

Tuesday, November 16, 1981

WORLD NEWS

Ethiopia Seizes Headquarters Of Major Protestant Church

By Jay Ross
Washington Post Foreign Service

ADDIS ABABA, Ethiopia, Nov. 16 — Ethiopian officials backed by armed soldiers today took over the headquarters of the country's major Protestant denomination in a move that could have far-reaching impact on the Marxist government's tentative efforts to improve relations with the West.

The seizure is likely to revive charges abroad that the pro-Soviet government is persecuting Christians despite Ethiopia's history of being a bastion of Christianity in Africa for 16 centuries.

The Ethiopian Evangelical Church, whose building was seized, unites the various Scandinavian and German Lutheran denominations and groups most of the half-million Protestants in the country. About 40 percent of Ethiopia's 31 million people are members of the Ethiopian Orthodox church and about 45 percent are Moslems.

During the weekend the Swedish government sent a message to the Ethiopian Foreign Ministry demanding reconsideration of the decision, citing the impact it could have on Sweden's \$20 million annual aid to Ethiopia, the largest amount of bilateral assistance this country receives.

It is far from clear, however, that the takeover of the eight-story office building of the church is simply an antireligious move. Some Western diplomats and church leaders think that the government's need for office space and the country's tribal problems could be more significant reasons for the action.

The government of Lt. Col. Mengistu Haile Mariam has given no reason, and officials have declined repeated requests for comment.

"You cannot ask questions" about the seizure of the church property, an official said.

Although some churches in the countryside were closed earlier this year, the current move is limited

to the headquarters of the church, known as Mefane Yesus in Ethiopia's Amharic language.

Church officials were given 24 hours to vacate the property last Wednesday, but they stalled until today seeking a letter of explanation. A church source said the keys were finally turned over to an official who came with five armed soldiers on his third attempt to take possession.

The present Marxist government of Ethiopia separates church and state and proclaims religious freedom as long as churches do not oppose the government.

In addition to Sweden's \$20 million in annual aid, Swedish churches donate about \$1 million to Mefane Yesus as part of about \$4 million in overseas private aid the church receives for development projects, such as schools, clinics and road building.

Diplomatic sources said Sweden's message was carefully phrased so as not to contest Ethiopia's right to take property, but asked that the process be slowed down to allow for further consideration. The foreign minister, Col. Feleke Gedle-Giorgis, who was educated at a Lutheran mission school, said he would study the matter but there is no indication that the decision will be reversed.

Strapped for foreign currency and unhappy with the amount of Soviet aid, Mengistu made tentative approaches to Western Europe this year, although the United States, Ethiopia's key supporter during the reign of Emperor Haile Selassie, was left out of the process.

A revival of antireligious charges, which first cropped up in 1979, could derail the fledgling steps.

Warning of repercussions, another Western diplomat said, "They don't know what stupidity they've done yet, but they'll find out soon."

The incident is an example of how the government's often arbitra-

try actions, carried out by murky levels of the ruling military Dergue, can work at cross purposes with broader government policy.

The seizure was ordered as a group of 12 American Lutheran officials and lay persons was visiting the country to examine church aid projects. In a similar incident earlier this year Asmara ordered the seizure of the Italian consulate while delicate negotiations were under way in Addis Ababa, the capital, with Italian officials.

Property seizures have been common under the Marxist government, and it is possible that the state security official who ordered the takeover last Wednesday did not attach any great significance to the move.

Even under the emperor when the Ethiopian Orthodox Church was the state religion, antimissionary feeling was widespread in Ethiopia.

Traditionally, Protestant missions have been restricted to the south and west, areas inhabited by the Oromos, Ethiopia's largest tribe. The ruling Amharas have long suspected the Protestants of stirring up tribal feeling among the Oromos despite denials by the missionaries.

An organization known as the Oromo Liberation Front has carried out sporadic guerrilla warfare in the area in the last couple of years. The executive secretary of Mefane Yesus, Gudina Tusa, is the brother of a front leader. The church official disappeared two years ago and according to some reports is in prison.

"Since Ethiopian Protestants are all Oromos and the government's difficulties with the Oromos are growing," one source said, "difficulties for the Protestants are also increasing."

Despite the other potential motives, however, Ethiopia has taken a number of antichurch actions recently. In western Welega region,



By Dave Cook — The Washington Post

160 pastors and church leaders, all Ethiopians, were arrested in the last six months. Most reportedly have been released but the pastors' movements are limited, preventing them from serving several congregations as they have traditionally done.

Some churches have been closed and mass media equipment has also been seized. Movements of the 200 foreign missionaries, mostly Scandinavian, are also limited although none has been detained.

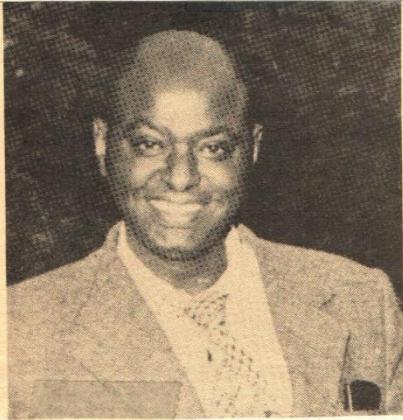
The headquarters of a small Baptist denomination with fewer than 1,000 members was also seized last week.

Some of the Dergue leaders are thought to be atheists, but anti-religious sentiments are probably the result of Marxist ideology which does not allow room for any competing organization.

One Western diplomat summed up the takeover in this manner: "They found they needed premises for the anticorruption authority. They found the Mefane Yesus headquarters suitable."

"They also found it suitable to reduce the influence of the Mefane Yesus church because the government feels it is a platform for the Oromo Liberation Front. Looking for a scapegoat for their problems, they can thus blame foreigners."

