

## Trinitarian Concept of Ecclesiology in the Writings of St. Yared: As Reflected in the Book of Diggwa

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ነገረ ቤተ ክርስቲያን የቅርብ ጊዜ የትምህርተ እግዚአብሔር የትኩረት ዘርፍ እየሆነ የመጣ የጥናት ክፍል ሲሆን በቀደሙት ቅዱሳን ሊቃውንት የቤተ ክርስቲያን አበው ዘንድ እንደ ምሥጢረ ሥላሴና ምሥጢረ ሥጋዊ በደንብ የተለካና የተቀነበበ ሥርዐተ ትምህርት አልተበጀለትም። ባለ ቅኔና የዜማ አባት የሆነው የጄኛው ክ/ዘመን የትምህርተ እግዚአብሔር ሊቅ የሆነው ቅዱስ ያፌድም የቅዱሳን አበውን የአስተምህሮ ዱካ በመከተል ስለ ነገረ ቤተ ክርስቲያን በተናጠል አልጻፈም። ነገር ግን ኹሉን ዓቀፍ ይዘት ባላቸው ድርሳናቱ ውስጥ ስለ ነገረ ቤተ ክርስቲያን በስፋት በማተት የሥላሴ መሠረት ስላላት ቤተ ክርስቲያን መነሻ መሠረትና የሕይወት ጉዞ በጥልቀት አመስጥሮ ጽፏል። ይሁን እንጂ ይህ ከቀደሙት ቅዱሳን አበው ምድብ የሆነው ቅዱስ ያፌድ የጻፈው የሥላሴ መሠረት ያለው ጥልቅ የነገረ ቤተ ክርስቲያን አስተምህሮ ከነገረ እግዚአብሔር ሊቃውንት የጥናት ትኩረት ርቆ የቆየ ነው። በዚህ መሠረት የዚህ ጥናት ዋና ዓላማ ከቅዱስ ያፌድ ድርሰቶች መካከል አንዱ በሆነው መጽሐፈ ድን ውስጥ ነገረ ቤተ ክርስቲያን እንዴት እንደተገለጸ ዐይነታዊ በሆነ የጥናት ስልት ማቅረብና መተንተን ነው። ጥናቱም የነገረ ቤተ ክርስቲያን መሠረትና ሕይወት ክርስቶስ ብቻ ወይም መንፈስ ቅዱስ ብቻ ነው ከሚለው ከካቶሊክና ፕሮቴስታንቲዝም አስተምህሮ በተለየ ሁኔታ ቤተ ክርስቲያን ትምህርተ ሥላሴን የምትቀበል እንደሆነች የሚያሳይ ነው። ይህም ከቀደሙት አበው የቤተ ክርስቲያን ሊቃውንት አስተምህሮ ጋር አንድ ነው። እንደ ቅዱስ ያፌድ አስተምህሮ የቤተ ክርስቲያን ፅንሰ ሐሳብ በሥላሴ ተፈጥረው በኤዶም

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ገነት ይኖሩ ከነበሩት የመጀመሪያዎቹ የሰው ልጆች፣ አዳምና ሔዋን፣ የሚጀምር ሲሆን ከስሕተት በኋላም ይህች ቤተ ክርስቲያን (ምእመን) ዳግም የተፈጠረችው በሥላሴ እንደሆነ ጥናቱ ያትታል። በዚህ መሠረት ቤተ ክርስቲያን ክርስቶሳዊት ወይም መንፈስ ቅዱሳዊት ብቻ ናት የሚለውን ሐሳብ በመተቸት ቤተ ክርስቲያን ሥላሴያዊ መሠረትና የሕይወት ጉዞ እንዳላት ጥናቱ ይከራከራል። ይህ የቅዱስ ያፌድ ስለ ቅድስት ሥላሴያ የነገረ ቤተ ክርስቲያን አስተምህሮ ኦርቶዶክሳዊና መጽሐፍ ቅዱሳዊ የሆነውን ነገረ ቤተ ክርስቲያናዊ አስተምህሮ በጥልቀት በመግለጥ ለኦርቶዶክስ ቤተ ክርስቲያን የትምህርተ መለኮት ሊቃውንት ነገረ ቤተ ክርስቲያንን የመረዳት ብርሃን እንደሚፈነጥቅ ጥናቱ ያመለክታል።

ቁልፍ ሐረጎች፡ ቤተ ክርስቲያን፣ ነገረ ቤተ ክርስቲያን፣ ትምህርተ ሥላሴ፣ ዳግም የተፈጠረችው ቤተ ክርስቲያን።

## **1. Introduction**

Even though the liturgist and hymnographer St. Yared is well-known mostly for his spiritual hymnody (Brita, 2014), he can also be greatly called a founder of a holistic approach of theology in the Ethiopian Orthodox Tewahedo Church (EOTC). St. Yared is a saint theologian of EOTC, role model for EOTC theologians, who has his own theological approach. His theological approach is holistic and mystical contrary to the Western theological approach, which is a philosophical, academic, abstract and systematic approach to theology. In addition to his liturgical theology, which is the heart of Orthodox Church Theology, the writings of St. Yared are rich in the concepts of Ecclesiology. Ecclesiology, though difficult to define (Florovsky, 1972), is the doctrine of the nature of the Church which is one among several doctrines of theology that are submerged and hidden in the liturgical books of St. Yared. It is the center of Christianity and is connected with different themes of theology, namely, the Doctrine of the Holy Trinity, Christology, Pneumatology and other related doctrines of the Orthodox Church. Ecclesiology has become, especially since the 19<sup>th</sup> century, one separate area of theology that deals with the doctrine of the church. However, there was no fully developed doctrine of the church during the time of the Early Church Fathers since the concern of the church fathers was apologetic works for both the internal and external pressures and conflicts connected to the Jewish and pagan influences.

Needless to say, it is possible to mention the Orthodox Church's ecclesiological concept of St. Ignatius of Antioch written on this issue (Schaf, 1885). The fourth century work on the church which was entitled 'On the Unity of the Church', that was written by the Cyprian bishop of Carthage. Even though this book was a response to schisms in the church, it is the second witness of writing on the doctrine of the Church. The time of the Church Fathers was generally the years of theological controversy and divisions in the Church and, consequently,

ecclesiology was not a dominant theme at that time. For example, we never get separate ecclesiological studies of the church scholars such as Origen, and the early church Fathers like St. Basil of Caesarea, St. Athanasius, St. John Chrysostom, St. Cyril of Alexandria and other Church Fathers, who were the pioneers in the formulation of the doctrines of the Church. However, it does not mean that the early Church Fathers never raised ecclesiological issues, for their works say much about ecclesiological doctrines holistically. As such, on the one hand, because of his liturgical based works, on the other hand by the reason of his holistic theological approach, St. Yared never separately developed the doctrine of the Church even though his works are strongly rich in ecclesiological concepts.

In the history of the Church, different perspectives regarding the doctrine of the Church, such as ecclesiology are raised. At least up to the second Vatican, The Catholic Church believes that the Church is established and led by Jesus Christ at the expense of the Holy Spirit. This Catholic Church doctrine of the church is Christo-Centric Ecclesiology which sees the church as the institutional level. Protestantism, on the other hand, focuses on pneumatological ecclesiology, which sees the church as a historical community whose role model is Christ. The Eastern Orthodox Church has had Spirit-centered ecclesiology but is different from Protestant pneumatological oriented ecclesiology in the absence of Christ. It seems that nowadays, however, the Eastern Orthodox Church tries to balance the economy of the Holy Trinity in its doctrine of the church.

The paper argues that the ecclesiological concept of St. Yared is Trinitarian which is similar to biblical and St. Basil's understanding of the church. This Trinitarian founded ecclesiological concept of St. Yared differs from the approach of Eastern Orthodox Church ecclesiology even though it shows a fluctuating perspective in modern theology, which gives much emphasis to the economy of the Holy Spirit, even if it is completely different from the Protestant ecclesiology that sees the church as a social community which has Christ as its role model. As

the paper shows, St. Yared's ecclesiology, on the contrary, is Trinitarian-based which considers the economy of the Father, the Son and the Holy Spirit in the establishment and leading of the church. The Trinitarian approach to ecclesiology is not new; it is seen in St. Basil's ecclesiology (Druzhinina, 2015). Even though it might have some differences, this Trinitarian approach to ecclesiology was also approached by modern Eastern Orthodox theologians like Dumitru Staniloae (Manasteanu, 2012) and John Zizioulas (Zizioulas, 1985).

The present study is particularly relevant as it attempts to focus on an under-researched and increasingly important area of Yaredian theology, namely Trinitarian Ecclesiology. In past views, hymn and liturgy have enjoyed, and rightly so, the place of privilege; books of St. Yared are Liturgical Texts. However, the emphasis on liturgy should not prevent us from appreciating other Yaredian themes of Theology. Accordingly, this study presents that ecclesiology is, which is Holy Trinity based, [Yared's major concern] and not just an incidental thought. Therefore, the current study tries to explore ecclesiology is an important theme in the writings of St. Yared. Once it is established that ecclesiology is an important Yaredian theme, the concern is the essence of Yaredian Trinitarian ecclesiology in relation to Biblical and Church Fathers' Ecclesiology.

## **2. St. Yared's theology in recent scholarship**

Even though St. Yared expounds Orthodox Theology, unfortunately, he is not well-known for his deep and profound theology both by indigenous and universal scholars Tedros (2009, pp. 335-336) strengthens the argument stating:

*“While paying tribute to what has been done until now, it cannot be denied that scientific studies of Yaredian writings are still at an embryonic stage. Useful as they may be, descriptive accounts, or works of compilation are not sufficient. A critical analysis of the texts aimed at recognizing and isolating the various threads of the Yaredian texture is long overdue”.*

Since the books were produced in Gə'əz, which is a classical language in Ethiopia, the language barrier could be one major factor for the claim. In addition to this, the writing style of parchment calligraphy by itself contributes its part. Concerning this factor, Tedros (2009, p. 336) further states:

“The larger part of the Yaredian corpus exists in offset reproductions from manuscripts which until very recently were in handwritten characters, so small that they were far from encouraging to read. This might be one of the possible “reasons” the shortage of scientific studies, based on a direct dialogue with the texts of Yared”.

