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**SCHOOL OF JOURNALISM AND COMMUNICATION MA PROGRAM  
IN PUBLIC RELATIONS AND STRATEGIC COMMUNICATION**

**MEDIA ROLE FOR RELIGIOUS RELATIONS: THE CASE OF  
EGYPTIAN COPTIC AND ETHIOPIAN ORTHODOX CHURCHES**

**BY: TSI GE MEZGEBU TE GEGNE**

ID. No. GSE/1967/14

ADDIS ABABA, ETHIOPIA

MAY, 2024

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**ID.No. GSE/1967/14**

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**IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE  
DEGREE OF MA IN PUBLIC RELATIONS AND STRATEGIC  
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## **ABSTRACT**

This study set out to examine how The Al-ahram, Berhan ena Selam, Addis Zemen and The Ethiopian Herald newspapers covered Religious Relations between the Egyptian Coptic and the Ethiopian Orthodox Churches in the years of 1929,1948,1951 and 1959. The reason why these years were the turning point of the Ethiopian Orthodox Church. A content analysis was used as major research method. The study employed both quantitative and qualitative methods to gather and analyze the data. Purposive sampling was used to select the media and the items which met the criteria set by the researcher. Further, in-depth interviews were conducted with key informants who are well experienced in this area. The result of the study indicated the newspapers' focus on the coverage of autonomy for the Ethiopian Orthodox Church, discussion on the Ethiopian Orthodox Church position and the Ethiopian bishops and archbishops' consecration.

**Keywords: Agenda Setting, Archbishop, Autonomy, Bishop, Church, Consecration, Coptic, Media Roles, Orthodox, Relations, Religion,**

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## **LIST OF ACRONYMS**

AAU = Addis Ababa University

AC= Alexandrian Church

ECC=Egyptian Coptic Church

EOTC=Ethiopian Orthodox Tewahedo Church

FGD=Focus Group Discussion

HS=Holy Synod

MR=Media Roles

EOTCBS=Ethiopian Orthodox Tewahedo Church Belief and System

CTB= Culture and Tourism Bureau

IPDC =International Program for the Development of Communication

# CHAPTER I

## 1. INTRODUCTION

### 1.1. Background of the Study

Religion has played a crucial role in shaping Ethio-Egypt relations. Dogmatic, canonical, and administrative features were commonly developed during the long-lasting religious relations between the two countries through ancient institutions called “The Egyptian Coptic and the Ethiopian Orthodox Churches”. These mother and daughter Churches of the two countries were closely connected by ecclesiastical bonds for more than 1,600 years. During this relation, especially after EOTC sought its independence, media played a crucial role in the area.

The Egyptian Coptic and the Ethiopian Orthodox Churches were the sole actor institutions in religious diplomacy between the two countries. These Churches trace their linkage back to the period of Saint Mark, the Evangelist and the author of one of the four Gospels which is designated by his own name – St. Mark’s Gospel. Besides, Egypt and Ethiopia had close economic relations via Red Sea trade routes. Moreover, the two countries are the riparian states of the Great Abbay River, the contributor of 86% water volume to the Nile River, claimed to be the longest river in the world. Here, when we mentioned water, water is life and the Christian brothers and sisters of the basin are eternally wonder by the waters of the Abbay (Girma, 2018).

The beginning of religious relations between the two countries goes to the remotes past in 330 A.D., according to officially recorded history. It was happened Frumentius a Syrian by birth but who was already made an Ethiopian citizen was given an order from the monarch of Axum to travel Alexandria, to the Holy See of Saint Mark, to report the faith of the Ethiopians. After the report, Frumentius was pontificated by whom the 20<sup>th</sup> Alexandrian Patriarch St. Athanasius as the first Archbishop of Aksum, an ancient polity of Ethiopia. Then, Frumentius was named in Ethiopia Abuna Selama Kassate Berhan (Father of Peace, the Revealer of Light).

Since then, until its secession during the reign of Emperor Haile Selassie I, the Ethiopian Orthodox Church was under the spiritual colonization of the Egyptian Coptic Church that was really a mystery (Arca, 2002).

This relation begins at Nicea Council. In this Council the Alexandrian Orthodox Church had played a leading role in the three ecumenical councils. Athanasius who had represented the Alexandrian Coptic Church of Alexandria also had played a leading role when Arius was excommunicated at the Council of Nicea in 325. But, the Ethiopian Orthodox Church was not at all invited and had no representation directly or indirectly. Ethiopia neither had delegated the Alexandrian Church to delegate her sovereignty at the Council (Wudu,2006).

The Nicea Conference that lasted for a year about had discussed on religious affairs. It lastly excommunicated Arius as heretic but never discussed on Ethiopian religious matters. The Ethiopian Orthodox Church was a sovereign Church of the sovereign nation to be invited and represented in the conference. Hence, the Nicea Conference had no mandate to interfere in the internal affairs of Orthodox Church of Ethiopia to pass a bending decision that has violated the sovereignty and religious independence of the country to bring the Ethiopian Orthodox Church under the control of the Coptic Church of Egypt.

The Coptic Church of Egypt fabricated a fake canonical law that states "Ethiopia should not appoint a bishop from among its native scholars." And dissimilated the lie through different media outlets as if it was the decision of the Grand Council held in the year of 325 A.D. by the 318 religious fathers. There is no proof available evidence by the conference held passed such type of morally wrong decision by fathers who were considered as saints. Nevertheless, later on, the fabricated decision of the Nicea Conference was systematically enshrined into Fetha Nagast (The Law of Kings)a customary law of the Orthodox Church in article 42. This legendary book the so called Fetha Nagast had been the spiritual and political instrument of the Nation for around 700 years. Next to the Fetha Nagast, that fabricated decision also added in "Senksar=Synaxarium", a big book of stories for saints, angels, martyrs, etc. of the Orthodox Church. The reading of "Senksar=Synaxarium" on April 18 demonstrates the Alexandrian Church claims that Ethiopians are forbidden to appoint bishops from among their learned men(Book of Senksar, April 18) .

The Coptic Church of Alexandria not only spiritually controlled Ethiopia, but also politically oppressed (Arca, 2002).

However, the long stayed religious relations between the two Churches had been filled with controversies and conflicts. In due time, different Ethiopian leaders and the Ethiopian Orthodox Church have waged struggle to secede from the Coptic Church of Alexandria.

Thus, this study has critically appraised the concepts of the long stayed relations between the two Churches and the role played by the selected media houses at that time.

## **1.2. Statement of the Problem**

The intention of this research is to show the role of media on the religious relations of the Egyptian Coptic and the Ethiopian Orthodox Churches. As one of ancient and giant religious institutions of the country, the Ethiopian Orthodox Church is a highly influential institution in the country and has close relations with other similar religious institutions, but more importantly with the Alexandrian Coptic Church which was its tutelage, however, with full consent and obedience (Wudu 2006).

The former Ethiopian kings used to appoint as sovereign the bishops of the Ethiopian Orthodox Church that the available documents witness strongly. Even logically to think and rationally to decide a country that loves more than anything independent existence and sovereignty, by any measurement can never give up her rights and submit to the so called Nicea decision ( Matthew,1943). The appointed Egyptian bishops as heads of the Ethiopian Orthodox Church had no knowledge of the Ge'ez Language which is the working language of the Ethiopian Orthodox Church. It was a laugh making when a person who has no knowledge of the Church was appointed as a head of the Church. The truth was therefore, elsewhere that one has to search to bring the truth to the sun (Matthew,1943).

They were sent to symbolize their country with hidden intention to watch Ethiopia's interest to develop the water of Abbay River. The Egyptian Coptic Church ruled the Ethiopian Orthodox Church. By so doing it has incapacitated the free developments of the Orthodox Church, handicapped the free exercises of religious practices that earn canonical, morale and spiritual freedom of expression. Besides, it has economically exploited the country by grabbing valuable gifts and turned the masses to the poor (Berhanna selam No.30, July 22, 1926).

There were also claims such as Coptic bishops and priests made this one by creating many holidays and rigorous fasting in the name of the saints, the martyrs, the apostles, the angels, the archangels and Madonna on the full days of the year. These holidays forbade the people not to work hard to develop and the rigorous fasting created malnutrition and mentally feeble (Wudu, 2006).

Egypt through the instrumentality of religion of the policy of the Ethiopian government had turned the country power and backward not to challenge her (Arka,2002).

Nevertheless, Ethiopian Churchmen and Ethiopian scholars fought heavily to be free and independent from the spiritual and ecclesiastical administration of Alexandrian Church (Mersiehazen 1959 ).

At that time (1929-1959), on that freedom fighting activities, the media outlets of the two countries, in particular the Egyptian Al-Ahram and the Ethiopian radio and newspapers have played influential roles either positively or negatively in disseminating religious news covering the two churches. A lot of critical and harsh articles were published in Ethiopian and Egyptian newspapers.

When events or problems (such as appointing bishops and deciding canonical affairs) have multiple aspects, the media select and cover some of them due to resource and other constrains (Andsager and Powers, 1999). Thus, media framing and agenda setting provides the necessary conditions for studying which aspects of the issues are selected and emphasized through the media.

However, there exists no research, at least to the researcher's knowledge, that addresses how the Ethiopian and Egyptian media frame the historical relations of the two Churches. In terms of research it seems that there is a need to focus more extensively on the national media as they are expected to inform the public, and pressure the government and other responsible agents (Philo, 1993). Taking Philo's idea, to inform the faithful, and pressure the Holy Synod and other responsible Church associations, telling the history through the media is so crucial. So, this research intended to study how the Ethiopian and Egyptian newspapers framed the discussion to be free Church, appointment of bishops and archbishops in the years of 1929, 1948,1951 and 1959.

### **1.3. Objectives of the Study**

#### **1.3.1. General Objective**

The overall objective of the study is to analyse media roles empirically the long-lasting religious relations between Coptic Church of Egypt and the Orthodox Church of Ethiopia on some selected newspapers such as, the Al-Ahram, Addis Zemen, *Berhan ena selam* and The Ethiopian Herald newspapers published in the years of 1929,1948,1951 and 1959.

### **1.3.2. Specific Objectives**

**The Specific objectives of this study are the following:**

1. To analyse the historical religious relations between the Coptic Church of Egypt and the Orthodox Church of Ethiopia.
2. To identify how much the appointed bishops of Egypt have contributed to the dynamism of spiritual development during the time of their reign of the Ethiopian Orthodox Church.
3. To reveal the media role.
4. To realize how both countries' newspapers presented the religious relations and other issues.

### **1.4. Research Questions**

**This study raises the following questions:**

1. What roles did the selected media houses have played in communicating spiritual matters and cementing or separating the relations between the two Churches?
2. What factors forced the Ethiopian Orthodox Church to accept voluntarily the appointment of the Egyptian Bishops for this long period?
3. Why the Ethiopian Orthodox Church wanted to secede from the Egyptian Coptic Church after such a number of years?
4. What advantages and disadvantages the Egyptian Bishops had when they were in Ethiopia?
5. What leftover challenges did the Ethiopian Orthodox Church face in post independent period?

### **1.5. Significance of the Study**

The findings of the study can have the following values:

As mentioned above, the Coptic Church of Egypt and the Orthodox Church of Ethiopia have a long-lasting relationship that has traversed for 1600 solid years. Egypt has established political and spiritual domination over the religious practices of the Ethiopian Orthodox Church via Coptic Church. This has happened because the Orthodox Christian followers were poorly conscious to understand how Egypt was subjugating and silently ruling the country for

that time long. This is unbelievable to trust. It is after 1600 years deafness that the Ethiopian leaders began to question the status quo.

Hence, this study has great significance to fill the gap prevailing in this area. Media outlets of Egypt and Ethiopia have presented the controversial and a clash of relational interests between the two Churches taking partisan position to their perspective countries governmental stand against professionals oath of allegiance. Therefore, this study has great importance for media outlets of the selected media houses.

Moreover, this study has multifaceted benefits for religious institutions, research institutions, policy makers and deciders, and other stakeholders at large. It also paves the way to those who are interested to study in this area digging out the problems and finding a recommendable solution of the problem. All in all the study supposed to be a spring-board to do additional researches.

#### **1.6. Scope of the Study**

Egypt and Ethiopia are owners of ancient civilization. The two countries have established relations in political, economic, cultural and people-to-people relations besides their close religious ties. This close bond of co-existence has not been well studied for the present generations of the two countries. However, this study is limited in scope to the religious relations between the Coptic Church of Egypt and the Orthodox Church of Ethiopia in the years of 1929, 1948, 1951 and 1959.

The study has critically appraised the role played by the media of the two countries. It has also aggressively analyzed how much impartially the media of the two countries as institutions of communication played either positively or negatively the religious relations during the period of the study.

#### **1.7. Limitation of the study**

As most frequently mentioned above, the Ethiopian Orthodox Church has a long history and a significant relation with religious and non-religious institutions, especially, with Egyptian Coptic Church. So, to assess all the relation is so difficult in terms of economic ability and skill gap. Therefore, considering time, budget and potential of doing limitation in such a highly sophisticated relations and media presentation arenas, the researcher was forced to

limit his work only on three institutions (Holly Trinity University College, Egyptian Coptic Church in A.A.,5 kilo and The Ethiopian Orthodox Church Patriarchate Office) which are found in Addis Ababa. In addition to that, it was not easy to find data that have been collected and fully compiled in previous researches as expected.

Thus, all these and other limitations made the study so difficult to conduct the research fully and completely.

### **1.8. Structure of the study**

This study is divided into five chapters. Chapter one consists of the background of the Study, statement of the problem, objectives of the study, research questions, significance of the study, limitation of the study, and structure of the study. Chapter two deals with review literature that focused on relevant for the selected study clarifying the concepts of religious relations in general and the mystical definition of religion in particular, that is related with the Egyptian Coptic and Ethiopian Orthodox Churches. All these will be studied referring and analyzing written documents that are considered in this area. Chapter three gives detail explanation and brief discussion about the research process and methodology of data collection analysis. Chapter four shows the leading findings that are presented as the result and discussion. The last chapter which is chapter five has the conclusion of the whole chapters' points briefly and then gives some recommendations.



**Figure-1**

**This picture shows the first Ethiopian Archbishop his name is Fremintus;Ethiopians called him Abba Selama Kesatiebirhan(Mersiehazen w/qirqos)**

## **CHAPTER II**

### **2. Review of Related Literature**

The intended purpose of this chapter is to provide a literature review which may function as a relevant framework for the research. The chapter is carefully organized into three parts:

- (1) a brief discussion on a conceptual definition of religion and churches
- (2) a concise literature on Religious Relations between the Egyptian Coptic and the Ethiopian Orthodox Churches and
- (3) a very brief agenda setting theory and its role in relation to this ecclesiastical relations

In each of these sections, the review of related literature is discussed in connection with the research.

#### **2.1. Conceptualization and Theoretical Framework**

##### **2.1.1. Religion**

Although the concept of religion is wide and deep it has the following concepts and definitions. The term religion is defined in different ways by various scholars. The variations may come from the perspective the writers see the word religion. In its free Encyclopedia meaning, religion is commonly defined as “a cultural system that creates powerful and long-lasting meaning, by establishing symbols that relate humanity to beliefs and values”. When the human being started living on earth, when the ancient man began to understand his environment and was afraid of it, he sought a refuge and created religion (Shiburu 2011).

The faith or religion of that time, when viewed in general, did not distinguish between living and inanimate things. They were perceived as the same. Human beings used to see other animals, plants, rocks, etc. in the same condition. This type of belief or worship is called animism. Although they started in this state, but as they got to know and researched, they created and organized other religions with different ideas, and this continues till today (Shiburu 2011).

Religion provides man with the hope of immortality and the means of expressing this hope through its worship (Poladian, 1963).

**The controversial definition of religion by Marxism-Leninism is as follows:**

Religion is an unscientific view that dreams of guiding and analyzing the world in any aspect, based on the canon that nature is governed and guided by a divine power beyond itself. Based on the canons it strives to prove its accuracy by pretending that those who do not follow the belief will be worse in the future and by threatening people with divine power to blindly believe in it and it is a contradictory view of scientific knowledge (Dictionary of Marxism-Leninism, 1978).

Religion is used as a main ideological tool to maintain and strengthen the system that benefits the ruling classes, so that they are able to rule the masses confusingly and deafeningly. However, religion has not existed forever and will not exist forever. As mankind accelerates and develops the advancement of science and technology and strengthens its control over nature, the superstitions and oppression and exploitation that are the social basis of religion will disappear along with the exploiting classes. And religion will vanish too. However, the loss or decline of religion is not an instantaneous process, so the task of building up the masses in the spirit of non-belief requires the strengthening of extensive scientific knowledge and philosophical teachings (Dictionary of Marxism-Leninism, 1978).

Rather than definition, the appraisal of it has a wide range of scholars' studies. When we see it based on the study, religion is a fundamental set of beliefs and practices generally agreed upon by a group of people (Alemayehu 2009). These set of beliefs concern the cause, nature, and purpose of the universe, and involve devotional and ritual observances. They also often contain a moral code governing the conduct of human affairs. It may be defined with its three great characteristics: Beliefs and religious practices, the religious feeling faith and unity in a community of those who share the same faith.

Any religions have narratives, symbols, traditions and sacred histories that are intended to give meaning to life or to explain the origin of life or the universe. They tend to derive morality, ethics, religious laws, or a preferred lifestyle from their ideas about the cosmos and human nature. The word religion is sometimes used interchangeably with faith or belief system, but religion differs from private belief in that it has a public aspect. Most religions have organized behaviors, including clerical hierarchies, a definition of what constitutes adherence or membership, congregations of laity, regular meetings or services for the purpose of veneration of a deity or for prayer, holy places (either natural or architectural), and/or

scriptures. The practice of a religion may also include sermons, commemoration of the activities of a god or gods, sacrifices, festivals, feasts, trance, initiations, funerary services, matrimonial services, meditation, music, art, dance, public service, or other aspects of human culture.

In this study the meaning of religion is conceptualized from the functionalist approach point of view. A functionalist definition is a one that lays stress on the functions rather than the belief content of the religion. The functionalist contends that what is essential in religion is the role it plays in society, the way in which religion serves to bind together the members of a community into one coherent whole. A recent functionalist definition stated by Alemayehu (2009) states that what distinguishes a religious institution from a non-religious institution is its concern with the ultimate. These utilitarian (an action is right from its function and wrong otherwise) and ultimate concerns are perennial factors in the human condition, which no amount good governance could achieve. Thus he defines religion as "a system of beliefs and practices by means of which a group of people struggles with this ultimate problem of life".

As indicated above, Alemayehu (2009) described that in religion, there are commandments and ethical elements, which are to be observed through which the salvation is completed. It is a powerful factor in elevating the objectives of worship, the religious relation and the religious life. Through the commandments and ethics with in the religion, the sphere of the sacred is enlarged and committing life to these rules is an aspect of the religious vocation, ethical duty and a religious obligation. On the other hand, the notion of divine personality or ability to be committed to the commandments and ethics is weak or lacking, commandments and ethics inevitably assume a worldly or negative character.

### **2.1.2. Categories of Religion**

Religions of the world can be categorized mainly under two groups: monotheistic and Polytheistic.

#### **1. Monotheistic**

The term ‘mono’ refers to ‘one’ and ‘theistic’ refers to the belief in the existence of god.’ Therefore, the word monotheistic refers to the religions that preach on the existence of only one god.

#### **2. Polytheistic.**

The term ‘Poly’ means ‘many’ As the result, polytheistic religions preach or teach in the existence of many gods. (From the Internet, [www.adherents.com](http://www.adherents.com)).

### **2.1.3. Major Religions of the world**

A religion is considered major if it is large in number and widespread have appreciable numbers of members live and worship in more than one country or limited region(From the Internet, [www.adherents.com](http://www.adherents.com)).

Based on this information the following religions are considered major religions of the world. The first one is Judaism which is the first monotheistic religion that traces to the covenant God made with Abraham and his lineage. The second one is Hinduism which is predominant religion of the Indian sub-continent. It teaches ‘the soul never dies’ ( Kebede 2022).The third one is Buddhism which was founded by Siddharta Gautama in India in the 6<sup>th</sup> century and it teaches ‘life is a continuing process of death and rebirth’(Ian Harris,1999).The fourth one is Shintoism which is the native religion in Japan with its root stretching back to 500B.C.(Ian Harris,1999). It is Polytheistic believing almost in any natural objects ranging from mountains, rivers, water, rocks and trees to dead notables which are created by the mighty, super natural powers and the ghosts of the deity dwells or resides in such objects(From the Internet, [www.Questions.org/shintoism.html](http://www.Questions.org/shintoism.html)).

The fifth one is Islam. The word Islam literary means ‘surrender’ or ‘submission’. Islam was founded on the teaching of Prophet Mohamad in the Middle East in the 7<sup>th</sup> century. According to Islam, Allah is the Creator and sustainer of the world. The sixth and the last is Christianity which is the main concern of this study related to Egyptian Coptic and Ethiopian Orthodox Churches.

Christianity is without any doubt a global phenomenon and the prominent one ([www.History-world-org/Christianity.htm](http://www.History-world-org/Christianity.htm)). It is a monotheistic and Abrahamic religion based on the life and teaching of Jesus Christ. It is called Abrahamic because most of the religions of under this group emphasize or trace their common origin to Abraham or recognize a spiritual tradition identified by him([www.History-world-org/Christianity.htm](http://www.History-world-org/Christianity.htm)).

Christianity began as a Jewish sect in the mid 1<sup>st</sup>c (30 A.D).It originated in Jerusalem, Israel and then quickly spread to Syria, Asia Minor and Egypt ([En.wikipedia.org/wiki/history-of-Christianity](http://En.wikipedia.org/wiki/history-of-Christianity)).It became the official religion of the Aksumite kingdom in the 4<sup>th</sup> c (330 A.D) replacing other forms of the religions practiced under the kingdom (Sergew 1972).

### **2.1.4. Christianity in Egypt**

St. Mark was born in a Jewish family of Cyrene in Libya which had migrated to Palestine a short time before the birth of our Lord. He was a nephew of St. Barnabas and a relative of St. Peter, whose house in Jerusalem was a resting place for our Lord and His disciples. It was in this house that certain important incidents such as Washing of the Feet and the first

Communion took place. He was one of the seventy apostles, and African in origin who established the first Christian African Church in 42 A.D. (Worrell,1965).

From this point St. Mark taught Anianos about the religion of Redemption. In the year 68 when St. Mark was martyred in Alexandria, Anianos had already been bishop and the church was then 26-year-old and well established. By the end of the second century, the Delta was full of converts and Christianity spread all-over Upper Egypt. However, the way of Christianity in Egypt was most unusually rough first, due to under severe Roman persecution and by Islamic invasion later on (Worrell, 1965).

#### **2.1.5. The Role of Religion**

Religion is a series of spiritual practices and behaviors where as spirituality is a broad understanding which summarizes communities' interest, income, in relation to their values of life, and in their high stage of environmental participation (Abraham 2014). Religious faith and spirituality more generally may also be an important factor in good relationship because they provide a sense of meaning and a buffer against the effects of stressful life events (Batson& Stocks, 2004). Religious thoughts can play a role in maintaining hope and stimulating motivation for positive life changes.(Miller, 1998). The social connections promoted by religious activity can forestall anxiety and depression and can help to prevent isolation and loneliness (Koneniz, 2007 ).

Although religion is the cause of division in modern times, in ancient times it was a belief/system that connected and bound people to each other. Different religions believed that the laws by which humans were governed on earth were given by angels, so they accepted the laws without hesitation and controversy from the religious elites and respected them.

Religion was considered to be the laws, beliefs, and facts established on earth in the name of God. Therefore, religion convinces that there is a Creator. Believers also fully believe in the divine laws established by the Creator. The laws are examined by human beings whether they agree with others or not. But, an earthly law can be improved and corrected, because the laws are earthly and not heavenly or divine (Shiburu 2011).

Similarly, in modern time, religion plays a central, integrating role in social and cultural life in most developing countries as there are many more religious leaders than health workers (UNICEF, 1995). Religious leaders are in closer and regular contact with all age groups in society and their voice is highly respected. Similarly, religious media are more trusted than secular media by adherents as religious leaders' voices are heard and respected. In conventional communities, strict pioneers are regularly more powerful than nearby government authorities or mainstream community leaders (UNICEF, 1995).

Christian churches in providing educational services in, for example, the Democratic Republic of Congo, where for years Christian schools have played a definitive role in educational provision (Ellis and TerHaar, 2005).