Despite harassment of the church, Christian leaders say church participation has risen significantly since the revolution.



Reverend Gudina Tumsa "disappeared" in July, 1979. Reverend Tumsa and his wife, Tsehai Tolessa were kidnapped by unidentified gunmen outside the headquarters of the Ethiopian Evangelical Mekane Yesus Church. Tsehai Tolessa is being held in a prison in Addis Ababa. Gudina Tumsa has not been seen since his arrest. His kidnappers are believed to have been plainclothes government agents, but the Ethiopian authorities have not acknowledged the arrest or detention of Reverend Tumsa. Gudina Tumsa has been detained twice before. He has never had charges brought against him, but it is thought that he was suspected of supporting the Oromo resistance. He has flatly denied this accusation. There is still no word on Gudina Tumsa's whereabouts or his welfare. AI Group 37 continues to write letters to Ethiopian officials asking for information concerning Gudina Tumsa.

The members of AI Group 37 have worked on behalf of other political prisoners in the six years since it was organized in 1975. The list includes Josephat Mudzindiko and Enoch Sipanero of Zimbabwe, Rogelio Dagar and Antonio Nepomucina of the Philippines, Veroj Thangwunich, Thailand, Constantin Pitsul, Soviet Union, Roberto Pozzo, Argentin and Rita Yeh, Taiwan.

In addition to the work on behalf of these individuals, Group 37 has worked on country campaigns including Ethiopia, El Salvador, Iraq, Singapore, Zaire, Guatemala, South Africa and South Korea. There are also groups working on Urgent Action cases and for the abolition of the death penalty.

We offer this long list of names of individuals and countries only to demonstrate the range of our commitment and work and to encourage others to join our movement. Our work is essentially the effort of individuals who write letters to government officials expressing their concern for the human rights of other individuals.

If you would like to know more about the work of Amnesty International and how you can participate in its efforts, please call Linda Wilcox (922-6184) or Richard Shields (297-0972) or Ardes Johnson (338-8847)

Amnesty International is a worldwide human rights movement which works impartially for the release of prisoners of conscience, men and women detained anywhere for their beliefs, color, ethnic origin, sex, religion or language, provided they have neither used nor advocated violence. Amnesty International opposes torture and the death penalty in all cases without reservation and advocates fair and prompt trials for all political prisoners. Amnesty International is independent of all governments, political factions, ideologies, economic interests and religious creeds. It has consultative status with the United Nations (ECOSOC), UNESCO and the Council of Europe, has cooperative relations with the Inter-American Commission on Human Rights of the Organization of American States, and has observer status with the Organization of African Unity (Bureau for the Placement and Education of African Refugees). Amnesty International was the recipient of the 1977 Nobel Prize for Peace.

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APS FEATURES BULLETIN

May 11, 1992



The late General Secretary of the Ethiopian Evangelical Church Mekane Yesus, Rev. Gudina Tumsa, who was strangled to death and secretly buried by Mengistu's squad in 1979.

Picture # 1

Owing to SIM influences, the KEC-2 still in 1961 focused on making confessions of will in connection with the sacraments. However, at KEC-2 morals were quite liberal this practised confession tended to become formalistic and confusing.

The KEC-2 elders tried to reinforce EECMY practices on, for example, baptism from 1960-61 but had on the whole little understanding of what these practices stood for, as no teaching had been given. In fact it was now a church in desperate need of teaching and spiritual nurture. The combination of its conservative congregational leadership-structure, its permissive moral views and seven years of lack of teaching provided a peculiar type of church.

From 1961 the EECMY definitely had replaced the CEEC as the KEC-2 lifeline to Evangelicals outside the Kambata/Hadiya region.

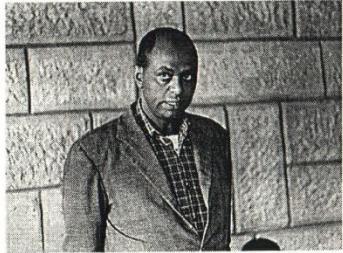


Photo: Leif Gustavsson, Svenska Myrkans Bildbyrd, Uppsala

Qes Gudina Tumsa

Chapter Seven: The EECMY Double Strategy.

Introduction.

The new framework of the Kambata Evangelical Church 2(KEC-2) since 1961 was the Ethiopian Evangelical Church Mekane Yesus(EECMY) with its four synods and Church Officers in Addis Ababa. In 1962 the EECMY developed what I call a "double strategy" in its contact with the KEC-2.¹⁹⁵

One part of the strategy was to ask Ato Zacheus Edamo to leave the Wollo-Tigré Synod and be appointed as the local Kambata Home Mission Program(KHMP) Executive Secretary in the Kambata/Hadiya region. His task was to implement indigenous EECMY development projects in the KEC-2 within the KHMP budget.

The other part of the strategy was to release Qes Gudina Tumsa from the Eastern Wollega Shoa Synod(Nakamte) for some time and make use of his talents in the KEC-2. His task was even more challenging - to integrate the independent church KEC-2 as a synod of the EECMY!

The process of communication between the KEC-2 and the different EECMY actors would prove vital for further development.

In this chapter I will follow developments from 1962 to 1964 on the basis of documents from the EECMY archives.

A. A Kambata Approach to the KHMP.

Ato Zacheus Edamo's Mission.

The new status of the KEC-2 as an EECMY partner was publicly revealed at the EECMY third Executive Committee in January 1962, to which four KEC-2 elders and Ato Zacheus Edamo were invited.¹⁹⁶ It was now suggested that Ato Zacheus should be released from his work in the Wollo-Tigré Synod and take office as Executive Secretary of the KHMP in his native area, that is, the Kambata/Hadiya region.