Needless to say, there are some philological and theological studies (Belay, 2011; Berhanu, 2012) conducted on the works of St. Yared even though the studies are not as detailed as expected. To mention some theological works, Haddis (1999) and Abera (2010) compare the relationship between the works of St. Yared and the Bible thematically. The aim of these researchers was not to extract theological approaches and values that exist in the writings of St. Yared; rather they simply tried to identify whether there is an analogy between the Holy Scripture and the Books of St. Yared. Other studies conducted on the writings of the theologian St. Yared are Hawaz (2010), Zeradawit (2010), and Tsehay (2016) and Andualem (2019). There is also a Christological study on the writing of St. Yared by Zeradawit (2010). These three studies focus directly on the doctrinal teachings, Soteriology and Christology, of St. Yared. There are, however, rare or otherwise no studies conducted on the ecclesiological concepts in the writings of St. Yared. The current study is aimed at filling some part of this gap.

### **3. God the Holy Trinity and creation**

For acquiring a proper understanding of St. Yared's Trinitarian based ecclesiology, a good point to start is considering his view on the beginning of the human race and the very foundation of the world. According to his several classic works, St. Yared believes and shows a Trinitarian way of creation. He teaches that the

whole Holy Trinity was involved in this process. The human race and the very foundation of the world were created through the initiative of God the Trinity. According to the author, the Church is the divine community created by the Holy Triune God during the time of creation. This Church, insists St. Yared, departed from Her Creator, God. As God the Holy Trinity created the Church with other creations in the beginning, He also wanted to restore the Church to Her former manner. For this purpose, God the Son became Man, by the will of the Holy Trinity, and restored or recreated the Church in His Precious Blood. Therefore, the life of the Church is connected with the works of the Holy Trinity.

St. Yared believes that there exist three Persons in the Triune God. These three distinct hypostases have one Ousia (essence), which can sometimes be referred to as Godhead, which is the base of the unity for the three distinct Persons in the Holy Trinity. The three Persons have Fatherhood, Sonship, and Proceeding relationships among them, as St. Yared states briefly the relationship below:

**ስብሐት፡ ለከ**

**ስብሐት፡ ለዘወለደክ**

**ስብሐት፡ ለዘሠረጸ፡ እምኦቡክ፡ ዘዕሩይ፡ ምስሌሁ፡ ወምስሌክ**

Praise deserves for you [the Son],

Praise deserves for one [Father] who begot you,

Praise deserves for one (Holy Spirit) who proceeded from your Father, who is equal with him and you (Henok, 2005, p.123).

As shown in the above text, St. Yared describes the three hypostases of the Trinity as God the Father, God the Son, and God the Holy Spirit. The Son is begotten from the Father; and the Holy Spirit proceeds from the Father. These are the characteristics of the Persons as St. Yared states. Even though God the Father begets God the Son, He does not excel from His Son, God the Son, since this Fatherhood and Son-ship relation is completely different, which is

unexplainable by human intellect, from the human beings of fatherhood and sonship relationships. This is eternal Fatherhood and Sonship relationships; no one can comprehend except Him. Believing and stating the Existence of the Triune God, St. Yared proceeds to inform us that this God the Trinity creates the entire world, which is seen or hidden without the involvement of anybody.

St. Yared states that no one was with God while He was creating the world. In the history of the Church, there were some individuals who taught that first God created some creatures, especially angels, and those creatures created the remained creatures. According to this teaching, God did not create all the creatures that are seen or unseen, physical or spiritual. On the contrary to this heretic, St. Yared confirms, as the Orthodox Church teaching that God alone created the entire world, both physical and spiritual. He never discussed with any creator about the creatures. He never also provided any responsibility for any creator to get involved in the creating process. Regarding this issue, the author states as follows:

**“አመ፡ ይፈጥራ፡ እግዚአብሔር፡ ለምድር፡ ኢይነዎ፡ ለሰማይ፡ ወኢተማከረ፡ ምስለ፡ መላእክቲሁ፡** While He (God) was creating the earth, He did not tell the heaven (Heavenly Creatures), and He did not discuss with His Angels” (*The book of Diggʷa of St. Yared*, 2008, pp. 53). When St. Yared says God creates the heaven and earth, he is talking about God the Holy Trinity for God is one, and at the same time Three, which is unique and mysterious as the adjective ‘Holy’, when added to the Trinity, refers to this uniqueness and mysterious Being. Accordingly, St. Yared confirms that the world is the creation of God the Holy Trinity; the Father, the Son and the Holy Spirit participated equally in creation. The word God indicates the Three Hypostasis of Holy Trinity, Father, Son and Holy Spirit: **“አሐዱ ውኃቱ እግዚአብሔር አብ ወወልድ ወመንፈስ ቅዱስ፡** God is one, namely Father, and Son, and Holy Spirit” (*The book of Diggʷa of St. Yared*, 2008, p.180). We get such a similar expression in one of the Orthodox Church Fathers, St.



Basil Trinitarian doctrine: አንስ ሶበ እብል እግዚአብሔር እብል በእንተ አብ ወወልድ ወመንፈስ ቅዱስ- When I say God, I am saying about the Father, and the Son, and the Holy Spirit (*Faith of the fathers*, 1986, p. 420).

Sometimes, St. Yared mentions each Person of the Holy Trinity, individually, in creation. This is because Persons exist with one another. When there is the Father, the Son and the Holy Spirit are also there. When there is the Son, there are also the Father and the Holy Spirit; and when there is the Holy Spirit, there are also the Father and the Son. As the church is the part of God's created order, St. Yared provides much emphasis on the creation of man and his relation with God. All creatures except man were created by the order of God, and none of them had the image of God as we were informed by Moses in his first book, the Book of Genesis. Being distinguished from any creatures, man was created by the Hand of God. Adam, the father of human beings, was created uniquely, confirms St. Yared, because in addition to God creating him in His image and likeness, He breathed the spirit of life in him. Alluding to the book of Genesis (Gen. 1:26)<sup>2</sup>, St. Yared states how the human being, namely, the church, was created in the image and likeness of God from the beginning. “ለሐክ: ለአዳም: በዘዚአሁ: አርአያ: ወአምሳል: ወነፍሐ: ላሕሌሁ: መንፈስ: ሕይወት:: He [God the Holy Trinity] created Adam in His image and likeness. And He breathed the spirit of life on him” (*The book of Digg'wa of St. Yared*, 2008, p. 46; Gen. 2:7).

St. Yared calls the Old Testament community of human beings the church. When the author writes about the Jewish people and Jesus Christ, the Jewish community was called the church. This name of the church was applied to the human community before the crucifixion of Jesus Christ even though Jesus Christ was incarnated: “ጸርሐት: ቤተ: ክርስቲያን: ኀበ: ዮሐንስ: ወትቤሎ: አንተነ: ክርስቶስ: ወይቤላ: አንስ: ኢኮንክ: ኢያሁ: The church shouted to John, and she said

<sup>2</sup> All subsequent references of the books from the Holy Bible refer to The Holy Bible. (2000). King James Version (KJV). Texas: National Publishing Company. This Version of KJV is the direct printing of the KJV 1611's version.

to him, are you Christ? And he answered for her I am not him” (*The book of Diggwa*, 1998, pp.1). The above text, as St. Yared writes, indicates that the history of the church starts even before the incarnation. The origin of the church, as a human community with relation to God, has a long time span and starts from the beginning of creatures. This long history, with regard to the birth of the church, is not common since most theologians focus on the church, which is recreated by the Blood of Jesus Christ in the Calvary. Even though rejected by the church fathers, some Alexandrian theologians such as Clement of Alexandria and Origen teach that the origin of the church preexisted the creatures (Zizioulas, 2009, p.126), which is equal to the eternal existence of the church. Zizioulas, a modern Eastern Orthodox Church theologian, believes that the origin of the church starts with the calling of Abraham (Zizioulas, 2009, p.126); this perspective of Zizioulas, however, has its own shortcomings concerning the origin of the church, since it ignores the first communities outside the church.

The Ethiopian Orthodox Church liturgy supports the idea of St. Yared by claiming that the origin of the church starts at least since Melchizedek. We find this idea in the EOTC liturgical book which is always read by the priests during anaphoric ceremony: “እግዚአብሔር፡ ይስማዕክ፡ ኩሎ፡ ዘሰአልክ፡ ወይትወክፍ፡ መሥዋዕተክ፡ ወቀርባክ፡ ከመ፡ መሥዋዕተ፡ መልክ ጼዴቅ፡ ወአሮን፡ ወዘርያስ፡ ካህናተ፡ ቤተ፡ ክርስቲያን፡ ለበኩር፡፡ Let God hear you all that you prayed; and let him receive your gift and sacrifice like the gift of Melchizedek, Zechariah and Aaron who are the priests of the church of the Lord” (*The Book of Anaphora*, 1993, p. 40).

As already shown above, according to the EOTC Liturgical book, the three well-known Old Testament priests, Melchizedek, Zechariah and Aaron, are named the priests of the church. The so called eternal priest of the Most High God (Heb. 7: 1-3) was before the establishment the Orit Law which states the laws of priests and sacrifice. However, it does not mean that the priesthood of the Old and New Testaments are similar. At the same time, the being and order of the sacrifices are different without a doubt. What makes them the church is that there was a human

being community in which God dwells. This community of God's people, the church, is completely different from any other secular community in which God does not dwell.

The ultimate goal of human being is to enter into personal relationships with God, to be in communion with Him, and to become like God since man is created in the image and likeness of God. Unfortunately, Adam and Eve, the first human beings, broke the order and instruction of God given to them in the beginning. As a result of this destruction, they failed to live with God; in turn, God no more dwelt in them. The image of God in them became corrupted and could not transform into the likeness of God, even though God never abandoned them completely. Adam and Eve came away from paradise, which can be considered as the church, where God dwells with them. Because they disobeyed God, Adam and Eve, considered as the first church, were banned from living in paradise. They missed both God and paradise<sup>3</sup>, which can be compared with death. God is life and no life is except Him. It is due to this reason that it is said that Adam died at the moment of his eating the tree of knowledge, breaking the order of God the Trinity. St. Yared confirms this death of Adam particularly and human beings generally as a result of Adam's disobedience: “ተፈጥረ: አዳም: አባ: ኩልነ: ወሞተ: ወንሕነኒ: መዋትያን እስመ: ክርስቶስ: ተሰቅለ: ወሐመ: በእንቲአነ: እስመ: አባሉ: ንሕነ: Adam, our father, was created and died; we also became dead. For Christ was crucified and suffered on behalf of us since we are His Body” (*The book of Diggwa*, 1998, p. 311).

