From A Humble Beginning to Advanced Standing

A History of Mekane Yesus Seminary (1960-2010)

Magarsaa Guutaa
Dedicated to: Rev. Dr. Herbert G. Schaefer, the Rev. Dr. Gustav Aren, H.E. Ato Emmanuel Abraham, President Emeritus, EECMY, Dr. Emmanuel G/Silassie and Rev. Gudinaa Tumsaa.

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Cover design: Please see page 69 for the explanation.
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Acknowledgements

The Mekane Yesus Seminary will be celebrating its Golden Jubilee in February 2011. Such a grand celebration cannot be complete without presenting glimpses of its past activities in writing.

It is with this in mind that Dr. Belay Guta, Principal of the MYS, approached me to see if I could shoulder the responsibility of putting together the major achievements of the MYS in the past fifty years. It was with much hesitation and fear that I agreed to undertake such a noble task and began the work in January 2010.

Now that the work has come to an end with the help of the Almighty God, I would like to praise God for His guidance, protection and care throughout the entire period of writing a book on MYS History. I would like to extend my heartfelt thanks to the MYS Principal and the Management Committee for entrusting to me the task of writing a history of the MYS. Their guidance, patience and care in the process is very much appreciated. My deep gratitude goes to the Advisory Committee members: the Rev. Dr. Debela Birri, Dr. Misgana Mathewos, Ato Etana Abdissa and the Rev. Dr. Shiferaw Sadi for their guidance, patience and immense contributions in the writing process of this book. They made tireless effort in reading and commenting on the drafts of each Chapter. This has been very helpful and I would like to thank all of them.

My thanks also goes to Ms. Barbara Kapenga, professor at MYS, for reading through the drafts with care and making very valuable comments with regard to the language and format of the book and handling of topics and sub-topics. Furthermore, the work could not have been complete without the assistance of Mr. Mehret-Ab Bereke, MYS Gustav Aren Memorial Library head Librarian. His assistance in providing the needed documents related to the MYS history was very helpful. His cooperation is greatly appreciated. When it comes to providing the needed documents, my thanks also goes to the Rev. Dr. Loren F. Bliese for allowing me to use the ALM archive at Mekanissa.

As one can see from the Bibliographical data, I have interviewed persons who have a fair knowledge of the history of the MYS. These are some former Principals, some former Board Chairpersons, some graduates of the 1960s, the 1980s, and the 1990s, some
former Department Deans, and all current Department Deans. Further, eight former MYS graduates who are currently serving as Synod Presidents have been interviewed. Their assistance in providing the needed information is very much appreciated. My thanks also goes to the TEE Departments for providing working space and giving the needed assistance whenever requested.

Last but not least, I would like to thank Miss Tigist Mathewos for typing the hand written drafts with much care and patience. It couldn’t have been possible to complete the writing without her commitment to the work.

Magarsaa Guutaa (Rev.)
Writer
December 2010
Preface

The title of this book: “From A Humble Beginning to Advanced Standing: A History of the Mekane Yesus Seminary (1960-2010)” was agreed upon by the MYS Administration and the Advisory Committee. As the title suggests, it is “a” history, not “the” history of the MYS.

The Writer of this Book has a fair knowledge of the MYS. First, he was a student at the MYS from (1971-1975). Secondly, he was a member of the MYS Board while serving in the former WS. Thirdly, he was a teacher at MYS from 1986-1991 and fourthly, he was the MYS Board Chairperson (1991-2005). Yet, his knowledge is limited since he has not been with the MYS throughout the fifty years. Hence, the Writer feels that this could not possibly be a complete history of the MYS. More research needs to be done, perhaps based on this first attempt.

The book is divided into seven Chapters, covering the periods 1960-2010. In the First Chapter, an attempt has been made to present “Events Leading to the Establishment of the Ethiopian Evangelical Church Mekane Yesus,” the owner of the MYS. The work of the pioneer Missions (SEM, GHM, ALM, NLM, DEM) that have contributed a great deal to the establishment of the EECMY have been presented briefly. In Chapter Two, “Events Leading to the Establishment of the MYS” has been discussed. The Mission organizations that contributed so much to the birth of the EECMY as a church, have also contributed much to the establishment of the MYS. The root of the MYS as a theological institution goes back to the early Ethiopian Evangelical Churches which opened Bible Schools and training programmes in Wallaggaa and Sidamo administrative regions. The initial steps taken by the SEM to begin the first and second pastoral training programmers at Najjoo were the roots from which the MYS germinated as pastors’ training institute in Addis Ababa on October 3, 1960. The SEM, GHM and ALM, in cooperation with the newly instituted EECMY, were the pioneer ones to set it in motion.

Chapter Three deals with "The Formative Period" of the MYS through the effort of the three Missions (SEM, GHM, ALM) and the EECMY leaders at that time. The role of the Lutheran Mission Committee (LMC) desirves due credit. The LMC’s plan was that
the MYS serves not only the EECMY but also Missions, other Evangelical Churches, and Councils. Hence, the name given to the Seminary at the initial stage was “Joint Theological Seminary” (JTS) as the Constitution and Bylaws approved on October 6, 1960 by the Lutheran Missions Committee (LMC) indicate. During the formative period, recruitment of expatriate teaching staff, curriculum development, preparation and approval of the Constitution and Bylaws, building programmes, criteria for admission of students, development of library, setting up the administration by appointing the Rev. Gustav Aren as the first Principal and allocating the necessary budget were taken care of by the LMC and the EECMY leaders. The developments during the formative decade and the results achieved have been presented in the Chapter. The Board’s tireless work in evaluating the training programme in order to make the MYS a better servant of the EECMY and other Churches has been given due attention. It was also during this period that the MYS began to participate in ecumenical programmes by making contacts with Churches in Ethiopia and by sending its representatives to attend meetings, such as the Association of the East African Theological Schools.

Chapter Four is about “Developments in the Next Two Decades (1970-1990).” In spite of the Board’s effort to make the MYS an attractive training institution, the late 1960s and early 1970s proved to be a difficult time since there were not enough student enrollment. The MYS was not being used by the beneficiaries to its maximum capacity. This led the MYS Board to decide that the case be investigated by the Rev. Loren F. Bliese, then Principal in order that recommendations be presented to it for the improvement of the problem. The recommendations led to the restructuring of the MYS training programmes. Varieties of programmes were recommended in line with the Constitution of the MYS. Training programmes were opened in 1971 on Degree, Diploma and Certificate levels. This boosted the intake of students on the three levels. Furthermore, Theological Education by Extension (TEE) began for the first time at the MYS in 1971. Thus, the year 1971 was one of the turning points in the history of the MYS.

It was also during these two decades (1970-1990) that the MYS worked on the need for external recognition for its B.Th. Degree programme. The process began by approaching the Haile Silassie I University, Theological Faculty. Even if persistent
follow up was made by the MYS Administration upon the decision of the Board, the desired objective was not fulfilled as a result of the change of the Government of Haile Silassie I when the Derg took over on September 12, 1974. The next approaches were made with the Association of Theological Institutions in Eastern Africa (ATIEA) and Wartburg Theological Seminary in Iowa, the USA. The Seminary was successful to a certain degree in both cases. Furthermore, in the 1970s, the Music and Cultural Departments were opened.

How the MYS managed to survive during the difficult years of the Derg era has partly been mentioned in this Chapter. More explanation has also been given in Chapter Five.

The MYS has served the EECMY, her Synods, other Evangelical Churches, and various NGOs not only in giving trainings of various types, but also as a resource center for conducting official meetings and various programmes. In Chapter Five, an attempt has been made to present samples of official meetings, consultations, seminars and workshops. Some of these were prepared by the MYS regarding internal evaluation of its work, leading to the improvement of its training ministry. The internal self-evaluations of the MYS were done in the context of the Derg’s aggressive policy on the Churches and religion training institutions, like the MYS. Other seminars, consultations and workshops were prepared and carried out upon the request of the EECMY Central Office. Official meetings of the EECMY, such as General Assembly and Council meetings were held at the MYS. Pertinent among the seminars and consultations held at the MYS in the 1970s and 1980s were: Seminar on Christianity and Socialism (1975, 1976); Theological Consultation on the Future Structure of the Ministry within the EECMY; Consultations on the Charismatic Movement and Workshops on the Ordination of Women.

These seminars and consultations have been the basis for resolving the emerging challenges of the time as well as planting the seeds of EECMY theology. The later point needs further follow up which is a reminder to the MYS to reactivate the “Self-theologization” process of the EECMY. This calls for the reinstitution of the MYS Cultural Department.

On the World arena, the 1990s witnessed the disintegration of the former Soviet Union as a result of the restructuring (perestroika) policy introduced by its former leader,
Mikhail Gerbachev, in the late 1980s. The former allies of the Union all declared their independence from it. In Ethiopia, this in turn impacted the Derg’s Socialist Ideology leading to the downfall of the regime in May 1991. This year marked the beginning of a new era in Ethiopian history because the Derg was defeated by the Ethiopian People’s Revolutionary Democratic Front (EPRDF). One of the outcomes of the change was the declaration by the EPRDF regarding religious freedom which has had a far reaching positive impact on the life and ministries of churches and other religions in Ethiopia. Hence, Chapter Six (1990-2000), has been given the title: “Renaissance and Revitalization of the Mekane Yesus Seminary Training Ministry.” Thus, in Chapter Six it has been explained that the MYS had made good use of the favorable situation by planning its training programmes to respond to the demand of the period. Therefore, a new programme on leadership, management and communication was opened at the MYS for the first time to meet the need for professionally qualified leadership for the Church. Further, the MYS Diploma in Theology was decentralized to be run by the synods which led to the establishment of four regional seminaries in order to train more pastors and evangelists at the grass root level.

Another important development of the 1990s was the plan to upgrade the MYS B.Th. Programme to a Master’s level. This led to the launching of Master’s programme jointly with other Evangelical Churches and the establishment of the Ethiopian Graduate School of Theology (EGST). The 1990s also marked the transfer of MYS leadership from expatriates to nationals; the accreditation of MYS B.Th. Degree by ACTEA and the further development of the national teaching staff.

Chapter Seven has the topic: “The MYS At the Dawn of the Third Millennium: Strategic Moves Towards Advanced Standing (2000-2010)”. In this Chapter, the advancement made by the Leadership, Management and Communication Department, the Theology Department, the TEE Department and Music Department have been presented. The future plan of each has been indicated. The Leadership, Management and Communication Department was accredited by the MOE of the Federal Democratic Republic of Ethiopia and got the status of a College under the name” Management and Leadership College”. Currently, it is offering BA degrees in General Management,
Leadership and Development Studies. The College has planned to begin MA programmes in Leadership and Development Studies.

The Seventh Chapter also indicates that the Theology Department has made a major revision of its curriculum as of 2003 in order to serve the EECMY, other Churches, interested groups and individuals in a better way. The revision led to a major restructuring which helped the Department to be flexible with the way it offers courses. Another major achievement was its reaccreditation by ACTEA in May 2008. It has made plans to start MA programme in Practical Theology as of January 2011.

One of the sub-topics of the Chapter is about the Music Department. It was reinstituted in 2003 with the objective of training Church musicians to help the EECMY congregations to sing hymns in the right melodies and to help pastors to sing the liturgy in a better way. The Department has made significant progress in its training programmes. It is attracting a large number of trainees. One of the Department’s plans is to start B.Th. Degree in Music.

In this Chapter, it has also been mentioned that the TEE Department has made significant contribution in training voluntary leaders at the grass root level from the outset and the current decade. The number of TEE participants and graduates has shown a steady progress so far. One of the plans of the Department is to start TEE programme on a Degree level while it is working on the launching of TEE as a distance education on a Degree level jointly with the EECMY DMT.

The Chapter concludes with the future direction of the MYS. What does the future hold? The Writer has made an attempt to present this based on the plan of the EECMY and the MYS.

It is the hope of the Writer that this Book will serve in providing information on the achievements of the MYS in the past fifty years.

The MYS rejoices with its Owner, the EECMY and her Synods. On the occasion of this grand Jubilee celebration, it praises the Almighty God, saying, "Thus far has the LORD helped us" (1Sam. 7:12).

Magarsaa Guutaa (Rev.)
December 2010
## Abbreviations

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<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AAS</td>
<td>Addis Ababa Synod</td>
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<tr>
<td>ACTEA</td>
<td>Accrediting Council for Theological Education in Africa</td>
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<tr>
<td>ADS</td>
<td>Abay-Dabus Synod</td>
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<tr>
<td>ALM</td>
<td>American Lutheran Mission</td>
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<tr>
<td>AS</td>
<td>Amaro Synod</td>
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<tr>
<td>AUPM</td>
<td>American United Presbyterian Mission</td>
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<tr>
<td>BDS</td>
<td>Birbir Dilla Synod</td>
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<tr>
<td>BGS</td>
<td>Begi- Gidami Synod</td>
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<tr>
<td>BMW</td>
<td>Berlin Mission Work</td>
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<tr>
<td>CCCE</td>
<td>Council of Churches Cooperation in Ethiopia</td>
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<tr>
<td>CEEC</td>
<td>Conference of Ethiopian Evangelical Churches</td>
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<tr>
<td>CES</td>
<td>Central Ethiopia Synod</td>
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<tr>
<td>CGS</td>
<td>Central Gibe Synod</td>
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<tr>
<td>CMCR</td>
<td>Committee of Mutual Christian Responsibility</td>
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<tr>
<td>CMR</td>
<td>Christian-Muslim Relations</td>
</tr>
<tr>
<td>CS</td>
<td>Central Synod</td>
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<tr>
<td>DEM</td>
<td>Danish Evangelical Mission</td>
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<tr>
<td>EECMY</td>
<td>Ethiopian Evangelical Church Mekane Yesus</td>
</tr>
<tr>
<td>EOC</td>
<td>Ethiopian Orthodox Church</td>
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<tr>
<td>ECG</td>
<td>Evangelical Church Bethel</td>
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<tr>
<td>EGBS</td>
<td>East Gambela Bethel Synod</td>
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<tr>
<td>EVTC</td>
<td>Evangelism and Theology Commission</td>
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<td>ff</td>
<td>See following pages</td>
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<tr>
<td>GHM</td>
<td>German Hermannsburg Mission</td>
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<tr>
<td>GJS</td>
<td>Gimbii Jorgo Synod</td>
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<tr>
<td>IBS</td>
<td>Ilubabor Bethel Synod</td>
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<tr>
<td>LMC</td>
<td>Lutheran Missions Committee</td>
</tr>
<tr>
<td>LWF</td>
<td>Lutheran World Federation</td>
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<tr>
<td>MY-MLC</td>
<td>Mekane Yesus Management and Leadership College</td>
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</tbody>
</table>
MOE Ministry of Education
MYS Mekane Yesus Seminary
MYTS Mekane Yesus Theological Seminary
NAW North Area Work
NCES North Central Ethiopia Synod
NLM Norwegian Lutheran Mission
n. d no date
o.i. Oral Information
pp. Pages
SEM Swedish Evangelical Mission
SCES South Central Ethiopia Synod
SCS South Central Synod
SES South Ethiopia Synod
SMBV Swedish Mission Bible-True Friends
SS South Synod
SWBS South West Bethel Synod
SWS South West Synod
WCC World Council of Churches
WBS Wabe Batu Synod
WGBS West Gambella Bethel Synod
WS Western Synod
WWBS Western Wallagaa Bethel Synod
YDCS Yemisrah Dimts Communication Services

Note on Spellings of proper names and places

Oromo names of persons and places have been written according to the current Oromo language standard, Qubee. There are exceptions when quotations are used, in which case no change has been made. The rest of the Ethiopian names have been put in the traditional Ethiopic way of writing as they appear in the sources used by the Writer. Names of foreign nationals have been spelled as they appear in the sources used as well.
CHAPTER ONE

Events Leading To The Establishment Of The Ethiopian
Evangelical Church Mekane Yesus

The Mekane Yesus Seminary (MYS), is the major theological institution of the Ethiopian Evangelical Church Mekane Yesus (EECMY). The pioneer mission organizations that contributed so much to the establishment of the EECMY also contributed directly to the establishment of the MYS. How the MYS was established and grew from simple beginning to advanced position will be dealt with at length in this Golden Jubilee publication. But, before one gets to know the basic things about the MYS, it is proper to know how the EECMY, the owner of the MYS, came into being and why she wanted to establish it.

The Coming of the Lutheran and Presbyterian Missionaries to Ethiopia

How the Protestant Mission Organizations that contributed so much to the establishment of the EECMY were established needs brief treatment to begin with. These pioneer Mission organizations that contributed a lot to the establishment of the EECMY had also contributed directly to the establishment of the MYS.

The major driving force for the founders of these Mission organizations in their respective European countries was the eighteenth century Pietist Movement in Europe. The movement gave rise to spiritual awakening and revival in European Protestant churches. This, in turn, created a great zeal in its members to share the Gospel with the local unevangelized people and eventually with unevangelized areas elsewhere in the world. Gustav Aren, in his book, Evangelical Pioneers in Ethiopia, Origins of the Evangelical Church Mekane Yesus, expresses the outcome of the movement by saying: “the pietist movement turned ‘listeners’ into readers” due to the frequent study of the scriptures by members in the movement. Fekadu Gurmessa also writes: “Centered on the Protestant faith communities, the revival transformed believers into genuine followers of

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Christ who were loyal to the church and committed to bringing the gospel of peace to the unevangelized. Over time, the revival became a movement which gave rise to several Mission Societies whose members took the gospel to the world.”2 The German Hermannsburg Mission, the Swedish Evangelical Mission, the Danish Evangelical Mission and the Norwegian Lutheran Mission were among them. It is worth noting when, by whom and for what purpose these Mission Societies were founded for they had vital roles to play in the establishment of the EECMY and the MYS.

The German Hermannsburg Mission

The German Hermannsburg Mission (GHM), was established by pastor Louis Harms in 1849 with the vision of taking the Gospel to the Oromo people.3 To achieve this goal “... he opened a school for missionary candidates at Hermannsburg in October 1849.”4 After the first graduation, “six persons and two catechists were ordained” and “set sail in October 1853 from the port of Hamburg5 for Ethiopia on a ship named Kandaze”6, specially built for this purpose. It traveled as far as Zanzibar but could not proceed to the desired destination due to the difficult political situation of the day. The missionaries “faced open Arab hostility at a place called Rabai.”7 So they changed their plan and sailed to South Africa and began evangelism work among the Bantu of South Africa.8

The second attempt made by the Mission in 1858 also did not succeed since the British Consul there did not allow them to proceed to the interior of Ethiopia.9 Another attempt was made in 1877 but the Mission could not succeed with its plan “due to lack of funds.”10 The Mission, however, persisted with its vision of reaching the Oromo. As a

2 Fekadu Gurmessa, *Evangelical Faith Movement in Ethiopia: Origins and Establishment of the Ethiopian Evangelical Church Mekane Yesus.* Translated and Edited by Ezekiel Gebissa (Dr.) (Lutheran University Press, Minneapolis, Minnesota, 2009), 66.
5 Ibid., p. 110.
6 Ibid., The ship was named Kandaze after the name of the Queen of Ethiopia as recorded in the Book of Acts chapter 8:27.
7 Ibid., p. 111.
8 Ibid.
9 Ibid., pp.112-113.
result, “Fifty years later a new possibility for missionary work among the Oromo was opened up…” and the team led by missionary Dietrich Wassman “…reached Addis Ababa on December 30, 1927.”\(^{11}\) Members of the team eventually reached Aira on July 16, 1928,\(^{12}\) which was their final destination to start mission work. The fruitful work done by the GHM from 1928 onwards gave rise to the formation of the former Western Synod which was named Western Wallaggaa Synod when it was first established and later renamed the Western Synod.

The Swedish Evangelical Mission, which was one of the pioneer Mission Organizations to come to Ethiopia to proclaim the Gospel of Jesus Christ, will be mentioned next.

*The Swedish Evangelical Mission*

The Swedish Evangelical Mission (SEM), “grew out of revival movements within the Church of Sweden.”\(^{13}\) The spiritual awakening that was experienced by many churches in Europe also affected the Church of Sweden which was a state church since the Reformation. In the state church, church ministry had been entrusted to the clergy whose vocation as teachers “of pure doctrine corresponded to the laity's position as listeners.”\(^{14}\) However, the spiritual awakening that took place in Sweden at the beginning of the nineteenth century\(^ {15}\) reversed the state of affairs and created spiritual revival with active participation of the laity in Church ministry. The founding of the Swedish Evangelical Mission by Carl Olof Rosenius in 1856 was one of the major outcomes of the spiritual awakening among the laity.

Like the Germans, the Swedes had also heard about the Oromo and the need to take the Gospel to them.\(^ {16}\) “On 8 June 1865”, the Board of SEM approved the plan\(^ {17}\) to send missionaries to the Oromo people. Following the decision, “two missionary

\(^{11}\) Ibid., pp. 15, 20.
\(^{12}\) Ibid., p.24.
\(^{13}\) Aren, *Evangelical Pioneers*, p.114.
\(^{14}\) Ibid., p.115.
\(^{15}\) Ibid.
\(^{16}\) According to Aren, SEM Mission Board got information first from Bishop Samuel Gobat and later from the Rev.Dr. Johan Ludwig Krapf, both of whom had visited Ethiopia and had first hand information about the Oromo people. See Aren, *Evangelical Pioneers*, 120-121. See also Tasgaraa Hirphoo; *Abbaa Gammachiiis (Onesusmos Nasib) Biography: A Native of Oromiyaa, Enslaved, Freed and An Envoy of the Gospel* (Finfinee Printing Press, 2007), pp. 14-20.
\(^{17}\) Ibid., p.122.
candidates, Lars-Johan Lange and Per-Eric Kjellberg, were commissioned for the endeavour. A little later another student, Carl Johan Carlsson, was nominated third member of the team."\textsuperscript{18} The team arrived at the Red Sea port of Massawa “on the morning of 15 March 1866.”\textsuperscript{19}

It is outside the scope of this Golden Jubilee publication of the MYS to go into the details of what happened during the next forty years before the Mission could reach its final destination. To put it briefly, unfavorable political situations, infrastructural problems and poor communication systems were formidable challenges that hindered the missionaries from reaching their final destination. Between the years 1877 and 1895 four expeditions were carried out to reach the Oromos, west of the Blue Nile, none of which were successful for the reasons mentioned above. The fifth expedition (1897-1898), led by priest Gebre-Ewostatewos from Hamasen, Eritrea reached Boojji Karkarroo (West Wallaggaa) in 1898 and began evangelism work there. It was only on March 28, 1904 that a missionary, Dr Karl Cederqvist, could reach Addis Ababa.\textsuperscript{20} A medical Doctor, namely, Dr Erik Soderstrom, arrived at Naqamte on March 22, 1923 and the first group of missionaries arrived at Najjoo on January 24, 1925.\textsuperscript{21} The fruitful work done by the SEM also gave rise to the establishment of the former Western Synod. The Synod was the result of the joint effort of both the GHM and SEM. It had played its part in the establishment of the EECMY and the MYS.\textsuperscript{22}

*The United Presbyterian Church Of North America (American Presbyterian Mission)*

It was not only the Lutheran Missions that contributed to the development of Evangelical Christianity in Ethiopia, but also the United Presbyterian Church of North America.


Toward the end of 1918, a terrible flu epidemic hit western Ethiopia, causing an overwhelming number of deaths. An Ethiopian chieftain who was also serving as

\textsuperscript{18} Ibid.
\textsuperscript{19} Ibid., p.130.
\textsuperscript{20} Tasgaraa, *Abbaa Gammachiis*, p.68.
\textsuperscript{21} Ibid., p.97.
\textsuperscript{22} See pp. 13-18 below.
provincial governor of the Sayo region, appealed to the British District commissioner at Gambella for help. The Commissioner in turn relayed the message to Dr. Tom Lambie, UPCNA medical missionary serving at Nasir, about 200 miles down the Sobat River.\textsuperscript{23}

Dr. Lambie communicated the message to the home Board which okayed his trip to Western Ethiopia in 1919 to render the required service. No sooner had he arrived in the area than he observed the acute need for medical treatment there. “His work so delighted the governor,” writes Cogswell, “that he asked Lambie to set up a permanent station and gave him a tract of land near Sayo. Soon a clinic was begun among the Oromo people near the village of Dembi Dollo.”\textsuperscript{24} This marked the beginning of the work of the United Presbyterian Church of North America in Ethiopia.

As the evangelism and development work grew in the area beginning from 1919, its fruitful effort later gave rise to the establishment of Evangelical Church Bethel (ECB) in 1947.\textsuperscript{25} The ECB and the EECMY had developed historical ties as far back as the early 1940s when both became founders of the Conference of the Ethiopian Evangelical Churches (CEEC). However, the relationship between the two did not start at that moment in their history. It extended back to when Rev. Mamo Chorkaa and Rev. Gidaadaa Soolan were ministering to the Evangelical Congregations in Naqamte and Gimbii Districts when these were without pastors during the Italian occupation. Further, the ECB had its role in supporting the work of MYS when it began sending its first students when Gebru Sertse, from Addis Ababa Bethel Congregation, joined MYS in 1964 and Debela Birri in 1965.\textsuperscript{26}

\textsuperscript{23} James A. Cogswell, \textit{No Turning Back: A History of American Presbyterians Involvement In Sub-Saharan Africa, 1833-2000}, (Xlibris Corporation, 2007), 45. This terrible flu epidemic was commonly called “Ye Hidar Beshita.” Literally, it means “the November Disease” in Amharic. It was also referred to as “Spanish flu” by some writers. For example, Fekadu, in \textit{Evangelical Faith Movement}, 139. The chieftain was Dejazmach Birru Wolde Gabriel, who was appointed by Empress Zawitu, Menelik's daughter, as Governor of Sayo. See also Fekadu, \textit{Evangelical Faith Movement}, 137-140. See also, Debela, \textit{History of the Evangelical Church Bethel, 1919-1947}, pp.113-114.

\textsuperscript{24} Cogswell, \textit{No Turning Back}, p.45.

\textsuperscript{25} Debela Birri. \textit{History of the Evangelical Church Bethel, 1919 To 1947} (PhD Dissertation submitted to the Faculty of the Lutheran School of Theology at Chicago, May 1995), p.240.

\textsuperscript{26} Ibid., p.246.
The Norwegian Lutheran Mission

The Norwegian Lutheran Mission (NLM) was another Mission Organization that sent Missionaries to Ethiopia to proclaim the Gospel of Jesus Christ in Ethiopia.

It grew out of the “nineteenth century religious awakening in Norway.”27 This Awakening was largely a lay movement “initiated by an unordained preacher named Hans Nielsen Hauge (1771-1824) and from the 1850s led by a theology professor named Gisle Johnson (1822-1894).28 The NLM was one of the several Mission Societies that grew out of this lay movement.29 It was established in 1842. In 1891, it got a vision to send missionaires to China and it was renamed, “Norwegian Lutheran China Mission, the appellation it retained until 1949.”30

The Mission was forced to leave China when the Chinese Revolution began under the Leadership of Mao Zedong.31 “At this juncture the SEM asked the NLM to consider sending missionaries to Ethiopia where the situation was more favorable. The Mission quickly shifted its resources and began work in Ethiopia”32 in 1948. NLM missionaries were sent to Sidamo and Gamo Gofa Provinces and began evangelism and development work. The fruitful service rendered by the Mission gave rise to the establishment and growth of the former Sidamo and Gamu Gofa Synod, later South Ethiopia Synod (SES), which has been reorganized into five Synods in the course of time. This Synod was one of the four Synods that founded the EECMY in 1959.

The Danish Evangelical Mission

“The eighteenth century Protestant revival” in Europe gave rise to the establishment of the Danish Overseas Mission.33 In the 1860s several Mission organizations were established for the purpose of strengthening home mission in

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27 Fekadu, *Evangelical Faith Movement*, p.70.
28 Ibid.
29 Ibid., pp.70-71.
30 Ibid., p.71.
31 Ibid., p.216.
32 Ibid.
33 Ibid., 73.
Denmark. Furthermore, the work of “the Danish Evangelical Mission [in Ethiopia] has its origin in a meeting between a Danish national, Johannes Lindblom, and Emmanuel Gebresellassie [of Ethiopia] in Glasgow, Scotland”.

They met each other there just before World War II while studying theology at a college. The latter told the former about “Lutheran Mission work in Ethiopia” and the need for missionaries to work in Bale Province of Ethiopia.

After completing his studies, Lindblom "returned to Denmark with a vision and determination to organize a mission society for evangelistic enterprise in Ethiopia." To achieve the desired goal "he persuaded the Church of Denmark to support a Danish Mission in Ethiopia and obtained the pledge of individual supporters for the project." Having completed the necessary groundwork, the Mission was able to send its first missionary named Johannes Febele in April 1948. The Mission began its work at Dodola, Bale. The Bale Major District of the former South Ethiopia Synod, currently the Wabe Batu Synod, is the fruit of the labor of this Mission.

*The American Lutheran Mission*

“The Lutheran tradition is one of the earliest expressions of Christianity to be planted in North America, the first Lutheran communities having arrived in the mid-1600s.” It took these communities about two centuries to work at church plantation and “strengthening their local churches.” The interest to participate in overseas mission was created in them upon hearing "...stories of European missionaries in China, India, and the Middle East which ignited interest" in them to think of overseas mission.

As to the problems which existed between these churches, Fekadu writes, “The Lutherans went through a period of schisms and mergers. By 1961, they coalesced into

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34 Ibid.
35 Fekadu, Evangelical Faith Movement, p. 219.
36 Ibid., p.73.
37 Ibid.
38 Ibid.
39 Ibid.
40 Ibid.
41 Ibid., p.72.
42 Ibid.
43 Fekadu, Evangelical Faith Movement, p.72.
three streams; the American Lutheran Church, Lutheran Church in America, and the Lutheran Church – Missouri Synod.

The story of the coming of the American Lutheran Mission (ALM) to Ethiopia partly reveals the interest of the Ethiopian rulers of the time to invite foreign missionaries mainly for the purpose of development work. In this regard, Fekadu writes, “The American Lutheran Mission (ALM) is one of the Missions to come to Ethiopia in response to a request that the Crown Prince of Ethiopia [Assfa Wosen] made to the Rev. Per Stjärne of the SEM to begin work in the province of Wollo”45. This is comparable to the invitation extended to the American Presbyterian Mission by Ras Birru Wolde Gebriel, who needed medical treatment for his soldiers to avert the Spanish Flu and was not necessarily seeking for missionaries to teach the Gospel.46 The attitude of the Ethiopian monarchs towards foreign missionary organizations up until the reign of Emperor Haile Sillassie, was negative as far as proclamation of the Gospel was concerned. Regarding the interest of Emperor Tewodros in foreign missionaries, Debela writes, “… the interest was not in religious instruction but rather in the western technology the missionaries brought with them.”47 Nevertheless, “The American Lutheran Mission sent its first American missionary to Ethiopia in 1957,”48 namely, the Rev. Dr. George Herbert Schaefer,49 who played an important role in the process of the establishment of the EECMY.50

The former Wollo – Tigray Synod which was dissolved by the Church for constitutional reasons and re-established as the North Central Ethiopia Synod by the 16th General Assembly, is the fruit of the labour of this Mission. Thus, the Mission and the leaders of the former Synod had played an important role in the establishment of the EECMY and of the MYS thereafter.

The Congregations that were planted by the Lutheran and Presbyterian Mission Organizations began to organize themselves locally for the purpose of a coordinated

44 Ibid., Evangelical Faith Movement, p. 73.
46 See above. See also Debela Birri, History of the Evangelical Church Bethel (1919-1947), 33-38.
47 Debela, Ibid., p.33. See page 166 as well.
49 Ibid., 221. See also Flachman and Seitz, Mission to Ethiopia, p.1.
50 See p. 16 below.
effort to proclaim the Gospel and to take care of issues of common concern. The next section deals briefly with that.

**The Early Attempts at Organizational Development**

With permission from the Ethiopian Government, the SEM, GHM, NLM, DEM and ALM had each their own Mission stations in Addis Ababa, and other major towns where they began evangelistic activities. Besides proclaiming the Gospel of the Lord Jesus Christ to the people, they rendered development and social services to the people by building schools, clinics and hospitals.\(^{51}\) This holistic approach has generally been referred to as the “three-legged ministry” [Gospel, Education, Medical work].\(^{52}\) Therefore, the legacy of the Missions was “proclamation and service.”\(^{53}\)

The congregations planted by the Lutheran and Presbyterian Missions had established their own administrative structures in their respective areas. Of course, congregations were the basic units for any church structure from the outset. They had their own elders, volunteer teachers and preachers, pastors and evangelists in the course of time. But when it came to the relationship between adjacent sister congregations and those in nearby localities, thinking about administrative set up became a necessity for the purpose of working towards a common goal of proclaiming the Gospel of Jesus Christ.

The Evangelical congregations that were the fruits of the labour of the Mission Organizations organized themselves into fellowships and built administrative structures in their respective areas. The fellowships gradually developed into either committees or boards to co-ordinate the work in a given area.\(^{54}\) One such example was "The Evangelical Church of Gimbii Awuraja" with its own Board to lead it.\(^{55}\) This led to the formation of the Western Wallagga Synod (later renamed Western Synod). There were similar structures where the Lutheran and Presbyterian Missions operated in their respective areas in Ethiopia.

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\(^{52}\) Ibid.

\(^{53}\) Ibid.

\(^{54}\) Ibid. p.3.

\(^{55}\) Ibid.
The Establishment of the Ethiopian Evangelical Church Mekane Yesus (EECMY)

Prior to the formal establishment of the EECMY as a national church, there were attempts to form one “Ethiopian Evangelical Church” out of all the congregations planted by the Mission organizations. It is worth the effort to consider events that led to the constitution of the EECMY.

The Conference of Ethiopian Evangelical Churches (CEEC)

Several factors led to the vision of forming the Conference of Ethiopian Evangelical Churches, eventually to form one united evangelical church. Fekadu writes:

Several factors converged in 1941 to make the first conference of the Ethiopian Evangelicals possible. In the first instance, the Evangelicals had learned an enduring lesson from their persecution during the occupation years and the unity of purpose it had fostered among them. As such, they were able to foresee the potential rewards of continued cooperation in the post occupation period. Secondly, the Italian law that banned public meetings was annulled once the Italian forces were expelled, and the Christians were anxious to take advantage of their newly-found freedom to meet and exchange ideas publicly. Furthermore, the missionaries who had earlier led their converts along the path of their respective doctrines and rites had not yet returned to Ethiopia.56

Another factor which worked in favour of the Evangelical Churches, was that, “the EOC was itself engaged in the difficult task of severing its own ties from the Coptic Church [of Egypt] in an effort to become an independent national church and its officials were not in a position to pay attention to the deliberations of the evangelicals.”57

The above-mentioned favorable situations led to the official launching of the Conference. "The first official CEEC conference met in Naqamte in December 1944".58 The participants were from Addis Ababa Evangelical congregations, Naqamte Evangelical congregations and Sayo Evangelical congregations.59 The Conference “elected its first officers, including a president, vice president, and treasurer to conduct the business of the Council.”60 Some of them later became leaders of the EECMY.

56 Fekadu, Evangelical Faith Movement, p. 205.
57 Ibid.
58 Ibid., p.206.
59 From the minutes of the Conference, December 1944.
60 Fekadu, Evangelical Faith Movement, p.208. The conference elected Emmanuel Abraham as its first President and Badima Yalew as its Vice President..., p.277, Endnote, No. 872.
This Conference held its annual meetings on regular basis between 1944 and 1966.61 During these years matters of common concern such as establishing one evangelical church62, attendance of worship in a nearby Church irrespective of one's own Church affiliation63, a common pastors' training institution,64 etc., were dealt with at length. The issue of a common pastors’ training institution was discussed and resolved with interest for several years. This issue will be dealt with at a later point in this Chapter.65

But strong desire to establish a united evangelical church began to cool down when the decision to write a single “Confessional Book of the Ethiopian Evangelical Church”66 was made. Committees were appointed in turn to work at it. Several attempts were made by the appointed committees to come up with the desired Confessional Book. “For ten consecutive years the annual conference looked forward to a draft common confession.”67 However, the various committees that were appointed couldn't produce one.68 It seems that the committee members were hesistant to acknowledge each other's confessional heritage. Regarding an attempt made by two Swedish missionaries to write the draft confessional statement, Saeveras writes that “…Aren and Lundgren had prepared a draft constitution for the church to be formed.”69 But, “Because the two were from a Lutheran background, the document they prepared was obviously tilted toward the Lutheran faith tradition”.70 This was not welcomed by some members of the Conference when it was presented to the meeting in 1954 in Addis Ababa. Presbyterian representatives, namely Gutama Rufo and Murray Russel, voiced their concern on the inclusion of Luther’s Small Catechism in the confessional statement. They openly stated that they could not “accept Luther’s Smaller Catechism, because of its doctrine of Holy

62 Minutes of the Conference, Dec, 1944, 2, No. 11, Jan. 1945, No.5.
63 Ibid., p.3.
64 Ibid. Italicized for emphasis.
65 See pp. 17-23 below.
66 Saeverås, On Church Mission Relations, p.60.
67 Minutes of the Conference, 1954. Members appointed during a certain meeting couldn't follow up the matter for reasons not clear from the Minutes. Hence, the Conference had to appoint a new one from time to time.
68 See Fekadu, p.232.
69 Saeverås, On Church Mission Relations…, p.90.
70 Fekadu, p.232.
Thus, the vision to establish a unified Ethiopian Evangelical Church began to fade away.

