

Church and State in Ethiopia
The Pros and Cons of Disestablishment
(Paul Verghese)

The new draft constitution has given rise to many questions, but few so thorny as the place of the Ethiopian Orthodox Church in the new constitutional monarchy.

Some would simply do away altogether with Crown and Church as far as the political structure is concerned. Their model is always the secular, liberal democratic state as it has evolved in the west. Advocates for such a model often forget the fact that the model itself has a history which is quite different from the history of Ethiopia.

In Europe of the Middle Ages, the papal claim that all civil power is derived from the Pope was widely believed. All princes and kings were supposed to believe that they could occupy their thrones only at the suffrance of the Pope. The Pope, as head of the Church and Vicar of Christ, wore his triple tiara (the three-tiered crown), symbolizing his authority over all princes and civil rulers. Even the Protestant Reformation did not achieve a complete break with this pattern, and went on to affirm the principle of non-separation of Church and State. Cuius regio, eius religio (whatever the king's religion, the same religion for the people) was the Protestant-Catholic agreement in many regions.

Only the French Revolution broke the link and sought to create a secular state, completely free from all ecclesiastical control. In fact the French Revolution developed an anti-clerical, anti-ecclesiastical spirit which has now become an integral part of the liberal as well as the Marxist ideologies. The U.S.A. then clearly enunciated the principle of Separation of Church and State but the practice, even there, is far from the theory.

Ethiopian history is different. Ethiopia's national identity in the last 1650 years has been integrally related more to the history of the Ethiopian Orthodox Church than to the Ethiopian Imperial Crown. The Crown has undergone many vicissitudes, many abrupt changes of line, sustained many continuities and interruptions. During all these periods it was the Church that provided continuity. The Church was there in victory and defeat, in victory to bring the praises of the people before God, in defeat to nurse the wounds and bruises of the people.

One cannot even say that the Church was always identified with the rich ruling class. It is true that the nobleman and the feudal lord could occupy a place of special honour in the Church, but the Church had its own means and did not need to depend completely on the rich. Priests often cow-towed to the feudal aristocracy, but that was what the ordinary people also did. The Ethiopian Orthodox Church was always a people's church. Feudal aristocracy often misappropriated Church property to make themselves richer, but that did not mean that the Church was their instrument.

Most of the culture of Ethiopia is inseparable from the history of the Church. The alphabet, all the literature, the music, the arts, the architecture, - everything owes its origin to the Church. The fact that the Church in recent times has not done much in any of these fields does not detract from the eminent and unparalleled significance of the Church's contribution to this unique Sub-sahara civilization with a written history. This was the virtual creation of the Ethiopian Church, and Ethiopians should not be ungrateful to the Orthodox Church just because it has failed to meet the challenge of modern civilization. This failure of the last 50 years cannot undo the unique achievements of the 1600 years before the beginning of the modern period in Ethiopia. You cannot wipe off

Lalibela and Axum from the historical face of Ethiopia. They are not on the same level even as Notre Dame de Paris or even Westminster Abbey. Axum is the source-spring of Ethiopian nationhood, and Lalibela bears witness to the heroic martyrdoms of the people in defending Church and State together.

But what does this mean today in terms of the new constitution? Should the Ethiopian Orthodox Church continue to have all the privileges it had in the previous one?

Let us compare the place of the Ethiopian Orthodox Church and its faith in the old constitution of 1955 and the new draft. The new draft does two things. First, it makes a distinction between the Ethiopian Orthodox Church as an institution and its faith. It provides a place for the faith, but not for the institutional Church. Secondly, it links the faith with the Imperial Family, but not with the government. It takes away the place of the Ethiopian Orthodox Church as the Established Church of the nation. It also removes the clauses that the Throne shall defend and the State shall support the Ethiopian Orthodox Church and its faith. The new draft does not provide for the anointing and crowning of the Emperor in accordance with Ethiopian Orthodox rite and at the hands of the Patriarch. Nor does it provide for the Patriarch to be a member of the Regency Council and to administer the oath to members of that Council. The Patriarch and other prelates are given no place at all in the legislative or administrative machinery.

What criterion should we use to determine whether all these changes are equally necessary or useful for the welfare of the Ethiopian people?

One criterion that has been used is the principle of Separation of Church and State. We have shown how this principle itself has a particular historical origin in the reactions against ecclesiastical domination in medieval Europe. It seems unwise, at this stage of

Ethiopia's evolution, to apply such a principle without regard to Ethiopia's own historical particularities.

Another principle that has been advanced is the equality of all religions before the State. The argument in this case would be that whatever privilege is given to the Ethiopian Orthodox Church will have to be given also to other major religions like Islam. The fact of the matter, however, is that the role played by the Ethiopian Orthodox Church both politically and culturally cannot be compared to that of Islam or the minority religions like Roman Catholicism and the various Protestant churches and sects.

While all citizens of Ethiopia should have complete freedom to profess and practice the religion of their choice, and while no Ethiopian should be discriminated against because of his adherence to any particular religion or no religion at all, it does not automatically follow that the Ethiopian Orthodox Church as a religious institution should be treated on a par with all other religions.

A case can probably be made to assert that the tax-payer's money should not be used to support any one particular religious institution. If disestablishment means simply withdrawal of financial support from the Ethiopian Orthodox Church, this could be worked out only after sufficient warning has been given and the Church is given sufficient time to revamp its administrative structure and make it independent of State support. In the long run, this may turn out to be ^{to} the advantage of the Church. As she is forced to depend on voluntary contributions for the upkeep of the Church, her leadership may become more responsive to the spiritual and material needs of the people.

Disestablishment means, however, much more than the withdrawal of financial support. It means the disappearance of the Ethiopian Orthodox Church from all public ceremonial. Temqat or Tensaye will never be the same again. A symbol that has been an integral part of

the identity of the Ethiopian Nation would have been excised from the national consciousness.

This writer does not think that it would be wise to dispense with this age-old symbol of national unity and freedom. Ethiopia should not necessarily be a religious state, where any one religious institution holds great power over the state. The State should be free from any political interference on the part of the Ethiopian Orthodox Church or any other religious institution. But the presence of the Ethiopian Orthodox Church in public ceremonial seems to be of a different order.

The unity and freedom of the Ethiopian nation in the future is not so well assured. It may not be possible for the Ethiopian Orthodox Church to play in future her historic role as the focus of unity and freedom when the Crown is not there to fulfill that function. But she would still have a positive role to play in unifying the nation and keeping her free. In order to play this role effectively she would have to begin now to prepare herself.

She has now made plans, one hears, to better fulfill her role as the Servant of Ethiopia. There is a master-plan to train hundreds of priests with their families, to become leaders in national community development and adult education. This plan is to be financed, as one understands, by the World Bank. Whether it will be efficiently executed, remains to be seen. But it is, even at this late date, one step in the right direction. If the Church had more creative leadership, it could have played a greater role in the Wollo relief operations, and in the development of the whole country. It is a dormant force, which if awakened, can mean much to the nation, for ill or for good. If it has once again secured the support of the masses in the villages, it can become a force to reckon with, a force which it will be unwise to antagonize.

All this boils down to a vote against dis-establish

But the form of establishment will have to be different from before. The following main principles would provide a guide-line:

- a) The new Constitution should make it clear that the Ethiopian Orthodox Church, in view of her unique historical and cultural role in Ethiopian identity, is recognized as the Established Church of the Ethiopian Nation.
- b) The place of the Ethiopian Orthodox Church in Public Ceremonial should be defined by law, and not necessarily in the Constitution.
- c) The crowning and enthronement of the Emperor as symbol of national unity and constitutional monarch, should be according to the Ethiopian Orthodox rite and at the hands of the Ethiopian Patriarch. This should be constitutionally provided, since the new draft Constitution requires that the Emperor be of the Orthodox Faith.
- d) The Crown and the Regency Council now having become symbols of national unity and identity, it would be wise to restore to the constitution the provisions about the Patriarch being a member of the Regency Council and being entitled to administer the oath to the Regency Council.
- e) The financial support of the State for the Church would have to be progressively reduced, so that the Church leadership gets time to approach the people and ask them to compensate for the reduction of income by their voluntary contributions.
- f) As the Church engages in new projects to meet the spiritual, cultural, and material developmental needs of the people, special funds could be made available for the support of such projects.

An established Church does not necessarily mean a religious state. Britain has an established Church, but it is not by any means a Christian or an Anglican State. Wisdom in Ethiopia demands the continuation of the established Church for the immediate future, but with less financial support. The Church must be shaken up

but not thrown out. The attempt to throw it out by disestablishment may lead to chaos and even impede the progress of the nation. Wisdom demands both that Ethiopia acknowledges her historical debt to the Church, and that she keeps the symbol of her national identity throughout the ages.

CHURCH AND GOSPEL IN ETHIOPIA
A REPORT ON THE ETHIOPIAN ORTHODOX CHURCH
(Fr. Paul Verghese)

Why should an Ethiopian Finance Minister in the time of our Lord have come to Jerusalem to worship? (Acts 8: 27ff). On his return he was reading the Jewish Prophet Isaiah, presumably in Greek or Hebrew. Both these facts do not make sense if Ethiopia was a gentile country in the time of our Lord.

There are good reasons why the Ethiopian Orthodox Church comes more within the category of Jewish, rather than of Gentile Christianity. When even the Syrians and Egyptians were still Gentiles, Ethiopia seems to have already assimilated, at least in spots, the faith of Israel. If the local version of the story of Solomon and the Queen of Sheba has some historical basis as it seems to have, the faith of David must have been transmitted to Ethiopia along with the wisdom of Solomon, in the person of young King Menelik who was born in Jerusalem to Solomon and Sheba and trained by the wise King of Israel.

We have no record that the Baptism of Queen Candace's finance minister soon led to the Christianization of the whole country, but St. Frumentius at the end of the fourth century did accomplish that through his pupil King Abreha who was baptized in 330 A.D.

This island of Christianity in Africa and the Middle East has preserved many ancient Christian writings in translation, created a rich liturgical corpus, and produced its own system of ecclesiastical music. Her learned men studied Plato and Aristotle in translation until recently. She has a high record of spiritual achievement, and the Church has given birth to many saints throughout her long history.

ADMINISTRATIVE DIFFICULTIES

In recent years, she came more closely under foreign administration which was never very beneficial to her. Until about fifteen years ago, there was often only one bishop for the whole Ethiopian Church, with her more than 12,000 churches and at least 150,000 ordained clergymen. And this single bishop was an Egyptian. Usually he never bothered to learn the language of the country or to celebrate the Eucharist according to the Ethiopian rite. He was the only one who had authority to ordain priests and deacons for the Churches. Since he rarely managed to visit a provincial centre most of the ordinations had to take place in Addis Ababa. Candidates for ordination had often to travel hundreds of miles by foot to get to Addis Ababa. Many of them never made it. Many lost their lives on the way back. The machinery for examining the qualifications of the candidates was either corrupt or inefficient, and the mass ordinations were carried out with little adherence to the traditional form of ordination in the Eastern Churches.

There appear to have been two temptations, one for the ordaining bishop and the other for the candidate for baptism. One has been told on good authority that the ordaining bishop received a fee of Eth.\$3.00 per priest and \$2.00 per deacon that he ordained. Earlier in Ethiopian history, I am told, it used to be one silver dollar per priest and a silver half-dollar per deacon. The foreign bishop often found this a welcome way to enrich the episcopal treasury, for the fee amounted to significant sums of money when the candidates appeared in their hundreds. On the other hand several parishes owned land of their own, which was given to them for the maintenance of their priests, and the candidate for ordination was often more interested in ploughing the land than in serving at the altar.

The result has been a two-fold drag on the progress of the Church. The vast number of illiterate, ill-qualified clergymen, whose moral standards were in many cases lower than that of a large portion of laymen, have made the leadership of the local parish not only a poor example for the Christian life, but even a socially reactionary force, interested only in the maintaining of their privileges and of their spiritual strangle-hold on the people. There have been many notable exceptions to this in the form of devout monks who cared not for land or property, but spent all their time in prayer and meditation.

On the other hand the very low standards of the clergy have contributed to keep the better type of youth away from the vocation to the ordained ministry in the Church. Today the young man with a modicum of education who would venture to accept ordination to the ministry is such a rare commodity, that one would not be able to find more than one or two priests with a secondary education among the 170,000 ordained men in the Church.

THE EMPEROR'S LEADERSHIP

His Imperial Majesty Haile Sellassie as the first Layman of the Church, discovered the nature of the problem very early in his reign, and as soon as he was able to liberate his country from the Fascist yoke in 1942, he began to lay plans for the renewal and revitalization of the Church as well. His was a three-fold programme.

First he set out to liberate the Ethiopian Orthodox Church from outside administrative control, and started negotiations with the Coptic Church in Egypt to this end. His efforts were crowned with success in 1947 when five Ethiopian Archbishops were ordained by the Patriarch of Alexandria. One of them, Abuna Basilios is at present the Patriarch of Ethiopia. Another, Archbishop Theophilos, is well-known to many World Council friends. Since 1947, there has been no resident Egyptian Archbishop in Ethiopia, and Abuna Theophilos has functioned as the representative of the Patriarch of Alexandria. In 1956, the Patriarch of Alexandria granted autocephaly to the Ethiopian Orthodox

Church, and Abuna Basilios was consecrated Patriarch. Today the Ethiopian Church has, under the Patriarch, fourteen Archbishops and five suffragan bishops. Thus the diocesan organization of the Church is being brought to a certain level of efficiency, though a great deal still remains to be done in this regard.

Secondly His Majesty, very early on his return to power, started the Holy Trinity Theological School, where educated clergymen could be trained for the Church. The institution was started in 1945 but it has failed to produce the results anticipated. From the beginning the institution lacked comprehension and clear goals. On the one hand an attempt was made to give a modern education to young monks, thereby hoping to form a nucleus of an educated clergy which could serve as a link between traditional culture and modern civilization. At the same time young boys of 7 to 14 years of age were also picked up and given an elementary education along with theological training. The two groups often sat down together in the same class for instruction, and this proved distracting to the monks and the lads alike. The number of monks gradually dwindled, and the school soon became like any other elementary school run by the Government. Later the Secondary section was added, and four years later when the first group of students were graduated, not one was found among them who chose a church vocation. The failure of the school may be attributed to many causes, chief among which are lack of leadership and the absence of clear goals. Neither the Ethiopian nor the Egyptian and Indian staff were of sufficient spiritual calibre to be able to guide the students towards an ecclesiastical vocation. The Holy Trinity Theological College was inaugurated in October 1960 with Bishop Terenik Polladian as Dean. The College is now in its second year and has a total enrollment of 14; but it lacks a library or a qualified faculty. It is hoped that when the College is integrated into the newly opened Haile Sellassie University, the standards would improve. There are two other Theological schools, both of a very elementary standard, St. Paul's School in Qolfe near Addis Ababa and Ras Makonnen School in Harrar. The former has 109 students and the latter 42. But the level of attainment of these two institutions so far leaves a great deal to be desired. Leadership for the Church has failed to come out of the theological education programme within the country.

Thirdly, His Majesty also sent some good young men abroad for the study of theology. Most of them were sent either to the Universities of Athens and Saloniki in Greece or to the Greek Orthodox Academy in Halchi near Constantinople. These men had to spend two to three years mastering modern Greek, the medium of instruction in these institutions, and then spend several years finishing their theological studies. Several of these young men have now come back after ten to fifteen years of study abroad. Not one of them has so far chosen the ordained ministry as his vocation. Most of them are employed in academic jobs in the Government

institutions of learning. It is a sad fact that the leadership problem in the Ethiopian Church remains unameliorated by this scholarship programme.

