

Retiit Tewahedo: The Forgotten Truth of Ethiopian Religion

The Community of Medhanealem and Qidist Dingle Mariam the Ethiopia

A Study Report

Prepared and compiled by:

Zegeye Nasir (MBA) and Mathiwos Legesse (BSc)

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Abstract

This study examines the profound significance of Medhanealem (the Savior) and Qidist Dingle Maryam (Saint Mary) within the Ethiopian Christian tradition, particularly as preserved in the Retiit Tewahedo faith and embodied in the Community of Medhanealem and Qidist Dingle Maryam of Ethiopia. Rooted in Ethiopia's ancient covenant with God, this community serves as both a spiritual fellowship and a guardian of Ethiopia's apostolic heritage, seeking to preserve and restore the faith in its most authentic form.

Unlike many modern expressions of Christianity, the community actively uses the ancient Enoch Calendar, the 364-day solar calendar recorded in the Book of Enoch and Jubilees, which they regard as the original divine reckoning of sacred time. By structuring their liturgical life and feasts around this calendar, they reaffirm continuity with the earliest order of creation and worship. At the same time, the community is deeply committed to maintaining the Retiit Tewahedo laws and orders—upholding the canons, traditions, and moral teachings handed down through the Didaskalia, Fətha Nägäst, Synaxarium, Weddase Maryam, Tä'amrä Maryam, and other ancient sources.

The community also connects its faith to Ethiopia's historical narratives, particularly the story of King Solomon and Queen Sheba, preserved in the Kəbrä Nägäst and traditional accounts. This history affirms Ethiopia's Solomonic lineage and covenantal role in God's plan, further grounding their identity in both scripture and tradition.

Through their devotion to Medhanealem and Qidist Dingle Maryam, their use of the Enoch Calendar, and their guardianship of ancient laws and orders, the community represents a living restoration of Ethiopia's covenantal faith. Their purpose is not only to honor the Savior and His Mother but also to revive the ancient Retiit Tewahedo religion in its fullness, ensuring that Ethiopia remains the keeper of apostolic truth, divine law, and sacred tradition.

Keywords: Retiit Tewahedo, Medhanealem, Qidist Dingle Maryam, Enoch Calendar, Ethiopian Tradition, Tewahedo Laws and Orders

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1. Introduction (መግቢያ)

1.1. Overview of the Community

The community of Medhanealem and Qidist Dingle Maryam the Ethiopia is composed of Ethiopians living both in Ethiopia and across the world. They hold firmly that they are the true successors of the Apostolic Tradition, practicing the faith they call "Retiit Tewahedo" — the Upright, Apostolic Faith — as clearly written in the Holy Bible and upheld in the ancient Church Tradition. Members of the community called themselves "Retuan" (ርተኞች). They are a distinct religious group in Ethiopia, adherents of a faith known as Retiit Tewahedo (ርተኞች ተዋሕዶ). They follow the rules and regulations they attribute to God (አባክራክዎች), accepting the Ethiopian Bible alongside an additional 23 books not typically included in the Ethiopian canon.

The name of the old Tewahedo Church is clearly stated by the Book of Didascalia, which, in Chapter 33, page 270, affirms: "It speaks of the Retiit religion and the Holy Trinity that the apostles truly taught us." Again, in Didascalia Chapter 24, numbers 58–60, page 209, it is written: "He is to believe in the Retiit faith, and apart from this, there is nothing else he may desire to receive from us."

The community holds that the title "Orthodox" was imposed on the Ethiopian Tewahedo Religion by the World Council of Churches and shaped through the doctrines of the Greek Orthodox and Coptic Orthodox traditions. The members of the community believe that this alteration influenced the teachings of the current Ethiopian Tewahedo church and led it away from the original Retiit Tewahedo order. They also believe in the divine message of the Virgin Mary delivered through the Queen of Kings, Echte Maryam of Ethiopia Abyssinia.

A central aspect of the Retuan practice is their unique calendar, known as Zemene Henok, which is derived from the biblical Book of Enoch. In their worship and sacred observances, they follow the Enoch Calendar, a 364-day system rooted in the Ethiopian Holy Bible and believed to reflect the original, creation-ordained calendar. This calendar governs the timing of their holidays and religious events. According to Zemene Henok, the current year is 2023—a date that differs from both the Ethiopian calendar (2017 EC) and the Gregorian calendar (2025 GC) used elsewhere. The Retuans have been observing Zemene Henok for six years and are currently preparing to celebrate its seventh anniversary.

Their New Year begins in Megabit (መጋቢት) — corresponding to MArch—which marks the first month of the year. The Henok Calendar consists of 12 months, totaling 364 days, and does not include leap years. Each year is divided into four seasons, each lasting exactly 91 days. The 91st day of each season, however, is not counted as part of the monthly cycle; instead, it is referred to as Meleya Kene ("separation day" or sign day), serving as a transitional day between seasons.

1.2. Queen of Kings Ehet Maryam the Ethiopia Abyssinia

Queen of Kings Ehet Maryam the Ethiopia Abyssinia – birth name "Tigist Fitehaweq Abebe"

Her Majesty, born on 28 July 1976, is an Ethiopian religious leader and community organizer, revered as Queen of Kings Ehet Maryam of Ethiopia Abyssinia. She is the founder of the Community of Medhanealem and St. Mary in Ethiopia and has played a central role in guiding the community. Her Majesty has been actively engaged in religious leadership, as well as in charitable, social, and agricultural initiatives that reflect her commitment to both spiritual and communal development.

Early life and education

Her Majesty was born in Filamingo, Addis Ababa, Ethiopia, where she began her early education at a traditional priest's school. This foundation immersed her in the spiritual and cultural heritage of Ethiopia before she continued her studies at the National School and later at Fellege Yordanos School, completing her education through grade 7. These formative years provided her with both traditional and formal education, shaping her awareness of Ethiopia's deep-rooted faith and history.

At the age of 16, Her Majesty moved to England, where the British government arranged for her to live under the guardianship of a Guyanese woman named Sandra until she turned 18. During this period, she completed her secondary education at White Hart Lane High School. This transition from Ethiopia to England marked a significant stage in her life, offering her exposure to new cultural environments while continuing to strengthen her academic foundation.

Upon reaching the age of 18, Her Majesty began living independently. She pursued higher education at Northeast London College, where she earned a diploma in business studies. Later, she was referred to Middlesex University for further studies, but she declined government sponsorship, choosing instead to join the workforce. This

decision demonstrated her resolve to shape her own destiny, uniting practical experience with the knowledge gained through her education.

Life in England

Adjusting to life in England brought many cultural differences compared to her upbringing in Ethiopia. Despite these challenges, Her Majesty embraced the new environment and built meaningful friendships with people from diverse backgrounds, including Somali, Mexican, and English communities.

Her Majesty's first employment was an eight-hour Saturday shift that paid £20, which she faithfully sent to her mother in Ethiopia as a sign of love and responsibility. In time, she was granted a seven-year UK residency permit and secured accommodation at Elizabeth Blackwell House in Wood Green, providing her with greater stability.

During her years in England, Her Majesty gained valuable work experience in a large company while also engaging in social and cultural activities. She participated actively in charitable initiatives, including work with UNICEF, where she contributed to supporting Ethiopian communities living abroad.

Marriage and family life

Her Majesty met her future husband, Kinfe Gebriel, through charitable work. About a decade later, they reconnected in Ethiopia and married six months afterward. Their first child, Simeon, was born shortly thereafter. The family later returned to England and opened a small retail shop named *One Pound*.

Religious involvement

Following the birth of her youngest daughter, Mekdelawit, she became associated with Debre Maryam Ze-Ser'a Zion Monastery. Her Majesty began regular church attendance, fasting, and religious observances. Her Majesty became involved in delivering religious messages and engaging with both Ethiopian and international church communities.

Return to Ethiopia

After returning to Ethiopia, Her Majesty participated in religious events and public addresses. Her Majesty faced multiple arrests related to her public religious activities. Her Majesty appeared in the media discussing her work and founded the *Community of Medanealem and St. Mary in Ethiopia*, which produced statements advocating for the preservation of the Ethiopian Retiit Tewahedo Church's traditions, such as the

calendar. The community uses the Enoch Calendar for their day-to-day life. Her husband died in a car accident during her leadership of the community.

Later activities

For over seven years, Queen of Kings Ehete Maryam of Ethiopia Abyssinia has led the Community of Medhanealem and Saint Mary, serving not only as a spiritual and organizational leader but also as the God-chosen queen, entrusted with conveying the message of Saint Mary to her people. Under Her Majesty's guidance, the community actively engages in charitable works, agricultural development, and broader social service initiatives, while remaining deeply committed to the preservation and observance of the laws and orders of the Retit Tewahedo Church. Her Majesty directs the faithful to uphold these ancient traditions, ensuring that the community maintains continuity with Ethiopia's apostolic heritage. Through her leadership, the queen embodies a vision that integrates spiritual guidance, social responsibility, and the restoration of Ethiopia's religious and cultural legacy, reaffirming the community's role as a guardian of sacred tradition and divine covenant.

1.3. The Medhanealem and Qidist Dingle Maryam Community in Ethiopia

The Community of Medhanealem and Qidist Dingel Maryam of Ethiopia was established on February 10, 2015, Zemen Henok (corresponding to January 27, 2010, EC). It was founded by Medhanealem and his mother, Saint Maryam, through Queen of Kings Ehete Maryam of Ethiopia, with the mission of reviving the ancient teachings of the Retit Tewahedo Church. The community is committed to upholding, respecting, and enforcing the divine laws and commandments within the country.

The highest authority in the community is held by the Queen, that is, Queen of Kings Ehete Maryam of Ethiopia Abyssinia, who governs the community and delivers the message of Saint Maryam to its members and the world. In addition to her spiritual role, the queen holds final decision-making power over all aspects of the community, including day-to-day activities, enforcement of community laws, investments, and conflict resolution. She holds supreme authority in both the spiritual and material realms of the community.

The community is organized into four groups, called Menber (መንበር), meaning "throne," named after the four apostles: Menber Yohannes, Menber Lukas, Menber Mathews, and Menber Markos. Each throne (Menber) selects its own leader through a process of prayer lasting at least one week, and each leader serves a term of one year. Members of each

throne serve the community for three months—one season of the year. The Members represent the second-highest authority in the community, after the queen.

To implement its objectives, the community is actively engaged in various sectors across the country, including agriculture, business, media, and charity, with operations in Addis Ababa and other regions. In agriculture, their focus is on producing organic food, lowering commodity prices, and preserving traditional seeds from extinction. Other sectors include food processing, textiles, leatherwork, woodworking, and restaurants, all aimed at providing the community with natural, unadulterated products, offering food at affordable prices, generating income for charitable activities, and demonstrating that it is possible to conduct ethical business without compromising spiritual values.

The community operates a media network, ዘ - አ, ታየችያ ፕ and ዘ - አ, ታየችያ ፩, which broadcasts their teachings, such as Zemene Henok about the calendar of Enoch, the Gospel, religious holiday events, and messages from Saint Maryam delivered through the Queen, as well as feeding programs, spiritual songs, and other community activities. The media serves as the public face of the community, through which they share their beliefs, doctrines, and the authentic teachings of the Retiit Tewahedo Church, along with the true history of humankind. It is also used to raise awareness about religious holidays according to the Enoch Calendar.

Their charitable wing, ዘ - አ, ታየችያ ጥበቅ ማኅበር (The Ethiopian Gibre Senay Association), currently supports over 80 households—comprising more than 300 family members. The association provides monthly rent assistance, clothing, mattresses, food, and other essential items. It also runs regular feeding programs, offers healthcare services, pays school fees, and more. Its main source of funding comes from monthly contributions by members living both in Ethiopia and abroad.

1.4. About the Monastery of the Ark of the Covenant of Moses and the Cross of the Savior

The Monastery of the Ark of the Covenant of Moses and the Cross of the Savior is a cave that is over eight hundred years old and contains over eighty Arks. Among the Arks, one is the Ark that contains the Ten Commandments and the calendar of Enoch, or the days one year contains is written on it, and that the Prophet Moses received from the Almighty is the Ark of the Covenant of Moses (The Ark of Moses).

As the saying goes, not just half of the holy cross but the entire cross of the Savior, the 'cross of light,' is in this monastery, along with the Ark of the Covenant of Moses. Who can deny the holy cross? Who has the power to cut it? It is the seat of divine power, and no one can detach the right from the left, for the holy flesh of Christ was crucified, and the precious blood was shed.

The original full cross of the Savior exists in the monastery. This monastery also houses the hidden (invisible) saints in the monastery's cave. There are two permanent saints' fathers, and there are also many invisible saints who come and gather during festivals. The monastery is a resting place for the bones of the saints, and the holy, hidden (invisible) relics and books are also kept in the monastery.

The elderly residents of the area testified that the monastery was called Gebre-kidan and that a Tsebel (holy water) used to flow there. This holy water still exists today, and on the Feast of the Epiphany, January 6, the 11th month of Enoch, Retiit Tewahedo religion believers baptize every year. The holy water is not one, but there are thirty-three holy waters. It still flows continuously. This place was also the place where coronations took place and kings received blessings in ancient times.

The Queen of Kings Eheté Mariam the Ethiopia Abyssinia has been elected by Holy Saint Mary (covenant of mercy) to keep and enforce the monastery's rule, order, and formality, prayer time, and to make the followers of the religion live the life of apostles in keeping the rule of the monastery. The Queen of Kings is honoring and teaching others to honor the place as Holy Saint Mary ordered. Conveyed messages for every Retiit Tewahedo follower to respect the laws and regulations of the Great Holy worshiping places, and they are observing how good the outcome is.