Both physical and spiritual death entered the world due to the alienation of the first humans, Adam and Eve, from God. This death reaches all the descendants of Adam, up to Jesus Christ. God the Trinity became willing to save human beings, and God the Son became incarnate by the will of Holy Trinity. As death came to the world through the first Adam, salvation came to the world through the second

3 EOTC scholars put this condition as: አዳምና ሔዋን ትእዛዝ እግዚአብሔርን በመተላለፋቸው ምክንያት እግዚአብሔርን ያህል ጌታ፣ ገነትን ያህል ቦታ አጡ።

Adam, Jesus Christ. St. Yared states that as the church was failed by the first Adam, she is again reconstructed through Jesus Christ, participating all Persons of the Holy Trinity. Christology and ecclesiology, according to St. Yared, have a direct relationship, and this is the reason why St. Yared states the doctrine of Christology with ecclesiology. “ወበከመ፡ አቡነ፡ አዳም፡ ኩልነ፡ ንመውት፡ ወከማሁ፡ በእንተ፡ ክርስቶስ፡ ኩልነ፡ ነሐዩ፡፡ And as our father, Adam, we all will die; and we all will be saved on behalf Christ” (*The book of Diggʷa*, 1998, p. 303).

St. Yared writes that the creatures were created by the full economy of the Holy Trinity. Human beings, as part of the creatures, were created by the Holy Trinity in the image and likeness of the Triune God, which provides greater value for humanity than any other creatures, even including angels since no one was created in the image and likeness of God as was stated by St. Yared alluding from the book of Genesis. The prestigious creature, man, failed to succeed in his journey. In other words, human beings could not reach the destiny that the Triune God prepared for them. Even though humans broke their final life destination, their purpose of being created, that God plans for them, He does not want to abandon them completely forever. As a result, God the Holy Trinity decides to recover their goal of life, why He created them in the beginning. He then plans to recreate them, the church. As God the Holy Trinity created the humans during the time of creation, He recreated or restored the church during the New Testament.

In the next section, I will proceed to how the Holy Trinity reestablishes the church, community of human beings, as St. Yared writes in his famous liturgical books.

### 3.1 Holy Trinity and the Restored Church

The undeveloped church, the church in the Old Testament, started to be reconstituted by the Holy Trinity at the moment of the Immaculate Conception of God the Word from the Holy and Virgin Mary. At this divine moment, the

nature of man, as a whole, became God and sat on the Throne of Holy Trinity, and received Divine praise from angels and human beings, and from all creatures. As the nature of man (humanity) became the Son of God in essence (Ousia), the church became the son of God in grace (John 1: 12), the nature of human beings is recreated, renewed, and rebuilt. Regarding this issue, St. Athanasius says that “God became man so that man will become God” (Athanasius, 373). One oriental church theologian states the relationship between the Eternal Sonship of God the Son and the sonship of the church in grace: “The Beloved is the Only-Begotten Son but we are called to share this sonship with the Unique Son, the Incarnate Son of God who is also Son of Man now. This is our being, our new nature, our anthropology, this sharing in the sonship of God which the Eternal Logos has from eternity and which He has now fulfilled as Son of Man in the Incarnation, and in which we share” (Gregorios, 1992, p. 96).

It can be stated that the re-establishment of the church has begun from this divine act, at least from three ways. Firstly, Holy and Virgin Mary is the first church because of different reasons. The Triune God dwelt upon her and He is with her. She was also filled with the grace of God completely (Luke 1: 28). She has been provided with all graces, for God is with her, what the church will receive during her journey. The head of the church, Jesus Christ, became a man from the Virgin Mary; she is, therefore, the first church that was established by God the Trinity. Mary is not only the first church but also the mother of the church. Virgin Mary is also the prototype of the Church.

Secondly, the blood and flesh of the incarnated God, the foundation and life of the church, is from the incarnated God, Jesus Christ. It is at this moment of the incarnation of God the Word from Holy and Virgin Mary that the life and foundation of the church which is Eucharist is set up; and the life of the church started by the involvement of the Holy Trinity from the womb of Virgin Mary. The church was, therefore, conceived at the moment of incarnation, and born from the side of Jesus Christ at Calvary. She grew by the grace of Holy Spirit.

Thirdly, as St. Yared repeatedly states, the church is salvation and no salvation occurs without the church. As a whole, the nature of man became God in essence which is more than salvation, since being God is without comparison greater than union with God in grace through the church. The church fathers teach that the salvation of human beings, individually, starts at the moment of the conception of God the Word from the Virgin Mary. The inherited sin was being transmitted from mothers to the children since the fall of Adam, at the moment of conception from the womb of the mothers, is now destroyed and can be considered as the first act of salvation, by the conception of God the Word from Virgin Mary. Incarnation is the cause and the baseline for the life of the recreated church. It is by the will of the Holy Trinity that incarnation is accomplished for the fact that there is one will in the Triune God. St. Ephrem confirms this idea stating “እስመ፡ በፈቃዱ፡ ወበሥምረተ፡ አቡሁ፡ ወመንፈስ፡ ቅዱስ፡ መጽኑ፡ ወአድነነ፡፡ Because of the Will of His and of His Father and Holy Spirit He came and saved us” (*Everyday Prayer, Praise of Saint Mary with Gate of Light*, 2001, p. 18)<sup>4</sup>.

During this divine act, Conception of God the Word, the three Persons of the Triune God were actively involved. Concerning this event, Evangelist Luke states as follows: “ወአውሥኦ፡ መልአክ፡ ወይቤላ፡ መንፈስ፡ እግዚአብሔር፡ ቅዱስ፡ ይመጽእ፡ ላዕሌኪ፡ ወነይሰ፡ ልዑል፡ ይጼልለኪ፡ ወዘኒ፡ ይትወለድ፡ እምኔኪ፡ ቅዱስ፡ ወእቱ፡ ወይሰመይ፡ ወልደ፡ እግዚአብሔር፡ ልዑል፡ The angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, the child to be born of you will be holy; he will be called Son of God” (Luke 1: 35).

As shown in the above biblical text, the three Persons of the Holy Trinity got involved even though it is for different purposes, during the conception of God the Word in the Virgin Mary. The Name of God the Holy Spirit is explicitly mentioned as ‘Holy Spirit’, and the Name of God the Father is written implicitly as the ‘Most High’, and finally the Name of the incarnated God the Word is

<sup>4</sup> See Wuddase Mariyam Zäsäulus.

mentioned explicitly as the ‘Son of God’ and implicitly the Power of the Most High. St. Yared confirms the indwelling of the Persons of the Holy Trinity in the womb of St. Mary during the incarnation of God the Word. “**ማርያም፡ ድንግል፡ ተሰመደኪ፡ ሥምረተ፡ አብ፡ ወማኅደረ፡ ወልድ፡ ወምጽላለ፡ መንፈስ፡ ቅዱስ፡** The Virgin Mary was named as the Will of the Father, and the indwelling of the Son, and the overshadow of the Holy Spirit<sup>5</sup> (*Everyday Prayer, Praise of Saint Mary with Gate of Light*, 2001, pp. 53)<sup>6</sup>.” The role of the involvement of the Persons of the Holy Trinity in the Incarnation-which is the conceiving day of the church, is stated briefly and explicitly by EOTC scholars as follow: “**አብ ለአጽንዖ፣ ወልድ ለተሰብኢ፣ መንፈስ ቅዱስ ለአንጽሖ**<sup>7</sup> በእመቤታችን ማሕፀን ዐደሩ፡ The Persons of

<sup>5</sup> Anqäs’ä Bīrhan is claimed to be written by St. Yared. It is an additional homily of St. Yared besides the five Liturgical books which are well-known by many scholars and historians. This homily of St. Yared is rich in several Christological issues, including how God the Word became incarnated from St. Mary by the Economy of God the Holy Trinity. In addition to this, it embraces Trinitarian, Ecclesiological, and Mariological concepts which can provide extra knowledge from his famous writings.

<sup>6</sup> See the section Anqäs’ä Bīrhan.

<sup>7</sup> The term “**ለአንጽሖ**- to sanctify” does not show that St. Mary did any sin, before her Conception, which should be destroyed, neither original sin nor individual sin. However, it signifies that the Holy Spirit adds different graces to her as the Ge’ez Bible (Luke 1: 28) says ‘**ምልዕተ ጸጋ**-full of grace’, and among several graces given to the Virgin Mary is to conceive God the Word, which cannot be compared with any other grace given to the creatures. This grace makes St. Mary ‘**መትሕተ ፈባሪ መልዕልተ ፍጡራን**: under the Creator but above the creatures’. In addition to dispensing of several graces, the EOTC Bible exegetes while they are interpreting the ‘Praise of St Mary’, quoting from (*the Book of the faith of the fathers*, 1986, 110) confirm that God the Son prevented the Virgin Mary from the actions of male and female while she conceived Him. For the Father, the Son and the Holy Spirit are one in the action of ousia enabling and sanctifying of St. Mary is the economy of the Holy Trinity, now it is given to the Son: “**ንይለ ልዑል ወልድ ከሦስት ግብራት ከሰለሸ፣ ከዘርእ ከሩካቤ ከሰለሎተ ድንግልና፡ ወኢቱስ ንጹሕ እምነሠለስቱ ግብራት ዘውእቶሙ ዘርዕ ወሩካቤ ወሰለሎተ ድንግልና እለሥሩዓን በዕንለእመሕያው ወእመራን ቦሙ**: The Power of the Most High, the Son, prevented you from the three actions which are semen, sex and loss of virginity. He, the incarnated God the Word, is chastity from three actions: semen, sex and loss of virginity which are known and prepared for human beings” (Exegesis of the Praise of St. Mary which is prayed on the Wednesday). Regarding this, St. Yared states that St. Mary was lighting purely from the ousia of Adam. She is without any sin: **ማርያምስ፡ ተሐቱ፡ እምትካት፡ ውስተ፡ ከርሁ፡ ለአዳም ፡ከመ፡ ባሕርይ፡ ፀዕዳ**-Mary lights up from the essence of Adam as the white pearl since the beginning (*The Book of Digg’a of St. Yared*, 1988, pp. 326). The above terms can be interpreted for the union of Divinity and Humanity. In this aspect ‘**አብ ለአጽንዖ**’ means the Father enables, in union, the Flesh to be God and the Flesh has the Father as its own property. Whereas ‘**መንፈስ ቅዱስ ለአንጽሖ**’ refers that the Supplier of life, Holy Spirit, becomes the Life of the Flesh in Essence, not in grace. Through the divine mystery of union, the Flesh



Holy Trinity indwelled in the womb of Virgin Mary; the Father to enable her to conceive and carry the Word, the Son to be incarnate, the Holy Spirit to sanctify her”.