FACTS AND FIGURES

The Church is not really very poor either financially or in terms of number of personnel. Official figures indicate the Church as owning 54,892.28 gashas of land, which works out to more than five million acres. Many Western writers have stated, without any basis in reality, that the Church owns a third of the land. Official figures work out to about 2.1% of the total land area of the country. 1960-61 figures indicate a total revenue of Eth. \$2,440,174.33 (about one million U.S. dollars) from these lands. This is the tax collected by the Church on the land which is given to it tax-free. The land itself is enjoyed directly by the priests and their families. The tax works out to about 20 cents U.S. per acre. The huge number of people employed by the Church however, shows up the extreme inadequacy of this income to meet their needs. Official estimates indicate the Church as having 795 monasteries, 1032 chapels and 11,086 parish churches. The number of the Clergymen supported by the Church is given as 169,155, though it may very well be much more. This number includes 56,552 deacons and 39,040 choristers.

In addition to this enormous number of clergymen, the Church employs 394 office staff, 866 teachers, and 155 evangelists. 3717 priests are paid their salaries directly from the central office of the Church. The Church operates 539 primary schools (usually containing one or two grades each), with an enrollment of 39,918. Last year's budget shows the expenditure under these various heads as follows:

Salary and allowances for priests	Eth.\$	687,508.19
Salary for teachers		293,254.00
Administrative expenses for schools		65,409.00
Salary for office staff		314,262.00
Office expenses		181,149.16
Evangelists' Salaries		77,604.00
Pensions & Provident Fund		<u>7,273.00</u>
	Eth.\$	<u>1,626,459.35</u>

The very large number of priests have been very unevenly distributed in the various provinces as the following table would show.

S.No.	Province or District	Number of Churches			Total
		Monasteries	Chapels	Parish Chs.	
1.	Addis Ababa district	8	24	7	39
2.	Shoa Province	96	113	2,107	2,316
3.	Tigre "	169	39	1,858	2,066
4.	Wollo "	49	199	1,246	1,494
5.	Begemdir "	274	214	1,810	2,298
6.	Gojjam "	166	83	2,358	2,607
7.	Harrar "	1	8	89	98
8.	Sidamo "	-	1	160	161
9.	Arussi "	1	5	260	266
10.	Wollega "	2	7	354	363
11.	Ilubabor "	-	1	137	138
12.	Kaffa "	1	15	172	188
13.	Gemu-Gofa "	4	14	89	107
14.	Bale "	-	8	53	61
15.	Eritrea "	24	301	386	711
total		795	1,032	11,086	12,913

S.No.	Province or District	Number of Clergymen			Total
		Priests	Deacons	Choristers	
1.	Addis Ababa district	277	325	1,769	2,371
2.	Shoa Province	8,539	10,687	12,915	32,141
3.	Tigre "	17,917	17,142	2,002	37,061
4.	Wollo "	5,452	5,110	6,338	16,900
5.	Begemdir "	14,306	10,470	9,229	34,005
6.	Gojjam "	12,635	*	*	12,635
7.	Harrar "	425	643	1,151	2,219
8.	Sidamo "	302	456	278	1,036
9.	Arussi "	1,056	1,256	629	2,921
10.	Wollega "	827	1,281	450	2,558
11.	Ilubabor "	409	553	354	1,316
12.	Kaffa "	933	1,125	265	2,323
13.	Gemu-Gofa "	229	287	113	649
14.	Bale "	180	279	260	719
15.	Eritrea "	10,076	6,938	3,287	20,301
total		73,563	56,552	39,040	169,155**

One notices quickly that Shoa, Tigre, Wollo, Begemdir, Gojjam and Eritrea are well supplied with churches and priests. (The figures for Gojjam are incomplete) while Harrar, Sidamo, Arussi, Wollega, Ilubabor, Kaffa, Gemu-Gofa and Bale seem to be in short supply. The first group of provinces are almost

* Figures not available. One could safely guess 10,000 deacons and an equal number of choristers to this list, which would bring the total nearer to 190,000.

** Some Western writers have stated that one in every four Christians is an ordained man. One in every sixty would be nearer the truth.

entirely Christian, with the exception of Wollo and Eritrea where one finds a sizeable Moslem population. In the second group Harrar, Arussi, Kaffa, and Bale have very large Muslim populations, while all the provinces in the second group have a Christian minority, with very large pagan populations.

FOREIGN MISSIONS IN ETHIOPIA

A comprehensive picture of Western missionary activity in Ethiopia may be relevant in this context. The Protestant missionary movements of the 18th and 19th centuries do not appear to have penetrated Ethiopia in their first wave of expansion. The Roman Catholics made several attempts since the 16th century to establish themselves in this country, but it was only in 1853 that they were able to find a permanent perch in the province of Kaffa. The first Protestant group to establish itself in Ethiopia was the Swedish Evangelical Mission (1904), and then came the United Presbyterians of America (1920) with a medical mission in response to a call for help in connection with an epidemic in Dembi Dollo in South-West Ethiopia. The Seventh Day Adventists also arrived rather early (1922?). The Sudan Interior Mission, a "faith-group" also came in around this time.

After the Italian occupation and the Emperor's triumphant re-entry in 1941, many other missions began to come in. The Bible Churchmen's Missionary Society appears to have come in with the English troops in 1940. Norwegian Lutherans, American Mennonites, American Baptists, Pentecostals from Denmark, Sweden and Finland, American Lutherans and others have come in since 1941. Catholic Relief Services (National Catholic Welfare Conference of the U.S.A.) and Lutheran World Federation have come in the last five years, the former with a surplus goods supply programme and the latter with a Broadcasting project of considerable magnitude.

The Sudan Interior Mission seems to have the largest operation here with 40 stations in the country. They run 34 schools, 4 hospitals, 2 leprosaria, 40 clinics, and have 254 missionaries in the field (152 men, 102 women). They do not appear, however, to have been very successful in their evangelistic work. Except in Kambatta, where they seem to have entered easily into the fruit of other men's labours, they have no sizeable Ethiopian Congregation. The Congregation of about 40,000 in Kambatta is a thrilling story of the Holy Spirit working during the temporary absence of the missionaries during the Italian occupation and seemingly stopping His work soon after the missionaries came back in 1942.

The two other Protestant missions which have significant operations are: The Swedish Evangelical Church and The American Mission (formerly U.P. - UPCUSA). The Swedish Evangelicals have already made progress in

indigenization, and the Makane Yesus Church is led and administered mainly by Ethiopians. The Bethel Church started by the American Presbyterians is also on its way to indigenization. There have been some movements towards the amalgamation of the three groups (S.I.M., Swedish Evangelicals and American Presbyterians) but S.I.M. does not appear very cooperative. All the Ethiopian Protestant congregations are essentially Fundamentalist in their theological orientation, but some are more so than others, and that makes it difficult for them to cooperate or merge. My own general impression is that the Lutheran and Reformed Churches in Ethiopia could do much more significant work among the pagans of Ethiopia if only they had more dynamic Ethiopian leaders. At present, the total psychological climate in the country and the level of commitment available among the Protestant laymen of the Church both stand against the possibility of a significant missionary movement coming out of the Evangelical Churches in Ethiopia in the immediate future.

WORK BEING DONE BY THE ORTHODOX CHURCH

If one listens to popular gossip in Ethiopia one gets the impression that the Ethiopian Orthodox Church is corrupt, reactionary and inactive. Very strong feelings against the Bishops and clergy of the Orthodox Church are often expressed by the educated youth of Ethiopia. All the bishops are now paid handsome salaries by the Government, and many of them have sleek modern cars, all of which goes to enhance the anti-clerical feelings of the intelligentsia.

One thing must be made quite clear. I have had occasion to get to know all the twenty prelates of the Ethiopian Orthodox Church from rather close range and have discussed church matters with many of them. There is not one among them who is not vitally concerned about the Church and its future. Everyone of them is scrupulously sincere in his Christian commitment, and nearly all of them are very devout Christians with a real discipline of prayer and devotion. I have no occasion to suspect any of them of corruption, loose living or personal extravagance. Those who too facilely compare the Ethiopian prelates with the Cardinals of Europe in the 16th century or the Metropolitans of Russian in 1917 should keep these facts in mind.

It needs to be said, however, that not one of the prelates have had the benefit of a modern education. The two Archbishops who speak some English, Abuna Theophilos and Abuna Petros, learned it on their own initiative from private tutors. This lack of modern education creates a large gap between them and the educated youth. It also makes it difficult for the ecclesiastical leaders to comprehend the nature of the sociological transformation taking place all over the world. They tend therefore to become opposed to all modernity, often dubbing the whole thing as demonic.

Yet these men have laboured hard in their dioceses in the last five years and have gathered a commendable harvest. Archbishop Theophilos alone has baptized some 28,000 pagan people in the province of Bale. The young suffragan bishops in the small districts of Kambatta and Dembidollo have baptized two to five thousand pagans each in a period of less than two years. The missions can never produce a record like that. An ordinary priest in the province of Begemdir has baptized more than two thousand pagans in the last couple of years. In the province of Gemu-Gofa again, an ordinary priest has been responsible, I am told, for the baptism of some 13,000 pagans. These are really impressive figures. The official statement given to me states that 950,000 pagans have been baptized by the Ethiopian Orthodox Church during the period of five years ending last September, and that 150 new schools have been opened for these new converts.

The Church must have a considerable sum of money invested in shares and securities. It has recently erected two good buildings in the city which brings the Church an annual income of more than U.S. \$100,000.00. One of the common charges heard against the Church is that it does not invest its money in constructive projects for the renewal of the Church and the evangelization of the pagans, but that it acts like an investing firm, trying merely to accumulate wealth. There seems to be some truth in this statement. The administrative machinery of the Church is in the hands of laymen who see their own role as purely administrators, and who do not, unfortunately, have a deep commitment to the mission of the Church. This is one strong reason why any aid given from outside to the Ethiopian Church should not, under the present circumstances, be channelled through the existing administrative machinery.

RECENT EVANGELISTIC EFFORTS

Mention has already been made of the efforts made by local bishops to evangelize the pagans. These bishops have been consecrated in the last fifteen years, some of the most active among them in the last three years. One can anticipate a great deal of work being done by them in the coming years, though they would need significant outside help for this purpose.

The Holy Trinity Theological School has prepared a certain number of evangelists during the past years. Last year a group of 40 evangelists were graduated after three years' training, and these have now been deputed to the various provinces for preaching the gospel. The Church, I understand, has now undertaken an additional annual expenditure of Eth. \$60,000 for the support of these men, and the budget for evangelism is likely to expand considerably in the coming years. The process of selection of candidates for training as evangelists and the nature of the training they get at the Trinity School are both far from satisfactory, and as I see it there is no other way except to have an efficient and well-rounded training institution independent

of the Trinity School, with an efficient committee for the selection of candidates.

At present the number of evangelists working in the various provinces is given as follows:

Shoa	50	Wollo	13	Tigre	16
Harrar	2	Wollega	15	Ilubabor	10
Sidamo	9	Arussi	11	Gemu-Gofa	14
Bale	3	Kaffa	12		

However these 155 evangelists have not in all cases been able to penetrate into the pagan areas, learn the pagan language and to preach the gospel to them in their own language.

A scheme for dealing with this problem of evangelists follows further down this report.

The Ethiopian Church, mainly through the dreams of Archbishop Theophilos, has been ambitious about foreign missions. At present missionaries of the Ethiopian Orthodox Church are working in Trinidad, British Guiana and New York city. The report from Trinidad indicates several Ethiopian Orthodox congregations and Churches existing in various parts of the island. Seventeen Ethiopian Churches are reported to exist in British Guiana. 243 new baptisms were reported last year. There are two congregations in New York City, which claim about a 1000 members (I have never seen more than 50 members present for Sunday worship in these New York Congregations). My own personal impression is that these missionary projects are very poorly administered, and that the Ethiopian Church at present lacks the leadership personnel necessary for the proper running of these foreign missions.

The Church has plans for starting orphanages and clinics and some of these may materialize by next year. A public library is also in the process of organization.

There is a great deal of real interest among the educated public about the mission of the Church, and if significant work is started, generous contribution can be expected from the laity.

LAY ORGANIZATIONS

There has in the past ten years a mushrooming of lay religious organizations with the Church, a clear indication of the great interest the laity really have in the mission of the Church. Most of these organizations have the strengthening of the spiritual life of the Church and the propagation of the gospel among the pagans as their main goals. They collect some money, assemble every week in some Church or School, and have someone preach to them. The names of these lay organizations are impressive.

1. Sewasewa Berhan (Spreading of the Light) Society for the Preaching of the Gospel.
2. Haimanote Abew (The Faith of our Fathers) College Students' Association.
3. Mahbere Hawariat (The Apostolic Society).
4. Yewengel Malektennoch Mahber (Apostles of the Gospel Society)
5. Mahbere Sellassie (Holy Trinity Society).
6. Fenote Berhan (Dissemination of Light) Society.
7. Fere Haimanot (Fruit of the Faith) Society, and so on.

Some of these societies are extremely active. The largest perhaps is the first-named one, with a total membership exceeding 50,000. Though only a few years old, it is spreading into the provinces, and offers great promise, because of its vigorous lay leadership (the moving force behind it is Colonel Taddesa Berru, the Assistant Commissioner of Police). They have started night schools and preachers' training courses, and with some help from outside the work is likely to increase quite considerably.

The Mahbere Hawariat functions mainly in Eritrea, and the moving spirit behind it is Melakeselam Dimitros, the President of the Eritrean Parliament. They now operate six schools among the Kunamma (pagan) people, and have also churches and flour mills attached to these schools. In one place they have acquired a tractor and are teaching the people better farming methods. A Kunamma Project is appended.

Members of the other societies make occasional visits to pagan areas and often spend months preaching the gospel to them. The proper coordination and encouragement of the work of these lay societies is one of the most crying needs at present. The best plan for carrying out the mission to the pagans in Ethiopia would be to work through these societies which are all operating under the guidance of the diocesan bishops.

The local parishes are all supported by land endowments, and the whole idea of lay support of the Church is strange to the Ethiopian people. The way forward however clearly lies in the development of regular cash contributions from the laity for the support of the local parish; but it will be easier to begin at the point of soliciting lay contributions for special projects like the ones we will be detailing below.

RELATIONSHIP WITH OTHER CHURCHES

The whole history of the Ethiopian nation has been such that the average Ethiopian instinctively distrusts the foreigner. That has been the price of guarding their national

freedom and territorial integrity for the past three millennia.

In their own country, religion has been the bulwark of national solidarity. The ruling dynasties have come and gone, but the Church has abided through the centuries defending the nation against Muslim invaders and holding the nation together, and so the Church and the nation have become virtually identified in the minds of many people.

They look at the Western Churches in much the same way. The first contact they had with the west was with the Jesuit Missionaries in the 16th century who worked hand in glove with the Portuguese Government. Later it was the Italian nation that was found implicated as using the Catholic Missionaries in Ethiopia for their own political ends. Thus the missionary movement has become closely associated in the minds of the Ethiopian people with western colonialism.