The monastery of the Ark of the Covenant and the Cross of the Savior is surrounded by invisible lions and is a place from which laws and regulations for the world will be dispatched. They said, "*We don't deserve to introduce you to the Great Monastery, but with his mercy, we tried to present you a bit.*"

The ark of the covenant of Moses, which is written on it, is the Ten Commandments and the Enoch Calendar by the hand of the Almighty, given from the Almighty to Moses. "*An Arkhangel going in front of the people of Ethiopia, holds the ark, which has a calendar that shows the division of years, weeks, and days.*" This tells us that the Archangel Saint

Michael holds the Ark, which has both the Enoch calendar and the ten commandments. The holy book (the Bible) tells us that Moses' Ark, together with the Archangel, was leading the early elderly fathers by parting the sea.

During the time of the Old Testament, Archangel Michael was holding the ark of Moses and was leading the people of the Almighty. Also, watching the ark of Moses, now in the New Testament, Archangel Michael is watching the ark of Moses. The British citizens tried to steal the ark of Moses from Tana St. Kirkos Monastery by bribery, negotiating with the priests who were there at the time. However, the ark of Moses was returned to its place in Tana St. Kirkos Monastery on its own. The British citizens, who did not give up hope, had taken it again, and Arkhangel Michael was prevented from doing so, and hid it on the fourteenth of February.

By the will of the Almighty and by the covenant of St. Mary, the ark of Moses is found invisibly in the monastery of the Cross of the Savior (Tselate Muusse we Meskele Medhin), being protected by the Archangel Michael and being glorified by the invisible saints' fathers in the cave of the monastery.

They stated that, by the will of the Almighty and under the guidance of Mother St. Mary, they sought to reveal every hidden matter in its proper time and manner. In this spirit, they endeavored to witness the Ark of Moses, to the best of their ability.

1.5. Purpose of the Community (የጥቅምት ቅለማ)

- To ensure that members of the community uphold the laws and order of the Tewahedo Church by living as examples that inspire and guide future parishioners.
- To transmit the beliefs, doctrines, traditions, and practices of the Retiit Tewahedo Church to future generations without alteration or influence from foreign teachings.
- Instill and integrate the dignity, grace, chastity, holiness, love, and intercession of the mother of God into their very being—blood, flesh, and bones—generating respect and love for her as she rightfully deserves.
- To ensure the restoration of the ancient and traditional round church of Retiit Tewahedo, and to erase the foreign name 'Cathedral' from both the records and the minds of the faithful.

- To reveal the secret plans of the dark society and how they support homosexuality and hidden satanic plots, so that people can stand against them and stop their goals.
- To educate children, youth, and members in Church teachings, ethics, the Ge'ez language, Ethiopian culture, spiritual values, and professional skills, preparing them to lead and serve the Church and community.
- To disseminate the gospel through magazines, newspapers, pamphlets, tapes, mission lessons, seminars, workshops, and other similar methods.
- To create job opportunities and income sources for members by setting up development institutions that generate income, alongside contributions from members, to financially support the community's winding services.

2. Core Beliefs and Foundations of the Community (የኢትዮጵያ መሠረቶች)

2.1. About Retiit Tewahedo (ስላም ስትዎት ተዋሕዶ)

In Retiit Tewahedo God (እግዥአብተር) is one being existing in three co-eternal, consubstantial bodies: the Father, the Son, and the Holy Spirit. He is the creator of the universe. Retiit Tewahedo religion is the first known religion to humankind, dating back to Saint Adam and Saint Hewan. Its pillars are the seven covenants /sebatu kidanat/ that God gave to humankind.

2.2. Retiit Tewahedo Dogma and Canon

Guidelines of Faith (የኢትዮጵያ መመሪያዎች)

- Dogma (ዶግማ)
- Canon (ቆኅኖች)
- Traditional (ትወራት)

The Guidelines of Faith (የኢትዮጵያ መመሪያዎች) serve as the foundation for the spiritual life and practice of the Retiit Tewahedo Church. They encompass Dogma (ዶግማ), which defines the essential beliefs and teachings; Canon (ቆኅኖች), which establishes the authoritative scriptures and ecclesiastical laws; and Traditional practices (ትወራት), which preserve the rituals, customs, and wisdom handed down from the early holy fathers. Together, these elements guide the faithful in living according to the true faith, maintaining both doctrinal purity and the integrity of Ethiopian Retiit heritage.

2.2.1. Pillars of Faith (አዕማራ ጥምርበሩት)

The Orders of Mysteries, as they are called, are five: -

- I. Mystery of Holy Trinity (ምዕራፍ ቁድስት ሚስክ)
 - II. Mystery of Christology/Incarnation/ (ምዕራፍ ማንኛው)
 - III. Mystery of Baptism (ምዕራፍ ተምቀት)
 - IV. Mystery of Holy Communion (ምዕራፍ ቁልጥን)
 - V. Mystery of Resurrection and death (ምዕራፍ ተንሬኑ መታኑ)
- I. Mystery of Holy Trinity (ምዕራፍ ቁድስት ሚስክ)**

The Unity of the Holy Trinity: In essence, in life, in will, in divinity, and in all things alike, they are one.

In nature (በባርቤ): - In nature, they are one: knowing everything, being able to do everything, and carrying out and completing everything — this is what nature means. They are not divided, so one is not more knowing, more powerful, or more able than the other. They are equal. As it is written: 'All that the father has is mine.' (John 16:15)

In existence (Being - በዕለፍ): - The Holy Trinity — the Father, the Son, and the Holy Spirit — existed before the world was created, and they will continue to exist forever, beyond all worlds. In this eternal existence, they are one. John 8:16, John 8:29, John 1:1–4, John 14:8

In Will (በፋይ): - The Holy Trinity created this world — bringing it from non-existence into existence — and when they return the world from existence back into non-existence, they do all this with one united will, without any difference between them. 'Then God said, "Let us make man in our image, according to our likeness – Genesis 1:26. 'I and the Father are one' – John 10:30.

In Divinity (በምላካት): - The word 'divinity' means authority, lordship, nature, and glory. In this sense, the Father, the Son, and the Holy Spirit are one in divinity. They created the world together, and they continue to sustain, govern, preserve, and strengthen it with equal power and authority. Genesis 18:1–4 "Believe in Me, and believe also in My Father" – John 14:1

It is impossible to fully understand the Mystery of the Holy Trinity. However, the Retiit Tewahedo Church teaches it to us using examples. We look at things like the soul, fire, and the sun to help us understand.

The Soul

The soul, though it is one and cannot be divided into the body, has three powers within one nature: the power of the heart, the power of speech, and the power of breath. Even though these three powers exist, the soul itself is not divided into parts. In the same way, the Holy Trinity—Father, Son, and Holy Spirit—is one divine essence, not three separate Gods. Just as we say, "one soul," not "three souls," we say "Father, Son, and Holy Spirit," not "three Gods." This mystery is reflected in the creation of man, as it is written: "God created man in His image and likeness" (Genesis 1:27).

The Fire

Fire, though it is one in substance, has three distinct aspects in its nature: flame, light, and heat. These three aspects symbolize the Holy Trinity—just as the flame represents the Father, the light represents the Son, and the heat represents the Holy Spirit.

Holy Trinity is undivided and lives in one unity. Just as the one flame of fire, though having three properties, is not divided into three, so also the Holy Trinity is not divided in divinity or nature. As Klementos explained: "My Father is fire, I am the light, and the Holy Spirit is the heat." And as it is written in Kidasé Maryam, hymn 74: "The Father is fire, the Son is fire, and the Holy Spirit is fire; one fire of life, exalted and beyond comprehension."

The Sun

The Sun: The body of the Sun is one, yet it has three manifestations: its sphere, its light, and its heat. The sphere is likened to the Father, the light to the Son, and the heat to the Holy Spirit. By its very nature, the sphere produces both light and heat. The light, proceeding from the sphere, shines upon the world and dispels darkness. The heat, proceeding from the sphere, removes coldness and dries moisture. Just as there is one sun—not three suns—so likewise, the Father, the Son, and the Holy Spirit are one God, not three Gods. "The Father is the Sun, the Son is the Sun, and the Holy Spirit is the Sun; one true Sun, exalted above all." (Kidase Maryam, Hymn 73).

"Concerning the mystery of the Holy Trinity, to grasp the few from among the many, and the near among the distant, one must settle the mind upon the examples of the soul, of fire, and of the sun, as has been set forth above."

II. Mystery of Christology /Incarnation/ (ጥምህር ማንዬ)

"He became flesh / He became man, (+ወገዢ)" meaning to take on flesh and become human.

From the three persons (from the Holy Trinity, one person), God the Son, from the Holy Virgin Mary — from her holy flesh and her holy soul — was united to be born by an inseparable and Inscrutable divine mystery.

III. Mystery of Baptism (ጥምህር ተምቀት)

Baptism is the great mystery in which the sonship of the Holy Trinity is given, and the forgiveness of sins is received. In the name of the Father, the Son, and the Holy Spirit, in the One Holy Church (Retiit Tewahedo), we are baptized with one baptism. The baptism of sonship is given only once. According to the teachings of the Savior, "*Whoever believes and is baptized will be saved.*"

IV. Mystery of Holy Communion (ምዕስተኛ ቁርጥን)

Qurban means a spiritual offering, a sacrifice, an oblation, something presented to God.

The Mystery of Qurban means that during the Divine Liturgy, when the priest prepares the bread on the paten and the wine in the chalice, and blesses them with the prayer of the Liturgy, the bread is transformed into the Body of Divinity, and the wine is transformed into the Blood of Divinity. We, the faithful of Retiit Tewahedo, receive this Holy Body and Precious Blood of the Savior (in truth) to obtain eternal life. "*This is the great mystery by which we partake of our Redeemer's holy flesh and honorable blood (paraphrasing John 6:49-51).*"

V. Mystery of Resurrection of the Dead (ምዕስተኛ ተንሣኤ መታገን)

The resurrection of the dead means the rising of the dead from the grave.

After the soul and the body are separated by death, they will be reunited in the resurrection at the end of time. When we speak about the resurrection, we must keep in mind that we are speaking about the resurrection of the body, because the soul, by its nature, does not die. Therefore, the resurrection means that the body—which had died, decayed, and returned to dust—will, by the power of God, rise from the grave and be reunited with the soul. 'I am the resurrection and the life' (John 11:25; cf. John 5:36).

2.2.2. The Seven Sacramental Mysteries of the Church (ምዕስተኛ ቦታ ክፍልታዋን)

I. Mystery of Baptism (ምዕስተኛ የምቀት):

Baptism means immersion — to plunge, to be submerged, to enter into water and come out again. The Mystery of Baptism is the sacrament through which we receive the sonship of the Holy Trinity and obtain the remission of sins. Baptism is one and cannot be repeated. As St. Paul says in Ephesians 4:5: "One Lord, one faith, one baptism..."

According to tradition, just as the first father, Adam, entered Paradise on the fortieth day, and the first mother, St. Eve, entered on the eightieth day, male children are baptized on the fortieth day, while female children are baptized on the eightieth day.

II. Mystery of Confirmation (ምዕስተኛ ማረጋገጫ):

Myron means the Holy Anointing Oil. Myron is administered after baptism. This means that once the person has been baptized — without delay or leaving the church — immediately after baptism, they receive the Myron. By receiving the Myron, it is confirmed that the person is born of the Holy Spirit. The reception of Myron after baptism signifies the reception of the Holy Spirit.

III. Mystery of the Holy Communion (ምዕስተኛ ቁርበኛ):

Qurban means a spiritual gift, sacrifice, or oblation offered to God — it can also mean money or goods given to God.

The Mystery of the Qurban is understood as the sacred act performed during the Divine Liturgy (Kidase), in which the priest prepares the bread on the paten and the wine in the chalice, and, through the prayer of consecration, blesses them. During consecration, the bread is believed to be transformed into the Body of Divinity, and the wine into the Blood of Divinity. In this great Mystery, the faithful of the Retiit Tewahedo Church partake of the holy Body and precious Blood of the Savior, receiving it for the attainment of eternal life (paraphrasing John 6:49-51).

IV. Mystery of Priesthood (ምዕስተኛ ክህንት)

Priesthood is a holy service offered to God. The service of the priesthood originates above, in heaven. "And the four living creatures, each of them had six wings; and they were full of eyes around and within. Holy, holy, holy, holy— who is, who was, and who is to come; day and night they do not rest. The twenty-four elders fell before the one seated on the throne and cast their crowns before the throne, saying, '*Our Lord and our God, you have made all things, and by your will they existed and were created; receive glory, praise, and dominion.*'

In the time of the New Covenant, the priesthood was founded in the Redeemer of the world. "He is holy and without blemish, separate from sinners, exalted above the heavens; a high priest who is not subject to daily offerings." (Hebrews 7:26–28)

V. Mystery of Holy Matrimony (ምዕስተኛ ተከላል)

The word Crowning comes from the Ge'ez verb meaning to crown or to adorn. In the context of marriage, it refers to the rite in which the groom is crowned like a king and the bride like a queen, signifying the honor bestowed upon them.

The rite of Crowning is performed for a couple who are of the same faith and who are both living in purity (virginity).

VI. Mystery of Confession (ምዕስተኛ ነስከ)

The word confession ("repentance") comes from the Ge'ez root nesha, meaning regret or return. Its meaning is remorse and turning back. This remorse is when a person grieves over a sin they have committed or a good deed they have neglected, saying in their heart, "Why did I do this?" or "Why did I not do that?", and with sorrow and lamentation pleads with God for the forgiveness of their sins. Repentance is a gift given to the baptized after baptism. "Through repentance, we come out of bondage and draw near to the mercy that is found with the Creator."