At the same time Qes Gudina Tumsa should be asked to give his services to the KEC-2 for a short time before using a scholarship for studies abroad. In 1962 his services were seen to be more valuable in the KEC-2 than in Nakamte.¹⁹⁷

¹⁹⁵The strategy was "double" in the meaning that it followed two lines. One line was to raise the KEC-2 educational and spiritual standards, by this accomplished by the KHMP budget. The other line was to rearrange the KEC-2 in the sense of putting it into the EECMY as one of its synods. The second line was also the primary concern of the strategy. The concept "double strategy" is not an expression used by the EECMY, but this seems to have been the way followed.

¹⁹⁶A letter had already been sent to the ALM, suggesting that Ato Zacheus should leave the Wollo-Tigré Synod in May 1962(Ginbot 12, 1954 E.C.). GA: EECMY Church Officers minutes, p 66, §22-54 - §24-54

Dec 1961(Tahsas 16, 1954 E.C., Amharic).

¹⁹⁷GA: EECMY Executive Committee minutes p.3, 1962.01.17, (Amharic). The suggestion was made by Rev.Lundgren.

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World Federation) to your late
husband. I include a copy
of the page and I would be
happy to send you a copy of
the whole book where God's
thoughts and actions play an
important role. Please, tell me
where to send it.

However, most I would like
to see you and your children
again. How long are you
staying in Germany? Are
you traveling also in the South?
Are you flying from Frankfurt
Airport and when?

Please, let me know whether
and how I could meet you.
May God bless you, your family,
your church and your people
after all these years of suffering.
Yours in Christ
Wm. D. Brown

is engaged in a struggle in which one has already taken sides and must take sides. In church organizations, moreover, only independent individuals are sufficiently free to ask the really critical questions which need to be asked in the ecumenical movement. Although it must surely be obvious to any informed observer that 'the game with ecumenical possibilities has become the test case of faith' (Lange), the institutionalized forms of our churches and confessional structures drag their heels, or stand still, or even slip back again into anti-ecumenical tendencies.

This book is the continuation of a discussion begun and pursued with many churches, congregations, study groups and institutes in the years 1970 to 1977. It is dedicated therefore to all the friends of those years. I single out just one name to represent them all - Gudina Tumsa, the General Secretary of the Evangelical Church Mekane Yesus of Ethiopia, who because of his unshakeable witness to Jesus Christ, and so for unity and justice, was abducted and is presumably still a prisoner in some prison torture cell. Many of these friends were able to comment on the manuscript during its preparation and made many valuable suggestions. My special thanks is due to Anna Maria Aagaard, Carl Johann Hellberg, Karl Hertz, Anza Lema and Konrad Raiser. The Protestant Institute for Interdisciplinary Research (FEST) in Heidelberg kindly provided a research grant for the project. Mechthild Lehr prepared the manuscript with meticulous care and Anna Frese prepared helped with the proofreading. To them, too, I am most grateful. Finally, I pay my respects to Chr. Kaiser Verlag of Munich for their readiness to risk the inclusion of such a book as this in their publishing programme.

Ulrich Duchrow
Heidelberg, 31st October 1979
The Feast of Hope in the Renewal of the One Church

Gudina Tumsa

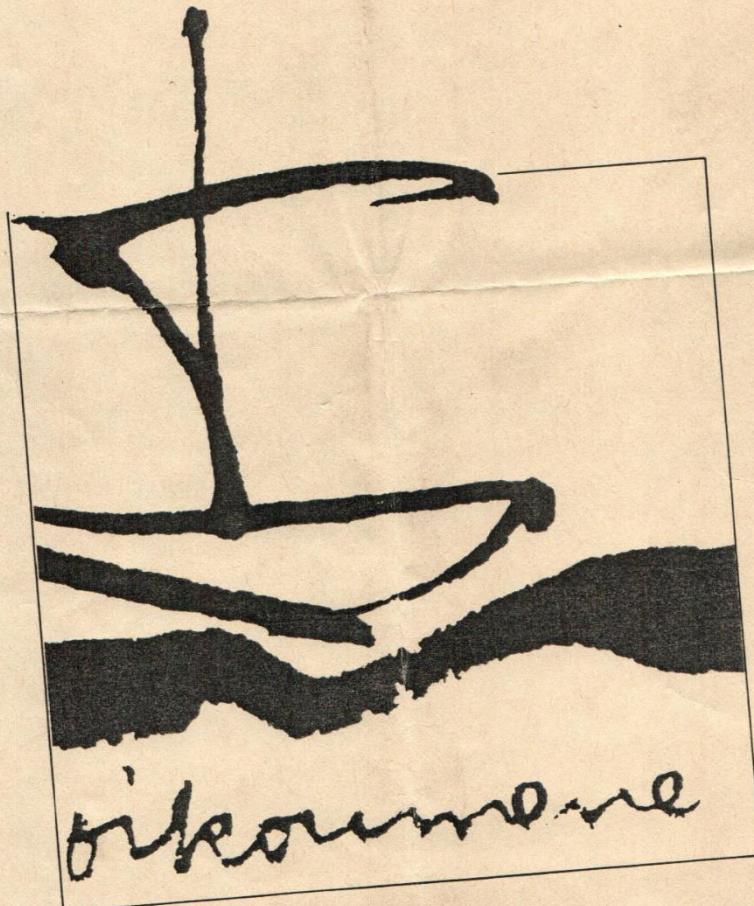
*From the German
edition*

*und den Freunden der
Jahre 1970–1977 gewidmet*

Ulrich Duchrow

CONFFLICT OVER THE ECUMENICAL MOVEMENT

Confessing Christ today in the universal Church



AMBARICHO
A REMARKABLE VENTURE IN ETHIOPIAN CHRISTIAN
SOLIDARITY



STAFFAN GRENSTEDT

Swedish Institute for Missionary Research

From MOLLA
GOTAM
23.4.1936
M.Y.S,

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~~880~~

In turning to her Overseas partners and sister Churches in the West for assistance in the work which has been regarded as the prime responsibility of the Church both in the field of development and proclamation of the Faith, it has become evident over the last few years that the Churches and Agencies in the West are readily prepared to assist in material development while there seems to be little interest in helping the Church meet her primary obligation to proclaim the Gospel. From the African point of view, it is hard to understand this division and the dichotomy created in the West and reflected in the criteria for assistance laid down by the Donor Agencies.