The next attempt at unity by the ECB and the EECMY was to form a federation of the two churches. This was just about the time the EECMY had established herself as a national church as will be explained in the next two sections. A Committee was appointed to formulate the constitution. It came up with a proposal which the EECMY Officers studied seriously, amended and sent to the ECB leaders. But the latter never responded to the proposal in writing. Furthermore, the missionaries who returned to Ethiopia after the Italian occupation was over began to convince church members in their respective areas not to mix with people from different church backgrounds. This was unfortunate!

The Role of the Lutheran Missions' Committee

As explained above, the attempt to form a United Evangelical Church in Ethiopia had failed for several reasons. Thereafter, the drive to establish a national church based on the Lutheran confessions and worship rites alone began to gather momentum. Thus, the “…evangelical Christians in Lutheran areas outside the SMBV came together” and began to talk about forming one Lutheran Church in Ethiopia. Several factors sped up the realization of that vision.

First, the Lutheran World Federation which was constituted in Lund, Sweden, in 1947, had resolved during its founding Assembly that National Lutheran Churches be established where Lutheran Missions operated. To this effect, “…it resolved that the Lutheran World Federation [office] request member churches to encourage the formation, as soon as practical, of united Lutheran Churches in the various mission fields.” In order to implement the decision, “…the Assembly authorized the formation

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72 Debela, o. i., February 24, 2010.
74 Ibid., p.233.
75 Ibid., p.228.
of a Commission of World Mission.”\textsuperscript{77} Following that, the “…desirability of having a Lutheran Council in Ethiopia was considered”\textsuperscript{78} when the Commission held its meeting in Breklum, Germany in June 1951. The task of implementing this decision was entrusted to Tormod Vågen, then General Secretary of NLM.\textsuperscript{79} Vågen visited Addis Ababa in November 1951 and called the Lutheran Missions together on 9\textsuperscript{th} November, 1951.\textsuperscript{80} The Meeting was attended by the five Lutheran Missions working in Ethiopia [SEM, GHM, NLM, SMBV, and DEM]. All of them agreed to the proposal forwarded by Vågen to form a Lutheran Missions Committee (LMC) in Ethiopia and recommended that their home boards also agree to the proposal.\textsuperscript{81}

“On New Year’s Eve, 1951, the Committee was formally organized. All the representatives present at the meeting had been authorized by their boards to join the Committee.”\textsuperscript{82} The ALM joined the LMC in 1957. This Committee played significant roles in the establishment of the EECMY and the MYS as explained in the succeeding paragraphs of this section and in Chapter Three as well.

Secondly, an important event took place which helped the Ethiopian Lutherans realize the importance of Lutheran unity in Ethiopia. This was the First Conference arranged by the Lutheran World Federation in Marangu, Tanzania, in 1955, for African Lutheran Churches.\textsuperscript{83} Dr. Firdtjov Birkeli, Director of the LWF Department of World Mission, “visited Ethiopia just before the Marangu meeting and invited the leaders of the Addis Ababa Mekane Yesus Congregation to the meeting”.\textsuperscript{84} Nine Ethiopian Lutheran delegates, among whom were His Excellency Ato Emmanuel Abraham and Ato Emmanuel Gebre Silassie, participated in the meeting.\textsuperscript{85} The participation of the nine Ethiopian Lutheran delegates in the first All African Lutheran Conference in Marangu, helped the Ethiopian Lutherans to share experiences with leaders of other Lutheran

\textsuperscript{77} Saeverås, \textit{On Church Mission Relations}, p.78.
\textsuperscript{78} Ibid., p.79.
\textsuperscript{79} Ibid.
\textsuperscript{80} Ibid.
\textsuperscript{81} Ibid.
\textsuperscript{82} Ibid., p.80.
\textsuperscript{83} Kund Tage Andersen, \textit{A Brief History of the Mekane Yesus Church} (Christiansfeld: Forlaget Savanne, 1980), p.33.
\textsuperscript{84} Debela, \textit{History of the Evangelical Church Bethel}, pp.276-277.
\textsuperscript{85} Ibid., p.277.
Churches in Africa and the leaders of the Lutheran World Federation. The experience that they gained helped them in the process of establishing the EECMY.

Thirdly, “Besides the encouragement of the LWF, the relationship of Evangelical Christians with the EOC was another factor that hastened the establishment of the EECMY. The nature of this relationship ... was one of incessant persecution of the evangelicals in the hands of the EOC officials and their sympathizers in the government.” The history of Evangelicals in Ethiopia bears witness to the fact that EOC’s persecution of Evangelicals began during the early twentieth century when evangelical pioneers, like Onesimos Nasib and his co-workers, were accused for preaching and teaching evangelical Christianity. There was frequent persecution of evangelicals between the 1940s and 1950s. They were denied basic spiritual services, such as baptism, burial ceremonies and even burial plots in church graveyards. What effect did this have on them? Fekadu writes:

In a situation where the EOC had denied spiritual services to evangelical Christians, the establishment of an evangelical church became a necessity without alternative. In line with this, the evangelical leaders [Lutherans] commenced the work of drafting founding document for the national evangelical church they resolved to establish.

*The Preparation of the Constitution and Bylaws of the EECMY*

The preparation of the Constitution and Bylaws that became the basis for establishing the EECMY took several steps and years to develop. Fekadu states that the “process began before the missionaries began to return to Ethiopia after the war”. This leads one to think of the independent movements and achievements by the indigenous evangelical leaders during the Italian occupation of Ethiopia (1935 – 1941). Regarding the origins of the documents, Fekadu writes that they “…are traceable to the constitution and bylaws prepared by the Addis Ababa ECMY in the 1940s and adopted for the Ghimbi District congregations in 1949.” Thus, when it was ascertained that it was impossible to form a united evangelical church, “the only achievable national church (in

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88 Fekadu, p.238.
89 Tasgara, pp.79 – 81.
90 Fekadu, p.244.
91 Ibid., p.246.
92 Ibid.
the case of Lutherans) seemed to be a confessional Lutheran church.”93 In order to materialize the vision, “the two SEM missionaries [Gustav Aren and Manfred Lundgren]”94 who had been involved in drafting confessional document for the CEEC also played a significant role in LMC in the establishment of a national evangelical church based on Lutheran Confessions. Hence, they took bold steps which led them to prepare and “distribute among their fellow Lutheran missionaries the document they had earlier submitted to the CEEC.”95

The doctrinal basis which would be the foundation upon which the new church would be built contained fundamental doctrinal statements common to Lutherans worldwide. The doctrinal basis has been stated under Article II of the Constitution as follows:96

Section 1: The EECMY [the Church] believes and professes that the Holy Scriptures of the Old and the New Testaments are the Holy Word of God and the only source and infallible norm of all church doctrine and practice.

Section 2: The EECMY adheres to the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, which were formulated by the Church Fathers and accepted by the early church and seen in the Unaltered Augsburg Confession, which was worded by the Reformers, as well as in Luther's Catechisms, a pure exposition of the Word of God.97

Each and every activity of the Church, of her Synods, Districts, Parishes, congregations and institutions (the MYS and other Joint Programmes) would be based on and be guided by these doctrinal bases. These doctrinal bases serve as the foundation and guideline of the work of the future Mekane Yesus Seminary, which was already at its inception stage then in the thoughts and preliminary plans of some of the leaders of the Lutheran Missions and the Evangelical Lutheran leaders who became leaders of the new Church (EECMY).

93 Ibid., 247.
94 Ibid.
95 Ibid.
96 What was expressly stated in Article II was that “the Holy Scripture is the only rule and canon for teaching and life” and that the EECMY adheres to “the Apostles Creed, the Nicene Creed and the Athanasian Creed, ‘which were formulated by the Fathers and accepted by the Early Church…’. The Omission of the Lutheran Confessional statements in Article II in the draft of 1954,... was made with an eye more to the Orthodox Church than to the other evangelical groups” (Saeverås, p.90). Hence, what has been stated in this section is from the later revised version of the Constitution of the EECMY which was presented to the Founding Assembly in 1958.
97 Constitution of the Ethiopian Evangelical Church Mekane Yesus of 1958, as quoted by Saeverås, p.169. Section 2 was divided into two sections at a later stage.
The LMC was convened in April 1957 to discuss the draft Constitution and Bylaws.\textsuperscript{98} At this decisive moment in the history of the establishment of the EECMY, an important event took place: the American Lutheran Mission sent its first missionary to Ethiopia as stated above.\textsuperscript{99} That missionary was the Rev. Dr. Herbert George Schaefer, who became a member of the Lutheran Missions Committee not too long after his arrival. Dr. Schaefer was assigned the task of revising the Constitution which he accomplished diligently within a short period of time since he had acquired experience in drafting church constitutions while he was a missionary in India.\textsuperscript{100} The draft was then circulated to all Lutheran Missions in Ethiopia; to Evangelical Lutheran Congregations in Ethiopia and to the respective Mission Home Boards for further study and comments.\textsuperscript{101}

The final step in the finalization of the constitution, before presenting it to the Founding Assembly, was to request the LWF Commission for World Mission to give its input.\textsuperscript{102} The Commission, having studied the constitution, suggested that provision be made for synodal autonomy and that an article which “calls for uniformity in the church's dealing with external entities” be added.\textsuperscript{103} The Lutheran Missions Committee considered the suggestions and “the provisions were incorporated into the final version.”\textsuperscript{104} Following that, the next major step was the convening of the Founding Assembly to establish a national Evangelical Lutheran Church.

The Founding and First Assemblies

The necessary groundwork for establishing a national Lutheran church was almost complete by December 1957.\textsuperscript{105} Still one major work had to be accomplished. This was the translation of the English version of the constitution and byelaws into the Amharic language. Hence, the draft constitution was translated “into Amharic by Hagos

\textsuperscript{98} Preface to the Constitution of the EECMY, 5\textsuperscript{th} amendment, Sixth Edition, 2. See also Fekadu, p.249.
\textsuperscript{99} See p. 7 above.
\textsuperscript{100} Fekadu, \textit{Evangelical Faith Movement}, p.249.
\textsuperscript{101} Ibid., p.250.
\textsuperscript{102} Saeverás, On Church – Mission Relations, pp.100-101.
\textsuperscript{103} Fekadu, 250.
\textsuperscript{104}Ibid.
\textsuperscript{105}Ibid.
Lege and Amare Mammo”. The former was elected as the first executive secretary of the newly founded church while the latter was elected as the assistant executive secretary some years later.

The Founding Assembly met in the Addis Ababa Mekane Yesus Church from April 23-25, 1958. The participants of the Assembly were thirty two altogether. These were fifteen representatives from Lutheran congregations in Addis Ababa, Tigray, Dessie, Sidamo, Gimbi, Naqamte, the SMBV congregations in Dire Dawa, Harer, eleven representatives of the Lutheran Missions, and six ordained pastors from Wallagga, invited as observers. Of course, the major agenda presented to the Assembly was that of the draft Constitution and Bylaws to form one national Lutheran church. This was presented and the Assembly, having deliberated on the matter at length, made amendments to it. “One such amendment concerned the name of the church.”

There had been a strong discussion earlier by the LMC whether to “incorporate Luther's name” or not. The agreement was not to include the term “Lutheran” because “Luther himself had expressly warned against such a practice.” Hence, “the proposed name in the constitution was ‘Mekane Yesus Evangelical Church.’” This was the name given “when the Addis Ababa Evangelical Congregation inaugurated its new church building in 1949 and the leaders decided to adopt a new name for the congregation.”

It is interesting to note how the name “Ethiopian” was also included in the name of the new church. Badima Yalew, then pastor of the Addis Ababa Mekane Yesus Church, suggested to the Founding Assembly that the name “Ethiopia” be included in the name of the national church. This suggestion was accepted and the term was included

106 Saeverås, Church – Mission Relations, p.103.
107 Minutes of the First General Assembly (Res. No. 51/5).
109 Ibid.
110 Ibid. The six pastors from Wallagga were the graduates of the Second Najjoo course. These were: Tasgaraa Hirphoo, Olaanaa Lamuu, Abdissaa Dasoo, Lammeeessaa Batoo, Amanuu Hiikaa and Gammachuu Danuu (Pastor Gammachuu Danuu, o.i. 20. 01.2010.)
111 Fekadu, p.248.
112 Ibid.
113 Ibid.
114 Ibid., p.248.
115 Ibid., 250.
116 Minutes of the Founding Assembly (Res. No. 50/2). The term “Ethiopia” had already been accepted as part of its name by the Conference of Ethiopian Evangelical Churches. See also Fekadu, p.208.
in the name of the church.117 Further, the delegates examined the constitution carefully “line by line and studied the proposed administrative structure of the church carefully.”118 Due attention was given by the organizers to the recommendations given by the delegates and the recommendations were incorporated into the constitution in the respective articles. The final version was resubmitted to the delegates. The amended version was presented and read carefully to the Assembly delegates who ratified it with their signatures with the exception of delegates from the Gimbii District congregations and delegates from the SMBV.119 The former requested the Assembly that they be given time to discuss the matter with the congregations that delegated them.120 This was granted accordingly. The latter “declined the chance to join the new church”,121 one of the reasons being that the term “Lutheran” had not been included in the name of the church.122

At the end of the Founding Assembly, Pastor Badima Yalew was elected as an interim President until the next Assembly. Ato Hagos Legese and Mr. Hakto Thorsen were elected Executive Secretary and Treasurer respectively for the same term of office.123

Per the decision of the Founding Assembly, the First General Assembly of the EECMY met in Addis Ababa Mekane Yesus Congregation on January 21, 1959.124 The proceedings of this Assembly has been vividly described in the following way:

The assembly was attended by seventeen Ethiopian and eight expatriates, making for twenty-five delegates. Five of the delegates were from Addis Ababa, two from Dessie, one from Adwa, four from Gimbii District, three from Sidamo, and two from Naqamte. The assembly began with formal procedures of receiving oral report given by Badima Yalew, the interim President since 1958, and approving the minutes of the last conference. This was followed by the main task of ratifying the constitution and electing church officers as stipulated in the constitution. The next procedural item was formally

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117 Fekadu, 251.
118 Ibid.
119 The Minutes of the Assembly (Res. No. 50/3). See also Fekadu, 252. Rev. Gammachuu Danuu, who was present on the Assembly, has informed the writer that some prominent leaders of the then Gimbii District Board, particularly Rev. Daffaa Jammoo, were not present on the meeting. So, it was to have the overall agreement of the leaders and the Board of the Congregations of the Gimbii District as well (o.i., 20.01.'10).
120 Fekadu, p.252.
121 Ibid., p.248.
122 Ibid.
123 Minutes of the Founding Assembly, (Res. No. 50/8).
124 Minutes of the Founding Assembly (50/11). January 21, 1959 was the date the EECMY was constituted as a national church.
resubmitting the revised constitution. The Gimbi delegates, who had earlier requested delay in signing, informed the general assembly [sic] that they had consulted their congregations and were ready to sign it without having to require formal resubmission of the constitution. Hence, the Gimbi delegates and Horst Spings, on behalf of GHM, signed the constitution.  

The next agenda the Assembly dealt with was the election of the first Church Officers to lead the Church in accordance with the Constitution. Thus, Ato Emmanuel Gebresellassie was elected President, Rev. Dr. Herbert George Schaefer Vice President, Ato Hagos Legesse Executive Secretary, Ato Gebreab Biyadgilgn, Deputy Executive Secretary, and Rev. Manfred Lundgren, Treasurer. The formal acceptance of the Constitution by the Gimbi delegates, the final ratification of the Constitution and Bylaws by all delegates and the election of the first Church Officers gave birth to the EECMY as a national church on that particular day. The long awaited vision to form one Lutheran church had became a reality.

The President elect had said the following in his address to the Founding Assembly a year before: “What we have done today might appear ordinary to us; but time and history will reveal the greatness of this day and our accomplishment.” In fact this was a quotable quotation uttered with wisdom, wishing the growth of the newly born church to fulfill the Great Commission given by the Lord Jesus Christ. This “prophecy” has proved true in that the EECMY has grown from some twenty thousand members, some hundred congregations and four synods when she was established to over five million members, 21 Synods, and 6,644 congregations in 2010. One of the major contributing factors to her growth year after year has been the training of pastors, evangelists, lay leaders and Church leaders at the MYS. In the next chapter events leading to the establishment of the MYS will be treated.

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125 Fekadu, p.253. See also Minutes of the Assembly (Res. No.51/3). It is interesting to note that the GHM representatives “refrained from signing [the constitution] to align their position with their Ethiopian Counterparts from Gimbi” (Fekadu, p.252). Hence, it is appropriate to mention the name of the GHM representative at this point.
126 Minutes of the Assembly (51/5). See also Saeverås, p.105.
127 Minutes of the Assembly (50/10).
CHAPTER TWO

Events Leading to the Establishment of the Mekane Yesus Seminary (MYS)

The need for trained pastors and evangelists to take care of the flock of God was a necessity that could not be bypassed easily. The church of God needs pastoral leadership at all times as can be seen from the Bible and church history throughout the ages. So, how was the issue of training pastors and evangelists dealt with at the early stages of evangelical Christianity in Ethiopia? Before dealing with the establishment of the MYS by the newly Constituted Church, (EECMY), one has to trace the early aspirations and attempts at training pastors and evangelists by the Evangelical Mission Organizations and the Conference of Ethiopian Evangelical Churches. These earlier attempts had their share in the establishment of the MYS as can be seen in the following sections that deal with the genesis of pastoral training centers by these bodies.

Training by the American Presbyterian Mission

As to when the need for indigenous pastors was strongly felt by evangelical believers in Sayo region, Debela writes that it all began by the denial of spiritual services to evangelical Christians, particularly denial of church cemeteries for the dead by the local EOC priests. Prior to that, the evangelicals had had no intention of dissociating themselves from the Orthodox Church. Debela writes of one incident that caused the evangelicals to take their destiny into their own hands with the help of God. He says:

Although there had been attempts to establish a separate Evangelical Church, the Evangelicals still thought of themselves as members of the Orthodox Church. They continued to attend the Orthodox Church service in the morning and their own evangelical worship after that. Their children were baptized in the Orthodox Church and their dead were buried in the Orthodox Church Cemetery. This practice continued until one of their members, Obo Kusa Hirppa, died, just as the Evangelicals were settling down in their new place, and the body was taken to the Orthodox Church for burial. … It was Aleqa Abebe who denied the Evangelicals a burial place in the Orthodox Church Cemetery and told them to take away the body and bury it where the non-believers were supposed to be buried. ¹

¹ Debela, History of Evangelical Church Bethel, pp.180-181.
This unfortunate event forced the evangelicals “to organize their own separate church.”  

No sooner had they done that than the issue of having an ordained pastor was strongly felt. The leaders of the evangelical congregation “turned to God in prayer and set aside a special time to discuss the matter.”  

The response to their prayer was given when “they heard that the Rev. Duncan C. Henry, who was in Sayo from 1922 to 1932 and whom they knew very well as their teacher, was in Addis Ababa.”  

They began corresponding with him in order to ask his advice on this crucial matter. They sent him a letter on March 18, 1938, emphasizing the immediate need for a pastor who could render spiritual services. The following excerpt from the letter shows their intention:

We are very grateful to the Italian Government, who is the helper and protector of every church, giving liberty to worship his own religion [sic] freely, and more than this, they gave us sufficient land for ourselves and for our church, including a cemetery for our Christians.  

Although the church is not completed entirely, for ten months we have held church service regularly. Therefore we need very much a pastor, especially in the service of Communion and Baptism, and we pray constantly for this, hoping that you may send an excellent advice for our strength and encouragement. There are some new believers and some new children of our own people who need baptism.

As to how the matter was handled by Rev. Henry, Debela further writes:

According to Gidada, Henry's response came in the last part of July or the early part of August. Gidada was told to “Gather the church members and tell them to elect a spiritual man who knows the work of God well, one who can lead the church according to the gospel. The election took place in August. Mamo got the highest vote, and Gidada the second highest.”

Mamo went to Addis Ababa to meet Rev. Henry and was given intensive "pastoral training" for about two months. With regard to the performance of the ordination, Rev. Henry faced two problems: first, according to the policy of his Mission, the home board had to approve the ordination, but this was not possible due to the urgency of the matter; second, since there was no organized Bethel Congregation in Addis Ababa, there were no ordained elders to assist him so that the ordination could be official. He solved the two problems by approaching the matter as an “exceptional case”

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2 Gidaadaa Soolan, as quoted by Debela, p.181.  
4 Ibid., p.182.  
5 Ibid., p.183.  
6 Ibid.  
7 Ibid., pp.184-185.  
8 Ibid., p.184.
and by ordaining some Bethel members who came from Sayo and were living in Addis Ababa as elders. Thus, Henry ordained Mamo on February 6, 1939 with the assistance of the ordained elders.

The next person to be ordained by Rev. Henry after Mamo was Gidada Solan in 1939. Rev. Henry gave him pastoral instructions for some weeks before ordaining him. Next on the list of pastors were three men who were trained by Dr. Davis and Mr. Fred Russel and ordained on January 16, 1950. These were Latta Waqayo, Kumsa Boro and Bayanaa Gosa.

At this point, the issue of requesting the SEM to join hands with the Ethiopia Missionary Association of the American Presbyterian Ethiopia Mission should be mentioned. The Association, in its meetings of December 27, 1945 and February 28, 1946, had resolved the following:

Res. No.33: Committee on Training Ministerial Candidates.
Voted: That Dr. Davis and Mr. Kissling be appointed as a Committee to meet with the Swedish Mission to take up the subject of training ministerial candidates for the Ethiopian Evangelical Church in pursuance of the request made by the Church at the Nekemte Conference.
Res. No. 34: Training of Candidates at Sayo.
Voted: That Mr. Fred Russel be requested to continue the training begun by Dr. Davis, of three men (referred to above in this paragraph) chosen by the church at Sayo for eventual ordination as ministers.

The delegates of both missions came together in 1947 to discuss the possibility of a joint venture for theological training. However, “the discussion came to no positive results.” Thereafter, “a full-fledged pastoral training programme began on May 1, 1947, under the directorship of Carl J. Kissling an with enrollment of thirty students who were sent from the various churches of the Sayo area.” Eight of them were ordained on Feb.4, 1951. These were Bocholo Lamesa, Debisa Bari, Daniel Sarba, Nageso Jima, Nune Ribbi, Heda Uga, Tarfa Jarso and Tarfa Tiba.
The Conference of Evangelical Churches

It was Pastor Gidada Solan who raised the issue of having a common training center to educate pastors. This was during the annual conference of the Ethiopian Evangelical Churches held at Nakamte in January 1946.\(^\text{18}\) Rev. Duncun Henry, who was one of the participants of that conference, “offered to undertake running the requested training program and suggested that the candidates should be over fifteen years of age.”\(^\text{19}\) But because the unification of Ethiopian Evangelical Churches was not agreed upon, for the reasons stated above,\(^\text{20}\) no one pursued the implementation of the decision to have a common pastoral training program in that context.

Initial Steps Taken by the Lutheran Missions

During the Italian occupation various missionary groups had to leave the country. Since the missionaries had not trained and ordained any pastor for the evangelical Christians, the members "found themselves deserted without an ordained ministry to shepherd"\(^\text{21}\) them. Therefore, under such difficult circumstances interim solutions had to be found. The interim solution offered by Rev. Duncun Henry in ordaining Rev. Mamo Chorka for the evangelical members in Sayo area has been referred to earlier.\(^\text{22}\)

The GHM missionaries took a similar step when they were forced to leave Ethiopia in 1941 because of the war. But before their departure the issue of ordaining a trustworthy evangelical Christian had to be solved. Dietrich Wassmann, who had given some training to Dafaa Jammoo for the ministry, was “reluctant to ordain him.”\(^\text{23}\) One of the prominent evangelical leaders in the area, Woizero Nasise Liban, urged Wassmann to ordain Dafaa before departing for Germany.\(^\text{24}\) As a result, “Wassmann complied and

\(^{18}\) Minutes of the Conference (Res.No.11).
\(^{19}\) Ibid.
\(^{20}\) See pp. 10-11 above.
\(^{21}\) Bakke, p.136.
\(^{22}\) See page 18 above.
\(^{23}\) Bakke, 138. According to Bakke (Chapter Eight, Footnote 17), Wassmann’s reluctance was basically the question of authorization. Bakke says, “…He had no authority to perform this act”(p.138). We saw earlier that Duncan Henry had faced a similar problem but had to act due to the urgency of the matter.
\(^{24}\) Ibid.
ordained Dafaa in a Holy Communion service on April 18, 1941.”

This was a great relief for the evangelical Christians in the Gimbii District area.

*The First Pastoral Training at Najjoo*

When the Swedish missionaries returned to Ethiopia in 1946, they realized that the number of evangelical Christians had grown because of a strong revival that had taken place in the congregations of Gimbii District under some influential lay preachers, such as Hunde Gutama from Mandi. This gave rise to more congregations than could be shepherded by Rev. Manfred Lundgren and Rev. Dafaa Jammoo. Hence, the need to train suitable candidates for the congregations was strongly felt.

Since the congregations in Gimbii District were growing rapidly, leaders of the congregations came up with the request for more pastors. This request was given serious attention by the SEM missionary conference held at Najjoo in November 1948. It was agreed to consider this crucial matter as top priority and train suitable candidates. The responsibility of selecting the right candidates, supporting their families during their absence for training, and employing them after graduation, was given to the sending congregations.

The first pastoral training began in September 1949 at Najjoo, “with seven students and one teacher, Lundgren.” The students were: “six from Wollaga and one from Addis Ababa Mekane Yesus.” The curriculum of the course was at the discretion of the teacher since there was no ready-made one. One of the problems was lack of teaching materials in Amharic. However, the curriculum developed gradually and the duration of the course was extended from two to three years during the second course.

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25 Ibid.
26 Rev. Gammachuu Danuu, interview, 20.01.10.
27 Rev. Gammachuu Danuu, interview, 20.01.10.
28 Bakke, p.144.
29 Bakke, p.145.
30 Ibid.
31 Ibid.
32 Ibid. These students were: "Jallata Wase from Najjo, Matteus Chibsa from Mandii, Namerra Chall from Boojji, Tassissa Duressa from Aira, Ashana Nagade from Challia, Gamada Gobana from Naqamte and Wondimagegn Hailu from Addis Ababa (Bakke, Christian Ministry, Footnote 6, Chapter Nine, p.145).
33 Bakke, p.146.
34 Ibid., p.147.
The course ended with graduation in November 1952. The Gimbii District Board, on its meeting of November 13, 1952, resolved that the five candidates who were trained for its congregations, be ordained. Thus, five of the graduates from the Gimbii District were ordained on November 16, 1952. The ordination was performed by the SEM Director Rev. Nils Dahlberg, assisted by Rev. Badima Yalew, Rev. Per Stjärne, Rev. Manfred Lundgren and Rev. Gustav Aren.

The Second Pastoral Training at Najjoo

The intention of SEM before starting the second round of pastoral training was to invite the other Lutheran Missions to send students for the course. Bakke states that “the SEM missionaries saw the importance of pastoral training in the context of building a united evangelical Church in Ethiopia.” To this effect, a letter signed by Aren and Lundgren and outlining the SEM proposals was sent to the NLM field council on November 23, 1953. “The letter..... reveals that the SEM saw a clear connection between a uniform pastoral training and a united church.” It stated:

Training of pastors ought to be done centrally and jointly by at least the Lutheran missions. This is a presupposition for unity and uniformity in doctrine and liturgy, in organization and tradition. It is simply a condition for the establishment of a united Church. Isolated pastoral training in each group will result in isolated society churches which more or less will be copies of each mission’s home Church.

The request of SEM did not materialize for several reasons. First, "the GHM wanted an education based on completed secondary school and with Greek as a compulsory subject." Perhaps, this set too high a standard at that moment in the history of the Lutheran Missions in Ethiopia. The NLM, on the other hand, "was afraid of ‘a high church line with robes and fixed prayers’ and wanted to preserve the NLM low-Church

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35 Bakke, p.147.
37 These were: Namerra, Matteus, Jallata, Tassissa and Ashana (Bakke, p.148).
38 Bakke, p.147.
39 Ibid., p.169.
40 Ibid., p.153.
41 Ibid. p.147.
42 Bakke, p.149.
43 Ibid. p.150. Italicized for emphasis.
44 Ibid.
45 Ibid., p.149.
emphasis." Further, "the SMBV maintained that the others neglected the Lutheran emphasis in the congregations," besides the disagreement that existed between it and SEM on some basic issues in Sweden, such as inspiration of the Bible.

The SEM, however, was not discouraged by the lack of positive response from both Missions and went on with its plan to start the second course in Najjoo in 1955. The GHM, despite its reluctance for the above mentioned reason, promised to send a teacher. Hence, Rev. Horst Spingies, GHM missionary, took part as a teacher.

The implementation of the plan kicked off when, “the course started on April 20, 1955 with eight students.” They completed their courses in April 1958 at Naqamte and were ordained at Naqamte congregation on April 20, 1958. The issue of ordination was not easy, however. The main problem was the opposition raised by Archbishop Yaiqob, then in charge of the EOC diocese of Wallaggaa Province, who wanted to perform the ordination himself according to the EOC tradition. He got involved in the matter because a letter of invitation had been sent to him to attend the ceremony. Mr. (later Dr.) Emmanuel G/Silassie and Rev. Bandima Yalew, who were in Naqamte to attend the ceremony, appealed to Fitawurari Bizuwork, then Governor of Wallaggaa. He advised that the matter be seen by higher authorities of the country and gave directives that the ordination be carried out and ordered security guards to be on site. Thus, the ordination ceremony was conducted by Rev. Per Stjärne assisted by Rev. Badima Yalew, Rev.

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46 Bakke, p.149.
47 Ibid.
48 Bakke states that the SMBV emphasizes ‘the doctrine of verbal inspiration’ which gave it the name “Swedish Mission Bible True Friends”, (p.101).
49 Ibid., 153.
50 The GHM maintained its policy that the candidates should be twelfth grade complete.
52 Bakke, p.154. The students were: Olana Lamu, Tasgara Hirpho, Abdissa Desso, Gudina Tumsa, Tasgara Gutama, Gammachu Danu, Amenu Hika and Lamesa Bato (Bakke, p.153).
53 As to why the training was moved to Naqamte towards the end, Rev. Gammachu, then one of the students, told the Writer that it was due to the transference of Rev. Manfred Lundgren to serve there and also because he was getting ready for furlough to Sweden (interview, 20.01.’10).
54 Ibid, 154, 175.
Herbert G. Schaefer, Rev. Ernst Bauerochse, Rev. Hans Robert Wesenick, Rev. Dafaa Jammoo and Rev. Ingvar Nilsson.\textsuperscript{57}

\textit{Onesimos Nasib Bible School}

It has been stated above\textsuperscript{58} that the GHM had taken an interim measure during the Ethio-Italian war to provide a pastor for the Gimbii District congregations. This was done by ordaining Dafaa Jammoo on April 18, 1941.\textsuperscript{59} Later, the GHM had conducted courses for evangelists and voluntary preachers from time to time. The course conducted at Aira in 1954, to provide spiritual leadership to the growing congregations, can be mentioned as a concrete example.\textsuperscript{60} These courses proved to be very helpful and eventually the need to establish a formal training center was discussed. Rev. Ernst Bauerochse, who was in charge of the GHM work at Aira, came up with concrete plans for the realization of this idea.\textsuperscript{61}

Regarding the initial beginning of the work, Rev. Bauerochse writes: “In 1959/60, an instruction building and a dormitory for 30 students were erected. The Bible School was given the name 'Onesimos Nesib School' (ONS) after the man who had translated the Oromo Bible.”\textsuperscript{62} The enrollment of students during the first course was 21.\textsuperscript{63}

The Bible School rendered fruitful services to the Western Synod by training many pastors and evangelists. In fact it was the major Bible School for the Synod, Mandii Bible School being the other training institution in which training was given for evangelists and lay preachers. The graduates from the ONS in the early 1960s contributed immensely to the development and growth of the Western Synod. Some ONS graduates can be mentioned.\textsuperscript{64}

\textsuperscript{57} Bakke, p.175
\textsuperscript{58} See pp.23-24 above.
\textsuperscript{59} See above, p.24.
\textsuperscript{60} Bauerochse, \textit{A Vision Finds Fulfillment}, 81.
\textsuperscript{61} Bauerochse, p.81.
\textsuperscript{62} Ibid.
\textsuperscript{63} Ibid.
The Onesimos Nasib Bible School received the status of a theological seminary within the Mekane Yesus Church 35 years after its founding. More will be said about the relationship between the MYS, the Onesimos Nasib Seminary (ONS) and the other regional Seminaries in Chapter Six. With regard to the working relationship between the MYS TEE Department and the ONS TEE Department further explanation will be given at a later stage in this book as well.

Dilla Bible School

It has been stated earlier that NLM declined to join SEM in establishing a joint Bible School because it thought that such an endeavour would be against its policy. One of the steps it took to train evangelists and pastors was to establish "a pastors' school in Dilla, Sidamo." The first pastoral course was started at Dilla in 1956 and concluded in 1959. Some of the graduates from this course were ordained right after graduation upon their call from congregations. These ordinands were Gutama Gidada and Stephanos Dere who “were ordained at Gidole on Nov. 22, 1959 for service in the Borana and Gamo Gofa Presbytery.” Gebre-Mariam Asrat and Andjulu Mesabo were the other two graduates who “were ordained at Agere Selam on Dec. 6, 1959.” These pastors and others who were eventually ordained played important roles in the then South Ethiopia Synod.

After the establishment of the EECMY in January 1959, one of the major plans to train pastors on an advanced level was to establish a major Seminary at a central place. The Shoa and Eastern Wallagaa, North Ethiopia and Western Wallagaa Synods, agreed with the American Lutheran, Swedish Evangelical and German Hermannsburg Missions to establish a major Seminary at a centrally located site. Both the NLM and the South

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65 Bauerochse, p. 83.
66 See, pp.181-182 below.
67 See p.181 below.
68 See, p.25 above.
69 Knud Tage Andersen, A Brief History of the Mekane Yesus Church (Forlaget Savanne, Christiansfeld, 1980), 53.
70 Bakke, 176.
71 Bakke, 176.
72 Ibid.
73 These Synods were later renamed as the Central, Wollo-Tigray and Western Synods respectively.
74 Tage, p.52.
Ethiopia Synod had been invited to take part in this joint venture. But "found that Addis Ababa was too far away" and that "the students would be separated from their own settings and, furthermore, the general education had not reached the same level in Southern Ethiopia as in the other places concerned." Instead, "they decided to expand the existing pastors' school in Dilla, which in 1968 was removed [sic] to Awassa as Tabor Seminary." Yet, in the course of time, the former South Ethiopia Synod began sending students to the MYS and had its representatives on the MYS Board. There were periods when the Tabor Seminary and the MYS were governed by one Board which strengthened the working relationship between the two.

Implications of the Early Pastoral Trainings for the EECMY and the MYS

It has been noted earlier that there had been several serious attempts by the American Presbyterian Mission and the German Hermannsburg Mission to secure pastors for congregations during the Ethio-Italian war. The Conference of Ethiopian Evangelical Churches (CEEC) and the Swedish Evangelical Mission had visions to establish a joint pastors training programme. It was also noted that although the CEEC’s vision did not materialize, the SEM stuck to its vision which led to the establishment of the Najjoo Bible School to which Lutheran Missions were invited to send students. It was also noted earlier that the SEM had conducted two courses at Najjoo (1949-52 and 1955-1958) and that most graduates from these two courses were ordained. They became leaders of congregations, parishes, districts, Synods and the EECMY at large. They planted congregations that kept on increasing from year to year and this, in turn, created the need to train more pastors and evangelists. Some were among the First Executive Committee members that resolved to establish the Mekane Yesus Seminary during the first Executive Committee Meeting of the EECMY.
The SEM revived this vision when the EECMY was established in January 1959 as a national Church and plans to found MYS were discussed. Thus, the early training programmes of pastors by the Lutheran Mission organizations served as the seed out of which the two seedlings (then), the EECMY and the MYS, sprouted and grew into big trees that bore fruit in abundance year after year.

**The Decision to Establish a Higher Theological Training Institution**

One of the primary issues taken up by the newly born EECMY\(^2\) was the establishment of a major theological training institution. Already, during the First Executive Committee (EC) meeting of the EECMY in 1960, the matter was given due attention. It was one of the first four agenda items presented to the First EC. The establishment of two other major institutions, namely, Debre Zeit Evangelical College and Yemisrach Dimts Literature Programme, was also discussed and resolved.\(^3\) The minutes indicate that background information leading to the decision of the EC was given by Rev. Manfred Lundgren in the case of the Yemisrach Dimts Literature Programme and by Rev. Herbert Gorge Schaefer in the case of the establishment of the MYS. This reveals the active role being played by the LMC members in assisting the newly born church to establish roots deep down in the body of Christ and to grow healthy branches to bear fruits to the glory of God.

With regard to the MYS, the Executive Committee discussed the matter and an agreement was reached to establish a training institution at a centrally located site. It is worth the effort to quote the Minutes in detail:

> Regarding the Seminary: Rev. Schaefer stated that a Seminary is a higher training institution for pastors. As it is the responsibility of a Church to nurture her members, if the Ethiopian Evangelical Church Mekane Yesus desires to progress in her spiritual work, *we have thought for years* that it is a must to establish a training school for pastors. In order to fulfill this aim, the American Lutheran Mission, the German Hermannsburg Mission and the Swedish Evangelical Mission have agreed not to establish schools at various places but to establish only one seminary which would begin to function as of October 1960. The main aim of the Seminary would be to train pastors for the ministry.

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\(^2\) This was primarily in the organizational sense. Otherwise, the preaching of the Gospel, planting of congregations, training of pastors and evangelists, rendering of some basic development and social services had been in operation already for over sixty years when the EECMY was constituted as a national Church.

