the Church and the Church makes the sacraments.

"Sources of Divine Life": When sacraments are validly celebrated, God always shows up offering us a share in his divine life. The Sacraments bear fruit in those who receive them with the required dispositions. For the sacraments to produce their true effect in our lives, we must come to them with faith and receive them with faith. Remember the woman with a bleeding problem in the Gospel? Many people were crowding around Jesus and many touched him that day, but she was the only one to come to him with faith. As a result, she was healed (Lk 8:43-48). At times, the faith we bring to the sacraments may be very weak. In those times, we can pray: "Lord, I believe. Help my unbelief."

Purpose of the Sacraments: The threefold purpose of the sacraments: a) to sanctify the recipient; b) to build up the Church, the Body of Christ; and c) to give worship to the Father.

Three Groupings: Sacraments of Initiation: Baptism (**ምሥጢረ ጥምቀት**), Confirmation (**ምሥጢረ ሜሮን**) and Eucharist (**ምሥጢረ ቁርባን**). Until all three sacraments are received, one is not a full member of the Church.

Sacraments of Healing: Reconciliation (**ምሥጢረ ንስሓ**) and Anointing of the Sick (**ምሥጢረ ቀንዲል**).

Sacraments of Christian Service: Holy Orders (**ምሥጢረ ክህነት**) and Matrimony (**ተክሊል**).

How can matrimony become one of the sacraments?

As we have seen in the introduction part of this course, a sacrament is a formal religious ceremony conferring a specific grace on those who receive it. When we come to the case of matrimony, there is no a well-defined grace conferred on the receivers of matrimonial ceremony. However, we can say matrimony is a sacrament based on the following reasons;

1. Matrimony is important to fulfill the duty to "increase and multiply" (**ብዝኑ ወተባዝኑ ወምልዕዋ ለምድር**) being under the will of God. (i.e. Grace is needed to perform this duty properly)

❖ What is the will of God regarding marriage? To answer this question, let's see Biblical messages about marriage: 1"And Adam said: This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (**አዳምም አለ፤ ይህች አጥንት ከአጥንቴ ናት፥ ሥጋም ከሥጋዬ ናት፤ እርሷም ከወንድ ተገኝታለችና ሴት ትባል። ስለዚህ ሰው አባቱንና እናቱን ይተዋል፤ በሚስቱም ይጣበቃል፤ ሁለቱም አንድ ሥጋ ይሆናሉ።**) (Gen 2:23-24)

❖ And in the New Testament, Jesus Christ, He who came to this world to fulfill and accomplish the law and the prophets, (Matt 5:17) fulfilled this Adam's datum saying: 2"I say unto You, whosoever shall put away his wife, except [it be] for fornication, and shall marry another, commits adultery: and whoso marries her which is put away does commit adultery. (**…እኔ ግን እላችኋለሁ፤ ያለ ዝሙት ምክንያት ሚስቱን ፈትቶ ሌላዪቱን የሚያገባ ሁሉ ያመነዝራል፤ የተፈታችውንም የሚያገባ ያመነዝራል።**) (Matt. 19፡3-9፤ Mark 10:11-12)

As we can understand from this expression, the will of God regarding marriage is that no reason is acceptable except fornication to put away one's wife or husband, because they (wife and husband) were made one flesh starting from the time of their marriage onwards by the will of God.

2. Matrimony is mandatory to be protected from committing adultery. (i.e. For this also God's help (grace) is needed)

3. The last but not the least reason to say matrimony is a sacrament is that matrimony is an obligatory precondition to be priest.

❖ There is no sacrament which is complete by itself. Every sacrament needs a compensatory sacrament. Therefore, matrimony is compensatory sacrament to the sacrament of priesthood.

Sacramentals: "Sacramentals are sacred signs instituted by the Church. They prepare us to receive the fruit of the sacraments and sanctify different circumstances of life". Sacramentals resemble the sacraments, but they are not the sacraments because Christ did not institute them. They are instituted by Mother Church to help us make holy every aspect of life. "Among sacramentals," blessings (of persons, meals, objects and places) come first. Every blessing praises God and prays for his gifts"

Main Texts:

1. **ትንሣዔ ማኅተሚያ ድርጅት ፤ መጽሐፈ ቅዳሴ በግእዝና በአሚርኛ**
2. **ትንሣዔ ማኅተሚያ ድርጅት ፤ መጽሐፈ ቅዳሴ አንድምታ**
3. **ትንሣዔ ማኅተሚያ ድርጅት፣ መጽሐፈ ድጓ**
4. **ትንሣዔ ማኅተሚያ ድርጅት፣ መጽሐፈ ጾመድጓ**
5. **ትንሣዔ ማኅተሚያ ድርጅት፣ መጽሐፈ ምዕራፍ**
6. **ትንሣዔ ማኅተሚያ ድርጅት፣ ዝሚሬ ወመዋሥዕት**
7. **ትንሣዔ ማኅተሚያ ድርጅት፣ መጽሐፈ ግጻዌ**
8. **ትንሣዔ ማኅተሚያ ድርጅት፣ ፍትሕ መንፈሳዊ**
9. **ትንሣዔ ማኅተሚያ ድርጅት፣ መጽሐፈ ዲድስቅልያ**
10. **ትንሣዔ ማኅተሚያ ድርጅት፣ መጽሐፈ ኪዳን**
11. **ሥርዓተ ጽዮን ሲኖዶስ**
12. **ትእዛዝ ሲኖዶስ**
13. **ግጽውሲኖዶስ**
14. **አብጥሊስ ሲኖዶስ**
15. **መጽሐፈሰዓታትዘኣባጊዮርጊስዘጋስጫ**
16. **መምህርሄኖክ፤ መዳልወአልባብ**
17. **መምህርሄኖክ፣ መጽሐፈዚቅ**
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