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The ECMY therefore felt that it was her responsibility as well as her duty to call the attention of the Lutheran World Federation to this, in our opinion, most vital issue. In consequence, the President of the ECMY, H.E. Emmanuel Abraham, addressed a letter to the General Secretary of the LWF, Dr. Andre Appel, on March 9, 1971, enclosing the above-mentioned resolution of the 7th General Assembly of the ECMY.

It is with satisfaction that the ECMY has come to understand that the concern of the Church, expressed in the Assembly resolution, has been taken seriously by the LWF and that consideration is being given to it. We are sufficiently encouraged by this to reiterate the request outlined in the resolution and in the letter from the President as well as to give the request more substance by presenting a brief supporting document explaining in more detail the reasons for our concern. In doing this we should like to refer to three issues:

1. Our understanding of man and his needs
2. The old and new imbalance in assistance from the West.
3. The present situation in Ethiopia and its challenge to the Church

OUR UNDERSTANDING OF MAN AND HIS NEEDS.

* It is generally known and admitted that we live in a divided and terribly unjust world, where some people have more than enough and others do not have enough even to survive. We talk today about "rich" and "poor" nations, about "developed" and "underdeveloped" or "developing" societies and even of the "Third World." In doing this we are using only generally adopted socio-economic measurements to determine which society is rich or

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May 09/06/98

ON THE INTERRELATION BETWEEN PROCLAMATION OF THE GOSPEL
AND HUMAN DEVELOPMENT

In January, 1971, the 7th General Assembly of the Evangelical Church McKane Yesus passed a resolution requesting the Lutheran World Federation to approach the Donor Agencies in Germany and other countries with a view to reconsidering their criteria for aid and include direct support for congregational work, leadership training and Church buildings.

This action was prompted, on the one hand, by the fact that the Church realized her own inability to cope with the fastgrowing congregational work and the opportunities for evangelistic outreach in this country. On the other hand, the Church had become more and more concerned about the prevailing imbalance in the assistance given to the Church by its Overseas partners. It is true that the Church had become more and more aware of her obligation to serve our fellow men and society by engaging herself in community and social development projects. The Church could not responsibly let the opportunities to get funds for development projects go by without making the fullest possible use of them. Over a number of years, the Church has therefore, considered it her responsibility and privilege to work out project requests which would meet the criteria decided by the Donor Agencies. It is also with great gratitude that the Church acknowledge the generosity on the part of the Donor Agencies in granting funds for so many development projects presented by the ECMY.

At the same time, the Church, in faithfulness to her Lord, realized her obligation to proclaim the Gospel to the ever-growing crowds expecting more than bread. The Church cannot possibly remain silent where a genuine spiritual need is prevailing and people in thousands are flocking to newly established churches and in places where there are no churches to hear the GOOD NEWS. Finding that her own resources are insufficient both in personnel and funds, the Church has called on a number of Churches and Mission Organizations in the West to come and help. In spite of the encouraging response received, the Church is not able to cope with the situation.

I felt really like a friend to your late husband and it was a terrible loss when he disappeared.

You know that we tried from various ends to change the situation but we had no success.

However, what is on over? The martyrs are the seed of the church of life, the sign that God's love and justice cannot be threatened by death.

In this sense your late husband and you yourself with your courageous witness in prison have been sources of encouragement for me over the years not to give up the struggle for justice, peace and life.

Do you know that I dedicated my book "Conflict over the Ecumenical Movement - Confessing Christ today in the universal Church" a critical evaluation of the Lutheran

Werni Duckrow

D-69 Heidelberg, 36. 92.
Hegenicherstr. 22

Mrs. Tschay Tolessa
c/o Kulani Gudina
Amundsenstr. 18
2870 Delmenhorst

Dear Sister,

I was deeply moved receiving your kind letter and your invitation to attend the memorial service and the funeral of your late husband Gudina Tuissa. Spontaneously I jumped to look at the calendar. I felt decided to go if at all possible. But unfortunately at that weekend I have to chair a conference where we have been preparing for a year. And other obligations follow during the last weeks before holidays in this country. Had it been a month later I certainly would have come. I deeply regret not to be able to attend.

poor, developed or underdeveloped. The standard of human life and that of society is normally evaluated in terms of economic growth and material wealth or in technology and production. Based on this materialistic Western concept of development and in an effort to find a remedy at least two things seem to have been largely overlooked, namely:

a) that there are values in life beyond those of modern technology and economic betterment without which man's development will never be meaningful and lasting.

b) that man is not only the suffering creature who needs help but that he is also the most important development agent.

In our view a one-sided material development is not only selfdeceiving in the sense that man needs more than that, but it is also a threat to the very values which make life meaningful if carried out without due attention to a simultaneous provision to meet spiritual needs.

We know that we need more of modern technology. We need more equipment and know-how to use it. We need to learn more effective methods to replace the primitive ones in agriculture and other production. We have still to learn and gain much from the Western world, from the experiences and discoveries they have made in various fields and we hope that the Western Churches and Agencies will continue to share with us their wealth of knowledge, skill and funds.

However, when we in effect are told, by virtue of criteria unilaterally decided by the Donor Agencies, what we need and what we do not need, what is good for us and what is not good, then we feel uncomfortable and become concerned about our own future.