#### **2.1.6. The Definition of Church**

In church history, what we call "the church=*betekristian*" is the Christian religion. In Ge'ez language, the grammar of the church has three meanings, metaphorically and mystically (Gorgorios 2014). The first meaning refers to a certain place. That is, the house of Christians, the residence of Christians (1 Cor. 11:18). In the second definition, Christians are also called the church. This time, the term refers to race, tribe, party and nationality. It is like saying the house of Jacob and the house of Israel. So, believers who are born of Christ through spiritual and mystical birth are also called the church. The third and final meaning is the unity of Christians, the association of Christians (Gorgorios 2014, Translated from Amharic Text by the researcher).

Thus, generally, church means, a building where Christians go to worship; a particular group of Christians; and the ministers of the Christian religion and the institution of the Christian religion (Oxford Dictionary, 7<sup>th</sup> edition).

#### **2.1.7. The Coptic Church**

This Church is one of the richest traditional Christian communities in the world (SOON YI BYUN, 2014). According to Coptic Church tradition, the Egyptian Church was founded by the evangelist St. Mark in the city of Alexandria in the middle of the first century. Christianity spread in Alexandria among the mixed population of Greeks and Jews. Then it spread in Egypt around the Fayum and Nile valleys. There were also in Egypt important Jewish congregations and it was there that the Old Testament was translated into Greek in the famous Septuagint. These elements undoubtedly paved the way for Christianity (SOON YI BYUN, 2014).

As a result, Alexandria became a center of commerce and learning, and a great school of Christian theology was established there. Athanasius, the father of Alexandria, is one of the great intellectuals who saved the Orthodox Tewahedo religion through this school. Athanasius (328-373) was a major opponent of Arius until the Council of Chalcedon in 451, which led to discord and division, the Church in Egypt was one. Its seat was in Alexandria. After the division in 451, two different churches were established in Egypt. Most of the Egyptian Christians belong to the Egyptian Orthodox Tewahedo Church, which is about to become the national church (Tadele and H/Eyesus2005).

The religious fathers of the Egyptian Church did not accept the Council of Chalcedon, so they held fast to the formula of St. Cyril saying, "The Word of God is one nature." That is His Holiness and Divinity are united in Christ. The other Greek Byzantines or Melakaites (executors of the will of the Byzantine king) also accepted Chalcedon's statement of "two natures (two physeis)", meaning that there are divinity and physical qualities in one body in Christ (Tadele and H/Eyesus 2005).

But, even if the two thrones (Patriarchates) still exist in Egypt, the Egyptian Orthodox Church can be considered the "national" church in Egypt because it has ancient roots in Egypt and is the largest Church in Egypt and North Africa.

After Fremanatius received the papacy in Alexandria in the 4th century, Egyptian bishops were sent to the Ethiopian Church as guardians. This lasted until 1959 when the Ethiopian Church had its own patriarch. Since 1998, the Eritrean Orthodox Church has also established a relationship with the Egyptian Orthodox Church (Tadele and H/Eyesus2005).

#### **2.1.8. The Orthodox Church**

There are two major groups of denominations of the Orthodox Church: Eastern Orthodox/ Chalcedonians and Non-Chalcedonians/ Monophysites, more recently called Oriental Orthodox Churches. The Chalcedonian Churches (=all the Slovanic Churches) including the Russian, Greek, Romanian, Bulgarian, Ukrainian, Serbian, Constantinople (Turkey), Rumanian, Yugoslavian and Georgian Churches. The other group includes, Ethiopian, Coptic, Armenian, Syro-Indian/Malankara, and Syrian Orthodox Churches (Ayele1999).

It is to be noted that these the two denominations stem from the division of Christians in the light of Christology in the Council of Chalcedon in 451. Those who accepted the decision of that Council are called Chalcedons, and those who rejected its decision are referred to as Non-Chalcedonians (Ayele 1999).

The Ethiopian and Coptic Orthodox Churches involved in an ecumenical dialogue that aims in the restoration of the intercommunion relations between both families of Orthodox Churches (Fanous, 2003). This implies some similarity between the two major Orthodox Church groups. Even though the Ethiopian Orthodox Church is by far the largest among the churches of Oriental Christianity, it has so far received relatively little attention in Western scholarship. The marginal position ascribed to Ethiopian Orthodox Christianity has not least to do with its alter. This African Christian tradition differs from the rest of Christendom not only by a much broader biblical canon, but also by a multitude of religious practices which are often described as being "Jewish", for example, circumcision or the observance of the Sabbath commandment (Blessen George Babu, 2018).

### **2.1.9. The Objective of the Church**

Since the church is the kingdom of God on earth, it is to pray to God to give peace, love, and unity to the population and the safety of the country, blessings to the harvest, and peace to the entire world. Also it prays to give grace, children, wealth, and help from God to those who seek secrets without determining the time and period. Therefore, the church is called the record of God's grace. As the church is an earthly organization with a spiritual purpose, its leaders are perfect spiritual people, and the law it governs is a perfect spiritual law (EOTCBS, 1953).

### **2.1.10. The Ethiopian Orthodox Tewahedo Church**

Ethiopia is one of the oldest nations of the world. This is clearly illustrated by the Psalmist who says: "Let Ethiopia hasten to stretch out her hands to God." (Psalm 68:31). This indicates that as far back as about the 10<sup>th</sup> century B.C. Ethiopia had been known in the world (Aymro1965).

The history of Ethiopia is closely bound with the history of the Orthodox Tewahedo Church . In the fourth century, Christianity was accepted by Emperor Ezana and then proclaimed the religion of the whole land. Since that early date, the Orthodox Tewahedo Church has created the widespread relations with Egyptian Coptic Church and made it most characteristically Ethiopian (Walelign2007).

History testifies that the Ethiopian Orthodox Tewahedo Church is the oldest Church in Sub-Saharan Africa. It is a unique Church in Africa in that it has developed its own religious traditions in much of Ethiopian history, social life and ethics are deeply rooted. The Church has been the repository of the country's rich heritage of an old civilization that dates back even before Christianity. Each of its monasteries and churches has been not only a place of worship but also the center of communication (Aymro1965).

Christianity was introduced into this country very early. During the Apostolic age, for instance, a eunuch of Queen Candace who had gone on a pilgrimage to Jerusalem was met by Philip on his way back and was baptized (Acts 8:26-40). In spite of the fact that Christianity began in this way, it was officially and formally organized and the Sacraments administered only from the time of kings Abreha and Atsbaha. They were brothers who ruled the country from about the year 290 A.D. It was Frumentius who undertook this great work with the support of the royal brothers during their reign. In this time, churches were built, clergy were ordained in large numbers and facilities for the regular administration divine sacraments were offered. In this way from about the year A.D. Christianity became the official religion of Ethiopia (Aymro 1965).

As it is mentioned above, Christianity emerged in Ethiopia in the mid-4th century, possibly earlier, and gained an important role in Ethiopian life that was maintained until today. The Ethiopian Orthodox Tewahedo Church, is a unique African church, deeply rooted in Ethiopian history, social life and ethics. It preceded the formation and development of Christianity in the West with several hundreds of years. While the Ethiopian Church was closely connected to the Coptic Church of Egypt, which was the first on the African continent, it developed its own liturgy, educational system for clergy and laymen, monastic tradition, religious music, and an extensive tradition of commentary and exegesis of the Bible. These elements contributed to the formation of a distinct domain of Ethiopian Christian religious identity, which was, however, not developed in isolation from the rest of (Eastern) Christianity. Apart from producing its own works, the EOC from the Middle Ages onwards furthered translations and elaborations of religious works written elsewhere. The development of its own religious tradition indeed gave the EOC its distinct and self-conscious character. The Coptic Church in Egypt on the other hand, as Tadesse has rightly emphasized that it has adapted itself to the Muslim environment in Egypt and 'toned down' many of its public ceremonies and other expressions of the faith. The Ethiopian Christian religious tradition thus can be said to have become de facto in, dependent well before the official detachment from the Alexandrine Coptic Patriarchate in the mid-20th century.

Ethiopian Orthodox Christianity, although it was never the faith of all Ethiopians, has long been the dominant faith of highland Ethiopia partly due to its close links with the imperial rulers. Indeed, it played a significant role in state formation in the Ethiopian highlands. It also has a very interesting history of missionizing and expansion following the widening of the state's borders. From its inception, it has, however, contended with other faiths: not only with indigenous religions and cults but also with Islam since the 7th century and with Western forms of Christianity (Tadesse 1998).

This church, sometimes called the Abyssinian Church, is closely related to the Coptic Church, as it shares the same early history. The exact date of the arrival of Christianity in Ethiopia is not certain, but we know that St. Athanasius consecrated St. Frumentius in about 347 as head of the Ethiopian Church. This was indicative of the fact that the Ethiopian Church came under the jurisdiction of Alexandria (Tadesse 1998).

The work of the Church was further strengthened by the coming of the Nine Saints from the Roman Empire about 479 A.D. These men made a memorable contribution to the Ethiopian

Church. They translated many books from Greek into Ge'ez, preached the Gospel, and established monastic life (Ayele 1945).

According to traditional belief Ethiopian Orthodox Tewahedo Church had been one major component of the state for three thousand years since the reign of the Queen of Sheba in 1000 B.C.. However, the Ethiopian Revolution which began in 1974 resulted in the overthrow of the monarchy which was the defender of the Church in 1974 by the army that was called the Ethiopian Revolutionary Armed Forces Committee/the Marxist Dergue (Essubalew 2015).

After over 16 centuries during which the Church and State have always been united, and have been sustained and lived united in the struggles against enemies of all sorts, with the revolution of February 1974 occurred the separation between Church and State. With the consequent abolition of monarchy and the adoption of a socialist republic, Ethiopia openly lined itself with secular nations (Ayele 2001).

This revolution brought the separation of the Church and the State. Before the revolution of the Dergue, it was the responsibility of the monarchs and regional officials to build important churches and establish monasteries and provide them a large area of land to live on. The Emperor Menelik II proclamation is witnessed to this statement. "After this, in the year that Maryam was renovated, Emperor Menelik decided to restore all the churches and proclaimed that the old church that had been demolished was to be built. The word that he proclaimed was this: 'Listen, my countrymen, our Lord, our strength, our helper, Jesus Christ, has given us peace and rest for our country and our kingdom. We should all think and help. I myself will take the guards of my city and build the churches in the city. The basis of religion is to build a church. The symbol of a Christian is to build a church. Anyone who vows not to build a church will be judged in heaven and on earth, you will lose your position and money!' A word was proclaimed in every corner of the country (Gebre Selassie 1951 Translated from Amharic text by the researcher).

Ethiopia is the third-largest Christian population in sub-Saharan Africa, next to Nigeria and the Democratic Republic of the Congo (Sahgai and Smith, 2009). It has had a big Christian presence since the establishment of the Ethiopian Orthodox Church in the early 4th century. Since that point, the Orthodox Church has remained Ethiopia's most influential religious body, with strong links between church, state, and national identity. The country's Christians signify about 63% of the population. Ethiopia's Christian community traces back to the 4th century when the emperor of the Ethiopian Axumite Kingdom converted to Christianity. After the emperor's conversion, the patriarch of Alexandria in Egypt appointed a bishop to oversee a replacement Church in Ethiopia.

The Ethiopian Orthodox Tewahedo Church which is one of the world's oldest churches has its own liturgical, language and calendar. The overwhelming majority of Ethiopia's Christians have adhered to the Ethiopian Orthodox Church for many of the past 1,700 years (Negesse 2021)

The laity also had to build churches in the rural and urban areas as they do now in some areas willingly as it was not before the Dergue.

Until Ethiopian Orthodox Tewahedo Church began to consecrate its bishops and patriarchs during the reign of Emperor Haile Selassie I, who was the defender of the Church, the Ethiopian Emperors negotiated with the Coptic Church of Egypt for the consecration of bishops for Ethiopian Orthodox Tewahedo Church from its own scholars.

A study made on the Church on the occasion of the celebration of the millennium shows that in 1982 there were 14,828 churches while in 2000 it had reached 35,250. This indicates that 42% increase in the number of churches built by the laity since the separation of Church and State (Negesse 2021).

#### **2.1.11. The Role of the Ethiopian Orthodox Church**

The Role of the Ethiopian Orthodox Tewahedo Church (EOTC) has a long and glorious history in the Ethiopian polity (Solomon 2023). It was an institution deeply engaged in Ethiopian politics and has long served as a unifying political force. When foreign enemies invaded the country, the EOTC was tasked with uniting Ethiopians to fight against aggressors (Solomon 2023). However, in times of internal political crisis, particularly in contemporary Ethiopia, its role is relatively insignificant comparing to during the kings time.

#### **2.1.12. The Importance of Ethiopian Orthodox Church**

The importance of the Ethiopian Orthodox Church is evident when considered it from three different points of view: numerical, historical and cultural.

Numerically, it is supposed that the majority of Christians in the country are members of Orthodox Christianity as previous census (Negesse 2021). Historically, as it is said repeatedly, the history of Ethiopia is closely bound with the history of the Orthodox Tewahedo Church, So, realizing the history of the Church is realizing Ethiopian history (Taddesse 1998). Culturally, Ethiopia as a nation has many outstanding qualities, of course, but above all, the quality of its religious heritage is most prominent (Ayele 2001). In particular, Ethiopia has exhibited its profound attachment to the Christian faith and fidelity to its traditions of which is still the most faithful and most glorious citadel in all Africa (Ayele 2001).

Ayele continued his expression clearly and said, “The vibrant Ethiopian version or interpretation of Christianity is very well expressed in numerous theological and liturgical documents which are precious for Christian tradition, found especially in the flourishing and characteristic monastic life.”.

## **2.2. The Historical Development of Relations between the Ethiopian Orthodox Tewahedo Church and the Coptic Church**

“Envoys will come out of Egypt;  
Ethiopia will quickly stretch out her hands to God.”(Ps.68:31)

Basically, with prostration to the Lord, Ethiopia stretches out her hands through the inhabitants thereof. The stretching out of Ethiopians their hands to God and the Envoys that came out of Egypt has a direct spiritual connection with one another (Gulleliat 2016).So, this Psalmist’s song shows that the relations between the two countries from the time of Psalmist David.

### **2.2.1. The Struggle to Liberate the Ethiopian Orthodox Tewahedo Church from the Dependence of the Coptic Church**

Although we see a lot of bishops in Ethiopia today, not a single Ethiopian bishop was ordained about eighty years ago. The request to be released from the dependence, which was raised from time to time, was not answered. When we look at what is happening in our time and consider what happened earlier, we are bound to be surprised. After the first Ethiopian bishops went around their dioceses, people would come out of the region to see them and blessed by them with their crosses. He who was not enough to be blessed by their cross used to work hard to dig up the soil that they had trampled on (Wudu 2002 ).

### **2.2.2. Religious Nationalism movement and the Consecration of Bishops in Ethiopia**

The history of the Ethiopia and Ethiopian Orthodox Church tells us that Ethiopia accepted the Christian religion in 34 A.D.. By following the examples of the Christian fathers, the country has been since then spreading the words of the Gospel throughout the length and broad of the country. The first bishop was officially appointed for Ethiopia in the fourth century when the country had begun to practice the mystery of the faith. However, from the fourth century to the middle of the twentieth century it was an open secret that Ethiopians were being prevented from consecrating bishops from among their scholars. For over 1,600 years the injunction that no Ethiopians should be elevated to the rank of a bishop had made the country subservient to the Coptic Orthodox Church (Tadele and H/Eyesus 2005).

Since the establishment of it, the Coptic Church of Egypt has remained the only major diocese. The head of the Ethiopian Orthodox Tewahedo Church, the Patriarch of the Alexandrian Church, and the Archbishop of Egypt, the main work in Ethiopia was to anoint the kings, bless the ark, bless and appoint deacons and priests(Wudu 2006). Apart from these duties, he had no authority over the administration of the church. From the 5th century, the Echehie (elected from Debre Libanos Monastery) had authority over the administration of the church. Above all, the highest authority of the church was the king.

The office of the archbishop of Egypt was closely linked to the royal palace. The king had the authority to excommunicate the bishop (to send him into exile), to ask him to appoint another bishop in his place, to call a religious assembly and to preside over this assembly and give the final word on the decision(Wudu 2006). The king had the authority to decide on the canonical differences that arose from time to time, to appoint and revoke the heads of the great councils and the teachers of the monasteries (Munro,1997).

The bishops of Egypt were religious leaders but isolated from the people because they did not speak the language of the country and did not know its culture and customs. Because they could not preach and understand the religious needs of the people, they conducted private or public speeches with the help of interpreters (Mersiehazen1959, translated from Amharic text by the researcher).

The interpreters were familiar with Ethiopia or the language of the country. Their (bishops) relationship with the priests was very limited and they had difficulty in providing important spiritual leadership. Sometimes people without deep religious education became bishops (Mersiehazen 1959). Deceitful bishops sometimes came and held power until their identity was exposed. However, the expansion of religious education in the country, the development of literature, art and other wonderful and fruitful results of the Ethiopian Orthodox Tewahedo Church were achieved by the Ethiopian priests (Hiruy 1928, translated from Amharic text by the researcher).

In order to import Egyptian bishops, the Ethiopian kings used to send very expensive gifts to the Sultan of Egypt and the Patriarch of Egypt. It was difficult for the country's government to pay these gifts. In addition to having a comfortable life in Ethiopia, the bishops of Ethiopia (Egyptians) managed their assigned properties as a secular ruler. They received large agricultural lands, managed many tributaries through their work, and also received gifts to bless the ark and give the priesthood to deacons and priests (Hiruy 1928, translated from Amharic text by the researcher).

According to Wudu, the religious nationalism that took place to bring in a national archbishop or patriarch, to liberate the Ethiopian Orthodox Tewahedo Church and to free it from the dependency of the Alexandrian Church did not start suddenly in the first decades of the century. In the past centuries, Ethiopian kings and priests have been around the idea. The plan to appoint an Ethiopian archbishop was first carried out during the Zagwe dynasty during the reign of King Harbe.

There is also historical information that Ethiopian bishops were ordained during the reign of King Lalibela. During the reign of King Zera Jacob, the feeling of spiritual freedom grew and the priests gathered around the king express a strong expression of nationalism it had come to be. During the reign of his son and successor, King Bede Mariam, a great religious conference was held in which seven hundred Ethiopian priests gathered. But this goal of religious nationalism failed because the king did not support it. However, it proved that the feeling of religious nationalism was prominent and strong in the country and sent a strong warning to the Coptic Church (Taddese 1972).

Four centuries later, until the reign of Emperor Yohannes IV, the issue of the expansion of the archbishop's diocese was not raised. Because most of the time, a single bishop was appointed over the country and the bishop was not able to cover the entire country (Mersiehazen,1959 ).

Emperor Yohannes IV brought four bishops of the Ethiopians. These bishops were assigned to different provinces (Tigray, Showa, Gojjam and Wolo) and created a diocese. Among these four bishops, who were given to King Menelik to be placed in Showa, was Abuna Matthewos. At that time, religious nationalism was rekindled in order to liberate the country's church. The popular outcry against the supremacy of the Church of Egypt was sparked by the Berhanena Selam weekly newspaper published on April 21, 1925. It was a very shocking and sad news.

The newspaper reported about forty children who were swept away by the flood of the Abbay River. The children who were swept away by the flood were young people who were traveling to Addis Ababa, the Pope's residence, to receive the ordination of deaconess. In April, 1925, accidents totaled eighty-five.(Berhanena Selam, April 21, 1925). Other reporters also explained that the Pope accepts money from deacons and priests and to bless the ark, which has caused problems for children and priests who travel from faraway countries.

There was a strong objection that the bishops of the time were cruel, money-grubbing and indifferent to the suffering of children. The issue of money to be paid to the priesthood was not only raised in the 20th century, but it was also an issue that was repeatedly raised earlier.

In 13<sup>th</sup> century, there was a reformation group which led by monastic monks and at that time, the master of Debre Gol monastery Betselote Michael, in the southern Amhara region accused of receiving money to grant the priesthood to the bishop of Copt, AbuneYohannes. However, the accusation was not accepted by the king ZeraYaacob (Wudu 2006 ).

Most of all, the religious nationalists who arose in this era were concerned about why Ethiopians were denied the position and title of bishopric. The newspapers article on July 2,2025was the first published article in Ethiopia against the canonization of the Fitha Negast which determines the authority of the Ethiopian bishop. Fitha Negast is a book containing the decision made by the Council of Nicaea in 325 which contains the false law that the Egyptians had falsely added, prohibiting Ethiopians from occupying the seat of the archbishop. The book was introduced to Ethiopia during the reign of Emperor Zera Yacob, and it is a religiously accepted book to help resolve legal and ecclesiastical disputes (Adugna 1969 ).

The above mentioned law is a fake article found in the article 42 of the book. It forbids the Ethiopians from electing bishops from among their scholars and the Egyptian bishop sitting in Ethiopia from anointing and appointing other bishops under him. This issue was a concern of King Zera Yacob and the church. In the synod book that Zera Jacob gave to the Ethiopian monks living in Jerusalem, there is a clause stating that the Ethiopians can appoint their own archbishop. However, Ethiopians did not qualify for this position until the first ten years of the 20th century (Wudu 2006 ).

The writers of the then time (when the religious movement started from 1925) proposed the Coptic pope to appoint Ethiopians as the bishop. Since an Egyptian bishop cannot satisfy the spiritual needs of the country, they argued that having a large number of bishops to spread religion is to protect the country's national interests. They wrote against the money they collect from the country and send it back to their country (Berhanena Selam, July 28, 2025).

From April to August, the published articles which were written by *Aklilu G/kiros* were promoted the idea of nationalism. Their request was to have an independent Ethiopian archbishop who could anoint other bishops. They were strongly opposed to Egyptian rule. Supporters of change and supporters of national rights debated the issue widely and deeply. Conservatives and supporters of the pope began writing about the case four months after the tragedy. However, we don't know much about the strength of proponents of conservatism. These conservatives never wanted the Ethiopian Church to break its historical connection with the Ethiopian Church. Paying money to get priesthood and to make bless the Ark is an

old and common practice, so they object that the Pope has done nothing new (Gabre Egzi'abher 1994).

During this religious nationalism debate, the royal palace was forced to issue a new law regarding the church. The reformists and progressives shook the ancient custom from its foundations and informed the people the deceit of regarding the appointment of the Ethiopian Archbishop as written in the Fitha Negast of the Council of Nicaea. When their ideas being inculcated in the people, the pressure overwhelmed much. The Royal administration also inclined to answer the request of the mob by avoiding the authority of the bishop.

Queen Zewditu and Ras Teferi in September 12, 1926 established the first law of its kind for the Church. The law had 28 articles.

The first nine articles set forth the rights and duties of the Holy Synod, or Spiritual Assembly. There are also those that indicate the establishment of the office of the Church. About three articles stipulate that the work of managing the Church, and Except for the work of appointing priests and blessing the ark, the other things is the responsibility of the Icheghie. The Itchehie was given the right to preside over the priest's office and the Spiritual Assembly. He decides that the supreme responsibility of the bishop is only to bless the priests and deacons who are presented to him in his parish. He also established other important committees to oversee the ordination of priests and deacons. In this process, the bishops of the time had no role (Mersiehazen 1959).

This pioneering regulation of the Church established a Spiritual Assembly for the first time and made religious matters the responsibility of the bishop and limited the authority of the Egyptian bishop. When the work of the spiritual congregation was made to look only at the work of the priesthood, he was not allowed to look at worldly things (Wudu 2006 ).

Religious nationalists began to debate and question deeply by raising wide-ranging issues. These were the supremacy and dependence of Egypt, the yoke of Egypt, heavy burden, citizenship, tributary relationship, slavery and religious slavery. Issues such as color difference, black and white and racial discrimination were also raised. But the Egyptians resisted their efforts to take over the Ethiopian Der Sultan Monastery in Jerusalem (Wudu 2006 ).

The main goal of the nationalists was to reject Egyptian domination. They claim that the relationship between Alexandria and Ethiopia is not based on equality. They also say that the Ethiopian Church is oppressed by the Alexandrian Church. The words used to describe this are citizen/citizenship or tributary. They also protested that the gift paid to import the Pope was a tax paid to the Egyptian lords who monopolized the papacy of Ethiopia and compared

the relationship between the two churches to colonial oppression. Some liken the relationship to that between a slave and a master.