VII. Mystery of Anointing of the Sick (ምዕስተኛ ቅንቃል)

The Mystery of the Anointing with Oil means the mystery of oil or the prayer of oil. It signifies healing and light. This mystery does not discriminate against age or gender. Those who are to be anointed with the holy oil must first be prepared through repentance.

As it is written in the Epistle of James 5:13-15: *"Is anyone among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him. And if he has committed sins, he will be forgiven."*

3. Distinctive Beliefs of the Retuan Community

3.1. The Holy Bible in the Retiit Tewahedo Religion

The Holy Bible is the greatest gift God has given to humankind. It comprises writings created at different times under the guidance of the Holy Spirit, including the messages of the holy prophets, the works of Christ, the Savior of the world, and the sacred books of law and instruction authored by the holy apostles and fathers. According to the beliefs of the community, the Holy Bible consists of 104 books, encompassing both the Old and New Testaments.

The current Bible published by the Ethiopian Tewahedo Church, often referred to as the "Eighty-One" Book Bible, contains 73 books, while eight other books are not included in the Holy Bible and are published separately. These eight books contain the divine laws and regulations that govern the worship, daily life, and conduct of both priests and believers. Since a life without law and order is unfruitful, the devil has worked to remove these books concerning church law and order from both the Old and New Testaments, preventing believers from accessing the life-giving word. Among the removed books are the Book of the Covenant, the Book of Zion, the Book of Reproof (ተግባራ), and several others not explicitly named, to erase them from the hearts of the faithful. Even within the remaining books, many sections have been deliberately omitted.

Although the Holy Bible recounts ancient history and prophecy, in number it was greater than now. Over time—especially during periods of trial faced by the Church—opponents have gradually reduced the Bible, as part of subtle works against Christians, until it reached the present state. However, according to the message of the mother of God delivered to Queen of Kings Ehet Maryam the Ethiopia Abyssinia, the Ethiopian Retiit Tewahedo Church originally possessed 104 books in its Bible.

Among the many monasteries of Ethiopia, these ancient books are mainly preserved in places such as Debre Libanos, Debre Bizan, Debre Damo, Gunda Gunde, Lake Hayq Estifanos, and the island monasteries of Lake Tana, among others. It is a known fact to all members of the Retiit Tewahedo faith that various holy books have left the country and are kept in foreign lands.

Manuscripts are generally classified into two categories according to their artistic tradition:

- Holy books without illustrations or decorative borders
- Holy books adorned with illustrations and decorative borders

Both types of manuscripts are foundational cultural and spiritual treasures of the Church. However, the illustrated and decorated manuscripts hold especially great value and honor because they reveal divine works more vividly.

Ethiopia is widely recognized as a nation whose people have shown remarkable resilience in preserving their faith and worship, ensuring its continuity for future generations. In contrast, the Western world, lacking such a rich religious heritage, has historically sought to obtain the Church's sacred manuscripts. In the present generation, there is a collective responsibility to study these holy texts, safeguard them from theft and destruction, and faithfully transmit them to those who come after.

3.2. Ark of the Covenant and Saint Cross

The Ark of the Covenant is the one that carries the tablets of Moses on which the Ten Commandments were written. These tablets were given by God (አባት አብት) to the Ethiopian Saint Moses. Ethiopia is the owner of both the Ark of the Covenant and the Holy Cross. The Crucifixion of God was in Ethiopia, and the holy cross has been kept in this country for the past 2,023 years. And it has been kept in its entirety, without being cut or broken.

The Ark of the Covenant has been in Ethiopia since ancient times, and although it has left the Holy Land for various reasons at different times, the power of God has kept returning it to the Holy Land, Ethiopia. There were two failed attempts to steal the Ark to England by traitor priests of Ethiopia and the England government. After being stolen, the Ark returned to Ethiopia by itself twice without them knowing. Finally, in 1972, it was taken to England for the third time, but this time God sent the Archangel Michael to take it back to Ethiopia and hide it in an ancient monastery.

According to the beliefs of the community, both the Ark of the Covenant and the Holy Cross are preserved in an ancient underground monastery known as the Monastery of the Ark of the Covenant of Moses and the Cross of the Savior/ Gedame Tsilate muusse we Mesqele Medhin/(ገደማ ታላት መሬት መመለከት መደንበና). Community members assert that both sacred relics have been kept in the monastery's underground chambers. The underground chambers of the monastery have existed for more than 800 years. This monastery is located in the capital city, Addis Ababa, and it is said to house more than 80 tablets associated with the Ark of the Covenant.

3.3. The Seven Covenants (ሰላ ስባት ከ.ቻቻ)

I. The Adamic Covenant (ከአዲም ዘመን ወካዋን) – [the first]

In this covenant, God (እግዥ አገልግሎት) promised to Adam that he would be born from his forthcoming generation and save him for eternity from the death that comes upon him by the sin he had committed. This promise holds the complete and inseparable union of God's divine nature and human nature, giving the religion its name 'Tewahedo' in Ge'ez, meaning inseparable, Unity, complete union without change. While 'Retiit' means sincere, truthful, and winning way.

The First Covenant of Adam, according to Ethiopian Retiit Tewahedo, also includes the divine command and blessing God gave to Adam and Eve after creation. God blessed them to be fruitful, multiply, and fill the earth, entrusting humanity with the stewardship of creation and the propagation of life. This covenant also included the sanctification of marriage: God united Adam and Eve as husband and wife, commanding that a husband shall leave his father and mother to be joined with his wife.

II. The Noha Covenant (ከኖሐ ዓንድ) - [the second]

According to Ethiopian Retiit Tewahedo tradition, the rain that brought the Flood was a divine instrument of judgment against the corruption of humanity, as recorded in the Book of Jubilees, Fetha Negest, and other sacred texts. God commanded Noah to build the Ark to preserve life, saving his family and representatives of all creatures. After the flood subsided, God established a covenant with Noah and his descendants, promising never again to destroy the earth with water. This covenant included a blessing for Noah and his sons to be fruitful, multiply, and fill the earth, reaffirming humanity's role as stewards of creation. The rainbow, displaying seven colors with the brightest three colors being Green, Yellow, and Red, serves as a visible sign of this covenant, representing God's mercy, steadfast faithfulness, and the perpetual bond between God, humanity, and all living beings.

III. The Covenant of Melketsedek (ከመልካም ዓንድ) - [the third]

The Covenant of Melketsedek, as understood within the framework of the Retiit Tewahedo tradition, signifies a profound spiritual and eternal agreement between God and humanity, exemplified through the priest-king Melketsedek, who blessed Abraham. Melketsedek, meaning "King of Righteousness" and "King of Peace," prefigures the eternal priesthood of the Savior, serving as a bridge between humanity and God. This covenant emphasizes righteousness, peace, and divine blessing, where Melketsedek's offering of bread and wine symbolizes spiritual nourishment and communion with God. It represents a timeless agreement that God's favor is granted to those who live in faith, justice, and obedience, pointing toward the ultimate fulfillment in the coming of the Savior. The

covenant also reinforces the idea of a priestly and righteous intercession, establishing a model for humanity to maintain a holy relationship with God through faith, prayer, and righteousness.

IV. The Abrahamic Covenant (አብራሱም እውቅናዣ) - [the fourth]

The Abrahamic Covenant, according to the Retiit Tewahedo understanding, is God's solemn promise to Abraham, establishing him and his descendants as a chosen people. God pledged to give Abraham numerous offspring, the land of Canaan, and blessings that would extend to all nations through him. This covenant emphasizes faith, obedience, and trust in God, marking Abraham as a model of righteousness. It also foreshadows the coming of the Savior, through whom God's blessing and salvation would reach all humanity, uniting God's people under His eternal plan of mercy and guidance – Genesis 12:1-3, 7.

V. The Mosaic Covenant (አብራሱም ማኑት) - [the fifth]

The Mosaic Covenant, as understood in the Retiit Tewahedo tradition, is the agreement God made with the people of Ethiopia through Moses at Mount Sinai. It established the Law as a guide for holy living, obedience, and justice, with the Ten Commandments engraved on tablets placed inside the Ark of the Covenant. The Ark, made of wood and overlaid with gold, symbolized God's presence among His people and served as the sacred vessel of divine guidance, blessing, and protection. The covenant emphasized blessings for faithfulness and punishment for disobedience, teaching the Ethiopians righteousness, worship, and communal responsibility. It also foreshadowed the coming of the savior, pointing to the fulfillment of God's promise of salvation and an eternal covenant through faith, obedience, and divine mercy.

VI. The Davidic Covenant /Samuel 2:7 (አብራሱም ደቃቻ) - [the sixth]

The Davidic Covenant, according to the Retiit Tewahedo tradition, is God's promise to King David that his lineage would endure forever and that his throne would be established eternally. God assured David that, despite earthly trials, his descendants would rule over Ethiopia, and ultimately, the covenant pointed to the coming of the Messiah from David's line. This covenant emphasizes God's faithfulness, the importance of righteous leadership, and the assurance of a lasting kingdom. It also prefigures the eternal reign of the Savior, who fulfills God's promise of salvation, justice, and peace for all humanity.

VII. The Covenant of Mercy (አብራሱም ቴክለት) - [the seventh]

The Covenant of Mercy, as recognized in the Retiit Tewahedo tradition, is God's gracious promise to humanity to offer forgiveness and salvation despite human sinfulness. It is rooted in God's compassion and fulfilled through the Savior, with Saint Mary playing a central role as the mother of the Savior. Her obedience, purity, and faith exemplify humanity's response to God's mercy, making her a living witness of divine grace. This covenant emphasizes God's love, patience, and desire to restore a broken relationship with His people. Through it, humanity is invited to receive forgiveness, guidance, and eternal life, showing that God's covenantal relationship is not only about law or lineage but also about mercy, redemption, and hope through the Savior and the intercession of Saint Mary.

3.4. Calendar of Enoch

The Enoch Calendar, according to the Ethiopian Tewahedo tradition, is the original divine calendar established by God at the time of creation. As revealed in the Book of Enoch and the Book of Jubilees, it was set on the first day when God commanded, 'Let there be light,' separating day from night. From that moment, the first day was counted, and the order of days, months, and years was fixed by God Himself. This calendar is considered holy and unchanging, reflecting the perfect order of creation and guiding humanity to keep God's appointed times in righteousness.

The Enoch Calendar was revealed to Enoch by the angel Uriel and later to Moses by God Himself on Mount Sinai. This is the true calendar that God gave to His people, established as the divine order of creation. As it is written in the Book of Enoch (23:19) — *'For all shall live forever; they shall neither omit a day nor corrupt a day; but with due care, they shall keep the year exactly, consisting of three hundred and sixty-four days.'* This holy calendar remains unchanging, guiding the faithful to walk in truth and to observe the appointed times of God with righteousness.

The Enoch Calendar, as revealed in the Book of Enoch and Jubilees, divides the year into four equal seasons of 13 weeks each. Each season has three months of 30 days, followed by a special "sign day" that marks the end of the season and separates it from the next. These four sign days are distinct from the numbered days of the months and serve as markers of God's order in creation. In total, the calendar completes exactly 364 days, showing the perfect and unchanging design established by God.

According to Ethiopian Tewahedo tradition, the Book of Enoch (መጽሐፈ አቶክ) was originally preserved in the ancient language of ዓማርኛ (Ge'ez), the sacred tongue of Scripture and liturgy. While other versions of the text were lost or fragmented in different languages, the Ge'ez manuscript remained intact within Ethiopia, safeguarded by the Church. This preservation is seen as divine providence, ensuring that the truth of God's

revelation to Enoch was not erased from history. The Ge'ez text of Enoch is therefore considered the most authentic and complete witness to this ancient holy book, reflecting Ethiopia's role as guardian of the original apostolic faith and sacred writings.

The Enoch Calendar, known as Zemene Henok (ዘመኑ ከኖክ), is the divine calendar given by God at creation and faithfully kept by all the prophets throughout the Old Testament—from Adam, Noah, Abraham, and Moses to the prophets of Ethiopia. During the New Testament, God Himself confirmed and used this calendar through life, ministry, and resurrection, showing its eternal truth. Revealed to Enoch by the angel Uriel and preserved in ዓድዬ (Ge'ez), it remains the true calendar of God's people, guiding them in righteousness and in keeping the appointed times (ቀምኑ) established from the beginning. As recorded in the Book of Enoch (መጽሐፈ ከኖክ) and confirmed in the Book of Jubilees (መጽሐፈ ክብረለ), the year consists of 364 days, formed by 12 months of 30 days each, and 4 sign days marking the change of the seasons, which are found at the end of each season. This structure, described in Enoch 82:4–8 and confirmed again in Enoch 23:27, reflects the perfect and unchanging order of creation.

The Enoch calendar divides the year into 52 exact weeks. Unlike the Gregorian or Egyptian-based calendars, it never adds leap days or months; thus, the Sabbath (ሰነበት) always falls on the same day of the month each year. The week consists of 7 days, as explicitly stated in Enoch 24:5: "...a sign for the four divisions of the year, and for the year itself, and for the seven days of the week." This shows that the weekly cycle is divinely ordered and was never meant to shift. The week is known in the Ethiopian tradition as ስምንት (Säment). In the Retiit Tewahedo framework, it is described as 1 Subae Day (የቀን ስብአ).

The Ethiopian people used the Enoch Calendar from the time of the Apostles to order every aspect of life—religious practices, social order, agricultural production, and daily activities. The faithful relied on this divine calendar to guide both their worship and their economic life in harmony with God's appointed times. However, following the invasion of Ahmad al-Ghazi, the use of the calendar began to decline, and this loss deepened during the reign of Haile Selassie, when much of the Retiit Tewahedo knowledge and practice was weakened or destroyed. In its place, foreign influences such as Coptic, Greek, and Catholic teachings and practices were introduced, distorting the original truth handed down through the fathers.