Looking at the so-called developed societies we realize that in the midst of their affluence man is still suffering from all kinds of evil. The values which make life meaningful seem to be in danger of being lost in these societies. It seems to us that what is happening in the affluent part of the world today points to the fact that technology and economic growth beyond the ability of people to control and responsibly use is leading to development in reverse where man has to suffer new evils. The present ecological or environmental crisis in the form of physical and moral pollution indicates the danger of this one-dimensional development.

Education

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We therefore see the development of the inner man as a pre-requisite for a healthy and lasting development of our society. Unless our people are helped to the spiritual freedom and maturity which enables them responsibly to handle material development, we are afraid that what was intended to be a means of enhancing the well being of man can have the opposite effect and create new forms of evil to destroy him.



We believe that an integral human development, where the spiritual and material needs are seen together, is the only right approach to the development question in our society. The WCC Central Committee also pointed to this when it was stated in the Meeting in Addis Ababa in January, 1971, that from the Christian point of view development should be understood as a process of liberation by which individuals and societies realized their human possibilities in accordance with God's purpose. Charles Elliott in his book, "The Development Debate", goes as far as to say that "humanism closed in on itself and not open to the values of the spirit and to God Who is their source could achieve apparent success. True, man can organize the world apart from God, but without God he can organise it in the end, only against man. An exclusive humanism is an inhuman humanism. There is no true humanism but that which is open to the Absolute and is conscious of a vocation which gives human life its true meaning. Far from being the ultimate measure of all things man can only realize himself by reaching beyond himself. As Pascal has said so well: 'Man infinitely surpasses man.' The spiritual is thus easily linked to the secular vision indeed the two merge."

Throughout man's civilized history he has been plagued by the dilemma that even though he may know what is good and right and even want to do the right things yet he fails to achieve it. It has therefore rightly been said that "our problem is not primarily to know what is good. Our problem is to find something which will make a man do good when he knows the good." (Dr. Alvin N. Rogness, Lutheran Standard Feb. 1, 1972). St. Paul spoke of this in Romans 7:15-20. There is, however, for many today a struggle to accept this rather depraved view of man. Man is still seen as the most noble of all creatures with a power within him to be guided by his higher intellect. Man is capable of reasoned response. If he knows what is right he will do it. "Knowledge is virtue" is the motto of this appealing humanism. Can history support such a view of man? Obviously not. Though certain flagrant

abuses of justice have been removed from the affairs of man, unjust practices like racism, oppression and corruption continue wherever man is found. Thus man's basic need is not simply to be informed of what is good and right. Man's primary need is to be set free from his own self-centred greed. Here is where the Gospel of Lord Jesus Christ comes in as the liberating power.

The other aspect which in our opinion has been overlooked and for which there is very little room within the present framework of the criteria of the Donor Agencies is the question of man as an agent in the development process. The basic question which is asked is: how many will benefit from this project? The community which the project is supposed to serve is seen more as an object than as an agent for betterment. This basic approach has resulted in two problems.

- a) Too narrow and well-defined projects which require professional experts and which in turn are bound to be remote from those who should be involved
- b) Too few possibilities of long-term support by way of broad training at the grass-root level.

In order to get the ordinary man involved with a view to becoming an agent in the development process, provision must be made to work with unimportant groups over long periods of time. Within the Church structure this brings us down to the congregational level where in our view this potential is available. In the SODEPAX report from the Driebergen Consultation in March, 1970, it is pointed out that the Church provides a unique possibility to carry out development ideas. It says: "Each pastor working in a rural community could potentially be a change agent in favour of development; each Christian Women's or youth group could be a centre for the diffusion of innovations. Equally important, because of its grass-root penetration the Church could provide one avenue for the democratization of development by allowing scope for participation and expression by the local rural population." Here again the artificial division between Church work and development is an obstacle in the attempt of the church to develop the manpower potential it has within its congregational structure.

We submit that a fresh approach to development aid through Church channels would be to consider man and his needs as a totality. This would mean that the present artificial division between spiritual and physical needs would be done away with and provision would be made for an integral development of man in order to enable him to play his role as an agent in the development process. In our view, the most urgent and the most important investment needed at the present time in the ECNY is in manpower development and here we see no division between congregational work and development projects. They must go together because the Creator made man that way.

We also maintain very strongly that it is the need that should determine where assistance should be given and not criteria laid down by the Donor Agencies which reflect trends in the Western societies and Churches. It is the need in a given local situation that should be the guiding principle for assistance and therefore there ought to be more flexibility in order to meet extraordinary opportunities in an African Church which does not necessarily share all the views of Western Churches and Agencies.

OLD AND NEW IMBALANCE IN ASSISTANCE

The old emphasis in the mission of the Church had been on the verbal proclamation of the Gospel. All other activities in the educational, medical or technical fields were regarded as being of secondary importance or even as "means to an end", namely, avenues by which the message would reach people. In the promotion of the Mission work, social responsibility or help towards material betterment of the living conditions among the people were usually mentioned only as side-issues of expressions of Christian charity.

* The new emphasis is on social action, community development, liberation from dehumanizing structures and involvement in nation-building. Proclamation of the Gospel has become a side issue which should be referred to those who may have a special concern for the spiritual welfare of people. The two should be kept apart. It has been said that Christian service is "an end in itself." These two extreme positions are equally harmful to the local Churches in Developing Countries which see it as their obligation to serve the whole man. It has been suggested that "false piety" is

responsible for the old imbalance in assistance and "a sense of guilt" is responsible for the new imbalance in the assistance to the work of the Church. It seems as though the prevailing view in the West assumes that the Evangelical Missions have not in the past paid due attention to the material and physical needs of man and that they were only concerned about the salvation of souls, doing very little to bring about changes in society; that they called themselves, "evangelicals" and declared wherever they went that they were there to evangelize non-Christians. By this attitude of a false piety they created an image of Mission work as being only or at best mainly verbal proclamation of the Gospel.