The church, the extension of the incarnation event of God the Son from the Virgin Mary, is established by the involvement of the Persons of the Holy Trinity, as stated in the above expression by EOTC scholars. As shown clearly in the economy of creation, the Persons of God the Trinity got involved in creating the entire world, both hidden and revealed. The church, as the unique community of human beings in which God indwells, was part of the creation and was created by God the Holy Trinity. Similarly, after her fall in sin, the church would have needed to be recreated, and she was re-established by the will and economy of the Holy Trinity, the Father, the Son and the Holy Spirit. By the initiation of God, the Father, since He is the cause for God the Word and God the Holy Spirit—however, this cause is completely different from what we know from the relation of the creations, the church is constituted by the Holy Trinity. St Yared states this divine condition as follows:

ተቀደሲ፡ወንሥኢ፡ኃይለ፡ኦቤተ፡እግዚአብሔር፡  
 እስመ፡ናሁ፡ንጉሥኢ፡በጽሐ፡ዘያበርህ፡ለኪ፡በኃይሉ፡  
 ለዛቲ፡ቤት፡<sup>8</sup>ሣረራ፡አብ፡ቀዲሙ፡  
 ለዛቲ፡ቤት፡ሐነጻ፡ወልድ፡  
 ለዛቲ፡ቤት፡ወፈጸማ፡መንፈስ ቅዱስ

Oh the House of God [The Church], let you be blessed and receive power

Because behold your King who enlightens for you, by His Power reached

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becomes God without changing or ignoring its own ousia. Therefore, by the economy of the Holy Trinity God the Word became Man, and the church started to be reconstituted from the moment of incarnation.

<sup>8</sup> The word house is usually rendered as the church building, but in this context St. Yared inclines to use the term to refer to the faithful.



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The Father firstly instituted this house [the church]

The Son built this house [the church]

And the Holy Spirit completed it [the church] (Mängistu, 2007, p.175)

As the doctrine of Orthodoxy teaches the Persons of Holy Trinity, Father, Son and the Holy Spirit, are indivisibly united and it is impossible to separate. The activity of Holy Trinity is one and indivisible. As a result, the doctrine of the church, ecclesiology, in the Ethiopian Orthodox Church, which St. Yared is her model theologian, springs from this Trinitarian doctrine. The Father, the Son and the Holy Spirit work in unison. Accordingly, it is impossible to talk about the economy of the one Person of the Holy Trinity ignoring the economy of the other two Persons for they are united indivisibly. However, it is better to look at the economy of the Persons individually for the sake of understanding the economy of each Person of the Trinity, without separating the activity of God the Holy Trinity.

### ***3.1.1 The Economy of the Father in the life of the Church***

“ለዛቲ፡ቤት፡ሣረራ፡አብ፡ቀዲመ፡” ‘The Father firstly instituted this House (the Church)’ (Mängistu, 2007, p.175)

What St. Yared calls the House of God is not literally interpreted only as the building structure, where God indwells, rather it indicates the real temple of the Triune God, namely the church. The church is the real temple in which God indwells and is praised. This realized house of God, man, was constructed completely differently from any indwelling of God; this means that it was constructed in the image and likeness of the builder, God the Holy Trinity. However, this God-like creature failed by breaking the order of God and disobedience to his Creator, God, led him to sunder. This house of God, the church, became no longer the indwelling building of God. As a result, the blessing and power of God moved away from this temple of God which was built differently, in the image and likeness of his Creator. After all, the Merciful God planned to reconstruct and

renew again the former as His real temple, to restore to the former status of the house or to provide greater grace than the former condition; because now He plans to reconstruct it by His Precious Blood which was flown from His side. This house of God is newly constructed by the blood of Jesus Christ. The Apostle Paul stated the being of this newly constructed temple of God, the church, by saying: “But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ” (Gal. 3: 25-27).

St. Yared tries to show how the Persons of the Holy Trinity participated in the reconstruction process of the house. He uses three verbs separately for each Person of the Holy Trinity. These different verbs are **ሣረረ**- instituted for Father, **ሐነጸ**- built for the Son, and **ፈጸመ**- completed for the Holy Spirit<sup>9</sup>. As it is well-known in linguistic study a verb shows how the action is done; how the event is performed by the doer of the activities. In the three Persons of the Triune God there are no separate activities of the Persons except the characteristics of the Persons, namely begetting and making proceed which is the personal activity of the Father who begets the Son and makes proceed the Holy Spirit; being begotten which is the personal activity of the Son who is begotten from the Father; and proceeding which is the personal activity of Holy Spirit who proceeds from the Father (*Faith of the fathers*, 1986, p. 210). These are eternal personal activities of the Triune God that cannot be comprehended and explained neither by human beings nor by angels by any means. God is one in ousia (essence) and actions of ousia which are sourced from this one ousia; and He is three in hypostasis. The will and act of instituting the house of God, the church, is sourced from one ousia of the Holy Trinity. Accordingly, the church is rebuilt newly again by the will

<sup>9</sup> The three verbs can be explained from the nature of the existence of God the Holy Trinity. In God Trinity, God the Father is the Heart, God the Word is the Word, and God the Holy Spirit is the Breath, **ኣብ ልብ፣ ወልድ ቃል፣ መንፈስ ቅዱስ እስኩንፋስ ናቸው። ይህ የባሕርይ ኩነት ይባላል።** The three Persons of God the Holy Trinity think by the hearthood of God the Father, speak by the word hood of God the Son, and breath by the breathhood of God the Holy Spirit. They do not do things separately, however, do united.

and participation of God the Holy Trinity, as the world including human beings was created by the Triune God in the first process of creation.

The church is the Body of Jesus Christ; so the life of the recreated or the restored church starts from the moment of incarnation of God the Word. God the Word became incarnate by the will of the Persons of Holy Trinity for the Persons of the Triune God have one will. St. Yared confirms that the will and throne of the Father, the Son and the Holy Spirit is one; no different in will between the Persons.

**መንበሩ፡ ምስለ፡ አቡቡ፡**

**ዘዕሩይ፡ ምክሩ፡ ምስለ፡ ወላዲቡ፡**

**ብርሃን፡ ዘእምብርሃን፡ ክብረ፡ ቅዱሳን፡**

**አብ፡ አንሥኦ፡ እመታን**

The Throne of the Son is [equal] with His Father.

His will is equal with His Father.

He is the Light which came out of Light; He is the honor of the Saints

The Father raised Him from the dead (*The Book of Digg'wa of St. Yared*, 2008, p. 249).

Accordingly, St. Yared states that the Father institutes the church through incarnation. The author names incarnation as it is the House of God for the Father exists in the Son. The Son himself calls his Body as it is the temple (John 2:19-21). Gregorios (1992, p. 98) explains how the Body of Christ can be called the temple. “The physical body of Christ was the place where the Holy Spirit abode and God manifested Himself in His house, the incarnate flesh of Jesus Christ (especially at the baptism and the transfiguration)”. On the same page, the author adds “The purpose of the incarnation was to plant within the realm of perishing history, the imperishable ‘my Father’s house’, where God

in His glorious grace is manifested”. God the Father institutes the house of God, incarnation. It means that God the Father sends God the Son to become incarnate. In other words, the Father wills, which the Son and the Holy Spirit share, the incarnation of His Eternal Son from the Virgin Mary in time so that the church will be founded. Therefore, the verb ‘institute’ shows that the Father wills to send His only begotten Son for the purpose of incarnation. St. Ephrem also supports this activity and the purpose of sending His only begotten Son, for the goal of incarnation, stating as “ነጸረ፡ አብ፡ እምሰማይ፡ ወኢረከበ፡ ዘከማኪ፡ ፡ ፈነወ፡ ዋሕዶ፡ ወተሰብአ፡ እምኔኪ፡፡ the Father looked from the sky and He did not get [any person] like you. He sent His Son; and His Son became incarnate from you” (*Everyday Prayer, Praise of Saint Mary with Gate of Light*, 2001, p. 24)<sup>10</sup>. It is important to allude and add one more example from the EOTC Book of Anaphora to have more comprehension of how we can grasp when St. Yared says that God the Father institutes the house of God, which is the incarnation of God the Son, in turn, the base of the church:

ነአምን፡ አበ፡ ፈናዊ፡ ከመ፡ አብ፡ ውእቱ፡ በህላዊሁ፡፡

ወነአምን፡ ወልደ፡ ተፈናዊ፡ ከመ፡ ወልድ፡ ውእቱ፡ በህላዊሁ፡፡

ወነአምን፡ መንፈስ፡ ቅዱስ፡ ማሕየዊ፡ ከመ፡ መንፈስ፡ ቅዱስ፡ ውእቱ፡ በህላዊሁ፡፡

We believe the Father, who sends [the Son], as He is Father in His Existence.

And we believe the Son, who is sent [by the Father] as He is Son in His Existence

And we believe the Holy Spirit, who saves, as He is Holy Spirit in His Existence (Däms’ä, 2007, p. 103).

According to St. Yared, the expression ‘the Father institutes the house of God’, therefore, signifies that the incarnation of God the Son which is the foundation of the church is established by the will of God the Father, the one will which is shared by the Son and the Holy Spirit. God the Father sends His only begotten God the Son for incarnation. God the Son became the Son of God the Father and

<sup>10</sup> See Wuddase Mariyam Zäräbu’.

the Son of St. Mary. God the Son was begotten from the Father eternally without heavenly mother and He was born from Mary in time without earthly father. St. Yared states this divine act as follows: “ወመሀረነ ወልድክ እግዚእን ወመድኅኒነ ኢየሱስ ክርስቶስ ከመ አንተ ባሕቲትክ አቡሁ ሎቱ ወውእቱ ባሕቲቱ ወልድ ለክ ከመዝ ነአምን ዘአልቦቱ እም በሰማያት ወአብ በዲበ ምድር። And Your Son our Lord and Savior, Jesus Christ, taught us as You are the only His Father and He is the only Son for You. We believe like this as He does not have mother in the heaven and as He does not have a father in earth” (*Everyday Prayer, Praise of Saint Mary with Gate of Light*, 2001, p. 55)<sup>11</sup>.

The role of God the Father in the economy of Christology and ecclesiology never stops after the moment of the incarnation of God the Word. God the Father witnessed the Godhead of Jesus Christ, which means that Jesus Christ is God, during His baptism at the River Jordan (Matt 3:16-17) and during Transfiguration at the Mount of Tabor (Matt 17:5). As Jesus Christ witnessed during His incarnation time, His earthly life, the Father and the Son are equal (Jn 10:30). Since the activity of the Triune God is one which cannot be divided; where the Father is, there are also the Son and the Holy Spirit, and wherever the Son is there are also the Father and the Holy Spirit (Jn14: 10-11). St. Yared states, therefore, without separating with the Son and the Holy Spirit that the Father institutes the church through the incarnation of God the Word.