The Church of Alexandria is the slave master and the Ethiopian Church has been under slavery for one thousand six hundred years. Some of them express their bitterness saying that it is the slavery of religion imposed on Ethiopia. Because the slave master does not give freedom to his slave willingly, and they demand that every one must be participated in this movement to declare their freedom (Berhanena Selam, February 11, 2026).

They lamented that independent Ethiopia does not have its own national papal leadership, while Syria and Armenia, which are under colonial rule have their own independent and national church. They used to describe the situation in such mind-blowing poetry. The following poem was written by Aleqa (Chief) Kidane Wold Kifle (1941)

Syria and Armenia(Armen) without a king,  
They elect and appoint the patriarch and the father,  
No one not choose a bishop from among his own people.  
There is no other nation except our Ethiopia.

ንጉሥ ሳይኖራቸው ሶርያና አርመን፡  
መርጠው ይሾማሉ ፓትርያርክና አቡን፡  
ከወገኑ መርጦ ጳጳስ የማይሾም፡  
ከጦቢያችን በቀር ሌላ ሕዝብ የለም፡፡

The heated discussion about the relationship between the two Churches was the result of many things. Modern education brought modern thinking. This century was the time when the discussion about the backwardness of the country and the need for change began (Wudu 2006 ).

Scholars of the time realized that education was the key to the development of Western technology and modernization in the country. They asked Ethiopian leaders to speed up the expansion of education and modernize their administration. Ethiopians who were sent abroad returned home realizing the backwardness of their country. Their main example of civilization and development was Japan (Kebede 1948). Starting with newspaper publication, they created an important platform for discussion and exchange of modern ideas. They were especially worried about the foreign influence on the country, the neighboring colonial powers depriving Ethiopia of its access to the sea and preventing it from importing weapons. This frustration was reflected in the religious nationalism struggle against the supremacy of

the Ethiopian Church. Anti-Egyptian resistance was growing and the leaders of this resistance were the intellectuals of the time (Wudu 2006).

In general, the basic question that resonated at the time was about the independence of the Ethiopian Church and making the hierarchy of the Ethiopian Church. After many struggles, in 1927, the Patriarch of Alexandria agreed to anoint the Icheghie as a bishop to help the archbishop of Egypt. However, the patriarch died in July 1929 A.D.. So the matter remained unresolved for the next 17 months. Then on May 1929, four Ethiopian bishops were anointed in Cairo (Solomon 2020).

They were Abuna Abraham, Abuna Petros, Abuna Michael and Abuna Yisaac. Abuna Kirlos, the archbishop of the city, was anointed together with them. The appointment of the first Ethiopian bishops was given a great place in the history of the Ethiopian Church. It was a big step that recognized the first national hierarchy and established the first diocese (Meriehazen 1959 ). Regarding this, Father Tesfa Michael (1930) a priest, briefly concluded the historical event in the next poem.

Haile Selassie is the king of ours.

Our mighty H/Selassie King,

Let us announce the good news to Ethiopia today,

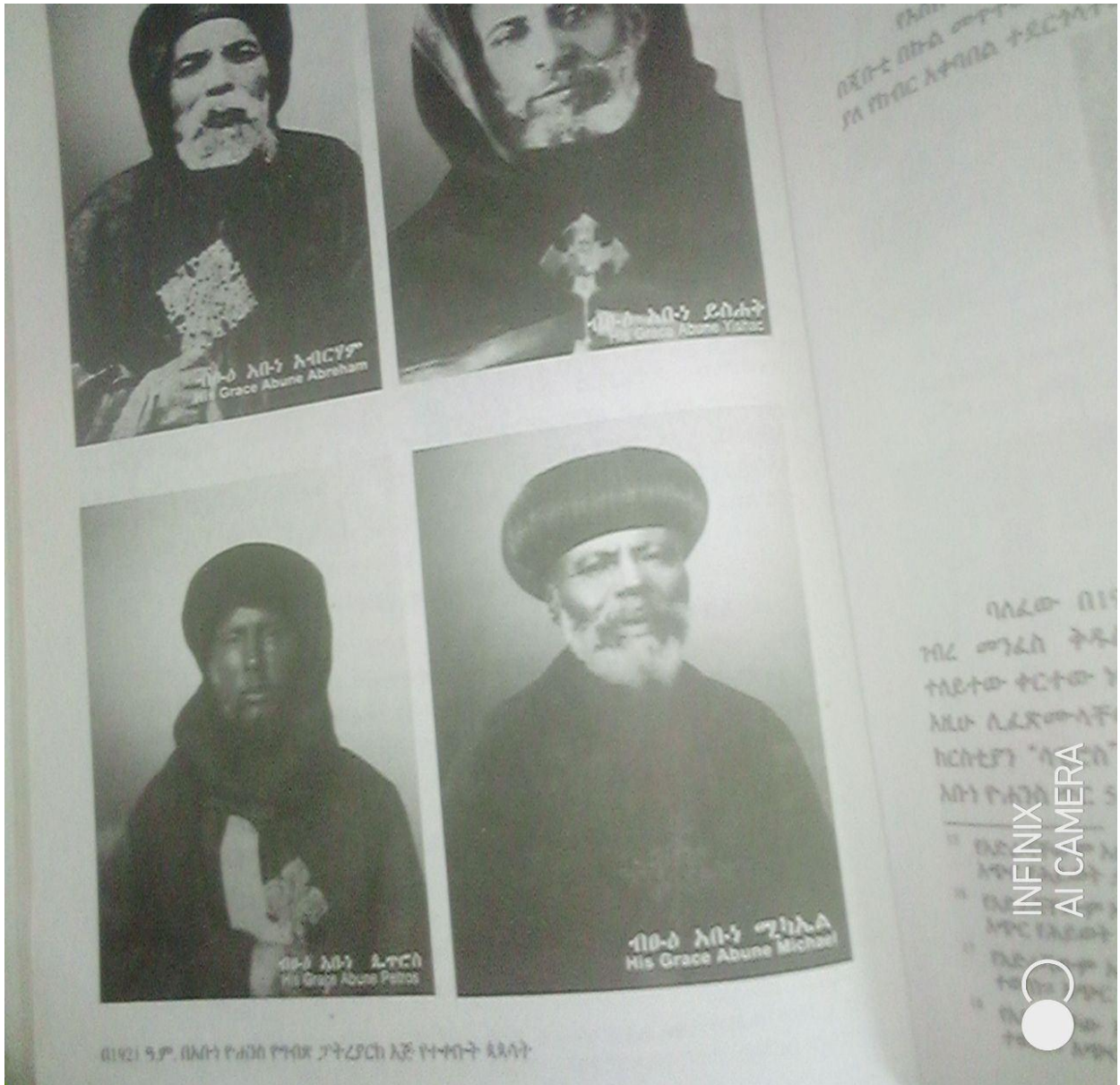
Peter, Abraham, Yisaac and Michael have become examples of your time,

Let us announce the good news to Ethiopia today,

Because it is light and the day has dawned.

Now we are free from Egyptian slavery.(Translated from Amharic text by the researcher)

ኃይለ ሥላሴ ንጉሥን በጽሐ፡  
የም ለኢትዮጵያ ንዜኑ ፍሥሐ፡  
ለዘመነ መንግሥትከ ጴጥሮስ ወአብርሃም  
ይስሐቅ ወሚካኤል ኮንዋ አርአያሃ፡  
የም ንዜኑ ፍሥሐ፡  
እስመ ኮነ ብርሃን ወጸብሐ፡፡  
=ኃይለ ሥላሴ ንጉሥነችን፡  
እናብሥር ዛሬ ለኢትዮጵያ የምሥራቹን ፡  
ጴጥሮስ፣ ወአብርሃም፣ይስሐቅና ሚካኤል፡  
የዘመንህ አርአያ ዛሬ ሆነዋል፡  
እናብሥር ዛሬ ለኢትዮጵያ የምሥራቹን ፡  
ብርሃን ስለ ሆነ ቀኑም ስለ ነጋ፡  
ተላቀናልና ከግብጽ መንጋጋ፡፡



**The bishops were the first Ethiopian bishops who were consecrated by Abuna Yohannes Patriarch of Alexandria, in Egypt. መርስዔ ኃዘን ወልደ ቂርቆስ፣(1951 ዓ.ም)። የኢትዮጵያ ቤተ ክርስቲያን የመጀመሪያው ፓትረያርክ**

Indeed, the liberation of the Ethiopian Orthodox Church from the jurisdiction of the Egyptian Coptic Church was one of major achievements of Emperor Haile Selassie. The fact that the Egyptian Coptic Church denied the sovereign rights of the Ethiopians in this regard and for more than one thousand and six hundred years prohibited its own bishopric status. This was not only far from the principle of evangelism, but also a crime. The Emperor was, therefore, lucky to have accomplished as none before done until his reign (Sirgiw 2020).

Ethiopians used to suffer a lot and they also made unforgettable sacrifice to bring archbishop from Egypt to their country. Therefore, every time when we remember those fathers who preserved the Orthodox faith in our country and we also recall those authorities who struggle to retain Ethiopian Archiepiscopal seat for indigenous scholars and later to attain patriarchal see (Daniel 2015).

Those Ethiopian authorities who incessantly toiled to bring full administration of our Church, those Ethiopian authorities, scholars, monks and faithful who made the Ethiopian Church to be presented in its own right in all international status, to be able to seat in equal status with other sister churches and who made our Church to contribute its part for ecumenical relations, especially His majesty Emperor Haile Selasie I, who in the 20<sup>th</sup> century made the most treasured historical contribution to the establishment of Ethiopian Patriarchal Seat must be acknowledged with full support and appreciation (Daniel 2015).

I think, everyone who loves his/her country must acknowledge this achievement.

Six months later, Abuna Yohannes, the patriarch of Alexandria came to visit Ethiopia. At the request of Ras Teferi, Icheghie Gabre Kiristos was anointed in Ba'ata Church as the Abuna Sawiros in January 1930 A.D (Wudu 2006). This brings the number of Ethiopian bishops to five. Abuna Sawiros held the title of Icheghie together with his bishopric and the patriarchs who came after him were also made to hold the title as well (Mersiehazen 1959 ).

### **2.2.3. The Intervention of Italian Invasion**

As soon as Italy invaded Ethiopia in the year of 1935, the bishops together with the government and the patriots defended the invading enemy. Among the five Ethiopian bishops, Abuna Sawiros (who held the authority of the bishop) died earlier. Abuna Petros, along with Dejazmach Abera, Dejazmach Asfawesen Kasa and others were captured during the attempt to liberate Addis Ababa. Abuna Petros, was shot and killed in Addis Ababa on July 1935 because he refused to accept the Italian colonial rule.

Abuna Michael, the bishop of Ilubabor was also arrested while participating in the fight, and was shot and killed like Abuna Petros in November 1936 for supporting the Black Lion Veterans Association (Wudu,2006). Abuna Petros and Abuna Michael made sacrifices for the freedom of their country. Abuna Yisaac was arrested by Italy in Nakura Island and then taken to Italy and imprisoned, then released and returned to his country. After that he was appointed and served in the Italian administration as an Icheghie. Abuna Abraham, who was the bishop of Gondar and Gojjam, surrendered to Italy and served the Italian government.

The Italian colonial administration convened a religious council in November 1936 and elected Abuna Abraham as the Ethiopian archbishop.

At this time, Abuna Kerlos, the Ethiopian archbishop who came from Egypt had gone to his country. The Italian government separated the Ethiopian Orthodox Church from its Egyptian Coptic 'mother' Church which was under the colonial power of Britain and made it self-supporting (Wudu 2006). And then by giving the Church a new law, the Church was organized into ten dioceses. For this purpose, Abuna Abraham anointed and appointed six bishops. However, the Church of Alexandria, which was upset by the fact that Abuna Abraham was appointed as Archbishop without the recognition and that he appointed other bishops, and the Church separated from it, the Church of Alexandria strongly condemned the act ( Matthew,1943).

But Abuna Abraham passed away in July 1939, so it was necessary to hold another election. In the Spiritual Conference held in September 1940, Abuna Yohannes was elected as the second archbishop under the Italian colonial rule. He appointed six other bishops (Solomon 2020 ). This considered the appointment and opening of many bishops and several dioceses under the Italian colonial rule. Although it was the work and result of a colonial rule, it must be remembered that the Ethiopian priests wanted the Church to be independent from Alexandria. After the restoration of Ethiopia's independence, in the negotiations between the churches of Ethiopia and Alexandria, the Ethiopian priests made the basis of their argument what the Italian colonial government had done (Solomon 2020).

#### **2.2.4. The Dilemma of the Dispute between Ethiopia and Egypt**

In 1945, before the Emperor came back a few days earlier to his country victoriously, the second archbishop and other bishops who were carrying the Ethiopian Church under Italian invaders, wrote a letter to the Emperor. They asked the king what they should do with the Church that they had managed under the enemy so that it would not come under the Roman Catholic Church. However, as soon as the Emperor entered Addis Ababa, realizing that they were being appointed by the enemy and Italian collaborators, all the bishops were put under house arrest (Wudu 2006 ). The administration of the Church was made to be taken over by Ichehie Gabre Ghiorghis, who was in exile in Jerusalem.

Also preparations were made to lift the condemnation of the Ethiopian Church by the Egyptian Church (Mersiehazen 1959).The Egyptian Church on the other hand, prepared for negotiations and sent its envoys to regain its rights over the Ethiopian Church. Previously, in July 1945, a large spiritual conference was held in Addis Ababa. Seventy-two scholars of the

Church were gathered. Most of the attendees asked for the Church to be independent (Mersiehazen 1959).

These were strong supporters of religious nationalism. They did not want any negotiations with the Coptic Church. The basis of their argument was based on the position of the independent Church under Italian rule and they do not accept the condemnation of the Church. While the others said that they should get the permission of the Church of Alexandria in order for their Church to be independent. But if Alexandria did not agree to grant this, they wanted their Church to declare its independence. Again, there were some who accepted the validity of the condemnation of the Ethiopians and thought that an Ethiopian could not be the archbishop and did not want this religious ties to be severed (Solomon 2020).

Selomon states that, although the Church of Egypt showed its willingness to lift the condemnation, it was threatened by the newly awakened religious nationalism. Her desire was to restore the Ethiopian Bishop Abuna Kerlos who had left the country during the Italian era. She also refused to ordain an Ethiopian archbishop. However, she stated that she would like to open a spiritual school and appoint Egyptian bishops who can speak Amharic. The fundamental issue of the independence of the Ethiopian Church and the appointment of an Ethiopian archbishop could not bring the two Churches together (Solomon 2020).

The argument took a long time because Alexandria did not want to consider and give an answer to solve the issue it was in a dilemma. Later on, Abuna Kerlos, the Bishop of Coptic came to Addis Ababa, but he was sitting without work (Wudu 2006).

In November 1946, the second spiritual conference was held in Addis Ababa. The topic of discussion at the meeting was the refusal of the Church of Alexandria to anoint an Ethiopian archbishop and to make the Ethiopian Church self-sufficient. The spiritual assembly was inspired to declare independence based on the Church that was free under the rule of the enemy. In addition to the seventy-two ecclesiastics who were called to come to this conference, there were a large number of priests who came to strengthen the ideas of the conference and take a decision (Mersiehazen 1959 ).

Government officials were also assigned to attend the meeting. Although the government took a calm stance and thought of getting independence through negotiations, the priests were full of strong religious nationalism and did not think that there was any other satisfactory answer than independence (Wudu 2006). The government was of the opinion that declaring independence without the consent of the Church of Alexandria would not only make the Church the initiator, but also cause religious and political controversy. Finally, the

government decided to send envoys to Egypt to negotiate, leaving aside the strong spirit of freedom of the religious nationalists (The Ethiopian Herald, November 26, 1945, Dece.3,1945).

Although the Ethiopian envoys traveled to Cairo several times, the matter was delayed indefinitely due to the difficult negotiation position shown by the Church of Alexandria. In spite of the Egyptian Church has repeatedly changed its position, it has not been able to change the determined position of the Ethiopian Church. Ethiopia also strengthened its position and pushed for the appointment of an Ethiopian archbishop and her spiritual freedom (Mersiehazen 1959 ).

In order not to lose its adopted spiritual child, Alexandria further delayed the negotiation process by saying that the Ethiopian Archbishop, who will be appointed in the future, would declare his inferiority to the Patriarch of Alexandria and sign that he would not appoint other bishops without his consent. During this debate, the newspapers of one country were criticizing the position of the other country. This action, instead of bringing the two negotiating churches closer together, delayed the negotiations even more (Mersiehazen 1959).

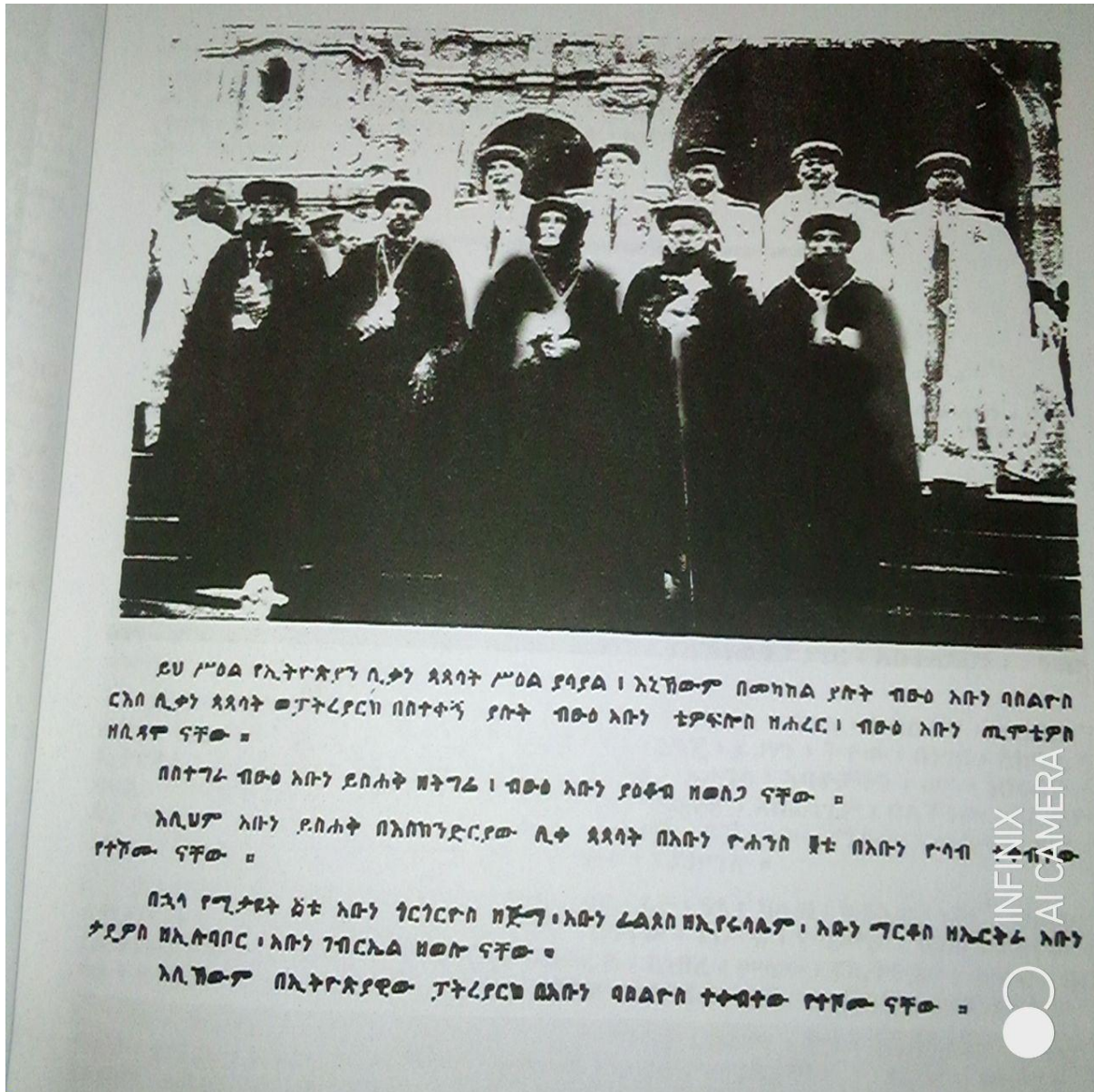
Magilis Al-Milli, secular people, who were called to support the administrative work of the Church of Alexandria, were opposing the spirit of independence of the Ethiopian Church and creating a difficult situation in the negotiation process. The Muslim government of Egypt also intervened in Ethiopian politics and supported, assisted and armed organizations that opposed the government, thus casting a shadow over the religious negotiations ( Wudu 2006).

With regard to the rights of the Ethiopian Orthodox Church it is clear that their advocacy was marked with certain inherent weaknesses prior to the onset of the twentieth century. However, even after the death of Emperor Menelik and the subsequent assumption of power by Empress Zauditu, Ethiopian Church scholars had found it to be quite heresy to question the injunction that no bishop should be chosen and consecrated from among Ethiopians(Mersiehazen 1959 ).

After many exhausting and difficult negotiations, the Coptic Synod agreed to anoint an Ethiopian Archbishop. This word came into effect after the death of Abuna Kerlos, who was the bishop of Copt. Abuna Kerlos, who left the country during the Italian invasion and came back to the country after the return of independence, lived back in Cairo because the priests isolated him. The bishops elected in the election of bishopric in Ethiopia took an oath to serve the emperor and his heirs faithfully, and the election was approved by the king and then finally the Ethio-Egypt protocol was signed in July, 1948 (Mersiehazen 1959 ).

The five Ethiopian bishops who were elected as bishops signed an oath to serve the Copt Patriarch faithfully. After that, the Coptic patriarch Abuna Yosab on July 16, 1948 in the city of Cairo, anointed and appointed the Ethiopians bishops.

They were Abuna Basilios, Abuna Theoflos, Abuna Michael, Abuna Yaacob and Abuna Timoteos. Abuna Basilios was an Itchehie before, so he took the task of the Itchehie and held it. When the new bishops entered Addis Ababa, they were warmly welcomed (Mersiehazen 1959).



**These bishops were five Ethiopian bishops consecrated by Abuna Yosab in 1940 E.C. in Cairo.** መርስዔ ኃዘን ወልደ ቂርቆስ፣(1951 ዓ.ም)። የኢትዮጵያ ቤተ ክርስቲያን የመጀመሪያው ፓትረያርክ

Abuna Kerlos, the archbishop of Copt, died in October 1950. His rest paved the way for the anointing of an Ethiopian archbishop. In the month of January 1951 a conference was held to elect an Ethiopian archbishop. Abuna Basilios was out numbered by electors who were lucky enough to vote in the election. In January 1951, Abuna Basilios traveled to Cairo and was received by Abuna Yosab and was appointed as the first Ethiopian legal archbishop.

That is, by not taking into account the two bishops who were appointed during the invasion of the enemy. Because the Ethiopian government that was established after the enemy invasion did not recognize them. When the archbishop Abuna Basilios entered Addis Ababa, he went to the palace and raised his hand to the emperor. A cannon was fired in his honor. In the capital of Ethiopia, Addis Ababa, the church bells rang for several minutes (Addis Zemen, 1951).

### **2.2.5. Appointing an Ethiopian Patriarch**

After the Italian war, Abuna Yosab, the patriarch of the Coptic Church, played a key role in the negotiations with the Coptic Church. Abuna Yosab, in 1928, when he was a bishop he had come to Addis Ababa together with the Patriarch of Copt. Later, when Ras Teferi became the Emperor of Ethiopia, he attended the Emperor's coronation. He also had love for Ethiopia. Above all, he consecrated five bishops in 1948 and again in 1959 appointed Abuna Basilios as archbishop. By doing this and giving the Ethiopian Church the right to self-governance, he got into the teeth of the bishops of Copt and Magilis Al-Milli members (Mersiehazen 1959 ).

For these reasons, some of the bishops who protested his actions removed Abuna Yosab from the See of Mark in September 1956. When he was removed from power, it was recognizing and supporting by the government of Egyptian President Gamal Abdel Nasser. The Synod of Ethiopia convened an emergency meeting and strongly condemned the removal of its Father without the recognition of the Ethiopian Church. Soon after, Ethiopian envoys were sent to Cairo at various times to solve the problem. But, a few bishops who removed the Patriarch did not allow to sit around and negotiate, and continued to hinder finding a solution. Although the first group of Ethiopian envoys stayed in Cairo for five months, it did not come close to negotiations. Disappointed, the messengers returned to their country (Ethiopian Herald, Dece.3, 1955 and Jan.5, 1956).