The Protestant missionary movement has not also been found free from political interests. The Canadian and American Missionaries in the Kambatta area have been caught disseminating political disaffection amongst their converts against the ruling race. The motivation of the missionaries is understandable. Since more of these Kambatta Christians were first baptized by the Orthodox, there is a tendency for many of them to drift back to the Orthodox Church. This the sectarian missionaries consider "backsliding", and in order to stop this they have first to create an image of the Orthodox Church which reveals it as a demonic, non-Christian agency, and then to point out that the Orthodox Church is the Church of the Amhara (the race of the ruling Imperial Family) and therefore belongs to an alien race.

Very rarely have foreign missionaries been able to understand the Orthodox Church from the inside. They have brought with them the whole plethora of historically inherited Western Protestant prejudices against the Catholic faith and Catholic practices, thus making it difficult from them to recognize the genuine spirituality and faith present in the life of the Orthodox Church.

The Orthodox Church on the other hand, refuses to see the little bit of good work *that has been done by Western Missionaries, whom they accuse of not evangelizing the pagans and Muslims, but of simply engaging in "sheep-stealing". The charge is generally true though the intentions of the missionaries have been lofty and in most cases conversions from pagan tribes have been first initiated by the Orthodox. However, the Orthodox are also unable to understand the genuinely evangelical motivation of many of the foreign missionaries.

* Foreign missions operate some 20 hospitals, 100 clinics, 171 schools with some 22,000 students. In a small country like Ethiopia this is a major contribution to the total development of the country. There are 835 foreign missionaries in the country.

Under these conditions, it is not strange if the Ethiopian Church does not really trust any other Church. In fact she has ample reason not to trust her own Mother Church, the Church of Alexandria, with whom her relations in the recent past have been far from pleasant.

This means that while she may be willing to accept financial and other aid from other Churches, she would not be willing to utilize foreign personnel in large numbers, at least for the time being. Perhaps doctors and nurses would be welcome. When the question of having a representative of the World Council in Addis Ababa came up, one of the instinctive reactions was "we hope it will not be a Western Protestant".

This attitude would have to be broken quite slowly, and confidence will have to be built up stage by stage. It is obvious that the Ethiopian Orthodox Church will not be able to pass through the present crisis without losing many of its members to secularism unless concentrated efforts are soon made for the renewal of the Church. Such renewal can hardly take place without some new blood. But at the present time the system is not healthy enough to assimilate new blood. There has to be careful dieting in order to prepare it for such assimilation. The building of confidence will be a slow and delicate process.

The appended schemes are suggested as a kind of preliminary stage in this process of working towards the ecumenical reawakening of the Ethiopian Church. If the grace of God rests upon these projects they may prepare the way for more extended operations.

Archbishop Theophilos, who took the initiative in requesting aid from the World Council of Churches, had appointed a small committee of a few younger men to produce a list of the requirements of the Ethiopian Church as they saw it. It must first be stated that this Committee has no official status in the Church, and I have been told by both the Patriarch and by several bishops that whatever requests came through Archbishop Theophilos have only the weight of his personnel opinion but no official status. Most of the bishops I have consulted do not concur in the views expressed by Abuna Theophilos and his committee.

Archbishop Theophilos' Committee requests

- (a) aid (unspecified) to the three main Theological Schools
- (b) aid (unspecified) to the Theological School being started in the provinces.
- (c) aid (unspecified) to the elementary school started by the Church in Axum.
- (d) aid for erecting various houses in the various monasteries (unspecified)

- (e) aid for a library and museum.
- (f) scholarships for study abroad.
- (g) free gift of books, pictures and equipment to the various institutions, lay organizations and to the Sunday School Association.
- (h) aid for the work of the Church in Trinidad, Jamaica, etc.
- (i) aid for the Church's Printing Press to expand its operations to work in English, French, Arabic, Swahili and so on.
- (j) opening of hospitals in various (unspecified) places.
- (k) opening of clinics in all the educational institutions of the Church.
- (l) opening of hospitals in places where hot mineral water springs exist, especially in Ghion.
- (m) scholarships for students to go abroad to study medicine and nursing.
- (n) welfare homes for the poor and needy.

To the present writer it is obvious that the youngsters who prepared this list neither understand the mission of the Church nor are genuinely in touch with their own people. Most of these suggestions lack the realism and detailed planning necessary for being included in the projects that I would recommend. This list of Abuna Theophilos' Committee would appear to have been composed with a view primarily of asking as much as possible in order to get at least a small amount and not with any genuine insight into the problems of their own Church.

THE DIFFERENCES IN THE ERITREAN SITUATION

Eritrea was federated with Ethiopia in 1952, and has its own parliament, cabinet and Chief Executive. The people of Eritrea are comparatively more used to modern civilization than their brothers of the interior of Ethiopia. Being a maritime people who have had to struggle hard to live, they are more hardworking and efficient. Since Eritrea was under Italian and British colonial rule for several years, they have more developed administrative ability.

The Roman Catholic Church is flourishing in Eritrea. The Protestant missionary movement is on the downswing. As a most prominent official of the Eritrean Government, himself a Roman Catholic, told me in Asmara, the foreigners would appear to be putting all the energy they used to spend for the political rule of the country into missions today. Several huge hospitals, convents, churches and schools in Asmara which I saw gave me the impression that the Catholic undertaking in Eritrea is of rather vast proportions, way beyond the means in money and personnel, of the member Churches of the World Council.

The Ethiopian Church here, living under fierce competition from Islam and the Roman Catholic Church, has developed some vitality. This vitality is reflected more in the lay organization called the "Mahbere Hawariat" (in English the Apostle's Association of the Ethiopian Orthodox Church) than in the Diocesan administration. The President of Mahbere Hawariat is an Ethiopian Orthodox Priest called Melakeselam Dimitros. He happens also to be the President of the Eritrean Parliament, a considerably influential position in Eritrea today. This rather uneducated man's amazing devotion to Christ and organizing ability has made the work of this society an important element in the religious life of Eritrea.

In Asmara itself, the society has built up a large Church, a training school for priests, a very substantially constructed and reasonably well administered Secondary School, a very modern printing press, a convent where young girls are trained to be Orthodox nuns for nursing aid and other services, and all these are going concerns. There are several schools and clinics built by the Mahbere Hawariat in other towns also.

The project of the society which however should interest us most at this time would be their work among the pagans of the Sudan border. This is genuinely commendable evangelistic and world service work and deserves the full support of the DWME and the DICARWS. A project for this is appended.

I have great confidence in the Mahbere Hawariat that they would use the aid given to them wisely. Melakeselam Dimitros has a fine group of young men working with him as a team, including some members of the Parliament. If there was an organization like that in Addis Ababa for the whole of the Ethiopian Church, things would have been much easier.

TO ETHIOPIA IN 1962

Some time in November or December this year an Ecumenical Delegation of some standing should pay a visit to the Ethiopian Church. I suggest that one senior person each from the DWME and DICARWS should go. At this stage it may be necessary for me to be present also for genuine cross-interpretation between our delegation and the Ethiopian Church. It would be most desirable that the delegation includes one prominent Church leader from the West (CWS?) and one Orthodox prelate, preferably not from the Church of Greece. It should be led by someone else than me.

The delegation should meet some of the Bishops and prominent laymen of the Ethiopian Church at dinner (it will be better for reasons of the fast of Advent that the visit comes in November rather than in December), and informally express to the Ethiopian Church the former's keen interest in the work being done by the latter, and also our willingness to help within our limits and according to their most crying needs.

This should be followed the next day by a public meeting in which the delegation members would address the laity of the Church, assembled in the Ras Makonnen Hall of the University (which used to be the Imperial Palace) or at the Patriarchate Hall. The Bishops would be present at this meeting, but the main emphasis would be on lay responsibility. At this meeting, the Patriarch's delegate will announce the names of the members of the Special Committee appointed by him to administer the projects to be begun with Ecumenical aid, if the announcement has not already been made earlier. His Majesty the Emperor also could be persuaded to send a message of good wishes and to announce a donation for the projects.. We will seek to get newspaper and radio publicity for the projects, so that the lay people begin to contribute liberally towards the work of the Church.

Meanwhile we should also set up an office in Addis Ababa for the administration of the projects. The most appropriate man to run this office is Mr. Seifu Metaferia who is now studying in Paris. He is completely and selflessly committed to the mission of the Church, and is one of the very few who continue to entertain a vocation for the ordained ministry of the Church. He is superbly suited for the job, but he may not finish his doctoral studies (on Islamics?) for another two years. We have to have someone in the meanwhile, and I am in

touch with several prominent Ethiopian laymen who are on the look-out for a suitable man for the temporary job. whoever he is, he will need to have a non-Ethiopian administrative assistant. We will need to find the funds for their salaries and office expenditure. The minimum salary for which you can get a qualified Ethiopian would be about U.S. \$3,000 a year.

The official opening of the administrative office should also be done during the visit of the Ecumenical Delegation. Until such time, our main correspondent from among the laity would be Ato Abbebe Kebede, Chief Administrator, Haile Sellassie I welfare Foundation, Addis Ababa, who is a committed and dynamic young Christian layman from whom a great deal of real leadership can be expected.

The travel budget for the delegation would have to be adjusted by using staff and leaders who have to be in Africa around that time. We will need some money also for the dinner and a few gifts to the Church. A budget estimate can be prepared for this only after knowing staff movement plans for November and December in Africa, and the names of the members of the delegation.

II. A TRAINING SCHOOL FOR EVANGELISTIC WORKERS

There are three institutions existing at the present time for this purpose, two in Addis Ababa and one in Harrar, but unfortunately these have not been found adequate to the task of training evangelists as mentioned earlier. In the first place, in the present set-up in Ethiopia, village workers cannot be trained in towns, for when they finish their training they are found unwilling to go back to their villages. In the second place the students in these schools have been admitted without reference to their vocational interests, and therefore when they finish their training they go into secular vocations. Thirdly, the present staff in these three schools are not of the type that can inspire students and inculcate in them a missionary vocation.

The proposed school for training Evangelistic workers will have the following characteristics:

- (a) it will be located in a rural area
- (b) the buildings will be of the simple wattle and daub, or mud plaster variety, since it is found disadvantageous to train them in good stone buildings if one expects them to go back to the village on completion of their training. The pattern of the community Development centre near Mulu farm will be our guide in this regard.

- (c) the entire school will be a Christian residential community centred around the Chapel - except for a few visiting lecturers
- (d) the students will be chosen not from the candidates available around Addis Ababa, but from the various pagan tribes that are now being brought into the Christian Church.
- (e) These students will have a seventh-grade education wherever possible, and will have some ability to understand the English language.
- (f) The medium of instruction in the school will be Amharic and English. One or two non-Ethiopian teachers could be used in the school, but most of the staff should be Ethiopians. The Ethiopian Staff are to be recruited from The Community Development training centre in Awasa, and from the Basic Education Teacher Training School in Debre Berhan.
- (g) The school will, in its first stage, have accommodation for fifty resident students and four resident teachers, but the plans will be such that it can expand to a capacity of 250 students and 20 teachers as and when the need arises.
- (h) The curriculum of the school will include in addition to English, Amharic, Scriptural and Theological Studies, and General Knowledge, also Gardening, Agriculture, Cattle breeding, Apiculture, Carpentry, Handicrafts and simple first aid and hygiene. A building plan and curriculum for this purpose is under preparation.
- (i) The administration of the school is to be under the Supervision of the Special Committee to be constituted for WCC Projects in cooperation with the Ethiopian Orthodox Church.
- (j) The Committee will seek and find a suitable rural site, preferably near Shashemanné, for the school and play-grounds, and seek local contributions, either from the Church or from individuals, for the purchase of the land. The buildings and equipment are to be provided by the World Council of Churches. An estimate of cost and plan were under preparation in Ethiopia, but have yet to be received by me.
- (k) The running expenditure for the school is to be provided by the Division of Inter-Church Aid and World Refugee Service of the World Council of Churches, for a period of five years. The Special Committee and the Ethiopian Orthodox Church should during this period seek endowment and contributions for the running of the institution thereafter.

- (l) The Special Committee, in cooperation with the Ethiopian Orthodox Church, and the World Council of Churches, will also make arrangements for the allocation of the trained candidates to work among their various tribes, and to create the necessary means for their support.
- (m) The Special Committee will be responsible for the administration of the school, and from the beginning seek to enlist the cooperation of the Ethiopian Orthodox Church and its lay members in the running of the school, so that within a period of five to eight years, the school may no longer have to depend on outside aid for its regular administration.
- (n) The school, including the land, buildings and equipment, will remain the property of the Special Committee during the initial five years of its operation, after which the Special Committee may, if they so decide, transfer the ownership of the same either to an appropriate department of the Ethiopian Orthodox Church, or to such other organization or society connected with the Ethiopian Orthodox Church as the Special Committee may decide upon.

The exact cost of construction for the school is yet to be estimated. we can reasonably expect ten or twenty acres of land as a gift from someone. The buildings are to be simple and inexpensive; at the initial stage they need not cost any more than U.S. \$40,000, including two class-rooms, hostel for fifty, a workshop, a clinic, a cattle-shed and living quarters for four teachers. The furniture and equipment and transport would cost another \$15,000.

Running costs may be estimated as follows for the first year :

Food for 50 students at U.S. \$6.00 per student per month for ten months	...	U.S.\$ 3,000--
Salaries for director of school at U.S. \$200.00 per month	...	2,400--
Salaries for three teachers at U.S. \$ 120.00 per month	...	4,320--
Cooks, office staff, guards etc 10 at \$ 30.00 per month	...	3,600--
Administrative expenses	...	1,200--
		<u>U.S.\$14,500--</u>
		<u>55,000--</u>
Total investment for first yr. U.S.\$69,500--		<u><u>U.S.\$69,500--</u></u>

We need to take into account the fact that some assistance will have to be given to the Ethiopian Church towards the annual salaries of these men at least in the first few years after their training. Eventually the programme must become entirely supported by the Ethiopian Church. It is reasonable to expect some contributions from the Ethiopian Church to the running costs of the training programme after the second year, perhaps earlier.

III

THE AWAMA PROJECT

The Awamas are a people who inhabit the north-west corner of the Province of Bale, south-east of Shashenanne, between the towns of Dodolla and Kokošsa. In 1957, three of the Bishops of the Ethiopian Church, led by Abuna Theophilos, Archbishop of Harrar, within whose Archdiocese Bale was at that time administered, made an Apostolic visit to the area and several thousands of Awama people were baptized into the name of the Father and the Son and the Holy Spirit. The Archbishop preached every day, often for hours together, teaching the people the Christian faith, and spent hours every day baptizing those who believed. The number so baptized at that time has been recorded as 28,000.

Very little however has been done for these people since their baptism. The people have themselves out of their own initiative built five schools and four churches. The schools are now run by the Ministry of National Community Development, but several of the Churches have no regular services due to financial difficulties. There is no school run by the Ministry of Education in the whole area. There is a Basic Education School in the town of Dodolla, but this benefits mostly the Amharas who form the majority of the town's population, and attracts very few of the Awamas. There is no clinic in the whole area.

The people are a simple pastoral people, very friendly and amenable to training. They inhabit some of the richest land in this agriculturally rich country, but they refuse to plough the land. They drink milk and eat meat, but do not consume cereals or any vegetables. The root of the Ensete (mock banana) forms the major item of their food outside of milk. The women wear cowhides, but the men have recently taken to cotton clothes. The area has a mild or temperate climate. Communications are extremely poor. Ethiopian Air Lines operates a weekly flight (C-47 cargo plane) between Addis Ababa and Dodolla (one hour flying time), during dry weather. The land route via Asella or via Shashenanne is passable only in dry weather and that too by four-wheel drive.