This however is not the true picture. The Western Churches and the Western world at large had been misinformed by the Missions themselves. Although they spent a larger portion of their total resources on social activities, the Missions never reported it or reported it in a distorted form due to false humility and false piety. It would seem that they operated on the principle "your left hand should not know what your right hand is doing." We must therefore hold the Missions themselves largely responsible for the situation which has developed and the misunderstanding that has resulted in the break-down of the relationships between development and proclamation or between witness and service which from the Biblical and Theological point of view are inseparable. Here is, in our opinion, a field where a proper study of the Foreign Mission era could bring about a few understanding of the integral development approach which in fact was a significant part of Mission work although it was not admitted nor rightly understood by all involved.

The false piety we have mentioned did not only result in distorted information about Mission work but also in a distorted understanding of social activities as "means to an end." The Gospel was not understood as the Good News for the whole man, and salvation was given a narrow individual interpretation which was foreign to our understanding of the God-man relationship. God is concerned about the whole man and this concern is demonstrated in the Gospel. The imbalance in assistance created by some Missionary attitude has been harmful to the Church in its consequences.

The new extreme position taken by more recently formed Donor Agencies has drawn a line between Mission and Development which is completely artificial. The new emphasis is reflected in the criteria laid down for the distribution of funds.

It has been suggested that the prevailing understanding that the Church had largely failed to carry out its mandate in the world resulted in a feeling of shame and guilt which resulted in a reaction to make up for this 'failure'. When the motto, "we must minister to the whole man," was adopted it was implied that the Church had not been ministering to the whole man in the past. There was dismay and a feeling of guilt that gripped the Church when about twenty years ago the injustice and exploitation of colonialism began to come to the surface. Somehow, the Church felt that she had to defend her actions in those "colonized" countries. The Church was faced with the questions and often the accusations: "Has the Church been an instrument of oppression? Has the Church been so busy saving souls that the physical and political needs of man were ignored? Has this not led to an indoctrination of passive subservience as the ideal Christian conduct which left colonialism almost unopposed?"

As the Church rocked under the impact of such guilt (this was always implied as a sin of commission) the cry went up, "Ministry to the whole man." As the emerging Nation States began to exercise control over the influences that they admitted into their countries, the Church was forced suddenly to make explicit in all her activities that which had always been implicit. Certainly the church had always emphasized medical work, education and other community improvements, but in the early sixties it was necessary to make all such work all the more visible to accommodate the new nationalism and refurbish the "Mission" image in the sending countries. This led to an undefendable (from the Theological stance) division of ministry and witness. The "real" ministry of the Church was seen as service and this service was an end in itself. The ulterior motives of conversation, evangelistic outreach and spiritual nurture should be done away with. These matter should be dealt with separately and in a different context.

"Alarmed by the high growth-rate, the General Assembly decided in 1969 that a plan whereby the Church could be able to know where she stands be worked out. During the two-year period from 1969 to 1970 the necessary data were collected for assessment. In the process of working out a plan it became clear that in the past three years from 1968-1970 the average growth was calculated to be 15%. Membership growth in 1970 alone was 27%. However, if we stick to the more moderate growth figure of 15% the membership of the ECMY will be about doubled by the end of 1975 which means that the ECMY will then have a membership of about 285,000."

"To meet this expansion about 137 pastors must be trained during this period as well as about 1000 evangelists. Realizing the urgency of making use of the present opportunities in Ethiopia, our 7th General Assembly passed a resolution requesting the LWF to approach the Donor Agencies in Europe and the USA with a view to reconsidering their criteria for aid and include direct support for congregational work and leadership training so that the ECMY would be able to cope with the rapid growth taking place at present. The earnest wish of the ECMY is that this request be passed on the Member Churches of the LWF to be communicated to the congregations in order that they may know our problems and desires, and it is our sincere and earnest hope that the LWF will do its utmost -- in the first place in passing and making known our concern to the Churches and secondly that the LWF may influence the present Donor Agencies to review their criteria for allocation of assistance, thereby giving due consideration to our evangelistic outreach plan.

"Our hope is that our sister Churches do not judge our needs solely on their own criteria and on the conditions that they have stipulated. We want to proclaim Christ because we believe it is our responsibility. We want to proclaim Christ because our people are hungering for Him."

We trust that in this document we have made the reasons for our concern clear and that the current Theological and Missiological trends in the West will not be the sole determining factors for aid but that African views will be taken more seriously and considered against the background of the present situation.

Addis Ababa, May 9, 1972.

The Church Officers of the ECMY.

Emmanuel Abraham

Fitaurari Baissa Jammo

Emmanuel Gebre Silassie

Ommund Lindtjorn

Berhe Beyéne

Menkir Esayas

Gudina Tumsa
General Secretary

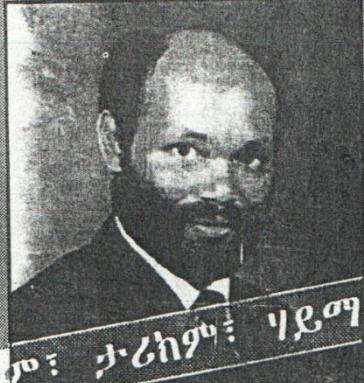
Olav Sagverås
Associate General Secretary

ክዕለዎ

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መ.ም. 1994

በኢትዮጵያ
አንቀጽ አዲስ
አበባ
የሰው የ
የቤት-ከርስቲያን
መራ



ቅዴ ገብረ ታምህ
ማኑ ዓቶ?