The Synod of the Ethiopian Church reviewed the matter and decided to separate itself from the Coptic Church. When it reported this to the Emperor, it was not accepted by the King. This was because the King is aware of the religious influence of the Islamic State of Egypt on the minority of Coptic believers and was thinking about the possible future attacks on them.

Haile Selassie I considered himself the protector of the Egyptian Copts, while King Nasser of Egypt considered himself the protector of the Ethiopian Muslims (Wudu 2006).

Once again, Ethiopian envoys traveled to Egypt and asked for another negotiation. At the request of the deposed Patriarch, the Ethiopian Synod was convened. Bishops representing the Ethiopian Synod participated in this Synod. Most of the bishops who removed Abuna Yosab participated in the Synod. They agreed to restore the patriarch to power. However, on the day when the patriarch was scheduled to return to Cairo, there was no one except the Ethiopian bishops. According to the decision, the Ethiopian bishops boldly took the Patriarch and traveled to Cairo by train. The day was the inauguration ceremony of Nasser who was elected as the president of Egypt. When the Ethiopians arrived with the Patriarch in Cairo at the Patriarch's residence, they were not greeted with joy but only opposition. They found the patriarch's residence surrounded by protesters and soldiers. Protesters abducted the Patriarch and admitted him to the hospital saying he was ill. The Ethiopian bishops were saddened by the tragic incident and returned to their country (Wudu 2006).

The envoys explained the situation in Cairo to the Emperor and stated that they would have trouble working with the Church from now on. However, Abuna Yosab died in the hospital in the month of November 1957 without returning to his throne. His death worsened the situation between the two Churches. Immediately, the Islamic State of Egypt approved a new electoral law. This was by revoking the agreement reached earlier with the Ethiopian Church. Because of this, the Synod of Ethiopia refused to work with the Egyptian Church. It also decided not to recognize the Prosecutor's Office elected in Cairo. Ethiopia was invited to the election of the Patriarch, but it refused (Wudu 2006).

Apart from this, the Ethiopian Church presented a question that the Coptic Church could not answer. The main question was about its role in the election of the Coptic Patriarch. The other questions were that Ethiopia should be represented in the selection committee of the Coptic Patriarch and have a large number of voters. Above all, Ethiopians must be presented as candidates for the patriarchate. This means, it would allow Ethiopia to gain rights it did not have before this era. This Ethiopia's question shocked the Coptic Synod. If the Ethiopians competed for the patriarchate, participated in the election committee and as voters in large numbers, it would have challenged the key to the authority of the Copts. Perhaps it would have been able to move the See of St. Mark to Addis Ababa (Wudu 2006). Under no circumstances could the Copts negotiate on this matter. Even if they thought to do so, the Islamic State could have tried them for treason.

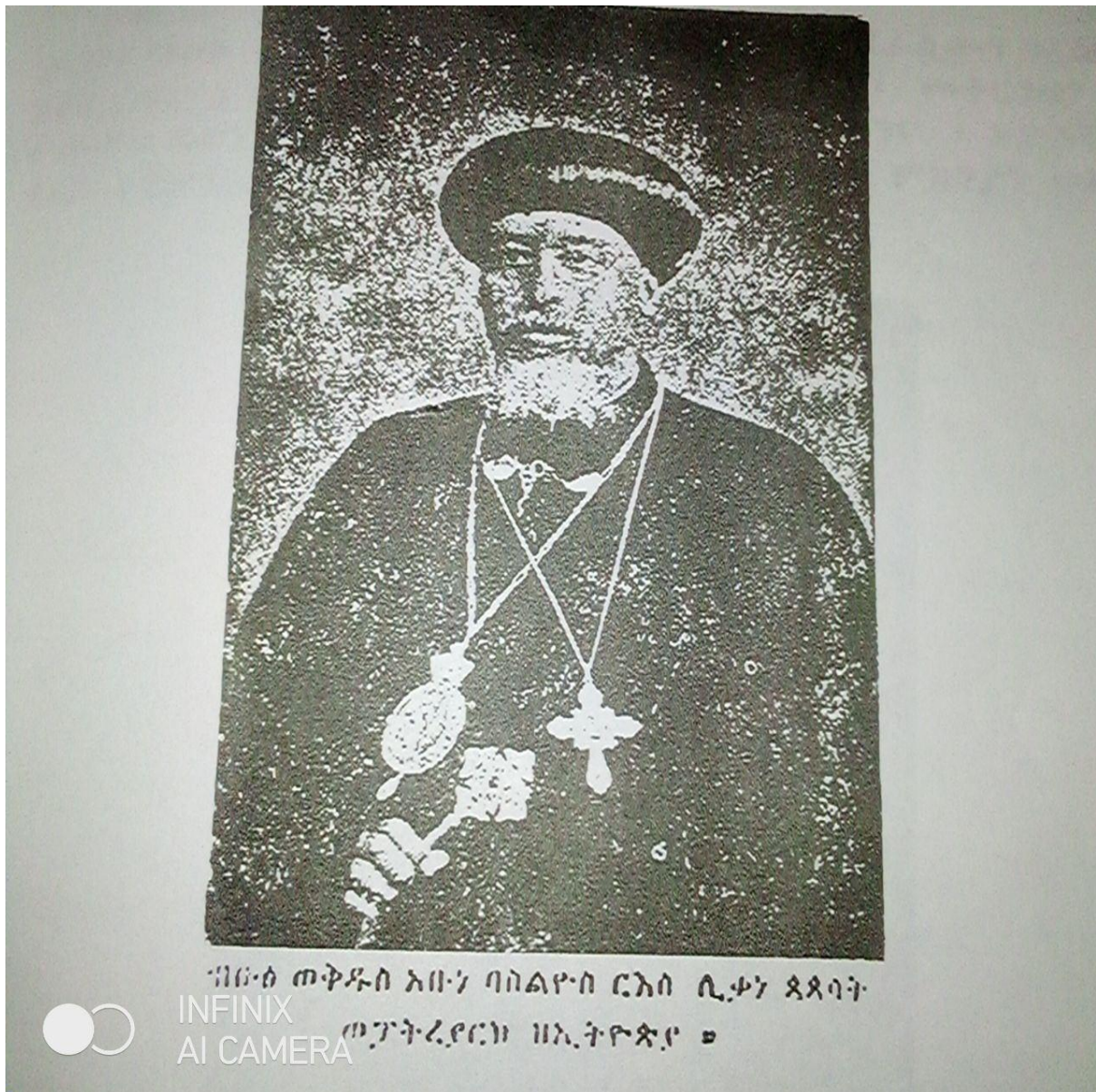
Due to the lack of a negotiation hole, the two Churches were unable to get out of the dilemma they entered. The newly issued law of the Coptic Church was approved and published without Ethiopia recognizing it. The new Coptic Patriarch was elected without the participation of the Ethiopian Church. Even though Ethiopia did not participate, the festival was celebrated. When the two Churches were on the brink of separation, the new Patriarch took steps to bring them closer together to ease the problem. This was to elevate the Ethiopian Archbishop to the rank of Patriarch. As his idea is beneficial to Ethiopia, Ethiopia also accepted it with joy(The Ethiopian Herald,Jan.9,1959).

An agreement was signed between the two Churches in Cairo on July 1,1959. According to the agreement, they agreed that the Patriarch and Pope of Egypt to be called the spiritual high father of the Ethiopian Church. The head of the Ethiopian Church was also given the title of Patriarch and Archbishop.

The previous contracts have been superseded by the new 1959 contract. After all this, the Emperor wrote a letter to the Coptic Patriarch and Pope to anoint Abune Basilios as the Patriarch and Pope of Ethiopia. Besides, the Emperor traveled to Cairo with his family and ministers to attend the celebration. Along the way, they were traveling to Moscow for a visit. The consecration of Abuna Basilios and the celebration was held on June 28,1959. He became the first patriarch of the Ethiopian church. After many years of desperate negotiations, the Church found its own leader. The Ethiopian Herald, an English-language newspaper published in Addis Ababa, stated very well that the action brought the two countries closer together (Ethiopian Herald,July 29,1959).

The appointment of the patriarch was a great victory that summed up the religious nationalism movement that had been going on for many centuries.It also answered the

question that many straggled and crying out for many times (Wuddu 2006) .



Other aspects of relations with the Coptic Church includes that many Ethiopian Church leaders and servants were given opportunity to study in Egypt under the scholarship the Coptic Church generously granted them. Members of the Coptic Church and priests had helped in strengthening Holy Trinity Theological College as teachers and directors when the latter transformed from clergy training center to school and eventually to college (Meqarios 2017).

Not only this but also members of the Coptic Church and priests had helped in modern school establishment.

The Ethiopian scholar Mersehazen had written this statement like this:

Menelik II had a strong desire to introduce European civilization in his country. Therefore, after he decided to open a language teaching school in his capital city, Addis Ababa, in June of last year, he wrote a letter to the Patriarch of Alexandria, Abuna Kerlos about the issue of teachers. The messages are as follows:

May it arrive to Abuna Kerlos,

We intended to build a large school in our city of Addis Ababa. When Abuna Matthews hears this idea and tells us that there are people in his country who have learned a lot in Egypt and are qualified to teach, we asked him to send us to Abuna Kerlos. Now, we have written this letter to you, so we would like to ask you to inform us as soon as possible by phone if you have seen Abuna Matthew's message with the seal. It is better for our religious brothers to come to us for education and for everything than to import from other countries.

July 5, 1905

It has written in Addis Ababa,

After this, three Egyptian teachers came and opened a school in Addis Ababa and started teaching in January 1807. It is said that the director of the school was Moses Hana Bey.

(Mersehazen 1994 E.C, Translated from Amharic text by the researcher).

### 2.3. Agenda Setting Theory

The media's agenda-setting function often influences debate, thinking and priorities within society. From these three important points, agenda-setting which is as media theory, is considered to be a useful intellectual tool for describing and analyzing the communication efforts. It examines the connection between the content of the messages distributed by the media and the audiences as McCombs et al.(Negesse 2021) mentioned in media theory. According to McCombs and Shaw (Negesse 2021), agenda-setting theory also asserts the existence of a serious link between the prominence given to topics in a very communicator's messages and their perceived importance within the prominence. Topics emphasized within the mass media or other channels are viewed as being more important than those not covered.

Moreover, the extent of the coverage itself serves to render a selected topic more important than one that has not been the topic of major media attention. However, in this research issue, free worship priorities might have an influence on religious believers. But, there is no a single rule to say this or that issue must be given priority as different media have their own agendas. To conceptualize this issue, this major theory is proposed— agenda-setting function.

Agenda-setting theory examines an earlier outcome within the hierarchy of media effects so as to see those topics that are considered the foremost important and merit attention as Watson stated (Negesse 2021). Even though these newspapers are secular media, my specific focus herein is on the religious related reports which has committed itself to create relationship and independent issues accessible to believers in every aspect of the Church and to influence public discourse.

Rogers et al. (Negesse 2021) stated that an agenda, first of all, consists of a collection of topics communicated in a hierarchy at a given point in time. The agenda may be put in a hierarchy because the included topics do not all bear identical weight. Some receive considerable attention, others much less. An agenda presented by mass media is compared with the agenda of those same topics created by members of the general public, and considerable research has documented that the media agenda contains a substantive impact on the general public agenda as Negesse mentioned Zhou et al.(2016). In other words, the media frequently have strong agenda-setting effects on the general public.

The more repeated issues are the likely the media agenda it will be. So, based on this theory the issues of relations between Ethiopian and Coptic Churches, for the Ethiopian Church autonomy and the consecration of bishops and archbishops were repeatedly being the agenda of these newspapers at that time.

### **2.3.1. The Role of Media**

The roles of media either bilaterally or multilaterally relations have been examined by various authors. Since the mid-19th century, new technologies such as newspaper presses, radio, movies, and television provided access to huge number of people. All these types of media have different purposes and have different potential for the audience (Turow, 2014).

Media play important roles for the national and international organizations. It is claimed that communication researchers stress that the media not only provide information but also they form the way people understand the issues (Isa, 2022).

The media are as much influenced by society as society is influenced by the media, and the impact is mutual and continuous as Vilanilam referred (Negesse 2021). Thus, religious institutions devote considerable resources to communication and education designed to show their beliefs and principles to their followers and to take care of the prominence of these beliefs and principles within the daily lives of their faithful and even within the lives of a more general population according to Rashi and McCombs (Negesse 2021).

The role of the media in shaping the lives of people across the world is growing substantially as it becomes a piece of cake for every individual to obtain information through mobile phones and other tools that are easily accessible (Chala 2012).

In the modern world it becomes conspicuous that the media is affecting the lives of individuals and societies both negatively and positively. The growing interest of people to fulfill their needs through the media appears to have a meaningful effect on their life as Mekonen (2017) mentioned.

The media are best defined by the roles they play in society. They educate, inform and entertain through news, features and analysis in the press. They also produce documentaries, dramas, current affairs programs, public service announcements, magazine programs and other forms of programming for radio and television. The media is a conduit through which voices, perspectives and lives are brought into the public sphere. In the last decade, Africa has witnessed a massive growth of on-line media, which is being exploited by both urban and rural communities to access and deliver information for social and business purposes (From the Internet, Ball-Rokeach, S.J., 1998).

The media also play a critical role in facilitating social change and shaping public opinion and attitudes. The media, through its reporting, can put a spotlight on critical developments

that impact negatively and positively on people's lives, as well as bringing to the fore issues that are often ignored and voices that are marginalized.

Research and data has shown how the media reinforces stereotypes, especially on issues of gender, religion and culture. Women are often portrayed in subordinate roles to men. When journalists look for sources for their stories, they often gravitate towards the powerful people in any community, who are mostly men. Women are often portrayed in their traditional roles as wives, mothers and care-givers, while men are seen as powerful, resourceful, leaders and many such roles associated with power.

But, perhaps one of the most important roles played by the media within modern democracies is the watchdog role; through which the media monitors the performance and conduct of governments, to ensure that they adhere to the promises and expectations of those who put them into power. Consequently, this role is often the source of conflict between media, the state and its institutions. Increasingly, the media is contributing to moving research into the public domain (from the Internet, Isa Erbas,2022,).

The media in general helps create awareness for development and its possible approach by disseminating information to the society down to the root level. The mass media are also agents of social change in the service of national development (Ball-Rokeach, 1990). The change in behavior expected after interacting with media should include changes in attitudes, beliefs, skills, and social norms (Moyer-Gusé, 2008). However, the media can also provoke suspicion, fear, discrimination, and violence by strengthening stereotypes, fostering inter-group tension, and excluding certain groups from public discourse (IPDC, 2008).

The media are also powerful drives for socio-economic transformation in developing countries such as Ethiopia as the country is in critical development problems, one expects the media to supplement and encourage the process of producing informed citizen (Berhanu and Admassie 2016).

It continues to provide the people with information critical for making enlightened decisions and choices on socio-economic issues. Its role in nation-building is often linked to a role in promoting socio-economic development on the basis that without national unity it is not possible to mobilize society for national development (Chala 2012).

Based on these media's agenda-setting functions and its roles the researcher of this study has made a special effort to show the roles of specific newspapers that played between the Ethio-Egypt religious relations via their institutions— the Egyptian Coptic and the Ethiopian Orthodox Churches.

At that time (1929-1959), a lot of critical and harsh articles were published in Ethiopian and Egyptian newspapers. For instance, in the edition of *Misr*, an Egyptian newspaper published on Wednesday, June 5, 1938, the leaders of the " *Eniley Bayoch*= Separatists " plot were identified as Fitaurari Tafese Habte Michael and Blata Merse Hazen and the movers of the plot were the people of the foreign churches of Greek Orthodox, Catholics, Protestants and Anglicans. On other side, one of the words of criticism written in the newspapers on the Ethiopian side was: "They say they are apostles for 1,600 years and do not study our language. Therefore, our patience and their laziness is too much." (Mersiehazen 1959).

### **2.3.3. Selected media**

Although the religious relations between the Ethiopian Orthodox and Egyptian Coptic Churches is recorded in several media outlets, four newspapers<sup>1</sup> have been selected for their availability and as conducive to discussion in this study. These samples of newspapers are *Al-Ahram*<sup>2</sup> (the English version), *Birhan ena Selam*, *Addis Zemen* (both are published in Amharic), and *The Ethiopian Herald*. These newspapers have been selected in terms of their time, the issues they have raised and the prominence of their agenda-setting during the discussion about the Ethiopian Orthodox Church struggle to anoint its own bishops and to be free from the subjugation of Alexandrian Church

#### **1. Al-Ahram (the English version)**

It was decided that the leader of the Ethiopian Church should have the title of patriarch, and there was an agreement signed by the envoys of the two Churches in Cairo on June 25, 1959.

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<sup>1</sup> .Newspapers are defined as a written publication containing news, information and advertisements usually printed on low-cost paper called newsprint (Akobundu, 2009). He also describes newspaper as a printed unbound paper that contains news about current political, economic, socio-cultural, educational, environmental, scientific-cum-technological and sundry affairs. Newspapers are important sources of information that citizens rely on for their everyday orientation and the exercise of their democratic responsibilities (Aalberg and Curran, 2013).

<sup>2</sup> . *Al-Ahram*, daily newspaper published in Cairo, long regarded as Egyptian's most authoritative and influential newspaper and one of the most important papers in the Arab world (Google <https://english.ahram.org.eg>).

Al-Haram, a daily Arabic newspaper, reported in this regard: "This spiritual agreement signed between the envoys of the two Churches on June 25th is the spiritual bond of the two African dignitaries. It is the first step that binds the people in love. Apart from this, it is a matter that helps the two countries to do what they need to do for the security and opportunity of this great region of Africa."

The newspaper also continued its commentary: "It is a well-known fact that Ethiopia and Egypt are located in the great continent of Africa. This is the great Africa that binds the people of the United Arab Republics and the people of Ethiopia in brotherhood. Therefore, it is known that any kind of agreement can be done without any problems." June 29, 1959

## **2. Berhan ena Selam**

A weekly published Amharic newspaper Berhan ena Selam also reported the welcoming event of the first Ethiopian bishops who have been consecrated by Patriarch His Holiness Abuna Yohannes of Alexandria according to the consent to an advanced stage.

When the archbishops and bishops came back from Egypt to Addis Abba, the honorable minister of finance Bejirond Zeleka and the honorable Ato Sahle Tsedalu, the director of the ministry of education, who were sent to accompany the bishops and return them, did not go away from them.

The honorable Meleake Ganet Wolde Hana, Alaka Wolde Tekle, and Alaka Wolde Tinsae also came down from Addis Ababa to Dredawa and the governor of Dredawa, Harar and all its districts, honorable Dejazmach Emeru, received them with great honor.

Also, Honorable Dejazmach Wolde Tsadek the Ministry of State minister and Belaten Geta Hrui, the Director General of Ministry of Foreign Affairs, were ordered to come down to Mojo to welcome the archbishops and bishops. Starting from Mojo, receiving an honorable welcome at every station of train, they arrived at Addis Ababa at half past 4 pm o'clock in the evening,

As shown in the program, on June 28, a treasure tent for the reception of the archbishops and the bishops was set up at the train station, and a beautiful carpet was laid inside it, and decorated ornaments were arranged. Between the tent and the iron road, the archbishop and the bishops got down from the train and entered the tent. The roof and walls were covered

with the Ethiopian flag. On the left and right sides of the balcony, the Ethiopian flag was flying. It was nine o'clock and the whole army began to descend like a flood to the railway station.

The sound of the automobiles carrying people was thundering as they went up and down. The army gathered at the train station and when it was heard that the Crown Prince Ras Teferi Mekonon, later King and Emperor Haile Selassie was leaving to come to the train station, His Excellency Ligaba Wodaje and His Excellency Fitaaurari Gebre Maryam, along with the Qegnasmach Kelkile and their followers, lined up the army in order on the right side of the road. After this, the Crown Prince Ras Teferi Mekonon, accompanied by a guard of honor, went down to the train station and sat on the throne that had been prepared in the tent.

At half past five, the train arrived and the King came to receive the archbishops and bishops. After that, when the King Haile Selassie was seated on a chair, the archbishops and bishops sat on the right of the King according to their order. On the left side sat Itchege Gabra Menfes Qedus and Ethiopian nobles. Immediately, Itchege Gabra Menfes Qedus arose and approached the archbishop and the bishops and gave a very happy speech about their arrival. The archbishops also thanked and blessed them.

After the speech, the nobles and scholars approached according to their order and received blessings from the archbishops and bishops. After this, the archbishops and the bishops went to the house they had prepared for resting in a car. The King Haile Selassie also returned to his home. The number of its entourage and the size of the procession was very surprising (Berhanna Selam, June 20, 1921 .E.C., Translated from Amharic text by the researcher).

### **3. Addis Zemen**

Addis Zemen weekly Amharic newspaper also reported the second consecration of Ethiopians as bishops under the title "Papacy".

On July 15th, at 11:30 a.m., the blessed abbots, who were chosen to be anointed the papacy, said goodbye to his Majesty, the Emperor, and on July 16th, at one o'clock, they took off from Addis Ababa by plane and went to Alexandria.

Honorable dignitaries, ministers, scholars and priests accompanied them to the airport. The following is the name of the Abbots who went.

Blessed Itchege Gabre Ghiorgis, Master Garima, Liqesiltanat Meliektu, Master Zefere Berhan and Master Getahun.

They will receive the pontificate on July 25. All the believers of Ethiopia will pray that this auspicious journey will be easy for them and that they will return safely and receive their blessings (**Addis Zemen**, July 17, 1940 .E.C.).

#### 4. **The Ethiopian Herald**

The Ethiopian Herald which is a daily English newspaper also reported this event under the heading of “**Five Ethiopian Bishops Consecrated by Patriarch**”.

An Ethiopian Airlines plane brought back to Addis Ababa from Egypt five anointed Ethiopian Bishops. Seven days before, they had journeyed to that country to be consecrated by the Patriarch in order to assume the spiritual leadership of the Ethiopian Church.

This event has brought to happy end an eight-centuries-old controversy between the Mother Church and her daughter for coming-of-age recognition and a blessing. After repeated requests and as determined pressing of her claims for autonomy, the Alexandrian Cathedral has finally consented to grant the wish of the matured offspring (The Ethiopian Herald, No. 6-6<sup>th</sup> Vol. 2<sup>nd</sup> August, 1948).

## **CHAPTER III**

### **3. RESEARCH METHODOLOGY AND DESIGN**

In this chapter, methodological procedures of the study are presented. The main topics are the overall design of the study, sources of data, sampling technique and sample size, study area, the participants of the study, the instruments, the procedures of data collection, and the data analysis and interpretation of the study.

#### **3.1. Research Methodology**

The main objective of the study was to appraise empirically the long existed religious relations between Coptic Church of Egypt and the Orthodox Church of Ethiopia from 1929-1959. In addition to that, although this religious relation is recorded in several media outlets, four newspapers have been selected for their availability and as conducive to discussion in this issue. Furthermore, the four media are among the leading and pioneer media outlets of religious, political, social, and economic issues in their respective countries.

The newspapers are Al-Ahram<sup>3</sup> (the English version), Birhanena Selam, Addis Zemen, (both are published in Amharic) and The Ethiopian Herald. These samples of newspapers have been analyzed in terms of their time, the issues they have raised and the prominence of their agenda-setting in a way of content analysis aiming to show the roles played in their dissemination of religious relations.

Except Birhanena Selam which was published in the year of 1929, the publication years of others were 1948, 1951 and 1959.

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<sup>3</sup>.Al-Ahram, daily newspaper published in Cairo, long regarded as Egyptian's most authoritative and influential newspaper and one of the most important papers in the Arab world (Google <https://english.ahram.org.eg>). The daily Al-Ahram newspaper is in publication since 1875. Since the establishment it has been working as a mouth piece for the successive regimes. But, nowadays, Ahram online replaced it in English language news website owned by Al-Ahram news organization and old newspaper publisher in the middle east. Ahram online media started on 26 November 2010 (Selam 2021).

Thus a qualitative method was used to collect data from the newspapers (about sources, theme and frames etc.) as content analysis and quantitative approach was used to collect information that complements the qualitative method.

Negesse(2021) defines content analysis mentioning Sarantakos (2005) as a documentary method that aims at a quantitative and/or qualitative analysis of the content of texts, pictures, films and other forms of verbal, visual or written communication. Therefore, content analysis is about making valid inferences from the content of media texts either in a quantitative or qualitative manner.