I consider this as a priority project and the following items of aid for the benefit of these 28,000 newly baptized Christians are urgently required :

A. Clothing. As an immediate and tangible expression of the love of the world Christian Church to the newly baptized Awama Christians, a certain amount of clothing could be supplied to them. I would recommend that used clothing - especially trousers, shirts, underwear, sweaters, dresses, blouses and skirts, as well as children's clothing - could be usefully given to them. It is perpetual spring in Awama country and heavy clothing can be of little use. I suggest that a test shipment of used clothing for about 5000 people be arranged early.

It may turn out that new cotton material could be supplied to them at less expense than it takes to collect and transport used clothing from the U.S.A. to Ethiopia. If this is the case, locally manufactured textiles could be acquired at reasonable prices and distributed to the Awama Christians. An estimated cost for distribution of new cotton material to 15,000 people (3,000 men, 3,000 women and 9,000 children, is given below).

Men 3,000 X 4 = 12,000 metres

Women 3,000 X 6 = 18,000 metres

Children 9,000 X 2 = 18,000 metres

48,000 metres

48,000 metres at 60 cents (US) a metre = US \$28,800

This works out to US \$1.92 per head, which as one can see is more than reasonable. If the material can be secured outside Ethiopia, customs free privileges can be applied for and obtained. Ordinary khaki material, or plain white broad-cloth or sheeting would be most suitable.

B. Teachers and Preachers. The present staff of ten teachers for the five schools as well as for the general instructional work of the newly baptized is woefully inadequate. At present there is an urgent need for a few teachers to be appointed immediately for teaching the masses in regular school work, literacy work and so on. These cannot come from outside the country, in fact, even non-Awama Ethiopians are found incapable of attending to this task, for language reasons, as well as for reasons of racial incompatibility. There are people on the spot, who have been brought up as Christians who can be entrusted with this job, until the training institution is able to produce better men. I would recommend that six men be chosen

by a joint committee composed of His Grace Abuna Markarius, (Archbishop of Lalé), Fitawari Woldemichael Buyi, (the Governor of the District, who is himself an Awama convert) and Ato Workneh Woldedawit, (Governor of the Subdistrict in Kokossa, the layman on whom a great deal of the responsibility for administering all Awama projects must eventually rest).

The cost for the first year of this project can be estimated as follows :

	Non-recurring.	Recurring
Salary for 6 preachers at US \$30 per head per month..		2160.00
Aid for Six houses for 6 preachers at US \$150.00 each	900.00	
Six mules at US \$40.00 each	240.00	
Administrative expenses & books		360.00
	1140.00	2520.00
		<u>1140.00</u>
Total		<u>US.\$3660.00</u>

C. Schools. Material assistance has to be given for the construction of three schools in the villages of Amensho, Arenna Fatcha, and Afersa. The local people according to the sub-district Governor will contribute all the labour, which is all they have. It may be possible to persuade either the Ministry of Education or the Ministry of National Community Development to depute the teachers necessarz for these schools, but we must, for the first year at least, have provision for six teachers for these schools. The cost for these three schools during the first year would be as follows :

	Non-recurring	Recurring
3 mud-plaster school-buildings with corrugated iron roofing.. at US \$400.00	1200.00	
Living quarters for six teachers at US \$400 per house..	2400.00	
Salary for six teachers - 3 at \$120 p.month) 3 at \$60 p.month)		6480.00

	Non-recurring	Recurring
Administrative expenses & books		1440.00
Lower Grade Staff 6 X \$12. X 12		864.00
	<hr/>	<hr/>
	\$ 3600.00	\$ 8784.00
		<hr/>
		3600.00
		<hr/>
Total US.		\$ 12384.00
		<hr/>

D. A New Centre For The Awama Christians. There is a real and deep need for the Awama Christians to possess a visible centre around which to focus their new lives and from which to receive guidance and direction for their lives. I suggest that in the place called Moreba, a community centre be started, where the following "institutions" would be established:

- (a) a church, small, attractive and constructed as far as possible, from local materials.
- (b) a school, also made of local materials with local labour, or alternatively with synthetic materials brought in from Addis Ababa, the construction work being done by a work camp to be specially organized for this purpose
- (c) a small hospital, better built, with 20 beds, one doctor, two non-Ethiopian nurses and three Ethiopian nurses
- (d) a model farm and cattle-breeding centre, run entirely without motor machinery, but with tools which the Awama can afford to use themselves
- (e) a mobile audio-visual unit for religious and social education

Budget estimates for the hospital, farm and audio-visual unit have to be prepared very carefully later on. I hope that a European or American Church could be persuaded to donate the mobile audio-visual unit as well as the salary for the two or three men who will be required to operate it. I hope that a doctor and two nurses for the hospital could also be similarly donated on some such basis. Personnel from Asian-African countries would be more welcome in this area, but a western doctor could also be acceptable. The budget for the church and the school is estimated as follows :

	Non-recurring	Recurring
Materials & skilled labour for church	US \$ 2,000	
Salary and allowances for a staff of seven who would also be used as preachers and teachers at US \$30 per head per month		2,520

	Non-recurring 2,000.00	Recurring 2,520.00
School Building, materials & labour	2,000.00	
Furniture & Equipment	600.00	
Teachers, 4 at \$120 per head		5,760.00
Lower staff, 4 at \$20 per head		960.00
Administrative & Maintenance expenses		720.00
Books & Equipment		500.00
Salary for a Director of the Unit at \$240 a month		2,880.00
Secretary for the Director (to be donated?)		
Office and residential unit for Director, with furniture and equipment	2,600.00	
Office expenses: (lower staff to be identical with some of Church staff)		1,200.00
	7,200.00	14,540.00
		<u>7,200.00</u>
Total for first year		<u><u>21,740.00</u></u>

Comprehensive budget for the Awama Project

	US \$	Non-recurring	recurring	Total
a) Clothing		28,800.00	-	28,800.00
b) Teachers & Preachers		1,140.00	2,520.00	3,660.00
c) Schools		3,600.00	8,784.00	12,384.00
d) Centre		7,200.00	14,540.00	21,740.00
	US \$	<u>40,740.00</u>	<u>25,844.00</u>	<u>66,584.00</u>

These are not final estimates. The cost of clothing has to be accurately ascertained, depending on where the material is to come from. If the amount suggested is difficult to raise, the quantity can be safely reduced.

So also in regard to the centre, accurate estimates will have to be formed after the general idea is approved, and proper plans and estimates can be made by technically qualified people.

Clothing, Teachers and Preachers, and schools should receive priority, and the centre can possibly afford to wait for a couple of years.

Some question may be raised in the minds of readers of this, concerning the problem of perpetuating old patterns of missionary work. The following points should be borne in mind in this connection.

- a) This is not the starting of a new mission. We are dealing with the question of educating newly baptized Christians and building up the Body of Christ.
- b) The situation in Ethiopia vis-a-vis the Orthodox Church and the pagan inhabitants of the country is far from typical. This is a unique situation in which people are genuinely anxious to experience the new life, and the work can be done only by Ethiopian personnel, with considerable financial and technical aid.
- c) The project must go on to help the Ethiopian Church in re-constituting the whole life of the Awana community on the basis of the Gospel, and it is at this stage that the new missionary patterns will be brought into operation.

IV.

THE KUNAMA PROJECT

The Kunamas inhabit the north-western boundary of Eritrea, adjoining the Sudan. They call themselves the "Bazen" tribe, tracing their ancestry to King Bazen who, according to tradition, ruled Ethiopia at the time of our Lord's birth. Whether or not the tribe was at one time Christian, I have not been able to ascertain. At present they are pagan, i.e. neither Moslem nor Christian like their neighbours around them. Moslem incursions into the tribe are of recent origin, and their success so far is not very noticeable. The Kunamas usually go naked, and the casualty rate of malaria infection is known to be frighteningly high. They eat rodents and reptiles, according to their Eritrean neighbours, but no proper anthropological study of their living habits is known to me.

The Mahbere Hawariat began work among this tribe some eight years ago. They claim to have baptized some 5,000 of the Kunama people. (Perhaps the figures are closer to four thousand). I have not been able to ascertain the total number of people in the tribe, but it could be in the neighbourhood of 30,000.

The Mahbere Hawriat, unlike the Ethiopian Orthodox Church in general, appears to have done more than just baptize people. Among other things, they have built six schools for them at the following places :

1. Doshoka	-	St. Paul's School	-	170	children
2. Shambukko	-	Galila Mariam School	-	156	"
3. Wugaro	-	King Dazen School	-	100	"
4. Sheshebya	-	Sheshebya School	-	65	"
5. Tekombiya	-	Tekombiya School	-	53	"
6. Sosenna	-	Sosenna School	-	57	"
Total				-	601 "

These schools were started in grass huts, but the first three are already reported as housed in proper buildings.

They have also built four churches for the Kunamma people and some of these are quite substantial structures.

The Mahbere Hawriat operates a very modern printing press which prints Bibles and other religious literature as well as earns money for the Society through its job work. The Society has opened nine of the schools in the various towns of Eritrea, meriting the high praise of the Government. The Secondary School run by the Society in Asmara has 450 students and is well housed and properly administered. One of the outstanding churches in Asmara, the Netsannet Medhane Alem, was built and is being run by the Society. I think this society can be trusted with the proper administration of any aid given to it, but to be on the safer side I have asked for a special committee to be constituted, which will be an official committee of the Ethiopian Orthodox Church and will be responsible for administering whatever aid is given to the Eritrean Church through ICA sources. The Archbishop of Eritrea, Abuna Athanathios, I have suggested, should be the Honourary President of this committee, with Melake Selam Di itros, the President of Mahbere Hawariat (he is also President of the Eritrean Parliament) should be the Chairman of the Committee, with two other priests and a few prominent laymen as members.

I would recommend the following items of immediate aid to the Ethiopian Orthodox Church in Eritrea; for the work among the Kunamma people:

- a) A Land-Rover or other suitable vehicle for desert travel, with battery-operated loud-speaking equipment, a battery-operated movie projection unit, and a tape-recorder. We should also provide them with suitable films for religious instruction and instruction in public health and hygiene.
- b) Two malaria prevention and cure clinics in the Kunamma country with supply of medicine and the salary of two trained malaria prevention officers. Budget for this will

have to be worked out in detail. Plans can be drawn up for this in consultation with the Department of Public Health in Addis Ababa, if the basic plan is approved.

- c) Aid for the construction and furnishing of two residence units attached to two of the schools run by the Mahbere Hawariat for the Kunamma people. A budget for this can be prepared by the Mahbere Hawariat if the basic plan is approved.
- d) The supply of used tropical clothing through CWS or LWF for:
 - 1000 Kunamma males
 - 1000 Kunamma women
 - 1500 Kunamma children of varying ages

I have talked to the Chief Executive of Eritrea about obtaining customs free privileges for goods and equipment shipped either to the Special Committee or the Mahbere Hawariat, and he has assured me that this can be arranged.

V. THE KAMBATTA PROJECT

The Kambattas live in the province of Shoa, about 200 miles south of Addis Ababa. The name is loosely applied to a group of at least four related tribes, the Kambatta, the Gudela, the Endagenh and the Ennarea, comprising an estimated total of some 200,000 people.

Of these about 40,000 people are now under the care of the Sudan Interior Mission. The circumstances under which this faith mission group came into leadership in this area have yet to be cleared up. There are two stories current. The first one is to the effect that the S.I.M. missionaries came to the area in the thirties and were able to "save" some fifty of the pagan people. The western missionaries had to leave the country during the Italian occupation of Ethiopia during the years 1936-41, and when they came back in 1942 they were welcomed by a group of some 3,000 Christians. The group of 50 had grown, according to this version, into three thousand entirely by the preaching of a few committed Kambatta people in the group. The missionaries took over in 1942, built Bible training schools for the new converts and in five years the Church grew to 30,000. Since 1947, growth has been slow, and present estimates are between 40 and 50 thousand. This is the S.I.M. version of the story.

The other version, which comes from the Ethiopian Orthodox Church, is that an Ethiopian Orthodox priest who ran away from Addis Ababa during the Fascist occupation, went and settled in Kambatta, and the Church there was developed by his

patient and painstaking work. The version of the story as given to me by a responsible source in the Ethiopian Orthodox Church, came to a dramatic end, where soon after the missionaries came back, the missionaries arranged for the murder of this priest, and the taking over of the converts by the Sudan Interior Mission. The story seems to have many apocryphal elements in it.

In any case, the Orthodox Church has now appointed a young Bishop to be in charge of the Kambatta and neighbouring areas. Abuna Abraham is suffragan to the Patriarch Basilios, who is also the Archbishop of Shoa. It is only little more than a year since Abuna Abraham went to Kambatta, and he has already done some commendable evangelistic work. 1600 pagans have been baptized in the short time that he has been there. He has three young trained lay evangelists working for him, though a proper programme of training for the new converts has yet to be set up.

I have been told by the Government authorities in Kambatta, that there is a request pending from Roman Catholic missionaries to open fortyeight new schools in the Kambatta area, and the Government is likely to consider this request favourably since the Education Ministry's budget is very strictly limited and they are anxious to have as many private schools opened as possible. The Roman Catholics on the other hand are anxious to have a proper foothold in Ethiopia and they consider the Kambatta most receptive to the Church.

One of the important needs in this area is for proper catechetical instruction for the new converts and for further evangelistic work among the large number of unbaptized pagans. The best approach to a solution of this problem seems to be to train a number of newly baptized Kambatta young men to do the job, and this can be done only through a residential school, training young Kambattans on a 2-year basis. The school will begin with 25 students and will grow to 50 in the second year. The boys will have a fifth-grade education to start with and, will have a two-year course of academic, biblical and practical training. A Curriculum for this school is in the course of preparation, and an approximate budget for this project is given below.

	Non-Recurring	Recurring
School-building, with land donated by the community	US \$ 4,000.00	
Residential Building for 50 to be built in the first year with kitchen and dining-room	12,000.00	
2 teachers at monthly salaries of \$120.00 120X12X2		2,880.00
2 teachers at monthly salaries of \$60.00 60X12X2		1,440.00
Director at \$160.00 per month		1,920.00
Lower Staff 100X12		1,200.00

	Non-recurring	Recurring
Administrative Expenses		
100 X 12		1,200.00
Food for 25 at \$12.00 p.month		
12 X 25 X 10		3,000.00
Cooks and other staff		
120 X 12		1,440.00
Clothing & other expenses for		
students 25 X 20		500.00
	<hr/>	<hr/>
	16,000.00	13,580.00
		<u>16,000.00</u>

Total for first year..... US \$ 29,580.00

If the school can be kept going for about five years, sufficient funds can be collected from Ethiopia and other sources to endow the institution's annual recurring expenditure.

Another immediate need for this area is the supply of used cloth and milk powder to the new converts. I hope CWS or LWF can take up the responsibility for this.

EPILOGUE

Most of these projects have been drawn up without technical help in preparing accurate estimates. This will have to be done after one finds out what the immediate response of the Churches to these projects is. The projects have all be discussed with the appropriate Ethiopian bishops and approved by them.

There is a tremendous amount more to be done for the proper training of these new Christians in Ethiopia whose number is approaching one million. But on the one hand, we have to see what our available resources are before we embark on too large a venture. On the other hand, one has also to test the ability of the Ethiopian Orthodox Church to utilize properly the aid received from sister churches. These limited projects are suggested for the initial stage as an experimental venture.

