

The Ethiopian Orthodox *Tewahido* Church, Holy Trinity Theological University

Canon Law I Course Outlines

Course Title: Canon Law and Church Administration I

Class: Deg. III-Regular

Credit Hours: Three

Academic Year: 2nd Semester, 2020/2013

Instructor: Mhr. Mekonen Workineh (MA in indigenous cultural studies and MTh in Theology),

Way of teaching: handouts can be distributed (if it is necessary), lectures are given based on the content, and paperwork with its presentation are assigned to the students,

Marking and Grading: Paperwork with its class presentation contains 20%, mid examination 30%, whereas final examination 50%.

Course Description

The word “Canon” is from the Greek *kavov* which meant rod, bar, cane and stick used for measuring activities. The word was from classical time onward used in figurative sense to designate a norm and rule. Rules of Grammar were called Canon.

The term Canon Law is used to designate the body of ecclesiastical law constituted by legitimate ecclesiastical authority for the proper organization and government of the church as a visible society.

Canon law has had a long history of development throughout the Old Testament and Christian era. It is not a static body of laws; it reflects social, political, economic, cultural and ecclesiastical changes that have taken place in the past two millennia. Canon law is divided into two Parts: Canon Law I and II. Canon Law one emphatically plans to discuss on the canonical sources that constitute the canon law of the universal church of Jesus Christ.

The Objective of Canon Law One

The General Objective of the Course

The general objective of the course is to study the historical foundation of the canon law and the sources from which the canon laws of the universal church were constituted.

The Specific Objectives

The specific objectives of the course are explained as follows:

1. To study the foundation and the historical development of canon law,
2. To identify the sources of the Canon law,
3. To know the canons formulated by the ecumenical and local councils the holy fathers,
4. To understand the point that the canons formulated by the three consecutive ecumenical councils are universally acceptable by all ancient churches,
5. To assess the present actual canons had been derived from the ancient canonical elements.

The Syllabus of the Course

Canon Law One is divided into four chapters. The first chapter discusses on definitions, historical development and understanding the church based on canonical perspective. The chapter also continues saying about the relationship between Canon Law and the church, the scope of the church law, the apostolic basis of church law, the general canon and its contents.

Chapter two tells about the canonical sources of the ancient churches including that of the EOTC. The Holy Scriptures (the Old and New Testaments) Traditions are the very basic canonical sources of the church that is included in the chapter. This part discusses on the early traditions, pseudo-apostolic collection, the *Didachei*, apostolic traditions, the Dedaskalia of the apostles, ecclesiastical canon of the holy apostles, apostolic constitutions and apostolic canons.

The chapter also forwards the concept of the canonical collection, *syntagma canonum* (the body of canon), John Scholastikos of Constantinople (proposed the Nomo-Canon), the definitions of synods, the patriarchs, the liturgical and penitential books, different kinds of councils and the relation between Canon Law and the Church Councils.

Chapter three contains the councils conducted in different times and places. Generally these councils are divided into two groups: ecumenical and local. All ecumenical councils are not given the same status by the ancient churches; the Oriental Orthodox Churches accept the first three ecumenical councils, whereas the Eastern Orthodox Churches seven; they added four councils. These are the 2nd Council of Constantinople in 553, the 3rd Council of Constantinople in (680-681) and the 2nd Council of Ephesus in 787. In addition to these councils, other particular councils are discussed. They are Ancera, Neo-Caesarea, Gangra, Antioch, Laodocia, Sardica, Constantinople and Cartage. The chapter also continues saying about the canons formulated by the golden church fathers.

Chapter four entirely focuses on biblical canonization; it explains the canonical points proposed by the golden church fathers. At the end of the chapter the canonized books of the Ethiopian Orthodox *Tewahido* church are listed.

The Result expected from the course

After the students study this course they are expected to have knowledge on the canonical sources of the universal church. These canonical sources are the ecumenical and local councils, ancient canonical books and the holy fathers who formulated the ecclesiastical canons.

The Detailed Content of the Course

Part one

Chapter One

Canon Law-1

- 1.1. Definition of Terms
- 1.2. The History and Development of Canon Law
- 1.3. Understanding the Church from Canonical Perspective
- 1.4. The Church and Law
- 1.5. The Scope of the Church Law
- 1.6. Apostolic Basis of Church Law
- 1.7. The Canons
- 1.8. 1.8.The Categories of the Canonical Contents

Chapter Two

Canonical Sources

2.1. The Sources of Church Law

- 2.1.1. Holy Scriptures and Traditions
 - 2.1.2. Early Tradition
 - 2.1.3. Pseudo-Apostolic Collection
 - 2.1.4 Didache
 - 2.1.5. Apostolic Tradition
 - 2.1.6. Didascalia of the Apostles
 - 2.1.7. Ecclesiastical Canon of the Holy Apostles
 - 2.1.8. Apostolic Constitutions
 - 2.1.9. Apostolic Canons
 - 2.1.10. Canonical Collections
 - 2.1.11. Syntagma Canonum
 - 2.1.12. John Scholastikos
 - 2.1.13. Nomo-Canons
 - 2.1.14. Synods
 - 1.1.15. Patriarchs
 - 1.1.16. Liturgical and Penitential Book
- 2.2. Different kinds of councils/synods
 - 2.3. The Relation between Canon Law and Church Councils