\(^3\) From the Minutes of the EC (Res. No. 3-52).
of the EECMY based on her doctrinal bases. It will have its own Constitution and Bylaws in order to direct its work. Hence, it has been agreed [By the three mission organizations and the indigenous leaders] that the MYS begins to operate, with Rev. Lowell Hestermann from the ALM and Rev. Gustav Aren from the SEM as teachers. The School will be built on the plot of land purchased on behalf of the EECMY. Rev. Schaefer concluded his speech by saying, 'since it is necessary to have Ethiopian teachers in the course of time, the Synods should cooperate in providing teachers and students so that the Seminary may continue to show progress in its work.’

It seems obvious that the concrete proposal presented to the Executive Committee was a premeditated and ripe one in that it mentions initial agreements among the three Lutheran Missions (LMC members), purchase of a plot of land (already done), definite time set to launch the beginning of the programme, appointment of potential teachers who would begin the programme and the call for synods to provide students and teachers.

What led to such a concrete proposal has to be noted at this stage. The LMC had had series of meetings, starting as early as November 1957, at which they had discussed the possibility of establishing a joint theological seminary. During the November 1957 meeting Lindtjorn and Schaefer were appointed to prepare proposals leading to its establishment. The proposal was “discussed by the LMC on February 7, 1958. It was finally accepted by the LMC on its meeting of June 4, 1959 at the NLM Compound. So, the necessary groundwork had already been done which made it easy for Dr. Schaefer to give full details regarding the plan to start the joint seminary.

The Executive Committee members, who were representatives from the Western Synod, Shoa and Eastern Wallagaa Synod, and Wollo Tigray Synod agreed to the proposal forwarded by Rev. Schaefer. So, this major decision was the realization of the long awaited vision of evangelical Christians, dating back to the early days of the Conference of Ethiopian Evangelical Churches and later the strong desire and plan of Lutheran Missions and the national counterparts in the respective areas. Thus, a solid foundation was laid by the Executive Committee for the establishment of the MYS as a

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84 Italicized for emphasis. The translation of the Minutes from the Amharic version into English was done by the writer.
85 Saverås, 101. See also Bakke, 159-160, Launhardt, 137-138.
86 Bakke, 159.
87 Launhardt, 137-138.
88 The Minutes only indicate the proposal put forward by Rev. Schaefer. The Minutes are silent on reaction of the EC members. No objection has been recorded either. This is not surprising in light of the earlier cooperative developments to have a common training program. It may also show the style of recording Minutes in those days.
Joint Programme of the EECMY, SEM, GHM and ALM. The Synods of the EECMY were to support the MYS not only in providing teachers and students but also financially and administratively as well.89

How the decision of the EC was pursued, what steps were taken with regard to preparation of the constitution and bylaws of MYS, recruitment of teaching staff, curriculum development, criteria for admission of students to MYS, construction of buildings, etc., will be treated in the next chapter.

89 Each Synod provided a Board member each at a later stage. The Board members during the first decade in the life and training ministry of the MYS were mostly LMC members as can be seen from the Minutes of the LMC and its Interim Committee in the early 1960s.
CHAPTER THREE


At the end of Chapter Two it was stated that the Lutheran Missions Committee (LMC) was preparing the groundwork leading to the establishment of the MYS. That was why it was possible to present concrete and viable plans to the First Executive Committee (EC) Meeting of the EECMY regarding the institution.

The Role of Lutheran Missions Committee (LMC)

The LMC’s function did not cease with the establishment of the EECMY. It continued to meet beyond that to look into matters of common concern related to inter-Mission and Mission-Church relationships. Furthermore, each Mission Organization was an independent entity fully in charge of its own work until the signing of the Integration Policy between the EECMY and each Mission Organization at the Imperial High Court in Addis Ababa on April 7, 1969.¹

The LMC that had played significant roles in the establishment of the EECMY, continued to do so in the case of the MYS as well. It held a series of meetings in 1960 and the following few years to speed up its earlier vision which was fully supported by the decision of the EC of the EECMY. At the early stage the three Mission Organizations (SEM, ALM, GHM), accompanied by NLM and SMBV committed themselves to put things together to bring the MYS into being.

During the LMC Meeting, held at the SEM compound on March 4, 1960, inquiry was made regarding the commitment of each Mission Organization in order to materialize the formation of the MYS. Members present in the meeting² reported the responses of their Missions case by case. This was recorded as follows in the Minutes:

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¹ An Integration Policy Document was signed between the EECMY and the five Mission Organizations (SEM, ALM, GHM, DEM, NLM). This was the official document that both the EECMY and the five Mission Organizations signed at the Imperial High Court in order that the responsibilities for the work that was being carried out by the Missions could be transferred to the EECMY.

² There were two members each from NLM, ALM and SEM; one each from GHM and SMBV at that meeting.
Concerning the establishment of the Joint Theological Seminary in Addis Ababa, Ethiopia, the member missions of the Lutheran Missions Committee reported that:

a. Norwegian Lutheran Mission – Rev. Lindtjorn reported that he feels the NLM will not join at this time.

b. German Hermannsburg Mission – The G.H.M is prepared to join in principle but cannot at this time make any commitment for personnel or funds.

c. American Lutheran Mission – The A.L.M is prepared to join the Joint Seminary, to supply one missionary teacher, to meet its share of budget, and to contribute US$ 37,600 as capital investment.

d. Swedish Evangelical Mission – The S.E.M. is prepared to join the Joint Seminary, to supply one missionary teacher, to meet its share of the budget, and to contribute Birr 14,500 as capital investment.

e. Swedish Mission B.V. – The S.M. B.V favors joining the Joint Seminary pending the working out and final approval of the curriculum and courses taught. No decision on finances has been taken.3

The above-quoted minutes indicate the level of commitment of each Mission Organization at the initial stage. For sure, the S.E.M had been advocating for a joint pastoral training institution beginning from the second Najjoo course as indicated earlier under Chapter Two.4 Its readiness to join the Joint Seminary by supplying a missionary teacher, meeting its share of the budget and extending its commitment to the provision of funds for capital investment in the amount of Birr 14,500, is a clear indication of its earlier vision to have a common pastors training center for the EECMY and other evangelicals in the country. Similarly, the ALM’s commitment indicated the Mission’s readiness to support the EECMY and other churches by training pastors for them. This was what Rev. Herbert George Schaefer clearly hinted at in his proposals to the First Executive Committee Meeting as stated in Chapter Two.5 The pledge of USD 37,600 was a substantial amount of money in those days equivalent to Birr 94,000.6

The stand of the NLM not to join at that time was not clearly spelled out in the Minutes. However, it is not difficult to deduce the reasons based on the earlier reasons it gave not to join the second Najjoo course.7 Hence, it opted to continue training pastors at the Dilla Bible School and later at Tabor Seminary. The SES, which was the fruit of the

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3 Interim Committee (IC) Meeting, March 4, 1960 Res. No. 60-3. Parts italicized for emphasis.
4 See pp. 25-26 above.
5 See p. 31 above.
6 Personal Knowledge. In those days, the exchange rate was approx. 2.50 Birr for 1USD.
7 See pp. 25-26 above.
labour of NLM, began sending students to the MYS only in the early 1970s.\textsuperscript{8} The response of the SMBV indicated that it wanted to be sure about the content of the curriculum and its approval [by the LMC]. It is possible to imagine that such a stand reflected the Mission’s conservative outlook on Lutheran doctrines and practice. It has been stated earlier that it hesitated to join the other Lutheran Missions in establishing the EECMY because the name “Lutheran” was missing from the name.\textsuperscript{9} However, it continued to send its members to the LMC's Interim Committee (IC) for a while but withdrew for good as of August 1961 as the Minutes of the IC indicate.

In order to follow up the work more closely, the LMC elected an Interim committee (IC), from among its members during its meeting on March 10, 1960 to take concrete steps leading to the establishment of the MYS. This has been stated as follows:

Resolved that the representatives of the S.E.M, S.M.B.V, G.H.M., and A.L.M. constitute the Interim Committee for the establishment of the Joint Theological Seminary in accordance with Res. No. 60-3 of the Lutheran Missions Committee.\textsuperscript{10}

The IC put ceaseless effort into the formation of the MYS. It elected its Officers at the March 10, 1960 meeting. Johannes Launhardt, Manson and Herbert George Schaefer were elected Chairman, Vice Chairman and Secretary respectively.\textsuperscript{11} Thus, the IC held frequent bi-monthly or monthly meetings to see to it that the MYS came into being to serve the EECMY and other Churches.

**Designed to Serve All Evangelical Churches**

The IC had to keep in mind the issue of the inter-denominational service to be rendered by the Joint Theological Seminary (JTS). The word “Joint” in the proposed name, “Joint Theological Seminary”, did not only designate that the Seminary would be serving the Lutheran Churches in Ethiopia but also other Evangelical Churches in the country. The SEM, that had been advocating for a joint pastors training institute both in the Lutheran and other Evangelical Churches, “…objected to the stressing of the

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\textsuperscript{8} From the list of graduates from the MYS in the Handbook (1981-1982), the name of a candidate from the SES begins to appear in the group of 2nd Degree – Diploma Course graduates of 1973-78. This was Mr. (Later Rev.) Francis Stephanos. Handbook, p.70.

\textsuperscript{9} See p. 18 above.

\textsuperscript{10} LMC Meeting, March 10, 1960, Res. No. 60-2.

\textsuperscript{11} Ibid., Res. No. 60-5.
Lutheran character of the Seminary.\textsuperscript{12} To begin with, the interest was to join hands with the Bethel Church and the AUPM as well.\textsuperscript{13} This issue was not only the concern of the SEM but also of the LWF as well. In this regard, Bakke has the following to say:

Sovik of the LWF commented upon the Lutheran character of the seminary in a letter to Schaefer, saying that this would make it difficult for other groups to join. Schaefer replied that whereas the leaders of the American United Presbyterian Mission favored participation, the missionaries “are not particularly anxious for cooperation with us at this time.”\textsuperscript{14}

The doubt expressed by Rev. Dr. Herbert Schaefer came true before too long. The AUPM wrote an application to the “Governing Board (of) Evangelical Theological Seminary on October 16, 1961 asking for the possibility of participation in the Joint Seminary in order to train students”.\textsuperscript{15} The letter announced that a group of two persons had been delegated by the Mission to follow up the matter with the Lutheran Seminary. These persons were the Rev. Milton Fisher and the Rev. Albert Strong.\textsuperscript{16} The letter further indicated that the Committee had to be guided by the terms of reference given by the Mission to deal with the matter. Three of the points in the terms of reference are worth quoting in full at this point:

C. That Article XIII, Section 2 of the Constitution (of MYS) makes definite provision for teaching other than Lutheran Church doctrines, and therefore, we affirm that the confessional standards of the United Presbyterian Church in the U.S.A. (Westminster Confession of Faith, Longer and Shorter Catechisms) be accepted as a basis of our Cooperation in the Seminary under the provision of this Article.

D. That we consider full participation most desirable, which means:
1. The appointment of members to the governing Board;
2. The appointment and support of members of the teaching staff;
3. The participation in general expenses of the institution.

E. That Article XIV of the Constitution makes provision for the withdrawal of any member on one year’s notice, and that we recommend that within a five year period our participation in the Seminary be formally reviewed.\textsuperscript{17}

The AUPM has clearly defined the terms of cooperation with the MYS, which was the recognition of the confessional standards of the United Presbyterian Church. This was stated in accordance with Article XIII, Section 2 of the MYS Constitution written to

\textsuperscript{13} Ibid.
\textsuperscript{14} Bakke, pp.193 -194.
\textsuperscript{15} Letter, dated October 16, 1961, from Hazel J. Mc Geary, General Secretary of AUPM.
\textsuperscript{16} Ibid.
\textsuperscript{17} Ibid.
affirm the non-denominational character of the Seminary. The fact that the participation in the life and work of the Seminary was to be formally reviewed after five years may have indicated the Mission’s intention to withdraw for reasons it might consider valid to its situation. The application was discussed by the IC at its meeting held on October 16, 1961 and it was resolved: “That the application be received and circulated with the minutes of this meeting.” However, the AUPM withdrew its application, first, with a letter written on January 26, 1962. The letter asked the MYS Board to “…hold the application from the American Mission for Cooperation, … in abeyance until there is opportunity for further consideration by the Mission.” The second letter was written on February 24, 1962, addressed to the Provisional Board, Mekane Yesus Seminary. The reasons given for the withdrawal were now explicitly stated:

62-009 VOTED: that, in the light of the Bethel Evangelical Church hesitation and Mission financial considerations, both of which items have come to the attention of the Mission since Association, official participation in the Mekane Yesus Seminary be held in abeyance. We anticipate this condition to prevail until such a time as the Bethel Church and the Mission wish to revive the matter.

The IC deliberated on the matter during its meeting held on March 19, 1962 and resolved “That as the American Presbyterian Mission in its letter has indicated a temporary withdrawal of its application for membership in the seminary, we notify them that we are open to their cooperation and welcome their application at a future date.”

The time span between the application of the AUPM written on October 16, 1961 and the withdrawal of it on January 26, 1962 was so short (five months) that one can hardly imagine that anything worth mentioning has been achieved. Further, it looks that the matter has not been revived for some years.

The MYS Board received another application from the Rev. M. Fisher, AUPM representative, dated November 29, 1965, inquiring into the possibility of forming “a Union Seminary.” The Board resolved to state its “…readiness to explore with the AUPM and the Bethel Church the possibility of forming a Union Seminary of the Co-

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18 IC Meeting, October 16, 1961, Res. No. 61-44.
19 Letter, dated January 26, 1962, from Donald E. Hanna, Acting General Secretary.
20 Letter, dated, February 24, 1962, from Donald E. Hanna, Acting General Secretary. However, in light of the standing relationship between the Evangelical Church Bethel and the Mekane Yesus Church, dating back to the CEEC days, it is doubtful that the Bethel leadership had been consulted in this matter.
operating Missions and Churches.” In order to follow up the matter, the Board appointed a committee of four Board members to study the matter and present proposals to it. The Committee then deliberated on the issue at length and came up with the following two proposals:

1. Whereas we are in favor of cooperation with the Bethel Church and the American Mission (AUPM), and whereas we do not envisage the dissolving of the present Seminary and its Constitution, therefore, Be it resolved on the part of our committee that we discuss with the duly authorized representatives of the Bethel Church and the American Mission (AUPM) the possibility of joining the Mekane Yesus Seminary under its present Constitution with special arrangements being made to provide lectures on Presbyterian Doctrine for their students.
   If proposal No. 1 is not acceptable:
2. Be it resolved on the part of our committee that we discuss with the duly authorized representatives of the Bethel Church and the American Mission (AUPM) the possibility of establishment of a Bethel Hall at the Seminary with its own administration, cooperating with the Mekane Yesus Seminary Board in a Joint Board or Theological Education. [Two seminaries on one campus].

The Board discussed the proposals presented to it on June 7, 1966 and resolved the following:

Motion, seconded and carried unanimously: that whereas discussions involving the possibility of a “Union” Seminary are a matter of major policy, be it resolved that the matter be referred to the EEC-MY, and that we recommend that an official application to the EEC-MY be made by both (sic) the Bethel Church and the American Mission (AUPM).

It seems that the matter did not progress further than that. The MYS Board Minutes of 1966 and the following years are silent on the matter. Therefore, “Despite many consultations and proposals it proved impossible to establish direct cooperation with the AUPM in the seminary programme.” The full participation of the Bethel Evangelical Church and the AUPM became a reality when the former merged with the EECMY as of September 1974.

22 MYS Board meeting, April 1, 1966, Res. No. 66:9.
23 MYS, Board meeting, April 1, 1966, Res. No. 66:10. The members were the Rev. E. Bauerochese, the Rev. Gustav Aren, the Rev. Ezra Gebre Medhin and the Rev. Philip K. Mueller.
25 MYS Board meeting, June 7, 1966, Res. No. 66:38. The word ‘both’ may presuppose that the ECB had not been consulted in this matter.
26 Bakke, Christian Ministry, p.194.
27 Debela, History of the Evangelical Church Bethel, pp 278-289. Moreover, it should be noted, that Gebru Sertse (1964) and Debela Birri (1965) had been sent to the MYS by ECB as noted in Chapter One, p.5 above.
In spite of the state of affairs that seemed to be against the ecumenical character of the MYS, in that the NLM, the S.M.B.V and the AUPM were not ready to join, the LMC proceeded with its plan to make the establishment of the MYS a reality. The next sections deal with the laying of the needed bricks to build up the MYS in the best way possible.

**Initial Recruitment of Teaching Staff**

The names of two teachers, namely, Lowell Hesterman from the ALM and Gustav Aren from the SEM, had already been mentioned to the First Executive Committee of the EECMY by Herbert George Schaefer. Their names were also accepted by the IC during its meeting held at the SEM compound on March 10, 1960. It was envisaged that Aren would start as of April 20, 1960, while Hesterman would start as of March 10, 1960. The IC further resolved to request the GHM and the SMBV to second a staff member each whenever they were able to provide them. During the same meeting it was resolved to appoint Gustav Aren to be the Principal of the JTS for 1952 and 1953 E.C. The appointment of Gustav Aren as the first Principal of the JTS (later MYS) can be considered as an appropriate and timely decision taken by the IC. Considering his long years of experience as a missionary in Ethiopia, the immense contributions he had made in the second Najjoo pastoral training course as a leader and a teacher, and the effort he had made in drafting the confessional statement of the CEEC and later the Constitution and Bylaws of the EECMY, his appointment without doubt, was the most appropriate decision. He served as the MYS Principal from 1960-1968 by being reelected first by the IC, then by the MYS Board. When he was going on furlough to Sweden, he was replaced by Rev. Wolfram Gluer from GHM, upon the decision of the MYS Board. Rev. Gluer served as Principal for two years (1968 -1970).

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28 See p. 31 above.
29 IC Meeting, March 10, 1960, Res. No. 60-7.
30 Ibid., Res. No. 60-8.
Regarding the commencement of the JTS, the IC resolved to “…set October 15, 1960 as the target date for the beginning of the first seminary class and to inform all Lutheran Missions, Synods, and Churches of the same.”  

The first national teaching staff member to be employed by the IC was Ato Meseret Sebhat Leab. He was employed on full-time basis with a salary of Eth. $ 200 per month to teach Geez and Amharic. Thus, the first faculty members were three; two expatriates and a national. Their call depended on the initiatives taken by the pioneer personalities, such as Rev. Dr. Herbert George Schaefer who had reported earlier to the first EECMY Executive Committee about teachers that would make the launching of the Seminary a reality.

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34 See p. 31 above.
After the MYS had started functioning, the call of teaching staff members followed definite principles adopted by the Board that professors that will be called to the Seminary “…be suited for harmonious service among people of the younger Churches.”\textsuperscript{35} The Board gave directives that whenever the MYS wanted to consider the call of a certain professor from one of the Lutheran Mission Organizations, the following points should be considered:

1. Academic History to date (including educations received prior to enrollment at a school of Theology).
2. Work or out of school activities in which the candidate has taken part thus far.
3. English language proficiency.
4. The period of service which the candidate hopes to give to the Mekane Yesus Seminary.
5. Three letters of recommendation from people who have known the candidate at school, in church (sic) and in his extracurricular activities.\textsuperscript{36}

These guidelines were strictly followed up by the MYS Administration in order to extend calls to teaching staff members from the Mission Organizations. There is an interesting scenario which illustrates this point very well. An intensive inquiry was made regarding the call of a certain theologian from the American Lutheran Church (ALC) upon the resolution of the MYS Board.\textsuperscript{37} The resolution of the Board was crystal clear when it said, “The Board should make it very clear to the ALC that the final call won’t be sent out to Rev. Wente until all papers showing his qualifications have been received and studied.”\textsuperscript{38} Hence, besides asking for his academic qualifications, letters were addressed to two church officials and a professor at Hamburg University in Germany.\textsuperscript{39} The MYS Board Chairperson spelled out why such inquiries were needed when he said, “We would like you to express your views as to how well the Rev. Wente might fit into a ‘Younger

\textsuperscript{35} Letter of the Rev. Ezra Gebre Medhin, MYS Board Chairman, dated April 21, 1967. This letter was addressed to the Rev. Lowell Hesterman, at the Commission on World Mission, LWF, regarding the call of Rev. James Wente of the American Lutheran Church.

\textsuperscript{36} Letter of Rev. Ezra Gebremedhin, MYS board Chairperson, Feb.1, 1968, addressed to Magar Mageroy, NLM Ethiopia Director, requesting him to follow these guidelines in order to second in teacher from NLM.


\textsuperscript{38} Ibid.

\textsuperscript{39} Letter of Rev. Ezra Gebremedhin, MYS Board Chairperson, dated April 21, 22, and 24, 1967 respectively, addressed to Bishop Heinrich Meyer, LWF Commission on World Mission and a part time teacher at Hamburg University; to H.E. Ato Emmanuel Abraham, then President of the EECMY so that he requests Rev. Gudina Tumsa, then General Secretary of EECMY and who was visiting some Mission Organizations in Europe to pass via Hamburg to meet Rev. Wente who was then studying there. The Professor was Dr. George W. Forrell, professor at the University of Iowa, USA, who had taught Rev. Wente at that University.
Church’ situation as a teacher.”\textsuperscript{40} The Chairman, in his letter which was addressed to Rev. Lowell Hesterman, dated April 21, 1967, requested him to ask Rev. Wente to prepare an exegesis, meditation and sermon outline by choosing one from four given texts indicated in the letter.

In conjunction with the inquiry on Rev. Wente’s credentials at a deeper level, the Board instructed Rev. Ezra and Rev. Aren, that the two, based on broad inquiries, “propose academic qualifications for the recruitment of Seminary staff and propose procedures for calling staff to the Seminary.”\textsuperscript{41} In order to get a broad view on the matter, letters were addressed to the Principals of Lutheran Theological Seminary (Madagascar), Lutheran Theological College Umpumulo (South Africa) and Makumira Theological College (Tanzania). This correspondence, besides asking for information on teaching staff recruitment principles, has had implication for ecumenical development between the MYS and Sister Lutheran Seminaries in Africa. The responses from the three Seminaries will be dealt with under expatriate teaching staff recruitment policy in the next section.\textsuperscript{42}

Having received the recommendations from the officials mentioned above, and the result of the exegesis, sermon outline and doctrinal position of Rev. Wente, the MYS Administration requested the Board members to look at the credentials sent by him and all the needed papers and send their mail vote whether in favor or against the call yet to be extended. Four Board members were in favor, while four were against it. Hence, the vote was 50\% for and 50\% against. Rev. Ezra, in his letter to Dr. T. P. Frickes, Executive Director, Division of World Mission, American Lutheran Church, stated the result in the following manner:

Mekane Yesus Seminary Board has taken great pains to study the academic records, ratings and recommendations on Rev. Wente, whom the Board has been considering as a candidate for professorship at Mekane Yesus Seminary in view of the vacancy caused by the departure of Rev. R.P. Avers.

The recommendations and ratings sent to the Board gave a great variety of impressions and have caused a great deal of bewilderment. There have been positive as well as negative aspects to the recommendations and ratings. The fact that Rev. Wente has not served in Ethiopia has deprived the Board of that first hand knowledge of his

\textsuperscript{40} From the letter addressed to Bishop Heinrich Meyer, April 21, 1967.
\textsuperscript{41} Three letters of Rev. Ezra, all dated May 17, 1967, addressed to Dr. CR. Johnson, Principal of Lutheran Theological Seminary, Fianarantsoa, Madagascar and Pastor Gunnar Lisleurud, Principal of Lutheran Theological College, Umpumulo, Natal, South Africa and E.E. Mshana, Principal of Lutheran Theological College, Makumira.
\textsuperscript{42} See pp. 43-44 below.
personality and performance which is essential for an unhesitating call of a professor to a place like Mekane Yesus Seminary.

Without in any way passing a judgment on Rev. Wente's personality and performance, and in all fairness to him, to the Seminary, and to the Ethiopian Evangelical Church Mekane Yesus, we must state that we have not been able to come to a majority vote on the call of Rev. Wente. The vote on the proposal to call him was 50% for and 50% against.

We therefore request you to communicate to Rev. Wente the Board’s regret that it cannot at this time call him to serve as a professor at Mekane Yesus Seminary.\(^\text{43}\)

Besides stating the problems the Board faced with regard to the positive and negative recommendations given by various persons about Rev. Wente, the letter indicates that Rev. Wente’s lack of prior exposure to the Ethiopian situation was one of the major reasons for the Board’s hesitation about the call. These were valid reasons given by the Board to protect the Young Seminary from going astray from sound teaching as well as from teachings that would not fit the Ethiopian context. So, from the general policy that the letter reflects, the Board continued to give directives that staff recruitment policy be prepared in writing to be adopted for future use. The next section deals with that important issue.

**Expatriate Teaching Staff Recruitment Policy**

The MYS Board, at its meeting of July 12, 1967, resolved that “A subcommittee be set up to draft a recruitment policy for the MYS Board (sic) on the basis of previous studies and recommendations and present these drafts to the MYS Board at its next meeting.”\(^\text{44}\) In order to follow up the resolution it was “Resolved that the Principal, in consultation with the staff of the MYS and the Chairman of the Board, draft the said recruitment policy.”\(^\text{45}\)

The team took time and reflected on the previous principles adopted by the Board as well as the responses given from the Three Lutheran Seminaries mentioned above. The responses from these Seminaries indicated that qualified teachers with B.Th Degree and above would be called by their Boards via the respective Churches and that the duration of service would be two years or more. The Lutheran Theological College, Umpumulo,

\(^{43}\) From the letter of Rev. Ezra Gebremedhin, dated July 5, 1967, addressed to Dr. T.P. Fricke. Italicized for emphasis.

\(^{44}\) MYS Board Meeting, July 12, 1967, Res. No. 67:58.

had indicated that an expatriate teacher at its institution had to “… have three years of service in the African Church” before being called as a teacher.\textsuperscript{46}

The draft of the recruitment policy was presented to the MYS Board at its meeting of August 18, 1967. The Board discussed the proposals and the following policy guidelines were adopted:

A proposal for a recruitment policy for the MYS Board (sic), drafted by the Principal of the MYS in consultation with the MYS Staff and the Chairman of the Board, was read by the chairman and discussed. The following points of the POLICY FOR RECRUITMENT OF STAFF were unanimously accepted:

1. Chairs shall be created for the major subjects taught at the Seminary. Minor subjects shall be assigned to the professors in accordance with their qualifications and teaching load.

2. A qualified theological degree entitling a person to pastoral service in his own homeland shall be the minimum requirement for appointment to a chair at the Seminary. Normally the following qualifications shall also be required and aimed at:
   - Experience in Ethiopia, which will be of value in all fields of teaching;
   - Specialization in a particular field of theology;
   - Experience and ability of teaching;
   - Parish experience.
   The Board shall seek candidates with these qualifications to the fullest extent possible.

3. The Seminary Board shall have full authority to call and appoint any person whom the Board deems gifted and qualified for a professorship to occupy a chair at the Seminary.

4. Initially a professor shall be called for two years of service after which period his call shall be reviewed.

5. A professor shall be given an opportunity to continue his studies in or related to his particular field of teaching with the aim of upgrading his theological qualifications. Time for such studies and length of period of study shall be decided in each case.

6. Normally a professor is expected to serve over a number of years, but a continuance of his service shall be confirmed by the Board whenever he is due for furlough. The confirmation of his service shall be resolved at least three months prior to his going on furlough.\textsuperscript{47}

Other questions related to policy for recruitment were raised during the August 18, 1967 meeting and the following was resolved:

Whereas other questions concerning the POLICY FOR RECRUITMENT OF STAFF not considered in No. 1 to 6 have been raised in the discussion, be it Resolved that the sub-committee be requested to continue its work and present further proposals on credentials and other procedures at the next meeting of the MYS Board, at which time the recruitment policy shall be acted upon.\textsuperscript{48}

\textsuperscript{46} Letter of G. Lislerud, dated, 30 May 1967.
\textsuperscript{47} MYS Board Meeting, August 18, 1967, Res. No. 67:77.
\textsuperscript{48} Ibid., Res No. 67:78.
Three other major policy statements were proposed by the sub-Committee to the MYS Board at its meeting of March 18, 1968 and were adopted as follows:

**Item: Recruitment Policy**
In reference to Reso (sic) 67-77, additional items for a recruitment policy for the Seminary were discussed at some length and accepted with the following wording:

**No.7. Documents**
A candidate will be required to submit full academic records pertaining to college and theological training, curriculum vitae, recommendations by three people closely acquainted with the candidate in his academic life, his participation in the activities of his church and in any other extra-curricular activity.

No. 8. The foregoing documents shall be presented to the Board by that organization or that member of the Seminary Board, under whose auspices the candidate is to be recruited. In the interests both of the candidate and of the Board, it is desirable that all the necessary documents be submitted to the Board nine months prior to the commencement of the academic year of the Seminary. However, the Board shall be obliged to make its decision known within three months after the receipt of the documents.

No.9. Before the candidate assumes duties at the Seminary, the Principal, in co-operation with the Chairman of the Board and the Executive Secretary of the EEC-MY shall make provisions for briefings on the life and work of the Seminary and of the EEC-MY.49

The Board declared that it had adopted the nine point policy for recruitment of staff and also “…resolved that the recruitment policy be entered into the By-Laws of the MYS Board”.50 This policy was followed accordingly as one can read from the amended MYS Constitution and Bylaws of 1968.51

The fact that the Board had taken time and given due attention to the development and adoption of such an important policy exhibits the desire of the Board and the EECMY leaders to put the MYS on a solid foundation in order to serve the young Church in the best way possible. Based on this policy, the Board extended calls to nine teaching staff members during the first decade in the life and work of the MYS. Five were from the ALC, one each from the SEM, GHM, DEM and the Berlin Mission Work (BMW).52

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50 Ibid., Res. No. 68 – 22 /23.
51 See Appendix II for details. It has to be noted that the teaching staff recruitment policy was applied to the expatriate personnel at that stage. Recruitment of national teaching staff members, with the exception of Ato Meseret Sebhat Le Ab, was considered in the mid-seventies when Dr. Yacob Tesfai, who was one of the students of the 2nd Diploma course, was called to teach Old Testament subjects after completion of his doctoral studies.
52 The teachers were: Rev. Lowell Hesterman, Dr. Richard Jensen, Rev. Richard P. Avers, Rev. Merlyn Seitz and Rev. Dr. Loren Bliese from the ALC, Rev. (later Dr.) Gustav Aren from SEM, Rev. Wolfram Gluer from GHM, Rev. Knud Tage Andersen from DEM.
The responsibility of preparing the curriculum lay with the professors who were appointed by the IC in early 1960. What sort of curriculum was prepared? Were all the components of the curriculum relevant to the needs of the congregations? This is the topic of the next section.

Curriculum Development

The IC, at its meeting of March 10, 1960, resolved to instruct the two staff members (Aren and Hesterman) “to prepare curriculums for the first Seminary course and for a refresher course.” Further directive was given to the staff members “to plan the initial curriculums (sic) for a period of 3 years beginning at the 10th grade level with 8th grade in exceptional cases.”

The staff members prepared the initial curriculum and presented it to the Meeting of the IC on June 3, 1960. The IC resolved to “accept the proposed curriculum in principle.” It was further decided to “ask the staff to consider the suggestion to offer a course in Geez the first year.”

Merlyn Seitz, who was one of the professors during the first decade, writes, “The faculty and curriculum represented the traditional model of Lutheran theological education being introduced into the structures of the newly emerging Lutheran Churches in the South.” As a result the students were sometimes confused by the lectures given by some of the professors who were new to the Ethiopian context. One of the problems in the teaching – learning process was related to the authorship of the books of the Old Testament. For example, the authorship of the Pentateuch with its various theories was foreign to the students’ thinking about the authorship of the Bible. Thus, the curriculum did not fully consider the context of Evangelical Christians in Ethiopia. Even some of the subjects that were meant to take the Ethiopian context into consideration did not help

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53 IC Meeting at the SEM Compound, March 10, 1960, Res. No. 60-10.
54 IC Meeting at the ALM Compound, April 12, 1960, Res. No. 60-23.
55 IC Meeting at the GHM Compound, June 8, 1960, Res. No. 60-30.
56 Ibid., Res. No. 60-30. For details of the curriculum, see appendix I.
57 Flachman and Seitz, Mission to Ethiopia…, p.282.
58 Ato Asmelash Qbqa Michael, who was one of the students of the 2nd Diploma course, for example, says that the “two creation stories” of Genesis chapters 1&2, the Jahwist (J), Elohist (E), Dentronomist (D), and Priestly (P) source theory forming the Pentateuch was quite new to them and disturbed them emotionally; interview, April 5, 2010.
evangelical students. Thus, the European and North American model curriculum was not presented in such a way that it fit into the Ethiopian context.

Furthermore, some of the subjects were not directly relevant to the situation of the trainees and the needs of the congregations but provided general knowledge to the students. Some of the subjects had not been given enough attention in spite of the fact that they appear on the grade report. For example, under “Specialized Work”, the students were taught typing, and management, but these were neither taught in a satisfactory manner nor were they included in the grade report of the students.

It is interesting to note, however, that some of the sending bodies had expressed their concern to the MYS Administration requesting it to give vocational trainings to the students and that this be part of the curriculum. The request of the President of the Western Wollega Synod, which was presented to the MYS Board on July 1, 1964, is a case worth quoting:

MYSB, 64-11: that whereas the President of the Western Wollega Synod has requested the Seminary to give further extensive training to the recently ordained pastors who had been given two years of theological training at Aira; and whereas, he further requested the seminary to give 7-8 years of training to future pastors in order to make them qualified to build churches, drive cars, maintain electrical power plants, and keep books in the same way as Missionaries are now doing: Be it Resolved: That we inform the Synod that for reasons of finances, personnel, and medium of instruction, we are not able to comply with their request at this time.

The response of the Board indicated that the Seminary was not ready for such undertakings at that time in its history. That was understandable since it was at its stage of formation and was only four years old. However, the issue was brought up several times, particularly by students and the same reasons for postponement were given each time. Why was the same pattern of response repeated from time to time? It seems that there was conflict of interest between the stakeholders and the Seminary Administration.

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59 Rev. Gobbuu, for example says, that he didn’t make any use of Geez in his parish work; interview, March 31, 2010.
60 Rev. Gobbuu thinks that this might have been for fear that students might join secular offices after graduation; interview, March 31, 2010.
61 MYS Board Meeting, July 1, 1964, Res. No. 64-11. The President of the Western Wollega Synod then was the Rev. Dafaa Jammoo. Bakke also says that Rev. Dafaa had once asked him saying, “I want you to make the students like Qes Manfred Zach; they should be able to preach, teach and repair the Land Rover” (Bakke, A Little Contribution..., p.4 and interview, March 9, 2010.)
62 Personal knowledge: Students came up with similar requests in the early 1970s and the response of the Board followed the same pattern. It was not until the 1990s that the MYS gave proper attention to Vocational training when the Information Technology (IT) lab was instituted and the Leadership, Management and Communication Department was opened as a separate Department.
“Some of the missionaries wanted a curriculum similar to the one in their own home institutions and the Ethiopian representatives had ideas reflecting their background and experience.”

**Preparation of the Constitution and Bylaws**

Another major issue that was given attention by the IC was the preparation of the MYS Constitution and Bylaws. This section deals with that topic.

*Constitution*

It had already been projected during the First Executive Committee Meeting of the EECMY that the Seminary would “... have its own Constitution and Bylaws in order to direct its work.” Accordingly, it was at the June 8, 1960 Meeting of the IC that the issue was raised and discussed. It seems that the preparation was already underway when the IC took up the matter. The Minute recorded under 60-32 stated: “Resolved that additional copies of the proposed seminary constitution be prepared for distribution and study before the next meeting”. The draft was discussed thoroughly at the IC Meeting of September 30, 1960, a few days before the actual commencement of the MYS, which was October 3, 1960. The members deliberated on the draft at length and made amendments on eleven of the Articles and resolved to approve it.

Article I states the name of the Seminary while Article II deals with its Doctrinal Basis. The initial name was “Joint Theological Seminary” as mentioned earlier in this Chapter. This name was retained in the Constitution until July 17, 1961 when the IC had to choose between two names proposed to it. These were:

1. **Mekane Yesus Seminarium** (Mekane Yesus Seminarium)

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64 See p. 31 above.
65 IC Meeting held at the GHM compound, June 8, 1960, Res. No. 60-32. The word “proposed” hints that the draft had been prepared beforehand.
66 The MYS began to function on Monday, October 3, 1960 according to the report given to the IC by Aren on the Meeting of October 6, 1960, Res. No. 60-49. See p.50ff below for further details.
67 The Constitution consisted of 16 Articles.
68 IC Meeting at the SEM Compound, September 30, 1960, Res. No. 60-47.
69 See p. 35 above.
2. ለክፈው ከማወት (Christ’s Seminary)

The majority of the IC members voted in favor of proposal 1 (6 votes) while proposal 2 got 2 votes. Thus, the name in English was rendered as “Mekane Yesus Seminary.” It was proper that the Seminary should be called “Mekane Yesus Seminary” after the name of the Church (EECMY). It seems possible that the second proposal, “Christ’s Seminary”, was put forward by the SMBV members.

The doctrinal statements were taken directly from those of the EECMY which was proper and a must for the Seminary. The purpose or mission of the Seminary was spelled out in four sections under Article III as follows:

The Seminary shall strive to serve the Triune God, His Church and His people through
Section 1: The dissemination of the Gospel to all men through a right teaching and preaching of God’s word.
Section 2: The establishment and nurture of congregations through the training and retraining of pastors, and evangelists.
Section 3: The building of God’s Church through the development of consecrated capable Ethiopian leadership for the church.
Section 4: The confrontation of the Ethiopian citizen with the gospel message in such a way that it is meaningful to his needs and problems in his culture.