Through the message of the Virgin Mary, revealed by the Queen of Kings Ehete Maryam of Ethiopia–Abyssinia, the community was called back to the true Enoch Calendar after a long period of neglect. Since its official re-declaration in 2018, the community has faithfully used the Enoch Calendar for the past seven years, ordering all aspects of their life—religious worship, social order, and economic activities—according to God's

appointed times. In this divine calendar, the present year is counted as 2023–September, which corresponds to 2017 in the Ethiopian reckoning and 2025 in the Gregorian system.

Reference on the Enoch Calendar

"The days in three years are 1092, the days in eight years are 2912, and the days in five years are 1820." Book of Enoch 23:20

"The number of days that this world shall rely on, if it's carefully counted, the world shall settle and will be completed in three hundred sixty-four days." Book of Enoch 24:6

"The year will be completed in three hundred sixty-four days, it's the truth, and the written number is precise." Book of Enoch 28:11

"Upon living eternally, they shall not waste or lose a single day, despite the fact that they sync the year with three hundred sixty-four days carefully and precisely." Book of Enoch 23:19

About the First Month of the Year

Contrary to popular belief in the modern Ethiopian calendar, the true first month of the year is Megabit (መጋቢት), which aligns with MArkh. Exodus 12:2 God told Moses, "*This month shall be unto you the beginning of months.*" This is shown in the ancient scriptures, where the year is said to begin after the spring equinox; this means after February 30 and after the sign day of its season, not in Meskerem (September). Jubilees 6:36–37 says: "For this reason, it is ordained and written on the heavenly tablets that they should celebrate the feast of weeks in this month, once a year, to renew the covenant every year." This feast falls in Megabit, marking the first month of the year in God's calendar. The number of months in one year is exactly 12 months.

Breakdown of the Enoch Calendar

- **Solar Calendar:** - The Enoch Calendar is primarily solar, meaning it is based on the sun's movement rather than the cycles of the moon, as in lunar calendars. This solar structure ensures that the length of the year, the seasons, and the timing of festivals remain consistent and predictable. By aligning with the sun, the calendar maintains a perfect balance of days and seasons, allowing the faithful to observe religious, agricultural, and social activities in harmony with God's divinely ordained order of creation.
- **Structure:** - the year is divided into four seasons of 91 days each, with each season consisting of three 30-day months followed by a special sign day at the end of the third month, marking the conclusion of the season.

- **Year Length:** - The total length of the year in the Enoch Calendar is 364 days, reflecting a perfectly ordered and divinely ordained system. This total comes from twelve months of 30 days each, which makes 360 days, plus four 'sign days'—which are found once at the end of each season—to mark the transition between the seasons. These sign days are distinct from the numbered days of the months and serve as markers of God's design in creation.
- **Month Length:** Each month of the Enoch Calendar has exactly 30 days, maintaining a perfect and consistent structure throughout the year. The first month is ዘመንት (Megabit), which corresponds to March in the Gregorian calendar, marking the beginning of the year according to God's divine order.
- **Days:** The Enoch Calendar is carefully structured around the Sabbath, containing 52 Sabbaths in a year. Each year, as well as every season and week, begins on a Sunday, ensuring a consistent and divinely ordered rhythm of time. This arrangement allows the faithful to observe weekly worship and holy days in perfect alignment with God's appointed order, preserving spiritual discipline and continuity with the practices established by the prophets and the early Church.
- **Significance:** - The Enoch Calendar, revealed to Enoch by the angel Uriel, is the divinely ordained 364-day calendar preserved by the Retiit Tewahedo Church. With twelve 30-day months and four seasonal sign days, it governs religious, social, and economic life in harmony with God's appointed times (ቀጥና). Observing this calendar maintains continuity with the prophets, the Apostles, and Christ's ministry. The Book of Jubilees 6:37–38 warns that abandoning it leads to confusion, desecration of holy days, and forgetfulness of God's feasts and sabbaths, emphasizing its essential role in spiritual and temporal order.
- **Religious Use:** - the Ethiopian Retiit Tewahedo Church relies on the Enoch Calendar to organize all religious life, including holy days, feasts, fasts, festivals, and other sacred observances. This calendar ensures that worship and spiritual activities are performed in accordance with God's appointed times (ቀጥና), preserving the divine order of creation and maintaining continuity with the practices of the prophets, Apostles, and the early Church.
- **Key Dates:** - The Enoch Calendar designates specific dates for major religious observances, including Passover, the weekly Sabbath, and other holy days and feasts.
- **Canonical Status:** - while the Book of Enoch is excluded from most Christian biblical canons, it holds canonical and authoritative status within the Ethiopian Retiit Tewahedo Church. This recognition reflects the Church's preservation of ancient divine revelation, including the Enoch Calendar, which guides religious observances, holy

days, and the rhythm of sacred time. By upholding Enoch as canonical, the Church maintains continuity with the teachings of the prophets, the early apostles, and the divinely ordained order of creation, emphasizing the importance of preserving God's original instructions for worship and daily life."

- **Cultural Identity:** - the Ethiopian Enoch Calendar is a cornerstone of Ethiopian cultural and religious life, deeply intertwined with the nation's history, traditions, and spiritual practices. It shapes the timing of festivals, holy days, agricultural cycles, and communal celebrations, linking the people to their ancestral heritage and the teachings of the prophets.

3.5. The History as Preserved by the Retiit Tewahedo Community

3.5.1. The True History of Medhanealem

According to the belief of Retiit Tewahedo, the history of Medhanealem (the Savior) and His Mother, Weladite Amlak (Saint Mary), has been distorted by certain historians and writers of the Holy Scriptures. The Retuan hold that details such as names, ages, physical attributes, nationality, spoken language, the calendar in use, and other essential facts were altered, resulting in a narrative that misrepresents the original truth. Guided by the message of Saint Mary, revealed through the Queen of Kings, Ehete Maryam of Ethiopia (Abyssinia), these historical truths have been restored. Furthermore, Retuan teachers have discovered supporting literature that affirms these corrected accounts. Based on the belief of the community, the following points should be known: -

About Unity

In the faith of the Retiit Tewahedo Church, Medhanealem (the Savior) is one true God who became incarnate for the salvation of mankind. According to the mystery of Tewahedo, He is perfectly one, uniting two complete natures—divine and human—without separation, without confusion, and without division. This means that in the person of Christ, His divinity was never diminished, nor was His humanity absorbed, but both remain in perfect harmony within one nature and one person. This mystery of unity, revealed through the Apostolic tradition and preserved in the teaching of the Ethiopian Tewahedo Church, is the foundation of their faith and worship.

Name of God

Members of the community believe in the power of the name of God, the mother of the Savior, and the angels. They hold that the true names of God and the saints are preserved in the Ge'ez language. For this reason, they do not accept translations of these names into other languages, as such translations are believed to diminish the true power and meaning of the names.

Age of Medhanealem

The community believes that the Savior was 42 years old at the time of His crucifixion. There is evidence in the Holy Scriptures supporting this truth, which has been faithfully preserved and revealed within the Ethiopian Retiit Tewahedo Church. The following biblical evidence confirms that the Savior was 42 years old at the time of His crucifixion: -

- In John 8:57, the people told him, 'You are not yet fifty years old,' which indicates, by the cultural expression of the time, that His age before crucifixion was above 40 but not yet 50.
- According to the Holy Bible, 104 books, including the lost Bible, the Savior came to redeem Adam, the first human, and is called 'the renewed Adam.' Adam and Eve lived peacefully in Eden for seven years until they sinned and were cast to earth. In repentance, they attempted a 42-day prayer in isolation, but the devil deceived them, causing them to break it five and a half days early. Because of this, God promised Adam that salvation would come through his descendants after completing the remaining 'five and a half days,' which symbolically equals 5,500 years (as one day with God is a thousand years to humans). When this time was fulfilled, the Savior was born and, at His crucifixion, completed the 42 days by dying at the age of 42, declaring, 'It is finished' (John 19:30).
- All the prophets, including Moses and Elias, fasted for 42 days—commonly referred to as forty days of fasting. In addition, all fasting periods in the Tewahedo faith are counted in groups of seven days. An example is found in the Book of Jubilees 1:4, which states: '*And Moses remained on the mountain for forty days and forty nights. And the Lord revealed to him the past and the future, the Law to be observed, the order of worship, and the division of all the times of the ages.*'
- During the time of Noah, the rain that fell to destroy the people lasted for forty days, as recorded in the Bible. This period symbolizes suffering and is connected to the time the Savior lived in the world. As it is written: - *In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that*

'very day all the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights' (Genesis 7:11-12). And again: - *'The flood was forty days upon the earth; and the waters increased, and lifted the ark, and it was raised above the earth'* (Genesis 7:17).

Appearance of Medhanealem

According to the Holy Scriptures and Ethiopian tradition, the Savior is revealed as Black. In the Song of Songs, which the Ethiopian Church interprets messianically, it is written: 'I am black, but comely, daughters of Jerusalem' (Song of Songs 1:5). The prophet Daniel also describes the Son of Man as having hair like pure wool (Daniel 7:9), a feature associated with Ethiopian identity. Likewise, in Revelation 1:14-15, John testifies that His feet were like burned brass, as if refined in a furnace—signifying a dark, radiant skin tone. These passages, preserved and upheld within the Ethiopian Retiit Tewahedo faith, confirm that the Savior was not represented in the European image later introduced by foreign traditions, but as Black, in accordance with the truth of Scripture.

Medhanealem was Baptized in the Abay River

The baptism of the Savior is testified to have taken place in the River Abay, known worldwide as the Nile. The Gospel states: 'Then comes Jesus from Galilee to Jordan unto John, to be baptized of him' (Matthew 3:13). The Ethiopian Retiit Tewahedo tradition identifies this Jordan with the upper Nile, called Abay, which flows from Ethiopia. This is supported by the prophecy of Psalm 68:31: 'Ethiopia shall reach out her hands unto God,' showing the divine mystery of Ethiopia's central role in salvation history. Furthermore, the Book of Jubilees 8:10–11 records that the Garden of Eden and the holy rivers flowed out toward the Nile, affirming that the Abay is part of the sacred geography of God's covenant. Thus, the baptism of the Savior in the Abay River is both scripturally and traditionally preserved within the Ethiopian Retiit Tewahedo Church."

3.5.2. The True History of Saint Mary (Weladite Amlak)

Saint Mary is Ethiopian

Within the Ethiopian Retiit Tewahedo faith, Saint Mary, the mother of the Savior, is honored as Ethiopian. The prophecy in Psalm 68:31 declares, 'Ethiopia shall reach out her hands unto God,' which the Church interprets as fulfilled in her, since through her womb

God entered the world. The Book of Enoch and the Book of Jubilees testify that the holy lineage of Adam, Noah, and Shem flowed into the land of Ethiopia, making it the chosen land of the divine covenant. Ethiopian tradition also teaches that Saint Mary's mother was Ethiopian, further affirming her identity and origin in the land. In addition, the genealogy preserved in Ethiopian tradition teaches that Saint Mary's ancestry is linked with Ethiopia through the union of King Solomon and the Queen of Sheba, whose offspring continued in Ethiopia. For this reason, Saint Mary is venerated not only as the mother of God, but also as the holy Ethiopian woman through whom salvation was revealed to the nations.

The True Age of Saint Mary

According to Ethiopian Retiit Tewahedo tradition, preserved in the Didascalia (ዲዳስካልያ), Weddase Maryam (ወደሳይማያም), Tä'amrä Maryam (ትአምረ ማያምያም), and certain Synaxarium manuscripts (ጽንዕስ የቃዕስና ታሪክ), Saint Mary was offered to the Temple at 3 years old, remained there until about 12, was betrothed to Joseph, and gave birth to the Savior at the age of 15 (Didascalia, Ch. 2). She then lived with her Son for 42 years, never separating from Him and staying close until His Resurrection. Following the Resurrection and Ascension of Christ, Saint Mary lived with Saint John the Evangelist and the other apostles for an additional 15 years. Adding these periods together, her total earthly life is 72 years.

Saint Mary Stayed at Lake Tana during her Journey

According to the Ethiopian Retiit Tewahedo religion, during the Holy Family's migration, Saint Mary and her son, the Savior, are believed to have visited Ethiopia and stayed at Lake Tana. Specifically, the island of Tana Qirqos is associated with this visit. Legends suggest that the Virgin Mary rested on a large boulder atop the rock wall of the island during their journey. It is said that she stayed on the island for three months and ten days. These traditions are preserved in Ethiopian hagiographic texts and oral histories, which highlight the significance of Lake Tana as a sacred site in the Ethiopian Christian heritage. The monasteries on the islands of Lake Tana, such as Tana Qirqos, are revered as places where the Virgin Mary is believed to have sought refuge, and they continue to be centers of pilgrimage and spiritual reflection for Ethiopian Retuans.

Saint Mary: The First to Witness the Resurrection of Her Son

According to the Ethiopian Retiit Tewahedo religion, Saint Mary was the first to witness and appear at the Resurrection of her Son, the Savior. Ethiopian hagiographies, including the Synaxarium and Dersana Maryam, preserve that Saint Mary herself was the very first to behold the risen of Medhanealem (the savior). These texts describe her presence at the empty tomb and her unique role as the mother of God who intimately participates in the mystery of redemption. Her primacy at the Resurrection underscores her honored status in the Ethiopian Retiit Tewahedo faith, affirming her witness to Medhanealem's victory over death and offering hope of resurrection for all believers.