### ***3.1.2 The Economy of the Son in the Life of the Church***

“ለባቲ፡ቤት፡ሐንጻ፡ወልድ፡” ‘The Son built this House (the Church) (Mängistu, 2007, pp.175)

The salvation of human beings enters the world through the incarnation of God the Son. For this purpose, to save the distorted human beings due to disobedience, God the Son became incarnate by the will of God the Holy Trinity. The eternal Son of God became the Son of Man. He became Man without ignoring His

<sup>11</sup> See Wuddase Mariyam (Anqäs’ä Bīrhan)

Godhead. God the Son built, states St. Yared, the incarnation in His specific hypostasis by the will of the Holy Trinity. He assumed flesh and soul from St. Virgin Mary. Assuming humanity from our Lady, Virgin Mary, God the Word became the Son of God and the Son of Man at the same time, which is above human comprehension and explanation ability of mind. St. Yared describes this mysterious divine act, similar to St. Cyril's (*Faith of the Fathers*, 1986, p. 254). Christological understanding, as follows:

ኢየሱስ ክርስቶስ እምሰማያት እምነበ አቡሁ ወረደ፡ እመንበሩ፡ ዘኢየሳርቅ  
ወሶበ ይወርድ እምሰማያት እመላእክት ተአኩተ፡ እመንበሩ ዘኢየሳርቅ  
ለማርያም አስተርአያ በአምሳለ ገብርኤል ተናገራ፡ እመንበሩ ዘኢየሳርቅ  
ዘይሥዕሎሙ ለሕፃናት በውስተ ማሕፀን ተሥዕለ፡ እመንበሩ ዘኢየሳርቅ  
በውስተ ማሕፀን ተሥዕለ ከመ ሰብእ ተመሰለ፡ እመንበሩ ዘኢየሳርቅ  
ማየ ሰአለ እምዐዘቅት ከመ ትሑት ለሊሁ የሐውር በዲበ ባሕር በየማነ አቡሁ፡  
እመንበሩ-ዘኢየሳርቅ  
በታሕቱ ይቴሐት ከመ ነባሪ ወበላዕሉ ይሴባሕ ከመ እግዚአብሔር፡ እመንበሩ  
ዘኢየሳርቅ

Jesus Christ from heavens, from His Father, stepped down without leaving His Throne.

And while He was stepping down from the heavens, He was praised by the angels- without leaving His Throne.

He was seen to Mary [and] He talked to Her with the image of Gabriel- without leaving His Throne.

He, who created the children in the womb, was conceived- without leaving His Throne.

He was conceived in the womb; He became Man- without leaving His Throne.

He beseeched water from the hole of water as the humble; He Himself walks over the sea being in the right side of His Father- without leaving His Throne.

He became humble like human in the earth; and He became praised as the God in the heaven- without leaving His Throne (*The Book of Digg'wa of St. Yared*, 2008, p. 237).

The church is the outcome of the Incarnation of God the Word through the will of Holy Trinity. She is started to be built by the Incarnated God the Word, as St. Yared shows, from the conception of Jesus Christ to His Ascension to the heavens by the praising of angels. There are four journeys to have the complete being of the church, namely incarnation, crucifixion, resurrection and ascension. In other words, the church is not a moment being as Western theology asserts (that the church is the result of only the activity of crucifixion). Crucifixion, however, is not the only event in which the church is established. Orthodoxy insists that the church is built by the whole process from the moment of incarnation to the final stage of incarnation, ascension. Incarnation, therefore, is the foundation of the church from the four stages to result in the complete wellbeing of the church. The church starts to be instituted at the moment of the incarnation of God the Word, while Virgin Mary accepts the word of the Angel *Gabri'el* saying that “Here am I, the servant of the Lord; let it be with me according to your word” (Luke 1: 38). It is from this incarnate God the Word that the life of the church, namely, an especial human community formed by the Blood of Christ, springs.

Through incarnation the Creator-Godhead, and the creation-humanity, became united. In other words, the two extremities, God and man, came into unity by the mysterious divine act of the Incarnation of God the Son. God became man, and Humanity, in turn, became God. The incarnated God the Word, Jesus Christ, becomes the mediator between the creation and the Creator. St: Yared states this unique being of Jesus Christ as: “ከመዝገብ፡ ነስታን፡ ዘአልቦቱ፡ እም፡ በሰማያት፡ ወአልቦቱ፡ አብ፡ በዲብ፡ ምድር፡ ዘበህላዊሁ፡ ሰብእ፡ ወአምላክ፡ ወእቱ፡፡ We believe like this that He does not have a mother in the heavens, and He does not have a father in the earth. He is both man and God in His Being” (*The Book of Digg'wa of St. Yared*, 2008, p. 238).

It is Jesus Christ, not the Father and the Holy Spirit, who assumed humanity. In the same manner, it is He who became both man and God. By this unique being of incarnated God, Jesus Christ, due to the mystery of incarnation, the

church becomes the body of Christ. In turn, the incarnated God the Son is called the head of the church. In this sense, St. Paul signifies the church as she is the Pleroma or the fullness of Christ. “God put all things under Christ’s feet and gave him to the church as supreme Lord over all things. The church is Christ’s body, the completion of him who himself completes all things everywhere” (Eph. 1:22-23). Quoting the above word of St. Paul, (Gregorios, 1992, pp.98) adds the statement: “The Church is thus the Pleroma (fullness) of Christ in the sense that the ‘whole Christ’ is the incarnate Lord with His body, the ecclesia. The ecclesia fills out the Person of the incarnate Lord. Christ referred to His own body as ‘my Father’s house’ (John. 2:16 and 21) and this is ‘my Father’s house’ in which ‘there are many mansions’ (In. 14:2). This body of Christ is the body which is filled up quantitatively by the addition of believers and qualitatively by growth in agape” (Eph.4: 16).

John Chrysostom in his interpretation of Ephesus (1: 22-23) states that the church is the fulfillment of Christ in the same manner as the head completes the body and is completed by the head. He describes this mystery as: “Amazing again, whither hath He raised the Church? as though he were lifting it up by some engine, he hath raised it up to a vast height, and set it on yonder throne; for where the head is, there is the body also. There is no interval to separate between the head and the body; for were there a separation, then were it no longer a body, then were it no longer a head” (Schaf, NPNF1-13, p. 106). It can be concluded, therefore, the life of the church starts from the moment of the Holy Incarnation, as St. Yared informs. Accordingly, the church receives the sonship, in grace, of the Holy Trinity through incarnation. In addition to this, Christ is the head of the church; and the church is the body of Christ which means that she is the completeness of the Incarnation of God the Word. As St. Yared states the church was built by Jesus Christ in His incarnation, which signifies in turn that the church is the extension and fulfillment of the incarnation.



The second stage of the being of the church springs from the crucifixion of Jesus Christ, which is the extension of the Holy Incarnation. The church is born from the side of Jesus Christ, the second Adam, while He was pierced by a spear (John 19: 34), as Eve was born from the side of the first Adam while Adam was sleeping (Gen. 2: 21-22). The author states that how the church is born from the hill of Calvary as follow:

“እምሳቲ፡ በድው፡ ታስተርኢ፡ ቤተ፡ ክርስቲያን፡ በእንተ፡ ሕማማተ፡ መስቀል፡ እስመ፡ ይቤ፡ በእንተአሃ፡ አይ፡ ይእቲ፡ ሳቲ፡ እንተ፡ ተዐርግ፡ እምገዳም፡ ከመ፡ ሠርጸ፡ ጢሰ፡ ዕጣን፡ ክርቤ፡ ወስኒን፡ እምኩሉ፡ መቅድመ፡ ዕፍረታት፡ ክርቤ፡ ወአልው፡ ለግንዘቱ፡ በሰንዱናተ፡ ገርቤን፡ ተቀብረ፡ ወተንሥኦ፡ እሙታን-The church will be seen [will be established] in this desert [in Calvary] because of the sufferings of Crucifixion. For on behalf of her, he said that who is this which comes up from the desert as the fume of incense and myrrh. He [Jesus Christ] was entombed after He was wrapped with the linen cloths which have the best aroma from all spices and myrrh; and He raised from dead” (*The Book of Diggwa of St. Yared*, 2008, pp.245).

St. Yared insists that Jesus Christ built the church by giving Himself for sacrifice in the Holy Cross. He shed His Precious Blood for the church; and sanctified the church in His blood. Jesus Christ, the High Priest, sacrificed Himself at the Holy Cross to build the church in His Blood. “ምዕረ፡ ሦዐ፡ ርእሶ፡ ክርስቶስ፡ ዘተሣዋጠ፡ በደሙ-- Christ once sacrificed Him; He bought us with His blood” (*The Book of Diggwa of St. Yared*, 2008, p. 241). As shown in this text, chanter and theologian St. Yared confirms explicitly that Jesus Christ is both the High Priest and the sacrifice. The phrase which says that “ዘተሣዋጠ፡ በደሙ፡ He bought us with His blood” shows that the incarnated God, Jesus Christ, is also the receiver of the sacrifice with His Father and Holy Spirit. This ecclesiological doctrine is much developed in EOTC theology. It is stated that “ኢየሱስ፡ ክርስቶስ፡ ለሊሁ፡ ሠዋዒ፡ ወለሊሁ፡ ተሠዋዒ፡ ወለሊሁ፡ ተወካፊ፡ መሥዋዕት፡ ነው፡፡ Jesus Christ Himself is the High Priest who offers the sacrifice, and He Himself is the sacrifice, and He Himself is the receiver of the Sacrifice” (*Faith of the Fathers*, 1986, p. 126).

Accordingly, since Jesus Christ is God, besides His being of Holy Sacrifice and the High Priest, He receives the sacrifice, the Sacrifice of His Body, with His Father and the Holy Spirit. He provides His flesh and blood for His Holy Church, and the church is established by the flesh and the blood of the incarnated God the Word who is her head. The church is blessed and sanctified, writes St. Yared as follows, by the Blood of Jesus Christ: “በደሙ፡ ክቡር፡ በዕፁ፡ መስቀሉ፡ ተቀደሰት፡ ቤተ፡ ክርስቲያን፡ ዐምዳ፡ ወድዳ፡ ለቤተ፡ ክርስቲያን፡ መስቀል፡ ብርሃን፡ መድኃኒተ፡ ነፍሱን፡ ለእለ፡ አመነ፡ The church was sanctified [built] by His Precious Blood, by the Tree of Cross. The pillar and the foundation of the church is Cross which is light, salvation of soul for us who believe” (Mängistu, 2007, p. 128).