The purposes stated under sections 1-3 above were being given attention in the teaching-learning process at the seminary. However, the statement of purpose under section 4 was not kept in focus as stated under the section “Curriculum Development”. The curriculum did not contain subjects that dealt with the confrontation of the Gospel with the Ethiopian cultures. In those days, part of the problem could have been lack of national staff members who could give due attention to it.

The status of the Seminary within the EECMY structure was stated in the Constitution under Article V, Status. It said, “This Seminary shall be an independent but affiliated Seminary of the Missions, Synods, Churches, and Councils represented on its Seminary Board.” This shows that the IC members had different opinions about the

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70 IC Meeting of July 17, 1961 held at the SMBV compound, Res. No. 61-34. See also Launhardt, Evangelicals in Addis Ababa, p. 138.
71 Bliese thinks that the proposal might have come from the SMBV members on the IC, interview, April 5, 2010.
72 JTS Constitution as approved by the IC, July 17, 1961, Art. V.
73 See p. 45f above.
74 JTS Constitution as approved by the IC on July 17, 1961. Article V.
status of the MYS within the EECMY. Bakke says, “The ALM would have preferred a church seminary similar to those existing in the ALC, whereas the other Missions favored a more independent institution.”\(^{75}\) That is why it was stated in Article V of the Constitution that “the Seminary shall be an independent but affiliated seminary.” Thus, the IC designed the MYS to be an interdenominational institution in which all members in the Board govern the MYS on an equal footing as owners. The fact that it was designed to admit all who want to join indicates its openness to serve all. But some central issues, like ownership of the institution, were open ended. In the course of time, however, this Article was amended to read,” the Seminary shall be a functional unit within the organizational structure of the Evangelical Church Mekane Yesus in Ethiopia for theological training.”\(^{76}\)

**Bylaws**

The draft of the Bylaws of the JTS, consisting of seven Articles, was presented to the IC at its meeting of October 6, 1960, a week after the ratification of the Constitution.

The IC examined each article of the Bylaws thoroughly and made amendments to it, following which it resolved to approve it as amended.\(^ {77}\) The Bylaws contained important issues such as membership in the Seminary, functions and responsibilities of the Seminary Board and its Executive Committee, functions and responsibilities of the Principal and Vice Principal, responsibilities of the Staff Council, etc.

The approved Constitution and Bylaws were circulated to the Mission Organizations for review and ratification. However, there was no reference to the EECMY among the recipients of the Constitution and Bylaws even though her members had been participating in the IC meetings since April 1960. It was reported to the IC at its meeting of March 20, 1961 that “… reports of the concerned bodies have not been received yet.”\(^ {78a}\) It was therefore, decided that “…all Missions are requested to take action”\(^ {78b}\) and report to the next meeting. The next meeting was held on May 15, 1961 at


\(^{77}\) IC Meeting of Oct. 6, 1960, held at the ALM Compound, Res. No. 60-51.

\(^{78a}\) IC Meeting of March 20, 1961, held at the SEM Compound, Res. No. 61-2.
the GHM compound and it was reported that the SEM and the ALM had accepted the Constitution and Bylaws, but that the GHM has not yet taken official action. Thus, the IC was forced to defer its final decision to the next meeting.\footnote{IC Meeting of May 15, 1961, Res. No. 61-22.} At the next meeting of the IC on July 17, 1961, it was again reported that “…there is still no official action [taken] by the Home Boards”.\footnote{IC Meeting of July 17, 1961, held at the SMBV Compound, Res. No. 61-35.} Therefore, it was decided that “…the Home Boards be notified which members have ratified and which have not.”\footnote{IC Meeting of October 16, 1961, held at the SEM Compound, Res. No. 61-41.}

The IC meeting of October 16, 1961 had a final say on the ratification of the JTS Constitution and Bylaws. It was reported that the GHM Home Board has now accepted the Constitution and Bylaws.\footnote{IC Meeting of October 16, 1961, held at the SEM Compound, Res. No. 61-41.} Based on that report the IC resolved the following:

\begin{quote}
Resolved: That since the Home Boards of the fully participating three members ALM, GHM, and SEM – had now accepted the Constitution and By-Laws (sic) of Mekane Yesus Seminary, the Interim Committee ratify the Constitution and By-Laws of Mekane Yesus Seminary.\footnote{Ibid., Res. No. 61-42; Italized for emphasis. See Appendix I for the Constitution and Bylaws.}
\end{quote}

There is no reference again to the EECMY as far as the ratification of the two documents is concerned even though there were two co-opted members on the Meeting as usual.\footnote{The co-opted members were H.E. Ato Emmanuel Abraham and Ato Emmanuel Gebre Sellassie.} At this stage in the history of the JTS, the responsibility of administering institutions established by the Lutheran Missions had not yet been handed over to the Church. This only came much later at the end of the 1960s, as referred to earlier in this Chapter.\footnote{See p. 32 above, Footnote “1” of this Chapter.} Furthermore, there is no mention of the SMBV, nor was its member present during that meeting or at any later meeting. Again, it seems that SMBV withdrew its membership as it had done at the eve of the formation of the EECMY. However, it was sending students to the MYS as early as 1962 and afterwards.\footnote{The name of one candidate, namely Senbeta Lemma, appears in the list of the second Diploma Course (1962 – 1966) (MYS Handbook, 1981-1982), p.67.}

**The Joint Theological Seminary Begins to Function**

In 1960, staff residences, students’ dormitories, classrooms and the other needed facilities have not yet been built on the large plot of land purchased at Makanissa as the
future site of the MYS. However, it had initially been planned by the IC that the first Seminary class had to commence on October 15, 1960 and that all Lutheran Missions, Synods and Churches be informed accordingly. Thus, an interim solution had to be found for the launching of the training programme. The offer by SEM to accommodate the first group of students in its compound at Entoto came as good news. This was reported to the August 4, 1960 meeting of the IC and it was resolved to “…accept with thanks the Swedish Evangelical Mission’s offer to accommodate the first course temporarily until the Seminary school buildings are ready.” This good will from the SEM is another clear evidence that it was really committed to serve the needs of thousands of Evangelical believers in the country.

The criteria for recruiting students had already been set by the IC when it gave directives for the preparation of the initial curriculum during its April 1960 Meeting. It was resolved that the standard for Diploma Program be 10th grade level with 8th grade in exceptional cases. Two students from the Evangelical Church of Eritrea; three students from the Western Wallaggaa Synod, and a student each from the CS and the Addis Ababa Mekane Yesus Congregation were sent to the first diploma course. The Principal reported the following to the IC at its meeting of October 6, 1960:

Rev. Aren reported that the first class of the Seminary opened on Monday, Oct. 3, 1960. Opening convocation was held on Tuesday morning. An entrance test was given to the students. On the basis of the results it has been decided not to split the class but to give all a concentrated course in English. Rev. Aren is carrying the full load until such time as Rev. Hesterman can assume work (Most probably, Nov. 15, 1960). The students are between 20 and 32 years of age and are all at about the 10th grade level. Three students are married. Ato Meserat Sebhat Le-ab (sic) has accepted appointment as per Res. 60-45.

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86 Regarding the purchase of the plot of land, see pp 58-59 below.
87 IC Meeting of March 10, 1960, held at SEM compound, Res. No. 60-9.
88 IC Meeting, August 4, 1960, held at SMBV, Res. No. 60-38.
89 IC Meeting, April 12, 1960, held at ALM compound, Res. No. 60-23.
90 Ibid., Res. No. 60-23.
91 MYS Handbook, 1981-1982. The following are in the list: Abraham Wolde Yesus (ECE), Asfaha Mahari (ECE), Ayale Roro (WS), Gobu Bonga (WS), Mamo Osana (WS) Olana Djinii (CS) and Taye Wolde-Silassie (AAMY).
92 IC Meeting held at the ALM compound, Oct. 6, 1960, Res. No. 60-49. Regarding the employment of Ato Meseret the IC resolution No. 60-45 says: “Resolved that with reference to Resolution 60-39 (to employ him with a monthly salary of Eth. $ 200.00), we amend the resolution to read that we offer Ato Messaret Sebhat Le-ab Eth. $250:- as a salary and ask Rev. Aren and Kes Badima Yalew to take the entire matter into consultation with the elders of the Bethel Church” (Congregation?). Even if October 15, 1960 was the original plan for the date of commencement, the actual date of commencement was October 3, 1960.
This report indicated that the vision to establish the Seminary had become a reality. An institution, which was to prove itself as the servant of the EECMY, other Churches in Ethiopia and beyond, had been born in a small space.93 Indeed, this was a humble beginning.

The report of the Principal did not indicate the number of students enrolled when the school was opened. Those who were students then say that they were ten in the group. Two of them quit in the middle of the first year and another student did the same during the second year.94 Their withdrawal could have been for a number of reasons. First, it could be that they were sent by a certain Church or Synod official, or a missionary without having an inner call and commitment to serve in God’s vineyard. Secondly, such students have not been rendering spiritual services in congregations nor had recommendations from their congregations. Thirdly, it could be that the church environment, particularly the salary offered after graduation, was not so attractive. For sure, the salary offered by some of the churches and synods was low in those days.95 Such instances forced the Board to be strict with the admission requirements thereafter. Hence, at its meeting of December 18, 1963 the Board resolved “That henceforth all students be recruited, sent and supported through churches or synods.”96

From the first batch of Diploma students only seven graduated in the fourth year on July 22, 1964. This was the first graduation held at the MYS compound.97

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93 A small SEM chapel served as a classroom; Gobbu Boongaa, o.i. March 31, 2010.
94 Gobbuu Bongaa, interview March 31, 2010.
95 Example: A salary as low as birr 150 was being offered for a seminary graduate: Asmelash Oqba-Mikael, interview, April, 2010.
96 MYS Board Meeting, December 18, 1963, Res. No. 63-42.
97 Those who graduated on that day were: Abraham Wolde Yesus and Asfaha Mehari both from ECE; Ayale Roorroo, Gobbuu Bongaa and Maamoo Osannaa from WS; Olaanaa Djinii from CS and Taye Wolde Sellassie from AAMY.
Between 1960 and 1970 there were 24 graduates in Diploma courses (including the first batch) and 9 graduates in the certificate course. The statistical data indicates that the enrollment of students kept on decreasing between 1964-1970. There were only 4 students in the third diploma course and 5 in the fourth. The number increased slightly with the first certificate course which began in 1968.

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98 MYS Handbook; 1981-1982, pp.67-68. The sending Churches, Synods, Missions were; ECE, AAMY, WS, CS, LCER, KS, AM, LCE, NES and AABC.
99 Ibid.
What has to be noted in connection with the graduates is that although some did go back to the sending Churches, Synods or congregations and rendered fruitful services, others did not go back to serve.\textsuperscript{100} Some got employed at Government offices\textsuperscript{101} while others went abroad right after graduation for further studies. Regarding one of the underlying reasons for this, Rev. Merlyn Seitz, who was one of the professors at the MYS from 1968-1970, writes, “Support for the students while they were at the seminary (sic) was pure subsidy. Since the seminary (sic) was in Addis Ababa, the support was always at a level appropriate for the urban dweller; significantly higher living standards were found in the city compared to the countryside where most of the students originated.”\textsuperscript{102} The MYS Board was deeply concerned about those who go their own way by forsaking their call to serve the respective congregations. The Board’s decision about scholarship issues was “That a letter of recommendation be sent out to all concerned Churches and Synods that Seminary graduates have one or two years of service in Ethiopia before being considered for scholarship abroad.”\textsuperscript{103}

\textsuperscript{100} Flachman & Seitz, \textit{Mission to Ethiopia...}, p.286.
\textsuperscript{101} For example, some from the former Wollo-Tigray Synod became Government Employees (MYS Handbook, 1981-1982, pp 67 -68).
\textsuperscript{102} Flachman & Seitz, \textit{Mission to Ethiopia ...}, p. 286.
\textsuperscript{103} The Board was instituted on March 19, 1962 when the Constitution and Bylaws was finally approved by the IC. It is mentioned here and the following pages for the sake of the subjects that are being dealt with in logical sequences.
Teaching staff members were strongly reminded by the MYS Board not to get involved in the issue of scholarship for students on their own initiative. Hence, it was decided:

That applications for scholarships abroad by Seminary graduates shall be made, not by any individual, but only by the concerned supporting Church, Synod or Mission, and that we discourage any staff or Board member from entering into the matter of studies aboard on an individual basis with any seminary student.\textsuperscript{104}

**Deep Concern Over the Lack of Enough Candidates**

The MYS Board gave serious attention to the lack of enough candidates who could join the MYS and why, out of the few that did join, some did not go back to serve their congregations. This serious issue was taken up by the Board during its October 25, 1966 meeting, in connection with a letter written from the SEM on October 7, 1966 addressing these and similar issues. The letter addresses three main points:

1. The extremely low number of students at the Mekane Yesus Seminary.
2. The high cost per student at the institution [MYS] with the present number of students the cost will amount to 10,000 – 13,000 dollars (Eth) per year per student.
3. The existence of two other theological training centers within the EECMY (in Western Wollega Synod (WWS) and Sidamo and Gamu Goffa Synod (SGGS) and one in the Eritrean Evangelical Church. Even the Shoa and Eastern Wollega Synod (SEWS) is sending students to the WWS – course, while none of these Synods or Churches have sent students to the MYS. \textsuperscript{105}

In connection with these three main issues, SEM asked the Board to address the following questions:

1. Which function does the MYS have within the Church?
2. What is the aim of the MYS? (Should it give priority to the training of pastors or to the creation of a group of “theologians”?)
3. Does the MYS have the confidence of the Churches?
4. Should the teaching at the MYS be based on the present standard of admittance? (12\textsuperscript{th} grade).
5. Can the cost of running the MYS be reduced? \textsuperscript{106}

The Board had to address these vital issues immediately. To deal with the matter adequately, it appointed a study committee to come up with recommendations leading to the improvement of the situation. So, the Study Committee had to make a restudy of the

\textsuperscript{104} MYS Board Meeting, April 1, 1966, Res. No. 66:19.
\textsuperscript{105} Ibid., Res. No. 66:20.
\textsuperscript{106} Letter, dated October 7, 1966, from Karl-Johan Lundstrom, SEM Field Council representative.
“goal, academic standards, financial demands and the general appeal of the Seminary to the Synods of the EECMY” and present viable recommendations to the Board.

Out of the many important recommendations presented to the Board by the Study Committee, the following points addressed the problems related to lack of enough candidates, refusal of some graduates to go back to the sending Churches, Synods or Congregations, etc. The following were some of the recommendations:

BE IT RESOLVED that this study committee (sic) recommends to the Mekane Yesus Seminary Board that in reply to the letter written to the Board by the Director of the Swedish Evangelical Mission, the following statement of principle be given: “The purpose of Mekane Yesus Seminary will be to give thorough theological training with a view to preparing candidates for a devoted ministry. This would imply a flexible programme of instruction, taking into consideration the needs of the Church as they arise from time to time.”

Recommendation No. 21. ...A questionnaire will be sent out with a covering letter to Synods and Mission leaders in view of clarifying the pressing needs of the Synods in the matter of the training of pastors and requesting information from the Synods which would help the Seminary Board and Faculty in their planning and setting up of courses to meet such needs.

Recommendation No. 24. Recognizing the fact that the requirement of a high entrance standard for Mekane Yesus Seminary has created difficulty in the recruitment of sufficient number of candidates for the ministry, and on the basis of a recommendation by the Seminary Board (66:49-Oct.25, 1966) and resolution 5-GA-50 “6” of the 5th General Assembly of the EECMY, this study committee recommends to the Seminary Board:

a. That Mekane Yesus Seminary makes provisions for the training of ministers on a lower level;
b. That candidates for a class on the lower level be given opportunity of attending a senior secondary school for at least one year.

Recommendation No. 25. On the subject of establishing a close link between the staff and the students of Mekane Yesus Seminary on the one hand and Congregations and Synods...

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108 Resolution No. 66:49 of MYS Board says, “Motion, seconded and carried: that students below the 12th grade level be accepted in the 1959 E.C. lower group at the Principal’s discretion.”
109 5-GA-50 “6” says the following about the MYS: “That Mekane Yesus Seminary continue to give its educational services as follows:
a. By receiving students that have completed grade 12 and giving them theological education on a higher level;
b. By receiving students that have completed grade 8 and giving them theological education on a lower level;
c. By continuing the Pastors’ Refresher Course that have been given in the past;
d. By taking steps to provide courses to pastors’ wives in connection with pastors’ Refresher Courses (5-6A- 50 “6”)."
on the other, the Committee recommends to the Seminary Board that a two-way contact be sought for the creation of such a link as follows:

a. Staff members and students should be invited to serve synods and congregations at meetings and courses.
b. It should be considered a vital feature of Seminary life that staff and students take an active part in the worship and other activities of Amharic speaking congregations in Addis Ababa.

Recommendation No. 31. In view of the fact that pastors’ salaries play an important role in the recruitment of candidates for the MYS, BE IT RECOMMENDED to the MYS Board that it urges the EEC-MY to seek ways and means to assure,

a. That adequate salaries are paid to pastors;
b. That a more unified salary scale is established for pastors serving on different levels throughout the church.\(^{10}\)

The above-quoted recommendations of the Study Committee were presented to the MYS Board at its meeting of March 10, 1967 and were amended and endorsed together with the other related recommendations.\(^{111}\) In fact this was the first thorough evaluation done on the life and ministry of the MYS. Following these policy directives set by the Board, the Administration and the Faculty took steps to implement the decisions: a Pastors’ Refresher Course was conducted in autumn of 1967,\(^{112}\) the link of professors and students with congregations in Addis Ababa was strengthened, and the first Certificate Course was began in October 1968.\(^{113}\) Furthermore, the place and function of the MYS within the EECMY structure was studied by Board members, representatives of Missions, some Synods who had representatives on the Board, and the Staff Council in early 1969. Regarding the interdependency of the Church and the MYS, the staff members stated in their recommendations to the Board, saying:

Spiritually, both MYS and the Church belong together. They depend on each other in their very existence. A Church without a theological faculty is a body without conscience, and a Seminary without the Church is a brain without blood.\(^{114}\)

The GHM representatives on the MYS Board, in their paper presented to the Board had also the following to say:

It was stated by some Board members at different times, that the aim of the Seminary should not be to train Theologians but pastors. We confess that we never have understood this distinction. To our understanding the training of pastors in such a way that they are

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\(^{10}\) Report of the Study Committee, Feb. 7, 1967, pp. 3-5.
\(^{114}\) From the paper, dated January 30, 1969, presented to the MYS Board on February 4, 1969, p.2.
able to confrontate (sic) “the Ethiopian citizen with the Gospel message in such a way that it is meaningful to his needs and problems in his culture” and “the development of consecrated capable Ethiopian leadership for the church,”..., is an eminent theological task.\textsuperscript{115}

The views of the rest of the Board members reflected their belief that the Seminary should aim at training both theologians and pastors. They felt that the Church needed both. So, broad views were presented from the studies give to the Board meeting of February 4, 1969. The following decision was give by the Board regarding the position of the MYS within the Church.

In the Discussion of “The Position of the Seminary within the Church”..., Article V, Section 1 (of the MYS Constitution) was quoted and affirmed that “The Seminary shall be an independent but affiliated seminary of the Churches, Synods, Missions, and councils represented on its seminary board (sic). Although the independence of the Seminary assures that resolutions of the general assembly (sic) or executive committee (sic) of the church will only be recommendations rather than directives, the affiliation of the Seminary to the church means that such recommendations will be taken seriously and implemented as far as possible. It also means that every effort should be made to encourage communication between the Seminary and the Church and its synods.\textsuperscript{116}

As stated earlier in this Chapter,\textsuperscript{117} the Missions were fully in charge of the work in Ethiopia in their respective spheres and the MYS was instituted as a Joint Programme by them. The EECMY signed the Integration Policy with the five Mission Organizations on April 7, 1969, a month after the February 4, 1969 meeting of the Board. Thereafter, the EECMY took full responsibility for the work in Ethiopia and the MYS case was no exception.

**Building Programme – Phase 1**

It has been stated that the JTS commenced its work in a small space provided by the SEM at Entoto, pending the building of the needed dormitories, teaching staff residences, classrooms, administration offices, etc. How was the task accomplished?

Rev. Dr. Herbert George Schaefer had pointed out to the First Executive Committee Meeting of the EECMY that the “School will be built on the plot of land

\textsuperscript{115} From the paper presented to the Board on February 4, 1969, p.2.

\textsuperscript{116} MYS Board Meeting, Feb. 4, 1969, Res. No. 69-2.

\textsuperscript{117} See p. 33, Footnote No.1 of Chapter Three.
purchased on behalf of the EECMY. This large plot of land which was situated at Mekanissa, in the southern part of Addis Ababa, was purchased by Ato Emmanuel Gebre Silassie and Rev. Dr. Herbert George Schaefer, who were the First President and V/President of the EECMY respectively. The land, which is 161, 958 square meters, was purchased from a trader at the price of Birr 95,000:- (ninety-five thousand Birr). It was “…registered jointly in the names of Ato Emmanuel Gebre Silassie and Rev. Bandima Yalew” since the EECMY was not yet registered with the Ethiopian Government at that time. The land was to be held in the name of the two “…on behalf of the EECMY until such time as the EECMY was legally capable of owning land.”

One disadvantage with the land was its being bordered by the Akaki River. This River overflowed its bank and eroded the land during the rainy season. The problem was reported to the MYS Board Executive Committee as early as March 1963. It was decided to “… authorize the Chairman and the Principal to proceed with the process of straightening the river bed where it has been seriously eroded by the river during the last few years". After fifty years, the challenge is still there but efforts, are being made by MYS Administration to protect the land. Other problems were the remoteness of the site from the center of the city and lack of enough transportation facilities in those days.

With regard to the utilization of the land, Schaefer writes:

> Shortly after the purchase of the land, a dedication ceremony was held on a Sunday afternoon. Plans were made for buildings and necessary access roads. It was agreed that 40,000 square meters should be assigned for the American Lutheran Mission headquarters, 20,000 square meters as the Yemisrach Dimts property and the remainder 101,958 square meters for the EECMY Seminary.

The cost of the plot of land was shared among the ALM, SEM, GHM and NLM, the pioneer Lutheran Missions which had contributed so much to the establishment of the EECMY and the MYS. Each of them were requested “… to pay one fourth of the cost of

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118 Herbert George Shcaefer, as edited by Flachman and Seitz, *Mission to Ethiopia …*, p. 31.
119 Ibid.
120 Ibid.
121 Herbert George Schaefer, as edited by Flachman and Seitz, in *Mission to Ethiopia*, p.31.
123 Herbert George Schaefer, as edited by Flachman & Seitz, in *Mission to Ethiopia*, p.32.
The SEM, the GHM and the ALM paid their share readily while the NLM “…objected to the size of the Seminary plot”\(^{125}\) and did not pay its share.

The responsibility of following up technical matters leading to the building of staff residences, student dormitories, offices, classrooms, chapel and library, etc., lay with the IC. The issue was first taken up by the IC at its meeting on March 10, 1960 and it was resolved to “…request Aslaug Ringvold and Herbert George Schaefer to prepare a site plan and building estimates for the Joint Theological Seminary and submit the same to the Executive Committee [of the IC] before the next meeting.”\(^{126}\) A Committee of three persons, namely, Ringvold, Aren, and Hesterman, was appointed as “… the building Committee of the Seminary…” and was authorized “… to begin building as soon as possible according to approved budgets and plans.”\(^{127}\) The site plan was presented to the IC during its meeting of April 12, 1960. It was resolved to “…accept the site plan … and proceed with the building.”\(^{128}\) “The budget presented by the Executive Committee for initial building work (sic) was accepted”\(^{129}\) at that meeting. The proposed budget was Birr 97,350 (Ninety seven thousand three hundred and fifty).

It was reported to the IC meeting of June 8, 1960 by the building Committee that the “… site plan for the Seminary residences has been granted and that construction will begin in the near future.”\(^{130}\) Following the approval of the plan, the IC solicited the necessary funds for the building project. Both the ALM and the SEM had indicated earlier that they would contribute money towards capital investment.\(^{131}\) However, a substantial amount of money was donated by the LWF in the amount of USD 40,000 for 1961 and USD 20,000 (twenty thousand Dollars) for 1962. The IC expressed its gratitude to the LWF, saying, “Resolved: That we express our sincere gratitude and thanks to the Lutheran World Federation for its second contribution of US $20,000 during 1962 towards the building program of Mekane Yesus Seminary. We pray God’s blessing on all

\(^{124}\) Ibid.
\(^{125}\) Ibid.
\(^{126}\) IC Meeting, March 10, 1960, held at SEM Compound, Res. No. 60-11.
\(^{127}\) IC Meeting, April 12, 1960, held at ALM compound, Res. No. 60-22.
\(^{128}\) Ibid., Res. No. 60-16.
\(^{129}\) IC Meeting, April 12, 1960., Res. No. 60-17. The figure has not been indicated in the Minutes.
\(^{130}\) IC Meeting, June 8, 1960, held at GHM compound, Res. No. 60-29. The permission given was obviously from the AA Municipality.
\(^{131}\) IC Meeting of March 4, 1960, held at SEM Compound, Res. No. 60-3 “c” and “d”. See also p.34 above.
the work of the LWF.”\textsuperscript{132} The LWF was further requested to grant another USD 28,000 during 1963 and USD 25,000 for 1964 for the building project.\textsuperscript{133} Furthermore, the ALM, the SEM and the GHM promised to build a house each for any professor they would second to the MYS.\textsuperscript{134}

A Swedish architect, Mr. Ingvar Eknor, was asked to make the designs for the buildings.\textsuperscript{135} Accordingly, he prepared the designs for three villas for the staff, an office-library building,\textsuperscript{136} a classroom building\textsuperscript{137}, the Seminary Chapel and students’ dormitories which included six houses with two flats in each house.\textsuperscript{138}

The site plan for the chapel, administration building and library building prepared earlier by another architect was revised by Mr. Eknor and presented to the MYS Board Executive Committee on March 7, 1963. “Mr. Eknor presented a revised site plan for the main institution and explained why, after a study of the landscape, he preferred a changed layout.”\textsuperscript{139} Hence, the Board gave the following decision:

Whereas it has been found that it would be much more expensive to lay the foundation of the Chapel where it was earlier planned to be, be it
RESOLVED (sic): That the chapel together with the Administration building and the Library building be moved to the front part of the site along the road.\textsuperscript{140}

It was also decided that the roof of the chapel was to be covered with black eternite slates and that there has to be a vestry and a pantry attached to the Chapel.\textsuperscript{141} Mitchellcotts Company was requested to import the slates in conjunction with the order it

\textsuperscript{132} IC Meeting of October 16, 1961, held at the SEM Compound, Res. No. 61-48.
\textsuperscript{133} IC Meetings, May 15, 1961, held at the GHM Compound, Res. No. 61-28; March 7, 1963 (Res. No. 63-1). Emmanuel Gebre Silassie had reported to the IC Meeting of September 30, 1960 that the LWF has promised to give USD 40,000 (1961), USD 28,000 (1962), USD 25,000 (1963) and USD 25,000 (1964); Res. No. 60-44.
\textsuperscript{134} IC Meetings of March 6, 1961 (Res. No. 61-3) and May 15, 1961 (Res. No. 61-25).
\textsuperscript{135} IC Meeting, March 6, 1962, Res. No. 62-12. See also Bakke, A Little Contribution to the History of the Mekane Yesus Seminary, 2008. Bakke says that this man was married to the Sister of Aren and was working at the Building College of the Ethiopian Government.
\textsuperscript{136} This is the building which is currently being used by the TEE Department and the Library adjacent to it.
\textsuperscript{137} This is the building which is now being used by the Music Department as lecture room, the receptionist and TEE Department Diploma Program Coordinator.
\textsuperscript{138} Bakke, A Little Contribution …., p.2. See aerial map of MYS campus, p.92. These have been marked "S.2-S.4", "married student houses" and "Library, TEE and Classrooms".
\textsuperscript{139} MYSB-EC Meeting, March 7, 1963, held at MYS Compound, Res. No. 63-2.
\textsuperscript{140} MYSB-EC Meeting, March 7, 1963, Res. No. 63-3.
\textsuperscript{141} Ibid., Res. No. 63-4.
received to import slates for the International Lutheran Church in Lideta, Addis Ababa.\textsuperscript{142} The rear window of the Chapel was made of colored glass brought from Asmara.\textsuperscript{143}

The mosaic in the MYS chapel was designed by Mr. Ludwig Baur, a German artist. Rev. Wolfram Gluer, the second Principal of MYS, says, "as he (Baur) learnt about my plans to go the Ethiopia, he gave me as a farewell present, a sketch of a mural that, in his eyes, would fit well into an Evangelical Church in an Ethiopian Orthodox surrounding."\textsuperscript{144} The mural was brought to the Seminary. Mr. Jochen Dingkuhn, then art teacher at German School, in Addis Ababa, "... reworked the sketch into a mosaic which was carried out by the Handicraft School in Addis Ababa and then put up in the newly built chapel.\textsuperscript{145} Bakke says that “some of the stones were picked from the Seminary campus.”\textsuperscript{146}

Bakke has given the explanation of the mosaic and the sculpture of St. Mary fixed on the wall near the main entrance. It has been described as follows:

The mosaic is a wonderful rendering of the resurrected and victorious Christ. The victory banner fixed to the pole held by Christ in his left hand and his right hand raised for blessing should be noted. On the left side of the Chapel wall is fixed a sculpture of Mary holding the baby Jesus on her lap. It is obviously a Catholic sculpture, but since it was donated by the American contractor of the Chapel, \textit{out of politeness it was placed there.}\textsuperscript{147}

Some of the student houses were completed before January 1962. This gave the opportunity to the Principal and the Board to move the Seminary from Entoto SEM compound to the MYS premises in January 1962. Since the classrooms were not yet ready, “Classes were held in the student housing facilities.”\textsuperscript{148} Three teaching staff residences “… were completed and occupied in Mid-1962.”\textsuperscript{149} The classroom building, the library and Chapel and the rest of student houses were completed in 1963.\textsuperscript{150} Building programme, phase 2, will be dealt with in Chapter Four.\textsuperscript{151}

\begin{thebibliography}{99}
\bibitem{142} Ibid., Res. No. 63-5.
\bibitem{143} MYS Board Executive Committee, March 13, 1964, Res. No. 64-3.
\bibitem{144} Wolfram Gluer, Memoirs, as translated from the German by Gunilla Layer-Aren, 15.10.2010.
\bibitem{145} Ibid.
\bibitem{146} Bakke says that he got the information from Aren, who was Principal then. \textit{(A Little Contribution...)}, p.2.
\bibitem{147} Bakke, \textit{A Little Contribution…}, p.2. Italicized for emphasis.
\bibitem{148} Flachman & Seitz, \textit{Mission to Ethiopia…}, p. 283.
\bibitem{149} Ibid.
\bibitem{150} Ibid.
\bibitem{151} See pp.90-92 below.
\end{thebibliography}
MYS Board Instituted

It has been stated earlier in this chapter that the MYS Constitution was finally ratified by the IC at its meeting of October 16, 1961.\(^{152}\) The final action taken by the IC was to form “…a regular Seminary Board according to the Constitution at the next regular meeting.”\(^{153}\) This meeting was held on January 29, 1962 and it was decided that “…the formation of the Seminary Board be postponed until the next meeting, and that the founding members (Mekane Yesus Church, ALM, GHM, and SEM) designate their representatives on the Board before that time.”\(^{154}\)

The meeting of March 19, 1962 was a historical one in that the IC dissolved itself at the establishment of the MYS Board. The founders announced the names of their Board representatives during this meeting and the following decision was taken:

The participating organizations announced the following appointments of members of the Seminary Board:

<table>
<thead>
<tr>
<th>Organization</th>
<th>Member</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mekane Yesus Church</td>
<td>H.E. Ato Emmanuel Abraham and Ato Emmanuel Gebre Sillassie.</td>
</tr>
<tr>
<td>ALM</td>
<td>The Director, Rev. Patrow.</td>
</tr>
<tr>
<td>GHM</td>
<td>Rev. Launhardt, (Second to be appointed later)</td>
</tr>
<tr>
<td>SEM</td>
<td>Rev. Lundgren, Rev. Stjärne</td>
</tr>
</tbody>
</table>

Resolved: That the first Seminary Board consisting of the above-named members be instituted as of this date, March 19, 1962.\(^{155}\)

Officers of the Board were elected during the same meeting and it was agreed that Rev. Johannes Launhardt (GHM) serve as the Chairman, Ato Emmanuel Gebre Sillassie as Vice-Chairman, and Rev. Roger Patrow as Secretary.\(^{156}\) The Executive Committee members of the Board were also elected at that meeting.\(^{157}\) Thus, the main administrative organ of the MYS was established as of that date and it was decided that the IC be dissolved.\(^{158}\) In fact the IC has to be acknowledged as the pioneer agent that worked patiently and persistently to bring MYS to the birth. Two members, Rev. Dr. Herbert G.

\(^{152}\) See p.51 above.

\(^{153}\) IC Meeting, October 16, 1961, Res. No. 61-43.

\(^{154}\) IC Meeting of January 29, 1962, held at the ALM compound, Res. No. 62-2.


\(^{156}\) IC Meeting held at GHM compound on March 19, 1962, Res. No. 62-19.

\(^{157}\) Res. No. 62-20. The elected members were: EECMY President (Emmanuel Abraham), ALM Director (Roger Patrow), GHM representative (Johannes Launhardt), and SEM representative (Manfred Lundgren).

Schaefer and Rev. Dr. Gustav Aren deserve a special recognition. The former served as the Secretary of the IC for two years and made persistent follow up on decisions while the latter served as the Principal of MYS for eight years in a row and did his best to organize the Seminary in the best way possible.

It is evident from the list of Board members that the majority were the representatives of the three Mission Organizations; EECMY was represented only by two members. This type of “…representation was typical of all EECMY Boards in this era, a predominance of Mission representatives balanced by highly articulate and powerful Ethiopian leaders like Ato Emmanuel Abraham and Ato Emmanuel Gebre Silassie.”

With regard to the status of the MYS, the Constitution stipulated that “This Seminary shall be an independent but affiliated Seminary of the Missions, Synods, Churches, and Councils represented on its Seminary Board.” It goes without saying that the authority vested in the Board followed that pattern. Article VII, section 2 defines the Board’s authority in the following manner:

Section 2: The Seminary Board shall be an independent Board with final authority over the Seminary, its staff, work and budget, and with the right to enter into any and all contractual agreements not in contradiction to these Constitution and Bylaws.

Accordingly, the Board had full right to set its own policy and to run the work of the Seminary. For that reason it had frequent meetings, at least every other month, and its Executive Committee also held frequent meetings in between to keep the Seminary running.

As time went on and the Church progressed in her work, membership in the Board was gradually transferred to the Synods of the Church. The first one to take action was the ALM. It announced its withdrawal from the Board as of May 29, 1966 to be replaced by the representative of the Wollo-Tigray Synod (WTS). The Board decided to accept the Wollo-Tigray Synod as the replacement of the ALM on the Board. Accordingly, Rev. Tekle Haimanot Wolde Giorgis joined the Board on October 25, 1966 as a member of the Board representing the WTS. The Chairmanship of the Board was also transferred to the EECMY when Rev. Ezra Gebremedhin was elected as Chairman of


159 Flachman & Seitz, Mission to Ethiopia…., p. 281.
160 MYS Constitution Article V- status, section 1, as approved by the IC, Oct. 16, 1961.
161 MYS Constitution, Article VII, Section 2, as approved by the IC on Oct. 16, 1961.
162 MYS Board Meeting of April 1, 1966, Res. No. 66-30.
the Board on March 10, 1967. The other Mission Organizations gradually transferred their Board memberships to the Synods towards the end of the 1960s and the beginning of the 1970s.

**Administration and Finance**

*Administration*

It has been pointed out earlier that there were two Principals between 1960-1970. The one who served the longest was Gustav Aren (1960 – 1968), followed by Wolfram Gluer who served for two years (1968-1970). Article IV of the Bylaws defines the authority vested in the Principal at length. He is “…responsible for the academic and spiritual life of the seminary”; “…he shall carry on all administrative duties connected with the running of the Seminary”; “…he shall administer all funds of the Seminary on behalf of the Seminary Board and its Executive committee”, etc. Therefore, the Principal had to shoulder all administrative responsibilities since support staff members, such as office secretary, cashier, accountant, purchaser, etc., were not employed during the early days. However, the Principal could not do everything. He had to delegate some of the responsibilities to the teaching staff members. Sometimes the principals’ wives served as cashiers and purchasers. However, there were guards, painters, cleaners and drivers from the very beginning.