To appraise this religious relations between the two Churches and media roles, the most appropriate methodology exercised here was qualitative phenomenological approach. I chose this approach or this type of study for it gives us fascinating insights into cultural, natural and social phenomena. In addition to this, it mainly answers “the why?” question and enables us to explore and understand the situations (Alemayehu 2019).

Not only the above mentioned reasons are made it be chosen the methodology but also the main focuses of the data that are not measurable are related to the objective of the evaluation. The method also builds up to get a deep analysis about the relations between the two Churches and media roles that played during that period and to let the research participants express their views and feelings widely about the issue without any restriction.

For this reason, as the phenomenon of the research is qualitative by nature which can be more of described by narration, discussion and speech. The researcher used mainly qualitative method approach. The aim of this research method is to identify and explore things such as reasons, concepts, ideas, attitudes, etc. in depth and in width. But, due to the features of the study, a pragmatic approach was needed to manage flexibility of the situations appropriately, and thus, the researcher has got the opportunity to change to suit the new conditions of the systems of data collection from qualitative to quantitative, it was used to collect information that were complements the qualitative method. So, clearly, I used mixed method approach. This was intentionally done so as to get the necessary data from secondary and primary sources (Selam 2021).

Since the issue which has been studied here is very sensitive, controversial and complex, the research utilized many sources both primary and secondary data sources to achieve the objectives and to answer the research questions properly and responsibly.

## **3.2. Sources of Data**

### **3.2.1. Secondary Source of Data**

The source includes data collection from literature reviews of published and unpublished materials. Documents such as relevant and accessible books written in Ge'ez, Amharic and English; Church decrees and canon laws; research journals, magazines and newspapers; organizational and institutional research results, reports, strategic documents, web pages, and others written materials have been undertaken to make use of them part of the study. All of them were taken as secondary data sources, of course, they are secondary sources. These sources used to appraise historical relations and media roles on the religious relations between Coptic and Orthodox Churches of Egypt and Ethiopia respectively.

### **3.2.2. Primary Source of data**

The data collection included questionnaire, in-depth interview, key informant interview and focus group discussion. It was collected from 20 selected Church scholars, theology teachers and students, historians, patriarchal and ecclesiastical staffs and other Church officers. All these concerned bodies were being participants of the study since they are the owners of the history and their understanding of the issue.

## **3.3. Sampling Technique and Sample Size**

This paper intended to study how the selected newspapers framed from 1929-1959 Ethiopian Orthodox Church struggle to be independent Church from the Egyptian Coptic Church. Thus, the researcher purposefully selected these newspapers that covers social, spiritual and religious matters. They were selected to show the qualitative technique method as content analysis. This technique was used to insure diversity in ownership and content. Ownership refers to whether the newspaper is Ethiopian/Egyptian/government or private owned. Content refers to the topics on which the newspapers focus.

Among the four sample newspapers one is Egyptian owned, while the other three were Ethiopian government owned. This is because the total of Ethiopian newspapers were government owned at that time.

*Addis Zemen*: At that time, *Addis Zemen* was a government newspaper that was published once a week on Saturdays. It was named after the words of His Majesty Emperor Haile Selassie I, in 1933, when he said, "This day is the opening of a new era for the new Ethiopia", (*Addis Zemen*, June 10, 1951 E.C.).

*Al-Ahram* is daily newspaper published in Cairo, long regarded as Egyptian's most authoritative and influential newspaper and one of the most important papers in the Arab world (Google <https://english.ahram.org.eg>).

*Berhan ena Selam*: His Majesty King Teferi Mekonn, the Heir to the Throne and Full Authority of the Ethiopian Government was motivated by personal ambition light and peace will come in his country, so he named this newspaper "Light and Peace". The newspaper was published every Thursday in Addis Ababa (*Berhan ena Selam*, June 20, 1921 E.C.).

*The Ethiopian Herald* was established in 1942. Ever since, it has remained under the ownership and control of the government. It is a daily English newspaper which focuses on political, social and economic matters (Bethelhem 2006).

Also the study was conducted in three institutions to complete the quantitative method requirements. These institutions are the right places to find the exact information about the issue of the study. The sampling method was made in planned and deliberate way. This method was purposefully done because of the availability of the people that have basic knowledge and can give full and tangible information on matters of the study. Even if there are 7 institutions (Egypt Embassy in Ethiopia, Foreign Affairs of FDRE, History Department in AAU, Kasate Berhan Theological College in Mekele, Holly Trinity University College in AAU, Egyptian Coptic Church in A.A.,5 kilo, and The Ethiopian Orthodox Church Patriarchate Office here in A.A.) which study Ethio-Egypt relations either in a way that is connected with religion or other bilateral relations, the three institutions (Holly Trinity University College, Egyptian Coptic Church in A.A.,5 kilo and The Ethiopian Orthodox Church Patriarchate Office) were selected on purposive sampling as they were conducive for the researcher's target.

Again, total of 20 participants for the interview were identified purposively selected on their connection with the two Churches relations and the subject matter being researched.

### 3.3.1. Study Area

For the sake of convenience and several reasons, the assessment was conducted in Addis Ababa which is the Capital of the Federal Democratic Republic of Ethiopia and the Seat of Ethiopian Orthodox Church Patriarchate.

This City is the head quarter (the Seat) of the Ethiopian Orthodox Church which has the largest Christian members in it. Although Addis Ababa is the melting pot of Ethiopian people, the Orthodox Church has remained Ethiopia's most influential religious body, with strong links between church, state, and national identity (Negese 2021). As his statement, the country's Christians signify about 67% of the population.

The other important thing made Addis to be selected as setting of this study is the availability of the documents that have been analyzed as content analysis of media documents. These print media are the Al-Ahram, Berhan ena Selam, Addis Zemen, and The Ethiopian Herald newspapers which are found in the Institute of Ethiopian Studies Library which is the best place to find such a worthwhile and classic work. So, selecting Addis as study area perhaps makes it the most conducive place to this study.

### 3.4. Data Gathering Instruments

The main focus of the study was to identify the religious relations between the Ethiopian Orthodox Church and the Egyptian Coptic Church when the former was under its tutelage of the latter, especially, from 1921-1951 E.C. and some media roles at that time.

To find out this historical and controversial phenomenon, the following tools were used.

**3.4.1. Documents:** First, 4 documents were taken as data collection tool. Qualitative contents were collected from the selected newspapers. To collect documented data, the researcher adapted Xiaoge's (2009) (as Negese mentioned 2021) indicators as a codebook for the content analysis of the relations issues. These indicators were modified to address the questions of this study. In this context, relations refers to cultural, historical and political resolution.

**3.4.2. Questionnaire:** 11 Structured and unstructured questionnaires (both closed and open-ended forms of self administered questions) were prepared and delivered to 20 Church scholars selected very carefully to get enough knowledge about this sophisticated issue which consists of historical, diplomatic and religious affairs. The closed questionnaires had choices

which restricted the respondents to depend on them and open-ended questionnaires gave opportunities to the scholars to disclose their knowledge and express their feelings about the relations between the two Churches for about 1,600 years and why the Ethiopian Orthodox Church wanted to secede after that a long time from the Egyptian Coptic Church. These questionnaires were used to appraise the data in quantitative method.

**3.4.3. In-depth interview:** The researcher prepared certain questions to be answered by Holy Trinity Theology College teachers and students, historians, patriarchal and ecclesiastical staffs and other Church officers to gather data of Coptic and Ethiopian Orthodox Church relations of longstanding times. They were more than 30 in numbers. Besides, the struggles of the fathers and forefathers to liberate the Ethiopian Orthodox Church from subjugation of the Church of Alexandria and the then media roles during this course included in the interview.

Key informant interviews in regard to issues concerning general social or professional position, institutional background, legitimacy, material resource, coordination and networking, acceptance and concerns on relations and media activities was conducted. 20 persons who have sufficient knowledge and who have been working for a long period of time in the Church were selected for the interview. Moreover, from the 20 participants five of them were working as media personnel at the Patriarchate office.

#### **3.4.5. Focus Group Discussion**

Additionally, to develop and intensify the data that are collected in interviews, focus group discussion was conducted. One focus group discussion which had 5 members was undertaken consisting of five purposively selected samples from the Holy Trinity University College teachers and 4<sup>th</sup> year students and all of them were males. The two of the selected samples were teachers and the others were students from the group members. The selection criterion was conducted based on their educational background and the wide knowledge of Church related issues and the studied matter they have. During the discussion with participants, basic and relevant information has been gathered about the religious relations between Alexandrian Coptic and Ethiopian Orthodox Churches. Besides, the questions of media roles at that time were raised and discussed including their challenges and opportunities.

### **3.5. Techniques of Data Analysis and Interpretation**

The whole interview was conducted by the researcher personally. In addition to the question, for the in depth interview, a maximum of an hour time duration was allocated for each

interviewee. The interviews were recorded by cell phone recorder and all the recorded data are transcribed to English. The transcribed data have been categorized according to the themes of the findings. After that the findings of the research questions were analyzed and discussed by triangulating the in-depth interview, focus group discussion and literature review. Finally, based on the implication of the findings, conclusions and recommendations have been drawn. Thus, data generated from discussions and interviews were described and presented quantitatively. It was made like this to ensure the validity of data collected.

The central task during data analysis was to identify similar main idea in people's descriptions of their experiences (Leedy& Ormrod,2005). Accordingly, after transcribing the interview, the main activities that were exercised include: Statements that were related to the topic were identified; relevant information was separated; group statements have been given meanings; relevant information segments were grouped into categories that reflect various meanings of the phenomenon as it was experienced and the author looked and considered the various ways in which different persons experienced the phenomenon. Finally, the various meanings identified to develop an overall description of the phenomenon as people typically experienced it. And on top of this strength and weakness analysis was done.

For the sake of tabulating, coding, analyzing and interpreting the information gathered from quantitative and qualitative sources were triangulated. The former was mainly used to analyze the information gained from the questionnaires, information gathered from the interviews and the latter was used mainly used to analyze the written materials—books, magazines and newspapers. The data which were collected from documents were analyzed using descriptive method that aims to describe the situation accurately and systematically.

## CHAPTER IV

### 4. DATA PRESENTATION AND ANALYSIS

This chapter deals with data presentation, analysis and discussion. As stated earlier, the main objectives of the study were to examine how the Ethiopian and Egyptian newspapers framed (1929-1959) the long standing Religious Relations between the Egyptian Coptic and the Ethiopian Orthodox Churches and to identify sources quoted and dominant themes dealt with. To these ends, four sample newspapers were coded during non-consecutive periods of time of 1929, 1948, 1951 and 1959 years. The researcher purposefully selected these years using the data selection technique. These periods were the turning point for the Ethiopian Orthodox Church as well as the country for to appoint its bishops and archbishops from its own scholars. Besides, these years cover social, spiritual and religious matters fully and intensively discussed. Further, additional data were gathered through questionnaires and in-depth interviews with the Church scholars and theology post graduate students. The results of the content analysis and the in-depth interviews are presented together because the interviews were conducted to get answers that the qualitative content analysis alone was unable to provide.

#### 4.1. The Nature of the Newspapers Coverage of the 1929, 1948, 1951 and 1959

A total of 28 articles were analyzed in this study with 10 from editorial, 10 from opinion editions and 8 from feature articles. The length of the newspapers paragraphs ranges from one to eight. The data were taken from the selected newspapers that were published for four non-consecutive years of publication.

I presented the data for cross tabulation analysis. These are selected to show the validity of certain interactions of the data and to highlight certain important points. I used and compared data from Addis Zemen, *Al-Ahram*, *Berhanena Selam* and *The Ethiopian Herald* newspapers about Religious Relations between the Egyptian Coptic and the Ethiopian Orthodox Churches in the following categorical tables.

In the process of this study the stories are including; news, articles, interviews, editorials, features, were analyzed. This initial analysis was made by implementing emergent coding to establish system categories to catalog similar-toned news. First, a content analysis of the selected articles was carried out, and, then an analysis of the agenda setting found from the content analysis was conducted qualitatively. Additionally, textual evidence was identified using the qualitative analysis.

## **4.2. The Coverage of Historical Relations between the two Countries, the two Churches and Religious leaders' history**

### **4.2.1. Historical Relations between the Two Countries**

Even if the Ethio-Egypt relation faced several problems, communication did not interrupt totally.

The three local newspapers registered this historical relations between the two Countries 5(29.41%) times in that years and gave less emphasis compared to historical relations between the two Churches but they set the main points that must be mentioned. For instance, an article written by Boulos Salameh under the heading of “Relations between Egypt and Ethiopia” shows the Two Countries’ Relations as follows:

It will seem to those who follow the political events between Egypt and Ethiopia that clouds have covered the relations between the two countries. That these clouds are multiplying and transforming into thunder. The noise of the thunder has reached Egypt, but Egypt maintains silence. This does not astonish us, because the Egyptian politicians are accustomed to shut their ears against such thunder. Because they get rid of the immediate responsibility, they go their way leaving the consequences on the shoulders of the people. When the danger appears the Government hides its head in the sand and sometimes to avoid it, it resigns.

Here the writer seems to mention the political situation of the neighbouring countries or the Nile Basin countries which are connected naturally through the Nile River. The writer also wanted to point out the the Ethiopian demand on the River. But, leaving this political agenda he went to Egyptian and Ethiopian relations that is focused on the request of autonomy of the Ethiopian Church and appointing bishops. He continued his discussion:

We do not discuss in detail the political position of the Egyptian Government to the Sudan and Ethiopian in this article. We speak of the darkening atmosphere and thus do a service to Egypt, Ethiopia and the Sudan. These three countries are united by the course of the Nile and it is in their interest to act together in order to establish a political line which will dissipate all differences among them.

He confirmed directly the relations of these three countries by what means they are united and related. Their line of connection is the course of Nile.

In his long article the writer entails his conversation saying,

The first disagreement between Egypt and Ethiopia pertains to the relations of the Ethiopian Church and the Egyptian Church. Since the penetration of Christianity into Ethiopia, the Ethiopian Church has followed the doctrine of the Coptic Church. The Patriarch of Alexandria has since that time exercised his authority in naming an Egyptian Bishop to the head of the Ethiopian Church. This situation lasted for centuries until the Ethiopian Church evolved under the aegis of H.I.M. the Emperor Haile Selassie. The moment had arrived for an Ethiopian to lead the Ethiopian Church. The wish was communicated to the Egyptian Church and a request made for the consecration of an Ethiopian Archbishop and other Bishops to assume the leadership of the Ethiopian Church (The Ethiopian Herald, No.40, 4<sup>th</sup>Vol., March 31, 1947).

#### **4.2.2. Historical Relations between the Two Churches**

As the two countries' relation faced several problems, the historical relations between the two Churches faced several problems; but the communication did not interrupt completely. A temporary intermission was a big challenge during the Italian invasion and Dergue regime for the two Churches.

Addis Zemen recorded this report as follows:

Indeed, the relationship between the two Churches can be compared to that existing between a mother and a daughter; the nature of this relationship changes when the daughter comes of age; and the Ethiopian of Haile Selassie I is no longer that of

Abraha and Atsibaha, it is of the XX century now, not of the V or IV.

The writer of this article made the resemblance between the two Churches like a mother and a daughter, that is to show the strong relations between the two Churches.

Ethiopia received the Christian faith from the hands of St. Frumentius, a man from Tyr, in Syria; who was rich in Greek culture. This faith was spread further abroad by the activities and the missionary zeal of the Nine Saints (Zetegn Qiddusan) who arrived from the Rome's country.

The newer born Church of Ethiopia was put under the tutelage of the Alexandrian Church which from this time started to invest the successors of St. Frumentius who were designated by the clergy and people of Ethiopia Abune Selama Hesatie Berhan.....(Addis Zemen July 24, 1940 E.C.).

The writer tries to notice the beginning of religious relations between the two countries that goes to the remote past in 330 A.D., according to officially recorded history. It was happened Frumentius a Syrian by birth but who was already made an Ethiopian citizen was given an order from the monarch of Axum to travel Alexandria, to the Holy See of Saint Mark, to report the faith of the Ethiopians. After the report, Frumentius was pontificated by whom the 20<sup>th</sup> Alexandrian Patriarch St. Athanasius as the first Archbishop of Aksum, an ancient polity of Ethiopia. Then, Frumentius was named in Ethiopia Abune Selama Kesate Berhan (Father of Peace, the Revealer of Light).

### **4.2.3. Religious Leaders' History**

The Religious leaders' history has been written from the first Ethiopian bishop Abba Selama (Frumentius) to Abuna Basilios the first archbishop and patriarch of the Ethiopian Orthodox Church. But here let me mention in a precise way only the prominent bishops history, the first archbishop and the first patriarch of Ethiopia— Abba Selama and Abuna Basilios.

#### ***4.2.3.1. The First Archbishop Appointed from Alexandria— Frumentius (Abba Selama)***

The story of official proclamation of Christianity in Ethiopia, which is not through the organized missionary activity but through the desire and plan of the then Ethiopian Rulers, has

been narrated in the work of the contemporary church historian, Rufinus. This story was told to Rufinus by Aedesius when he was already an old man in Tyre. It was told that two young Christian relatives, named Frumentius and Aedesius (Sidrakos) who followed Meropius, a Greek philosopher of the time, were brought to Axum palace. They gradually gained the interest of the Emperor and the younger, Aedesius, was made a cup-bearer, while the elder, Frumentius, who showed his talent, wisdom and maturity, became worker in royal treasury. The two boys were taught the Ge'ez Language at Axum. However, the King died early leaving with his two sons, Ezana and Saizana as heirs to the throne. The King before his departure had given freedom to Frumentius and Aedesius leave to return to their country.

The two young men stayed more and Frumentius who was a Christian instructed the two Princes in the faith of Christianity. When the young Princes Ezana and Saizana came of age and ascended to the throne, Aedesius took leave and went to his native land Tyre where he was made a priest. Whereas Frumentius who was already made an Ethiopian citizen was given an order from the monarch to travel Alexandria, to the Holy See of Saint Mark, to report the faith of the Ethiopians. The Patriarchate of Alexandria in Egypt was the nearest Christian center to appoint an archbishop for already existing Christian faith of Ethiopia. Then after, St Athanasius summoned a council of priests and decided that the pious Frumentius who knew the people, their language and culture, who was already a citizen should be consecrated as the Archbishop of Axum (Ethiopia). Thus, he returned as Ethiopia's first Archbishop from Alexandria. Bishop Frumentius returned to Ethiopia and made Christianity to be the official religion of the country to officially proclaim Christianity as the state religion in Africa. He was named as

“Abba Selama Kesatie Berhan” Father of Peace the revealer of Light (Daniel 12015, *Berhanena Selam* 19<sup>th</sup> year, No.167; Saturday 9/11/2051 E.C., *translated from Amharic text by the researcher*).

Even though the description of this history has different versions, I chose this one due to abundant evidence that the historians teach and write repeatedly.

#### **4.2.3.2. His Holiness Abuna Basilios**

His Holiness Abuna Basilios (formerly known as Itchge Gabre Ghiorgis) was born on March 14, 1884 in a place called Mida Michael. His father, Debtera WoldeTsadek Salomon, in his native country of Ifat was the choir (Mezemer) of Mida Gotera Maryam in Qawet, Ghes Maryam. His mother, Imahoy (Nun) Wolete Maryam Bayu was born in Menz of Lalo Medir.

When he was at the age of 14, he went to Debre Libanos Monastery and learned poetry from Alaqa Gabre Eyesus. Then he learned the liturgy from Abba (Father) Gabre Hiwet and served as a deacon in the same monastery while he was helping in it.

On August 24, 1905, he was appointed as the first master of the monastery when the Menagasha Maryam Church was first planted and erected. At that time, the title of Qumsina (greater than priesthood) was added to him.

Abba Gabre Ghiorgis spent 14 years in the same monastery teaching the book of Qeddasie (Mass) and managing the priests. On February 26, 1924, he was appointed as the head of Saint Gabriel Church in Addis Ababa. A year later, on March 12, 1925, he was appointed as head of the Ethiopian monasteries in Jerusalem.

Master Gabre Ghiorgis was called to Addis Ababa two years later and was appointed as the Itchege on February 24, 1927.

In 1928, Itchege Gabre Ghiorgis followed His Majesty Emperor Haile Selassie I and marched to Maichew. After that, he went to Jerusalem in exile and settled there. On June 2,

1932, when it was known that Italy entered the World War, he traveled from Jerusalem to Sudan on June 9. He met there His Majesty the Emperor and marched together. On January 12, 1933, when His Majesty the Emperor hoisted the Ethiopian flag on Omedla, he was the one who offered his prayers and blessings. After that, he remained with His Majesty throughout the campaign and entered Addis Ababa on April 27, 1933.

Itchege Gaebre Ghiorgis was elected to the papacy in the Episcopal election held in Addis Ababa on April 19, 1938. After that, he was named Basilios in Cairo on July 18, 1940 and accepted the pontificate by the Patriarch Abuna Yosab and then he became a bishop of Shewa Province.

On January 6, 1943, the Bishop of Showa Province, Abuna Basilios, was received by Patriarch Abuna Yosab in Cairo and became the Archbishop of Ethiopia. He is still the first Ethiopian Patriarch of the Ethiopian Church. (Addis Zemen, 19th year, no. 167, Saturday 9/11/2051E,C.).

When His Holiness Abuna Basilios was elected by a majority of votes and was appointed Patriarch, the head of Saint George of Menagesha, whose name is Meleake Gannet TeumeLesan Kasa, came up with an impromptu poem titled a praise poetry that is presented here below.

### **A Praise Poetry**

At bi-birth with wings of Tewahedo,

You went down to Egypt to find Mark's honey,

Basilios bee was born in a voice,

Yes, in the congregation,

You predicted in your spirit spotlessly clean,

You preached with humility not let down the word of Gospel from neighbor's love,

### For ever and ever

You became Patriarch that not unjust to face,

You are the supreme teacher and counselor,

She has borne a son without a man and produce,

Your temple's virgin that has been built in the name of St. Mary ( Translated from Ge'ez text by the researcher).All the above presentations are summed up here in cross tabulation.

**Table 1.The Coverage of Historical Relations between the two Countries, the two Churches and Religious Leaders' history**

<b>The Coverage of Historical relations between the two Countries and Churches Issues</b>	<b>Frequency</b>	<b>Percent (%)</b>
<b>Historical relations between the two Countries</b>	<b>5</b>	<b>29.41</b>
<b>Historical relations between the two Churches</b>	<b>10</b>	<b>58.8</b>
<b>Religious Leaders' history</b>	<b>2</b>	<b>11.7</b>
<b>Total</b>	<b>17</b>	<b>100</b>

Source, prepared by the researcher.

To examine the statistical significance of historical relations and Religious leaders' history issues coverage in the newspapers, frequency and percentage were used. The results from Table 1 depicted that the Historical relations between the two Churches 10 (58.8%) was the most frequently reported issue and the Religious leaders' history 2 (11.7 %) was less reported from the total coverage 17 (100%).

### **4.3. The Coverage of Autonomy for the Ethiopian Orthodox Church, Discussion on the Ethiopian Orthodox Church Position and the Ethiopians Bishops and Archbishops Consecration**

#### **4.3.1. Autonomy for the Ethiopian Orthodox Church**

The Ethiopian Orthodox Tewahedo Church, first during the time of St.Harbe (1117-1157 E.C.) and later during the time of Emperor Yohannes IV (1863-1881 E.C.) had repeatedly asked the Church of Alexandria to appoint bishops from among Ethiopian scholars. This request finally got an answer during the first half of the 20<sup>th</sup> century. So, these local newspapers covered this agenda 8(**28.6%**) times, that means, they have paid attention to this issue next to Bishops and Archbishops Consecration. It is related to the motto of nationalists at that time “for an independent country an independent church” .

For instance, The Ethiopian Herald newspaper covered it as a feature article as follows:

Society represents to a great extent the interplay of the history,the will and the present and future desires of the people.There are several varying theories on the state. One thing on which all these theories agree however,is the fact that the sovereignty of a State is the active evolvement of the nations personality.Like in the case of individual personalities,self-expression forms the basis of the urge to achieve some desirable end in the life of a nation.In traversing this road to effective self-expression,the Ehiopian Government and people naturally aspire to enjoy end exercise rights and prerogative enjoyed by all free and independent states and not in any way deniable to them.