3.5.3. King Solomon and Queen Sheba (Saba/ሸበ)

The story of the Queen of Sheba and King Solomon holds a special place in the Retiit Tewahedo tradition. Unlike the widely known account that portrays the Queen as traveling to meet King Solomon, this tradition teaches that King Solomon was the one invited to visit her. As the great female ruler of early Ethiopia—what is now recognized as the eastern part of Africa—she was highly esteemed, and according to the customs of that era, a woman of her rank would not travel to a man. Rather, it was expected that the man would come to her.

Even today, certain cultural practices in Ethiopia reflect traditions that may have originated during that period. For example, in traditional Ethiopian marriage customs, it is not customary for a woman to approach a man. Instead, the male suitor sends between three and seven elder mediators to the woman's family to formally request her hand in marriage, indicating that the initiative comes from the male side. This enduring cultural practice suggests a continuity of social norms governing male and female interactions. Based on the message of Saint Mary through the Queen of Kings Eheté Maryam of Ethiopia Abyssinia, the biblical account describing the Queen of Sheba visiting King Solomon (1 Kings 10; Matthew 12:42) is considered a misrepresentation of the original narrative. Ethiopian sources, including the Kəbrä Nägäst and other ancient texts, present that King Solomon traveled to visit the Queen, in accordance with the societal expectations of the time.

According to the Retiit Tewahedo religion, the Queen of Sheba was the great female ruler of early Ethiopia. One of the most notable aspects of her encounter with King Solomon was a test of judgment, a customary practice for marriage or alliance proposals in her kingdom. She presented King Solomon with a mixture of real and artificial flowers, challenging him to identify the genuine flower among the fakes. This test demonstrated not only intelligence but also honesty and the ability to honor truth. King Solomon, renowned for his wisdom, successfully distinguished the real flower, thereby proving his suitability as a worthy partner and ally.

The story of the Queen's test also reflects the customary practice in Ethiopian culture, where a test is traditionally given to a suitor seeking marriage or to a visitor entering a household, rather than to the owner or ruler of the land. In this context, the Queen's use of the flower test demonstrates King Solomon's wisdom, discernment, and suitability as a guest and potential ally. These narratives preserve both historical and moral lessons, illustrating intelligence, respect, and adherence to social and cultural norms. Through these events, the Queen of Sheba and King Solomon are remembered not only as historical figures but also as exemplars of prudence, justice, and proper conduct within the Retiit Tewahedo religion. Importantly, this account reaffirms that it was King Solomon, not the Queen, who traveled to visit her, in accordance with the societal and cultural expectations of the time.

After passing the test, King Solomon's visit included exchanges of gifts, wisdom, and knowledge, reflecting a mutual recognition of authority and intellect. The meeting is understood not merely as a diplomatic or marital engagement but as a cultural and spiritual exchange, emphasizing both leaders' wisdom and adherence to societal norms. This narrative also underscores the continuity of Ethiopian social practices, showing that the customs regarding male and female interactions have deep historical roots. Through these events, the Queen of Sheba and King Solomon are remembered not only as historical figures but also as exemplars of wisdom, justice, and the sanctity of proper social and spiritual conduct in the Retiit Tewahedo tradition.

3.5.4. Abyssinia: Ethiopia's Ancient and Enduring Nation

The Land of Abyssinia is the formal and historical name of the ancient Ethiopian Empire. In Most of the edges of world's history, the names Ethiopia or Abyssinia are synonyms and used interchangeably. The word 'Abyssinia' is an Ethio-Semitic word meaning 'peoples of the Highland'. 'Mountain Abyssinia' was also the name for the highest mountain of Africa, present-day known as 'Mount Kilimanjaro', located in Tanzania.

Historical regions that used to be included in the Land of Abyssinia are present-day Yemen, Saudi Arabia, Eritrea, North and South Sudan, Ethiopia, Djibouti, Somalia, Kenya, Uganda, and Tanzania. Ethiopians are the rulers of the Christian Kingdom of Abyssinia, who are mostly located in the highlands of present-day Ethiopia, including Eritrea.

The Abyssinian Kingdom existed for a long period history of Ethiopia. The kings were descended from the son of King David, the Solomonic dynasty around 3000 B.C., as of the history was recorded in the Holy Bible, and then continued up to the 1974 coup d'état by the regime of Derg (political party government), which paused the reign of the Abyssinian kingdom under Emperor Haile Selassie. Present-day the Abyssinian Christian Kingdom regime has resumed after 40 years of failure and punishment from Holy God (አዲስኢትዮጵያ),

by the promise of Saint Mary (Mother of Holy God), who represents Ethiopia before the Holy God; Holy God has assigned Queen of Kings Eheté Maryam the Ethiopia Abyssinia at the Ethiopian Abyssinian kingdom.

The Abyssinian Kingdom has played a central role in the history of Ethiopia for millennia. According to tradition, its rulers descended from King David through the Solomonic dynasty, with origins traced back to around 3000 B.C., as recorded in biblical and Ethiopian sources. This lineage continued uninterrupted until the 1974 coup d'état by the Derg regime, which brought an end to the reign of Emperor Haile Selassie and the formal governance of the Abyssinian Christian Kingdom. In contemporary times, the Abyssinian Christian Kingdom is regarded by adherents of the Ethiopian Retiit Tewahedo religion as having resumed after forty years, following a period seen as a time of trial and divine discipline. This restoration is understood within the framework of the promise of Saint Mary, the mother of God, who is believed to represent Ethiopia before God. According to this tradition, God has entrusted the leadership and spiritual guardianship of the present-day Ethiopian Abyssinian Kingdom to the Queen of Kings Eheté Maryam the Ethiopia Abyssinia.

Despite losing vast territories and the disintegration of the states of Abyssinia by different internal and external hostile forces, like European colonizers, and the Islamic invasions. The strength of the Abyssinian kingdom is basically sourced and centered on its Retiit Tewahedo Christian Heritage.

In the late 19th century, under the leadership of Emperor Menelik II, the Abyssinian Empire undertook significant territorial expansion, extending its influence and control southward into previously autonomous regions. Emperor Menelik II, a devout believer in God, is also celebrated for his leadership in defending the sovereignty of his country against European colonizers. His military strategy and unity of the Ethiopian forces culminated in the decisive victory at the Battle of Adwa in 1896, which preserved Ethiopia's independence during the Scramble for Africa and marked a historic moment of African resistance to colonial domination.

"In recent times, the Abyssinian Kingdom has reasserted its presence across the territories recognized as the world's ancient and original Christian lands, preserving the legacy of warriors and anti-colonial figures, as well as museums and sites of historical heritage important to present-day Ethiopians, including regions of Eritrea. However, during the reign of Emperor Haile Selassie, due to collaboration with Western powers, resulted in the federation of Eritrea with the Ethiopian state to start the Journey of separation. The political tensions during the Derg regime, coupled with the alliances of subsequent leaders with Western powers, ultimately led to Eritrea's separation from Ethiopia. Today, with the restoration of the Abyssinian Kingdom through the appointment of the Queen

of Kings, Ehete Maryam of Ethiopian Abyssinia is regarded as encompassing the full territory, including Ethiopia and Eritrea, in accordance with traditional and spiritual heritage.

The ancient song of the Abyssinian kingdom's National anthem is the implication of greatness and reliance on the Christian heritage.

i.e., "Abyssinia, be happy thanks to the power of God and your ruler.

Your brave citizens are unanimous.

Your freedom will never be touched,

As your mountains are defiant and your natives do not fear any enemy.

Long live our victorious ruler to the Glory of our country! "

3.5.5. The City of Ge'ez and Ge'ez Language

City of Ge'ez

According to Ethiopian tradition, the ancestors of Saint Mary and the Lord Savior resided in the city of Ge'ez, meaning power, freedom, and governance within the Abyssinian Empire of Ethiopia. Ge'ez, one of the oldest cities in Abyssinia, is regarded as a central hub of early Ethiopian civilization and culture. It is the birthplace of the Lord Savior, marking it as a site of profound religious and historical significance. Saint Mary, revered as the mother of God, was raised in this environment, deeply rooted in the spiritual and cultural heritage of her people.

At the age of seven, the Savior was baptized by John the Baptizer in the waters of Lake Ghion, known today as Lake Tana, located in northern Ethiopia and serving as the source of the Blue Nile River. This sacred event not only marks a pivotal moment in the life of the Savior but also underscores the enduring role of Ethiopian lands as a cradle of early Christian faith. The city of Ge'ez and Lake Tana continue to be admired as foundational sites of Ethiopian Christian tradition, symbolizing the deep historical and spiritual connections of the Ethiopian people to the life and ministry of the Lord Savior.

Ge'ez Language

The name 'Ge'ez' is derived from the verb 'Ageaze' (አገዬ), which carries meanings such as 'free maker', 'primary', 'powerful', and 'freedom.' It is also associated with spiritual melody, reflecting the profound cultural and religious significance embedded in the term. The Ge'ez language is considered a repository of wisdom and knowledge, often referred

to as the 'book of the mind' due to its extensive richness in literature, theology, and historical records. In Ethiopian tradition, Ge'ez is regarded as the language of Saint Adam, the first human, highlighting its sacred and foundational status. Even the name 'Adam' is interpreted as a Ge'ez word, meaning 'handsome,' further linking the language to the origins of humanity and the spiritual heritage of Ethiopia. Moreover, the ancient Book of Enoch, preserved in Ethiopia and recognized as the earliest version of this text, is written in Ge'ez. Together, these facts support the view that Ge'ez was the first language of humankind, created for the purposes of worshiping God and facilitating communication among human beings.

What the Bible says about Ge'ez

According to the biblical account in Genesis 11:1-9, at the beginning, all people on earth spoke a single language, which facilitated communication and unity among humanity. However, as their intentions turned toward defiance and self-glorification, God observed that their unity could lead them to pursue actions contrary to His will. To prevent this, God intervened by confounding their speech, creating a multitude of languages so that people could no longer understand one another. As a result, they were scattered across the face of the earth, unable to continue their collaborative endeavors. The city they had been constructing, along with its towering wall, was left unfinished. This place came to be known as 'Babylon,' a name signifying the confusion of languages and the divine act of dispersing humanity. According to the beliefs of the Retiit Tewahedo religion, this event marks a pivotal moment in human history, illustrating both the consequences of disobedience and the divine orchestration of human diversity and settlement across the earth.

What Ethiopian scholars say about Ge'ez

Ge'ez is the language God used for creation.

- The word 'Ge'ez' signifies the beginning, freedom, and the primordial mode of creation.
- The initial sound of each letter is referred to as 'Ge'ez.'
- The name of the first human, Adam, begins with the first letter of Ge'ez, 'አ.'
- The number seven holds a divine significance in Ge'ez; each letter has seven forms, types, and pronunciations.
- Ge'ez is not associated with any particular ethnic group and is therefore regarded as a free and universal Ethiopian language.
- Starting with 'አ' (Alpha) and ending with 'ኩ' (Omega), the letters of Ge'ez symbolically encompass the entirety of existence, reflecting the divine concept of the beginning and the end. This framing illustrates that Ge'ez is not merely a

human language but a sacred medium of communication with God, with each letter carrying spiritual significance and serving as a vessel for worship and divine expression.

- The letters correspond with God's name: 'አ' (Alpha) and 'ኋ' (Omega), signifying the beginning and the end, respectively. This community reflects the belief that Ge'ez is the language through which God is worshiped, with its letters symbolizing divine completeness and eternal presence.
- Every human being begins to speak during early childhood by uttering sounds such as 'አበበ' and 'እምም,' which are derived from the ancient Ge'ez expressions 'አ-በ አ-በ' and 'እ-ም እ-ም,' meaning 'father, father' and 'mother, mother,' respectively. This demonstrates the foundational role of Ge'ez as the earliest language used for human communication and familial recognition.

What foreign scholars say about Ge'ez

- *View Ge'ez as a "Dead Language":* They often claim it stopped being spoken as a native tongue around the 10th–14th centuries and survived only as a liturgical language.
- *Emphasize Written Tradition:* Foreign researchers highlight Ge'ez as the language of Ethiopia's earliest scriptures (like the Book of Enoch, Jubilees, Kebra Nagast, Bible translations), law codes (Fetha Nägäst), and church writings.
- *Contribution to Christianity:* They stress its role in preserving early Christian texts not found elsewhere, such as the Book of Enoch and Jubilees.
- *Modern Academic Use:* Ge'ez is taught in Western universities (Oxford, Hamburg, Princeton, etc.) for theology, linguistics, and manuscript studies.

3.6. Retiit Tewahedo Laws and Orders

3.6.1. Ethiopian Retiit Tewahedo Church Designs

The design of Ethiopian churches, according to the Retiit Tewahedo religion, is rooted in ancient, historical, and biblical symbolism. Within this framework, three primary forms are recognized, each carrying a distinct spiritual meaning. These are:

- Dome or Circular-Shaped Church
- Statuette or Spherical-Shaped Church
- Cave or Ship-Shaped-Church

Dome or Circular-Shaped Churches

These are the types of church design that are mostly used in Ethiopia. The interior part of the church is divided into three partitions: with walls to divide the classes and with curtains for the separation of worshiping and praying spots for women and men, as well as priests. The number "three" of the partition basically referred to two sources. These are from Holy Trinity (the Father, the Son, and the Holy Spirit) and the three classes of the ship of Noah. Within the tradition, the circular form is seen as a reflection of eternity and the heavens, symbolizing divine perfection. The dome structure, often crowned with a cross, represents the heavenly realm and conveys the idea of the church as a place where heaven and earth meet.