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164 The SEM was the next to transfer its membership to the CS (MYS Board Minutes, April 3, 1971, Res. No. 71-26).
165 See pp. 38-39 above.
166 Bylaws Article IV, Sections 2, 3 and 4. The duties and responsibilities of the Principal were stated in thirteen sections.
167 Bakke, interview, March 9, 2010.
168 Bakke, interview, March 9, 2010.
169 Bakke, interview, March 9, 2010.
170 Some of these were: Mengesha Girma (maintenance man), Dhaabii Bengnaa (Guard/painter), Tolaagammadaa (Gardner/guard), Desalengn Duluqa (Aba Taye) (guard), Aba Aschalew (guard), Ragaasaa Salfee (guard), Ayyaantuu Eddoo (cleaner), Betre Metafaria (Driver), Bekele Deribe (guard); o.i. Teshome Sisay, April 22, 2010. Teshome has been the employee of MYS, Since 1970.
Budget and Finance

The money for the running budget of the MYS, was provided by members who made a yearly pledge for each budget year.\textsuperscript{171} The fund for Capital Investment was mostly provided by the LWF as stated earlier in this Chapter.\textsuperscript{172} After the ratification of the MYS Constitution and Bylaws, the provision was made that Churches, Synods, Missions, Councils who had been accepted into membership in the Board were required to pay their share of the budget.\textsuperscript{173}

With regard to the fiscal year, the IC had decided earlier that “…the financial year (sic) correspond with the Ethiopian year (Sept. 11\textsuperscript{th} to Sept. 10\textsuperscript{th}) of each year.”\textsuperscript{174} In the course of time it was changed to the Gregorian Calendar (G.C).

The yearly running budget of the MYS during the first decade was not too high. Of course, it had to correspond with the activities being undertaken then. For example, the budget for 1961 was Birr 14,480\textsuperscript{175}, 1962 was Birr 25,680, 1963 was Birr 32,900.\textsuperscript{176} By 1968, it had grown to Birr 61,140\textsuperscript{177}, and the budget for 1969 and 1970 was Birr 75,480\textsuperscript{178} and Birr 76,958\textsuperscript{179} respectively.

\begin{flushleft}
\textsuperscript{171} For Example, IC Meeting of March 4, 1960, Res. No. 60-3 (c,d) where the ALM and the SEM announce their readiness to contribute towards the running budget.
\textsuperscript{172} See p. 59 above.
\textsuperscript{173} Const. Art. VII, Section 4, Bylaws Art. I, Section 5.
\textsuperscript{174} IC Meeting, Oct. 6, 1960, Res. No. 60-52.
\textsuperscript{175} IC Meeting, Oct. 7, 1961, Res. No. 61-17.
\textsuperscript{176} Meeting of the EC of the IC, Oct. 7, 1961, Res. No. 61-17.
\textsuperscript{177} MYS Board Meeting, July 12, 1967, Res. No. 67:72.
\textsuperscript{178} MYS Board Meeting, Feb. 4, 1969, Res. No. 69:15.
\textsuperscript{179} MYS Board, June 7, 1969, Res. No. 69:51.
\end{flushleft}
External Auditors were appointed by the IC every year to audit the book of accounts which was presented to it for review and appropriate decision. Thus, two persons were appointed for the first time by the IC as auditors of the accounts for 1953 EC. This continued year after year as a matter of course.

**Logo of the MYS**

During the difficult periods of persecution, the early Christians used a picture of fish as a secret code to indicate to each other that they belonged to Jesus. "Fish" in the Greek language is "

The full title of Jesus, in Greek is "

which means "Jesus Christ Son of God Savior." The first letters of this title of Jesus in Greek were used to designate the name "

which means "fish".

180 IC Meeting, Oct. 16, 1961, Res. No. 61-50. The persons appointed were the Johannes Launhardt and Roger Patrow who were IC members.
The MYS began to use this logo from the very beginning to indicate that it has been established to proclaim Jesus Christ as Lord and Saviour through its training ministry.\textsuperscript{181} Thus, the picture of fish is seen on the seal of MYS.

![Log of MYS](image)

**Development of the MYS Library**

It has been pointed out earlier in this Chapter\textsuperscript{182} that the first library and administration building were built as one block. Bakke says that “A good collection of books was donated by the World Council of Churches (WCC), Theological Education Fund (TEF) and that “the Rev. (later Archbishop) Desmond Tutu, the Secretary of the Fund, visited the Seminary” sometime in 1967.\textsuperscript{183} The number of books then was estimated at about 5,000 volumes.\textsuperscript{184}

The MYS Board, at its Meeting of December 18, 1963 gave directives that the volume of books increase in proportion to the activities of the MYS. Res. No. 63-37 says:

Whereas a Seminary cannot properly function without a good library, and whereas the present Seminary library has books of the approximate value of Eth. $ 5,000. (US $ 2,000) be it Resolved: That we encourage the Cooperating Missions to seek funds so that the book value might be increased to approximately Eth. $ 15,000. (US $ 6,000).\textsuperscript{185}

It was at the same meeting that the Board recorded its vote of thanks to the ALM for the gift of Birr 2,055. 76 for the purchase of books.\textsuperscript{186} Lutherjälpen had also donated

\footnotesize
\textsuperscript{181} The Rev. Dr. Loren Bliese confirms this explanation, interview, November 23, 2010.
\textsuperscript{182} See p. 60 above.
\textsuperscript{185} MYS Board Meeting, December 18, 1963 at the ALM compound, Res. No. 63-37.
\textsuperscript{186} Ibid., Res. No. 63 – 38.
“...SK 15,000 towards the equipment of the chapel pantry and the furnishing of the Library and Office” for which the Board recorded its appreciation.\(^{187}\)

The first cataloguing of the books was done by Rev. Dr. Gustav Aren in the Swedish system but was later changed to the Dewey Decimal Classification System in 1974 by Jonny Bakke.\(^{188}\) Upon the decision of the Board, a librarian was requested from the World Brotherhood Exchange to assist the MYS in “…filing and cataloguing the library books and to train students in library work.”\(^{189}\) Accordingly, a certain “Mr. J. Hanningan was hired…to serve on a short term basis as Seminary librarian.”\(^{190}\)

**Participation in Ecumenical Programmes**

The MYS was designed in such a way that it embraced all evangelicals in its training ministry. This was clearly stated under Article VI, Section 1 of the Constitution:

> Section 1: All Churches, Synods, Missions, and Councils which accept the Doctrinal statement of the Constitution are eligible for membership in this Seminary.\(^{191}\)

This goal was fulfilled in that students, other than EECMY members, had been admitted to the MYS beginning from the early years. The openness to serve Evangelical Christians in Ethiopia paved the way for the creation of a local ecumenical spirit. Some of the professors were taking students to the Ethiopian Orthodox and the Catholic Churches on Sunday mornings so that they could learn from their liturgy and worship.\(^{192}\)

The Board, at its meeting of August 18, 1967, discussed long range planning on Theological Education at MYS and resolved that:

> The Officers of the EECMY be requested to appoint a Committee with a mandate to undertake long-range planning of theological education, investigating possibilities for cooperation with other evangelical churches in this field of training as well as the pre-requisites for an affiliation to the Haile Silassie I University.\(^{193}\)

This vision aimed at strengthening ecumenical spirit which could benefit the MYS in the long run. The idea of accreditation by the Haile Silassie I University was


\(^{188}\) Bakke, interview, March 9, 2010.

\(^{189}\) MYS Board Meeting, Oct. 26, 1964, Res. No. 64 -34.

\(^{190}\) IC Meeting, December 6, 1960; Res. No. 60-11.

\(^{191}\) MYS Constitution (of 1961), Art. VI, Section 1.

\(^{192}\) Gobbuu Boongaa, o.i., March 31, 2010.

\(^{193}\) MYS Board Meeting, August 18, 1967, Res. No. 67:79.
perhaps referring to the cooperation with the Trinity College of the Ethiopian Orthodox Church which was being accredited by the University then. How this vital issue was followed up in the 1970s will be dealt with in the next Chapter.\(^{194}\)

External ecumenical cooperation of the MYS with some Seminaries in Africa began as early as 1961. In response to the invitation extended by the Association of East African Theological Schools (AEATS), the IC decided that “…Rev. Aren and Rev. Hesterman…. represent the Joint Theological Seminary” on the meeting to be held “…at Makumira, Tanganyika, January 2 to January 5, 1961.”\(^{195}\) The representatives of MYS participated in the said meeting and reported to the IC meeting on March 6, 1961. The following was what they reported:

Rev. Hesterman reported on the Meeting of the Association of East African Theological Schools at Makumira, Tanganyika, January 2-5, 1961. He reported that:

a. Three of the five Seminaries meeting in Makumira have initiated diploma courses.
   These Seminaries are: Makumira, St. Paul’s, and Mukono.

b. Makumira Seminary invited students from Ethiopia to attend their diploma course in 1961. The students should be at the 12\(^{th}\) grade level.

c. The Association hopes to obtain affiliation with a university for its degrees and recognition.

Resolved: That we recommend to the Seminary Council that we favor sending a delegate to the Association Meeting in 1962.\(^{196}\)

The MYS continued to send delegates to the AEATS annual meeting for several years. It also participated in meetings arranged by the Theological Education Fund (TEF) of the WCC in African countries.\(^{197}\) Meseret Sebhat Leab was sent to Lutheran Theological College, Makumira for training for a short period of time.\(^{198}\) It has also been pointed out earlier that the Board had resolved that three Lutheran Seminaries in Tanzania, Madagascar and South Africa be approached to learn from their teaching staff recruitment policy.

The participation of the MYS in ecumenical programmes clearly had an early beginning. This had a positive impact on the development of the MYS for the future.

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194 See pp. 91-92 below.
196 IC-EC Meeting, March 6, 1961, Res. No. 60-4.
197 Aren and Gluer participated in the Institute for Theological College Staff in Makerere College, Kampala in January 1962 (IC Meeting, Oct. 16, 1961, Res. No. 61-47. Meseret Sebhat Leab participated in The Staff Institute held at Kitwe, Northern Rhodesia; MYS Board, Meeting, July 15, 1964, Res. No. 64-25, etc.
Summary

In summary,

Tireless efforts were made, first by the IC, and next by the Board, to lay the foundation upon which the JTS, later MYS, stood and began to function. The IC did the groundwork regarding the preparation of the Constitution and Bylaws, building work, curriculum development, recruitment of teaching staff, etc. The Board was fully mandated by the Constitution to run the work of the Seminary and see to it that it developed and became fully mature to serve Evangelical Churches in Ethiopia and beyond.

With regard to the commencement of JTS/ MYS, it was stated that it began to function in small chapel at the SEM Compound on October 3, 1960. There were three professors sharing the teaching load. Ten students were in attendance. The running budget was Birr 14,000 for the first year and the amount increased year after year as the volume of work increased. Three staff villas and six students’ dormitories provided the needed accommodation starting from 1962.

There were approximately 5,000 books in the library when the MYS came into being.

In fact, the JTS /MYS had a humble beginning. But it aspired for higher theological education and further expansion of facilities and activities during the next two decades and beyond. The next Chapter attempts to present the developments during the following two decades (1970 – 1990).
CHAPTER FOUR


In Chapter Three, major issues leading to the proper formation and functioning of the MYS were dealt with at length. A recruitment policy for expatriate teaching staff; a curriculum for the Diploma programme and the Constitution and Bylaws were all in place. Students were being enrolled in accordance with the admission requirements approved by the MYS Board. Dormitories, staff residences, classrooms, chapel, administration and library buildings were being used by the teaching staff and students. As a result, there were 33 graduates in both Diploma and certificate courses in the first decade of the ministry of the MYS.

Towards the middle of the 1960s, the SEM alerted the Board about the declining tendency of the MYS in its training programme. So, the Board had to deal with a decrease in the number of candidates for MYS programmes. Decisive measures were taken in order to solve the problem in time. The goal, academic standards, financial demands, and the general appeal of the seminary to the synods of the EECMY had to be reexamined. This led the Board to introduce diversified theological training opportunities such as certificate, diploma and pastors' refresher courses, while still aspiring for a higher theological education leading to the Bachelor of Theology Degree (B.Th.). But what was the situation of MYS like at the end of 1969 and the beginning of 1970 with regard to the enrollment of students?

The Situation in the Early 1970s

The report of Rev. Wolfram Gruer, then Principal of MYS, to the Board on January 24, 1970 indicates that there were only 15 students at the Seminary at that time.²

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¹ See pp.56-59 above.
Gluer, in his report, indicated that "... no new classes could be opened on October 1, 1969 because the number of applicants was too small."\(^3\) He gave the following three reasons:

a. The image of the Lutheran pastor and his work in the church is not yet developed in our congregations. They know what an Orthodox priest is and do not want to be like him; they know also what a missionary is and cannot become like him. Therefore, there is little personal calling into the ministry experienced by our faithful members.

b. The present salary of pastors differs substantially from the salaries paid by the Church or Missions to its (sic) employees in the institutions. This makes the pastors' ministry unattractive to even those who want to serve the church.

c. Students' discontent with Board actions concerning their former privileges may have discouraged those who were interested in studies at the Seminary without a definite personal call.\(^4\)

Of those that were being enrolled, five students graduated with a diploma in Theology in July 1970.\(^5\) By then, only nine students were left to pursue their studies.\(^6\) This number was far too low for the capacity of the MYS. The issue had to be addressed by the Board without further delay. The Board, at its meeting on June 26-27, 1970 "Resolved that the starting of new courses in Sept. 1970 be postponed for one year and that the Tabor Seminary be asked to accept those students who want to start this year in order that they continue at MYS for the second year in 1971."\(^7\) Thus, no new classes were opened in 1969 and 1970.

The resolution of the Board was not only based on the report of Gluer but also on a letter from Rev. Bertil Andreasson, SEM representative on the Board. The letter, dated January 29, 1970, and was addressed to the MYS Board, put the blame on the whole setup of the MYS Administration.\(^8\) It explicitly stated that there was a need to evaluate the MYS work to see whether it was living up to its expectations in training pastors for the EECMY and other churches. This letter, which was similar in tone and content to the letter of SEM of October 7, 1966,\(^9\) pointed out problems related to "...the staff, the

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\(^3\) Wolfram Gluer, Report, p.1.
\(^4\) Ibid., Italicized for emphasis.
\(^5\) Letter dated June 24,1970, from Johnny Bakke (Acting Principal), addressed to Phil Jacobson and wife (ALM missionaries) to attend the graduation ceremony.
\(^6\) Gluer indicated in his report to the Board that there were 15 students by December 1969. His report further indicated that one student was dismissed at the end of Dec. 1969. So, there were 14 students as of January 1, 1970.
\(^7\) MYS Board Minutes, Res. No. 70-43.
\(^8\) Ato Hailu Wolde Semaiat, who was Board Chairperson then, confirms this case. Interview, June 29, 2010.
\(^9\) See pp. 56-57 above.
finance, the students, and the spirit of the Seminary."\textsuperscript{10} It reminded the Board to work towards evaluating the programmes of the Seminary in order to make it a better servant of the EECMY "...in her search for dedicated, faithful and able pastors."\textsuperscript{11}

Regarding the teaching staff, the letter stated that "the Seminary was overstaffed"\textsuperscript{12} as the result of the "...present set up with chair for each different discipline."\textsuperscript{13} The MYS at its "...present stage of development and with its present student body, is an academic extravagance"\textsuperscript{14} and something had to be done about it. The cost of training a student, which was Birr 5, 559/year,\textsuperscript{15} was quite exorbitant and the Church cannot afford it. Hence, "From the beginning of next year (i.e, 1971), the Board ought to plan for a drastic change for the better."\textsuperscript{16}

Another factor to be considered at once was the Seminary's inability to attract enough students. The letter presented the case, saying:

This is evident when different synods at different times feel themselves forced to open local pastors courses within their own areas. This wouldn't have been necessary if the Seminary management had been willing to adapt the courses from time to time in order to meet the need of the Church. If the Seminary had been more flexible in its planning of courses, ... there would never have been any lack of students. It is, therefore, imperative that such changes take place that will restore the confidence of the Church in the Seminary, and at the same time makes the Seminary attractive for prospective pastors.\textsuperscript{17}

When it came to the spiritual formation of the students, the letter indicated that "The atmosphere of the Seminary hasn't been favorable to develop dedicated pastors for the Church. The academic standard has been stressed too much at the expense of the spiritual growth of the students."\textsuperscript{18} Rev. Andreasson urged that the teaching staff members should see to it that students grow to spiritual maturity. Therefore, the Board, in calling professors to the MYS should "...not only consider more academic credits but also considers the spiritual standard of the applicant."\textsuperscript{19} To this effect, "The resolution once

\textsuperscript{11} Ibid.
\textsuperscript{12} Ibid.
\textsuperscript{13} Ibid.
\textsuperscript{14} Ibid.
\textsuperscript{15} Ibid.
\textsuperscript{16} Ibid.
\textsuperscript{17} Ibid., pp.1-2. Part of the problem was also the lack of first-hand information by the Synods since they had no representatives in the MYS Board then; Ato Hailu W/Semaiat, o.i, June 29,2010.
\textsuperscript{18} Ibid.,p.2
\textsuperscript{19} Ibid.
passed by the board (sic) that a professor of the Seminary shall have spent at least one term of service in the country should be paid more attention to.\textsuperscript{20}

Finally, the SEM proposed some guidelines for reorganization in the areas of teaching staff, finances, students and their spiritual formation. It concluded the whole issue with a serious call for urgent action saying, "If we shall not be forced to close down the activities at the Seminary, the Board should act immediately in these extremely important questions."\textsuperscript{21}

The Board had to deal with these challenging issues in order to find suitable solutions to the problems mentioned in the SEM letter of January 29, 1970. At its meeting of June 26-27, 1970 it was "Resolved to ask the MYS-EC to bring recommendations to the Board with regard to revision of the Constitution, students' allowances and continuation of the resident program."\textsuperscript{22} As stated above\textsuperscript{23} the Board decided to postpone new courses for one year until new direction was set to revitalize the MYS training ministry. As a follow up of this decision, it gave directives to its Executive Committee and mandated Loren Bliese, the then Principal, to prepare guidelines leading to the proper study of the restructuring of the Seminary and present it to the MYS-EC.\textsuperscript{24}

The study guide was prepared by the Rev. Dr. Loren Bliese along the direction set by the Board. It focused on the revision of the Constitution with regard to the status of MYS, its purpose and scope, flexibility of its residential programs, the need to have an extension program and financial issues.

Bliese presented the study guide to the MYS-EC on November 3, 1970. The EC thoroughly discussed on it and referred it to the Board for final action. The Board in turn considered the recommendations from its EC at its meeting of December 19, 1970. The following decisions were made case by case:

Regarding the revision of the Constitution, it was decided that the "Independent but affiliated" status be continued and that the participating Synods and Churches be encouraged to become members.\textsuperscript{25}

\textsuperscript{20} Ibid.
\textsuperscript{21} Ibid., 3.
\textsuperscript{22} Board Minutes, Res. No. 70: 44.
\textsuperscript{23} See p. 74 above.
\textsuperscript{24} MYS Board Meeting, Sept. 23, 1970, Res. No. 70-30.
The objective of the training was redefined as well:

The constitutional sections on "purpose" /Art III/ and "scope" (Art. IV) seem sufficient reminders of the main service to the church of training and retraining of pastors and evangelists. The two emphasis of (1) theoretical and (2) practical training are necessarily part of a seminary."26

Regarding "flexibility" (medium), the MYS Constitution had allowed for various possibilities. It gave the provision that Bible classes for day or night students, Certificate course, Diploma course, Refresher courses, Research, and a Degree course be offered by the MYS. So, the following was decided:

Therefore, it is the aim of the Seminary to have courses at all levels and efforts should be made to recruit students for certificate, diploma and even degree courses. Further, a seminary using Amharic lectures as much as possible is not only a practical necessity to meet the various needs of the church for pastors at various levels but also to allow the evangelical church in Ethiopia a free hand in developing its own culturally acceptable theology and practice. To be tied to English for any deep theological insight is restrictive and harmful for the church.27

Regarding the need for an extension seminary, the following was agreed up on:

A solution to problems of the boarding Seminary with its high cost per student and with its restricted student body/only those who are willing to leave their village and who are favored with foreign aid scholarship/ is now being developed in many young churches.28

Therefore, the plan was to bring the Seminary to the student by home study lessons and weekly and monthly seminar classes and testing sessions in various local areas. Therefore, the Seminary was to continue to move ahead in preparing materials at not only the basic 4th grade Amharic level but also work out parallel curricula for the certificate and later the diploma level.29

With regard to the financial cost of training a student, a proposal from the Principal to the MYS-EC was that a minimum deduction be made on allowances and that "The practice of supplying sheets, blankets, bedspreads, bug spray, washing cleanser, cleaning soap, towels, matches, polishing cloths and kerosene for floors should be discontinued. The supplies of paper, pencils, pens, note books, erasers, ink, and file folders could well be discontinued or reduced."30

26 Ibid., Res. No. 70-63.
27 Ibid., Res. No. 70-64.
28 Ibid., Res. No. 70-65.
29 Ibid., Res. No. 70-66.
The Board reviewed the decision of the EC of Nov. 3, 1970 and gave detailed decisions on payment of allowances to single and married students, cost of books and stationary per student, as well as other supplies, such as, bed, mattress, blanket, etc.\textsuperscript{31} Definitely, the Board had made reduction on some of the items that were being provided to students, such as provision of soap, towels and matches. This had in turn minimized the cost.

**The Effect of Restructuring**

The self-evaluation of the MYS that was carried out in early 1967 upon the directives given by the Board resulted in the diversification of training programs, other than the Diploma course, in order to serve the EECMY and other churches better. Pastors' refresher courses, certificate courses and courses for pastors' wives in connection with the refresher courses were planned and implemented.\textsuperscript{32} The restructuring of the MYS of 1970 brought about the introduction of new programs into the curriculum of the Seminary. The MYS Board at its meeting of December 19, 1970 gave policy directives that the MYS should show considerable flexibility and carry out programs at all the six levels stipulated in its Constitution, which included among others, Degree Program and Theological Education by Extension.

In order that concrete steps should be taken for the realization of the policy directives, the Board, at its meeting of February 25, 1971 decided that the Bachelor of Theology, Diploma and Certificate programs be started as of September 1971.\textsuperscript{33}

\textsuperscript{31} Economy/Allowances: Resolved that ... the allowances paid to seminary students remain Eth. Birr 60 per single student, Eth. Birr 25 per resident wife, and Eth. $ 15 per resident child per month (70-66).
Book Gift: Resolved that a book gift and stationary fee of Eth. $ 200 be given to each student per school year (70-67).
Beds: Resolved that the following items be supplied to each member of a student family: one bedstead, one mattress (only to those above ten years of age), one blanket. Sheets must be used but are to be provided by the student himself (70-68).
Furniture: Resolved that furniture be provided to student families as before at the discretion of the Principal and that each single student be given a chair, a table and a bookshelf (70-69).
Cooking utensils: Resolved that single students be given cooking utensils for the common household (70-70).
Sanitation: Resolved that the Seminary provide tissue paper and disinfectants for the toilets (70-71).
Medical aid: Resolved that the Seminary continue to give 60% medical aid to students and their family members (70-72).
\textsuperscript{32} See p. 58 above.
\textsuperscript{33} MYS Board Meeting, Feb.25, 1971, Res. Nos. 71-14, 71-15, and 71-16.
The Bachelor of Theology Programme Commences

The admission requirements for the program was set at "... a matriculation pass in at least 3 subjects." In the course of time, a higher standard was set and the requirement was "Passes on five subjects on the ESLCE, including Amharic, English, and Mathematics, with a grade point average of at least 2.0 ("C" average). The graduation requirements was that a candidate should obtain grade point average of 2.0 in courses taken at the Seminary, the minimum total credit being 130. It was also required that the candidate should write a senior essay during the second semester of the last year.

Based on the decision of the Board at its February 1971 meeting, the necessary preparations were made by the MYS Administration in order to begin the B.Th Programme. It began with eight students in September 1971. This was the first programme of its kind for the MYS as well as other Protestant Churches,

Curriculum of Bachelor of Theology

In Chapter Three the issue of seeking accreditation from Haile Silassie I University had been mentioned. With the commencement of the B.Th. Program, the Board continued to give due attention to the matter. At its meeting of February 25, 1971, the Board "Resolved that the Principal be authorized to explore the possibilities of securing recognition by Haile Silassie I University and universities abroad for a degree Program." As a result, the MYS B.Th. curriculum was prepared in such a way that it was equivalent to that of the Trinity Theological Faculty of the EOC which was being accredited by HSIU. It was, therefore, compulsory for its students to take academic subjects from HSIU during the first year. The MYS B.Th. curriculum, had to follow that

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36 Ibid.
37 Ibid.
38 Personal Knowledge. The first batch of B.Th candidates were; Iteffa Gobenna (KIBS), Megersa Guta (WS), Melkamu Tesgera (WS) Shiferaw Gobana (WS), Teshome Wege (WS); Workineh Gutama (WS), Yonas Dheresa (CS) and Yoseph Nagassa (WS).
39 See p.70 above.
40 MYS Board Meeting, Feb. 25, 1971. The Principal then was Loren Bliese.
line with regard to secular subjects. Accordingly, the curriculum of the first year of MYS B.Th. Program consisted of academic subjects and most theological subjects were taught starting from the second year.\footnote{The academic subjects were: Logic, Introduction to Science, Introduction to Economics, Introduction to Sociology, History of World Civilization, Philosophy, Introduction to Psychology, Ethiopian Geography, Ethiopian History, Amharic Language and English Language. The students had their complaints saying, "What have secular subjects got to do with theological studies?" (Personal Knowledge). See appendix IVa for the full description of the curriculum.}

Curriculums of Diploma and Certificate Programmes

The curricula of the Diploma and the Certificate courses were almost similar, except that the certificate course did not include biblical languages and Gee'z.\footnote{See appendix IV (b,c) for the full description of both curricula.} Further, the diploma curriculum of the 1960s and the 1970s was also similar, except that some practical courses were missing from that of the 1970s.\footnote{For example, subjects like typing course and management are missing from that of the 1970s.}

New Developments in the Call of Teaching Staff

The policy of the 1960s for calling teaching staff members continued to serve as a recruitment guideline, with the exception of disregarding detailed requirements, such as presenting an exegesis and sermon outline on a given text, which was required under special circumstances as mentioned in Chapter Three.\footnote{See pp. 40-42 regarding the call of Rev. James Wente.} New candidates were requested to present their credentials to the Board and had to be interviewed as well for appropriate decisions to be made.\footnote{For example, Bliese says that he has presented his credentials and interviewed by the Board; o.i. April, 5 2010.}

In some instances, new candidates who did not have prior experience in Ethiopia were requested to do so before taking a full teaching load at the MYS. The following resolution of the Board, deals with the call of Rev. Tormod Engelsviken from Norway. The decision reads:

Resolved that we call Rev. Tormod Engelsviken to serve as a professor of the Mekane Yesus Seminary. To begin with, he should be assigned on a part-time basis in order to give him an opportunity to study the Amharic language and to gain the experience
required through service in a congregation of the Evangelical Church Mekane Yesus or to serve on a fulltime in case there would be two classes running parallel.\textsuperscript{46}

However, courses were opened on three levels and the decision that Englesviken teaches on a part-time basis was not implemented.\textsuperscript{47}

In the teaching staff recruitment policy of 1967, the duration of service at the MYS was stated. It says, "Initially a professor shall be called for two years of service after which period his call shall be reviewed."\textsuperscript{48} This general policy item was redefined clearly based on the request from the EECMY Central Office. In this regard, it was "Resolved that in the future when candidates for the Seminary staff are considered, preference should be given to those applicants who are prepared to serve four years or longer".\textsuperscript{49}

In light of the commencement of the MYS B.Th. Program and of the plan to seek accreditation from HSIU, the Board went the extra mile in order to ascertain the status of the credentials of the teaching staff members. At its meeting on September 19, 1974, it gave the following decision regarding the matter:

In view of the Degree program of the Seminary, be it resolved that the academical qualification of an Instructor must not be less than a Masters Degree or its equivalent. Be it further resolved to ask the chairman to contact the HSIU and the Ministry of Education for an interpretation of the academical qualifications of the present staff. This is motivated because of the fact that the expatriate staff of the Seminary is recruited from various countries with different academical training, standard of degree and terminology with regard to awarding various degrees.\textsuperscript{50}

The implementation of this decision was being followed up both internally and externally. Most of the teaching staff members had Masters Degree as early as the 1960s.\textsuperscript{51} The decision of the Board on September 19, 1974 confirmed that this status be maintained and interpreted well. The issue of interpretation of the academic qualifications of the professors by the HSIU and the Ministry of Education was being followed up by

\textsuperscript{46} MYS Board Meeting, December 19, 1970, Res. No. MYSB 70-65.
\textsuperscript{47} Personal Knowledge. As one of the B.Th. candidates, the writer was seeing Englesviken always occupied with teaching work as well as with the finances as MYS Treasurer.
\textsuperscript{48} See p. 44 above.
\textsuperscript{49} MYS Board Meeting, April. 19, 1972, Res. No. 72-12.
\textsuperscript{50} MYS Board Meeting, Sept. 19, 1974, Res. No. 74-55. Ato Hailu W/Samaiat, then Board Chairperson, says that the credentials were sent to HSIU with a covering letter.
\textsuperscript{51} Bakke, interview, March 9, 2010.
the MYS Administration in conjunction with seeking accreditation from the HSIU. The response given by HSIU was reported to the Board meeting on December 12, 1974:

It was reported by the chairman concerning 74-55 that instructors with a B.A. level are allowed at the University but that assistant, associate and full professors require higher qualifications and scholarly publications. Experience is also given weight in qualifications. A B.A. is given recognition no matter from which country it is obtained.\footnote{MYS Board Meeting, December 12, 1974, Res. No. MYSB-74-64.}

This response assured the Board that it was on the right track as far as maintaining the quality of Theological education was concerned. However, how the issue of accreditation ended up will be dealt with in connection with the sub-title "Quest for External Recognition.\footnote{See pp. 93-95 below.}

**Attempts at Securing More National Teaching Staff**

A new development regarding teaching staff members was that it had been possible to get more national teaching staff members beginning with the employment of Rev. Gebre Meskel Hailu to teach in the field of Orthodox Church History and Amharic.\footnote{MYS Board Meeting, August 21, 1971, Res. No. 71-48. Ato Meseret Sebhat Leab was not with the MYS then. He left the Seminary for a while but returned later.} Rev. Tekle Haimanot Wolde Giorgis was called to be the Director of the Department of Theological Education by Extension (TEE)\footnote{MYS Board Meeting, April 19, 1972, Res. No. 72-18. More will be said about this new Department in this Chapter (See pp.93-101 below).} while Dr. Yacob Tesfai was called as professor of the Old Testament.\footnote{MYS Board Meeting, August 21, 1971, Res. No. 71-49.}

The trend of having more nationals on the teaching staff continued in a planned manner. The initiative which gave impetus to the plan came from the EECMY Scholarship Committee in 1975. The request from the Committee was taken up by the Board at its meeting of May 15, 1975. The following was resolved:

In response to a request of ECMY-Scholarship Committee for a long-range plan regarding training of nationals for positions at MYS, a proposal prepared by the staff of the MYS was presented. The proposal was received as a good suggestion and it was recommended that it be forwarded to the Synods for their further actions. It was also recommended that a copy of the proposal be sent to the ECMY Scholarship Committee.\footnote{MYS Board Meeting, May 15, 1975, Res. No. 75-9. The proposal has the list of nine prospective candidates. These were: Debela Birri, Yonas Deressa, Melkamu Tesgera, Megersa Guta, Francis Estifanos, Melkamu Negeri, Mulatu Gadissa, Benti Gerba and Iteffa Gobena. Debela was already a graduate serving}
The Board's decision to refer the matter to the synods for their action was due to the fact that the graduates were trained for them. It had already been decided that a candidate who graduated from the MYS had to serve at least for two years before going abroad for further studies\(^\text{58}\) and definitely, the sending body had to have a say in the matter. Attempts were made by the EECMY to send abroad some of the candidates who were on its scholarship list as early as 1976. But this didn't work out due to the Socialist Ethiopia's policy (SEP) on religion and religious institutions.\(^\text{59}\) The decision to train nationals gained momentum in the mid 1980s when the policy of Socialist Ethiopia on religion had been relaxed to a certain degree. Thus, by the end of the 1980s, there were 6 nationals and 7 expatriates teaching at the MYS.\(^\text{60}\) This was quite a progress.

\[\text{Comparison of Expatriate and National Teaching Staff (1970-1990)}\]

![Graph showing comparison of expatriate and national teaching staff from 1970 to 1990.](image)

in WWBS while the rest were Degree and Diploma students due to graduate that year and the next (1975 and 1976) and Francis was in his second year then.

\(^\text{58}\) See p.55 above.

\(^\text{59}\) Personal knowledge. It was planned that Debela, Melkamu and Megersa be sent to the USA for theological studies. Debela succeeded under special circumstances arranged by the Church. However, the remaining two could not succeed due to lack of exit visas from the Ministry of Interior of Socialist Government of Ethiopia.

\(^\text{60}\) Minutes of the MYS Staff Council for the decade.
In light of the difficult situation that the MYS was in, with regard to lack of enough teaching staff members and enough students as a result of the impact of SEP, the Principal, the Rev. (later Dr.) Johnny Bakke, wrote a memo to the MYS Staff Council and the Board of the Seminary under the title "Memorandum Concerning the Future Role of the Mekane Yesus Seminary in Revolutionary Ethiopia." The memo raised burning issues such as the status of the residential seminary in the Ethiopian context and the need to focus on vocational training for residential students in order to help them find job elsewhere and give part-time service in congregations. The need to improve Theological Education by Extension and staff planning in light of the difficulty in securing expatriate staff to teach at the Seminary were the other issues raised in the memo. The proposal to call some MYS graduates to come and teach at MYS was recommended to the Board as well.

Based on the recommendation of the Principal and the Staff Council, the Board gave the following policy guidelines regarding recruitment of teaching staff:

MYS Board adopts the following policy with regard to the recruitment of teaching staff:

a. Priority be given to qualified Ethiopians with congregational experience.

b. Qualified people from the Third World with experience from Ethiopia (or) experience in the field required.

c. Missionaries with the minimum of education which is required for pastors in their home countries with experience from Ethiopia (or) experience in the field required.

The Board decided that the following points also apply to any teaching staff:

a. Academic standard, achievement, attitude.

b. Spiritual maturity.

c. Personal behavior.

d. Talents - in teaching, leadership, preaching and communication.

e. Social - attitude, concern, maturity

f. Tent - making ability.
g. Evangelistic zeal.

This policy decision was similar to the one adopted by the Board in 1967, except that it applied to all teaching staff members. Of course, there were new elements in the latter which were given to address the prevailing situation. For

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61 Memo from Rev. Johnny Bakke to Staff Council and the Board of the Seminary in May 1977.
62 MYS Board Meeting, June 1, 1977, Res. No. MYSB-8-77 "C.4". These criteria have been incorporated into the By-laws of MYS as of January 1981 as approved by the Board. Other important points have been added (Example Assessment of teaching ability-one who is unknown as yet to the Board and the Staff Council may be invited to be a guest lecturer prior to his being called.
63 Ibid., No.5.
64 See pp. 45-46 above.
example, the need to have talents in leadership, communication, tent-making ministry, etc, was to encourage the teachers to train students along that line in the context of challenges from SEP on religion and religious institutions.

The Board gave further decisions that theological training be designed to address such current issues of the day. For example, regarding recruitment of students, the following policy was also adopted:

Before a student is accepted at MYS, he [she] must be prayerfully tested on the following points:

a. Academic standard - achievement- attitude (Gr. 10 passed and entrance test passed).
b. Spiritually mature.
c. Personal behaviors
d. Talents - in teaching, leadership, preaching and communication.
e. Social attitudes, concern maturity.
f. Tent - making ability.
g. Evangelistic zeal.⁶⁵

Such policy directives given on future theological training were geared towards facing the challenge in the best way possible. Therefore, emphasis on non-theological training was given attention in the Board's decision as well. It reads:

Non-Theological Training:
a) The Board encourages the staff to find ways so that the staff and students can take part in manual work at the Seminary.
b) If possible non-theological training should be given in the Seminary on an extra curricular basis.
c) Students may be allowed to take part in non-theological courses outside the Seminary if their G.P.A. is maintained at 2.5 in the Seminary courses. Such training cannot be taken during the first year of studies in the Seminary.
d) The Board recommends that students, in cooperation with their synods, find ways and means to secure non-theological training after having completed their theological studies in the Seminary.
e) It is advisable that future students be recruited among those who already have a vocation.⁶⁶

Another aspect which the proposal from the Principal emphasized was the need to strengthen the TEE Programme with additional human power since the only staff until that time was the Director.⁶⁷ The Board took up the matter as well and it was resolved as follows:

⁶⁷ Memorandum from the Principal, p.3.
a. A call of new staff members for TEE was discussed at length and the Board has unanimously approved the call of Rev. Jurgen Wesenick for part-time directorship for the TEE Programme. It was further resolved that the Principal explore the possibilities of finding a counterpart for the director.68

These policy directions paved the way for the MYS Administration, teaching staff members, the Church and her Synods to face the challenges of the day which were imposed upon them by the SEP on religion and religious institutions.

Enrollment of Students

With the commencement of the B.Th. Program in September 1971, eight students were admitted to it. At the same time twenty and eleven students were admitted to the diploma and pastoral programs respectively. Thus, there were thirty-nine69 students being enrolled in three different programs. This was the highest enrollment number in the history of the MYS then, which was clear evidence that the restructuring of the MYS, approved by the Board, had had a positive and far reaching impact on the teaching-learning process of the MYS.