In general, the basic question that resonated at the time was about the independence of the Ethiopian Church and making the hierarchy of the Ethiopian Church.

The question of the autonomy of the Ehiopian Church is age-old.It has its root in the earliest history of its beginnings with Frumenius about 330 A.D..Since then both the Church and the

Ethiopian State have change enormously.They have both gone through the stages of infancy and are now maturing according to the norms of modern society.In this evolution the old and reactionary trappings of a distant past must give way to the strivings of the new era and must be replaced by new conditions (The E.H.No.22,3<sup>rd</sup> Vol.,November 26,1945, p.1 and 2).

After many struggles, in 1927, the Patriarch of Alexandria agreed to anoint the Itchehie as a bishop to help the archbishop of Egypt. Following this diplomatic struggle,as part of its autonmous administration the Church has increased the number of its bishops.There is now a spiritual head-a Patriarch-for each of many bishoprics in Ethiopia,and many in bishopric of abroad,which together form the Ethiopian Orthodox See.

#### **4.3.2. Discussion on the Ethiopian Orthodox Church Position**

Many Conferences were held herein Addis Ababa and in Cairo to Discuss Position of the Ethiopian Church during that time. The newspapers repeatedly placed this issue with magnifying events presented here:

The third and final Session of the Conference called to discuss the Position of the Ethiopian Church in reference to the relation with Alexandria was held on Monday,November 26,1945,under the sponsorship of His Beatitude the Itchege Gabre Guiorguis. After prayers,by which the session was opened,His Excellency Afa Mesfin Andargachew,Minister of Justice, read the reply from His Imperial Majesty to the Churchmen on the question: 'The proposals of the Church are one with the views of the Ethiopian Government.The false reports then,which were circulated with regard to the position of Ethiopian Church and the Alexandrian Church have therefore no basis. This also shows the unity between the Church and the Government where the autonomy of the Ethiopian Church is concerned.'

The reply from His Imperial Majesty which was read to the Churchmen was in response to Coptic Church Patriarch who rote a letter concerning the relations between the two Churches.It continues,

'It seems impossible to affect a change in the relations of the two Churches only by the correspondence.It seems necessary

that delegates should be sent to Alexandria to discuss this matter. According to the example given in the first meeting, 'The Church is like a sword, and the Government is like arm.'; therefore the sword cannot cut by itself without the use of the arm...' (The E.H.No.23,3<sup>rd</sup> Vol. December 3,1945).

This metaphorical language shows that the Church and the Government relationship that cannot stand one without the other at that time.

After many exhausting discussion and difficult negotiations, the Coptic Synod agreed to anoint an Ethiopian Archbishop. The bishops elected in the election of bishopric in Ethiopia took an oath to serve the Emperor and His heirs faithfully, and the election was approved by the King and then finally the Ethio-Egypt protocol was signed in July, 1948 (Mersiehazen 1959 ).

#### **4.3.3. The Ethiopians Bishops and Archbishops Consecration**

In 330 A.D. St. Frumentius who was Syrian by birth and Ethiopian by nationality was sent to Alexandria by the permission of King Ezana and after being consecrated by St. Athanasius, 20<sup>th</sup> Patriarch of Alexandria, returned to Ethiopia.

Since then the sacraments of the Church were administered in fullness and the Christian religion became a national religion. And then again 110 Egyptian bishops came from Egypt to Ethiopia up to 1929 and the first four Ethiopian bishops consecrated by Abuna Yohannes in this year. Next year one Ethiopian bishop, in 1948 five Ethiopian bishops, in 1951 one Ethiopian archbishop and in 1959 one Ethiopian patriarch were appointed by Alexandrian Popes (Wudu 2006).

In Amharic newspaper, Addis Zemen, a man named Aklilu Gebre Kiros wrote under the title "Patriarchate" the history of Ethiopian Archbishopric that is presented here below.

The respect between the two brothers in the Churches of Alexandria and Ethiopia, who shared the blessing of one of the great apostles, Saint Mark, has shown us a great honor.

I said that it was a great honor when His Majesty the Emperor of Ethiopia, on his present, His Holiness Abuna Basilios from the hands of Blessed Abuna Kirlos VI, Patriarch of Alexandria, received the title and right of the Patriarchate at St. Mark's

Church in Cairo, on June 28, 1959. This shows the respect that existed between the Churches of Alexandria and Ethiopia, and it testifies that their past, present and future relations are sanctified by the grace of God.

The writer mentioned the relations between the Two Churches is very strong, respectful and sanctified by the grace of God.

As I share this great news, which is good luck for all of Ethiopians, I am forced to ask a question. In other words, who tried and worked hard to make the patience of the 1600s produce this fruit of glory? Is that.

However, the answer will undoubtedly come from every Ethiopian that is the great spiritual leader His Majesty Emperor Haile Selassie I. I will continue with my good news. The great Orthodoxy Emperor Haile Selassie I, based on the patience and humility of his royal fathers and the blessed Ethiopians, brought the Ethiopian Church to the first pontifical level in 1921 and to the second pontifical level in 1940 E.C. It shows his successive rise in honor of a testament to his leadership of patience, humility, sincerity, and kindness.

Aklilu's discussion is about the patience, humility and enlightened opinions of Ethiopian authorities who incessantly toiled to bring full administration of our Church, those Ethiopian authorities, scholars, monks and faithful who made the Ethiopian Church to be presented in its own right in all international status, to be able to seat in equal status with other sister churches and who made our Church to contribute its part for ecumenical relations, especially His majesty Emperor Haile Selassie I, who in the 20<sup>th</sup> century made the most treasured historical contribution to the establishment of Ethiopian Patriarchal Seat must be acknowledged with full support and appreciation .

He continued his discussion saying,

This is because the enlightened opinions that slowly took hold between the two Churches were guided by the will of God, so they were able to show us today, which was shown by miracles. This privilege of His Majesty is one of his miraculous works. His Holiness Abuna Basilios, who received various challenges in the life of the Ethiopian church for five years during the

Italian invasion and was crushed by fasting, prayer, and prostration, was able to see this exalted crown Patriarchate in the reign of Haile Selassie I. We were able to say that the reign of Haile Selassie I was the reign of miracles.. It is said that the eyes of Ethiopians that have seen the great honor of you are noble and dignified.

Therefore, with the wide dedication and effort of the good Emperor Haile Selassie I, with his patience and wisdom, and with the blessings of Abuna Basilios, we saw what we had not seen until now. We found what we had not found until now. We have achieved what we have not achieved. Our religious relationship, our sacred brotherhood, has found greater solidarity and closeness with the grace of God. We present our speech full of joy to the whole of Ethiopia. Thanks be to God who chose His Majesty Emperor Haile Selassie I and made the Emperor, the leader of peace.(Addis Zemen, June 18, 1959,Translated from Amharic text by the researcher)

The conclusion of the writer is the liberation of the Ethiopian Orthodox Church from the jurisdiction of the Egyptian Coptic Church was one of major achievements of Emperor Haile Selassie and His fellows.

The Ethiopian Herald also reported this event under the heading of “Five Ethiopian Bishops Consecrated by Patriarch”.

An Ethiopian Airlines plane brought back to Addis Ababa from Egypt five anointed Ethiopian Bishops.Seven days before,they had journeyed to that country to be consecrated by the Patriarch in order to assume the spiritual leadership of the Ethiopian Church.

This event has brought to happy end an eight-centuries-old controversy between the Mother Church and her daughter for coming-of-age recognition and a blessing. After repeated requests and as determined pressing of her claims for autonomy,the Alexandrian Cathedral has finally consented to grant the wish of the matured offspring.

The appointment of the Ethiopian bishops was given indeed a great place in the history of the Ethiopian Church. It was a big step that recognized the first national hierarchy and established the first diocese as many historians and writers agreed. With a great joy and enthusiasm, the writer of this article continued his discussion.

The history of the contention is very long; but briefly, the Ethiopian Church had petitioned for the appointment of an Ethiopian Like-Papas or Archbishop and other bishops with prerogative to anoint other leading ecclesiastics. For these centuries the Alexandrian Church failed to satisfy this demand although conceding many others.

Appointment of the spiritual head of the Ethiopian Church was held as the exclusive prerogative of the Coptic Cathedral in Egypt, and was selected from among Egyptian Churchmen. What the Ethiopian Church wanted, and which she has now received was to be permitted to elect from among her high ecclesiastic personages her Archbishop to be appointed to the spiritual leadership of the Church and to be granted a dispensation to anoint other bishops and Episkopos (The E. H., No. 6-6<sup>th</sup> Vol. 2<sup>nd</sup> August, 1948).

The consecrated names of the five Abuns are as follows: Formerly Itchege Gabre Guiorghis, Abuna Basilios; Memher Garima, Abuna Micael; Liqe Seltanat Meliektu, Abuna Teophelos; Memher Zefere Berhan, Abuna Yaacob; and Memher Ghetahun, Abuna Timoteos. "Information that the Patriarchial election of the Egyptian Coptic Church ended on April 20, was gained through radio announcements and newspapers of different countries. The Ethiopian Church, which after protracted discussions was able to elect its own Archbishop, sent delegates to Egypt, last July when an agreement between the two sister Churches was signed concerning the election." (The E. H. July 21<sup>th</sup>, 1958)

The above presentations are concluded in the following table, tabel-2.

<b>The Coverage of the Ethiopians Bishops and Archbishops Consecration Process Issues</b>	<b>Frequency</b>	<b>Percent(%)</b>
<b>Autonomy for the Ethiopian Orthodox Church</b>	<b>13</b>	<b>46.42</b>
<b>Discussion on the Ethiopian Orthodox Church Position</b>	<b>3</b>	<b>10.7</b>
<b>Ethiopians Bishops and Archbishops Consecration</b>	<b>12</b>	<b>42.8</b>
<b>Total</b>	<b>28</b>	<b>100</b>

**Table 2. The Coverage of Autonomy for the Ethiopian Orthodox Church, Discussion on the Ethiopian Orthodox Church Position and the Ethiopians Bishops and Archbishops Consecration. Prepared by the researcher.**

The results here in table-2, showed that Autonomy for the Ethiopian Orthodox Church 13(46.42%) was the most frequently reported issue. This indicated that years of publication had relationship with Autonomy for the Ethiopian Orthodox Church issues coverage.

#### **4.4. The Coverage of Religious, Cultural, and Social Issues**

##### **4.4.1. Religious Issue**

Apostolic succession, traditional rites, vigilant shepherding, and divine providence are common elements of the two Churches Religious aspects. “The Coptic Church and the Ethiopian Orthodox Church share common dogma and Christian tradition. It is an indisputable fact that the Egyptian bishops who were appointed in Ethiopia firmly hold the

culture of one character and strongly oppose the culture of two characters, which shows that they have a strict unity in religion.”( Malake Berhan Admasu 1954).

The Ethiopian Herald newspaper which was published in June,1949 under sub-title “The Ethiopian Church--Progress and Prospects” put this relations as presented below.

Concurrent with the long and interesting history of Ethiopia runs that of the Christian Church. Indeed, it forms an indissoluble part of the chronicle of events which goes to make up the history of this ancient Kingdom. Today, the instituted Church of the realm, the Ethiopian Church was founded about 330 A.D., over sixteen centuries ago. It has remained a branch of the Coptic Dispensation which is the Eastern branch of organized Christianity. In fact, the Ethiopian Orthodox Church is among the oldest Christian churches of the world. In essence, Ethiopia, commonly called a “Christian island in the African sea,” is still today the bastion of Christianity in this region (The E.H.No.52, 6<sup>th</sup> Vol.20th, June, 1949)

Agedew emphasized this relations as follows.

The similarity of dogma between the Ethiopian Orthodox Church and the Coptic Church is from the very beginning of Nicaea Council. At that time the Alexandrian Orthodox Church had played a leading role in the three Ecumenical Councils. Athanasius who had accompanied Alexander of Alexandria had also played a leading role when Arius was excommunicated at the Council of Nicea in 325. Even if there is no Ethiopian representative in this Council the Ethiopian Orthodox Church accepts and teaches the decisions of the Council of Nicaea equally with the Alexandrian Church (Agedew 2015).

“In many conferences the role of the Copts who were the fathers of the Ethiopian Orthodox Church fathers was supreme, and their theological and philosophical contributions to Christian doctrine and dogma was unsurpassed. The Ecumenical movement began with the Council of Nicaea (325) and ended with the Council of Chalcedon (451).” (The

E.H.No.152,Vol.1, Thursday 25, May 10,1959 p.5 and No.153,Vol.1, Friday 26, June 26 and 27,,1959 ).

Abuna Gorgorios who was the archbishop of Shewa diocese and the writer of Ethiopian Church history said that “The Alexandrian Orthodox Church had also played a leading role in excommunicating Macedonius at the second Ecumenical Council held at Constantinople in 381.Also, the Ethiopian Orthodox Church had condemned Macedonius for his heresy that the Holy Spirit is inferior to God the Father and God the Son as Alexandrian Church did in this Council.”(Gorgorios 2014, Translated from Amharic Text by the researcher).

Also he added that “When Nestorius taught wrong teaching about Christ and St.Mary and condemned at the Ecumenical Council of Ephesus in 431 which St.Cyril of Alexandria chaired where his affirmation that Christ was the Son of God and St.Mary was Theotokos which the Council adopted as the Church’s teaching. Both Churches condemned Nestorius with the Oriental Churches together.” (Gorgorios 2014).

Agedew also mentioned this relations as Gorgorios did as follows.

In the Council of Chalcedon which is held in 451 it affirmed Christ had two natures, human nature and divine nature with their specific identities. But the Alexandrian Patriarch Dioscorus challenged the Council that there could not be personality without nature and nature without personality. Because of this division one group of Churches had rejected the teaching of the two natures of Christ and following Dioscorus’ teaching they had condemned the Council of Chalcedon. The Ethiopian Orthodox Church which was under the Alexandrian See also rejected the Council of Chalcedon like the Oriental Churches. Therefore, the Coptic Church and the Ethiopian Orthodox Church share common dogma and Christian tradition (Agedew 2015).

The other writer put this historical religious relation between the two Churches similar to the newspapers coverage as follows:

The entry of Christianity into Ethiopia was by a message of Abraha Wa’atsbha who wrote to Father Athanatheus, the Archbishop of Alexandria, to send a bishop, so that Father Selama Kesate Berhan (Frumentius) was appointed as a bishop

from Alexandria for the first time and Ethiopia accepted Christianity as the official religion, thereby strengthening the previous relationship with Egypt. Due to the fact that the first bishop was appointed and anointed by the Church of Alexandria, the appointment of the two Churches as the followers of the See of Mark, it became a permanent practice that the papacy would continue to be given from Alexandria.

It is similar coverage with the newspaper which reported this story like this, “The beginning of religious relations between the two countries goes to the remotes past in 330 A.D., according to officially recorded history. It was happened Frumentius a Syrian by birth but who was already made an Ethiopian citizen was given an order from the monarch of Axum to travel Alexandria, to the Holy See of Saint Mark, to report the faith of the Ethiopians. After the report, Frumentius was pontificated by whom the 20<sup>th</sup> Alexandrian Patriarch St. Athanasius as the first Archbishop of Aksum, an ancient polity of Ethiopia. Then, Frumentius was named in Ethiopia Abuna Selama Kesate Berhan.” (Addis Zemen, Janaury 13<sup>th</sup> ,1943)

Therefore, the two Churches of Ethiopia and Egypt have been strengthening their relationship. Especially in the 7th century, when the new religion of Islam flooded Egypt, just as the Church of Alexandria maintained its friendship with the Ethiopian Church so that its faith would not be weakened, Ethiopia also did its best to strengthen the Christian religion in Egypt. Although the Ethiopian Church received its spiritual leader from the Alexandrian Church of Egypt, its beliefs and history have its own experience, culture and other rituals that distinguish it from the Egyptian Church. The Tewahedo Church of Ethiopia is one of the oldest churches, that is, its basic religious belief came from the 12 apostles and 318 fathers.

In this process, Emperor Yohannes agreed to continue the relationship of the Ethiopian Church with the Church of Alexandria and to appoint the bishop from Alexandria, but he found it to be an obstacle to his rule. Besides, because the bishop lived in one place and when he passed away, it took a

long time until a new one was sent to replace him, and the See was always empty. As a result, the religious zeal and steadfastness of the Ethiopian Church towards the Alexandrian Church was bound to weaken. In other words, in ancient times, Ethiopia never had more than one father or bishop. Because of these reasons, when Bishop Abuna Athanatheos died in Ethiopia, Emperor Yohannes decided to increase the number of bishops and improve the position of the church.

It is the same as The Ethiopian Herald recorded, “Four centuries later, until the reign of Emperor Yohannes IV, the issue of the expansion of the archbishop's diocese was not raised. Because most of the time, a single bishop was appointed over the country and the bishop was not able to cover the entire country.” (2<sup>nd</sup> August, 1948).

However, Emperor Yohannes’ request was accepted by the Coptic bishops and four Egyptian bishops were appointed to Ethiopia for the first time. The bishops who came, Abuna Petros of Tigray and Wolo, Abune Matthew of Showa, Abuna Markos of Begemdir and Abune Lukas of Gojjam were appointed as bishops (Belai 1983, Translated from Amharic text by the researcher).

“Emperor Yohannes IV brought four bishops of the Ethiopians. These bishops were assigned to different provinces (Tigray, Showa, Gojam and Wolo) and created a diocese. Among these four bishops, who were given to King Menelik to be placed in Showa, was Abuna Matthewos. At that time, religious nationalism was rekindled in order to liberate the country's church.” (The Ethiopian Herald, 2<sup>nd</sup> August, 1948).

This issue which is mentioned above is reported in all the newspapers in different explanations but in the same idea.

#### **4.4.2. Cultural and Social Issues**

Ethiopians used to visit the Coptic Monasteries in Egypt on their way to Jerusalem, the birth place of Jesus Christ. The same practices prevail even today. In addition to bishops consecrated for Ethiopian Orthodox Church, many Coptic bishops and Patriarchs have visited Ethiopia (Agedew 2015). All these exchanges of visiting have strengthened the long-existed

relations on cultural and social issues. Regarding to these relations Abuna Basilios,formerly His Beatitude the Itchegue,in accepting the welcome made the following address... “As it is said in the Holy Scriptures: ‘in patience possess ye your souls’,Your Majesty,armed with patience and faith,has exerted Yourself unceasingly to gain the rights of the Ethiopian Church without interrupting the old, friendly,fraternal and spiritual relations in addition to cultural and social relations which have always existed between the two Churches, for which rights Your people rejoice today(The Ethiopian Herald,No.6-6<sup>th</sup> Vol.2<sup>nd</sup> August,1948).

It is an undeniable fact that Ethiopia has co-existed with the Egyptians in culture and religion since it accepted Christianity (Admasu 1954 ).The culture of our religion, which is as clear as a pearl, was originated from the See of St.Mark. Alexandria and Ethiopia share a common one nature culture, so they have been in contact through an Egyptian bishop (Admasu 1954 ).

**Table 3. The Coverage of Religious, Cultural, and Social Issues on the newspapers**

<b>The coverage of cultural, social and political issues</b>	<b>Frequency</b>	<b>Percent (%)</b>
<b>Religious Issue</b>	<b>5</b>	<b>35.7</b>
<b>Cultural Issue</b>	<b>3</b>	<b>21.42</b>
<b>Social Issue</b>	<b>6</b>	<b>42.8</b>
<b>Total</b>	<b>14</b>	<b>100</b>

Source, prepared by the researcher.

#### 4.2. Questionnaires, Interviews and Focus Group Discussion

**Table 4. Responses of Questionnaire**

<b>No.</b>	<b>Items</b>	<b>Responses</b>		<b>Mark</b>
		<b>Yes</b>	<b>No</b>	
<b>1</b>	Knowing the Relations existed between the Egyptian Coptic and the Ethiopian Orthodox Church	<b>15</b>	<b>5</b>	
<b>2</b>	Factors forced the Ethiopian Orthodox Church to accept voluntarily the appointment of the Egyptian Bishops for such a long period of time	<b>5</b>	<b>15</b>	
<b>3</b>	The reasons why the Ethiopian Orthodox Church wanted to secede from the Egyptian Coptic Church after such a number of years	<b>10</b>	<b>10</b>	
<b>4</b>	Methods the Church used to be independent Church	<b>18</b>	<b>2</b>	
<b>5</b>	Blessings of Egyptian Bishops when they were in Ethiopia	<b>19</b>	<b>1</b>	
<b>6</b>	Curse/negatives of the bishops during that time	<b>1</b>	<b>19</b>	
<b>7</b>	Leftover challenges that the Ethiopian Orthodox Church face in post independent period	<b>3</b>	<b>17</b>	

<b>8</b>	The Ethiopian Orthodox Church faithful and priests call “Alexandria is our mother” and “St. Mark is our father”	<b>16</b>	<b>4</b>	
<b>9</b>	Stances for the above statements?	<b>16</b>	<b>4</b>	
<b>10</b>	Roles of the selected media	<b>5</b>	<b>15</b>	
<b>11</b>	The general history and religious relations between the Egyptian Coptic and the Ethiopian Orthodox Churches	<b>10</b>	<b>10</b>	

**Source, prepared by the researcher.**

### **Discussions on the questionnaire**

- a) **Table 4,Q1:** As shown in this table above,15(75%)of the respondents answered the question Yes, that means, they have adequate information about the Egyptian Coptic and Ethiopian Orthodox Churches relations and 5(25%) of the respondents said No, that means, they have not any information about the Churches’ relations. Generally, most of the respondents haven’t enough information about the research’s issue.
- b) **Table 4,Q2:**As the table indicates 5(25%) of the respondents have less information about the factors forced the Ethiopian Orthodox Church to accept voluntarily the appointment of the Egyptian Bishops for such a long period of time.
- c) **Table 4, Q3:**As the table indicates half of the respondents 10(50%) have information that the reasons why the Ethiopian Orthodox Church wanted to secede from the Egyptian Coptic Church after such a number of years.
- d) **Table 4, Q4:**As the table shows, the majority 18(90%) of the respondents believed and answered saying that the Church used to be independent Church diplomatically and peacefully.
- e) **Table 4, Q5:**As the table indicates, most of the respondents 19(95%) believed that Egyptian Bishops have brought blessings of when they were in Ethiopia.
- f) **Table 4, Q6:**As the table directs,1(5%) almost none of the respondents believed that the bishops became curse or burdensome for the Church during that time.
- g) **Table 4,Q7:**As the table clears,3(15%) of the respondents not believed that leftover challenges the Ethiopian Orthodox Church face in post independent period except a little doubt that may be todody’s crisis could be the result of that administration scar.

- h) **Table 4, Q8:**As the table proves, 16(20%) of the respondents believed that this statement is perfect and correct.
- i) **Table 4, Q9:** As the table points out,16(20%) of the respondents stood with the above statement's correctness.
- j) **Table 4,Q10:** No one of the respondents believed that the selected media played roles except a few respondents as the table indicates, only 5(25%) of them.
- k) **Table 4,Q11:** As the table shows, the average respondents,10(50%) filled in the general history and religious relations between the Egyptian Coptic and the Ethiopian Orthodox Churches correctly.

Unstructured interview was conducted with church men, teachers, priests, deacons, and theology students. They were asked what they know the Relations between the Egyptian Coptic and the Ethiopian Orthodox Church. They mentioned the following points:

- a) Many of them mentioned that “Alexandria is our mother” and “St. Mark is our father”.
- b) The Relation was because of Bishops who were coming from Egypt for many years.
- c) They believe that Bishops who came from Egypt were their fathers and blessed them with deaconess and priesthood services.
- d) They don't think that leftover challenges face the Ethiopian Orthodox Church except a few administration issues.

When I interviewed one of Addis Ababa University history professors, the question how long and what factors forced the Ethiopian Orthodox Church to accept voluntarily the appointment of the Egyptian Bishops for this long period? He responded to me saying that one of the reasons is that the kings oppressed the Church. Even basic questions of faith were decided by the councils of scholars they called and presided over. They found it convenient for their power, and they were the ones who made the bishops continue to come from abroad, from Egypt, for many centuries, that is about 1,600 years.

But, after Emperor Haile Selassie confirmed that he had put all the princes under his authority, and when he felt that priests and monks alone could not defeat him, he fought for the papacy to be given to the fathers and made the Church free from Egypt. That is why the Church was hardly able to develop the practice of social, development and charitable activities.