I suggest that we can talk about these matters informally here in the staff at an early date, and find time perhaps at Paris to sound out a few key leaders from the Churches to see what their response is.

I have no doubt whatever that the time has come for the Ethiopian Orthodox Church to look for a new blowing of the wind of the Spirit. May we all be used in His work of renewal in that ancient Church.

LONG TERM REHABILITATION AND COMPREHENSIVE
RURAL DEVELOPMENT IN ETHIOPIA

Some preliminary suggestions for working out a project to be funded and administered jointly by the WCC/CICARWS and EOC/DICAD.

(Paulos Mar Gregorios, Delhi)

March, 1986.

I. Introduction

The Ethiopian drought continues, though not unabated. The agricultural production in 1985 has been a considerable improvement (29%) over 1984, but still 20% below the 1979-83 average. It is still estimated that there will be a two-million tonnes deficit in 1986 and that some 6.45 million may need to be fed.

Rainfall was good, though still inadequate in Harrar, Wollo, Tigray, Shewa and Gemu - Gofa. Production was impeded also by shortage of agricultural inputs (seed, oxen, etc.) and by damage from pests and hailstorms.

Part of the two million tonnes deficit will have to be covered by purchases and the other part by international aid. Relief operations will need to continue.

But the time has come for the WCC Africa Project and for the Development and Interchurch Aid Department of the Ethiopian Orthodox Church to shift weight from emergency relief to long term rehabilitation and development. The E.O.C cannot stop its relief activities so long as there are hungry mouths to feed. But it has also to pay more attention to promoting the conditions among the people which will lead to the avoidance of a drought and the attaining of food self-sufficiency in the near future.

2. The Church in Crisis

Times are unstable in Ethiopia. It is by an insight born from centuries of experience that people are now resorting to the Church, specifically the Ethiopian Orthodox Church, for succour, guidance and support. It is important that the Ethiopian Orthodox Church rise to this occasion. The churches are all crowded not only on Sunday mornings, but also at other times of Prayer. New Churches are being built by the people of a magnitude hitherto unknown in Ethiopia, without assistance from government or outside agencies. One new Church in Addis Ababa is to have seating capacity of 7,000. Not even Emperor Haile Sellassie built such large churches.

The people have directly experienced the transience of wealth. The rich of yesterday have either fled the country, or been reduced to much lower standards of living. Hence the ordinary people, including the once-rich are giving generously to the Church. The buildings are only a symptom of a deeper longing on the part of people to find stability and guidance from the Church.

The spiritual and material resources of the Ethiopian Orthodox people are indeed impressive. The leadership of the Church has to provide the channels through which these resources can be deployed for the welfare of the people.

It is clearly a historic hour of testing for the Ethiopian Orthodox Church leadership. Can the Church give the people the guidance they need at this juncture of history, when the whole country seeks to jump from a feudal economy to a socialist one? The methods of the feudal era will have to be laid aside, and more people-based and people-oriented church activities will have to be devised.

3. Lay Participation.

It is as a spur to such a transition that the following suggestions are offered. The Patriarch, His Holiness Abuna Tekle Haimanot, is a man of the people, living an unostentatious and simple life committed to the welfare of the whole people of Ethiopia. There are many younger bishops also who are similarly committed.

The bottle-neck in the pouring out of Ethiopia's Christian resources in the service of the people seems to lie at the level of administrative and decision making structures. The bishops with all their good will and the best of intentions, are largely unable to cope with the intricacies of complex modern administration or to delegate decision making and implementing responsibilities to competent lay people.

The success of the sample projects listed below depends to a great extent on the skills and attitudes of a new breed of Ethiopian clergy who can elicit and ensure such lay participation in leadership and responsibility.

Whether in a clergy training school, in a resettlement colony, in a parish or monastery, everything depends upon good clergy laity co-operation so that the people may be served and the name of God glorified.

The project suggestions listed below have the promotion of such co-operation in mind, both at the overall project level and at the local level. Sufficient changes will have to be made in the administrative structure of EOC/DICAD to make lay people share more responsibility in planning, decision-making and implementation.

4. The Root Causes Seminar.

The main purpose of the Seminar on 'Root Causes of Drought and Prospects for Food Self-Reliance in Ethiopia' held at the International Live-stock Centre for Africa, from November 11-13, 1985, under the joint sponsorship of the Ethiopian Orthodox Church and the World Council of Churches, was to find some help in projecting and planning for long term development and resettlement project leading to food self-sufficiency and drought-free conditions in Ethiopia.

The study has revealed two sets of causes, mutually inter-related:

- a) the socio-economic causes of drought
- and b) the technical causes of drought.

The socio-economic causes cannot in fact be separated from the technical causes. We shall indicate the main causes here, without trying to distinguish between socio-economic and technical.

5. Socio-economic Pressures and Lack of Long-term Planning.

As the population increases at an average of 2 to 3% per year, there will naturally be increased pressure upon the food supply. If Ethiopian population was 42 million in 1984 and it began increasing at the rate of 2% per annum, the country would have 57.66 million people in 2000 A.D. - an additional 15.66 million mouths to feed. Present rate of increase is 2.9% per annum. If this rate continues, population in 2000 A.D. will be 65.44 million - 23.44 additional mouths.

One need not doubt the capacity of the land in Ethiopia to support that many additional people. The point is that there has to be planning, not just family planning, but also over-all planning to make sure that the increased population gets food, jobs, and the facilities for living a life worthy of man.

The single most important root cause of the recent drought is certainly the absence of planned productivity increase. Let us hope that we will not make the same mistake again and will do comprehensive planning to keep productivity in line with people's needs.

Socio-economically speaking the absence of proper planning may be attributed to the fact that those who held power in the nation were not committed to the interests of the whole people of Ethiopia. This situation has now changed, and let us hope that over-all planning would become a permanent feature of the political economic structure, and the peasant's associations, Parish councils and the common people will play an increasing role in national planning and implementation.

This is fundamentally the task of the party in power to ensure people's participation in national planning and implementation. The Church, with its wide infra-structure among the people, can however play an important role in making the people conscious and aware of their own best interests. It is important that the analysis and assessment of people's interests, and ways of making ^{effective} people's participation in national planning and implementation, should form part of the training of priests and lay leaders in the Church.

6. Environmental Deterioration

Here again a chain of factors has to be analysed. Chief among these are deforestation and mindless cutting of trees in town and village, over - grazing, soil erosion due to bad agricultural practices, mono-crop farming, lack of bunding and terracing, non-utilisation of available water, and so on.

The tragedy is that people in general are not aware of the linkage between these factors and the drought. The peasant's vision is too narrowly focussed on immediate personal benefit, not on long term common welfare of the whole nation and people. Working for a change in people's understanding and attitudes in these matters would constitute an important task of the Church.

Such change of understanding and attitudes cannot be achieved by preaching alone. There is no substitute for actual physical demonstration. Most of the project proposals given below are oriented more to demonstration rather than verbal education.

The Church can at this point co-operate and co-ordinate with peasant associations and other people's organisations in their efforts to achieve the same goals. The Orthodox Church in Ethiopia as a centuries old institution trusted by the people, has a very special contribution to make in changing the basic attitudes of the people from narrow selfish interests to more common social interests.

The project proposals and suggestions given below are directed to these over-all long term goals of food self-sufficiency and people's welfare in Ethiopia.

7. A multi-pronged Project.

What we propose here has four aspects:

- a) What can be done through priests training centres,
- b) What can be done through pilot projects in new resettlement areas,
- c) What can be done through parishes and monasteries,
- d) What can be done through orphanages and destitute homes.

There are some aspects which are common to all four, but clearly there are specific differences also.

The common aspect of all four centres around what has been said under the headings of socio-economic pressures and environmental deterioration. The project objectives have been worked out in greater detail in relation to (a) Clergy Training Centres, but this would apply mutatis mutandis also to (b) and (c) and (d).

8. The Seven Clergy Training Centres.

The Seven Clergy Training Centres of the Ethiopian Orthodox Church are

- | | |
|---|----------------|
| 1) St. Paul's High Level Theological School | - Addis Ababa. |
| 2) Zwai Clergy Training Centre | - Arssi |
| 3) Awassa Clergy Training Centre | - Sidamo |
| 4) Metu Clergy Training Centre | - Ilubabor. |
| 5) Bahar Dar Clergy Training Centre | - Gojjam |
| 6) Mekalle Clergy Training Centre | - Tigray |
| 7) Arba Mench Clergy Training Centre | - Gemu-Gofa. |

Most of these have now model farms attached to them. The best example is in Zwai, where river water is being pumped up electrically (using petrol or gasoline) to irrigate a wide area of farmland, with papaya, banana, sugarcane, maize, and vegetables being raised for the market.

These farms are quite successful and the experience in farming gained by the priest trainees will have a significant impact on the future of farming in this country, both directly through model farms and through the parishes that these priests will be serving in the future.

But these farms, which now serve mainly the function of producing surplus food for the market, can be improved to have a long term rehabilitation and development aspects as well. Some suggestions are given below, which can then be developed in accordance with local conditions.

a) Tree Planting.

If land is available it is necessary to organize a small nursery for tree seedlings which can then be sold at very affordable prices ^{to} prospective farmers and house-holders, along with a little leaflet explaining how to plant the tree, to protect it from the elements (wind etc.) and from grazing animals, how to water it and care for it in the early period. The leaflet will also explain in graphic pictures the benefits of tree planting for the climate~~er~~, for rainfall and for general welfare of the people.

The Training Centre in co-operation with local authorities and peasant organisations could hold competitions and festivals and publicly commend those who have planted and cared for large numbers of trees. Inexpensive sapling protecting cages can be manufactured and marketed.

This could also be part of the National Reforestation Programme, which I understand ~~is~~ soon to be launched by the government. The Agriculture ministry has very pertinent information regarding the varieties of trees best suited to different areas in Ethiopia, with reference to their soil-binding, water-conserving, precipitation-producing and nitrogen-fixing capacities.

b) Erosion Prevention.

Top soil erosion is beyond doubt one of the main root causes of drought. This has to do with over-grazing and several other factors, but some demonstration projects of bunding should be worked out in the Clergy Training Centre model farm. Farming areas can be protected by erecting stone-slope battlements (to prevent cattle and rain damage) and mud bunding to prevent soil erosion. It is found useful to grow grass on these bunds which can then be used to feed cattle, not by grazing, but by the cut and carry procedure of install feeding of cattle.

The possibilities are many, depending on the contour and lay of the land.

Bunding can be used for example for slow process natural terracing of gentle slopes.

Keeping thin strips of unharvested maize can help to prevent soil erosion.

One meter wide grass strips along contours can in some situations, prevent soil erosion, catch sediment flow and provide cut-and-carry fodder for plough oxen.

Mulching or feed-back of some leaves and plant residue to the soil can protect the soil from erosion, diffuse large raindrops during early heavy rains and increase the fertility of the land where this is possible.

Bunds can be used also for vegetable and root plants, (tapioca, manioca) though there are dangers in leaving bund-tops bare after harvesting the root-plants.

Planting rows of small nitrogen-fixing trees (Lucinia, Sespana etc) along the edges of farmlands can also help to prevent top-soil erosion and invigorate the land.

c) Controlled Breeding and grazing of Cattle.

Each Clergy Training Centre should also have a controlled cattle breeding and grazing project. The main focus will be on reducing quantity (numbers) of cattle and raising their quality (yield, productivity).

The present system of free grazing will have to be replaced by pounds, cattle-stalls and cut-and-carry system of feeding. Special areas can be set apart for growing special varieties of grass and clover.

The International Livestock Centre for Africa (ILCA) can provide valuable assistance for the Clergy Training Centres both in breeding better strains of animals and in feeding them more efficiently.

The prevention of over-grazing is one of the essential elements in preventing drought and famine. The Clergy Training Centres can play a major role in changing people's understanding and attitudes in relation to cattle raising and to change the value system in which the sheer number of heads of cattle constitute a measure of wealth and social prestige. Fewer heads of cattle with higher yields can be made attractive to people and people can be taught the over-all advantages of this for the country.

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d) Diversification of Agriculture.

Mono-crop agriculture has had negative consequences on the over-all health of farmland. Peasants have to be taught to diversify the crop. In addition to grain production, vegetable gardens, orchards and flowering plants related to bee-keeping should be encouraged. This is now being done in the model farms of the Clergy Training Centres. Mango, Orange, Papaya, Banana and other cash crops are now grown in the low-lands in addition to grains and vegetables.

There must be a system by which these model farms run by the Clergy convey their experience to the people through festivals, literature, visits by peasant associations etc.

Also new types of farm implements should be introduced and popularised. ILCA, for example, has developed, I am told, reversible ploughs and one-ox ploughs which should be examined and experimented with.

(e) Water Availability.

A great deal of agricultural productivity even in normally rainfed areas can be augmented by tapping ground water and spring resources. The Church should commission one or two experts in small scale irrigation, water pumps and ground water exploration, conservation and utilisation.

The possibility of solar water pumps (half to one horse power) should also be explored. Such pumps which need no fuel input other than sunlight, have been developed in India and are available in the market.

Hand pumps have a significant role to play in lift irrigation where the water table is not too low.

The Clergy in our Training Centres should have a minimum knowledge and some skill in the use of ground and spring water resources, so that they can make the parishes a source of inspiration and guidance to the people in this respect.

9. Pilot Projects in Resettlement Areas.

Most of what has been said under Clergy Training Centres would apply also to Pilot Projects in resettlement areas of Gojjam, Ilubabor, Wollega etc. 54,572 families have been resettled in Wellega alone in the newly created settler villages, as distinct from the 31,037 families who have been integrated into existing farming communities in Wellega.

The resettlement communities date from 1985 and are quite new, in the process of taking shape.

In the Ketto settlement (600 km from Addis Ababa) in Wellega, (April 1985) 12,092 families with 42,811 people have been settled in 20 separate villages. On the average this means above 2000 people to a village.

Having come from Wollo, the vast majority of these are Ethiopian Orthodox Christians. Each settler family gets a homestead plot of 0.1 hectare for the first year. Depending upon their success in the early period, they are to be given up to 5 hectares or even more of land.

It seems clear that the Ethiopian Orthodox Church has a fundamental responsibility to these people, to serve their bodies and souls, in the difficult new beginnings of these families.

It is proposed that six villages be chosen from all the resettlement communities in Ethiopia and a pilot project be started in each of these six villages, with the following framework.

- a) A small church, modest, which can accommodate 500 to 800 people standing, built as far as possible with contributions in labour, cash etc. from the community.
- b) A health clinic attached to the Church with nearly free medical services, inoculation and preventive measures, sanitation and hygiene education.

- c) A small school and Community Centre, where the settlers can gather together to discuss their common problems and educate themselves and their children; a literacy programme with volunteer teachers should also be set up.
- d) A clean water supply system using available or newly cleaned springs, slow sand filters and bore-hole wells and pumps. The village should here find its water supply for home and farming. A proper gravity irrigation system with water pumps for lifting the water can be set up in some areas.
- e) A model farm where all the principles enumerated under Clergy Training Centres are implemented - forestation, soil conservation etc.
- f) A large sapling nursery and tree plantation programme.
- g) A co-operative project to improve roads and provide better access to all the houses in the village.
- h) A flour grinding mill and storage facilities for grain and flour.
- i) A controlled cattle-breeding system (if the Tse-tse fly allows) including plough oxen.
- j) An agricultural inputs and implements depot - hand tools, ploughs, seeds, pesticides, beehives, etc. Tools could also be made available for hire by settlers.
- k) If and ^{where} ~~are~~ necessary, a food storage and distribution system can be set up.
- l) A producing consuming and marketing co-operative, related to the peasants association.
- m) An arts and crafts school and factory.