Another new development in the intake of students was the admittance of Rahel Kidane, a female student, into the 6th Diploma course in September 1974, with thirteen male students. She was sent by the former South Ethiopia Synod (SES). Why female students had not been admitted to the MYS until that time is not a great mystery. The cultural trend of the day was that the Ethiopian society at large had low regard for the education of women. This had an impact on the church as well. The number of female students increased when Hirut Magarsaa, from the CS was admitted to the 7th Diploma course in 1975, together with ten male students. This was followed by the admittance of Bakuree Dhaabaa from the Western Synod and Tenagne Niguse from Kafa Illubabor Bethel Synod into the 8th Diploma Course in 1976. The fifth female student admitted into the 11th Diploma Course was Abebech Shamebo from the SES.70 These four Synods deserve first credit for encouraging female students to join Theological Education. These women theologians are rendering spiritual services in their respective Synods with the

68 MYS Board Meeting, June 1, 1977, Res. No. MYSB-18-77 "a".
69 MYS Handbook, 1981-1982, pp.70-74. Further, Personal Knowledge. The Writer of this Book was one of the students.
male theologians. Two of them, Bakuree Dhaabaa and Hirut Magarsaa became the first and the second women theologians to be ordained for the ministry in the EECMY.\footnote{Bakuree was ordained on May 18, 2000, at Boojii Mekane Yesus Congregation and Hirut was ordained on August 6, 2000 at Naqamtee Mekane Yesus Congregation. The Writer of this Book was present at both ordinations.}

Another new phenomenon in the intake of students is that the MYS began to open its door to train people with disabilities. Ato Gebre Medhin Soka, a visually impaired person, was the first to be admitted to the Seminary in 1983. He was sent by the SES. However, the learning process was not an easy one for such students. Gebre Medhin was taking lecture notes with braille in class. Students from his class were being assigned by the Staff Council to read in turns from assigned books, written notes, etc. so that he could do his homework, and study.\footnote{Example: MYS Staff Council Meeting, November 19, 1984, Res. No. 134-84.} The next visually impaired person to be trained at MYS was Mehari Wa'e who was also from the SES.

Yet another new development in the intake of students was the admission of a German student of theology from Hermannsburg Mission Seminary in 1985 who studied for one block at MYS.\footnote{MYS Staff Council, December 26, 1984, Res. No. 176-84.} Thus, MYS began to open its door to international students as well.

The number of graduates from 1971-1990 was 59 with B.Th. Degree, 135 with Diploma and 11 with Certificate; making it a total of 205 graduates. The sending bodies were all the Synods of the EECMY, three other Evangelical Churches, a Mission Organization and an NGO.\footnote{The sending Synods of the EECMY were: AAS, CS, KS (SCS), KIBS, NES, SES, WWBS and WS. The other Evangelical Churches were Evangelical Church of Eritrea, Meserete Kristos Church and Guenet Church. Swiss Evangelical Nile Mission and United Nations Relief Service were the Mission Organization and the NGO respectively, MYS Handbook, 1981-1982; Further, Information from MYS Registrar's Office, June 4, 2010.}
Unlike some of the graduates of the 1960s most of the graduates went back to their respective churches and synods to serve in any position offered them. The majority were ordained and served as pastors. Some were called to positions on parish level as coordinators; others were called to serve on synod level as Presidents,\textsuperscript{75} Evangelism Department Directors, Executive Secretaries, Bible School Directors, teachers, Hostel Directors, etc. Yet, others were called to leadership positions at the EECMY Central Office as Presidents,\textsuperscript{76} V/Presidents,\textsuperscript{77} General Secretaries,\textsuperscript{78} and Evangelism Department Directors.\textsuperscript{79} Women's Work Secretaries of the Central Office and some synods were/are

\textsuperscript{75} Personal Knowledge: Many Synod Presidents, Executive Secretaries; Evangelism Department Directors, etc. were/are MYS graduates.
\textsuperscript{76} Out of the 6 EECMY Presidents to date, 4 were/are MYS graduates.
\textsuperscript{77} Out of nine V/Presidents so far, 5 were/are MYS graduates.
\textsuperscript{78} Of the 5 General Secretaries to date 3 were /are MYS graduates.
\textsuperscript{79} Out of 5 Directors of Department of Mission and Theology, 2 were MYS graduates.
MYS graduates.\textsuperscript{80} Some were called to MYS to teach, to lead as Principals, Vice Principals, Deans of Departments.\textsuperscript{81} Eight Synod Presidents that were interviewed by the Writer in July 2010 have all stated that MYS graduates have rendered fruitful services in their respective synods and in the society as well.\textsuperscript{82} All in all, it is possible to say that the MYS has fulfilled its goals and purposes stated under Article III sections 2-3, in the Constitution. It reads:

This Seminary shall strive to serve the Triune God, His Church and His people through:
Section 2: The establishment and nurture of congregations through the training and continuing education of pastors, church leaders and teachers.
Section 3: The building of God's church through the development of consecrated capable Ethiopian leadership for the church.\textsuperscript{83}

With these achievements the concern the Board had for years has borne fruit to the glory of God and the benefit of His people. The MYS has proved itself to be the servant of the EECMY and other Evangelical Churches in training pastors, evangelists, teachers, and leaders. Indeed, the MYS has become the heartbeat of the EECMY with respect to theological training.

\textsuperscript{80} Four MYS graduates have served as coordinators and assistant coordinators of EECMY Women's Work ministry respectively.
\textsuperscript{81} Out of 12 MYS Principals to date, 3 were MYS graduates and there are many former MYS graduates who were/are teaching at the MYS.
\textsuperscript{82} These Synod Presidents are all graduates of the MYS. They are: Rev. Yohannes Sherab (SWBS), Rev. Mulugeta Melaku (NCES), Rev. Ephrem Fikru (WS), Mr. Solomon Chafamo (SCS), Rev. Hailu Yohannes (SCES), Rev. Asfaw Terfassa (CS), Rev. Tariku Tolessa (IBS) and Rev. Ding Gor Gach (WGBS).
\textsuperscript{83} MYS Constitution, as amended by EECMY-EC in January 1976, p.81.
B.Th Graduates, June 1976

In the front: Dr. Yaicob Tesfai, Rev. Tekle Haimanot W/Giorgis,
To the left: Dr. Jim Keefer, Megersa Guta, Shiferaw Gobana,
Yonas Deressa, Wokineh Gutama, Yoseph Nagassa,
To the right: Rev. Jurgen Wesinick, Itteffa Gobana, Malkamu Tasgara,
Teshome Wege

Building Programme-Phase 2

It has been mentioned above\(^8\text{4}\) that there were thirty nine students in the MYS studying at three different levels starting from 1971. Some of the students came with their families which made the student living quarters crowded.\(^8\text{5}\) "There was also a need for more staff residences."\(^8\text{6}\) Furthermore, a new intake of students had been planned for 1973/74 and 1974/75. This accounted for twenty-four new students,\(^8\text{7}\) making the total number of students sixty-three. Definitely, there was an urgent need to expand MYS staff and students living quarters, classrooms and library.

\(^8\text{4}\) See p. 86 above.
\(^8\text{5}\) Personal knowledge. At this time both married students and single students were sharing the six students dormitories built in the 1960s.
\(^8\text{6}\) Bakke, A Little Contribution to the History of the MYS, p.2.
\(^8\text{7}\) MYS Handbook, 1981-1982, p.70 shows the list of 24 students admitted in 1973/74.
The MYS Board had already forecast that such a situation was on the horizon and that there was a need to get prepared. At its meeting on August 21, 1971, the Board decided as follows:

**ITEM: Seminary Expansion**
Resolved that we send to the supporting bodies for their consideration a circular letter with details of the proposed expansion plan for the MYS, together with the capital investment requests for this project, and expressing our hope that the money would be available by September 1972 so that the units could be ready for use by September 1973 for new classes to be received at that time.\(^{88}\)

The fund was provided by the Lutheran World Federation Department of Church Cooperation (LWF/DCC). In 1973 and 1974, it provided a substantial amount of money in the sum of 156,234 USD.\(^ {89} \) Again the LWF was the main donor organization that deserves a particular recognition in the ministry of the MYS.

The second phase building project consisted of "a building connecting together the two previous buildings of office-library and the classroom buildings."\(^{90} \) This building helped the library extension, archive and three classrooms.\(^ {91} \) Further "four staff residences, a dining hall with separate small kitchens, a dormitory for single students and two additional dormitories for family students"\(^ {92} \) were built.

The architect of the buildings was Mr. Naizgy Gebre Medhin\(^ {93} \) and the contractor was an Italian man, Duilio Burlando.\(^ {94} \)

**Building Programme- Smaller Phases**

As part of the extension of phase 2 of the building programme, a small residence was built for an Ethiopian staff member.\(^ {95} \) Since the old administration building could not

\(^{88}\) MYS Board Meeting, August 21, 1971, Res. No. 71-54.
\(^{89}\) Rune Backlund, Report to MYS Board, 1972/1973 School year, p.5.
\(^{90}\) Bakke, *A Little Contribution*, p.2.
\(^{91}\) Ibid. See the aerial map on p.92.
\(^{92}\) Ibid.
\(^{93}\) Ibid. Nazgy Gebre Medhin is the brother of Dr. Ezra Gebre Medhin. He was also the architect for the current EECMY Central Office building on Jomo Kenyata Road in Addis Ababa.
\(^{94}\) Rune Backlund, Information to the MYS Board, Sept. 19, 1974, Res. No. 74-62.
\(^{95}\) The residence was built for Ato Meseret Sebhat Leab who has been a teacher at the MYS since the early 1960s. Prior to that he was living in one of the flats built for students' families. Bakke says that Ato Meseret demanded a small villa just enough for his family (A Little Contribution, p.2)
accommodate the administration activities "a new administration wing"96 was built to ease the problem of lack of working space by the administration and teaching staff members.

During the time of the Dergue Regime, it became difficult to obtain textbooks for the students from abroad. Provision of TEE materials, was also difficult and expensive to buy from the market. Lots of TEE materials had to be duplicated and the need arose to solve the problem. This led to the building of a printing shop with store rooms. Duplicating machines were donated by friends in Germany, the USA and some Scandinavian countries.97

The buildings of phase 2 solved the needs of the Seminary momentarily and also added to its beauty. Building programme phase 3 will be explained in chapter six.98
The Quest for External Recognition

It has already been pointed out that the MYS began to take part in both local and international ecumenical programmes in the early 1960s.\(^99\) There was communication between the MYS and other Lutheran Seminaries in Africa regarding joint annual meetings, criteria for recruitment of professors, etc. The decision of the MYS Board concerning the issue of accreditation by the Haile Silassies I University had been mentioned earlier.\(^100\) The steps taken by the Board and the Administration in that regard is the topic of the next section.

Request for Accreditation from Haile Silassie I University (HSIU)

With the commencement of the B.Th. Degree, seeking accreditation from HSIU was followed up by the MYS Administration. The Board, at its meeting on February 25, 1971, "Resolved that the Principal be authorized to explore the possibilities of securing recognition by Haile Silassie I University and Universities abroad for a degree program."\(^101\) Following the decision, Loren Bliese, the then Principal, having contacted the Theological Faculty of HSIU, presented the following report to the Staff Council:

The Principal presented the Haile Silassie 1\(^{st}\) Theological College Revised Curriculum noting especially 1) the reduction of Ge'ez, Ethiopian Church Music, Greek and Hebrew to non credit courses, 2) the division of 3rd and 4th Year New Testament, Old Testament and Doctrine courses into two streams (those with a study of the texts in English and those using the classical languages - with a prerequisite of "B" in the language involved) and 3) the several electives beginning with Greek + Hebrew the 2nd year and several options in each field in following years.\(^102\)

The staff discussed the report and made some adjustments to the MYS B.Th. Curriculum. Therefore, the matter was followed up by Rune Backlund, the fourth MYS Principal. In his annual report to the Board for the academic year 1972-1973, he stated that he had been in contact with the officials of the Theological Faculty of HSIU, the Academic Vice President and the Chairman of the Academic Standard Committee of the

\(^{99}\) See pp.66-68 above.
\(^{100}\) See pp. 67 above.
\(^{101}\) MYS Board Meeting, February 25, 1971, Res. No. 71-5.
\(^{102}\) MYS Staff Council, Dec. 2, 1971, Item 1 of the Agenda.
HSIU. In his annual report of the following academic year (1973-1974), which he presented to the Board on February 14, 1974, Backlund stated that a written application had been submitted to the HSIU Faculty of Theology along with a filled out form. However, the year 1974 happened to be the beginning of the Ethiopian Revolution, which followed "Scientific Socialism." It led to the separation of Church and State, which in turn worked against religion and religious institutions. In this regard Bakke says, "...the military takeover [of Ethiopia] in 1974 'solved the problem' for the Seminary" which meant that the University "...could not have any formal links with religious institutions." So, what move was to be made next?

Recognition by the Association of Theological Institutions in Eastern Africa (ATIEA)

The Association of East African Theological Schools (AEATS) later developed into the Association of Theological Institutions in Eastern Africa (ATIEA). The purpose of the Association "...is to promote the study of theology, to co-ordinate the work now being done in the various theological Colleges engaged in training for ordained ministry, and to work for higher standards of theological education in East Africa." It had 12 member Seminaries/ Theological Colleges by 1971.

The MYS became a member of ATIEA in 1975 upon the decision of the Board. Annual meetings of member institutions of ATIEA were being held every year and the MYS was sending two or three representatives to the meetings each year. Student representatives were also taking part in some of the meetings. ATIEA "...has been running a Bachelor of Divinity (B.D) Programme since 1977." "The ATIEA B.D.

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105 Bakke, A Little Contribution to the History of the Mekane Yesus Seminary, 2008, p.4.
106 See pp.70-71 above.
108 Ibid.
110 Ibid., The writer has participated in two such meetings (1987, 1988). The venue of the meetings rotated among the Seminaries in Kenya, Uganda and Tanzania.
111 Example: MYS Staff Council Meeting, January 26,1976, No."6".
112 Ibid.
offered recognition to individual students and their merits." But, the MYS as an institution has not been accredited yet since ATIEA was not an accrediting agency.

*Communication with Wartburg Theological Seminary, Iowa-USA*

Another attempt made by the MYS in order to work towards its recognition by higher theological institutions was the formal request it made to Wartburg Theological Seminary in Dubuque, Iowa. The purpose was to train teaching staff members for the MYS through distance education since it was difficult to send candidates abroad for theological training in the 1970s and 1980s as a result of the policy of Socialist Ethiopia towards religion and religious institutions.114 The report of Johnny Bakke, the then MYS Principal, to the 53rd Meeting of the EECMY indicates that Wartburg Seminary had given a positive response to the request of MYS. The idea was that "...students who have graduated with B.Th. from the MYS, could be allowed to take part of their studies in Ethiopia on programmes out-lined and examined by Wartburg Theological Seminary and supervised by MYS professors."115 Two former graduates116 of the MYS were working for this Degree in the 1980s. Eventually, both joined Wartburg Theological Seminary and completed the rest of their studies successfully and graduated with Master of Sacred Theology (STM) Degree. Thus, the communication with Wartburg Seminary had its own merit in introducing the MYS to an internationally renowned theological institution in the USA. MYS graduates with B.Th. Degrees have stood shoulder to shoulder with graduates from other Seminaries world-wide. The vision of the Board of the 1960s and 1970s to link MYS with both local and international institutions began to be fulfilled gradually.

The next move was to seek accreditation from the Accrediting Council for Theological Education in Africa (ACTEA). This will be explained in Chapter Six.117

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113 Bakke, A Little Contribution, p.4. Very few MYS students got the B.D. Degree from ATIEA.
114 Debela Birri, who way one of the two participants in the Master of Sacred Theology (STM), confirms this case; o.i., June 29, 2010.
116 These were: Debela Birri and Yonas Deressa. Then, Debela was teaching at the MYS while Yonas was working at the EECMY Central Office.
117 See pp. 194-195 below.
The Commencement of Theological Education By Extension at Mekane Yesus Seminary

**Brief Historical Background**

Theological Education by Extension (TEE) was begun in Guatemala by the American Presbyterian Church in 1963.\(^{118}\) The Presbyterian Church had established a seminary in Managua, the capital city, in 1938, to train leaders for the congregations. What was the result? The following statements explain it well:

Most of the graduates trained by the Seminary either never entered the specific ministry for which they were trained or else left it in order to join non-church related occupations. In twenty-five years of the 200 students enrollment in the seminary, according to the 1962 inventory list, only 10 graduates were faithful to accept the offer of a job in their church. Once accustomed to the urban life, many seminary students of rural background did not return to the agriculturally rich but unhealthy and economically depressed areas, which they had come from.\(^{119}\)

This discouraging result forced the Presbyterian Church in Guatemala to think of an alternative approach to theological training. "In 1963, the Seminary of Managua was moved from the capital city to the rural area."\(^{120}\) Even in that context solutions had to be found to emerging problems step by step until the extension program was firmly established in the rural setting. "By 1966, not only the coherent extension program emerged, further, it began to attract continent wide attention"\(^{121}\) It was gradually adapted by many seminaries world wide.\(^{122}\)

**Why Theological Education By Extension at the MYS?**

The MYS had faced similar problems like the Seminary at Managua. It was noted earlier that some of the graduates of the 1960s did not go back to the sending bodies but got employed elsewhere. Why the MYS was not attracting enough candidates and why some graduates were not interested in going back to the sending Churches and Synods


\(^{119}\) MYS TEE Department, A Brief Lesson on TEE, n.d., p.1.

\(^{120}\) Ibid.

\(^{121}\) Ibid., p.2.

\(^{122}\) Ibid.
was a major concern for the Board as explained in the preceding chapter and this chapter as well.  

The solutions recommended by the Study Committee in 1967 and approved by the Board, had been followed up by the MYS Administration as stated in Chapter Three. The trend in the lack of enough candidates in 1969 and 1970 had forced the MYS to stop accepting new students for two years in a row since there were not sufficient number of candidates who applied to get enrolled. This led the MYS Board to give policy directives leading to the restructuring of the MYS. One of the outcomes of the critical restructuring was the proposal by the Rev. Dr. Loren Bliese to begin Theological Education by Extension in order to train the laity who were serving in the congregations of the EECMY. The plan was endorsed by the MYS Board.

Following the decision of the Board, the MYS Administration and the teaching staff members wanted to learn from the experience of some Mission Organizations who had first hand information and involvement in the field. Of particular interest was the plan to meet with missionaries from the Presbyterian Church who were working in Ethiopia since their Church had "...first hand knowledge of TEE" from its work in Central and South America. Several workshops were conducted with some of the missionaries and with other churches in Ethiopia. The book by Ralph Winter was the basis for discussion at the workshops. The workshops helped with the organizational planning for the program and offered advice on how to deal with the details of running a TEE Programme.

The situation was thus ripe to begin the extension program of the MYS. The first pilot project was started in Wuchale, Wollo Province, under the direct supervision of the MYS Administration. Wuchale was one of the stations opened by the ALM in the early 1960s. The extension program began in 1971 with the "...Wuchale area evangelists and

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123 See p. 55 and pp.73-74 above.
124 See pp.55-56 above.
125 See p.71above.
126 See pp. 76-77 above.
127 Flachman & Seitz, Mission to Ethiopia, p.287.
128 Bliese, o.i., April 5, 2010.
129 Bliese, interview, April 5, 2010. Ralph D. Winter was one of the Presbyterian Missionaries who was working in Guatemala in the 1960s and had written a book on TEE. He was also the Secretary of the Board of Directors of the Evangelical Presbyterian Seminary (From a book written by him, entitled: A Successful Experiment in Taking the Seminary to the Student, 1970, p.1.
literacy teachers." Thirty participants were taking part in it. The Principal's report further indicates that it had been planned to start the extension program in two new areas; namely, Kambata and Central Synods. In 1972, the second center was opened in Kambata Synod, in Hosanna, with thirty students participating in the program.

What was the driving force in the Kambata Synod? Due to the internal problems they had had with the Sudan Interior Mission (SIM) and among themselves on various issues related to administration and church discipline, there were members of the Kambata Evangelical Church who had broken away from the SIM in 1953 and formed Kambata Evangelical Church 2 (KEC-2). Their membership was estimated at approximately 25,000. These members applied to the EECMY for membership in 1960.

The application of the KEC-2 was presented to the Second General Assembly of the EECMY which met in Addis Ababa from 18-22 January 1961. The Assembly, having deliberated on the matter, authorized the Church Officers to look into the matter and take the necessary action. Following the decision of the Assembly, the Church Officers appointed a team of three persons to "...study the main cause of the conflict in the Kambata Churches and the situation in the KEC - 2." The Committee made an extensive visit for ten days and presented its report to the EECMY Officers on May 9, 1961. The Officers accepted the report and decided to assist the KEC-2. This led to the "Kambata Home Mission Program" (KHMP) which lasted from 1961-1969 and had helped the KEC-2 congregations in many ways. One among the assistance given, was the visit made by an evangelistic team to assess the work in the KEC-2. The team led by Rev. Ezra Gebre Medhin, then EECMY Executive Secretary, visited the Kambata and Hadiya

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131 Ibid.
132 Ibid.
135 Ibid., p.138.
136 Ibid.
137 Ibid., 139
138 Ibid.
139 Ibid., p.140. The members were: Ato Amare Mamo, Rev. Gamachuu Danuu and Ato Zacheus Edamo (Staffan, p. 140).
140 Ibid., p.146.
areas in March 1965 for almost seven weeks. During this visit eleven lay preachers and leaders who had attended short Bible courses in Mishgida Bible School were ordained by Rev. Ezra after getting some orientation from him.\textsuperscript{141}

The 6\textsuperscript{th} General Assembly of the EECMY, which met at Aira in 1969, discussed accepting the KEC-2 as a Synod of the EECMY and decided that the Executive Committee finalize the matter.\textsuperscript{142} The EECMY-EC, at its 18\textsuperscript{th} Meeting, discussed the matter and gave the following decision:

According to the resolution of the 6\textsuperscript{th} General Assembly, No., 6-GA-70, the Committee having looked into the Kambata Evangelical Church Constitution, accepted the Church as a member on a Synod level. In addition, based on the suggestion of Ato Djallata Jaffero, the Director of the program, it was resolved that the projects to be taken over by the synod and those to be retained be noted. That those to be retained remain under the responsibility of the previous committee.\textsuperscript{143}

After the Synod had been established the Central Office continued to render the necessary support so that the new Synod could progress in its work. One of the issues was to upgrade the theological knowledge of the pastors who had been ordained by Rev. Ezra in 1965. In order to materialize the plan, the EECMY Central Office requested the MYS to introduce TEE to the new Synod for that purpose. So, the MYS started TEE Program in the Synod in 1972.\textsuperscript{144} The teaching materials that were produced for the Wuchale participants were used here as well. Bliese says that he used to alternate his visits between Wuchale and Hosanna every month and that the other MYS teachers did the same as well.\textsuperscript{145}

The next center to be opened was Addis Ababa in 1973 followed by Naqamtee in 1975.\textsuperscript{146} Between 1971-1982, twenty-five centers were opened in nine Synods, with a total enrollment of 447 students.\textsuperscript{147} Even though most of the graduates had rendered voluntary services in various congregations of the EECMY, some were employed by

\textsuperscript{141} Staffan, \textit{Ambaricho and Shonkolla}, p. 185.
\textsuperscript{142} GA Minutes (6- GA - 70).
\textsuperscript{143} 18\textsuperscript{th} Meeting of the EECMY-EC, June 1969, Res. No. 18-29.
\textsuperscript{144} Bliese, interview, April 5, 2010.
\textsuperscript{145} Bliese, interview, April 5, 2010
\textsuperscript{147} Ibid., pp.56-57.
their respective congregations as pastors and evangelists.\textsuperscript{148} From 1971 to 1999, the total number of TEE graduates on certificate level (both Basic and Award) was 754.\textsuperscript{149}

\textit{TEE Curriculum Development}

TEE Program was organized as a Department in 1973 when Rev. Tekle Haimanot Wolde Giorgis was called by the MYS Board to lead the Department as stated earlier.\textsuperscript{150}

Up until the formal organization of TEE work under a department, the MYS Principal and the teaching staff were sharing TEE work among themselves. Preparation of a well-defined curriculum was done in 1973 after the Director had assumed office. Until then, the teaching staff discussed in the Staff Council which subjects should be given priority and be translated into Amharic. The minimum entrance requirement for a candidate was set at sixth grade level.\textsuperscript{151} This meant that the materials had to be prepared to fit that category of candidates, the aim being to prepare them for ministry in their respective congregations as pastors and evangelists. With this in mind, the staff members shared the work of preparing and translating course texts among themselves.\textsuperscript{152}

In 1973, a five-year curriculum was prepared by the Director, Rev. Tekle Haimanot, and presented to the Staff Council. The staff Council referred it to the Board in June 1973 and the curriculum was endorsed.\textsuperscript{153}

\begin{flushright}
\textsuperscript{148} Ibid., p.56. \\
\textsuperscript{149} Statistical data provided by Mr. Teferi Angose, Dean, June 2, 2010. Even though, the period being covered is (1970-1990), the statistical data has been extended to cover the periods up to 1999 since the statistical data for 1980s and early 1990s have not been sorted out by the Department. \\
\textsuperscript{150} See p.82 above. The next Deans were: Harris Suganandam (1978-1979), Eskiel Forslund (1979-1981), and Per Helge Myren (1982-1989). \\
\textsuperscript{151} Bliese, interview, April 5, 2010. \\
\textsuperscript{152} The Staff Council's decision of December 2, 1971 can be used as an illustration. At that meeting, it was decided that Rev. Paul Winters, Rev. Merlyn Seitz, and Rev. Tormod Engelsviken prepare teaching materials on Galatians, Acts and Introduction to Lutheran Confessions respectively and teach at the Wuchale Center between October and February 1971/72. Further, Rev. Wolfram Gluer, Rev. Dr. Gunnar Hasselblatt and Rev. Merlyn Seitz prepare teaching materials on Worship, O.T. books study and Acts respectively and teach at the same center from May - July 1972. Rev. Bliese, Rev.Gebre Meskel Hailu, Rev. Dr. Gunnar Hasselblatt and Rev. Wolfram Gluer prepare teaching materials on Homiletics, Orthodox Services, and Practices, Islamic and Protestants in Ethiopia, respectively. These would give the teachings at Hosanna Center from October to June 1971/72. \\
\textsuperscript{153} See appendix V(1). Compare the current certificate curriculum under appendix V (2). 
\end{flushright}
Administration of The TEE Department

The Director was the only employee of the TEE Department for some years. So, the teaching staff members of the MYS continued to assist in writing materials and in teaching TEE lessons for several more years. Furthermore, the Board's Executive Committee also decided that "...the Principal be authorized to engage capable students to help the Director of the extension seminary translate and proofread materials." Since the work was not well organized in the Synods in the early days, some missionaries and Presidents of some Synods were tutoring the TEE participants.

As the need for typing TEE materials was strongly felt, a typist had to be employed in September 1971 by the MYS Administration and the salary was paid from the Administration budget since a separate budget has not been allocated yet for the program. The cost for the production of materials was also being covered from the Administration budget. Regarding the expenses incurred in connection with travels to and from the centers the Board decided that "...each synod using the Seminary extension program shall be responsible for the expenses for transportation and daily allowances for the Seminary staff conducting the monthly meetings." Thus, one of the advantages of TEE programme is that it costs far less than the residential programme because the participants stay in their local context.

As of 1985, the Certificate Programme was divided into two phases. The first phase, which lasted for three years was the Basic Course, while the second one which also lasted for three years was the Award Programme.

The commencement of The TEE Diploma Programme had its origin in the Consultation held at the MYS from December 3-5, 1984. The theme was :"The Future of Theological Education in Ethiopia." The MYS was facing a difficult time because Synods were not able to send students for training due to the unfavorable political

155 Report of Rev. Tekle Haimanot to the Board Meeting on June 25, 1973 indicates that, for example, Rev. Merlyn Seitz and Rev. Paul Winter had tutored the group in Wuchale while Rev. Kalbero Wayero (the then President of KS) tutored the group in Hosanna (Report, p.3).
156 Almaz Beraki was the typist employed for this purpose; Bakke, o.i., April 5, 2010.
157 Bliese; o.i., April 5, 2010.
159 TEE Department Document, n.d.
160 MYS Staff Council Meeting, Nov.19, 1984, Res. No. 135-84.
situation and due to the fact that some were not able to take back graduates and employ them.\textsuperscript{161} As a result, one of the recommendations from the Consultation was to strengthen TEE Programmes in the Synods, one aspect of this process including planning a TEE Diploma Course.\textsuperscript{162} The plan had already been approved by the EECMY-EC at its 60\textsuperscript{th} Meeting in 1983 when it seemed unlikely that training students could be continued due to the unfavorable political situation of the time.\textsuperscript{163} This earlier direction reinforced the and led to the launching of the TEE Diploma Program in September 1987.\textsuperscript{164}

The first Diploma Course was opened in Addis Ababa at Lideta Mekane Yesus Congregation with seven participants.\textsuperscript{165} The next centers were Nekemte, Hossana, Boojii and Dambii Dooloo.\textsuperscript{166}

The TEE Diploma Curriculum is equivalent to the Diploma curriculum of the regional seminaries.\textsuperscript{167} It had been designed on a five year basis which was divided into two parts. The first phase lasted for three years and the participant was awarded Certificate of Advance if the requirement was fully met.\textsuperscript{168} The second phase was two years programme. "In order to be promoted into the second part, the participant should have at least a GPA of 2.00 on the first part of the programme."\textsuperscript{169} Upon the completion of the second phase, the participant was awarded a "Diploma of the MYS in Theology."\textsuperscript{170} A cumulative GPA of 2.00 is required for graduation.\textsuperscript{171}

\begin{thebibliography}{9}
\footnotesize
\bibitem{161} Report from the MYS Principal (Rev. Hartmut Schonherr) to 12th General Assembly in January 1985, pp. 1-2.
\bibitem{162} MYS Staff Council Meeting, Dec. 17, 1984, Res. No. 169-84.
\bibitem{163} EECMY, 60th EC Meeting, Res. No. EC-60-33-83.
\bibitem{164} Rev. Dr. Shiferaw Sadii, o.i., June 7, 2010.
\bibitem{165} Ibid. This participants were: Abeba Kiflezgi, Aster Mengesha, Bekele Sebro, Kasa H/Mariam, Nigusie Sime, Tamene Mengesha, and Tarakegn Oure.
\bibitem{166} Ibid.
\bibitem{167} TEE Department File. Teferi Angose, Dean of TEE Department, o.i., June 2, 2010. There are three EECMY Regional Seminaries [Naqamtee Christian Education College, Onesimos Nasib Seminary and Hosana Mekane Yesus Seminary].
\bibitem{168} Mekane Yesus Seminary, Department of TEE, Regulations for Diploma Programme, p.1.
\bibitem{169} Ibid.
\bibitem{170} Ibid.
\bibitem{171} Ibid.
\end{thebibliography}
After five years, the first batch of Diploma participants graduated from the Addis Ababa Center in 1992. The number of Diploma graduates from the MYS TEE Department from 1986 to 1999 are indicated in the following chart:  

| 1986 -1999 |  |
|-------------|--|---|
| Male | Female | Total |
| 140 | 10 | 150 |

TEE Diploma graduates have rendered fruitful services in their respective Synods. Out of the 150 graduates, 27 have been ordained by Synods and are serving in the congregations, leading parishes, and are teaching at Bible Schools. All in all they have had positive impacts on the work of the EECMY both at the grassroot level and other structures of the EECMY.

Some of the diploma graduates have advanced in their studies in a competitive way. So far 16 have graduated from the MYS with B.Th. Degree and 2 have graduated with Masters in Theology from the Ethiopian Graduate School of Theology.

The Opening of the Music Department

Church Music was being offered to students as a subject in the 1970s. The instructor was Marianne Nilsson, a Swede, who was called by the Staff Council to teach the subject.

The Music Program was organized as a Department upon the decision of the Board in 1979. The aim was to meet the Church's need of having musicians who could

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172 Statistical data from TEE Department, provided by Mr. Teferi Angose, Dean, on June 2, 2010. The data has been extended to the year 1999 since the statistical data for the 1980s and early 1990s have not been sorted out by the Department.
173 Ibid.
174 Teferi Angose, o.i., June 2, 2010.
175 Statistical data from TEE Department, provided by Mr. Teferi Angose, on June 2, 2010.
176 Personal knowledge. It was being offered for a semester, not as an intensive training which could enable the students to master the basic concepts but as a general teaching of rudimentary principles about church music.
177 MYS Staff Council, September 26, 1973. The word "call" does not mean that the Staff Council had the authority to extend a call to the Missionary in Sweden. She was already in Ethiopia upon the call of the EECMY Central Office and the Staff Council requested her to teach music at MYS.
lead the congregations in worship. Marianne Nilsson was called again in 1979 to lead the Department. The curriculum was designed in such a way that it gave a "...theoretical and practical knowledge of music as well as leadership training in music."\textsuperscript{179}

The first music course began in November 1979 with 10 participants and it was a 10 months' course.\textsuperscript{180} The number of participants in the Music course from 1979-1982 were 23.\textsuperscript{181} "Of the graduates, some were employed by the church before taking the course, while some got employed after the course."\textsuperscript{182}

The Department was closed for two years for the purpose of evaluation and was reopened in 1984.\textsuperscript{183} In order to further strengthen the work of the Department, questionnaires were sent to the EECMY Synods to get their recommendations for the improvement of the programme. But adequate responses were not received by the Department.\textsuperscript{184} This forced the Department to limit itself to giving short term courses to some congregations in Addis Ababa.\textsuperscript{185} In 1985, a one month music course was offered to 6 students who were sent by some Synods.\textsuperscript{186} On the other hand, music teachings had been given to residential students at the MYS during 1979-1982 and 1984-1986.\textsuperscript{187}

In concluding her report to the Board on October 6, 1986, the Coordinator of the Music Department had given the following suggestion:

As I have been leading the Music Department, it would be good if the MYS Board would decide if and how the Music Department should continue. What are the wishes and the needs of the Church? Are there needs for encouraging the singing in the church? ... The church has a rich variety of singing in various languages, ...representing different music cultures. Could this be more utilized, encouraged?...The questions might not be easy to answer, but they should be considered, as music singing is such an important part of our worship.\textsuperscript{188}

\textsuperscript{178} MYS Board Meeting, May 29, 1979, Res. No. MYSB -15-79.
\textsuperscript{180} Marianne Nilsson, Report to MYS Board, October, 6, 1986, p.1. The participants were 3 from WS, 2 from the SES, one each from the AAS, CS, KIBS, WWBS and NES.
\textsuperscript{181} Ibid.
\textsuperscript{182} Ibid.
\textsuperscript{183} Ibid.
\textsuperscript{184} Ibid.
\textsuperscript{185} Ibid.
\textsuperscript{186} Ibid.
\textsuperscript{187} Ibid.,p.2.
\textsuperscript{188} Ibid.,
However important these questions were, concrete recommendations were not proposed to the Board which made it difficult to give definite decisions regarding the future directions of the Department.

What impact did the music training of the 1980s have on the singing of the congregations? Some of the trainees have tried to organize choir groups in a better way;\textsuperscript{189} others have used western and local instruments to lead congregations in their singings. However, the desired goal of enriching the singings of the congregations was not fully met which means that "...the program could not make an appreciable impact because of the duration and insufficient time for the needed training."\textsuperscript{190}

The Department was closed for over a decade and a half and was reopened with a new vision and mission as EECMY School of Music in 2003. This will be explained in Chapter Seven.\textsuperscript{191}

**New Developments Regarding the MYS Board**

The 1970s brought about some new developments in the constituency of the Board, status of MYS and the scope of authority of the Board.

The majority of the members of the Board in the 1960s were Mission representatives as stated earlier.\textsuperscript{192} During the time the Interim Committee (IC) was leading the work of the MYS, the status of the two members of the EECMY was stated as "co-opted members."\textsuperscript{193} After the ratification of the Constitution and Bylaws of MYS on October 16, 1961, the two EECMY members were given the status of membership.\textsuperscript{194} It has also been explained above that the ALM was the first one to transfer its membership to the Wollo-Tigray Synod in May 1966.\textsuperscript{195}

The trend in the 1970s was the complete transference of membership to the EECMY Synods by the remaining Mission Organizations. As of April 7, 1969, when the

\textsuperscript{189} Personal Knowledge. Some Synod youth secretaries who took part in the first music course (Example: CS, SCS, WS) had such a chance.


\textsuperscript{191} See pp.233-237 below.

\textsuperscript{192} See pp. 64-65 above.

\textsuperscript{193} See p. 52 above.

\textsuperscript{194} The two members were H.E. Ato Emmanuel Abraham and Ato Emmanuel Gebre Silassie (See p. 64 above).

\textsuperscript{195} See p. 65 above.
EECMY signed the Integration Policy with the five Mission Organizations, the Church was fully in charge of her work, including the running of her major institutions. Thus, she had to run the Seminary through her duly appointed Board members. Accordingly, the Mission organizations had to gradually transfer their membership to the Synods. The SEM was the next one to transfer its membership to the CS, followed by the GHM which transferred its membership to the WS.

It has been stated above that the Kambata Evangelical Church was organized as a Synod of the EECMY upon the decision given by the 6th General Assembly. The Executive Committee finalized the issue of the establishment of the KS during its 18th meeting in 1969. Thus the delegate of the KS became a member of the Board in June 1973.

The Addis Ababa Synod (AAS) was constituted as a synod in January 1974 by the 28th EECMY-EC as directed by the 8th General Assembly. Its representative became a member of the MYS Board in May 1975. The representative of the South Ethiopia Synod (SES) was accepted as a Board member in January 1976. As other new synods were established by the EECMY General Assembly, their membership on the Board was automatic by virtue of Article VII, Section 4 of the Constitution.

After Rev. Ezra Gebre Medhin, Ato Hailu Wolde Semaiat was elected Board Chairperson on June 7, 1969. He was reelected five times in accordance with the Constitution and chaired the Board until May 1975. He was succeeded by the Rev.