The other scholar responded the question “Why the Ethiopian Orthodox Church wanted to secede from the Egyptian Coptic Church after such a number of years?” The Ethiopian Orthodox Church wanted to be an autocephalous Church in context of international relations. That means, before its independence, the relation was carrying out via Egyptian Coptic Church which was the only African representative Church, but after the independence it has got continental and international recognition. That is why the Ethiopian Orthodox Church struggled for its independence for such a long time.

The Holy Trinity Theology University students were also discussed in Focus Group Discussion and the point of the discussion was winding up on the sentence “Alexandria is our mother” and “St Mark is our father”.

They also noted that the roles of the selected media houses have played in communicating spiritual news and cementing or separating the relations between the two Churches, but they didn't indicate full information about the media that played big roles during that time. And they were interested enough to tell the general history and religious relations between the Egyptian Coptic and the Ethiopian Orthodox Church.

In terms of sex data all the interviewers were male and in terms of age 15 were from 26-30, 3 were from 37-41 and 2 were 42 and above. When I see the education level, 7 were 12 completed, 10 were degree holders and 3 were above. In addition to modern school 5 were traditional school educated. In terms of authority one was high priest, the 3 were priests and others were deacons.

### **4.3. Discussions**

It has been reported in all newspapers and other books that the bishops coming from Egypt have gained religious value for the Ethiopian Orthodox Church, which shares the apostolic priesthood with the See of St. Mark. But, there are some reports that the bishops caused the following problems, even though they gained religious value because of their apostolic succession from Abuna Selama. And also appointed the ecclesiastic people priesthood and gave their blessings and prayers for the faith.

### **1. Complete Indifference**

When there is a problem in Ethiopia, bishops who were from Egypt do not come and they put their own interests first to give priesthood and they were leading the Church indifferently. So, this indifferent performance harmed the Church very seriously.

### **2. They Have Weakened the Country's Economic Capabilities**

For a bishop to import from Egypt, one of the things that the Church was required to do was to send gold, silver, precious items, etc. It was sent to the Egyptian Church and palace. This will be sent to the Church of Alexandria to send a bishop as soon as possible, and the government of Egypt will send the Muslim soldiers who are guarding for the safe arrival of the bishop. For instance, Dejach Wube who brought Abuna Selama to him but later on anointed Emperor Theodros at Dereseghie Maryam, was bought for 10 thousand Birr. Later on again, Emperor Yohannes imported four bishops for 80 thousand Birr. There is no doubt how much this money weakened the country economically at that time. Not only that, but also many Ethiopians' lives were in danger and died because of hunger and thirst when they go to Egypt to bring bishops through deserts on barefoot.

### **3. They Obstructed the Apostolic Mission**

The bishops coming from Egypt because of they didn't know the country's culture, customs, a walk of life, etc., they had couldn't teach according to their limits and they couldn't give proper evangelism.

### **4. They Committed a Historical Wrong**

Knowingly or unknowingly, the bishops who had been regarded as foreigners committed wrongdoings. For example, the Egyptian Bishop in Ethiopia Abuna Matthewos, who was in the reign of Emperor Menelik and was the archbishop of Ethiopia for 40 years, during the ownership dispute between the Egyptian and Ethiopian Churches over the monasteries in Jerusalem, was sent from Addis Ababa to settle the matter through negotiations. But he argued in favor of his fellow Egyptians and handed over the property belonging to Ethiopia to the Egyptian Church.

### **5. They Opened the Door of the Church to the Enemies**

According to the records, the Muslims were spying on the Church and the Country, claiming to have been sent by the Egyptian Church in the name of the Pope.

#### **6. They Have Brought Psychological Pressure on the Ethiopian Scholars**

Although the scholars of the Ethiopian Church prepared and wrote many essays and books, since the Church did not have a national synod at the time and the responsibility of the Church fell to the bishops coming from Egypt, they named the essays or the books after the Egyptians, saying that the Egyptians said this. This thought brought a feeling of inferiority.

#### **7. They Prevented the Existence of Qualified Deacons and Priests**

They used to give the title of deacon even to children without learning anything and they would collect the money from this by giving the title of priest to everyone who didn't deserve it.

#### **8. They Used to Create Problems in the Administration of the Country**

At that time, the teachers in every school were mostly Egyptians; so they were criticized because they did not get along with their students either in language or in any other way. It is said that while the teachers were speaking to the Egyptian bishops, they were the reason for the Ethiopian administrators not to communicate with each other.

#### **9. A Heavy Load of Holidays and Festivals**

Although there is no concrete evidence, it is said that they made Ethiopians weak by increasing the number of holidays and fasting days so that Ethiopia would not grow and the Nile River would not dam.

Ayele (2001) said that when Egyptians imprisoned the Ethiopians with themselves, they kept them hidden in ignorance and darkness.

### **4.4. Findings**

The above findings from the content analysis provided necessary prerequisites for supporting previous studies that agenda-setting theory asserts the existence of a series link between the prominence given to topics in a communicator's messages and their perceived importance within the repetition. It can be achieved through elaboration and emphasis. It is noted that—in the process of selecting some topics as important, other issues are discarded. As the literature review of this study has shown, the role of sources is key to the agenda-setting process, because of their ability to set agenda by being the right 'who'. Topics emphasized within the mass media or other channels are viewed as being more important than those not covered according to McCombs and Shaw (Negesse 2021). Hence, the result depicted that

Ethiopian Bishops and Archbishops Consecration stories were the most prominent issues in the studied newspapers.

The findings show that the Ethiopian Orthodox Church as well as the country made diplomatic struggle and unreserved effort for 1,600 years to appoint its bishops and archbishops from its own scholars. And finally, Emperor Haile Selassie I achieved this ambition diplomatically and peacefully even though many other kings tried to succeed this great achievement. Especially, in the years of 1929, 1948, 1951 and 1959. These periods were the turning point for the Ethiopian Orthodox Church as well as the country because of all the Ethiopian bishops were consecrated in these years. Besides, these years cover social, spiritual and religious matters fully and intensively discussed by the selected newspapers.

Many of the interviewees from the questionnaire responded that they don't know much about the relations of the Ethiopian Orthodox Church and Coptic Church and the selected media played roles except a few respondents. But they believe on one thing almost unanimously. The bishops who were come from Egypt didn't any negative things except blessings.

From the interview which was conducted with church men, teachers, priests, deacons, and theology students, the following points were mentioned.

- a) Many of them mentioned that "Alexandria is our mother" and "St. Mark is our father".
- b) The Relation was because of Bishops who were coming from Egypt for many years.
- c) They believe that Bishops who came from Egypt were their fathers and blessed them with deaconess and priesthood services.
- d) They don't think that leftover challenges face the Ethiopian Orthodox Church except a few administration issues.

From the discussion, it has been reported in all newspapers and other books that the bishops coming from Egypt have gained religious value for the Ethiopian Orthodox Church, which shares the apostolic priesthood with the See of St. Mark. But, there are some reports that the bishops caused for many problems. Psychological pressure on the Ethiopian scholars, complete indifference, a heavy load of holidays and festivals and preventing the existence of qualified deacons and priests are some of them.

Factors forced the Ethiopian Orthodox Church to accept voluntarily the appointment of the Egyptian Bishops for this long period were mainly two things. 1) Apostolic succession and 2) Keeping it not be deviated from its original priesthood.

In spite of the Ethiopian Orthodox Church accepted voluntarily the appointment of the Egyptian bishops because of the above mentioned reasons, later on, it wanted to secede from the Egyptian Coptic Church to be an autocephalous Church mainly for three things. 1) To void the unacceptable rule of Egyptians that states "Ethiopia should not appoint a bishop from among its native scholars." 2) To receive full services from the fellow scholars who know the country's language, culture and values. 3) For the slogan of "An independent Church for an independent country!"

Also the present level of relations between the two Churches is an atmosphere of mutual trust and respect. After the interruptions of the Italian invasion and the military regime Dergue, they continued independently but a mutually beneficial or supportive relationship. For instance, after Abuna Paulos, Patriarch of Ethiopia, Archbishop of Axum, and Itchege of the See of Tekle Haimanot became the 5<sup>th</sup> patriarch the two Churches resumed their relations, and began to exchange visits and other experiences.

## CHAPTER V

### 5. CONCLUSION AND RECOMMENDATIONS

#### 5.1. Conclusion

This study explored the coverage of the religious relations between the Egyptian Coptic Church and the Ethiopian Orthodox Church in four newspapers that played a major role in the years of 1929, 1948, 1951 and 1959. These years were the years of turning point of the Ethiopian Orthodox Church. That is why, all the Ethiopian bishops and archbishops were appointed in these years. The study employed both quantitative and qualitative methods to gather and analyze the data. Purposive sampling was used to select the media and the written items for this research.

Although the religious relations between the Ethiopian Orthodox and Egyptian Coptic Churches is recorded in several media outlets, the Al-Ahram (the English version), Birhan ena Selam, Addis Zemen (both are published in Amharic), and The Ethiopian Herald were the main printed media that set the agenda of the autonomy for the Ethiopian Orthodox Church, discussion on the Ethiopian Orthodox Church Position and the Ethiopian Bishops and Archbishops Consecration that were the focal points of relations between the Two Churches.

These newspapers had been selected in terms of their time, the issues they have raised and the prominence of their agenda-setting during the discussion about the Ethiopian Orthodox Church struggle to anoint its own bishops and to be free from the subjugation of Alexandrian Church.

The issue of the Ethiopian Bishops and Archbishops Consecration was a top national agenda for Ethiopia but it had become a controversial issue for both sides for a long time. Even though the issue seemed like irreconcilable differences between the two countries at the time, later on, it has been solved diplomatically and peacefully. Many discussions and negotiations had been held between the Churches' delegations and announced on these newspapers.

Hence, their role in regards to indicate a way forward to solve the disagreements of the autonomy for the Ethiopian Orthodox Church was vital to continue their relations for both Churches.

In this study, it is concluded that the selected newspapers covered more the Ethiopian Bishops and Archbishops Consecration issue. But the autonomy for the Ethiopian Orthodox

Church that consists of the historic development of relations between the two Churches, the struggle to liberate the Ethiopian Orthodox Tewahedo Church from the dependence of the Coptic Church, religious nationalism movement, the intervention of Italian invasion and the dilemma of the dispute between Ethiopia and Egypt was most frequently covered issue which inferred that the studied newspapers played in peace reconciliation of the two Churches.

To the contrary, the religious leaders' history was less covered by the newspapers.

As it is mentioned repeatedly in chapter one and two of the study, religion has played a crucial role in shaping Ethio-Egypt relations. Dogmatic, canonical, and administrative features were commonly developed during the long-lasting religious relations between the two countries through ancient institutions called "the Egyptian Coptic and the Ethiopian Orthodox Churches". These mother and daughter Churches of the two countries were closely connected by ecclesiastical bonds for more than 1,600 years.

The Egyptian Coptic and the Ethiopian Orthodox Churches were the sole actor institutions in religious diplomacy between the two countries. These Churches trace their linkage back to the period of Saint Mark the Evangelist and the author of one of the Gospels which is designated by his own name St. Mark's Gospel.

The beginning of religious relations between the two countries goes to the remotes past in 330 A.D., according to officially recorded history. It was happened Frumentius a Syrian by birth but who was already made an Ethiopian citizen was given an order from the monarch of Axum to travel Alexandria, to the Holy See of Saint Mark, to report the faith of the Ethiopians. After the report, Frumentius was pontificated by whom the 20<sup>th</sup> Alexandrian Patriarch St. Athanasius as the first Archbishop of Aksum, an ancient polity of Ethiopia. Then, Frumentius was named in Ethiopia Abuna Selama Kesate Berhan (Father of Peace, the Revealer of Light).

This was the genesis of the Ethiop-Egypt the unequal religious relations between the two countries.

Since then until its secession during the reign of Emperor Hail Selassie I, the Ethiopian Orthodox Church was under the spiritual colonization of the Egyptian Coptic Church that was really a mystery.

However, the long stayed religious relations between the two Churches had been filled with controversies and conflicts. In due time, different Ethiopian leaders and the Ethiopian Orthodox Church have waged struggle to secede from the Coptic Church of Alexandria.

Based on the findings of the study, it has been reported in all newspapers and other references that the bishops coming from Egypt have gained religious value for the Ethiopian Orthodox Church, which shares the apostolic priesthood with the See of St. Mark. But, there are some reports that the bishops caused for many problems; such as a complete indifference, making less strong the country's economic capabilities, obstructing the apostolic mission, committing a historical wrong, opening the door of the church to the enemies, bringing psychological pressure on the Ethiopian scholars, preventing the existence of qualified deacons and priests, and so on. But the most, not the least, as an Ethiopian scholar said, when Egyptians imprisoned the Ethiopians with themselves, they kept them hidden in ignorance and darkness.

## **5.2. Recommendations**

Media have an important role to shape relations, to build trust and to strengthen cooperation among the negotiating institutions or countries. In this regard, media should give more coverage for a story which can positively contribute to cooperation and mutual benefit.

To achieve this, it is important to create information sharing platform between Ethiopia and Egypt institutions such as churches and journalists to have a wide understanding on the religious relations between the Ethiopian Orthodox and Coptic Churches. It enables the two countries media institutions to work closely in order to have positive contributions in resolving contention and to build trust among the people.

Based on the major findings and the conclusions reached, the following solutions were suggested to remove the leftover scars that had marked between the two Churches for 1,600 years and for better relation improvement.

### **1. Churchmen**

In church history, scholars, clergy and other churchmen are expected to play their part to reveal the church's history for both sides. They must identify such kind last long history between the two Churches and make the people know their countries and churches history. Especially, Ethiopians should know and appreciate their own history and their fathers' diplomatic skill and the way they solve the problem. Not only that, but also they should read the then media and appreciate the roles they played.

Because scholars, clergy and other churchmen have good access to get the history from the forefathers' mouth and many published and unpublished materials. They also have a good opportunity to tell story as well as history to their faithful whenever preach the religious teachings.

## **2. The Church**

The church is the best place in promoting the teachings, ideas and history effectively and efficiently. Because it has a canon, clergy, faithful and other inputs that play the greatest part to disclose historical documents and other church heritages. As it is organized and established institution systematically and properly, the faithful are expected to get knowledge in a much better way. All the necessary inputs are within the church. Cognizant of this fact, the church has to create conducive environment which contribute to enhance the knowledge of church history and the media that play role in telling and informing valuable information about itself. To do this and other, the church administration bodies such as archbishops, bishops, priests and those who are directly or indirectly concerned with the history and media roles have to try their own best to promote the faithful knowledge by providing the necessary facilities by building libraries, archives and museums at the right and appropriate time.

## **3. The faithful**

The faithful of the Church is the most important part of the Church history and victorious achievement in the history of Ethiopian Archiepiscopate (Archbishopric) as well as in the history of Patriarchate. Therefore, a great contribution is expected from the faithful to tell this history and inform the media that played during that time as they did and participated in the above mentioned activities.

## **4. Researchers**

A possible contribution for researchers in this regard could be, for instance, to conduct a research covering a variety of religious media and precede interviews to examine weather the above-identified patterns and the underlying discourse of representations have on multi-multicultural political intentions on the site of production. The researchers also hope that through a more qualitative and in-depth examination of the audience effect, the expected researches could finalize the circulatory links between the site of production and audience to advance for the next step and also the religious media needed to be on attention.

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- መቃርዮስ እና ሌሎችም፣(2009 ዓ.ም)። የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን እምነት፣ ሥርዓተ አምልኮና የውጭ ግንኙነት። አዲስ አበባ፣ ኢትዮጵያ።
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- ታደሰ ፈንታው፣(2005 ዓ.ም )። የግብጽ ኦርቶዶክስ ቤተ ክርስቲያን (ትርጉም)። አዲስ አበባ፣ ኢትዮጵያ።
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**ብርሃን እና ሰላም**

ሰኔ 20፣ 1921 ዓ.ም

**አዲስ ዘመን**

19ኛ ዓመት፣ቁ.155፣ቅዳሜ 20/10/2051 ዓ.ም፣19ኛ ዓመት፣ቁ.135፣ማክሰኞ 9/10/2051 ዓ.ም

በአዲስ አድማስ የተጠቀሱ የካይሮ ጋዜጦች፡-ኤልአሕራም፣ በጣም ታዋቂ፣ አክብር፣ አልጄሙርያ፣ መሠወር ሳምንታዊ መጽሔት፣ አሺዕብ ዕለታዊ ጋዜጣ፡፡

19ኛ ዓመት፣ቁ.155፣ቅዳሜ 20/10/2051 ዓ.ም፣19ኛ ዓመት፣ቁ.155፣ቅዳሜ 22/10/2051 ዓ.ም፣19ኛ ዓመት፣ቁ.155፣ ቅዳሜ 23/10/2051 ዓ.ም፣ገጽ 642፣19ኛ ዓመት፣ቁ.167፣ቅዳሜ 9/11/2051 ዓ.ም፣19ኛ ዓመት፣ቁ.168፣ቅዳሜ 6/11/2051 ዓ.ም

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## Appendices

### Appendix A. Some Amharic Literatures (ለናሙና ያህል የተወሰዱ አንዳንድ የአማርኛ ጽሑፎች)

ዳግማዊ ምኒልክ የአውሮፓውያንን ሥልጣኔ በአገራቸው ለማስገባት ብርቱ ምኞት ነበራቸው። ስለዚህም የቋንቋ ትምህርት ማስተማሪያ ተማሪ ቤት በዋና ከተማቸው በአዲስ አበባ እንዲከፈት ከወሰኑ በኋላ ባለፈው ዓመት በሰኔ ወር ስለ አስተማሪ ጉዳይ ለእስክንድርያው ፓትርያርክ ለአቡነ ቄርሎስ አንድ ደብዳቤ ጽፈው ነበር። ቃሉም ከዚህ ቀጥሎ ያለው ነው።

ይድረስ ካቡነ ቄርሎስ፣

በአዲስ አበባ ከተማችን ትልቅ የተማሪ ቤት ማድረግ አስበናል። ይህንን አሳባችንን አቡነ ማቴዎስ ሰምተው በሀገራችን በግብጽ ብዙ የተማሩ ለማስተማር የበቁ ሰዎች አሉ ቢሉን እርስዎ ወደ አቡነ ቄርሎስ እንዲሰዱልን ያድርጉ ብለን ነገርናቸው። ይኸው ጽፈንልዎታልና የአቡነ ማቴዎስን ማኅተም ዐይተው የሚገኝልዎ እንደሆነ ያለ ትዕግሥት በስልክ በቶሎ ቢያስታውቁን እንወዳለን። ወደ እርስዎ መላካችን ከሌላ አገር ከማስመጣት ለትምህርትም ለሁሉም ነገር የሃይማኖት ወንድሞቻችን ቢመጡ ይሻላል ብለን ነው።

ሰኔ 28 ቀን 1898 ዓ.ም

አዲስ አበባ ተጻፈ።

ከዚህ በኋላ ሦስት ግብጻውያን አስተማሪዎች መጥተው በ1899 ዓ.ም (1807) በጥር ወር በአዲስ አበባ አንድ ተማሪ ቤት ተከፍቶ ማስተማር ጀመሩ። የተማሪ ቤቱ ዲሬክተርም ሙሴ ሐና ቤይ ነበር ይባላል።

(የዘመን ታሪክ ትዝታዬ በዳግማዊ ምኒልክ ዘመን መንግሥት፣ መርሰዔ ጎዘን ወልደ ቂርቆስ 1994 ዓ.ም)

### ጋዜጦች

በኢትዮጵያ ቤተክርስቲያን መሪ የፓትርያርክነት ማዕረግ እንዲኖረው ተወስኖ የሁለቱ ቤተክርስቲያኖች መልክተኞች ሰኔ 18 ቀን 1951 ዓ.ም ካይሮ ላይ የፈረሙት ስምምነት ስለነበር ይህን አስመልክቶ አል-አሕራም የተባለው ዕለታዊ የዓረብኛ ጋዜጣ፡-“ይህ ሰኔ 25 ቀን በሁለቱ ቤተክርስቲያኖች መልክተኞች መካከል የተፈረመው መንፈሳዊ ስምምነት የሁለቱን አፍሪካዊ አገር የተከበሩ ሕዝቦች በፍቅር የሚያስተሳስራቸው የመጀመሪያ እርምጃ ነው።

ከዚህ በቀር ለዚህ ለታላቁ ክፍለ ዓለም ለአፍሪካ ደኅንነትና ዕድል ሁለቱ አገሮች መፈጸም የሚገባቸውን እንዲያደርጉ የሚረዳቸው ጉዳይ ነው።”ጋዜጣው ሀተታውን በመቀጠልም፡-“ኢትዮጵያና ግብጽ የሚገኙት በዚህ በታላቁ ክፍለ ዓለም በአፍሪካ ውስጥ እንደሆነ የታወቀ ነገር ነው። የተባበረው የዓረብ ሪፐብሊኮች ግዛት ሕዝብና የኢትዮጵያን ሕዝብ በወንድማማችነት የሚያስተሳስራቸው ይኸው ታላቁ አፍሪካ ነው። ስለዚህም ማናቸውም ዓይነት ስምምነት ያላንዳች ችግር ሊፈጸም መቻሉ የታወቀ ነው።” ሲል ሐተታ አቅርቧል።

2.ብርሃን እና ሰላም፣ ሰኔ 20 ቀን 1921 ዓ.ም

የሊቀ ጳጳሳቱና የጳጳሳቱ አቀባበል

ሊቀ ጳጳሳቱና ጳጳሳቱ ከምድረ ግብጽ ወደ አዲስ አበባ ተመልሰው ሲመጡ እነርሱን አሹመው ለመመለስ ተልከው የሄዱት የገንዘብ ምንስትር ክቡር በጅሮንድ ዘለቀና የትምህርት ሚኒስቴር ዲሬክተር ክቡር ኦቶ ሣህሌ ጸዳሉ አልተለይዋቸውም ነበር። ከአዲስ አበባም የካህናት ባልደረባ ክቡር መልአክ ገነት ወልደ ሐና፣ አለቃ ወልደ ተክሌ፣ አለቃ ወልደ ትንሣኤ ጳጳሳቱን ለመቀበል ታዝዘው እስከ ድሬዳዋ ወርደው ነበር። በድሬዳዋም የሐረርና አውራጃዋ ሁሉ እንደራሴ ክቡር ደጃዝማች እምሩ በታላቅ ክብር ተቀበልዋቸው።

ደግሞ ክቡር ደጃዝማች ወልደ ጻድቅ ያገርግዛት ሚኒስቴርና የውጭ ጉዳይ ሚኒስቴር ዋና ዲሬክተር ክቡር ብላቴን ጌታ ኅሩይ እስከ ሞጆ ወርደው እንዲቀበሉ ታዝዘው ነበርና ከሞጆ ጀምሮ በየባቡሩ መቋሚያ የክብር አቀባበል እየተደረገላቸው ወደ ማታ በ9:30 ሰዓት ተኩል አዲስ አበባ ደረሱ።

በፕሮግራሙ እንደ ተመለከተው በሰኔ 11 ቀን በባቡር ማረፊያ ለሊቀ ጳጳሳቱና ለጳጳሳቱ መቀበያ የሚሆን ግምጃ ድንኳን ተተክሎ በውስጡ ያማረ ያማረ ምንጣፍ እየተነጠፈበት ጌጠኛ ጌጠኛ ወምበርም ተደርድሮበት ነበር። በድንኳኑና በብረት መንገዱም መካከል ሊቀ ጳጳሳቱና ጳጳሳቱ ከባቡሩ ወርደው ወደ ድንኳኑ የሚገቡበት መተላለፊያ ሳንቃ ተዘርግቶ ግምጃ ተነጥፎበት ነበር። ጣራውና ግድግዳውም በኢትዮጵያ ሰንደቅ ዓላማ ተጊጦ ነበር። በሰገነቱ ግራና ቀኝም የኢትዮጵያ ሰንደቅ ዓላማ ተተክሎ ይውለበለብ ነበረ። ዘጠኝ ሰዓትም ሲሆን ሠራዊቱ ሁሉ ወደ ባቡር ማረፊያው እንደጎርፍ ይወርድ ጀመር። ሰውን የሚያመለልሱ ኦቶሞቢሎችም ሲወጡና ሲወርዱ ድምጻቸው እንደማያቋርጥ ነጎድጓድ ሆነ። ሠራዊቱም በባቡር ማረፊያው ተሰበሰበና ግርማዊ ንጉሥ ተፈሪ መኮንን ወደ ባቡሩ ማረፊያ ለመምጣት መነሳታቸው በተሰማ ጊዜ ክቡር ሊጋባ ወዳጄና ክቡር ፊታውራሪ ገብረማርያም ከቀኝ አዝማች ከልክሌም ከተከታዮቻቸውጋራ ሰራዊቱን በመንገዱ ግራና ቀኝ በሥርዓት አሰለፉ። ከዚህ በኋላ ግርማዊ ንጉሥ ከክብር ዘበኛ ታጅበው ወደ ባቡር ማረፊያው ወረዱና በድንኳኑ ውስጥ አምሮ በተሰናዳው ዙፋናቸው ላይ ተቀመጡ።