Costs, personnel and administration for these six Pilot Projects would have to be worked out in detail in relation to the site and the elements to be incorporated.

10. Monastery and Parish Projects.

The main content of these projects will be related to a model farm, an arts and crafts school and a nursery for tree saplings. The Project will be staffed almost entirely by people from the Monastery or Parish, with a few teachers or workers brought in from outside. The main purpose of the project is always long term development and rehabilitation with a view to food self-sufficiency and people's welfare.

It is best again to begin with some six pilot projects in monasteries and parish churches throughout Ethiopia. The women's Convent in Sabbatha is a good example of what can be done. They already have a model farm with orchards, apiary gardens, vegetable gardens and grain cultivation. Their bunding, water supply and soil erosion prevention measures could be definitely improved. Their ground water resources should be explored and intelligently exploited. Their apiary can be doubled in size.

The projects will be operated in collaboration with the peasant associations and should not be alienated from the people. Its main purpose should be to change the understanding and attitudes of the people - not the enrichment of the Monastery or Parish.

Each project can take on new aspects like public health, literacy, water supply, roads and bridges, reforestation as priorities in accordance with local conditions.

The six Pilot Projects will not be uniform. Each will be worked out in detail in consultation not only with the monastery or parish concerned, but also with full opportunity for the people to participate in the formulation of the project itself. People's participation from the beginning is the key to the success or otherwise of each project.

11. Orphanage Projects.

The Church is now running several orphanages and destitute homes.

Attached to these institutions also, as there are in some cases already, there should be model farms where the orphans and destitutes can do good farming, paying attention to as many of the aspects of a comprehensive rehabilitation programme (listed under Clergy Training Centres) as possible.

Some simple new technologies related to development in the agricultural and small industries sectors as well as in handicrafts should be introduced into the orphanages and destitute homes so that the inmates of these institutions can learn some simple production skills.

Where this is already being done, the effort should be to expand the facilities to include soil conservation, tree planting, ground water exploitation and simple production technologies.

12. Funding of Projects.

There should be maximum reliance on people's own resources and to this end contributions in cash, kind and labour should be solicited from the people.

Assistance from abroad should be sought for specific items like equipment and supplies, administrative expenses, machinery and tools, travelling and other over-all project costs.

The initial planning should be for about 25 pilot projects.

Clergy Training Centres	- 7
Resettlement colonies	- 6
Parishes and Monasteries	- 6
Orphanages, Institutions etc.	- 6
	<hr/>
	25
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A budget should be worked out. Some of the work done by R. R.C. in this respect can help as a guide-line. For example the RRC's Ketto Comprehensive Agricultural Development Project (009/86) can be useful. It is a large two year project, for the lowland settlement area in Wellega and covers 20 separate villages serving more than 12,000 families, and has a total budget of Ethiopian Birr 11,851,307.00 ie, about U.S. Dollars 6 million. This includes stores, clinics, water supply, road improvement, equipment and vehicles, agricultural inputs (seed, tools, oxen etc) office and administration, cost of transportation, medical supplies and equipment and project running costs. Most of the money will be required in the first year. The Ketto Project envisages 9.79 million birr in the first year and about 2.06 in the second year.

The EOC/DOD Project may cost a little more than the Ketto Project, since it has so many different aspects. But with the infra-structure of the Church, the local contribution in terms of labour and supplies as well as cash may be much greater.

The most important aspect of the Project will be people's participation. Whatever outside assistance is sought should promote such participation and contribute to people's self-reliance in Ethiopia. It seems therefore necessary to aim at a much higher percentage of Ethiopian Orthodox people's contribution than is usual in such projects.

13. The need for a small Follow-up Seminar.

The Project will have to be worked out in a smaller seminar jointly organised by WCC and EOC preferably in Ethiopia within the next few months as a follow up of the 1985 Seminar. This Seminar will concentrate on the practical working out of the Project, on the basis of the Report of the 1985 Seminar and the proposals made in this paper. This seminar will need considerable preparatory work which should be done on a crash basis, by EOC/DICAD staff and Consultants.

14. Conclusion.

This paper has been prepared with highly insufficient knowledge and inadequate consultation. The writer, during his visit to Addis Ababa from 15th to 19th March 1986, has had extended discussions with His Holiness the Patriarch and with the Archbishops and bishops available in the Capital. Regrettably His Grace Abuna Garima, the Director of EOC/DICAD, as well as Ato Zemedhun Bezuwerk, its deputy Director, were on a fund-raising trip abroad. So was Lique-memheran Abebew Yegzaw the Administrator General of the Ethiopian Orthodox Church.

I wish to acknowledge my special indebtedness to the following persons whom I was able to consult, besides the staff of EOC/DICAD.

1. Gwad Taye Gurmu, Acting Director,
Relief and Rehabilitation Commission.
2. Ato Berhanu Hika, Reforestation Expert,
Ministry of Agriculture, Government of Ethiopia.
3. Ato Yeraswerk Admassie, Department of Sociology,
University of Addis Ababa.
4. Dr. Martin Grunder (Switzerland) Soil Conservation Expert
Joint Swiss-Ethiopian Soil Conservation Research Project.

Suggestions for sample Long Term Rehabilitation and Development Projects in Ethiopia.

(Dr. Paulos Mar. Gregorios)

The main purpose of the Seminar on "Root Causes of Drought and Prospects for Food Self-Reliance in Ethiopia", held at the International Livestock Centre for Africa, from November 11-13, 1985, under the joint sponsorship of the Ethiopian Orthodox Church and the World Council of Churches, was to find some help in projecting and planning for long term development and resettlement projects leading to food self-sufficiency and drought-free conditions in Ethiopia.

The study has revealed two sets of causes, mutually inter-related:

- a) the Socio-economic Causes of drought
- and b) the technical causes of drought.

The socio-economic causes cannot in fact be separated from the technical causes. We shall indicate the main causes here, without trying to distinguish between socio-economic and technical.

1. Socio-economic Pressures and Lack of Long-term Planning

As the population increases at an average of 2 to 3% per year, there will naturally be increased pressure upon the food supply. If Ethiopian population was 42 million in 1984 and it began increasing at the rate of 2% per annum, the country would have 57.66 million people in 2000 A.D. - an additional 15.66 million mouths to feed.

One need not doubt the capacity of the land in Ethiopia to support that many additional people. The point is that there has to be planning - not just family planning, but also over-all planning to make sure that the increased population gets food, jobs, and the facilities for living a life worthy of man.

The single most important root cause of the recent drought is certainly the absence of planned productivity increase. Let us hope that we will not make the same mistake again and keep comprehensive planning to keep productivity in line with peoples' needs.

Socio-economically speaking the absence of proper planning may be attributed to the fact that those who held power in the nation were not committed to the interests of the whole people of Ethiopia. This situation has now changed, and let us hope that over-all planning would become a

permanent feature of the political economic structure, and that the peasants' associations and the common people will play an increasing role in national planning and implementation.

This is fundamentally the task of the party in power - to ensure people's participation in national planning and implementation. The Church, with its wide infra-structure among the people, can however play an important role in making the people conscious and aware of their own best interests. It is important that the analysis and assessment of people's interests, and ways of making people's participation in national planning and implementation, should form part of the training of priests and lay leaders in the Church.

2. Environmental Deterioration

Here again a chain of factors has to be analysed. Blief among these are deforestation and mindless cutting of trees in town and village; over-grazing, soil erosion due to bad agricultural practices, mono-crop farming; lack of boudring and terracing, non-utilisation of available water, and so on.

The tragedy is that people in general are not aware of the linkage between these factors and the drought. The peasant's vision is too narrowly focussed in immediate personal benefit, not an long term common welfare of the whole nation and people. Working for a change in people's understanding and attitudes in these matters would constitute an important task of the Church.

Such change of understanding and attitudes cannot be achieved by preaching alone. There is no substitute for actual physical demonstration. Most of the project proposals given below are oriented more to demonstration rather than verbal education.

The Church can at this point co-operate and co-ordinate with peasant associations and other peoples' organisations in their efforts to achieve the same goals. The Orthodox Church in Ethiopia, as a centuries old institution trusted by the people, has a very special contribution to make in changing the basic attitudes of the people from narrow selfish interests to more common social interests.

The Project proposals and suggestions given below are directed to these over-all long term goals of food self-sufficiency and peoples'welfare in Ethiopia.

HAS THE NEW ETHIOPIA BEGUN

Reflections of a Long-time Absentee

(P. V.)⁺

To come back to Ethiopia at this time after a prolonged absence is exhilarating. Not because one sees that all the problems have been solved. Rather the excitement comes from the feeling that the enormity of the problems can now be squarely faced and openly discussed.

One sees four different forces pulling different ways. They are all up against the monumental inertia of the rural masses with an ancient culture who seem to distrust change of every kind.

What are these four forces?

First there is the privileged class of rich landlords and capitalists. Their wish and hope, of course, is to keep their economic power, to sustain their control and exploitation of the economy for their own advantage. Today they can operate mostly behind the scenes. The Crown can no longer be as easily their instrument as before. They have to bide their time until things have shaken down, and only then can they intensify their efforts to buy back their power from whatever government finally establishes itself. Though a few of its leading figures have now been imprisoned, this largely faceless force is one to be reckoned with in the future too. It will be dangerously foolish to assume that their eye-teeth has been pulled or that they have been rendered innocuous.

Second, and today clearly most vocal, there is the young university crowd. They are not all of the same point of view. But what is being heard above all the din is the voice of a sort of radical liberalism, so familiar to anyone in touch with student thinking all over the world. To be young is to be full of hope,

⁺ stands for Political Visionary

unspoiled by doubt, confident of achievement; to be young is to underestimate difficulties, to see everything in terms of black or white, to proffer simple solutions to enormous problems. To be young is to dare where the wise desist.

Such simple solutions are usually taken from textbooks and journals, based on generalizations that take little notice of historical and cultural particularities. For example many young people would today opt for a 'secular democratic' state - one which has no place for Crown or Church, one which is based on adult franchise and elected ministers, one which seeks to establish a socialistic pattern of society. Their visions are lofty and generous; but are they also realistic?

Despite all the changes that have taken place, the present Ethiopian State is still far from what the young are dreaming and demanding. Those now in power have not been elected by the people, and their claims to represent the 'people's' views can be legitimately questioned.

Neither Crown nor Church has gone away. No socialistic platform has been clearly articulated or proclaimed. Small wonder then, that the young still clamour for change.

Third, there is the Government. What sort of an animal is it? At the head of the government is a Prime Minister well known for his liberal views and stringent criticism of the previous regime. The Deputy Prime Minister Foreign Minister is also a known Oxford type liberal. So are many of the other ministers - young, energetic, progressive. At the top of the government one no longer finds the old feudal, foot-dragging, privilege-loving, vested-interest-oriented crowd. There is plenty of drive energy and openness to new ways, at least at many spots on the top.

But the Government itself is hamstrung by two facts. First, there is the fact that the changes are mostly at the top. Further below there are, of course, changes

young, energetic junior officers may now receive more support for their creative ideas than before. Merit, rather than family connections, may soon become the criterion for advancement. Despite all this, the complacency of the Government machinery still provides for more inertia than drive. The bureaucratic habit is never easy to shed. The ship of state still continues to hold more ballast than moving power. Secondly, even those at the top are plagued by a sense of instability. How long will the precarious balance last? Can any Prime Minister last for more than a year in the present circumstances? Does the Prime Minister have sufficient power or is he too much at the mercy of forces that are often faceless and therefore difficult to deal with? With such uncertainty, would any Government try to do anything radical and long-term, beyond making the necessary day-to-day decisions?

The fourth force to be reckoned with, and obviously so decisive in many ways is the 'Derg' - the joint committee of the armed forces, the police and the security forces. They are the spearhead of the bloodless revolution, and they deserve credit, not only for not shedding blood, but also for allowing criticism, including criticism of the Derg itself. They are under fire from students for moving so slow. They are under pressure to show that they mean business, which is not always easy if you really mean business. So far they have pulled off a few symbolic master-strokes like nationalising the imperial palaces, abolishing the Ministry of Pen and the Chilot - all comparatively harmless and all directed only at the Crown and not at other pockets of privilege.

The Derg has now worked out its own modus operandi for co-ordinating with the civilian Government, but the distribution of power inside the Derg is itself not very clear - even to its own members. It seems to have pinched a page each from the Paris Student Revolution of 1968 and from the People's Liberation Army of China. Not to

have a clear bureaucratic or hierarchical structure of power in the army and in the ruling group is an exciting experiment in spontaneity and freedom, but one that is difficult to sustain for a long period of time. Let us not start with one of

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The astonishing fact, however, is that all these four pulling forces together constitute less than one percent of the people of this country. Where are the rest? Are they pulling, resisting, or sitting still? How long will they stand on the side-lines and watch?

What is happening to the masses of people who lack the means of expressing their views? Have they understood what is involved in the new draft constitution? How can they take part in the discussion until they are 'conscientized' and 'politicized'? Will the next election be the occasion for such conscientization and politicization? If this is to happen in an adequate way, certain steps have to be taken before the next election. And this has some bearing on the mooted question whether the present parliament should be disbanded as soon as the constitution is finally promulgated, so that the election by the people can take place right away, or whether it should serve out its present term, allowing enough time for the infrastructure necessary for a new Ethiopia to be built up. Then organize your

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... for internal ... for sports ...

Has the New Ethiopia begun?

Reflections of a long-time Absentee
(P.V.)^x

(A) 22:
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But the government itself is hamstrung by two factors. First, there is the fact that the changes are mostly at the top. Further below there are ^{of course} changes brought about by the change at the top. For example, young, energetic junior officers may now receive more support for their creative ideas than before. Merit, rather than family connections, may soon become

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Let us concede the unpleasant fact that we are adopting the western parliamentary system with some slight modifications of our own.

In any case we need a civilian political party. At the moment, this writer is not sure of the wisdom of multiplying political parties, but it seems inevitable that there will be more than one, if freedom is given to the people. ~~But~~ However that be, let us start with one civilian political party with a clear socialistic platform. Such a party will have to recruit a large number of volunteer political workers whose job it will be to go down to each and every village in Ethiopia and make people aware of the issues before them. This cannot be done by sandwiching lectures in the villages. It will be a long-term process in which the party workers are catalysts for the village to organize itself, not only for political action, but also for socialistic ~~process~~ organization of production and distribution in terms both of agriculture and small-scale crafts and industries.

Here is the challenge to 'Aot Kilo' to test whether their wills and their muscles are as strong as their vocal chords. Do they have the guts ^{and} the gumption, ~~and~~ the skill and the will to undertake such a programme of Conscientization and politicization of the masses of Ethiopia. What is the use of mouthing the advanced ideas of Maoism, if you dread the rigors of Tientsin and the Long March? Mao Tse Tung did not

start at the pinnacle of power, nor did he begin the struggle from the Comfort and security of the class-room. He dug himself along with his few followers into the mountain caves and there began organizing the masses in the neighbouring villages. Go back to your text-books and see how he fought his way up, not from class-room to Premier Minister's Office, but from mountain cave to mass leadership.