ነፃት የግድ!
አንዳንተም በወጪ!
የሰው የ
የቤት-ከርስቲያን ስርዓት

«በኢትዮጵያ ተሸዋ ተስፋም ተስፋም ተስፋም ተስፋም!»

የ/ር አቶ ታ. ዘዴ
ደንብ ተወስኝ ይገልጻል

መስክ ከኩይ እኩስ እኩይ እኩይ
መስክ ከኩይ እኩይ እኩይ እኩይ

(ጥርጉስ ህያወስ ተብ)



ወያኑ ካርማን ከማኑ
አንዳንተም በወጪ!
(ጥርጉስ መንግሥት ማርያም)

መስክ
ወያኑ
አንዳንተም



አስተያየት የአቶ
አንዳንተም በወጪ!
የ/ር መስክ ከማኑ
አንዳንተም በወጪ!

九天

የደብብ አፈጻናን አገልግሎት ከገዢ የጤና በእብሳኔም አገልግሎት
አድ ካይወጥቶው ይስራው የበተክርስተያን መሬ

ՀԵՏՔԸ ՔԱՆՈ ԴԻ ՄԵՐԱ ԽՈՅ ՀԵԶ
ԳԴԹՄ:: ՔՅԱ-Ն ԽԵՆ ԽԵՆ
ԽՈՎ-ԾՄ-Ց Ո՛Ն ԱՄԵՐ ԽՈՅ
ԵՐԴ ԽԵՐԴ Ո՛Ն ԲՐՈՅ ԶԵԼ
ԱԿԲ ԲՐՈԴ ԳԴԹՄ:: ՍԱԼԳՐ ԱԻՆ
ԱՐԴ ՔՅԱ-Ն: ՔՅԱ-Ն ԽԵՆ ԽԵՆ
ՄԵՐԴՄ ՄԵՔ ՔԱՆՈ ԵՇ 77
ԱԼՍՈՒԹ ՔՅԱ-Ն ԵՇ ԵՇ ԱՐՏՀԵ

10:: መመቻቸ ገን አይቀው የዚ::
ነረጋገጥ ብለዕት አርር ነገት የላም::
ማቻቸና ስረተው የላሱት ተከባዩ
መግት በመግራፍው ለጠቅ ይገኘ
አይደለም:: የገት የላሱው ተከባ ይገኘ
መመቻቸ እና መተኞች ተሳታፊ በስራው
መጠዋት የገኘ የዚ:: አይደለም የላሱው
የፈረሰን ካት ማረጋገጧ መግራፍ የላሱው
መግተት የተገኘው ተቀናሽ በሆልጊዜ
ማግኘለ የሚመራው የላሱኑ በፋይና
የፈረሰን እና አርጥ ለተከባዩ የላሱው
መግተት የተገኘው ተቀናሽ በሆልጊዜ
ማግኘለ የሚመራው የላሱኑ በፋይና
የፈረሰን እና:: አርጥ ለተከባዩ የላሱው
መግተት ለሚሆነት የገኘ የላሱው
አይደለም የሚሆነት የገኘ የላሱው::

የሸጊ ተከተል የኩ ጥወንግስት በአዘገጃው
የደረሰ አቅራቢ መግዛማት የግብ አሳጣ
ለምቻድን ይፈጸማል፡፡ እና የደረሰ አቅራቢ
በትክክል አሳጣ ነው ወጥቶአል፡፡
በዚ ያ አይሁ መግዛማት ሥልጣን ላይ
በበርሃዊ ንዑስ ወይምው አገር ለመ-
ታረግ የሱዎች ሁኔታውን የተመለከተ
የኢትዮጵያ መጠራዎች በተ-ከተሬታ
መከናወል አያዝ ንዑስ የሰነድ ፊርማ
መግለጫ ለማቅረብ ተደል ነው፡፡ እንደነት
የአትሞው ለሚገኘ አይሁም እና
በመተካትው ማስተወል የግብ
በጠላለት ነው፡፡

የኢትዮጵያ ወጪዎች በተ ከርስቶስ
መካን እያለሁ ጠቃለው ሰቱና የነበረት ቅዱ



Rev. Galdina Taito

፩፻፲፭

አንድ አስተዳደር ቤት የስር የወረዳች:: ይህ
የዘረኛነት እና ደም የወረዳው መውሰድ
በኢትዮጵያ:: በአንድነት ቢሮመቻቸው
ተቋማቸው ከተዋዋለው ወሰት መሆኑን
መመልከት ተቋል:: ስነዎች የወተኛ
ተግባራዊና ቅዱት የሚገኘ አይገኙን ተቋ
አንድ የስር ገዢ ሂሳብ ለጠላ መሆኑን
መፈጸምናው ይዘረሰው እና ተቋሙ
ዕድሜ እና የወተኛው በላግባጭ እና
መግባሪ ለጠላውን ቅዱት አያይቸው
ይመለከት::
በዚህ የፍትሬ በተተለ ወጪው የኋላ
የኖጥቅ የሰውጭ መግባጥ ካኩታ
መቆሎ የጥቅምት እና የሰው የፋይናን ገዢ
አስተዳደር መረጃዎች ተተክ የገዢ:: የገዢ
31 ዓመት የፍትሬ በተተለ የገዢ:: 945,000,000
አንሳንድ:: ፍጤና ይመት:: በዝርዝር::
ይጠናው 1,230,000,000 ወጪ በፊት አያይቸ
የሞተሩት በፍትሬ ካኩታ አካል 200% ተቋ
የት እንደሁሉ አለንም:: በዚህ የገዢ
እና ተቋሙና ወጪውን መግባጥ
በኢትዮጵያ በተተለ ለጠላው ተቋሙ¹
የገዢ ካኩታ የሚገኘው መስቀል አስተዳደ
የሚገኘው የገዢ እና የገዢ ተቋሙ
ተመከተዋል:: ስነዎች ነው እናንት ጥሩ
ቋሙ እና የገዢ ማግኘት የገዢ የተሰለ
ተመከተዋል:: - (THE ETHIOPIAN HER-
ALD, MARCH 14, 1972)

የወ-ብ አድራሻን በትክክ ዘርፍ ቀጥተው
ዘርፍ የወ-ብ ተፈጻሚ በዋግዶ ተወስኝ
የመግለጫት በዘረኛነት አገባብ ዘርፍ የወ-ብ

«ՀՈՒ ՔԱՐԿԵՐԸ...