በዓሥራ አንድ ሰዓትም ተኩል ባቡሩ ገባና ግርማዊ ንጉሥ ሊቀጳጳሳቱንና ጳጳሳቱን ለመቀበል ቀረቡ። ሊቀ ጳጳሳቱና ጳጳሳቱም ከባቡር እየወረዱ ከግርማዊ ንጉሥ ጋራ ተገናኝተው የቡራኬ ሰላምታቸውን ሰጡ። ከዚህም በኋላ ግርማዊ ንጉሥ በወንበር በተቀመጡ ጊዜ ሊቀ ጳጳሳቱና ጳጳሳቱም እንደየመዓርጋቸው በግርማዊ ንጉሥ በስተቀኝ ተቀመጡ። በስተግራም በኩል ብፁዕ እጨጌ ገብረ መንፈስ ቅዱስና የኢትዮጵያ መኳንንት ተቀመጡ። ወዲያውም ብፁዕ እጨጌ ገብረ መንፈስ ቅዱስ ተነሥተው ወደ ሊቀ ጳጳሳቱና ወደ ጳጳሳቱ ቀርበው የደና መግባታቸውን እጅግ ደስ የሚያሰኝ ንግግር ተናገሩ። ሊቀ ጳጳሳቱም የምስጋና ቃል ተናግረውና ባርከው አሳረጉ።

ከንግግሩም በኋላ መኳንንቱና ሊቃውንቱ እንደየመዓርጋቸው እየቀረቡ ከሊቀ ጳጳሳቱና ከጳጳሳቱ ቡራኬ ተቀበሉ። ከዚህ በኋላ ሊቀ ጳጳሳቱና ጳጳሳቱ በኦቶሞቢል እየሆኑ ለማረፊያ ወደተሰናዳላቸው ቤት ሄዱ። ግርማዊ ንጉሥም ወደ ቤታቸው ተመለሱ። የአጅቡ ብዛትና የሰልፉም ማማር እጅግ ያስደንቅ ነበር።

**3.አዲስ ዘመን**

አዲስ ዘመን ጋዜጣ “ጵጵስና” በሚል ርእስ እንዲህ ዘግቧል።

ለጵጵስና ሹመት ለመቀባት የተመረጡት ብፁዓን አበው ሐምሌ 15 ቀን በ11 ሰዓት ተኩል ከግርማዊ ንጉሠ ነገሥት ተሰናብተው ሐምሌ 16 ቀን በአንድ ሰዓት በኤሮፕላን ከአዲስ አበባ ተነሥተው ወደ እስክንድርያ ሄዱ። ክቡራን መኳንንትና ሚኒስትሮች፣ ሊቃውንት ቀሳውስትም እስከ ኤሮፕላን ማረፊያ ድረስ ሄደው ሸፕቸው። የሄዱትም አበው ስም ቀጥሎ ያለው ነው። ብፁዕ ዕጨጌ ገብረ ጊዮርጊስ፣ መምህር ገሪማ፣ ሊቀ ሥልጣናት መልአክቱ፣ መምህር ዘፈረ ብርሃን እና መምህር ጌታሁን ናቸው።

የጵጵስና ማእረግ የሚቀበሉትም ሐምሌ 18 ቀን ነው። ይህ መልካም ጉዞ ተቃንቶላቸው በደኅና እንዲመለሱና ቡራኪያቸውን እንዲቀበሉ የኢትዮጵያ ምእመናን ሁሉ ጸሎት ያደርሳሉ። (ሐምሌ 17፣1940 ዓ.ም)

“የፓትርያርክነት ክብር” በሚል ርዕስ አፈ ሊቃውንት አክሊሉ ገብረ ኪርስ የተባሉ ሰው በዚህ ጋዜጣ እንዲህ ጽፈዋል፡- የአንዱን ታላቅ ሐዋርያ የቅዱስ ማርቆስን በረከት ተካፍለው በኖሩት በሁለቱ ወንድማማች በእስክንድርያና በኢትዮጵያ ቤተክርስቲያኖች መካከል እስከአሁን የቆየው መከባበር አንድ ታላቅ ክብርን እነሆ በመካከላችን ሊያሳዩን ቻለ።

ይህም ታላቅ ክብር ብዬ የተናገርኩት የኢትዮጵያ ሊቀ ጳጳሳት ብፁዕ አቡነ ባስልዮስ ሰኔ 21 ቀን 1951 ዓ.ም ግርማዊ ቀዳማዊ ንጉሠ ነገሥት በተገኙበት በካይሮ ከተማ በሚገኘው በመንበረ ቅዱስ ማርቆስ ቤተ ክርስቲያን ከእስክንድርያው ፓፓና ፓትርያርክ ከብፁዕ አቡነ ቄርሎስ ሳድሳዊ እጅ የተረከቡት የፓትርያርክነት ስያሜና ሙብት ነው። ይህም መብት በእስክንድርያና በኢትዮጵያ ቤተክርስቲያኖች መካከል የኖረውን መከባበር ከማሳየቱ ጋር የቀድሞውም የአሁኑም የወደፊቱም ግንኙነታቸው በእግዚአብሔር ጸጋ የተቀደሰ መሆኑን የሚመሰክር ነው። ለመላ ኢትዮጵያ መልካም እድል የሆነ ይህን ታላቅ የምሥራች በምናገርበት ጊዜ አንድ ጥያቄ ለማቅረብ እገደዳለሁ። ይኸውም የ1600 ዘመን ትእግሥት ይህን ፍሬ ክብር እንዲያፈራ ለማድረግ የጣረበትና የደከመበት ማነው? የሚል ነው።

ይሁን እንጂ ታላቁ የመንፈስ መሪ ግርማዊ ቀዳማዊ ንጉሠ ነገሥት ቀዳማዊ ኃይለ ሥላሴ ናቸው የሚል መልስ ከእያንዳንዱ ኢትዮጵያዊ መቅረቡ የማይጠረጠር ስለ ሆነ፣ የምሥራች ንግግሬን እቀጥላለሁ። ገናናው አርቶዶክሳዊው ንጉሠ ነገሥት ቀዳማዊ ኃይለሥላሴ የነገሥታት አባቶቻቸውንና የብፁዓን ኢትዮጵያውያን አበውን ትዕግሥትና ትሕትና መሠረት በማድረግ በ1921 ዓ.ም የኢትዮጵያ ቤተክርስቲያን ወደ መጀመሪያው ጽጵስናዊ ደረጃ፣ በ1940 ዓ.ም ወደ ሁለተኛው ጽጵስናዊ ደረጃ እንድትመጣ አደረጉ። ይህ በየተራ የተገኘው የክብር ዕድገት የትዕግሥትና የትሕትና የቅንነት፣የደግነት፣ መሪነታቸውን የሚያሳይ ነው። ይህም በሁለቱ ቤተክርስቲያኖች መካከል በዝግታ የያዙት ብሩህ አስተያየት በእግዚአብሔር ፈቃድ የተመሩ ስለ ሆነ፣ በተአምራት ተመልታ የታዩት የዛሬዬቱን ዕለት ሊያሳዩን እነሆ ቻለዋል።

ይህ የግርማዊነታቸው ከፍ ያለ ዕድል በተአምራት ከተሠሩ ሥራዎቻቸው አንዱ ነው። ብፁዕ አቡነ ባስልዮስ ምስለ ኢትዮጵያ ቤተ ክርስቲያን ሕይወት በአምስቱ ዘመናት ልዩ ልዩ ፈተና በተቀበለው እንዲሁም በጾም፣ በጸሎት፣ በስግደት በተቀጠቀጠው ቅዱስ ሰውነታቸው ላይ ይህን ከፍ ያለውን አክሊለ ክህነት ተቀዳጅተው ማየት የቀዳማዊ ኃይለ ሥላሴ ዘመነ መንግሥት ዘመነ ተአምራት ወመንክራት ነው ለማለት ቻልን። የህን የተደራረበና የተከታተለ ታላቅ ክብር የዐዩ የኢትዮጵያ ዐይኖችም ንዑዳን ክቡራን ናቸው የሚያሰኝ ነው።

ስለዚህ በደጉ ንጉሠ ነገሥት በቀዳማዊ ኃይለ ሥላሴ ሰፊ ትጋትና ጥረ ትበትዕግሥታቸውም ስፋትና በአስተዋይነታቸውም መልካምነት፣ በብፁዕ አቡነ ባስልዮስም ሀብተ ጸሎት እስከ አሁን ያላየነውን ዐየን፤ እስከአሁን ያላገኘነውን አገኘን፤ ያልደረሰንበትን ደረሰንበት። የሃይማኖት ግንኙነታችን የተቀደሰው ወንድማማችነታችን የበለጠ መተሳሰቢያና መቀራረቢያ እነሆ በእግዚአብሔር ቸርነት አገኘ እያልን በፍጹም ደስታ የተመላ ንግግራችንን ለመላ ኢትዮጵያ እናበረከታለን። ግርማዊ ንጉሠ ነገሥት ቀዳማዊ ኃይለ ሥላሴን መርጦ አንግሦ የሰላም መሪ ላደረገ እግዚአብሔር ምስጋና ይግባው። (አዲስ ዘመን ሰኔ 10፣ 1951 ዓ.ም)

በጥቅሉ በጋዜጦችም ሆነ በሌላ መጻሕፍት የተጠቀሰው ከግብጽ ይመጡ የነበሩ ጳጳሳት ሐዋርያዊ ክህነትን ከመንበረ ማርቆስ ለምትጋራው የኢትዮጵያ አርቶዶክስ ቤተክርስቲያን ይህ ሐዋርያዊ የክህነት ክትትል ከአቡነ ሰላማ ጀምሮ

ሳይቋርጥ በመምጣቱ እና ለቤተክህነት ሰዎች ክህነት፤ ለሕዝቡም ቡራኬ በመስጠታቸውና ጸሎት በማድረጋቸው ሃይማኖታዊ ዕሴት ቢያገኝም ጳጳሳቱ የሚከተሉትን ችግሮች አስከትለዋል የሚል ዘገባ ሰፍሯል።

1. በግዴለሽነት ቤተክርስቲያንን ጎድተዋል

ኢትዮጵያ ላይ በየጊዜው ችግር ሲደርስ ጳጳሳት አለመምጣታቸውና ክህነትም ለመስጠት የራሳቸውን ጥቅም ስለሚያስቀድሙ ቤተ ክርስቲያንን ሲመሩ የነበሩት በግዴለሽነት ስለ ሆነ ይህ ድርጊታቸው ጉዳት ነበረው።

2. የሀገሪቱን የኢኮኖሚ አቅሞች አዳክመዋል

አንድ ጳጳስ ከገብጽ ለማስመጣት ቤተ ክርስቲያን ማድረግ ከሚጠበቅባት ነገሮች መካካል ወርቅ፣ ብር፣ የከበረ ዕቃ፣ ወዘተ. መላክ ነበር። የሚላከውም ለግብጽ ቤተ ክህነትና ቤተ መንግሥት ነበር። ይህም የሚላከው የእስክንድርያ ቤተ ክርስቲያን ቶሎ ጳጳስ ሹማ እንድትልክ ሲሆን የግብጽ መንግሥት ደግሞ የሚላከው ጳጳስ በሰላም እንዲደርስ ለሚጠብቁት ሙስሊም ወታደሮች ነበር። ለምሳሌም ደጃች ውቤ ያስመጧቸው በኋላ ግን ዓፄ ቴዎድሮስን ደረሰጌ ማርያም ላይ ቀብተው ያነገሷቸው አቡነ ሰላማ በ10 ሺህ ብር የተገዙ ነበሩ። በኋላም ዐፄ ዮሐንስ በ80 ሺህ ብር አራት ጳጳሳትን አስመጥተዋል። ይህ ገንዘብ ሀገሪቱን በወቅቱ በኢኮኖሚ ምን ያህል እንደሚያዳክም ጥርጥር የለውም።

3. ሐዋርያዊ ተልዕኮን አስተጓጉለዋል

ከግብጽ የሚመጡት ጳጳሳት የሀገሩን ባህል፣ ቃንቋ፣ የሕወት ዘዬ፣ ወዘተ. ስለማያውቁና እንደልባቸው ተንቀሳቅሰው ማስተማር ስለማይችሉ ተገቢውን የወንጌል አገልግሎት መስጠት አይችሉም ነበር።

4. ታሪካዊ በደል ፈጽመዋል

ለምሳሌ በዓፄ ምኒልክ ዘመን መንግሥት የነበሩትና በኢትዮጵያ ለ40 ዓመታት ያህል በሊቀ ጳጳስነት የመሩት ግብጻው ጳጳስ አቡነ ማቴዎስ በኢየሩሳሌም ሚገኙት ገዳማት ላይ በግብጽና በኢትዮጵያ ቤተ ክርስቲያን መካከል በተነሣው የይዘታ ክርክር ነገሩን በድርድር ፍቱት ተብለው ከአዲስ አበባ ቢላኩ ለወገኖቻቸው ግብጻውያን አዳልተው የኢትዮጵያ የሆነውን ርስት ለግብጽ ቤተ ክርስቲያን አሳልፈው ሰጥተዋል።

5. ለቤተ ክርስቲያን መደፈር በር ከፍተዋል

ሙስሊሞች በጳጳስ ስም ከግብጽ ቤተ ክርስቲያን ተልኬ ነው የመጣሁት እያሉ የቤተ ክርስቲያኗን እና የሀገሪቱን መረጃ በመሰብሰብ ሲሰልሉ እንደነበር መዛግብት ያስረዳሉ።

6. በሊቃውንቱ ላይ የሥነ ልቦና ጫና ፈጥረዋል

የቤተ ክርስቲያኒቱ ሊቃውንት በርካታ ድርሰቶችን አዘጋጅተው ቢጽፉም በወቅቱ የቤተ ክርስቲያኒቱ ብሔራዊ ሲኖዶስ ስላልነበራት የቤተ ክርስቲያኒቱም ኃላፊነት ከግብጽ በሚመጡት ጳጳሳት ወድቆ ስለ ነበር የደረሱትን ድርሰት ግብጻውያን እንዲህ አሉ በማለት በግብጻውያን ስም ይሰይሙት ነበር። ይህም የበታችኝነትን ስሜት እንዲፈጥር አድርጓል።

7. ብቁ ዲያቆናት እና ካህናት እንዲያኖሩ አድርገዋል

ምንም ሳይማሩ ለሕፃናት ሳይቀር የዲቁና ማዕረግ ይሰጡና ወደ ፊት ይማራሉ እያሉ ለማይገባው ሁሉ የክህነት ማዕረግ እየሰጡ ከዚህ የሚገኘውን ገንዘብ ይሰበስቡ ነበር።

8. በሀገር አስተዳደር ላይ ችግር ይፈጥሩ ነበር

በወቅቱ በየትምህርት ቤቱ የነበሩት መምህራን አብዛኞቹ ግብጻውያን ስለነበሩ ከተማሪዎቻቸው ጋር በቋንቋም ሆነ በሌላ ስለማይገባቡ ይካሰሱ ነበር። መምህራኑም ለግብጻውያኑ ጳጳሳት እየተናገሩ የኢትዮጵያ አስተዳዳሪዎች እርስ በእርሳቸው እንዳይግባቡ ምክንያት ነበሩ ይባላል።

9. ብዙ የበዓላትን እና የአጽዋማትን ቀን ማብዛት

ምንም እንኳን የተጨበጠ ማስረጃ ባይገኝም ኢትዮጵያ እንዳታደግና የዓባይን ወንዝ ገድባ እንዳታለማ፣ ኢትዮጵያውያን ሥራ እንዳይሠሩ በዓላትን እና የጾም ቀናትን በማብዛት እንዲዳከሙ አድርገዋል ይባላል።

ለምንድን ነው የኢትዮጵያ ቤተክርስቲያን ይህን ያህል ዘመን ጳጳሳትን በፈቃደኝነት ከግብጽ ስታስመጣ የነበረው? ለሚለው ጥያቄ ፕሮፌሰር ታምራት ታደሰ ሲመልሱ አንደኛው ምክንያት ነገሥታቱ ቤተ ክርስቲያንቱን በጣም ተጭነዋት ነው የኖሩት። መሠረታዊ የእምነት ጥያቄዎች እንኳን የሚወሰኑት እነርሱ በሚጠሯቸውና በሰብሳቢነት በሚመሯቸው የሊቃውንት ጉባኤዎች ላይ ነበር። ለሥልጣናቸውም አመቺ ሆኖ ስላገኙት ለብዙ ምዕት ዓመታት ጳጳስ ከውጪ፣ ከግብጽ መምጣቱ እንዲቀጥል ያደረጉ እነርሱ ናቸው። ዓፄ ኃይለ ሥላሴ መሳፍንቱን ሁሉ በሥልጣናቸው ስር ማድረጋቸውን ካረጋገጡ በኋላ ቁስና መነኩሴ ብቻውን ሊበግራቸው እንደማይችል ሲሰማቸው ነው ጳጳስናው ለኛው አባቶች እንዲሰጥ ታግለው ቤተ ክርስቲያናችን ከግብጽ ነጻ እንድትሆን ያደረጉት። ቤተ ክርስቲያንቱም ከግብጽ ሥልጣን ነጻ ወጥታ በንጉሡ ሞግዚትነት ስር ነበር የገባችው። የጥንቱን ሃይማኖታዊ ተግባሮቿን ብቻ ከማከናወን በቀር በሕዝቡ መካከል የማኅበራዊ፣ የልማትና የበጎ-አድራጎት ነጻ እንቅስቃሴ የማድረግ ልምምድ እምብዛም ማዳበር አልቻለችም ነበር። (ጦቢያ መጽሔት፣5ኛ ዓመት፣ ቁ.10፣1990 ዓ.ም)

**መድኃኒት ዘመልአክ ገነት ጥዑመ ልሳን ካሳ**

በክልሌ ልደት ከንፈ ተወሕዶ፣

ለኃሢሠ መዓር ማርቆስ ወረድከ ምድረ ግብጽ፣

ባስልዮስ ንጎብ ዘተወለድከ በድምጽ፣

አኮኑ ውስተ ጉባኤ፣

ተነበይከ መንፈስ አእምሮ ዘአልቦ ሕፀፀ፣

ወሰበከ በትሕትና እምቃለ ወንጌል ኢትደቅ አሐቲ አፍቅሮ ቢጽ።

**ለዓለም ወለዓለም ዓለም**

ተሰመይከሂ ፓትርያርክ ዘኢያደሉ ለገጽ፣

እስመ አንተ ላዕለ ኩሉ መምህር ወመገሥጽ፣

ወወለደት ወልደ ዘእንበለ ዘርዕ ወሠርፀ፣

መቅደስ ድንግልናክ በስመ ማርያም ዘትትሐነጽ።

## Appendix B.

### Interview Guides

#### Individual Interview Questionnaires

A set of interview questions below were prepared to gather first hand information from selected interviewees. The purpose is primarily to gather useful data from selected samples with rich experiences and knowledge regarding the study title “**MEDIA ROLE FOR RELIGIOUS RELATIONS: THE CASE OF EGYPTIAN COPTIC AND ETHIOPIAN ORTHODOX CHURCHES**”. The data gathered from the mouths of the interviewee would be used for academic purposes and the personal securities would be coded anonymously. Please put an “X” or “✓” mark in the box to explain what you wanted to say. Thank you!

#### A.General Personal Information

Institution/Organization/Department,Church Name:-----

1. Interviewee Code:-----

Sex: M  F

Age: 20-25  26-30  31-36  37-41  42 and above

Nationality:-----

2. Educational level:

Church/Traditional Education:

*Nebabna zema*  *Qidassie*  *Qenie*  *Degau*  *Aquaqaum*  *Metsihaf*  
All

Modern Education:

12 completed  Diploma  Degree  Masters  PhD and above

3.Ecclesiastical authority/position in the Church:

Deacon  Priest  *merigheta*  High Priest  Bishop  Other

**B. Level of Understanding the Relations between the Egyptian Coptic and the Ethiopian Orthodox Church.**

1. Do you know what kind of Relations existed between the Egyptian Coptic and the Ethiopian Orthodox Church?

Yes  No

If your answer is Yes, what kind relations was existed and for how long?

---

4. If your answer to number-1 is yes what factors forced the Ethiopian Orthodox Church to accept voluntarily the appointment of the Egyptian Bishops for such long period?

---

3. Do you know the reason why the Ethiopian Orthodox Church wanted to secede from the Egyptian Coptic Church after such a number of years of aggression?

Yes  No

If your answer is Yes, what was/were that reason/s to be independent Church? Your reaction.

4. If you heard question number-3 and know the reason, what kind method the Church used to be independent Church? Forcible way or diplomatic way?

---

5. Do you believe that the Egyptian Bishops have brought blessings when they were in Ethiopia?

Yes  No

If your answer is Yes, what?

---

6. Do you believe that the Church was under the curse of the bishops during that time?

Yes  No

If the answer is No, in the above question, please explain why not,

---

7. Are there left over challenges the Ethiopian Orthodox Church face in post independent period? Yes  No

If the answer is Yes, What are they?.....

8. Why the Ethiopian Orthodox Church faithful and priests call “Alexandria is our mother” and “St. Mark is our father”?-----

9. What is your stance when hearing such statements?-----

10. Have you noted what roles did the selected media houses have played in communicating spiritual news and cementing or separating the relations between the two Churches?

Yes

No

If your answer is Yes, Which media are they and in what way?-----

11. If you are interested in and knowing about the two ancient and African Churches, could you explain, please, the general history and religious relations between the Egyptian Coptic and the Ethiopian Orthodox Church? -----



### **Appendix C. Interviews and Focus Group Discussion Guide**

1. What do you know the Relations between the Egyptian Coptic and the Ethiopian Orthodox Church? =ስለ ግብጽ/ቅብጥ ቤተ ክርስቲያን እና ስለ ኢትዮጵያ ኦርቶዶክስ ቤተክርስቲያን ግንኙነት የሚያውቁት ነገር አለ?
2. How long and what factors forced the Ethiopian Orthodox Church to accept voluntarily the appointment of the Egyptian Bishops for this long period? =ካወቁ የኢትዮጵያ ኦርቶዶክስ ቤተ ክርስቲያን ይህን ያህል ዘመን ከግብጽ ጳጳሳትን እያስመጣች ስትገለገል የቆየችው በምን ምክንያት ይመስልዎታል?
3. Why the Ethiopian Orthodox Church wanted to secede from the Egyptian Coptic Church after such a number of years? =በኋላስ ለምን ተለይታ የራሷን ጳጳሳት መሾም ፈለገች?

4. Do you feel that the Egyptian Bishops created some problems when they were in Ethiopia? If you feel what problems they could be? = የግብጽ ጳጳሳት በኢትዮጵያ በነበሩበት ጊዜ የፈጠሩት ችግር ርኅብርብ ስለው ያስባሉ?
5. What positive things they did during their Bishopric position in Ethiopia? = መልካም ነገር ስህተት ስለው ያምናሉ?
6. Is there a direct challenge to the Ethiopian Orthodox Church faced in post independent period? Your opinions about this question please,... = የኢትዮጵያ ኦርቶዶክስ ቤተ ክርስቲያን ከግብጽ/ቅብጥ ቤተ ክርስቲያን ከተለየች በኋላ በቀጥታ ያጋጠማት ችግር አለ ስለው ያምናሉ? እባክዎት አስተያየትዎትን ባጭሩ ያስፍሩ!.....

**Focus Group Discussion Guide**

1. Why the Ethiopian Orthodox Church faithful and priests call “Alexandria is our mother” and “St Mark is our father”?
2. Have you noted what roles did the selected media houses have played in communicating spiritual news and cementing or separating the relations between the two Churches?
3. If you are interested in and know about the two ancient and African Churches, could you explain, please, the general history and religious relations between the Egyptian Coptic and the Ethiopian Orthodox Church?