Then organize yourself, give up your ambition for power, and go to the villages. Live there with the masses, sharing their poverty and hardships, quickening their talents and their creativity, helping them educate themselves and organize themselves for common and equitable production and distribution, for culture, for leisure, for sports. That is the way to a new Ethiopia - not simply by governmental change nor by you yourselves or your ^{Candidates} ~~backlogs~~ taking over power straight away at the Centre. Wollo may be a good place to begin, right now, for young people who mean business. The present writer speaks thus to the young intelligentsia only because he is one of them, though not so young any more.

As ~~And~~ for the Derg, I would propose that they sincerely pluck a page from the People's Liberation Army in China. The PLA looks after the defence of China not merely by training in armed combat, but by becoming the major educational implement of the masses for building a strong China with character, culture

and creative self-reliance. When China, after the first flush of revolutionary enthusiasm had begun to fade, and the victors had begun to become softened by power and in danger of falling victims to greed, it was the PLA in league with the students that cleaned up the country, though the cleaning job was not as neat as could be desired. The armed forces in Ethiopia should learn how to build the mass-base of peace, by becoming a giant educational force.

Could some of our army (both officers and men) as well as younger men and women go and learn what Tanzania is trying to do - in terms of self-reliance, simplicity and hard work? Do we have the creativity not to fall a prey to the ^{charms of the} so-called democratic liberalism of the west, which still cloaks the most inhuman forms of exploitation, oppression and alienation?

We are only at the beginning of a new path. I suspect that it is neither the government nor the parliament that is going to initiate the true revolution. It could be attempted only by a new league between the armed forces and the younger educated people of the country - in terms of self-discipline, closeness to the masses, mass-based politics and revolutionary fervour channelled into socialist production and distribution.

A VISIT TO A CITY CHURCH in Ethiopia

(Fr. Paul Verghese)

St. Stephen's is not actually a parish church.

It is the chapel of His Imperial Majesty, near to his residence, the Jubilee Palace. Quite untypical of rural Ethiopia, where the round village church built of mud stucco and covered with a corrugated iron roof dominates the much smaller huts with thatched roofs. St. Stephen's is a modern semi-byzantine structure, elegant and rich, a stark contrast with the priests and the people who worship there. Sparse in iconography, the glistening marble and the rich carpeting yet speak of aristocracy and affluence.

The service is supposed to start at 7 a.m. I was there five minutes ahead of time, only to find that the public celebration had just begun three minutes ago. The church ~~is~~ is far from full. The congregation has more women than men, a large number of little girls under twelve with their mothers, but hardly any young men or women of university age. There are a few men, mostly old and semi-literate, with a generous sprinkling of debteras, the white-turbaned scribes, copyists, choristers and teachers of the ancient church schools.

The clean but unstarched white clothes of the men and women evenly blend with the austere marble interior of the 20th century Ethiopian Church. There are only three small pictures in the place where traditionally the Byzantine ikonostasis^{S/S} should be. In the centre is a rather gruesome Italian paper-print, framed in glass, of the head of the suffering Christ, the kind that is sold for a song in the picture framer's shop. On one side is another print, again Italian, of the martyrdom of St. Stephen, and on the other St. George. The brown frayed curtains

overhanging the three doors of the sanctuary are also of very cheap material, in stark contrast with the colourful and expensive Persian carpets on the marble floor. The cupola on the top is left bare, without the usual Pantocrator that dominates the ceiling of a Byzantine church.

The people have taken off their shoes, but carried them inside the church, leaving them on the floor near where they stand. Without the carpets, the cold marble floor could easily freeze the soles of one's feet, especially at this early hour when the atmosphere temperature is about 5° centigrade.

As I enter in my priestly robes, a young priest who is in charge of the seating (or standing) welcomes me forward and beckons me to a chair among a group of other priests and elderly gentleman. I bow to those who recognize me or whom I recognize, and take my place in front of my chair. The young priest offers me a prayer-stick, a T-shaped wooden staff about 4½ feet long with a cross-bar about four inches long. This is to help support my weight during the long hours I have to stand. I notice that not more than 20 sticks are distributed, to the elite among the hundreds of ~~ex~~ during ordinary people who have only the soles of their feet and the bones of their legs and back to support their upright frame.

The curtain of the sanctuary is now drawn away, and there are three priests and two deacons around the altar. All are clad in white, very simple ordinary material with a blue border and one blue cross on the back the priests have white "crowns", also in white with blue border. In other churches I have seen more ornate and colourful damask, but here the primitive simplicity is still maintained.

The liturgy of the Catechumens has begun.

This had been preceded by the recital of the six psalms, prayers for the cleansing of the celebrants and of the eucharistic vessels, the prayers of vesting of the priests, the pro-thesis or setting forth of the bread and wine for the eucharist, prayers of oblation and intercession, all of which together have already taken at least forty minutes.

The liturgy of the catechumens was originally a service of proclamation of the word for baptized and unbaptized alike. But now there are no "unbelievers" or unbaptized. There are only those who were born in Christian homes and have been baptized as children. Not even 5 per cent of the surrounding community is in Church. Usually the Emperor is present at this Imperial Chapel every Sunday. Today, however, Emperor Haile Sellassie has gone away to the neighbouring town of Debre Zeit for the week-end. If the Emperor were here, there would be at least his personal retinue and a few high officials of the Government present.

One begins to reflect on the future of this church which has held this nation together for the last sixteen centuries. When the rest of Africa so easily came under the colonial Yoke, Ethiopia alone had successfully resisted, until the Italian Fascist occupation of 1935. The Church had, as in Czarist and pre-czarist Russia since the 11th century, always provided the focus of loyalty and unity. The church had taught the Ethiopians to read and write and to develop a form of literate culture, when the rest of Africa was largely illiterate and without any written history or literary tradition. Will the church continue to fulfill a similar role in the Ethiopia of the future?

Judging by the congregation in this city church this morning, I have my doubts. The educated youth and elite of the country are largely alienated from the church. The church seems too archaic to meet their needs. The educated are caught in the dilemma between nostalgia and irrelevance. There is not even a single bishop^{in the whole church} with a university education, and even among the priests the university trained can be counted on the fingers of your hands.

St. Stephen's uses Amharic^{av}, the modern vernacular of the country. In most churches the eucharist is celebrated in Ge'ez or the ancient Ethiopic, which so few know today. The Emperor insists on the use of the vernacular, on the reading of the scriptures in Amharic, and on good Biblical preaching; but his insistence is obeyed only in his private churches like St. Stephen's and Trinity Cathedral.

I see the people prostrating. They are devout. Their piety goes deep. God is real to them. They are no mere spectators. They participate in the worship with the ardour of the pre-literate.

The priests and deacons are processing around the altar. The beginning of the public ministry of our Lord is being dramatically enacted. The assistant priest censes both the elements of bread and wine on the altar as well as the people who are assembled for worship

This is now followed by three lections from the New Testament, and then the procession of the gospel. There is a long preliminary dialogue before the reading of the gospel, and one is impressed with the fact that the original composers of the liturgy must have taken the gospel with the utmost seriousness and with a

joyous awareness of its importance as the annunciation of the good news of salvation in Jesus Christ.

The Gospel is now read, clearly, in Amharic. The lesson today, from the 10th chapter of the Gospel according to St. John, is the Good Shepherd passage. The Book of the Gospels, covered with a rich silk cloth is now kissed by all the priests, and then brought to me also to kiss. A priest goes around the whole church allowing each man, woman and child to kiss the gospel. If only its content could also be made equally accessible to the people, what a change in lives we could have witnessed!

The Rector of the Chapel, a good-looking priest, who was not among the celebrants, preaches a sermon in Amharic. He is clear and has thought about the passage. He says Christ is our shepherd also, taking care of our bodies and souls. Christ will never leave us in time of trouble, but will protect us from the wolves. He refers to Old Testament passages where Yahweh is spoken of as the shepherd of Israel. The priest is a man trained in the traditional Ethiopian schools, with very little modern education, but it is obvious that he has consulted a concordance. By the standards of modern homiletics, the Sermon can hardly be called first rate. He has not given a historical exegesis, nor has he applied it to our lives with any more specificity than to say that Christ looks after us, both in this life and in the hereafter. Yet by the average standards of sermons I have heard ^{elsewhere} ~~elsewhere~~, I will give this sermon a pass mark.

As the intercessions begin again, the people stand. The church is now somewhat full. I notice a foreign couple, obviously German, among the congregation. I had seen them at the Hotel earlier,

speaking to each other in German. They are separated, the man standing with the men on the left hand side of the nave, and the lady with the women on the right. They too have been given prayer-sticks and are leaning on them. There are still very few young people. Amidst intricate Ethiopian chants, fully participated in by the people, the eucharistic liturgy proper begins with the chief celebrant washing his hands ceremonially in front of the altar.

The liturgy reaches its climax with the communion of the people. I see babies brought forward by their mothers. Some of them are but a few months old, others a year or two. The priest gives communion to the babies from the Chalice, with a spoon. The mother covers the mouth of the baby, immediately after the communion is taken, with a corner of her veil. The mothers themselves do not communicate. They are of all classes, some very poor and some quite rich, as is evident from their clothes. Then come the boys and girls. There are about a hundred of them who take communion, now from the Paten. All are under the age of twelve or thirteen. The custom is that children take communion regularly until they reach the age of puberty. I had understood that the Ethiopian believer does not take communion after the age of puberty until they are very old. The idea of is that children are without sin and can therefore take communion. Sin must be conceived primarily in sexual terms.

I expected some of the older men and women to come to communion, but they do not. There is high reverence for the Eucharistic communion, and even the older men and women seem to be aware of their

sinfulness and therefore unable to approach the Holy Elements.

After the final thanksgiving and benediction, the priests wash the holy vessels, and distribute the water with which they were washed to the people, in large kettles. All the people, young and old, now come forward to participate in this para-communion. Some bring their own glasses, receive the water in the glass, drink part of it, give it to their friends and relatives to drink, and with what is left in the glass they smear their faces and hands. I was reminded of the water of life that flows from Christ. But were these Ethiopian Christians thinking of it? I guess not. For them it is a bodily participation in the Eucharist, but at best only a substitute for true communion. I do not doubt that they receive the water with faith and that it conveys grace to them. A less favourable interpretation would be to regard all this as superstition. But then it may very well be an act of faith, though that faith may not be fully conscious or evangelically informed.

People greet each other now in a friendly and warm way. Some of the more devout ones come forward to the great door of the sanctuary and prostrate themselves with great piety on the steps of the sanctuary. They rise up, make another profound and devout bow and slowly begin to leave the church.

The celebrant priest comes westward and offers me his hands to kiss. These hands have been made holy by handling the holy body and blood of Christ, and I kiss them with reverence to my Lord whom these hands have served on the altar.

It is a different world of values and symbols
from that of the modern man, but who am I to judge these innocent
Christians by the sophisticated and intellectualist standards of
our modernity!

Relations with other Churches and Foreign Missions in Ethiopia (Paul Veigher)

Relationships with other churches has not been one of the strong points of the Ethiopian Orthodox Church. The reasons are understandable.

Suspicion of other churches and peoples ~~has~~ ^{has now become} characteristic of the Ethiopian people. It was for good reasons that Emperor Haile Selassie wrote to the League of Nations in Geneva as early as 1926:

"Throughout their history the Ethiopians have seldom met with foreigners who did not desire to possess themselves of Ethiopian territory and to destroy their independence.... For this reason prudence is needed when we have to convince our people that foreigners.... are genuinely innocent of concealed political aims".^{x1}

One of Haile Selassie's predecessors ~~and~~ Emperor Theodore (1855-68) had put it even more bluntly - "First the missionary, then the Consul, then the soldier".²

1. J. Spencer Trimingham, The Christian Church and Missions in Ethiopia, World Dominion Press, 1931, p. 26.

2 Ibid ✓

There are of course some valid historical reasons behind this attitude. That history begins from the beginning of the establishment of Christianity in Ethiopia.

It was Athanasius of Alexandria who ^{in the 4th century} consecrated the first Ethiopian bishop Frumentius or Abba Salama. No sooner was he consecrated than the Byzantine Emperor, who had by that time ousted Athanasius and replaced him with George the Cappadocian, demanded from the Ethiopian Emperor that he Frumentius should go back to Alexandria to be re-consecrated by the Arian heretic and usurper, George. Of course the Ethiopians could see from the beginning that accepting a universal religion, especially if it happens to be the religion of some powerful nations, has inescapable political consequences. The Anti-Greek spirit ~~was~~ soon developed among Ethiopian Christians, which was made acute by the post-Chalcedonian controversies.

Even today there is strong suspicion of the Greek Church among the Ethiopians, which has only been confirmed by the presence and activities of ^a ~~the~~ Greek Orthodox prelate who arrogantly styles himself Archbishop of Axum, as if he were the true head of the Ethiopian Orthodox Church. The present incumbent a suave, learned, polyglot, the Most Revd Dr. Methodios Fouyas, who lives in a

palace right near the residence of the Crown Prince has started an Association for Ethio-Hellenic Studies with the Crown Prince as Patron and Abuna Theophilos, the Acting Patriarch as Chairman. The Association publishes a scholarly review called Abba Salama (the ecclesiastical name of the founder of the Ethiopian Church), which has a large number of Greek scholars on its editorial board, and publishes ~~new~~ articles which seek to show that the Ethiopians were strongly influenced by Greeks and owe a great debt to them. The Ethiopian Church naturally suspects all this to smack of a little bit of Byzantine imperialism, the line coming from the moribund Greek Orthodox Patriarchate of Alexandria, which has practically no followers in Egypt today.

Nor are the Ethiopians able to trust the Egyptians fully. They were the ones who ^{in ancient} forged the Canon introduced into the Nicene Corpus forbidding an Ethiopian to be bishop in his own country. However since the present Coptic Church may show graciousness and deference to the wishes of the Emperor, the old impression ^{remains} that there is a desire to dominate and sometimes even to look down upon, on the part of the mother Church.

✓ The Ethiopian attitude towards the

Roman Catholic Church is perhaps the most politically conditioned. The experience that was decisive on the side of the Ethiopian nation and people was the contact with Portuguese and Spanish Jesuits in the 15th and 16th centuries. On the ~~Portuguese~~ European side there was a genuine desire to establish contact with the famous Christian King Prester John of Africa, whom legend had described and popular belief had identified with the Emperor of Ethiopia. On the Ethiopian side, ravaged by continuous attacks from Muslim armies coming from the East, the foreigners with their superior weapons & warfare were a welcome ally.

But the encounter did not turn out ^{as} ~~like~~ ^{with the long} so wonderful as expected. The Jesuits were more interested in establishing papal supremacy in Ethiopia than in defending ~~that country~~ ^{the country} against the Muslims. On 9th July ~~1944~~ 1541, the Portuguese sent a contingent of armed forces and weapons to ~~first~~ assist the Ethiopians in fighting against the Muslim invader Ahmed Granb. In the decisive battle of Amba Alagi (April 1542) it was the superior skill and techniques of the Portuguese ^(8 cannons, 100 muskets, 400 soldiers) that helped the Ethiopians ^{Emperor Sionqesus} to defeat the ~~great~~ ^{invader} the Muslims and wound Ahmed, and a few years later to beat him and finally shoot him dead.