The Holy Cross, insists St. Yared, is the altar where the incarnated God the Son, Jesus Christ, presented His Body on behalf of the church to set up her. Moreover, the Holy Cross is the light and salvation, writes St. Yared, for the Savior presented the Holy Sacrifice, Himself, on it for the sake of constituting the church in Eucharist. St. Yared states how Jesus Christ institutes the church on the Holy Cross, by presenting Himself for the church. By the blood which sheds from the side of Christ, human beings are recreated. Jesus Christ makes anew man by His Precious Blood. The new man is created not only from the dust of the earth, but rather from the Holy Flesh and Precious Blood of Jesus Christ. In this newly created man, Jesus provides His own Spirit, Holy Spirit (Acts 2:4, 17-21, 38); He did not only breathe a breath of life (Gen. 2:7) like the old man. The nature of human beings is, therefore, reconstituted by the Holy Flesh and Precious Blood of the Incarnated God the Son, Jesus Christ. The Incarnated God the Son established the church through His Eucharist and Baptism, St. Yared writes as follows:

በደሙ፡ ቤዘዋ፡ ወበማይ፡ ዘውሕዘ፡ እምገቦሁ፡ አጥመቃ፡  
በዕፁ፡ መስቀሉ፡ ዐተባ፡ ከመ፡ ትኩን፡ ምስትስራዋ፡ ኀጢአት፡  
ጽዮን፡ ቅድስት፡ ቤተ፡ ክርስቲያን፡ መዐዛሆሙ፡ ለቅዱሳን፡  
እንተ፡ ኮነት፡ ምክሐ፡ ለኩሉ፡ ዓለም፡አግዓዚት፡ ኢየሩሳሌም፡ ቅድስት፡

By His Blood [Eucharist] He redeemed her. And He baptized her by the water [Baptism] which flew from His Side.

And He blessed her by the Tree of the Cross so that she will avoid sin.

This is Zion, holy church, which is the aroma of the saints

This church is the conqueror, Holy Jerusalem, which is the proud for the entire world (Mängistu, 2007, p. 61).

The church is established and redeemed by the Blood of God (Acts 20: 28), not by the blood of a creature. She is baptized by the Water flown from the Side of Jesus Christ, while He was pierced by the spear. St. Yared shares the statement of St Peter (1Pet. 1:18-19). The blood flown in the body of Jesus Christ on the Holy Cross, confirms St. Yared, is the Holy Eucharist, which constitutes the church: “**ረዝቡክ፡ በኩናት፡ ወተርኅወ፡ ገባክ፡ ከመ፡ ለክ፡ ተሀበክ፡ ሥጋክ፡ ቅዱስ፡ ወደመክ፡ ክቡረ፡ ከመ፡ ትጸግወኑ፡** They pierced [Your Side] by the spear, and your Side was opened so that You will provide us Your Holy Flesh and Your Precious Blood” (Mängistu, 2007, p. 221).

St. Yared explains, as shown several times, that the church is established not only by the Blood of Jesus Christ but also it is constituted by the Water which shed from His Side (John 19:34). This Water that shed from the side of Jesus Christ is the Baptismal Water in which the church is born. This “Baptismal Water: **ማየ፡ ገቦሁ፡ ለወልድ**” is the womb of the church that the church delivers her children through the Holy Spirit. This Baptismal Water is sometimes considered as the water of the River Jordan in which Jesus Christ was baptized and sanctified by Him, as the EOTC theology states “**ከማየ፡ ዮርዳኖስ፡ ከአብራክ፡ መንፈስ፡ ቅዱስ**”. With regard to this issue, the liturgist and theologian St. Yared states: “**ወበመስቀሉ፡ ከኑ፡ ሕይወትኑ፡ ወለደኑ፡ በጥምቀቱ፡ ለቅድስት፡ ቤተ፡ ክርስቲያን፡** And our life is done through His Cross. He [Jesus Christ] bore us, the Holy Church, through His Baptism” (Mängistu, 2007, p. 65). This St. Yared’s doctrine of the church is also present in the writings of Syrian Church Fathers. According to Syrian

Church Fathers' teachings, for example, St. Ephrem<sup>12</sup> and St. Jacob of Serugh<sup>13</sup>, with regard to the Holy Baptism, they believe that Jesus Christ, the Bridegroom, betroths His Bride, the church, in the River Jordan in His Baptism<sup>14</sup>.

St. Yared considers the church as the building of Jesus Christ which is constructed by His Holy Water shed from His side. Quoting from Psalm, he explains that Jesus Christ is the builder who builds the church from water, the Holy Water shed from His side, when He was pierced by the spear. “ዘይጠፍር፡ በማይ፡ ጽርሐ (Ps. 103:3) ፡ ወየኅፅብ፡ በወይን፡ ልብሶ፡ ወበደመ፡ አስካል፡ ዐጽፎ፡ ዲበ፡ ሐረገ፡ ወይን፡ የአስር፡ ዕዋለ፡ አድጉ...(Gen.49:11) ፤He [Jesus Christ] builds His mansion [the church] with water [Baptismal Water፡ ማየ፡ገቦሁ፡ለወልድ]. He washes His cloth [the church] with wine, and with the blood of grapefruit [Eucharist]. He ties his young donkey to a grapevine” (Mängistu, 2007, pp.169). The cloths which are washed by the wine are, interprets St. Yared, the faithful [the church]. He says that “አልባሲሁሰ፡ ለክርስቶስ፡ መሀይምናን፡ The cloths of Christ are the believers [the church]” (Mängistu, 2007, p. 183). As St. Yared, liturgist and theologian, states above, the church is the temple of God whose foundation is constituted by the Baptismal Water and her wall constructed by the blood of Jesus Christ, both shed from the side of the incarnated God the Word. This temple is washed and sanctified by the Precious Blood of Christ which was flown at the hill of Calvary.

<sup>12</sup> Citing various betrothals that took place at the well, such as Eleazer (for Isaac) with Rebecca, Jacob with Rachel, and Moses with Zipporah in his commentary on the Diatesseron, St. Ephrem confirms that Christ betrothed the church at the River Jordan in His Baptism. (Murray, 2006)

<sup>13</sup> Jacob of Serugh compares the Baptism of Christ in River Jordan with the imagery of the robe of glory that was lost by the disobedience of Adam and Eve. Therefore, Christ's Baptism recovers the lost robe of glory and Christ puts on the River Jordan this lost robe of glory. Christians are baptized in the River Jordan to receive the lost robe of glory. In the word of St. Jacob of Serugh it is stated as “Christ came to baptism, He went down and placed in the baptismal water the robe of glory, to be there for Adam, who had lost it.” (Brock, 1992, pp. 93). This putting of Christ, robe of glory, during Christian baptism is compared with the word of St Paul which says that ‘ክርስቶስህ ለበስክሙ፡ you put on Christ’.

<sup>14</sup> The origins of the church, according to Syrian Church Fathers, are traced from two events: The Baptism of Christ in the River Jordan and His Death on the cross. In His Baptism in the River Jordan, Jesus Christ betrothed the church and the wedding of the church and the Heavenly Bridegroom, Christ, is in the cross. (Murray, 2006).

It is due to this reason that St. Yared says that God the Son built the House [the church].

Let us come to the third and fourth stages, resurrection and ascension, in the process of establishing the church. The life of the church never stops in the events which were done on the Calvary. It goes, on the contrary, through Calvary into resurrection, ascension and the descent of the Holy Spirit. We will get the full being of the church going on through these complete journeys of the church. It is the resurrection and ascension of Jesus Christ that provides an eschatological dimension to the church. From these two dimensions in the life of the church, the church will transform from earthly life to heavenly life, eternal life, which will be fulfilled in the age to come. St. Yared describes the resurrection, which he sometimes calls Easter, as it is the journey that makes the church eternal being as follows: “ፋሲካ፡ ብሂል፡ ማዕድን፡ ብሂል፡ወበዘቦቱ፡ ዐደነ፡ እሞት፡ ውስተ፡ ሕይወት፡ : Easter means reserve mean, and by this reserve we will traverse from death to life” (*The Book of Diggʷa of St. Yared*, 2008, p. 222).

St. Yared writes that Jesus Christ built the building of the church in His Easter, resurrection: “በፋሲካሁ፡ ሐነጸ፡ ጥቅማ፡ ቤተ፡ ሰላም፡ ሰመዩ፡ ስማ፡፡ Jesus Christ built its building [of the church] in His Easter, Resurrection; [and] He called her name the house of peace” (*The Book of Diggʷa of St. Yared*, 2008, p. 223). The author teaches that the church is the house of peace on the earth and the heaven. She is the source of peace which springs from her Head, Jesus Christ. All the dead who were living in hell since Adam were restored when Jesus Christ in soul entered the hell. Before His resurrection, Jesus Christ taught the dead in the hell for three days or for thirty-three hours which is comparable for His thirty-three years’ ministry in His earthly life. Moreover, He baptized them by His baptismal water which was shed from His side, while He was pierced by the spear. This dead people became the recreated, renewed church and traversed from the hell to paradise which was formerly the kingdom of Adam and Eve, all human beings. They came out from the hell, full of maelstrom, and entered the house of peace,

paradise; and in this dimension St. Yared believes that the church is established by Christ's Resurrection and she is the house of peace.

St. Yared emphasizes that the church received a new way of life after Jesus Christ was resurrected from the dead. Death entered the world through Adam and it was destroyed by the resurrection of the incarnated God the Word. Since the church is the body of Jesus Christ, she became an eternal being by the resurrection of her head, Jesus Christ. The church receives eschatological life, life after earthly death, from Christ's resurrection. Regarding this theme, St. Yared states the following: “**ሞተ፡ ክርስቶስ፡ ይስዐሮ፡ ለሞት፡ ወጼሐ፡ ለነ፡ ፍኖተ፡ ሕይወት፡ ሕይወ፡ ተንሥክ፡ እመታን፡** Christ died in order that He will abrogate death; and He has prepared to us the way of life [Eschatological life]. Christ raised from death” (*The Book of Diggʷa of St. Yared*, 2008, p.230). He adds also: **ተሠርዑተስ፡ ሕይወት፡ በሰማያት፡ የም፡ በዛቲ፡ ዕለት፡ እስመ፡ሞክ፡ ለሞት፡ ወተንሥክ፡** Today in this day, the hope of life [Eschatological life] has been made in the heaven for He [Christ] has defeated death, and He has raised” (*The Book of Diggʷa of St. Yared*, 2008, p. 221).