(b7g 19 PHV)

ՀԱՅ ՀԵՐՔԻ ԽՈԲԸ ԱՇ ՊԱԼԵ
Դ ՀՄ-ԹՎ ՔԸՆ-Տ ՄԱՀ ՀՅԵՒՄ
ԱԾԿՎԱ:: ԽԵՎ-ՀԱԼՄ ԶԴՄ ԱՐ
ՑՊԱ:: ԽԱԲ ԱՄԱ ԶԴՄ ՀՅԵՒ

የፍዴስ እና ሌኑ የዚህ በፊት የቃ
ዘር ያለውም የዚ ተወልደት ነው፡፡ መረጃ
መውቀትን የዘር ልማት አይነት አይ ለተመራረሪ
ሸላም ይርጋል፡፡ ስላም፡፡ ንግድም
በላተኩያ አያጥቶም በተለያዩ በፊርማ
ይደብ እና ትተወል፡፡

ԵՐԳ ԵՔԸՆ ԱՆԻ ՄԱԾՀՄԻ ՔԻՇԸ
ԵՔԸՆ ԵՂԱ ՈՒՅԵ ՔԸՆԻԴ: ՔՎԱՐԿԻԴ
Ի ԽՈՇԸ ԲԱՆԱ ԽԵՆ ՄԵՐՎԱԴ: ԱՆԱ ՔԻՆ
ՏԵԿ ԻՐՎԱԾ-ՔՅԵՆ ՈՐԵՎՄԻ ԽԵՆ: ԵՐԿ
ՈՒՆԴՐԵՔ ԱՆԴՐԵԿ ՓՈՒՐ ՄԱԾՀՄԻ
ԽԵՆԸՆ: ԽԵՆԸՆ ԵՂԱ ՈՒՅԵ ՔԸՆԻԴ:
ՈՒՆԴՐԵՔ ԱՆԴՐԵԿ ՓՈՒՐ ՄԱԾՀՄԻ
ԽԵՆԸՆ:

ቸ ተናና የመግኘቱት ሂደለምርያም
መንምሬት በተዘጋጀ እንደሚከተሉትው
በአገል በጥቃው ከዚህ ስርዓቱ የገኘው
እለዎም:: ከሰነድ ገር ሁኔታ የሚ
ይርሱበት መካይ በተደረገ ተቀብዎ
መኖሩን ተፈጻሚው እኩሚያን
አካላውንና በስምምነት ይጠናዋል::
የኩንና መሻሪ በየከራከሪ ተቀብዎም::
አካላውንና መሻሪ በየከራከሪ ተቀብዎም::
አካላውንና መሻሪ በየከራከሪ ተቀብዎም::

ከእዱር ዓመት በፊት በለንደን አጭሩ
በኢትዮጵያና ኢትዮ አውሮ ተተክ የወጣ
አቶ ተወቃድ መስከረም የጥናን ስራዎች ጥር
እንዲሁለው አዎታ ነፃ፡፡

JOO TA GARARRAA DHAAN ISIN
YAAMA HAA TA'U MALEE ISIN
GIDDUUN JIRA SAGALEEN KOO AK-
KUMA DURII GUDDAA FI KILOOLEE
DHA AMMAA ACHI TARI QAAMAAN
NA HIN AGARTAN TAHA SAGALEEN
YAADAA FI HAWWII KOOTII GARUU
QLQULLUUTTI DHAGEESSU HOGGAA
FAARSAAN KOO BILISUMMAA OROMI-
YAA RAASEE KEESSAA DABRE BIY-
YOOTA BIRATTI CEHUN NI
DHAGEESSU

SABA KOOFAN DUBBADHA ORO-
MOOFAN DUBBADHA JIREENYI KOO
JIRENYA SABA KIYYAA QABSOON
KOO QABSOO ISAANII ULFINNI FI BI-
LISINI KOO ULFINAA FI BILISA
ISAANIITI EGEREEN KIYYA KAN
ISAANIITI WAL FOOTEE JIRTI ANI
KUTAA QAAMA ISAANII TI ATTAMIIN
OSOO QAAMNI GUUTUUN IBIDDA
KEESSA GIRUU ANI KUTAA XIQQAAN
TOKKO QABBANEFFDDHEE CIISUU
DANDA'A?

YAA OROMMOO! LAFAA KA'AA
QABSOO BILISUMMAA FININSAA!!
FAGOO FAKKAATA TAHA; GARUU YER-
OONSAA DHIHOO DHA.

YAA WARRA ABISIINIYAAL SABA
KOO GAL-LAKKISAA! OROMOO GAL-
LAKKISAA!! ■

ՔՐԵ ՅՈՒ? ԴԱՏ ԲԵԼ ՀԵՐԱԳՈՅԻ
ԱԲՈՎ ՈՒՄՐԱՅ ՏԱՅ ՊՈՅ ՈՒՄՐԱ
ԾՈՅՆ ՅՈՒ:: ՀՀՀԵ ԱՅ ՄՏՇ ՀՀՀԵ
ԴՊԴԵ ՀԵՐԱ ԴՊԵՍՆԵ ՊՈՅ