The interior of the church is traditionally divided into three distinct sections:

- **Kine Mahilet** – meaning "Place of the Church Singers," designated for the choir and those leading the hymns during worship.
- **Qidist** – meaning "Holy," this section is reserved for believers permitted to receive Holy Communion.
- **Mekdes** – meaning "Holy Space," the innermost and most sacred area, where the Holy Ark of the Saints is kept. Access to this section is strictly limited to priests, deacons, and higher clergy, reflecting its profound sanctity.

These kinds of churches have three doors located in three directions: East, North, and South. Each door, with its direction, has its own holy and biblical evidence and representation related to the entrance of Adam and Eve to the Garden of Eden.

- Believers who enter/exit through the north door are only male as of Adam.
- Believers who enter/exit through the south door are Girls as of Eve.
- Believers who enter/exit through the east door are priests, Deacons, or popes as of the savior.

It's also named the palace of kings because the kings constructed these churches as part of their palace design. The kings of Ethiopia believe that God deserves a more beautiful and complete palace/church, because God is eternal with power, and the kings of this world (humans) have limited age and power.

Additionally, in the Ethiopian Orthodox Tewahedo church circle represents perfection. This can be easily demonstrated on the holy paintings of saints as of the sun, which always gives full shape with full light and heat despite the moon, which changes its shape to crescent, half, or full and loses its shape and light until it gains light and heat from the sun. Holy paintings of saints are commonly painted with a circular round beneath the head, and both their eyes and face are shown in the paintings to show that they have the perfect

faith combined with discipline in their lifetime. This shows the Saints were/are beyond earthly rules, and they are perfect.

Statuette or Spherical-Shaped Churches

This type of church can be carved from a single monolithic rock, as exemplified by the churches of Saint Lalibela. Its design is believed to be divinely guided, inspired, and overseen by God and the holy angels, with its architectural pattern taken directly from heavenly models. According to tradition, Ethiopian saint-kings Lalibela and Fasildes were spiritually transported by angels to behold the heavenly palaces, capturing their divine design to replicate on earth.

In these churches, the partitions between sections are made using curtains rather than solid walls, reflecting both practicality and sacred symbolism. Similar to dome- or circular-shaped churches, these monolithic or rock-hewn churches are also constructed with three doors, maintaining the traditional tripartite division that symbolizes stages of sanctity and access within the sacred space.

Cave or Ship-Shaped Churches

These architectural forms draw heavily on biblical imagery as interpreted in the Ethiopian Retiit Tewahedo religion. Cave churches are associated with the sacred places where prophets and saints sought refuge and prayer, symbolizing spiritual retreat and sanctity. Ship-shaped churches, on the other hand, are modeled after Noah's Ark, representing the Church as a vessel of salvation that guides the faithful through the trials of life toward eternal rest.

The interiors of these churches are partitioned with curtains rather than solid walls and typically lack steeples. Just as Noah's Ark contained internal divisions—organized to accommodate animals in different sections—the Ethiopian Retiit Tewahedo Church similarly divides these ship-shaped churches into three sections, reflecting stages of sanctity and access within the sacred space. Unlike dome- or circular-shaped churches, these cave- or ship-shaped churches are constructed with a single entrance, emphasizing their symbolic connection to Noah's Ark as a refuge and the spiritual journey of the faithful.

The Retiit Tewahedo Perspective on Cathedral Churches

In the Retiit Tewahedo religion, churches commonly referred to as cathedrals are considered a departure from the divinely ordained structure and practice of faith. Unlike traditional Ethiopian churches—which are carefully designed according to biblical models, sacred symbolism, and the tripartite division of sanctity—cathedral-style churches often

deviate from these ancient architectural forms, liturgical norms, and spiritual disciplines. Consequently, they are viewed as corrupted or misaligned with the divine order, reflecting innovation that departs from the original teachings, laws, and practices preserved by the Retiit Tewahedo Church.

3.6.2. Qedar Baptism

This baptism is not for gaining new sonship (becoming a child of God) but for restoring the previous sonship that was lost. If a person, while believing in the Tewahedo faith, turns away and joins another faith.

- If they engage in sexual relations with someone of another faith.
- If they break the fast during the fasting days.
- If they eat food that has not been blessed.
- If they drink coffee, eat meat prepared by non-believers, and if they eat raw meat, etc.
- If they commit an act of betrayal against the faith.
- If they utter words that deny the faith or speak serious words of blasphemy, then they require the **Baptism of Qedar**.

For the Qedar rite, the person must first repent by confessing the sins that caused them to fall from their first baptism. After the repentance period is completed, before the baptism, there must be **three days of preparation with fasting**, which means the person will not eat anything in these three days ("Aqfelot") (አፋፈሎት). During these days, the person must shave their hair and keep their whole body clean.

Because the Qedar baptism is treated like the Holy Eucharist (but not a replacement of that), the white garment to be worn after baptism must be prepared in advance and placed in the place of prayer.

In the Retiit Tewahedo Church, immersion in baptismal water while naked is not permitted; therefore, a baptismal garment or robe must be prepared. The oath-taking ritual must also be performed.

After the Qedar baptism, all the rites performed for a full Retiit Tewahedo Christian are carried out for the person.

3.6.3. The Rite of the Ma'eteb (ማዕብ)

The term Mahiteb originates from the ancient Ge'ez language, derived from the root word 'ätabä, which means to anoint or to bless. In this context, Ma'eteb signifies a permanent

mark that symbolizes the divine blessing conferred through baptism and the attainment of divine sonship—becoming a child of God.

The Cross Worn Around the Neck: - The Ma'eteb cross, uniquely worn only around the neck, is crafted using three sacred colors: green, yellow, and red. Unlike other crosses or religious ornaments, this cross is designated exclusively for the neck and is not to be worn elsewhere on the body. Each color incorporated into the design holds deep theological significance:

- **Green:** - symbolizes the incarnation of the Son within the Holy Trinity. It reflects His acceptance of divine sonship and His descent from heaven to earth in full unity and manifestation. Green symbolizes the Divine Son, who was united with flesh for the salvation of humanity.
- **Yellow:** - represents God the Father, the Most High and incomparable One. It conveys His supreme majesty and unity with the Son and the Holy Spirit. Additionally, yellow signifies hope, pointing to the promise of eternal life and the Kingdom of Heaven.
- **Red:** - Denotes the love of Christ, revealed through the shedding of His precious blood on the Cross. It also symbolizes the Holy Spirit, who descended upon the apostles in the form of fire.

It is further affirmed by divine revelation that this combination of colors—green, yellow, and red—is present beneath the throne of the Holy Trinity. These colors are also considered the divine emblem of the rainbow, encouraging believers to wear them around the neck as a testament of their faith and devotion.

The Holy Cross

In order to complete the symbolic “crown” formed by the three sacred colors, the Holy Cross itself is essential. The cross is crafted exclusively from the wera tree (olive tree), maintaining the natural hue of the wood, symbolizing purity and continuity with sacred tradition.

The structure of the Holy Cross is believed to have been formed through human craftsmanship and inspiration. Its design features specific symbolic proportions:

“The head is shorter in height than the hands.”

This indicates that, in many depictions, the head of Christ appears lower than the outstretched arms. This artistic portrayal elevates the arms in a gesture that emphasizes the suffering and sacrificial love of the Savior.

"The feet are longer in height than the hands."

This suggests that the feet are positioned significantly lower than the hands, resulting in a more elongated figure. This again reinforces the suffering endured on the Cross.

Additionally, the wooden Cross is marked with five small violet dots, each representing one of the wounds of the Crucifixion. These serve as visual reminders for the faithful to contemplate the Passion, suffering, and redemptive sacrifice of the Lord.

3.7. Holy Synod and Priesthood (ቅዱስ ስታዥና እና ክህንት)

Members of the Retiit Tewahedo community believe that the Holy Synod was divinely established by Medhanealem (the Savior) and has its origins in the time of the Apostles. They view the Holy Synod as a spiritual authority that plays multiple roles, including leading the faithful within the religious system, blessing and teaching the people, appointing Bishops and Priests, preserving the Tewahedo religion, and ensuring that the heavenly order is practiced on earth.

According to their belief, Priests are not merely appointed by human decision but are chosen and appointed by Egziabiher (እግዥአብሔር). The beginning of priestly appointment is traced back to the time of Medhanealem, when the twelve Apostles were appointed as the first priests. The community holds that the priests appointed today are part of the continuous line of Apostolic succession, maintaining the sacred tradition handed down from the early church.

Priests carry out vital religious duties such as baptizing children and formally making them members of the Church, teaching and blessing the congregation, accepting repentance, and guiding believers to live according to the laws and regulations of the Tewahedo faith. They are also believed to have received the authority to bind and to lose, based on the spiritual power granted by Medhanealem. Members of the community believe that proficiency itself is a form of priesthood, in which those who are spiritually and doctrinally proficient are granted authority by Egziabiher (እግዥአብሔር) to perform certain sacred duties—such as baptizing and leading prayer services—particularly in the absence of priests who remain faithful to the Tewahedo religion and uphold its laws and regulations.

However, the authority of both the Holy Synod and the priests is considered valid only as long as they remain faithful to the Tewahedo religion and uphold its laws and regulations. Furthermore, members of the community believe that, according to a message from Saint Mary delivered through Queen of Kings Eheté Maryam, seventy out of one hundred members of the Holy Synod do not truly represent the Tewahedo faith—reflecting a deep concern about the spiritual integrity of many who currently hold religious authority.

4. Laws, Orders, and Social Norms of the Community (ሀገት ሥርዓት እና ደንብ)

4.1. Fasting Rules of Retiit Tewahedo

Reason for Fasting – In the Retiit Tewahedo faith, fasting is observed in accordance with Holy Scripture, following the divine commands regarding its practice. As stated in Joel 2:15, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly," the faithful are called to observe fasting as an act of devotion and sanctification. Furthermore, fasting is understood to cultivate spiritual power, as highlighted in Matthew 17:21: "But this kind does not go out except by prayer and fasting," emphasizing the essential role of fasting in attaining spiritual strength and divine intervention.

Annual Fasts - in the Retiiti Tewahedo faith, the fasts observed resemble the following:

- Abiy Tsom (Great Fast): Known as the Great or Large Fast, this is the fast that the Savior of the World Himself fasted. It lasts forty-two days. Since it is greater than the seven regular fasts and exceeds them in length, it is observed separately and is not counted among the seven fasts.
- The Seven Fasts: These are the Fast of the Apostles, the Fast of Filseta (Assumption), the Fast of Tsige (Palm Sunday Fast), the Fast of the Prophets, the Fast of Nineveh, the Fast of Salvation (Arba Robe', Good Friday fast), and the Fast of Gahad (Eve of major feasts).
- Voluntary Fast: From Meskerem 1–3, this is a voluntary fast done out of personal devotion and willingness.

Dietary Regulations and Observances During Fasting Periods

During periods of fasting, individuals are expected to observe the practice according to their capacity. Certain types of food are restricted, following the scriptural example in Daniel 10:3: "I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Pregnant women and nursing mothers are exempt from full fasting requirements, while the elderly and the sick are permitted to fast in accordance with their strength and condition.

For those who are able: on Monday, they fast the whole day and eat on Tuesday afternoon. On Wednesday, they fast the whole day and eat on Thursday afternoon. On Friday, they fast the whole day, and on Saturday, they eat only raisins and one cup of

water, then have food on Sunday. During the fast, the foods permitted are boiled grains, flaxseed, Fenugreek, and bread, while on Sunday, eating injera is also permitted. There is also a time when it is not eaten. This is carried out with spiritual strengthening, progressing, and being adjusted step by step.

4.2. Unique Food Traditions

In Retiit Tewahedo, food is prepared with prayer, and prayer water is also made. On days of Saturdays and Sundays, as well as on the Holy Trinity and the Mother of God, no food is prepared. It is prepared on the eve. When a meal is served, a prayer is made: "*Holy Gabriel, bless this food through the holy cross of God. O Mother of Light, with the breath that gives life, bless this food. O, our God, remember all who don't have food.*"

When a family meal is served, it is gathered on a tray. In a community, gathering means that men eat together in one group, and women eat together in one group. After finishing eating food, praises are said.

In the community, the only livestock permitted for consumption are sheep, poultry, and fish, while goat meat is not allowed. Slaughtering is prohibited during fasting periods, on Wednesdays, Fridays, major feast days, and on the two Sabbaths, as killing on the Sabbath is not permitted. At home, when meat is to be prepared, it is first prayed over and blessed before slaughter, as stated above. If the slaughter is carried out by someone who is uncircumcised, a heretic, or a gentile, eating it is forbidden. In Retiit Tewahedo, sharing food from the same tray with someone who does not share the faith or is uncircumcised is also prohibited.

Regarding drinks, any beverage containing alcohol is strictly forbidden; however, honey mead is allowed at home. Consuming any kind of food containing meat that has been prepared outside the home, such as in a hotel, is strictly prohibited.

4.3. Agricultural Practices (ዓለም)

Agriculture is among the earliest and most sacred practices in human history, with its roots tracing back to Adam, the first human being, created by Egziabiher (እግዥአብር). By divine command, Adam was instructed to labor and partake in the fruits of his efforts. From that time forward, he began to cultivate the land in obedience to the Creator's will. Adam engaged in various forms of agricultural work, including gathering fruits from the forest and hunting, to provide for his wife and children. Over time, the practice of

agriculture progressed, giving rise to the development of tools, the plowing of land, and the sowing and harvesting of crops. These activities reflect humanity's continued cooperation with (እግዚአብሔር) Egziabiher's purpose for creation—to work the earth faithfully and be sustained by its produce."