The Death of Jesus Christ, the head of the church, becomes the life to the church. The church is established on the Death of Christ. As her Head rose from death annulling death, she rises from death by the power of her head, Jesus Christ. After the resurrection of Jesus Christ, human beings die to be conceived for eternal life. The life of human beings never ends in death; on the contrary, death is the womb in which the church is conceived for eschatological life, eternal life after resurrection. It is for this reason that it is stated that resurrection is one dimension in which the church has received her complete being. The church is constituted both in the death and resurrection of Christ as St. Yared states: “**...ሞቱኒ፡ ሕይወተ፡ ኮነነ፡ ስቅለቱኒ፡ እምነተ፡ ኮነነ፡...ሲኦለ፡ ወሪዶ፡ ንይሎ፡ ከይዶ፡ ምህርካሁ፡ ለሰይጣን፡ ሄዶ፡...His death [of Christ] became life for us [the church]; His Crucifixion became Faith (Doctrine) for us. Coming down into the hell, treading his power Jesus Christ plundered the captive of Satan”** (*The Book of Diggʷa of St. Yared*, 2008, p. 244).

The constituting of the life of the church, by Jesus Christ, is not completed by the resurrection of her head, the incarnated God the Word. Forty days after His resurrection, Jesus Christ ascended to heaven to sit on the Throne of the Holy Trinity, at the right hand of His Father. The ascension of God, Jesus Christ, provides the church with the power to ascend to heaven for eschatological life. In the eschatological life, the faithful will live in the place where the Holy Trinity is present, Heavenly Jerusalem:

ወእምዝ፡ ፈጺሞ፡ ሕገ፡ እግዚአብሔር፡ ሥርዐታተ፡ ወዓይማኖተ፡ በ፵፡ ዕለት፡  
 ዐርገ፡ ሰማያተ፡ ወነበረ፡ በየማነ፡ አቡሁ፡ ዘዕሩይ፡ ምክሩ፡ ምስለ፡ ወላዲሁ፡  
 ዘእምቅድመ፡ ዓለም፡ መንግሥቱ፡ ሰፋኒት፡ ለቅዱሳን፡ ዕዘዝ፡ ዐርገ፡ ውስተ፡  
 ሰማያት፡ በዐቢይ፡ ስብሐት፡ ዘይሴብሐዎ፡ ሊቃነ፡ መላእክት፡ አክለለ፡ ሰማዕት፡  
 ሠያሜ፡ ክህናት፡ ወልድ፡ ዘተነግረ፡ በኦሪት፡ ወበነቢያት፡ ወልድ፡ ወበኩሉ፡  
 መጻሕፍት፡፡ And then completing the Law of God, orders and doctrine,  
 Jesus Christ, who is equal in will with His Father, ascended to the  
 Heaven in the fortieth days, and He sat in the right Hand of His Father.  
 His Governance is before the world; His Ascension is the power of  
 the saints [the church]. Jesus Christ, whom archangels have praised,  
 the crown of the martyrs, who ministered to the priests, ascended to  
 the heavens by great praise. The Son who was prophesized by the  
 Pentateuch and the prophets [ascended]. The Son who was told by all  
 books [ascended] (*The Book of Digg'wa of St. Yared*, 2008, p. 256).

Sofar, I have tried to explain how St. Yared understands the economy of the Incarnated God, Jesus Christ, in the establishment of the church. The life of the church, as the author shows, starts at the moment of His Incarnation. The building process of the church continues to the Crucifixion, Resurrection, and Ascension of Jesus Christ up to the Descent of the Holy Spirit. The Holy Spirit's Descent, which is the extension of the incarnation, is the final stage in the establishment of the being of the church.



### 3.1.3 Economy of the Holy Spirit in the life of the Church

**“ለዛቲ፡ቤት፡ወፈጸማ፡መንፈስ ቅዱስ፡ The Holy Spirit completed this House (the Church)”** (Mängistu, 2007, p. 175)

According to the doctrine of Orthodoxy, the Persons of Holy Trinity, Father, Son and Holy Spirit, are indivisibly united. Thus the economy of the Holy Spirit in establishing the church is inseparable from the economy of the Father and the Son. The establishment of the church is connected with the incarnation of God the Word. The Economy of the Holy Spirit in constituting the church begins even before the Incarnation of the Son. God the Son became Incarnate after several prophecies had been told about His Incarnation. Several Prophets had prophesized by the Holy Spirit (2 Pet 1:20-21) about the coming of Jesus Christ to the earth to become man so that He would found the church. Apostle Peter confirms the concept of the above idea (1Pet 1: 10-12).

From the above biblical word, we understand that the prophets prophesized about God the Son and His incarnation, and events that will come after the coming of God the Word to the earth, through the Holy Spirit. The Church Fathers who prepared the Nicene-Constantinopolitan Creed confirm that it is the Holy Spirit who made the prophets to prognosticate about the Incarnation of the Son and related events such as salvation and ecclesiology. **“ወነአምን፡ በመንፈስ፡ ቅዱስ፡ እግቢእ፡ ማሕየዊ፡ ዘሠረጸ፡ እምአብ፡ ንስግድ፡ ሎቱ፡ ወንስብሉ፡ ምስለ፡ አብ፡ ወወልድ፡ ዘነበበ፡ በነቢያት፡፡** And we believe in Holy Spirit, Lord, and Giver of life, who proceeded from the Father. Let us prostrate and praise Him with the Father and the Son for whom was prophesized through the prophets”(Everyday Prayer, Praise of Saint Mary with Gate of Light, 2001, p. 8)<sup>15</sup>. The Economy of the Holy Spirit in Christology starts at the very moment of the incarnation, the conception of God the Word in the womb of the Virgin Mary. It is the Holy Spirit who divided (የክፈለ), as EOTC Tradition shows, Humanity from the Essence of the Virgin Mary, and made union (ያዋሐደ) with God the Word. This doctrine is biblically (Luke 1:35) supported as it is stated in the Gospel of Matthew as follows: **“ወሶበ፡**



ተፍኅረት፡ እሙ፡ ማርያም፡ ለዮሴፍ፡ ዘእንበለ፡ ይትቃረቡ፡ ተረክበት፡ ዕንስተ፡ እመንፈስ፡ ቅዱስ፡፡ When His mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit” (Matt. 1:18). It is in this sense that St. Yared states that “ለዛቲ፡ ቤት፡ ወፈጸማ፡ መንፈስ፡ ቅዱስ፡ And the Holy Spirit completed this house”, in which the house is rendered firstly as the Incarnation of God the Word, and then to the Church. God the Holy Spirit is active from the beginning of the establishment of the church, did not come after the church was constituted. The verb ‘complete’ does not show the supportive case of the Holy Spirit; rather it shows the compliment action of the Holy Spirit.

The Holy Spirit is always with Jesus Christ, inseparable from Him. Holy Spirit, in the image of a dove, descended on Jesus Christ, to inform that Jesus Christ is God, in His baptism at the River Jordan (Matt. 3:16). In addition to this divine act in the River Jordan, it is the Holy Spirit who reveals that Jesus Christ is God. “ወአለቦ፡ ዘይክል፡ ብሂለ፡ እግዚእ፡ ኢየሱስ፡ ዘእንበለ፡ ዘመንፈስ፡ ቅዱስ፡ ላዕሌሁ- No one can comprehend Jesus Christ for He is God. And no one can confess “Jesus is Lord”, without being guided by the Holy Spirit” (1 Cor. 12:3). As stated here biblically, without mind which is guided by Holy Spirit, no one can understand the true Being of Jesus Christ, Incarnated God, which means He is both God and Man. Not only His Being but also it is also unthinkable to comprehend the actions which Jesus Christ has done, with mere mind unless it is guided by the Holy Spirit. Regarding this, St. Yared insists that: “ንሕነ፡ ሰማዕቱ፡ ለዝነቱ፡ ነገር፡ በመንፈስ፡ ቅዱስ፡ ከመ፡ ውእቱ፡ ክርስቶስ፡ ዘዐርገ፡ ውስተ፡ ሰማይ፡ We are witnesses, by Holy Spirit, for this event [Ascension of Jesus Christ] that it is Christ who ascended to the heavens” (*The book of Diggʷa of St. Yared*, 2008, p. 270). From the above words, we can, therefore, conclude that the Economy of the Holy Spirit in incarnation, and, in turn, in ecclesiology is from the very beginning and it is inseparable from the Economy of the Father and the Son.

Jesus Christ promised to His Disciples, Apostles, saying that He will send the Paraclete who will be His witness (Jn 15: 26), and will teach them what He had taught (Jn.14:26). The chanter and theologian St. Yared teaches how the Holy Spirit makes the church by leading the pillars of the church, Apostles. The author writes: “ወኢቱ፡ ጳራቅሊጦስ፡ መንፈስ፡ ጽድቅ፡ ዘኣነ፡ እፌኑ፡ ለክሙ፡ ዘይመርሐክሙ፡ በኩሉ፡ ጽድቅ፡፡ This Paraclete, the Spirit of truth, whom I send you, will lead you in all the truth” (*The Book of Diggʷa of St. Yared*, 2008, p. 269). The Holy Spirit is sent by Jesus Christ, and He completes what Jesus Christ had taught. He never teaches any unique doctrine that Christ did not teach as Jesus Christ never taught any doctrine which is not from His Father (Jn 7: 16-18), which tells us that no separate teaching between the Father, the Son, and the Holy Spirit. Doing so, the Holy Spirit fulfills the economy of Jesus Christ, and completes the church as St. Yared emphasizes. Being led by the Holy Spirit, insists St. Yared, the church witnesses to Jesus Christ in the entire world. In other words, she teaches that Jesus Christ, her Head, is God and saves the entire world: “ወይቤሉሙ፡ መንፈስ፡ ጽድቅ፡ እሁበክሙ፡ ዘይሄሉ፡ ዘልፈ፡ ምስሌክሙ፡ ትከውኑኒ፡ ሰማዕትዮ፡ በኢየሩሳሌም፡ ወበኩሉ፡ አድያሚዮ፡ ትከውኑኒ፡ ሰማዕትዮ፡፡ And He [Christ] said to them [Apostles] I will give you the Spirit of truth who will live with you forever. You will be my witnesses in Jerusalem and in all its districts” (*The Book of Diggʷa of St. Yared*, 2008, p. 257).