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196 MYS Board Minutes, April 3, 1971, Res. No. 71-26. Rev. Olana Jinii was the first CS member on the Board.
197 MYS Board Minutes, August 21, 1971, Res. No. 71-6. Rev. Tasgaraa Hirphoo was the first WS member on the MYS Board.
198 See p. 99 above.
199 See p. 99 above.
200 MYS Board Minutes, Feb. 24, 1973, Res. No. 73-5. The first delegate of the KS to be a member was Rev. Kalbero Wayero, President of the Synod.
202 GA - 8 -71 -73.
203 MYS Board Minutes, May 15, 1975 Res. No. MYSB - 75-20. The first delegate of the Synod was Rev. Lammessaa Batoo.
204 MYS Board Meeting, Jan. 20, 1976. The first delegate of the Synod to be a member was Ato Leggesee Wolde, The then President of the Synod.
205 MYS Constitution as approved by the EECMY Executive Committee on January 23, 1976.
207 MYS Constitution Article VII, Section 3, states that both the Chairman and the Secretary "...shall be elected by the Seminary Board for one year with eligibility for reelectons" without limiting the number of reelectons.
Gudinaa Tumsaa who was elected Board chairperson on May 28, 1975 and served until July 1979\textsuperscript{208} when he was arrested by the Derg Regime on July 28, 1979 and was killed the same night he was arrested.\textsuperscript{209} The next Board Chairpersons (until 1990) were Rev. Yadessaa Dhaabaa, and Rev. Teklehaimanot Woldegiorgis.\textsuperscript{210}

The status of the MYS in the 1960s was defined in the Constitution as "...an independent but affiliated seminary of the Churches, Synods, Missions, and Councils represented on its Seminary Board."\textsuperscript{211} Starting from the mid 1970s, this status was amended by the Board and the EECMY-EC. Therefore, Constitution Article V defines the MYS' status in the following way: "The Seminary shall be a functional unit within the organizational structure of the Evangelical Church Mekane Yesus in Ethiopia for theological training."\textsuperscript{212} This meant that the ownership of the Seminary was more focused than before.

With the redefinition of the status of the MYS, the Board's authority was redefined as well. In the 1960s and early 1970s, the Board was an independent body and the highest decision making organ of the Seminary. But the amended Constitution of the MYS of January 1976 states that "The Seminary Board shall be directly responsible to the Executive Committee of the EECMY."\textsuperscript{213} However, this does not mean that the Board's authority was minimized. In Constitution Article VII, Section 3 of the 1976 amended Constitution, it was stated that:

\begin{quote}
The Seminary Board shall have the authority to set internal policies and recruit its own staff within approved budget. The Seminary Board may enter into contractual agreement pursuant to the EECMY and the Seminary Constitutions.\textsuperscript{214}
\end{quote}

Policy matters that needed the attention of the EECMY-EC were still referred to that body. Otherwise, major administrative issues and internal policies were still being handled by the MYS Board.

\textsuperscript{208} His name appears in the list of Board members as chairperson until May 1979.
\textsuperscript{209} Oyvind M. Eide, \textit{Revolution and Religion in Ethiopia: The Growth and Persecution of the Mekane Yesus Church, 1974-85}, p.178.
\textsuperscript{210} Board Minutes of the 1980s.
\textsuperscript{211} JTS/MYS Constitution (1961,1968) Article V, Section 1.
\textsuperscript{212} MYS Constitution, Article V (as amended by EECMY-EC in 1976).
\textsuperscript{213} Ibid., Article VII, Section 2. See appendix for the amended constitution as approved by the EECMY-EC in 1976 and the By-law as amended and approved by the Board in January 1981.
\textsuperscript{214} MYS Const. Art. VII, Section 3.
Cultural Department Instituted

One of the purposes of the MYS as stated in its Constitution Article III, section 4 is "The proclamation of the Gospel in such a way that it becomes meaningful to the Ethiopian citizen in his (her) cultural setting." This part of the mission of MYS has not been addressed until 1975.

A letter, dated October 2, 1975, addressed to the MYS Board and the Executive Committee of the EECMY, from Rev. Gudinaa Tumsaa, then General Secretary of the EECMY, Dr. Olav Saeverås, then Associate General Secretary of the EECMY and MYS teaching staff, gave the initial impetus leading to the establishment of the MYS Cultural Department. The letter had a title; viz., "A Cultural Institute of the ECMY." It explained the need to establish an Institute by giving two main reasons. First, the contemporary situation of the country had to be addressed. In 1975, Ethiopia was at the early stage of her experience of Scientific Socialism. The political, cultural, social and economic upheaval of the country was taking effect. In this regard, the letter stated the first reason:

The Institute is being established,

a) To foster research into the cultural, social, linguistic and religious expressions of the diverse nationalities and peoples and rural and urban population of contemporary Ethiopia. In times past the majority of the nationalities and peoples of Ethiopia were deprived in large measure of opportunities for research into and the development of their cultural heritage. ...With the political changes that have been introduced since the overthrow of the feudal regime there is opportunity for greatly expanding the cultural/social, linguistic, sociological and religious research that has been conducted - although mostly by foreigners-and especially to enter into fields prohibited up till now. The intent of such an Institute would be in the first instance to foster research by Ethiopians, to collect objective material and information in a systematic way, using and fostering the abilities of students, giving financial support to specific research projects, publications, etc.

The second main issue the letter addressed was directly related to the first one. It urged promotion of the institute, saying:

b) To encourage the EECMY and the other churches of Ethiopia to relate their message, mission, literature, worship, etc. to the cultural heritage and the cultural development of the nationalities and peoples of Ethiopia. Up till now the churches have either clung to a particular heritage of one or two nationalities, or have adopted and adapted imported cultural patterns. The intent of the Institute in this phase of its work would be to confront the EECMY and other churches with the results of cultural and social

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216 From the Letter, October 2, 1975, p.1.
research and challenge the churches to relate more adequately to cultural and social forms as they are identified.\textsuperscript{217}

As to the structure of the Department, the letter proposed that the Department should be a full-fledged one with its own "Research Council... to guide the development of the Institute, receive reports on the work of the Institute, and approve special research projects and grants and publications." \textsuperscript{218} The Board of the MYS would be the Board of the Institute and "...shall approve the annual budget and all requests for financing projects and programmes and all special requests for extra funds."\textsuperscript{219} Other parts of the structure were also identified in the following way:

Closely related to the Research Council, but separate from it, shall be a Theological Advisory Group (sic), appointed by the EECMY Executive Committee, which shall recommend to the Director, the Research Council or the EECMY Executive Committee, theological evaluation projects, workshops, seminars, etc. to be carried out in consultation with the staff of MYS. It will have a Director, who shall be appointed by the Board in consultation with the teaching staff of the MYS.\textsuperscript{220}

This proposal was first presented to the Board at its meeting on October 20, 1975 and the following decision was given:

A proposal concerning a possible cultural Institute of the ECMY, worked out by a group consisting of Rev. Gudina, Dr. Saeverås and the staff of the seminary was presented. Resolved: That the proposal be sent to the Executive Committee of the ECMY for further consideration and possible action.\textsuperscript{221}

The matter was referred to the 36\textsuperscript{th} meeting of the ECMY-EC in September 1976 and was endorsed.\textsuperscript{222} However, the implementation of the decision got delayed until the necessary groundwork was prepared, particularly getting a suitable person who could formally establish and lead the Department. The Rev. Dr. Gustav Aren was called by the Board to lead the Department. Thus, "The Cultural Department was formally established in January 1979, under his leadership."\textsuperscript{223}

\textsuperscript{217} From the letter, p.1.  
\textsuperscript{218} Ibid., p.2.  
\textsuperscript{219} Ibid.  
\textsuperscript{220} Ibid.  
\textsuperscript{221} MYS Board Meeting, October 20, 1975, Res. No. MYSB-39.  
\textsuperscript{222} 36\textsuperscript{th} Meeting of EECMY-EC, Res. No.. Further, Proposal from MYS Staff Council to MYS Board, Reg. call of Leader for MYS Cultural, Social and Linguistic Department, n.d.,p.1.  
As outlined in the letter from Rev. Gudinaa and others, the original plan of establishing the Department was to build up a special library which would house a collection of manuscripts and documents, records of local traditions, work on guided research by students, publication of books, etc.\textsuperscript{224} In line with this aim, many documentary materials have been collected, most of which illustrate the history of the EECMY and the ECB.\textsuperscript{225} Senior essays written by MYS graduating students have been collected since 1976 and placed in the Department and "several Orthodox Church parchments have been obtained,"\textsuperscript{226} and placed in a special section in the Library. There are 54 of such Orthodox parchment collections.\textsuperscript{227}

Unfortunately, consistent follow up has not been made to develop the Department to the desired capacity. It is high time that this Department revives in order to continue to make MYS a center of scholarly research and museum of valuable documents, books and journals. It would be appropriate to think of the implementation of the proposals given by Rev. Gudina Tumsa and others in their letter of October 2, 1975. It is indeed appropriate that the MYS, as a center for scholarly research, lives up to its expectations as stipulated in MYS Constitution (2007), Article 7 (Purpose and Activities), section 5 (e).

\textbf{Finance and Administration: New Developments}

\textit{Administration}

There were five Principals who led the MYS between 1970 and 1990 upon the decision of the MYS Board. These were the Rev. (later Dr.) Loren F. Bliese\textsuperscript{228} (1970-

\textsuperscript{225} Ibid.
\textsuperscript{226} The parchments have been put on display in the library under the title "Meseret Sebhat-Leab Collection." There are 54 such collections. However important these documents are, the MYS professors and students are not making much use of them since there is no one at present who can translate them from Gee'z into English or Amharic in order to make use of them.
\textsuperscript{227} Mekane Yesus Seminary, catalogue of Gee'z Parchments, 1985. Just to cite a few of the titles: \textit{Miracles of St. Mary, Bible in Gee'z and Amharic, The Miracles of Jesus, Essays on St. Michael}, etc.
\textsuperscript{228} MYS Board Meeting, May 5, 1970, Res. No. 70: 27 "b". Rev. Loren Bliese led the Seminary during a difficult period in its history. There were problems in the administration prior to his appointment. The MYS was not attracting enough candidates as stated at the beginning of this chapter. He put tireless effort into putting things on track by presenting valuable recommendations on the restructuring of the MYS and made a serious follow up of the decisions of the Board.
1972); Rev. (later Bishop) Rune Backlund;\textsuperscript{229} (1972-1975), Rev. (later Dr.) Johnny Bakke;\textsuperscript{230} (1975-1982, 1988-1992); Rev. (later Dr.) Olav Saeveras\textsuperscript{231} (1982-1984) and Rev. Hartmut Schonherr\textsuperscript{232} (1984-1988). These Principals did their level best to lead the MYS in accordance with its Constitution and Bylaws, decisions of the Board and its Executive Committee, the Staff Council and above all the highest decision making bodies of the EECMY.\textsuperscript{233}


- **Loren Bliese (Rev. Dr.)** 1970-1972
- **Rune Backlund (Bishop)** 1972-1975
- **Olav Saeveras (Rev. Dr.)** 1982-1984
- **Hartmut Schonherr (Rev.)** 1984-1988

\textsuperscript{229} MYS Board Meeting, June 21, 1972, Res. No. MYSB-72-32. Rev. Rune Backlund worked tirelessly in extending MYS premises, particularly in the initiation and follow up of building phase II. External relations were strengthened as well.

\textsuperscript{230} MYS Board Meeting, October 20, 1975, Res. No. MYSB-43. Rev. Dr. Johnny Bakke served at the MYS for many years as a teacher, and was elected Principal twice (1975-1982, 1988-1992). He led the MYS during the most difficult years in the history of the MYS and the EECMY as a whole. The challenges from the Derg Regime had direct impact on the life and ministry of the MYS.

\textsuperscript{231} MYS Board Meetings, Both Rev. Dr. Olav and Rev. Schonherr led the MYS during those difficult years as well.

\textsuperscript{232} MYS Board Meeting, May 1984, Res. No. _______.

\textsuperscript{233} These were the General Assembly, the Council, the Executive Committee and the Church Officers.
Vice Principals of the MYS (1970-1990)

A new development with regard to administration was the approval of the position of a Vice Principal of the Seminary. It was deemed necessary in light of the tremendous administrative responsibilities the Principal was shouldering amid the growth of the MYS in student body and staff members. The Principal presented the case to the Board on October 20, 1975, and it was resolved as follows:

The Acting Principal raised the question concerning more help in the administration of the Seminary. The Board did not feel that it was correct for the time being to establish a new salaried positions.
Resolved:
1. To appoint a Vice-Principal who will share the administration of the Seminary with the Principal. Job description to be worked out by him and the Principal and be presented to the next Board Meeting.
2. Ask the Principal to work out a job description for a driver /purchaser and present this also to the next meeting.234

It was at the same meeting that the Board took immediate action to appoint Rev. Johnny Bakke as Principal and Rev. Jurgen Wesenick as Vice-Principal.235 Hence, Jurgen Wesenick became the first Vice-Principal of the MYS. Between 1975 and 1989 there were five teaching staff members who served as Vice-Principals.236

The job description of the Vice-Principal was worked out by the Principal and presented to the Board at its meeting on January 20, 1976 when the Board discussed the amendments to the MYS Bylaws. It was defined in two sections, under the heading "Article III - The Vice Principal." It reads:

Section 1: The Vice-Principal of the Seminary shall work together with the Principal and be his substitute whenever he is away, sick or for other reasons prohibited from carrying out his work.
Section 2: Specific duties of the Vice-Principal shall be defined in a letter describing his task, agreed upon by the Board of the Seminary.237

The 1981 amended MYS Bylaws further elaborated the duties and responsibilities of the Vice Principal in Article III which reads:

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234 MYS Board Meeting, October 20, 1975, Res. No. MYSB-37. The Acting Principal was Johnny Bakke. He had to act in the absence of Rune Backlund who was on furlough (MYS Board, May 15, 1975, Res. No. MYSB 75-17).
235 Ibid., Res. No. MYSB 43.
236 These were: Rev. Jurgen Wewenick, Mr. (later Rev.) Harris Suganandam, Rev. Dr. Debela Birri, Mr. (later Rev.) Tadese Kassa, Rev. (later Rev. Dr.) Shiferaw Sadii.
1. The Vice-Principal shall function for the Principal during his absence.
2. The Vice-Principal shall be the Dean of Studies with responsibility under the Principal and in consultation with Department Heads for all academic matters (e.g. curriculum development, syllabuses, textbooks, procurement of books, keeping academic records and statistics, preparing draft schedules and time - tables and the organization of practical assignments.
3. The Vice-Principal shall be appointed by the Seminary Board upon recommendation of the Staff Council and shall serve for a period not exceeding two years at a time, with eligibility for reappointments.\(^{238}\)

Administrative Support Staff

The need to have an administrative assistant, which was approved in principle by the Board at the October 1975 meeting, was given a go-ahead by the Board at its November 11, 1976 Meeting and it was resolved:

"Realizing the heavy administrative tasks that are being forced on some of the teachers at the MYS, the Board resolved that: The MYS be authorized to employ an Administrative Assistant," salary ca. Birr 400:- per month. His/her salary to be covered from unused items in the 1976-77 Budgets.\(^{239}\)

However, the decision was cancelled at the next meeting of the Board held on January 28, 1977 and the Principal was requested to incorporate the duties into the job description of the purchaser-driver.\(^{240}\) This was mainly for financial reason. The Board was often cautious about developing a heavy structure for the MYS at that stage.

The administrative assistant who was employed in accordance with this decision was Ato Mekuria Befekadu, who was the third person to be employed for this position.\(^{241}\) Thereafter, the need for an administrator was brought to the attention of the Board in 1986 and was accepted. Rev. Girma Chaka was the first Administrator to be employed on this position in October 1986.\(^{242}\)

Budget

The major source of the MYS annual budget was the contribution from the Synods of the EECMY in accordance with the Constitution of the MYS.\(^{243}\) Special grants

\(^{239}\) MYS Board Meeting, November 11, 1976, Res. No. MYSB-36-76.
\(^{240}\) MYS Board Meeting, Jan. 28, 1977, Res. No. MYS B-2-77.
\(^{241}\) The first one was Ato Betre Metaferia while the second one was Ato Negusie Tesfaye.
\(^{242}\) Rev. Girma Chaka, o.i., July 17, 2010.
given by Mission organizations over a considerable number of years were also part of the source of income.\textsuperscript{244} In addition to these standing grants, the MYS received generous gifts from time to time from Churches, Mission Organizations and Para-Church Organizations.\textsuperscript{245}

The working budget for /1970-1976 and 1980 has been presented below as a sample. The volume of budget has increased from year to year by about 10\% on the average. The budget for 1970 was Birr 76, 958,\textsuperscript{246} for 1971, Birr 65, 492,\textsuperscript{247} 1972,\textsuperscript{248} for 1973, Birr 80, 570,\textsuperscript{249} for 1974, Birr 119, 285,\textsuperscript{250} for 1975, Birr 146,290\textsuperscript{251}, for 1976 Birr 181, 545,\textsuperscript{252} and for 1980, Birr 250, 025.\textsuperscript{253} The following chart shows the growth in the yearly budget of the MYS as a sample.

\textsuperscript{244} Some Examples: CSM and SEM have been contributing to the budget of TEE since the early 1970s in the amount of 31,000 Birr/year; ELM was giving a yearly donation of Birr 10,000 to the Cultural Department; NMS was giving Birr 12,000 as a salary of one Ethiopian teacher(MYS Handbook, 1981-1982, pp.18-19).


\textsuperscript{246} MYS Board Meeting, MYS Board Meeting, June 7, 1969, Res. No. 69-51.

\textsuperscript{247} MYS Board Meeting, Sept. 23 1970, MYSB-70-24. The budget for the year 1971 was low due to the fact that there were no students at MYS until September 1971.

\textsuperscript{248} No data available for that year.


\textsuperscript{250} MYS Ibid., Rev. No. 73-14.

\textsuperscript{251} Report of Principal to MYS Board, June 1974/5.

\textsuperscript{252} Budget prepared by MYS Principal, August 1974 and approved by Board on Sept. 19, 1974, MYS B-74-59.

During these fiscal years, the audit report was being presented to the Board together with the budget proposal of the coming year. The tradition was that the Board appointed external auditors every year and received the audit report shortly after the end of the previous fiscal year.  

Further Developments of the MYS Library

With the continued development of the premises of the MYS as a result of building phase-2, the progressive development of the MYS Library came about. The Library extension was put into use as of April 13, 1975.  


255 Principal's Oral Report to MYS Board Executive Committee Meeting, April 4, 1975, Res. No. MYS-Ex - Com. 75-1 "C".
Substantial donations were given towards the developments of the MYS Library in the 1970s. It is worth the effort to quote the following from the MYS Board Minutes as examples:

*MYS Board Meeting, January 19, 1975:*

"Resolved that we [the Board members] send our many thanks to the Vereinigten Evangelisch-Lutherische Deutschland and to Rev. Christian Krause for the second gift of DM 5,000 for MYS library."^{256}

*MYS Board Meeting, May 15, 1975*

"The Principal reported that an amount of Swedish Kroner 26, 840 had been granted to the Library of the Mekane Yesus Seminary by the theological Faculty of the University in Lund. Since this grant will help the MYS to increase the number of needed books considerably and whereas the MYS has recently got additional library facilities be it resolved to express out [Board's] sincere gratitude to the Theological Faculty of the University in Lund for their generous support and assistance."^{257}

Another new development in the MYS Library, beginning from the 1970s, was that it began to be managed in accordance with a standard international system. One of the new developments was the change in the classification system of the books. Mehret-Ab Bereke, the MYS Head Librarian, puts it in the following way:

The classification system that we are using is called Dewey Decimal classification system (DDC), which was devised by Melvin Dewey around 1876. This scheme divides knowledge into 10 big classes, then each of the 10 are further divided into another 10 and this in turn is further put into 10 sections - (1000), etc. The MYS Library is a theological library and hence it focuses on class 200-(Religion). In this class (200-Religion), theology, church history, pastoral theology, biblical studies, commentaries on the Bible, and many more are included. Taking this into account, around 82% is scattered into various disciplines.^{258}

By 1990, the number of books was 13,143.^{259} Some 100 books were brought from Debre Zeit Evangelical College when it was confiscated by the Derg Regime in 1977.^{260} On the average, the volume increased approximately by 500 books per year.^{261} To date, the Library holds 28,200 volumes.^{262}

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^{256} MYS Board Meeting, January 19, 1975, Res. No. MYSB 75-4.
^{259} Ibid.
^{260} Ibid.
^{261} Ibid.
^{262} Ibid. The data has been extended to include 2010 since "Library" as a topic will not be repeated in the following chapters.
The MYS Library also contains various types of periodicals which the Seminary purchases or subscribes to from time to time. "Up to now 323 titles of periodicals are registered or have been recognized by MYS Library." Thus, "the MYS Library has very good collection both in number and the kind of materials it has collected through the years." As stated earlier, under the section, "Cultural Department", there are 54 Ethiopian Orthodox parchment collections in the Library. For these reasons the MYS Library has been called "One of the best Lutheran Theological Seminary Libraries in Africa."

With regard to management, teaching staff members, upon the decision of the MYS Staff Council, were taking turns to oversee the smooth running of the Library. There were some occasional helpers who rendered service on part-time bases. The MYS Library began to be managed by a permanent librarian, namely Mrs. Pramila Suganandam, who joined the Seminary together with her husband Mr. (later Rev.) Harris Suganandam in September 1976. She rendered fruitful service in managing the MYS Library up until 1988. She not only served at the MYS but also rendered service by "...conducting courses for setting up or improving theological libraries in some African countries."

In the 1980s the Library was being administered by the Library Committee appointed by the Staff Council periodically. In the course of time, the Committee was empowered in that "...representatives from all Departments and the Librarian" were appointed by the Staff Council to oversee its activities.

Summary

In the early 1970s the MYS training ministry had to be re-evaluated for the second time upon the decision of the Board. The basic underlying reason was that the...
Seminary was not attracting enough candidates which forced the Administration and the Board to look for viable solutions to this lingering problem. It had to restructure its training programme and go for diversified training by giving courses at all levels as stipulated in its Constitution. To this effect, Certificate, Diploma and Degree Programmes were offered beginning from September 1971. Thirty nine students were enrolled in the three programmes that year. The enrollment of students continued without interruption until the 1980s when the impact of SEP was strongly felt by the MYS and the sending Synods. Even in that case alternative solutions were planned and implemented upon the directives and decisions given by the Board. The number of graduates was 11 with Certificate, 135 with Diploma and 59 with Degree during the period 1970-1990.

The vision to begin Theological Education by Extension was one of the outcome of the re-evaluation of 1970. The aim was to reach the voluntary leaders in the congregations of the EECMY. The programme began in Wuchale, Wollo, followed by Kambata and Central Synods and eventually got extended to other Synods. The number of graduates was 754 with Certificate and 150 with Diploma (till 1999).

In the 1970s and 1980s there were further new developments with regard to securing national teaching staff members; admission of female students for the first time; expansion of premises and the quest for recognition from various training organizations.

The opening of the Cultural and Music Departments were further milestone in the growth of activities. The progress made by the two Departments was encouraging.

There were five Principals who led the MYS during the two decades (1970-1990) and five Vice-Principals as well. The employment of a purchaser/driver followed by that of an administrator had its share in the work of the MYS.

The challenges from SEP on religion and religious institutions had its negative impact on the life and work of MYS. Both the Church and the MYS had to prepare themselves to respond to the situation. Series of seminars were conducted at the MYS in 1975 and 1976 on Christianity and Socialism. This topic, as well as others concerning seminars, consultations and meetings held at MYS in the 1970s and 1980s will be dealt with in the next Chapter.
CHAPTER FIVE

Meetings, Consultations, Workshops and Seminars Conducted by and at the Mekane Yesus Seminary and Their Impact on Its Training Ministry (1970s, 1980s)

Mekane Yesus Seminary, with its trained human power and well-equipped facilities, has been the best resource center not only for the EECMY and her Synods but also for other Evangelical Churches, Mission Organizations, Church-affiliated Non-Governmental Organizations (NGOs), EECMY Congregations in Addis Ababa, etc. As a resource center, it has taken the initiative to plan and conduct consultations the related directly to its life and work. In this regard, the critical self-evaluation of the mid-1960s and the early 1970s which led to the restructuring of its programmes can be cited as initial examples. Such self-evaluations were also done in the 1970s, particularly in response to the impact of Socialist Ethiopia's Policy (SEP) on religion and religious institutions.

In this Chapter, official meetings, consultations, seminars and workshops conducted by and at the MYS will be presented as samples of its important activities.

Official Meetings of the EECMY Held at MYS

The MYS, with its clean and attractive environment and well-equipped premises, has been a spiritual rendezvous for the EECMY and her Synods at the national level. Besides giving theological and other trainings on various levels to students sponsored by Synods, other Evangelical Churches, NGOs, and individuals, it has served as a resource center for conducting seminars, consultations and meetings by the EECMY, other Churches and NGOs. On the request of the EECMY Central Office, it has so far hosted nine General Assembly Meetings\(^1\) and Six Council Meetings.\(^2\) In the past, Synods hosted General Assembly meetings by taking turns, with the exception of the first three meetings

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\(^1\) The 10\(^{th}\) - 18\(^{th}\) General Assembly Meetings were held at the MYS.

\(^2\) The 1\(^{st}\) - 5\(^{th}\) Council Meetings (The Former Council) and the 5\(^{th}\) Council (the current one) were held at the MYS.
which were held in Addis Ababa. The 4th Assembly was held at Yirgalem; the 5th at Bako; the 6th at Aira; the 7th at Debre Zeit; the 8th at Yirgalem and the 9th at Najjoo.

During the Ethiopian Revolution, however, the Church was forced to hold the Meetings in Addis Ababa at the MYS compound. In some regions of the Country, there were travel restrictions; in others it was not possible to get permission from the local Government Offices to hold Church Meetings. So, for security reasons the Church had to choose the MYS as the venue. As a result, the 10th-13th General Assemblies and the 1st-3rd Council Meetings were held at the MYS compound. As the Church grew in membership from year to year and the delegates of the Assembly increased proportionally, it was deemed necessary to continue to use MYS since it had adequate facilities to host the Assemblies and Council Meetings. Hence, the 14th-18th General Assemblies and the 4th and 5th Council Meetings were held at MYS. In all these, the role of the MYS was not only to provide space but also to actively take part in the preparations for the Assemblies, ranging from taking part in preparatory committee meetings to preparing papers on the themes and Bible studies. Further, the reports of MYS were presented by the Principals to the Assemblies and matters referred by the Executive Committee of the EECMY regarding MYS’ work were discussed and appropriate decisions given on them.

Some Highlights of the 10th-18th General Assembly Meetings

The 10th Assembly was held from January 24-31, 1978 at the MYS. The theme of the Assembly was: "For I know the plans I have for you, declares the LORD, plans to prosper you and not to harm you, plans to give you hope and a future" (Jer. 29:11). The 11th Assembly was held from January 23-31, 1980 under the theme: "God is With Us" (Matt. 28:20). The 12th Assembly was held from January 25-30, 1984. The theme was: "Thus far has the LORD helped us" (1Sam. 7:12). The 13th Assembly, which was the last to be held in the context of Socialist Ethiopia, was held from January 16-21, 1989. The

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3 The First and Second General Assembly Meetings were held at the Addis Ababa Mekane Yesus Congregation while the third one was held at the American Lutheran Mission Guest House at Makanissa.
4 See pp.57-58; 139 f., as examples.
theme was: "Jesus Christ is the same yesterday and today and forever" (Heb. 13:8). These themes were chosen by the Church to respond to the critical situation of the day.

Two Synods, namely, Illubabor Bethel Synod and South West Synod, were established by the 13th Assembly. This increased the membership of the MYS Board by two delegates since each Synod has one representative each on the Board on the basis of Article VII, section 4 of the MYS constitution.

The 14th Assembly was held two years after the Ethiopian Peoples Revolutionary Democratic Front (EPRDF) had taken control of the Country by toppling the Derg Regime on May 28, 1991. The Assembly was held from January 25-29, 1993 under the theme "Peace be with you" (John 20:19). The 15th Assembly was held from January 20-25, 1997. The theme was: "The Work is Great and Large" (Neh.4:19). One of the decisions of the 15th Assembly was to establish three new synods. These were: South Central Ethiopia Synod, South Ethiopia Synod and South West Bethel Synod.

It was also at the 15th General Assembly that policy decision was made to ordain female theologians. The 16th Assembly was convened from January 21-27, 2001 and the leading theme was taken from 2 Thessalonians 3:15: "So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter." One of the decisions given by the Assembly was to endorse the establishment of eight new Synods. These were: Gimbii Jorgo Synod, Birbir Dilla Synod, Western Synod, Western Gambella Bethel Synod, Eastern Gambella Bethel Synod, North Central Ethiopia Synod, Central Gibe Synod and South Synod. This in turn increased the membership of the MYS Board, intake of students and financial contribution to the MYS.

The 17th Assembly was held from January 25-28, 2005 under the theme "Arise and Shine" (Isa.60:1). It was at this Assembly that the policy directive was given to work towards upgrading the MYS to university level. Among the decisions given by the
Assembly was the establishment of the Wabe Batu Synod and the Beghi Gidamii Synod.\textsuperscript{11} The 18\textsuperscript{th} Assembly was held from January 19-25, 2009 under the theme: "Look at the obvious facts" (2Cor. 10:7). The establishment of the Amaro Synod (AS) and Abay Dabus Synod (ADS) was one of the decisions given by the Assembly.\textsuperscript{12}

In hosting the General Assembly, Council Meetings, and other official meetings of the Church, the MYS has played its role of being a servant of the Church by providing facilities and expertise. In doing so, it has gained lots of experiences and has also acquired not only national but international recognition as well. High ranking government officials,\textsuperscript{13} Ambassadors of some countries, high ranking Church leaders from the EOC, ECC, and Evangelical Churches as well as Mission Directors and representatives of the partners of the EECMY, General Secretaries, and Area Secretaries and Department Directors of the LWF, WCC, AACC and others have taken part in these meetings at various times.

**Consultations, Seminars and Workshops Held at the MYS (1970s, 1980s)**

Many consultations, seminars, and workshops were also held at the MYS in the 1970s and 1980s.\textsuperscript{14} Seven of the major consultations, seminars and workshops will be discussed in this Chapter as samples.

**Consultation on Evangelical Theological Education in Ethiopia**

One of the early requests to the MYS from the LWF (Geneva) through EECMY Central Office was to arrange and host a Consultation on Evangelical Theological Education in Ethiopia in May 1971. The matter was brought to the attention of the MYS Board at its meeting on September 30, 1970. It was "Resolved that the Seminary organize

\textsuperscript{11} GA-17-58-2001 "0.1"; GA-17-58-2001 "0.2".
\textsuperscript{12} GA-18-51-2009 "51.7" and "51.8".
\textsuperscript{13} H.E. Mr. Nagasso Gidadaa, former President of the FDRE, was present at the opening ceremony of the 15\textsuperscript{th} GA upon the invitation of the EECMY. H.E. Mr. Girma Wolde Giorgis, the Current President of the FDRE, was present at the opening ceremony of the 17\textsuperscript{th} GA upon the invitation of the EECMY. Both of them presented Keynote addresses and greeted the Assembly.
\textsuperscript{14} These are: Consultation on Evangelical Theological Education in Ethiopia; Seminar on Christianity and Socialism; Self-Study on the Identify and Resources of the MYS; Consultation on the Ministry and Theological Education; Consultations on the Charismatic Movement; the Future of Theological Education in Ethiopia and Workshops on the Ordination of Women.

Rev. Loren Bliese, the then Principal of the MYS, sent out invitation letters, dated January 29, 1971 addressed to Lutheran and Presbyterian Mission Organizations engaged in theological training in Ethiopia.¹⁶ Rev. Bliese stated the purpose of the consultation as follows:

...The Purpose of the consultation, as I understand it, is to review what is being done in theological education now, to consider needs not met by present programs, and to discuss ways of meeting these needs. One topic which has been suggested is the Extension Seminary Program as it is being used in other areas and its possibilities in Ethiopia.¹⁷

There was a planning meeting for the consultation which was held at the Mekane Yesus Seminary on March 4, 1971. Sixteen participants took part in it.¹⁸ At this meeting what should be focused on at the consultation, the topics and presenters as well as respondents of papers were agreed upon. One of the issues projected to result from the consultation was to lay the foundation upon which "An African Theology" could develop.¹⁹ As a point of departure, the participants expressed their concern about this vital issue. The discussion was summed up in the minutes by stating that "The possibility of simply translating Western theology into the African tradition as over against true development of an indigenous theology, the relation to Scripture as the source, and to the Orthodox and other traditions and the question of the teaching language medium as it relates to the development of an African theology be focused in the consultation."²⁰

¹⁶ Those addressed were the following: Rev. Johannes Sandved (Tabor Seminary); Rev. Jurgen Wesenick (Onesimos Nesib Bible School); Rev. Harold Kurtz (American Presbyterian Mission); Kes Debela Birri (Demi Dolo Bible School); Ato Abebe Gashaw Beza (Luthean Church - Friends of the Bible); Rev. Lund (Swedish Mission BV); and Mekane Yesus Seminary Board members. In the Planning Meeting held on March 4, 1971, representatives from Hossana Bible School (Rev. Ilpo Perttila) was also present.
¹⁷ Ibid.
¹⁸ These were: Rev. Paul E. Hoffinan (Dept. of Studies, LWF); Rev. Gudina Tumsa (the then EECMY General Secretary); Fitawurari Baissa Jamo (EECMY Vice President); Rev. Olav Saeveras (the then Asso. Gen. Sec. of EECMY); Mr. Stig Jonsson (EECMY Youth Department); Hans Bertil Andreasson (Swedish Mission); Rev. Hans Otto Harms (Board Member), Rev. Gustav Aren (Board Member), Rev. Johannes Launhardt (Board Member); Mr. Lundh (Lutheran Church - Gulele); Jurgen Wesenick (Onesimos Nesib Bible School), Ilpo Perttila (Hossana Bible School); Kes Debela Birri (Demi Dolo Bible School); Rev. Johnny Bakke (MYS); and Rev. Loren Bliese (MYS). Rev. Wolfgang Marwedel (GHM Home Board).
¹⁹ Minutes from the Planning Meeting, March 4, 1971, point 4. Emphasis has been added.
²⁰ Ibid.
The Participants of the preparatory meeting also discussed the issue of "Training for Ministry,... noting differences in levels in different synods and institutions." Whether priority should be given for training pastors on a higher level or to evangelists and lay preachers who are involved in a tent-making ministry was brought up and discussed. The need to have the actual preachers and pastors rather than administrators be given an adequate theological training was emphasized "...and referred to the consultation as one topic of discussion." Further, "...the question of several seminaries all working independently, resulting in poor stewardship was discussed." It was, therefore, affirmed that "Differences resulting from different needs can be justified but differences resulting only from different administrations are questionable."

Two participants of the planning meeting were appointed to work out details of the consultation on the basis of the following three major suggested topics.

I. How to Encourage the Development of an African Theology (A Relevant Expression of Theology for Ethiopia). The sub-topics were: Relation to Western Mission Traditions, Relation to Orthodox Traditions, Relation to Muslim Traditions, Relation to Traditional Religion and Relation to Language Medium.

II. Forms of Ministry

The sub-topics of this major topic were: Professional Clergy, Tent Making Ministry, and Pastors' Salaries.

III. Training for Ministry

The sub-topics related to this major topic were: Curriculum, Evangelist's Training, Continued Education, Extension Seminary Method, Post Ordination Specialized Studies and Scholarship Strategy.

Details of the consultation were worked out by the two appointed persons and invitations were sent out to three categories of participants.

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21 Minutes from the planning meeting, March 4, 1971, p.1.
22 Ibid., Minutes, No. 5.
23 Ibid., Minutes, No. 7.
24 Ibid., This hinted at having equivalent curriculum for similar training programmes in all the Lutheran and Presbyterian Bible Schools and Seminaries.
25 These were: Rev. Gudina Tumsa and Rev. Loren F. Bliese.
26 Ibid., Minutes, No. 8.
The first category were Seminaries and Bible Schools which have been involved in pastoral training. These were: Mekane Yesus Seminary, Tabor Seminary, Dembi Dolo STI, Bethel Church, Asella Bible School - Seminary; Bellessa Bible School - Seminary; Onesimos Nasib Bible School - Seminary - Aira; Hossaana Bible School - Kambata, and Worgessa Bible School - North Ethiopia.

The second category were Evangelical Churches and Synods. Under this category, the Evangelical Church Mekane Yesus, Evangelical Church of Eritrea, Lutheran Church-Friends of the Bible, Lutheran Church of Eritrea, Evangelical Church Bethel, Central, Western, Southern, Kambata and Northern Synods of the EECMY were addressed.