Ethiopia is believed to be the land where Adam and his descendants—such as Saint Henok (Enoch) and Saint Noh (Noah)—once lived, marking it as a sacred cradle of humanity. The nation's rich spiritual heritage is reflected in its traditions of communal living, shared meals, and deep devotion to a life in union with Egziabiher(እግዚአብሔር). The Ethiopian people not only embraced spiritual life and food production but also played a vital role in establishing and defending their nation against foreign invasions. Known in ancient times as Z-Abyssinia, Ethiopia is recognized as one of the oldest nations in the world and a foundational source of religiously inspired civilization. Historic centers such as Axum, Lalibela, and revered monasteries like Walidiba Gedam stand as lasting testaments to this profound legacy. Ethiopia is also renowned for its enduring agricultural traditions, including crop cultivation, livestock rearing, fishing, and the preparation of traditional foods—each deeply rooted in both cultural and spiritual values.

The blessed agricultural traditions of the land, once deeply rooted in faith and reverence for Egziabiher's creation, have gradually been replaced by what is called modern agriculture, losing much of their original spiritual essence. Today, many farmers rely on improved seed varieties, synthetic fertilizers, chemical pesticides, and artificial insemination in livestock production. While these methods increase yield, they often result in foods that lack the life and blessing bestowed by the Creator—foods that can harm the health of people. The widespread consumption of such artificial and contaminated foods has contributed to a decline in the longevity and vitality that characterized the lives of their ancestors, who lived in harmony with Egziabiher's natural order.

The Medhanealem and Qidist Dingel Maryam Community of Ethiopia conducts agricultural activities on its land in Ethiopia. The community cultivates a variety of crops using original, non-hybrid seeds and avoids the use of chemical fertilizers or pesticides. In addition, it engages in animal husbandry with locally available breeds. The following provides a summary of the community's agricultural practices:

- All agricultural activities of the community are conducted according to the Enoch calendar. Work is abstained on Holy Days, including Holy Trinity Day (the third of each month), Saint Mary's Day (the seventh of each month), as well as every Saturday and Sunday.
- Land preparation is carried out by plowing with oxen.

- Planting is performed by hand, with seeds sown while walking backward to avoid stepping on them.
- Weeding and crop maintenance are done manually. Although carried out by hand, the community does not regard the use of modern tools as forbidden.
- To protect plants and animals from disease, holy water, incense ashes, and beeswax candles are used. These are burned to produce smoke believed to ward off evil spirits.
- Animals and plants are regularly washed to safeguard them from fungi and disease.
- Harvesting is conducted manually, and crops are left to dry before threshing.
- Threshing is done using oxen and human labor on the ground.
- Crops are stored in traditional warehouses constructed from wood and mud mixed with animal residue.
- The first harvest of the land and the firstborn of animals are offered to the church as sacrificial gifts (Bekurat).
- From the annual production, one-tenth (Asrat, tithe) is given to the church.

The primary mission of the community is to establish an agricultural production system grounded in the divine instruction originally given by Egziabiher to humanity. This instruction is understood to be transmitted through the spiritual guidance of Saint Mary and conveyed in this generation through her chosen messenger, Queen of Kings Ehet Maryam of Ethiopia Abyssinia. The community regards its agricultural work not merely as food production but as a sacred duty—aligned with spiritual principles and carried out in obedience to divine order.

The community is devoted to practicing and promoting natural and organic farming as a sacred responsibility, choosing to avoid synthetic fertilizers, pesticides, and genetically modified seeds. Its purpose is to produce food that nourishes the body while remaining spiritually pure and in harmony with the natural order established by Egziabiher. Guided by this calling, the community not only cultivates its own land but also shares its blessings with others. Local farmers are supported and encouraged to transition to organic agriculture through training, shared knowledge, and practical assistance. In this way, sustainable farming becomes both an act of stewardship over creation and a path of obedience to divine order—restoring the soil, protecting biodiversity, and yielding fruits that honor both humanity and God.

In addition, the community serves as a bridge between rural producers and urban consumers. It gathers high-quality organic products from farmers and makes them available to city dwellers — particularly the economically disadvantaged — at the most affordable prices possible. Through this model, the community seeks to uplift rural households economically, improve urban nutrition, and strengthen the spiritual and material bonds between producers and consumers. Ultimately, its agricultural mission extends beyond feeding the body; it is also a service to the soul, honoring the sacred connection between land, people, and the Creator.

4.4. Life Events of the Community (Birth, Marriage, and Death)

Marriage

According to the Retiit Tewahedo faith, believers are guided by the counsel of the two righteous ways. As written in Revelation 3:16: "So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth." Within this tradition, "hot" is understood to signify virginity, while "cold" signifies marriage. "Lukewarm" refers to those who remain without embracing either of the two paths.

When a person's calling is marriage, they pray to be granted a spouse. After finding the one intended, they pray again, asking, "Is it Your will?" If the union is permitted, an elder is sent according to the established order. When mutual consent is given, the marriage is confirmed after three visits, with the covenant sealed on the third day.

During the covenant ceremony, the husband and wife receive the Red Memorial bread and raisins, after which they return separately to their homes. For seven days, they refrain from meeting, whether in person or by phone, and instead devote themselves to prayer, giving thanks to God for permitting their union and asking His blessing upon their marriage.

During the signing ceremony, the family is formally introduced, and the wedding sponsors are selected. Following this, the couple enters their home together. For the subsequent seven days, they abstain from marital relations, dedicating themselves to prayer, supplication, and thanksgiving. Cultural practices such as receiving butter from relatives, preparing coffee, singing songs, or similar customary activities are not permitted. The ceremony is conducted entirely in a spiritual manner, with every action and ritual performed in devotion to God, free from secular customs, and focused on sanctifying the union as a holy covenant.

During Pregnancy

Before any physical meeting, a prayer is offered: "If You grant us a child, may he accept Your divinity, honor his mother, and serve his country and people; if not, let him be removed from the womb." Within the marriage, all forms of birth control, including abortion, are strictly prohibited. During pregnancy, the couple continues to pray for three months, saying: "If the child will oppose You, remove him from the womb." Afterward, the husband and wife are expected to strengthen themselves through prayer and spiritual purification, washing in repentance as prescribed during other sacred times.

When the Child is Born

The mother gives birth at her home. After the baby is born, he is washed and placed before the Icon of Mary, and it is said: "Mother of Light, you have received him, raise him for me." From then on, the family can be gathered. The mother offers the "Maye" prayer after seven days if she has given birth to a boy, and after fourteen days if she has given birth to a girl (Jubilees 4:10–13). If it is a boy, on the eighth day he shall be circumcised (Leviticus 12:3).

Raising Children

Both grew up learning the Word of God. If it is a girl, from the age of 10, she will cover her hair. Children will grow up learning exemplary teaching, knowing the law and order of God, and practicing them. They will be brought up in family love and care, which is done to make the generation pure and to instill love for the country. A boy goes out to work at the age of 14, and a girl goes out to work at the age of 16.

At the Time of Death

When a member of the community dies, he is not buried in a coffin; he is wrapped in a shroud and buried. He is never buried in concrete; instead, the ground is dug, and he is buried in the soil, covered with earth. Genesis 3:19: "By the sweat of your brow you will eat bread until you return to the ground, for out of it you were taken; for dust you are, and to dust you will return." In the burial ceremony, the body is clothed in white and buried with singing. Wearing black clothing is prohibited. The family commemorates the deceased according to gender, and remembrance is held on the 3rd, 7th, and 12th days.

Dressing Code of the Community

A man wears a full male garment; what he wears is complete from top to bottom. When he goes to church, he goes covered. A woman also wears a full dress. However, her hair is always as it has been naturally worn. 1 Corinthians 11:5: "But every woman who prays or prophesies with her head uncovered dishonors her head; for it is the same as if her head were shaved." Jewelry is not allowed at all; natural adornment, however, is permitted properly. When she goes to church, what she wears is a long, full, covered garment.

4.5. Ethical Norms and Values in the Retiit Tewahedo Tradition

The ethical life of the Retuan is guided by deep spiritual discipline, reverence for the Creator, and respect for all creation. Ethics are not seen as separate from faith but as its living expression. Every action, word, and decision reflects the commitment to uphold the divine order taught by Egziabiher and delivered through Saint Mary by her messenger, Queen of Kings Ehete Maryam. The following are key aspects of Retuan's ethical life:

Respect for Human Beings (አንቱታ – Antuta)

At the heart of Retuan ethics is Antuta, a foundational principle meaning respect for human beings. Every person is regarded as bearing the image of the Creator, and thus worthy of dignity, compassion, and justice. Whether in speech or action, Retuan believers are taught to treat others with kindness, humility, and truthfulness.

Use of Baptismal Names in Daily Life - Retuan individuals use their baptismal (Christian) (የምናክተና ስም / የዚሪስትር ስም) names in daily life as a constant reminder of their spiritual identity and dedication to the Creator. This practice reinforces the sacredness of speech and affirms the commitment to live according to the values of faith in every moment.

Community Rituals and Practices

Mainly Praying Seven Times a Day with additional praying times - A defining practice of the Retuan lifestyle is daily prayer, observed seven times a day, following the ancient tradition of spiritual discipline. These prayers sanctify the day, align the heart with the Creator's will, and serve as constant communion with the Divine.

- **Respect for the Sabbath (ሰነበት)** - The Sabbath (Senbet) is strictly honored as a holy day of rest and worship. There are two Sabbaths, Saturday and Sunday. No labor or business is conducted. Instead, the day is devoted entirely to prayer, meditation, and attending church services. Keeping the Sabbath is a sign of obedience and reverence to the Creator's commandment.

- Preparation and Use of Holy Water (የእለት ወኑ) - Prayer water (የእለት ወኑ) is prepared through special blessings and prayers. It is used regularly for spiritual cleansing, healing, and protection from evil. Its use reflects the belief in the sanctifying power of the Creator's word and the active presence of the Holy Spirit in the daily lives of believers.
- Gender and Age Priority: In all spiritual and daily activities, priority is given first to boys and then to girls. Within each gender group, elders and married individuals are given precedence, reflecting a deep respect for experience and family responsibility.
- Respectful Communication: During meetings and conversations, interrupting others is not permitted. Elders and seniors speak first, and all members are expected to raise their hands and wait for the chairperson's permission to speak. This discipline fosters respect, order, and attentiveness.
- Collective Accountability: Every member has a duty to correct or speak out when they witness others doing wrong or spreading falsehoods. Silence in the face of wrongdoing is discouraged, as truth and justice are shared responsibilities.
- Ethical Business Conduct: In all economic activities, excessive profit-making is strictly prohibited. The goal is to serve the poor—ensuring food affordability and employment opportunities. The use of low-quality inputs or the adulteration of food products with unwanted substances is forbidden, as it violates both ethical and spiritual principles.

5. Holy Days and Festivals (የሰኔላት እና የአድዋማት አርባ)

5.1. Feast of Each Day

This is the list of saints who are going to be remembered on each day of the month.

Day of Feast(s)

Month

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| 1 | God the Father, Saint Bartholomew, Saint Peter |
| 2 | Saints Anna and Joachim, Presentation of Mary at the Temple, Abba Paul (head of the hermits), Abba Tsege the Virgin |
| 3 | Holy Trinity, Ever-Virgin Mary, Saints Peter and Paul |
| 4 | Holy Nativity, Saint Raguel, Abba Moses, Abba Agathon, Abba Entons and Abba Mekars, Abba Ewostatewos, Abba Ellarion, Saint Ephrem the Ethiopian, Saint Abel |
| 5 | Saint Raphael, King David, King Zara Yaqob, Saints Abraha and Atsbeha, Abba Heryakos |
| 6 | Zion Maryam (Our Lady of Zion), Abba Matewos the PatriArkh |
| 7 | Mother of God, Saint Virgin Mary, Abune Selama, (Revealing Light) Kesate Birhan, King Galawdewos, Saint Theodore, Saint Victor |
| 8 | Abba Kiros, Saint Uriel, Saint Naakuto La'ab, Abba Ebloy, Saint Noah, Prophet Elijah, Saint Dioscorus, Saints Isaac and Jacob |
| 9 | Saint Estnfae Egzi'e (Christ), Abba Melkea Egzi'e (Christ), Abune Habte Maryam, Saint Akale Egzi'e (Christ), Abune Zena Markos, Prophetess Hannah, Saint John the Son of Thunder, |
| 10 | The Holy Cross of the Lord, Holy Spirit, Prophet of God, Saint Enoch, The Three Hundred and Eighteen Tewahedo Fathers |

- 11 Savior of the World Medhanealem, Abune Aregawi, Abune Hara Dingel, and helper Tsege Dingel, Saint Fanuel, Saint Saqu'el, Saint Afnin, The 99 Orders of Angels, The 24 Priests of Heaven Surafel, The Four Heavenly Angles Kirubel, Saint Kostiyos the Angel, Abba Medhen Mo'a, Abbaa Mekaryos
- 12 Abba Meba Zion, Priest Melke Tsedek (Melchizedek), Saint Gebre Egzi'e (Christ), Abune Jonas of Debre Tsege, Apostle Saint Thomas, The Twelve Apostles, Saint Thaddeus, Saint Theophilos, Saint Magdalene Mary, Saint John Afework
- 13 Saints Adam and Eve, Saint Moses the Chief of the Prophets, Saint Methuselah
- 14 Saint Michael, Saint Walete Petros (Daughter of Peter), Saint Basilides (Fasiledes), Abune Yohannes of Gunda Tekle Haymanot, Abba Samuel of Waldebbha, Righteous Job, Saint Tsebele Maryam
- 15 Saint Kidane Mehret (Our Lady of Covenant of Mercy), Saint Helena, Saint Elizabeth, Abba Lenginos, Abba Giorgis of Gaṣṭa, Abba Betselote Micha'el
- 16 God be with us (Egziyabher Msleene), Saint Fikrte Egzee (Christ), Saint Fiqtor the son of Hermenos, Minor Prophets: Saints Hosea and Amos, Saints Mikiyas and Joel, Saints Obadiah, Jonah, and Malchias
- 17 Saint Ba'ala Wald, Abune Gebre Menfes Qidus, Saint Lalibela, Saint Gregory
- 18 14,000 infants slain by Herod, Saint Meskele Kebra, Abba Samuel of Wegag, Abba Ebloy the PatriArkh, Saint Agabus (one of the seventy-two disciples)
- 19 Saint Joseph the Carpenter, Saint Salome, Saint Yared, Abune Zera Buruk, Yimrehane Egzi'e (Christ), Saint Peter, Saint Paul, Saint John, Saint Matthew, Saint Mark, Saint Luke
- 20 Saint Cyril, the four Evangelists – Saints John and Luke, Saints Matthew and Mark
- 21 Saint Gabriel, Saints Cyriacus and Julitta, the minor prophets, and Saint Zechariah