The expression ‘Holy Spirit completes this house’ is biblically rooted. The life and journey of the church is consummated by the economy of the Holy Spirit. Before Christ ascends to Heaven to sit on the right side of His Father, He promised to the apostles that He would send the Holy Spirit so that the Holy Spirit completes what Christ did and taught in His life on earth (Luke 24:49). Therefore, the Descent of Holy Spirit in the day of Pentecost is the continuation of the Incarnation. In this day, the church which was born from the rib of Jesus Christ delivered, in turn, her children from her womb, 3000 children were born in this day (Acts 2:41). It is this reason that St. Chrysostom called this day as the day of the birth date of the church. This day is the special day in which the

motherhood of the church starts and known for the world. Holy Spirit descended on the Apostles, and the church drank the grace of the Holy Spirit. St. Yared states that in this unique day, the church drank the spirit. He calls that this day, the day of Pentecost, is the day of freedom by which the church frees herself from evil by the Holy Spirit. “የምስጢር ሰዓልን፡ ጥዩቀ፡ ስምዐ፡ ግዕዛንን፡ ኢየሁ፡ መንፈስ፡ ሰተይን፡፡ today [the day of Pentecost] is our holiday; it is righteously our witness of freedom. We drank Him, the Spirit” (*The Book of Diggʷa of St. Yared*, 2008, p. 270).

This drinking of the Spirit, Living Water, was told by Prophet Joel (Joel 2: 28-32) and by Jesus Christ (John 7: 37-39). The church drinks this Living Water, Spirit, in her Sacraments. This grace of the Holy Spirit is received by the church through the mystery of Holy Myron. Through the economy of the Holy Spirit in baptism, the believers become sons of God the Holy Trinity. The Holy Spirit who indwells in the church through sacraments provides different graces to the church. Through these multifaceted graces, the Holy Spirit establishes the church and makes it one living entity. Concerning this theme, St. Yared writes as follows:

አሐዱ፡ ሥጋ፡ ንሕነ

ወአሐደ፡ መንፈስ፡ ሰተይን

በመንፈስ፡ ቅዱስ፡ ንግበር፡ በዐለነ

We are one flesh.

And we drank one Spirit.

Let us do our Holy Day through Holy Spirit (*The Book of Diggʷa of St. Yared*, 2008, p. 270).

As shown above, the Holy Spirit creates the communion between the faithful. He makes the church one organism, the body of Christ. The Holy Spirit makes the creature, the church, to be united with her Creator, Jesus Christ. It is the Holy Spirit who divided Humanity from Virgin Mary and made unite it with God the

Word. In the same manner, it is the Holy Spirit that makes the union between the believers and God, in the other way, between the church and Jesus Christ, her Head. It is in this sense that St. Yared insisted that the Holy Spirit completed the church. As said several times, however, the Economy of the Holy Spirit is inseparable from the Economy of the Father and the Son. The Persons of the Holy Trinity indivisibly established the church from the very beginning: “ሐንጽዋ፡ ለቤተ፡ ክርስቲያን፡ ወሃረርዋ፡ በመንፈስ፡ ቅዱስ፡ ከመ፡ ትኩን፡ አርአያ፡ ዘበሰማያት፡ ከመ፡ ታድሃነነ፡ እምእቶነ፡ እሳት፡ ከመ፡ ይኩን፡ አረማዊ፡ ክርስቲያናዊ፡ They<sup>16</sup> [the Father, the Son, and the Holy Spirit] built the church, and they founded her through the Holy Spirit so that she will be in the image of the Heavenly Church [Heavenly Jerusalem]; in order to save us from the conflagration of fire so that the Gentile will be Christian” (Mängistu, 2007, p. 91).

According to this text, the church is built by God the Holy Trinity in the image of the eschatological church. The church is guided by the Holy Spirit to have eschatological life here now on earth. Through the economy of the Holy Spirit, history becomes eschaton; and the church now lives the eschaton, she leads the eschatological life through the guidance of the economy of the Holy Spirit. This eschatological life of the church is seen through liturgical worship, the Eucharistic life of the church. Through the Eucharist, the church lives the eschaton in the earth. The Eucharistic liturgy, which is led by the Holy Spirit, makes the Bread and the Wine the Body of Christ; and the Eucharist makes the church an eternal being even though she is living in the earth.

ይወርድ፡ መንፈስ፡ ቅዱስ፡ በላዕለ፡ ኅብስቱ፡ ወወይነ-

ሶበ፡ ይብል፡ ካህን፡ ጸጋ፡ መንፈስ፡ ቅዱስ፡ ፈኑ-

<sup>16</sup> This sentence is also translated to apostles, bishops and priests. Apostles built both the church community and the church building being guided by the Holy Spirit. The bishops and the priests constitute both the church building and the church community. The church is constructed by the model of the Heavenly Jerusalem. The apostles and the priests, through the church, baptize the gentiles in order that they will become Christians. Therefore, the church gives the sonship of Holy Trinity and saves from the slavery of Satan, as St. Yared states in the above expressions.

በላዕለ፡ ዛቲ፡ ቅድስት፡ ቤተ፡ ክርስቲያን

ይወልጦሙ፡ በቅጽበት፡ አባላተ፡ ክርስቶስ፡ ይኩን

በጎይለ፡ ጥበቡ፡ መንክር፡ ወዕጹብ፡ ኪነ

Holy Spirit descends on the Bread and the Wine

When the priest says, send the grace of the Holy Spirit

On this Holy Church of Him

In order that He will change them instantly so that they will be the Flesh and Blood of Christ by His wonderful power of Wisdom, and by His fascinating capacity (T’ṛ’umä Lissan, 2003, pp. 419).

The builders of the church, St. Yared writes, are the apostles, bishops and priests. Having received the authority of priesthood from God the Holy Trinity, the apostles, the bishops and the priests build the church through the Holy Spirit. They sanctify and bless the church through the Holy Spirit. The church grows by nourishing the living food, the word of God, being given from her Creator, God the Holy Trinity. Concerning this theme, the author writes as follows: “እንተ፡ ተሐንጸት፡በእደ፡ካህናት፡ወተቀደሰት፡በአፈ፡ጳጳሳት፡ቤተ፡ክርስቲያን፡ቅድስት፡። The Holy Church is built by the ministry of the priests, and she is blessed by the authority of the Bishops” (Mängistu G, 2007, p. 115).

This St. Yared’s understanding of the church is in line with the formula of St Ignatius’s ecclesiology. According to St. Ignatius of Antioch, the presence of bishops is one criterion among the three measurements for the existence of the church. To say that there is a church, the three criteria- Eucharist, the bishop and the people, must be fulfilled. Without these three fundamentals, no one can say that there is a church.

“Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is [administered] either by the bishop

or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as where Christ is, there does all the heavenly host stand by, waiting upon Him as the Chief Captain of the Lord's might, and the Governor of every intelligent nature" (Schaf, 1885, pp. 147). By the bishops' ministerial service, the church is constituted through the Holy Spirit for when there is Jesus Christ there is the Father and the Holy Spirit, and without the economy of the Holy Trinity, there is no Eucharist, which is the foundation of the church. The EOTC Anaphora states the economy of the Holy Spirit, through the priesthood service of the priests, in Eucharistic liturgy as follows:

“...ንስሕሰክ፡ እግዚአብሔር፡ ወናስተብቀውሰክ፡ ከመ፡ ትፈኑ፡ መንፈስ፡ ቅዱስ፡ ወንጌል፡ ዲቦ፡ ዝንቱ፡ ኅብስት፡ ወላዕለ፡ ዝ፡ ጽዋዕ፡ ይረስዮ፡ ሥጋሁ፡ ወደሞ፡ ለእግዚአብሔር፡ ወመድኅኒኒ፡ ኢየሱስ፡ ክርስቶስ፡ ለዓለመ፡ ዓለም፡፡ O Lord, we beseech and invoke You in order that You will send the Holy Spirit and the power on this Bread and Chalice so that the Holy Spirit will make it the Flesh and Blood of our Lord and Savior Jesus Christ, forever” (Book of Anafora, 2000, pp. 109-110).

#### 4. Conclusion

St. Yared states that the church starts from the creation of the first human beings, Adam and Eve. He believes that the being of the church is due to the will and work of God the Holy Trinity. Accordingly, the church is Trinitarian, that is the three Persons of God participated in the first and the second creation of the church, and the Triune God leads the church. As God the Holy Trinity creates the human community, the church, during the time of creation, He recreates the church in His Holy Blood again during the New Testament. The ultimate goal of the church is, insists St. Yared, the re-establishment of fellowship with the Triune God which is consummated by the Trinitarian oriented ecclesiology. This Trinitarian approach of St. Yared's ecclesiology is against to western theology both Catholic Church Theology which emphasizes Christ-centered ecclesiology at the expense of the economy of Holy Spirit, and Protestantism

which overemphasizes the role of the Holy Spirit ignoring the Economy of Jesus Christ. Christ centered ecclesiology in Catholic Church is seen in the different time applications of baptism before confirmation.

As the doctrine of Orthodoxy teaches the Persons of Holy Trinity, Father, Son, and the Holy Spirit, are indivisibly united and it is impossible to separate. The activity of the Holy Trinity is one and indivisible. As a result, the doctrine of the church, ecclesiology, in the Ethiopian Orthodox Church, which St. Yared is her model theologian, springs from this Trinitarian doctrine. Therefore, this Trinitarian founded ecclesiological concept of St. Yared is orthodox ecclesiological understanding which is biblical and patristic, and it shows some differences from the approach of Eastern Orthodox Church ecclesiology. The theology of St. Yared, particularly, and the liturgy of EOTC, generally, shows the Trinitarian economy in the constituting of the church. It can be concluded that the understanding of the establishment and leading of the church through the participation of the Persons of the Holy Trinity is shown in the liturgy of EOTC, in Anaphora, and in the application of sacraments of Holy Baptism and Holy *Myron* or Confirmation. It is well-known that in the EOTC liturgical activity both the Sacraments of Holy Baptism, which is regarded to Christ, and Holy Chrismation, which is considered as the Economy of Holy Spirit, are applied at one time. This liturgical service shows that in EOTC Theology, both the economy of Christ and the Holy Spirit with the economy of the Father is consummated since the Economy of the Triune God is indivisible according to the Orthodox Church doctrine. The paper concludes that St. Yared's Trinitarian ecclesiology sheds light on the true understanding of the Orthodox Ecclesiology, which has a biblical and patristic base, and incites the Orthodox Church theologians for further deep study on this realm.

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