60 years later, in 1613, the Jesuits managed

to get Emperor Susenyos to submit himself to the Pope and become a Roman Catholic. They kept the conversion secret for seven or eight years, fearing public reprisals. When it was known to the ~~public~~ people of Ethiopia, the whole country revolted against the Emperor and the Jesuits. This was helped by the total blindness & insensitivity of the Latin Patriarch Mendez who wanted to use force to convert all of Ethiopia to Roman Catholicism, to rebaptize all Ethiopian Christians and to replace the Ethiopian liturgy by the Roman Mass. The result was Civil War. Thousands died.

Finally the Emperor abdicated, in a heroic ~~act~~ act of confessing the Roman Catholic faith but giving freedom to the people to choose their own traditional faith. His abdication declaration was most touching:

"Hear ye, Hear ye! We first gave you this faith believing that it was good. But innumerable people have been slain - Julius, Gabriel, Takla Giorgis, Sarsa Kristos, and now these peasants. For which reason we restore to you the faith of your forefathers. Let the former clergy return to the Churches, let them put back the altars, let them say their own liturgy. And do ye rejoice." x

by AHM James + ~~Monroe~~ Monroe A History of Ethiopia, Oxford, 1960. p. 98

This experience left an indelible impression on Ethiopian national memory - the main reason why both Catholic and Protestant missions have been big and large unsuccessful in Ethiopia despite the pathetic state of the Orthodox Church. The missionary is generally regarded as one in the service of the imperialist intentions of his nation, and to side with him is still regarded by many as betrayal of one's own country.

And yet western missions did get a foothold in Ethiopia, because the Bahar Negash, the Maritime Viceroy of the Region of Eritrea was often opposed to the Emperor of Ethiopia and ~~had~~ ^{since} the Eritreans had their own trading interests which sometimes took precedence over the national concern about the integrity of Ethiopia.

The Roman Catholic fathers de Jacobis and Mella came to Eritrea in the mid-nineteenth century and slowly built up a Catholic Church there. Towards 1870, Swedish Lutheran Missionaries began work among the pagans of Eritrea. In 1904 the ~~Swedish Lutherans~~ ^{Swedes} ~~managed to~~ ^{got} permission to move to Addis Ababa, and began laying the foundations of what is today the Mekane Yesus Evangelical Lutheran Church. The Swedes ~~had~~ showed neither cultural arrogance nor political motivation, and were therefore more readily acceptable to the

The Ethiopian Government and people.

In 1914 the Bible Society (British & Foreign) began operating. The present Emperor encouraged missionaries from the time when ^{He takes a special interest in the Bible Society's} he was Regent.

The American Southern Presbyterian Church had already opened ^{three} stations in Ethiopia by 1923, including a hospital in Addis Ababa. ^{The American} Doctor Lambie ^{was} a popular missionary doctor ^{happily through} till the Italian occupation.

^{Another Scandinavian mission (Swedish)} A Finnish mission (Missionssällskapet)

Bibel-trögnen. Vaenner) which had started in Eritrea in 1914, moved into Ethiopia in 1921. In 1922 the Seventh Day Adventists started work in Akaki near Addis Ababa, as well as in Dessie ^{and} Wallega ~~and~~.

The Sudan Interior Mission - a "faith mission" started by fundamentalist freelancers from America and Canada came in 1927, and had set up some 15 stations when they had to leave at the time of the Italian occupation. They left behind some 50 evangelical Christians, mostly pagan converts, when they left Ethiopia. They returned in 1942 to find that the small plant had grown enormously in their absence and without any assistance from outside. The evangelical Church in the ^{Wallamo} Kambatta region alone had grown to several thousands.

The Bible Churchman's Missionary Society came in 1934, with Alfred Buxton and a group of young missionaries. Their strategy was first to

A Finnish Pentecostal Mission started in 1914.

Scandinavian

infiltrate ~~from within~~ the Ethiopian Orthodox Church and change it from within. But their almost total incomprehension of the Orthodox tradition and their insensibility to Ethiopian feelings led to several clashes with ecclesiastical authorities.

It is not without interest to the Ethiopians that the Italians ousted most of the Scandinavian missions ~~as well as the London Interior Mission~~, whereas the American Dr. Lambie and the British Mr. Buxton were allowed by the Italians to remain, at least in the beginning. By 1937 ^{almost} all non-Italian missions were expelled. Even the French Catholics had to leave, and be replaced by Italians.

The Germans of the Hermannsburg mission were allowed to remain, but were interned in 1941. Their work among the Gallas had also taken some root by then.

After the Italian occupation a large number of Evangelical missions began coming in ~~in~~. Only some of the names need be listed here - American Baptist General Conference Mission (1942), Norwegian Lutheran Mission (1948 - mostly old China hands), Danish Ethiopian Mission (1949), American Lutheran Mission (1951), Church Mission to Jews (1948), Middle East Mission, Philadelphia Church Mission, Swedish Industrial Mission, Red Sea Mission, Baptist Fellowship Mission, American Faith Mission

Church of Christ Mission, Scripture Publishers to Every Nation, Eastern Menemite Mission, Abushan Mission in Many Lands, Victory Baptist Mission, The Society for the Propagation of the Gospel, and so on.

In 1962, the ^{evangelical} missions operated 138 schools and the Catholic missions 33. The evangelists had 705 foreign personnel, while the Catholics had 130. The Lutherans have organized themselves into an autonomous Ethiopian Church called the Mekane Yesus Church. ~~for~~ the vitality shown by this church or the other evangelical churches (the ~~Free~~ American Presbyterians organized the Bethel Evangelical Church, and the ~~S. I. M.~~ Indian Interior Mission has its own evangelistic church) ^{is not much greater than that of the Ethiopian Orthodox Church.} Nor do the evangelical churches show much interest in each other. Their participation in the ecumenical movement is less than enthusiastic. The Seventh Day Adventists have about 10 stations and concentrate on medical and educational work. They have also a small Ethiopian Church.

The most important recent initiative of the evangelical churches was the opening of a broadcasting station called the Radio Voice of the Gospel. This station which has been in operation since 1960 beams religious programmes and news summaries not only to Ethiopia and many parts of East Africa, but also to India and other East Asian lands. The technical staff are

mostly German or Scandinavian Lutherans, now the Chief is Abte Emmanuel Gabreselassie, a prominent Ethiopian evangelical leader.

Roman Catholic growth has been rather slow, except in Eritrea, where they have several thousands of members. They have made some progress in the Wallamo and ~~Jemena~~^{Kalta} areas. They had less success in Tigray and Harar. Most of the Catholics in Addis Ababa ~~are~~ are Eritreans. Their total number of Roman Catholics in Ethiopia may be about 50,000, while the evangelicals number some 200,000. The two groups together thus contribute about 1% of the total population of Ethiopia.

The Ethiopian Orthodox Church belongs to the family of Oriental Orthodox Churches which do not accept the Council of Chalcedon, and hold to the Christology that affirms one united divine-human nature in Christ, often mistakenly called Monophysitism. They are thus in Communion with four other Churches - the ~~Egyptian~~^{Coptic} Orthodox Church, the Syrian Orthodox Church, the Armenian Church, and the Syrian Orthodox Church of India. Their contacts with all these Churches except the Coptic have been quite

tenuous and uncertain. Armenians have lived and
served in Ethiopia for centuries, and ~~there were~~
several Armenian families immigrated to Ethiopia
following the Armenian massacres in Turkey
in the second half of the 19th century. Several Egyptian
families have also found asylum in the country.
Contacts with Syrians ~~are~~ have been quite limited in
recent times. Indians have served with the
Ethiopian government since 1947, and the Dean of
the Theological Seminary has been an Indian Orthodox
priest ever since 1954. (Rev. Dr. K. M. Simon, Rev. Dr. K.
Joseph and Rev. Dr. V. C. Samuel), though the first
director was an Egyptian Copt (Fr. Marcos Daoud).

The relations between the five Oriental
Orthodox Churches reached a new high with
the Conference of the Heads of Oriental Orthodox
Churches convoked by the Emperor in Addis Ababa
in January 1965, when all the five Patriarchs
were present and made some very impressive
decisions, ~~and quite so~~ showing great awareness
of the problems faced by the Church in the contemporary
world. But alas, the ~~the~~ enthusiasm and
wisdom shown at the meeting have not been
matched by the ability to carry out the measures
decided upon. ~~Some progress has~~

A Standing Committee of the Oriental Orthodox Churches was established by the Patriarchs, with two members appointed by each Church. Some progress has been made in devising a Common Core curriculum for the instruction of children and youth in all the five churches.

Close relationships are also being built up between the Ethiopian Orthodox Church and the Chalcedonian Orthodox Churches which are in Communion with the See of Constantinople. The Emperor took the initiative in sending large number of Ethiopian students for theological education in the schools of Constantinople (Halki) and Greece (Athens and Saloniki). Later ~~they~~^{these} were sent also to the Russian and Rumanian Academies, as well as to theological faculties in Germany, Britain and America. It is a sad fact that but few of these have returned to serve the Church. The vast majority of them have failed to find openings for them in the Church machinery and ~~have~~ now work in Government ministries.

In recent times, there have been many Official Visits ~~for~~ between the Ethiopian Orthodox Church and the Chalcedonian Orthodox Churches. The

most important of these was that of Patriarch Justinian of Romania in 1968. Bishops of the Ethiopian Church have visited Russia, Romania, Bulgaria, Yugoslavia, Greece etc.

Ethiopia has been a regular participant in the unofficial ~~theological~~ conversations between theologians of the Oriental Orthodox and Eastern Orthodox Churches (Athens, 1964, Borstl 1967, Geneva 1970, and Addis Ababa 1971).

Relationships with western churches have also been most cordial. Observers from Ethiopia participated in the Second Vatican Council. The Emperor had a personal conversation with the Pope in Geneva in 1970. Inter-church aid from German and American evangelical churches have gone into ~~some~~ several Ethiopian Orthodox Church projects. Church World Service in the U.S.A., Bread for the World in Germany and the Lutheran Church in Sweden have made several visits to the Ethiopian Church in connection with such inter-church aid.

The recent meeting of the Central Committee of the W.C.C. in Addis Ababa (January 1971) was another occasion for strengthening the ties between the Ethiopian Orthodox Church and the western churches which are represented on the Central Committee

Impressions

SYNCRETISM AND THE QUEST FOR INTERIORITY

An Issue facing the World Council of Churches at Addis Ababa

(Paul Verghese)

"All religions lead by differing paths to the same God". This statement generally signifies the common ethos of all East Asian religions, especially Hinduism and Buddhism. "There is no God but Allah; Mohamed is the prophet of God".

This seemingly intolerant statement seems characteristic of West Asian religions - Judaism, Christianity and Islam. And all universal religions are of either East Asian or West Asian origin.

Is there a meeting place between exclusivism and tolerance in religion? This question bids fair to set off a few minor explosions in the January meeting in Addis Ababa, Ethiopia, of the World Council of Churches' Central Committee.

Calvin, like Augustine from whom he draws his main cues, belongs strictly to the west Asian tradition of intolerance. The God of the Old Testament is a jealous God. The Gospel of Jesus Christ is the only means of salvation ordained by God. When the pagan Nectarius of Calama wrote to St. Augustine at the beginning of the fifth century to suggest that non-Christians who live good lives may be admitted to the Kingdom of God, the reply was vehemently in the negative. For Augustine, outside God's grace, anything that springs from man is ipso facto sinful. The apparent virtues of the pagans are but splendid vices.

Would that wash today when we talk about secular Christianity and affirm the work of God outside the Church in the secular world? Most western thinkers seem to exhibit a kind of inconsistency at this point. God is at work in the secular, of that they seem to be sure. But is he at work also in the other religions? Western Calvinist thought has not moved much beyond Hendrik Kraemer at that point.

The great watershed is the International Missionary Conference in Tambaram, Madras, India, in ~~1929~~ 1930. There over against some who tried ~~af~~ to affirm some measure of continuity between the other religions and the Gospel of Jesus Christ, whether it be as preparatio evangelica or not, Kraemer gave utterance to the doctrine of absolute discontinuity. Later on, his master-work The Christian Message in a Non-Christian World set out the view in greater detail and with impressive Biblical documentation, that God may work outside the realm of Biblical revelation, but since no criteria are available by which to discern what is authentically of God, we can only conclude that the non-Christian religions are simply "great human achievements". In good neo-Orthodox theology that simply means plain no good. For the human is outside the realm of grace and therefore sinful. According to Kraemer only Calvin, Luther and Hamann were the only true theological interpreters of the Gospel who took the whole Bible seriously and therefore saw clearly that nothing good could come from outside the realm of Biblical revelation.

If you are an academic stickler for fine points of detail, you would argue that Kraemer later changed his point of view in his later work Religion and the Christian Faith. Yes, of course he changed. His latest point of view was that the religious consciousness is the place of man's dialectic encounter with God, but that outside the realm of Biblical Revelation the dialectic has largely negative results, or that even in those cases where there are some positive results, the positive is so distorted as to be almost negative in effect.

Kraemer's countryman and fellow Dutch Calvinist Dr. Visser 't Hooft gave expression to substantially the same view in his polemic against syncretism: No Other Name. It is his influence that has kept the World Council of Churches till now from an honest study of the other religions.

The western fear of syncretism is a fact to be reckoned with, especially among continental theologians of traditional Lutheran and Calvinist schools. These theologians are genuinely afraid of the large-scale interest in Yoga and Eastern religions among western people, especially the young. Emil Brunner had already ~~made~~ in the ~~22~~ thirties made the statement that the Gospel has no rivals among the great religions of the world, but that mysticism still constitutes the one great rival of the Word.

Why are these theologians so scared of mysticism? There seem to be three fears. First that in mystical union the soul loses its separate identity and merges in the infinite. The western notion of the individual was the consequence of a long and hard struggle, so much so that even today there are some who regard the worth of the individual as the central tenet of the gospel of Jesus Christ. To lose this hardwon individual identity in the infinite is a prospect which sends most western minds giddy.

The second fear is that in mystical union man finds unmediated access to God and thereby renders the Mediator Jesus Christ superfluous. The mystics of all religions claim that there are common elements in their experience. If this is so, then the mystical experience in other religions would be regarded as having salvific effect outside of Jesus Christ. This would be a betrayal of the gospel.

The third fear is about the future of mission. The urgency for preaching the gospel to non-Christians is powered by the conviction that there is salvation in none other name. If the other religions are also recognised to be capable of saving man, then there is no longer any rationale for preaching the gospel to adherents of these religions.

What worries one in examining these fears, is the greater fear that underlies these ~~three~~ three fears, the fear of truth. If the gospel is true, then shall we close our eyes to the phenomena of other religions, just because they pose a threat to the security of our ~~faith~~ faith? Is such an insecure faith worth having? Those of us who take a different view on such matters think that Kraemer has fundamentally misled the protestant churches. If Christians had not been so quick to shut their eyes to the truth of other religions, they may have come to a different understanding of the gospel ~~itself~~ itself. And in this time when even Harvey Cox admits that religionless Christianity was not such a hot idea after all, we need to look a little more seriously into the other religions in order to be reminded of certain elements in the Christian tradition which we are nowx tending to overlook. The quest for inner peace in meditation and Yoga points to a basic need which the neo-Orthodox interpretation or the neo-pietist Bultmannian interpretation has failed to meet.

To us it is a test of the sincerity of western Christians when they claim that they do not wish to dominate the theological scene with their problems, whether they are willing to take the religious world as seriously as the secular world. A very mild and reasonable proposal for a less reserved approach to dialogue with other religions will come up before the Central Committee in January. The response to this proposal on the part of the theological powers that be should provide an interesting, and I hope, illuminating spectacle.