Chapter Three

Ecumenical Councils

- 3.1. The First Ecumenical Council of Nicaea (325)
- 3.2. The First Ecumenical Council of Constantinople (381)
- 3.3. The First Ecumenical Council of Ephesus (431)
- 3.4. Councils Accepted by Greek Orthodox Church
 - 3.4.1. Council of Chalcedon (451)
 - 3.4.2. The Second Council of Constantinople (553)
 - 3.4.3. The third Council Constantinople (680-681)
- 3.5. Councils Accepted by the Roman Catholic Church and Some Greek Orthodox Churches
 - 3.5.1. The fourth Council of Constantinople (869)
 - 3.5.2. The first Lateran Council (1123)
- 3.6. Councils Accepted by the Roman Catholic Church
 - 3.6.1. The Second Lateran Council (1139)
 - 3.6. 2. The third Lateran Council (1179)
 - 3.6.3. The fourth Lateran Council (1215)
 - 3.6.4. The first Council of Lyons (1245)
 - 3.6. 5. The Council of Lyon (1274)
 - 3.6. 6. The Council of Vienne in France (1311-1313)
 - 3.6. 7. The Council of Constance (1414-1418)
 - 3.6. 8. The Council of Basle (1431)
 - 3.6. 9. The Council of Trent lasted eighteen years (1545-1563)
 - 3.6. 10. Fifth Lateran Council, sat from 1512 to 1517
 - 3.6. 11. First Vatican Council (1869-1870)
 - 3.6. 12. Second Vatican Council (1962-1965)
- 3.7. The Canons of the Particular Synods
 - 3.7.1. The Synod of Ancyra
 - 3.7.2. The Synod of the Neo-Caesarea

- 3.7.3. The Synod of Gangra
- 3.7.4. The Synod of Antioch
- 3.7.5. The Synod of Laodocia
- 3.7.6. The Synod of Sardica (Sophia)
- 3.7.7. The Synod of Constantinople
- 3.7.8. The Synod of Cartage

3.8. The Canons of the Fathers

3.9. A List of Criteria for the Canonization of Saints in the Orthodox Church

3.9.1. Requirements for Sainthood in Roman Catholic Church

CHAPTER Four HOLY SCRIPTURES

4.1. The Canon of SCRIPTURES

- 4.1.1. The Canon Approved By the Synod of Laodicea (C.A.D. 363)
- 4.1.2. The Canon of Athanasius (A.D. 367)
- 4.1.3. The Canon of Gregory of Nazianzus (A.D. 329-89)
- 4.1.4. The Canon Approved By the Third Synod of Carthage
- 4.1.5. The Canonization of the Holy Scriptures
- 4.2. THE NECESSARY OF CANON FOR THE BIBLE
- 4.3. The List of OT and NT accepted by the Ethiopian Orthodox Tewahedo Church

References

- Bruce, F.F. and Rylands, 1969. *New Testament History*. New York: A Galilee Book Doubleday.
- Canon Society of Great Britain and Canadian. 1995. *The Canon Law Letter and Spirit*. London: Geoffery Chapman.
- Catholic University of America (editorial staff). 1967. *New Catholic Encyclopedia (VLM.III): Canon Law*. Washington: American Catholic University Press.
- Lhuillier, Peter (archbishop). 1996. *The Church of the Ancient Councils: the disciplinary works of the First Four Ecumenical Councils*. Crestwood: St. Viladimir's Seminary Press.

Stevick, Daniel. 1965. *Canon Law: Hand-Book*. New York: Seabury Press.

የአማርኛ ዋቢ መጻሕፍት

ሐዲስ የሻነው (ዶር.)፣ 2010። ምዕላደ ትምህርት። አዲስ አበባ፤ አዳመንት ፕሪንት።

ሐዲስ የሻነው (ዶር.)፣ 2010። ትምህርተ ሕግ ወቀኖና ዘኦርቶዶክስ እና ከፍተኛ የሃይማኖት አስተምህሮ። አዲስ አበባ፤.....።

ኃይለማርያም ወርቅነህ (ሊቀሥልጣናት)፣.....የኢትዮጵያ ትምህርት። አዲስ አበባ.....።

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን፣ 2004። ዲድስቅልዩ ዘአበዊነ ሐዋርያት። አዲስ አበባ፤ ትንሣኤ ዘጉባኤ ማተሚያ ቤት።

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን፣ 2008። ፍትሐ ነገሥት ንባብና ትርጓሜው። አዲስ አበባ፤ ትንሣኤ ዘጉባኤ ማተሚያ ቤት።

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ዲበኩሉ ዘውዴ (ዶር.)፣ 1986። ፍትሐ ነገሥት ብሔረ ሕግ ወቀኖና። አዲስ አበባ፤.....።

ገብረዮሐንስ ገብረማርያም (ተርጓሚ)፣ 2010። መጽሐፈ ቀሌሚንጦስ (በግዕዝና በአማርኛ)። አዲስ አበባ፤.....።

ያልታተሙ መጻሕፍት

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን፣ መንበረ ፔትርያርክ ቤተ መጻሕፍት የተቀመጠ፣ መጽሐፈ ሲኖዶስ (በልሳነ ግዕዝ፣ የእጅ ጽሑፍ)።

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን፣ መርብሉ ማርያም ቤተ መጻሕፍት (ጎጃም) የተቀመጠ፣ መጽሐፈ ሐዊ (በልሳነ ግዕዝ፣ የእጅ ጽሑፍ)።