- 22 Prophet Saint Elijah, the major prophets – Saints Isaiah and Jeremiah, Saints Ezekiel and Daniel
- 23 Saint George, Saint Stephen, Saint Sophia, Saint Timothy
- 24 Christ's Circumcision, Saint Mercurius, Saint Minas, Abune Aaron, Saint Shem, Saint Ham, Saint Japheth, Saint Dioscorus, Abba Samuel of Qalemon
- 25 Saint Athanasius, Abba Samuel of Qalemon, Saint Abraham
- 26 King Naod, King Aladad, King Agder, King Indas, King Caleb, King Gebre Meskel, King Welde Maryam, King Constantine
- 27 Abune Tekle Haymanot, Saint (Christ) Egzi'e Semera, Saint Arsema, Abba Basilios, Saint Lot
- 28 The Baptizer and Messenger of God – Saint John, Abune Yafqeranna Egzi'e, Abune Tsege Yohannes, Saint Eustathius
- 29 Abune Medhen Mo'a, Abune Yosef, Abune Yasay, Saint Epiphanius, Abba Sereke Tsehaye
- 30 Seven Arkhangels, Abba Ya'qob of Gedamawi, Abba Philipos of Debre Zemedha, Abune Amde Silasie, Abba Pachomius

5.2. Annual Feast on each Month

These are the special feasts that come once a year.

Feasts of the Month of Megabit

Megabit 1 – New Year

Megabit 4 – The Birth of the Mother of God (Saint Mary), and the day on which the sun, moon, and stars were created

Megabit 6 – The birth of Saint Abune Adam

Megabit 7 – The first Sabbath on which God rested after creating the world, and a monthly feast of the Mother of God

Megabit 10 – The day the Precious Cross of our Savior and God was revealed (Feast of the Cross), and also the birth of the holy prophet Enoch

Megabit 11 – The conception (annunciation) of the Savior of the World and the announcement by the Angel Gabriel

Megabit 17 – The commemorative feast of Abune Gebre Menfes Qidus

Megabit 19 – The day Abune Zera Buruk received the three pearls

Megabit 29 – The repose of Saint Methuselah

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Feasts of the Month of Miyazya

Miyazya 6 – The Savior in Heaven

Miyazya 7 – The day when passion enters

Miyazya 10 – The Prayer of Thursday

Miyazya 11 – The Crucifixion of the Savior of the World

Miyazya 12 – The First of the Announcements (Feast of the First Good News)

Miyazya 13 – The Light of the Resurrection of the Savior of the World
Medhanealem

Miyazya 15 – The Covenant of Mercy, the day when the Virgin Saint Mary received the Covenant of Mercy

Miyazya 16 – The repose of Saint Pheqtor, son of Hermanos

Miyazya 18 – The day Saint Agabus received martyrdom

Miyazya 20 – The Second Resurrection

Miyazya 21 – The repose of the Righteous Prophet Zechariah, father of John

Miyazya 23 – The day Saint George received martyrdom, and the Protomartyr Saint Stephen also received martyrdom

Feasts of the Month of Ginbot

Ginbot 8 – The repose of Abba Ibloy

Ginbot 9 – The repose of the Prophetess Saint Hannah

Ginbot 22 – The Ascension of our Lord and Savior Jesus Christ

Feasts of the Month of Sene

Sene 1 – The Descent of the Holy Spirit upon the Apostles

Sene 6 – Consecration of Church buildings (Celebration of the foundation of Church buildings)

Sene 7 – Conception of Saint Mary and The Day the Church of the Mother of God was honored, and the Lord appeared to her with thousands of angels

Sene 8 – The Return of the Mother of God from exile, when the withered trees flourished again

Sene 14 – Saint Michael turned the letter of the dead from the sea to life, and Saint Euphemia was saved from demons

Sene 16 – The Repose of the Prophet Hosea

Sene 17 – The repose of Saint Lalibela

Sene 22 – The day the Fast of the Apostles is concluded

Sene 28 – The Birth of Saint John the Baptist

Feasts of the Month of Hamle

Hamle 3 – The Holy Trinity was revealed in the house of Saint Abraham, and Saint Peter and Saint Paul received their martyrdom on this day

Hamle 8 – Saint Urael gave the Cup of Wisdom to Saint Ezra (also known as Ezra Sutuel); The repose of Abba Kiros; The repose of Abba Ephrem the Ethiopian

Hamle 21 – Saint Gabriel saved the child, Saint Qirqos, and his mother, Saint Julitta, from a blazing fire (or boiling water)

Feasts of the Month of Nehase

Nehase 13 – Mount Tabor (Feast of the Transfiguration) and The Assumption of the Body of the Mother of God

Nehase 15 – The end of the Fast of the Assumption of Saint Mary, and her Resurrection and Ascension

Nehase 27 – The repose of Abune Tekle Haymanot and the repose of Saint (Kristos) Egzi'e Semra

Feasts of the Month of Meskerem

Meskerem 1–7 – Feast of Trumpets (YeMeləket Be'al)

Meskerem 5 – Saint Raphael (*The day he descended from heaven and appeared*)

Meskerem 10 – Tsedeniya Maryam (*a special feast of the Virgin Mary*)

Meskerem 10, 11, 12 – Days of Praise (*glorification of God*)

Meskerem 17 – Feast of the Cross (Meskel)
(*The day when the smoke of the Demera incense revealed the location of the True Cross*)

Meskerem 27 – Saint Arsema (*Memorial of her martyrdom*)

Meskerem 28 – Saint John the Baptist (*The day he received his martyrdom*)

Feasts of the Month of Tikimt

Tikimt 14 – Saint Welete Petros (Wälättä Petros)

Tikimt 11 – Abune Aregawi (*The day when he was taken up by God*)

Tikimt 12 – The repose of Saint Gebre Egzi (Kristos) and The repose of Abune Mäb'a Seyon

Tikimt 17 – Abune Gebre Menfes Qidus (*The day when he defeated the devil who appeared in the form of a Crow and destroyed his eye*)

Tikimt 23 – Saint Stephen (St. Estifanos)

Feasts of the Month of Hidar

Hidar 2 – Saint Hannah and Saint Joachim (*Parents of the Virgin Mary*)

Hidar 3 – The Presentation of the Virgin Mary in the Temple (*Fulfillment of the Fast of Tzega Tsom / Flower Fast*)

Hidar 7 – Zion Maryam (*Our Lady of Zion*)

Hidar 8 – The Commemoration of Saint Na'akuto La'ab (*Son of King Lalibela, known for his ascetic life*)

Hidar 14 – The Commemoration of Saint Michael (*One of his major feast days*)

Hidar 19 – The Repose of "Yimerhanne Egzi"

Feasts of the Month of Tahsas

Tahsas 1 – Saint Noah: Feast of the Covenant he received from God (Feast of the Rainbow)

Tahsas 2 – Feast of BeAta Le Maryam

Tahsas 9 – Repose of Abune Zena Markos

Tahsas 17 – Feast of the Nativity of Our Lord and Savior Jesus Christ, Birth of Abune Gebre Menfes Kidus, Birth of Saint Lalibela

Tahsas 21 – Saint Gabriel: Saved the three children from the burning fire

Tahsas 23 – Repose of the Prophet and Saint David, the Psalmist

Tahsas 24 – Feast of the Circumcision of Our Lord and Savior Jesus Christ

Tahsas 27 – Feast of Abune Tekle Haymanot, Feast of Saint Egzi Semra, Consecration of the Church of Saint Arsema

Feasts of the Month of Tirr

Tirr 3 – The Holy Trinity Saint Selassie (The day They destroyed the foundation built in the land of Sennar)

Tirr 4 – The Righteous Abel's repose

Tirr 5 – Feast of the Ketera (The day when the tabots are carried to their resting places)

Tirr 6 – Feast of Baptism and the repose of Pope Matthew

Tirr 8 – Feast of Saint Urael, the repose of Saint Noah, and the day when Prophet Elijah was taken by God

Tirr 9 – The day when Apostle Saint John the Evangelist was taken by God

Tirr 11 – The repose of Abune Hara the Virgin

Tirr 15 – The Day bones of Saint George scattered, the commander of the heavenly army

Tirr 18 – Commemoration of the 144,000 child saints of Bethlehem and the feast of Saint Cyriacus sainthood

Tirr 30 – The repose of Abune Zer'a Buruk, Prophet Milkias, and Prophet Abdiyu

Feasts of the Month of Yekatit (የካቲት)

Yekatit 2 – The repose of Abba Paulos, the head of the monastery

Yekatit 4 – The martyrdom of Saint Ephrem the Syrian

Yekatit 8 – The repose of Abba Iblol, head of the monastery

Yekatit 9 – The repose of Prophet Hanna

Yekatit 12 – The repose of Apostle Saint Jacob, son of Alphaeus; Apostle Saint Thomas performed miracles on this day.

Yekatit 14 – The day Saint Michael hid the Ark of Moses, and Saint Michael helped Samson to destroy the multitude with the jawbone of a donkey

Yekatit 15 – The repose of Abba Lenginos

Yekatit 19 – The consecration of Saint Peter's Church

Yekatit 23 – The repose of Saint Timothy and the day Saint George performed miracles during the battle of Adwa

Yekatit 28 – The severing of the head of Saint John the Baptist and the revelation of his head

Yekatit 29 – The repose of Saint Peter the Apostle

Yekatit 30 – The repose of Abba Jacob the hermit

5.3. Annual Fasts Programs

Great Lent (Abiy Tsom)

Yekatit 11 — The final meal (Fisk food) served at the priests' gathering (Mesnado) concludes

Yekatit 12 — Priests receive confession

Yekatit 13 — The fast proper for priests begins (observed accordingly)

Yekatit 27 — The fast for priests is broken

Yekatit 29 — The final meal of the priests' and believers' gathering (Mesnado) concludes

Megabit 1 — The Great Lent proper for believers begins; the fast lasts about 42 days (6 Suba'e/ 6 Sabbaths)

Miyazya 13 — The fast ends

Other Seven Mandatory Fasting Programs

1. Fast of the Nineveh (Tsome Nenewey)

Yekatit 1, 2, 3 (Thursday, Friday, Saturday)

2. Fast of Pentecost (Tsome Dihnet)

Ginbot 7 — Priests fast before believers, starting on Wednesday

Ginbot 28 — The fast for believers begins on Wednesday

3. Fast of the Apostles (Tsome Hawariat)

Ginbot 27 — The final meal of the priests' gathering (Mesnado) concludes

Ginbot 29 — The fast proper for priests begins

Ginbot 29 — The final meal of the believers' gathering (Mesnado) concludes

Sene 1 — The fast proper for believers begins (3 Suba'e;/3 Sabbaths/ lasting about 21 days)

Sene 22 — The fast ends

4. Fast of the Assumption (Tsome Filseta)

Hamle 28 — Priests' and believers' gathering (Mesnado) ends with the final meal

Nehasse 1 — The fast proper for believers begins (2 Suba'e;/2 Sabbaths/ about 14 days)

Nehasse 15 — The fast ends and is broken

5. Fast of the Nativity (Tsome Tsege)

Tikimt 8 — Priests' gathering (Mesnado) ends with the final meal

Tikimt 10 — The fast proper for priests begins, and the believers' gathering (Mesnado) ends with the final meal

Tikimt 12 — The fast proper for believers begins (3 Suba'e;/3 Sabbaths/ about 21 days)

Hidar 3 — The fast is broken

6. Fast of the Prophets (Tsome Nebiyat)

Hidar 11 — Priests' gathering (Mesnado) ends with the final meal

Hidar 13 — Priests begin the fast earlier

Hidar 18 — Believers' gathering (Mesnado) ends with the final meal

Hidar 20 — The fast proper for believers begins

Tahsas 17 — The fast is broken (4 Suba'e; /4 Sabbaths/about 28 days)

7. Fast of Gedam (Tsome Gehad)

Tirr 5 — The fast is observed equally by priests and believers

Since Friday is a partial fast day, Saturday is dedicated to confession, and one cup of holy water is drunk; on Sunday, the fast is broken, and the Feast of Baptism is celebrated

Tirr 7 — After the Great Fast, the feast of the Creator's Mother's rest is commemorated by honoring Mary and eating special food

Optional Fasting (Tsome Feqad)

Meskerem 1, 2, or 3 (or if Wednesday is a partial fast day, Meskerem 5 on Thursday) is the time to end fasting

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Community Social Media Channel: <https://www.youtube.com/@ze-ethiopia>; <https://www.facebook.com/share/1ASDB87V7J/>