The third category were the Lutheran World Federation-Geneva, Islam in Africa Project, Extension Seminary Coordinating Committee for Ethiopia and other guests from Missions and Churches.28

The Consultation and Its Proceedings

The Consultation was held at the Mekane Yesus Seminary from May 17-21, 1971. It had both international and national dimensions in that participants were from both Ethiopia and Geneva. Eight Papers were presented by invited speakers.29 Three of the presenters were MYS teaching staff members30 and the rest were MYS Board members, Synod Presidents, Bible School Directors and an LWF representative. There was a respondent each for every paper. The fifth day of the consultation was set aside for the discussion and approval of recommendations from the Resolution Committee. There

27 STI stands for Sayo Training Institute.
28 From the outline of the lists of participants.
29 The topics were the following:
   I. Development of a Relevant Expression of Theology for Ethiopia:
      Paper One - Relation to Christian Traditions (Western and Orthodox).
      Paper Two - Relation to Non - Christian Traditions (Muslim and Traditional Religion)
   II. The Ministry
      Paper Four - Forms of Ministry in our Churches (Full - time and tent - making ministry forms applied to the Ethiopian situation).
      Paper Five - The Ministry of Evangelists
   III. Training for Ministry
      Paper Six - Avenues of Training (an appraisal of traditional methods)
      Paper Seven - Extension Seminary Method
      Paper Eight - In - Service Training (Continuing Education, Itinerant Program, Scholarship Strategy.
30 These were: Dr. Gunnar Hasselblatt, Rev. Tormod Engelisviken, and Rev. Loren Bliese.
were ten recommendations, eight of which were based on the Papers and two of which were general in nature.\textsuperscript{31} Taking a closer look at some of these recommendations is worth the effort:

Recommendation No. 1 was proposed with reference to Paper No. 1 which was entitled "Development of Relevant Expression of Theology in Relation to Christian Traditions." The recommendation stated:

Recommended that the theology and customs of the Ethiopian Orthodox Church be carefully studied, as this will help the Evangelical Churches, and their pastors in particular, to a better understanding and fulfillment of their task in Ethiopia. In addition to this, students of theology should be enabled to acquire a thorough understanding of present day Ethiopia, in order to be better equipped for their future service.\textsuperscript{32}

This recommendation was not quite new to the setting of the MYS since the Ethiopian Orthodox Church History, Ethiopian Orthodox liturgy and Ge'ez have been part of the curriculum since the early 1960s. These subjects were being offered to MYS students till the late 1990s.\textsuperscript{33} One of the problems, however, was that MYS graduates had no occasion to use the acquired knowledge in an evangelical setting.\textsuperscript{34} It is doubtful whether the other Bible Schools and Seminaries that were represented at the consultation had implemented the recommendation for lack of qualified persons who could teach these subjects.\textsuperscript{35}

Recommendation No.3 was based on Papers No. 1 and 2.\textsuperscript{36} The recommendation stated: "That efforts be made to find indigenous ways of expressing the Christian message in Ethiopia".\textsuperscript{37} It was noted earlier that one of the purposes for which the MYS was established was to make the Gospel message relevant to the Ethiopian citizen"... in such a way that it is meaningful to his needs and problems in his culture."\textsuperscript{38} How far has this recommendation impacted the MYS, other Lutheran Seminaries and Bible Schools? As stated earlier,\textsuperscript{39} the MYS Cultural Department was established with the aim of

\begin{flushleft}
\textsuperscript{31} See Appendix VII for the recommendations.
\textsuperscript{32} Recommendation No. 1, p.1.
\textsuperscript{33} The renowned person to teach these courses was Ato Meseret Sebhat Leab who passed away in 1998.
\textsuperscript{34} Example: See p.46 above under Chapter Three.
\textsuperscript{35} Example: Rev. Dr. Debela, who participated in the consultation, says that, the Dembi Dolo Bible School did not include the subject in the curriculum; o.i. June 28, 2010.
\textsuperscript{36} See Appendix VII, p.307.
\textsuperscript{37} Appendix Recommendation No. 3, p.307.
\textsuperscript{38} MYS Constitution, Article III, Section 4 (As amended by MYS Board, 1968).
\textsuperscript{39} See pp. 108-110 above (under Chapter Four).
\end{flushleft}
"...fostering research into cultural, social, linguistic and religious expressions of the diverse nationalities and peoples and rural and urban population of contemporary Ethiopia." This would lead to "...encouraging the EECMY and the other Churches of Ethiopia to relate their message, mission, literature, worship, etc. to the cultural heritage and cultural development of the nationalities and peoples of Ethiopia." What has been achieved with the establishment of the Cultural Department has been explained earlier briefly.

As stated already, the initial plan outlined in the memorandum of October, 1975 from Rev. Gudinaa and others was that the Cultural Department would be a full-fledged one with its own "Research Council," the MYS Board as its main administrative organ, a "Theological Advisory Group" and a "Director to lead the work." It would have been an ideal Department if all these bodies have been put in place. The only decision-making bodies that got involved in the work at the initial stage were the MYS Board and the EECMY Executive Committee. Rev. Gustav Aren was the first Director who tried to put things together for some years. A successor was not put in place after his departure nor was the needed structure put in place. This indicates that this particular recommendation from the 1971 Consultation has not been implemented as desired.

Recommendation No.4 was based on Papers No. 4 and 6. This recommendation about an extension programme, concurred with the plan of the MYS to launch a TEE Programme and gave a strong reinforcement leading to its implementation. Recommendations No. 9 and 10 were general ones which summed up the whole issue. Number 9 aimed at fostering ecumenical relationships between Lutheran theological institutions in Ethiopia. It called for joint "...Consultations on Curricula and other matters.

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40 A memo, dated October 1975, from A Group consisting of General Secretary Gudinaa Tumsaa, Rev. Olav Saeveras and the Staff of the Mekane Yesus Seminary, addressed to the Board of Mekane Yesus Seminary and the Executive Committee of the EECMY, p.1.
41 Ibid.
42 See p.110 above.
43 See p. 109 above.
44 The 'Research Council's" responsibility was "...to guide the development of the Institute, receive reports on the work of the Institute and approve special research projects, grants and publications." (proposal No. 4 "a" of the Memo).
45 The role of the "Theological Advisory Group "was to "...to recommend to the Director, the Research Council or the EECMY Executive Committee, theological evaluation projects, workshops, seminars, etc. to be carried out in consultation with the staff of MYS". (proposal No. 4 "c" of the memo).
47 See Annex VII, p. 308.
of common concern\textsuperscript{48} while recommendation No. 10 spelled out who should receive the ten points recommendations and act on them.\textsuperscript{49}

One of the immediate effects of the consultation was the sharing of experiences among those present; the spirit of fellowship it created and the future directions set for theological training in Ethiopia as a whole. Yet, how far and effectively these recommendations were pursued and implemented needs further research.

Thus, the Theological Consultation of May 1971 was the first theological consultation of both National and International magnitude. It was rather an eye-opener for all concerned to also think beyond their context and join hands with sister churches and training institutions in order to work towards a common goal.

**Seminars on Christianity and Socialism (1975, 1976)**

The Ethiopian Revolution, which erupted in February 1974, had its genesis in Ethiopian farmers' revolts against the feudal system at various times during the twentieth century, but were crushed by the Imperial Defense Forces. The University and High School students uprisings of the 1960s against the feudal system, the tragic famine in Wollo which angered the nation; and the revolt of taxi drivers and others due to a 50 percent increment in the price of fuel and commodities, and the introduction of new educational system are usually referred to as "...the first phase of the revolution."\textsuperscript{50} The second phase "...was the unrest in the army after years of unsuccessful fighting in Eritrea."\textsuperscript{51} Amid the uprisings and confusion, Aklilu Habte-Wolde's cabinet collapsed and was forced to resign on February 28, 1974 and the members were detained two months later.\textsuperscript{52} The Emperor, Haile Sillassie I, announced that Lij Endalkachew Mekonen had been appointed as the new Prime Minister but Endalkachew "...never gained control of events."\textsuperscript{53} The next Prime Minister appointed by the military representatives, who were

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\textsuperscript{48} Recommendation No. 9. See Appendix VII, p.308.
\textsuperscript{49} The recipients addressed were: The Department of Studies of the LWF, EECMY Synods, Churches, Seminary Boards and sponsoring agents.
\textsuperscript{51} Ibid.
\textsuperscript{52} Ibid.
\textsuperscript{53} Ibid.
constituting themselves to take control of events, was Lij Micael Imiru. The group named itself "the Co-ordination Committee of the Armed Forces, the Police and the Territorial Army or simply, the Derg, formally constituted itself on June 28, 1974, with 106 members". Its decision to depose the Emperor on September 12, 1974, to dissolve the 1955 Constitution and the Imperial Parliament, led to the consolidation of its power.

Thereafter, the revolution gained momentum and turned out to be a bloody revolution when Lt. General Aman Mikael Andom and 59 other former ministers were executed on 23 November 1974.

The Derg publicly declared on 20 December 1974 that the country would follow Socialism and do away with the feudal system which had already collapsed when the Emperor was deposed. This was the declaration of intent which "envisioned a united country without 'ethnic, religious, linguistic or cultural differences'. What came next was "...the great socio-economic reforms of February and March 1975".

In February 1975 the revolution was a year old and a new society with new political, social and economic principles was emerging. Ethiopia had set for herself a socialist course which was intended to achieve a socialist society. "People in the Church rejoiced at the establishment of a socialist way of life for the Ethiopian people", not realizing that the new system would have its negative impact on Christianity and other religions. One of the major issues was whether Christianity and Scientific Socialism, with differing and contradicting values, could co-exist in the country, and if so, how? The EECMY on her part had to respond to the situation.

**EECMY Response to the Situation**

The leadership of the EECMY and the MYS agreed to plan seminars on the theme "Christianity and Socialism." Rev. Gudinaa Tumsaa, the then General Secretary, put

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54 Ibid. "Lij" literally means "Child" which was an honorific title for children of important nobility (Eide, p. 98).
55 Andargachew Tiruneh, The Ethiopian Revolution, 1974-1987: A Transformation from an Aristocratic to a Totalitarian Autocracy (1993), as quoted by Eide, p.98. "Derg" is the Amharic word for "Committee."
56 Ibid.
57 Ibid.
58 Ibid., p.95.
59 Ibid., p.96.
61 Gerd Decke, in A Brief History of the Mekane Yesus Church, 1979, p.61.
62 Ibid., p.61.
tireless effort into the implementation of the plan.\textsuperscript{63} The arrangement of practical matters was the responsibility of the MYS. The Staff Council, at its meeting on January 21, 1975 passed the following resolution regarding sending out invitation letters and fixing dates for the seminar:

\begin{quote}
It was resolved to arrange a seminar on the topic: "The Church and its Mission in a Changing World; Reflections on the Chinese Experience" at the Mekane Yesus Seminary from February 20-25, 1975. The Principal was asked to send a letter of invitation to churches and synods.\textsuperscript{64}
\end{quote}

Series of seminars were conducted at MYS in February, April, November 1975 and in October 1976.\textsuperscript{65} These Seminars were attended by representatives from the EECMY leadership and Synods, MYS faculty members and students, representatives from the Ethiopian Orthodox Church, the Ethiopian Catholic Church, the Sudan Interior Mission and Radio Voice of the Gospel (RVOG) staff members.\textsuperscript{66} As to the number of participants, there were 150 in the first and about 70 in the rest of the seminars.\textsuperscript{67} The following statements spell out the aim of these seminars:

\begin{quote}
The aim of these seminars was not academic study, but meant to enable the Church leadership and eventually the membership to equip themselves for responsible participation in the Ethiopian Revolution. For this purpose, lectures of the first seminar were put together in a small book entitled "Christianity and Socialism: An Introduction" and translated into Amharic for use in the Church at large.\textsuperscript{68}
\end{quote}

The lecturers for the first and following seminars were invited from the Lutheran World Federation Department of Studies.\textsuperscript{69} The staff of the LWF had profound experience in the field as a result of the study process the LWF initiated with Churches in all continents on the theme "the encounter of the Church with Marxism in various cultural contexts."\textsuperscript{70} Other lecturers were invited to give lectures on the final seminar.

\textsuperscript{63} Ato Hailu Wolde Semaiat, the then Treasurer and Member of Church Officers says that Rev. Gudinaa had contacts with both local and international personalities who had first hand knowledge on the issue of Scientific Socialism and how it affects Religion and religious institutions, o.i., June 29, 2010.
\textsuperscript{64} MYS Staff Council Meeting, Jan. 21, 1975, Res. No. 4.
\textsuperscript{65} Ibid.
\textsuperscript{66} Ibid. Note: The Writer, as a participant of the first seminar, attests to these facts.
\textsuperscript{67} Gerd Decke, p.63.
\textsuperscript{68} Ibid., p.64. This document was taken as anti-revolutionary document by some local administrators on Woreda and Awuraja levels in the Western part of Wallagaa and some pastors were detained (personal knowledge).
\textsuperscript{69} These were Rev. Gerd Decke and Rev. Dr. Jonas Jonsson.
\textsuperscript{70} Gerd Decke, in \textit{A Brief History of the Mekane Yesus Church}, p.62.
which was also held at the MYS for two weeks in October 1976. This seminar, which was attended by 20 Synod delegates, was an intensive one and a summary of the previous seminars. The result was the production of a book in the form of a Catechism "...which in simple language raised some of the questions with which the Christians saw themselves confronted and tried to give some answers on the basis of the Bible and Theology".

The participants of the fourth seminar identified Biblical passages which were being used by Marxist critics to attack Christianity by taking Biblical texts out of context. The participants dealt at length with these burning issues under four main headings: "the Church and Biblical Interpretation; Love, Class Struggle and Christian-Marxist Cooperation; the Church, Its Property and Relations to the West; and Human Rights.

The first topic: "the Church and Biblical Interpretation" focused on general criticisms related to such Bible teaching as "do not be anxious about tomorrow" (Matt.6:34) which the critics interpreted to mean that it makes people not to plan and work hard and become poor as a result; "Give us this day our daily bread" (Matt. 6:11) which caused the critics to say, "the Christian faith makes people lazy." Responses based on correct interpretation were given under each such topic.

This topic also took into consideration specific issues related to the status of women in society, authority, slavery, creation-evolution, etc. Suggestions on the correct interpretation of these Bible verses were given in the catechism.

The second main topic: "Love, Class Struggle and Christian-Marxist Cooperation", was the subject which often caused heated debate between Church leaders and Marxist critics. The critics said: "You Christians preach, 'Love your enemy', but we have to hate and kill our enemy" in order to free the oppressed people. The teaching of the Bible which reads: "If any one strikes you on the right cheek, turn to him the other also is a means to silence defenseless people into submission to their lords." The

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71 The guest lecturers were: Rev. Dr. Jonas Jonsson, Rev. Gerd Decke and Dr. Jorgen Lissner of the LWF Department of Studies, and Dr. Mark Nerling from the Evangelical Lutheran Church of Hannover and Rev. Gerhard Thomas from the Evangelical Lutheran Church of Mecklenburg in the German Democratic Republic (*Workshop on Christianity and Socialism: Issues Facing the Church Today*, p.1).
72 Gerd Decke, in *A Brief History of the Mekane Yesus Church*, p. 64.
74 Ibid., p.2.
75 Ibid., pp. 6-11.
76 Ibid., p.12.
77 *Workshop on Christianity and Socialism*, p. 12.
response of the Christian is that "The Gospel is addressed to both the oppressor and the oppressed to liberate them from the dehumanizing effects of being oppressor and of being oppressed." The confrontation of Zacchaeus, the tax collector with Jesus is an example. He said to Jesus, "Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount" (Luke 19:8).

Is co-operation between Christians and Marxists possible? If so, under which conditions? Yes, both can co-operate along the following lines:

To serve the masses; to serve the people, is one goal that Christians and Marxists have in common. In the work for human development, we can go along with the work the Marxists do. In case this would imply obstacles to the worship of God; however, we have to say "No!" (Acts 5:29).

On many aspects of theory (concept of man, society, history, the future, God) there are basic differences. But in the aim to change society to more social justice, Marxists and Christians coincide and can co-operate in practice. 79

The third main topic: "The Church, Its Property, and Relations to the West" was an institutional issue about which both the Church and her critics had argued so often. The critics argued that the money with which church buildings, schools, clinics, etc., were built was donated from the West. To this accusation the Church had to respond, saying:

The money the church receives from abroad is not for its own enjoyment, but is to be spent for specific purposes, most of it in the service of needy people all over Ethiopia regardless of faith or other distinctions. It was stressed that members of the present Ethiopian Government have repeatedly expressed appreciation for the development work of the ECMY as a pioneer effort for the whole country. Nevertheless, people admitted that there is a problem of too much dependence on large institutions supported exclusively with money from overseas. The need for more self-reliance and for narrowing the gap between salaries in the Church was repeatedly acknowledged.80

The fourth main topic was about "The Church and Human Rights." The United Nations Declaration on Human Rights, which consists of 30 Articles has two main parts. Articles 3-21 deal with individual rights (Examples: the right to life, liberty and security of a person, equality before the law, freedom of opinion, expression, peaceful assembly and association’), while Articles 22-26 deal with collective or social rights (Examples:

78 Ibid.
79 Ibid., p.15.
80 Gerd Decke, in A Brief History of the Mekane Yesus Church, p.65.
the right to work and protection against unemployment; the right to rest and leisure; the right to education; the right to an adequate standard of living with regard to food, clothing, housing, medical and social services." The recommendation then is that the church should give due attention to the issue of human rights in words and deeds by focusing on social justice, equality among human beings and showing concern for the poor. The issues of social justice, equality and concern for the poor and needy are all Biblical themes with which the Church should be concerned more than any institution or organization in the world.

The Fourth Seminar was concluded by giving ten recommendations, one of which referred to the MYS directly. In this respect, recommendation No.4 reads: "That the Seminary provides a regular service to the Church with suggestions for books and excerpts from books, and other materials on Biblical Interpretation." The MYS has tried to respond to this recommendation in various ways. One way was to provide materials to residential students while in training and the other way was by sending teaching staff members to synods to conduct Bible studies on pastors' ministerium, Synod Conventions, etc.

These four seminars on Christianity and Socialism were very useful not only to the life and ministry of the EECMY but to the other Mainline and Evangelical Churches who participated in it. "One of the initiatives inspired by the first seminar was a pastoral letter from the Executive Committee of the EECMY on "The EECMY in the Ethiopian Revolution" (March 1975), stressing the commitment of the Church to the people, to justice, equality, land reform, human rights, and a continued witness and service working for peace and reconciliation on the basis of social justice." This letter served the synods and their congregations as the lighthouse amid uncertainties and confusion on how to respond to the new Ethiopian political situation. Articles 5 and 6 of the letter emphasized the way Christians should live and act in the new situation.

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81 Workshop on Christianity and Socialism, EECMY Central Office, October 1976, P. 27.
82 Decke, in a Brief History of the Mekane Yesus Church, p.62.
83 See Psalms 82: 3-4; Amos 5:24; Rom. 2:11, etc.
84 Workshop on Christianity and Socialism, p.29.
85 EOC, ECC.
86 Decke, in a Brief History of the Mekane Yesus Church, p.63. Further, see Appendix VIII. As seen from the "Introductory Note," a teacher at the MYS, Rev. Paul Hoffman, was the one who prepared the first draft of the Pastoral letter.
The initiative taken by the second seminar was the proposal for "A Council on the Churches' Cooperation in Ethiopia (CCCE)". Its aim was:

To cooperate in contributing to nation-building through development, educational, social and health services; to study the changing Ethiopian situation in the light of the word of God in order to serve the people better in the new society that is emerging. This Council eventually came into being in October 1976.

Rev. Guddinaa was elected the first chairperson of the CCCE and its office was situated at the EECMY Central Office. The Council's activities were suppressed by the Derg and its office was finally closed when the EECMY Central Office building complex was confiscated by the Dergue on November 11, 1981. It was reopened at a different site after 1991.

The Impact of Socialism on EECMY and MYS

Despite the preparations the EECMY had made in response to the new political situation, the unfriendly attitude of the proponents of Scientific Socialism began to affect the Church and her properties. In the course of time, the Central Government made secret plans to systematically suppress the Church and her members and to confiscate their properties in the name of the interest of the Ethiopian masses. One such secret plan was the "Action Programme originating from the Formation Centre of Political Cadres in Addis Ababa, in 1981." This action programme contained twenty-eight strategic plans aimed at suppressing Christianity in the country. These strategies ranged from calling 'Kebele' meetings on Sunday mornings to closing church buildings, imprisoning leaders at all levels of the church, forbidding prayer and Bible teaching in Schools run by Churches, etc.

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87 Ibid.
88 Ibid., Further, See Oyvind Eide, Revolution and Religion in Ethiopia,...... pp. 127-128.
89 Eide, p.128.
90 Source, MYS Archive.
91 Please see Appendix IX for these demonic strategies, most of which have been witnessed by the devout Christians all over the country as well as the Writer of this Book who was imprisoned for four years (1982-1986) together with some leaders and members of the former Western Synod of the EECMY.
92 "Kebele" is an Amharic word which designates the smallest administrative unit either in an urban or rural setting.
As a result of such demonic strategies, the EECMY suffered a lot and her members "...learned more about what it meant to follow Christ by carrying the Cross."\textsuperscript{93} The following is only a brief explanation of what happened to the EECMY, her members, money, buildings, etc.

Her members were harassed, persecuted, jailed and tortured. Some paid heavy prices with their life and became martyrs among whom was Rev. Gudina Tumsa, the late General Secretary.

The Central Office building of the EECMY and other buildings in Addis Ababa and in Administrative Regions were illegally confiscated. Many Church buildings in the Synods were closed down and were used for public meetings, as dance halls, etc. In the former Western Synod alone 355 Church buildings were closed down. ...Vehicles of the Church and her Synods were confiscated with an oral order of the Derg officials in the Administrative Regions. A lot of money of the Congregations, Parishes, Synod Offices, Institutions were looted by the officials. Whether such money has even gone to Government treasury is questionable. The "Judas" of the Church had their share in the plunder only to hang themselves in an ideological entanglement and perish, which is regrettable.\textsuperscript{94}

What impact did Socialism have on the life and ministry of the MYS? Rev. Johnny Bakke writes about an incident which took place in January 1982. This is how he puts it:

...The EECMY had experienced many hardships, arrests and confiscations. We were surely prepared that something might happen to the Seminary also. We were aware that among others, the local Kebele chairperson was pushing for a take over.

In January 1982, we received news that the bank accounts of the Mennonite Mission had been blocked and as a result, the first thing next morning was to send the Seminary administrator to the Commercial Bank, Addis Ababa Branch, in order to empty the Seminary account. He had just arrived with the money when I got the message that military personnel had arrived and had asked for me.

I remember, as it had been yesterday, that I walked from the office and discovered the military persons on the Seminary parking place. Just as I passed the point where the parking place started, I had to walk through a large group of foreign guests who had arrived for the opening of the CMCR\textsuperscript{95} meeting. It struck me that the military had 'chosen' a good day, a German bishop and mission secretaries from Sweden and the USA were standing there and observing everything.

I crossed the place and was met by a Colonel who told me that they had come to take over the Seminary property. My first thought was all the money we had in the office, and I told the man that this could not be correct since the Foreign Minister of the Derg had assured the EECMY and her foreign partners that no more property should be taken. I advised him to contact his superiors immediately. He went away to do so and I got the chance of telling the administrator to bring all the money to my wife and ask her to hide it. Others who understood what was happening took their precautions also. (Dr. Aren who had an office filled with research material took the opportunity of opening one window of

\textsuperscript{93} Megersa Guta, EECMY 50 Years Journey in Fulfillment of God's Mission: 50\textsuperscript{th} Jubilee of the Establishment of the Ethiopian Evangelical Church Mekane Yesus, January 2009, p.22.

\textsuperscript{94} Ibid., pp.22-23.

\textsuperscript{95} CMCR is an abbreviation for Committee of Mutual Christian Responsibility.
the office before it was closed. It gave him the chance to climb in later in order to rescue his priceless material.)

It took only a few minutes before the Colonel returned and told me that the order was valid, the property should be confiscated. We discussed a bit what it meant and he agreed that living quarters for staff and students were not included. After this we went together from door to door. He checked that the doors were closed and then he sealed the doors by gluing confiscation papers on the doors and frames. At last we came to the Seminary Chapel. Since the Colonel did not appear too unfriendly, I dared to say the following, "I have served in this Seminary for more than 10 years and since this might be my last day, please allow me a few minutes alone in the Chapel before we close it." He gave me the permission, and as I returned after a time of prayer, he said, "Do you think it helped?" Being a bit careless, I said "I do not know, but I have been in contact with a person higher than your boss."

This took some time and I guess it was between 11:00 and 12:00 that the Colonel left the campus. I did the same and drove straight to the Swedish Embassy and asked them to send a message to the LWF in Geneva complaining regarding what had happened. After some time there I went to the NLM Office at Casa Inches. As I was there, Ato Francis Stephanos, the EECMY Vice-President, arrived and told me that he had heard rumours that something was happening and that I better returned to the Seminary at once. I so did and came through the Seminary gate at the same time as the military.

Again I met the same Colonel on the parking place. He said, "there has been a slight mistake" and that he had to return the property to the Seminary. I was surely overjoyed and told him that we could take the trouble of removing the confiscating papers ourselves, but he insisted naturally that he had to do it himself. I must say it was with a very special feeling that I accompanied him from door to door. As we again at last had come to the door of the Chapel, and after we had removed the paper from there, I said to him, "Thank you very much, but I am sorry I am not welcoming you to come back with the same message as you did." Upon this he said, "Not in a hundred years." I am personally convinced that he believed that God had intervened in the matter. He looked scared and afraid. It would have been interesting to know what happened with that Colonel later.

By this time the news had spread all over the Seminary and the neighbourhood. It did not take long time before the Chapel was completely filled and we could celebrate the most wonderful thanksgiving service of at least my Seminary years.96

This was God's miraculous intervention worth remembering in the history of the MYS. The incident could have led to disastrous consequences leading to the interruption of the training ministry at MYS. It is to be remembered that the Tabor Seminary had faced the same crisis and was closed for many years until it was given back by the Southern Nations, Nationalities and Peoples Regional Government in 2001.97 If the MYS had been closed, the main training ministry of the EECMY could have come to a complete halt as long as the Dergue was in power. Rev. Knud Tage Andersen, who was present at the MYS compound on that day as a visitor, later wrote that "Confiscating the

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96 Bakke, A Little Contribution ..., pp. 4-5.
97 EC-112-40-2001 "j".
Seminary was an attack on the Church's central nerve system.\textsuperscript{98} Thanks be to the Almighty God for sparing this grand institution of our Church.

Another aspect of the negative impact of Socialism on the training ministry of the MYS was in relation to the intake of students and the teaching-learning process. As a result of the oppressive policy on Church work, Synods and their congregations were not able to raise enough fund for their activities, one of which was to train ministers of the Gospel at the MYS. The case of EECMY Western Synod serves as an example in this case. A circular letter, Ref. No. 6482/1325, dated July 16, 1973 (E.C.), was addressed to the Eleven Woredas\textsuperscript{99} of the Gimbii Awuraja,\textsuperscript{100} from the Awuraja Administrator. The letter had the following message:

"Strict Guideline"

Re.: Asking Members of the Society for Financial Contribution.

\begin{itemize}
\item Unless the Development Committees at every administrative structure have been notified and given permission to do so;
\item Except the contributions that the Ethiopian National Farmers' Association, Revolutionary Ethiopia Women's Association and Revolutionary Ethiopia Youth Association collect from their members;
\item Except for the contribution the Education Committees ask from the beneficiaries of the respective schools for the needed activities;
\item Except for the contributions the Farmers Cooperative Associations collect from their members; and
\item Except for land tax, repayments by farmers for loans taken for seed, medicine, fertilizers; it is strictly forbidden for Government, Organizations, private organizations and religious organizations to collect money from members of the society. If any organization, in defiance of these guidelines, gathers people or asks individuals to contribute money, the Woreda Offices are hereby authorized to follow up such subversive acts either in secret or openly and put those concerned under arrest and report to the Awuraja Office without further delay.\textsuperscript{101}
\end{itemize}

The Mission of COPWE\textsuperscript{102} Will Prevail,
We will Succeed Through Our Bitter Struggle.

Signature and Seal

\textsuperscript{98} Knud Tage Andersen as quoted by Eide in,\textit{ Revolution and Religion in Ethiopia,} p.180.
\textsuperscript{99} 'Woreda' is an Amharic word, meaning 'District'.
\textsuperscript{100} 'Awuraja' is an Amharic word for 'Sub-region'.
\textsuperscript{101} The Writer of this Book received the letter at the WS Office since he was the Executive Secretary of the Synod then. See also Gammachuu Danuu,\textit{ Wangeeli Kristoos Attamitti Nu Bira Ga'e?}, 2004, Appendix III No. 4.
\textsuperscript{102} COPWE stands for: The Coordinating and Organizing Party for the Workers of Ethiopia.
Copies of this letter were made to the Western Synod Office, Gimbii Adventist Mission, Gimbii Catholic Mission, Office of Wallaggaa Administrative Region; Comrade Niguse Fanta, the then Administrator of Wallaggaa Administrative Region and member of the Central Committee of COPWE.

Such a harsh guideline constrained the work of the WS, other Synods of the EECMY and other Churches in the Country. This in turn weakened their financial capacity to run their work and to train ministers of the Gospel. The effect of such strategies lingered on for years in some Synods. It also directly impacted the MYS. The Minutes from the Staff Council Meeting of October 17, 1984 make this clear:

The Principal gave a report from the last EECMY Executive Committee Meeting concerning the MYS. Several Synods indicated that they will not be able to send new students to the MYS in the future, since the graduates cannot be employed for financial reasons. New ways of ministry in the Church are therefore sought (e.g. tent-making) in those Synods. ¹⁰³

The report of the MYS Principal to the 12th General Assembly in January 1985 indicates that graduates from the MYS, "...were not received into the ministry by the Synods which sent them to the MYS."¹⁰⁴ For example, WS could not receive back seven such graduates. Fortunately, they were assigned to work by the AAS and NEAW with the consent of the WS.¹⁰⁵ Rev. Genetii Wayyeessaa, who was one of the graduates, said that he was assigned by the AAS to Selale Parish with the consent of the WS and was being paid student allowance by the MYS until budget provision was made by the AAS. The others who were assigned to the AAS were: Rev. Shuumaa Agaa (to Sebeta Congregation); Rev. Mezgebu Fufaa (to Lideta Congregation) and Rev. Sobboooqaa Teesoo (to Entoto Congregation). Those assigned by NEAW were: Mr. Bekele Tarfaasaa, Mr. Kennassaa Taasisaa and Mr. Matiyaas Darasu.¹⁰⁶

The MYS had to go a step further to cope with the adverse situation. New ways of training ministers had to be planned by arranging a consultation on the future of theological education in Ethiopia. This takes us to the next section.

¹⁰³ MYS Staff Council Meeting, October 17, 1984, Res. No. 105-84.
¹⁰⁵ Ibid., November 19, 1984, Res. No. 135-84. AAS = Addis Ababa Synod; NEAW = North Ethiopia Area Work.
The Future of Theological Education in the EECMY

In order to further deal with the challenge from the SEP on MYS, the Staff Council decided that a consultation be held on the theme: "The Future of Theological Education in Ethiopia."

Synod representatives were invited to attend the Consultation which was held at the MYS from December 3-5, 1984. The recommendations from the Consultation, which focused on decentralizing theological education and focusing attention on giving short courses in synods according to their needs, were taken up by the Staff Council at its meeting on December 17, 1984 and the following was resolved:

1. Resolved to send teachers of the MYS to the Synods for short courses according to availability.
2. Courses to be given for TEE leaders.
3. TEE Diploma Course to be planned and implemented.
4. New Certificate course to be given at MYS.
5. A questionnaire to be sent out to Synods asking their requests for special courses and the availability of candidates [for the courses].
6. Tent-making/vocational courses: inquiries to be made from relevant organizations.
8. Special courses at MYS to be worked out in consultation with the EECMY Central Office, Finance Department, Development Department.
9. MYS to serve as research/resource place shall be offered to Synods.

The 12th General Assembly which met at the MYS in January, 1985 endorsed the recommendations and referred them to the EECMY-EC for follow up and implementation.

The MYS Staff Council, for its part, took up these recommendations at the January 28, 1985 meeting and it was decided that:

The Resolutions of the General Assembly concerning the MYS (all following the consultation of last December (3-5, 1984), were reported. The possibilities for vocational training (lay training) in connection with theological education at MYS has to be investigated by the Academic Committee [of the MYS].

Recommendation No.1, regarding sending staff members to Synods to conduct short courses upon their request, was already being practiced since staff members were

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107 MYS Staff Council Meeting, December 17, 1984, Res. No. 169-84.
108 SC 12 - 47 - 85.
109 GA - 12 - 47 - 85.
110 MYS Staff Council, December 17, 1984, Res. No. 169-84 "4".
being invited to conduct courses on special topics. recommendations 2 & 3, concerning courses to be given for a T.E.E. leaders and planning TEE Diploma course, were followed up. As stated earlier, the MYS began a TEE Diploma Course as a result of the December 1984 Consultation on Theological Education in Ethiopia. regarding tent-making ministry it was resolved that inquiries be made by Rev. Per Helge Myren by consulting with Arba Minchi Technical School, Mr. (later Rev.) Harris Suganandam by consulting with Commercial School, Addis Ababa, Ato (later Rev.) Tadesse Kasa by consulting with (two training centers in Addis Ababa), and Rev. Hartmut Schonherr by consulting with Institute for Basic Technology.

A pastors' Refresher Course was planned for February 25 - April 5, 1985. Invitation letters were sent to Synods asking them to send candidates for the course per the quota given them. regarding offering special courses at the MYS, it was decided that preliminary plans be worked out and finalized by the joint meeting of the MYS Staff and Central Office Finance and Development Department representatives. The MYS facilities and teaching staff were used to conduct short courses such as Accounting, Development work, etc. during the summer vacations.

Theological Consultation on the Future Structure of the Ministry within the EECMY

Rev. Paul E. Hoffman, who had earlier given the initiative for conducting the Consultation on Theological Education in Ethiopia (May 1971), was called to teach at the MYS as of September 1973. Since he had experience in dealing with current

111 MYS Staff Council, December 17, 1984, Res. No. 169-84 "5".
112 MYS Staff Council Meeting, December 17, 1984, Res. No. 169 "6".
113 See pp.101-102 above.
114 MYS Staff Council, December 17, 1984, Res. No. 169-84 "7". The Rev. Dr. Debela Birri, who was one of the teaching staff members confirms that the Refresher Course took place as planned; o.i., August 9, 2010.
115 Ibid., Res. No. 169-84 "8".
116 Personal Knowledge: For example, the WS and other Synods were sending candidates for Accounting and development courses.
117 MYS Staff Council Meeting, March 24, 1975, Res. No. 9.
118 See p. 123 above.
theological and ideological issues as a former member of the LWF Department of Studies, he took the initiative to propose the need for a Consultation on Theological Education in Ethiopia in the context of Socialist Ethiopia.

The MYS Staff Council took up the proposal in March 1975\(^{120}\) that a consultation be held "...to discuss the kind of ministry appropriate in Socialist Ethiopia."\(^{121}\) As stated earlier in this Chapter,\(^ {122}\) the Ethiopian Revolution was gaining momentum in 1975 and rapid changes, which had impact on the Church and her institutions, were taking place in the country.

The proposal from the MYS Staff Council was discussed by the MYS Board at its meeting of May 15, 1975 and the following decisions were given:

Item: Theological Consultation on the Future Structure of the Ministry within the EECMY.

A Paper titled: "Toward a Consultation on Theological Education 1975" was presented by Rev. Hoffman. After some discussion, the Board agreed on the following recommendations:

1. That the consultation be held as early as possible, preferably at the end of July or August this year. The planning committee shall consist of two teachers, two students, two Board members, two EECMY representatives, Tabor Seminary Principal and MYS Principal as Chairman.

2. In preparation for the consultation, a circular letter with a relevant questionnaire should be worked out and distributed.

3. That the consultation includes Synod and EECMY leaders on highest level.

4. That a survey of former MYS graduates and their role in the life and work of the EECMY be carried out and that area representatives be appointed to carry out such interviews.

5. That the programme includes the topic: "The Ministry and Theological Education."\(^ {123}\)

The Consultation was conducted at MYS from July 27 - August 2, 1975. Participants were: representatives of all synods of the EECMY, Tabor and Mekane Yesus Seminaries, representatives of the EECMY Central Office and a number of Synod Bible Schools.\(^ {124}\)

\(^{120}\) MYS Staff Council Meeting, March 1975.

\(^{121}\) Gerd Decke, in *A Brief History of the Mekane Yesus Church*, p. 65. This consultation followed the February and April 1975 seminars on Christianity and Socialism. It dealt with the kind of training the MYS should offer to seminarians in that context.

\(^{122}\) See p.129 above.

\(^{123}\) MYS Board Meeting, May 15, 1975, Res. No. MYSB 75-9. Besides the Board members, three MYS staff members (Rev. Rune Backlund- Principal, Dr. Yacob Tesfai, Rev. Paul Hoffman were present); there were two representatives from the EECMY Central Office (Rev. Dr. Olav Saveras, Dr. Gunnar Hasselblatt) and there were two representatives from Tabor Seminary (Mr. Haktor Thorsen and Rev. Karsten Valen).

\(^{124}\) Report and Recommendations to the Executive Committee, August 19, 1975, p.1.
Papers were presented on the following four topics:

I. Biblical - Theological Reflection on the Ministry
II. Society - Church - Theological Education
III. The Structure of the Ministry
IV. Specific Issues in Theological Education.\textsuperscript{125}

Topic No. 1: "Biblical - Theological Reflection on the Ministry" dealt mainly with patterns of ministry in the Bible, particularly the New Testament. This focuses on unpaid ministry through the use of tent-making activities. The emphasis was that the EECMY should focus on this pattern of ministry in light of the prevailing difficult situation.

Topic No. 2: "Society - Church - Theological Education" stated that the Church should consider the context in which she is living and serving and adjust her system without betraying the essence of the Gospel of Jesus Christ.

Topic No. 3: "The Structure of the Ministry" laid emphasis on recruiting and training for a voluntary ministry, problems of a paid ministry in a self-reliant Church in a socialist society and prospects for recruiting and training "tent - makers."\textsuperscript{126} It was also recommended that the EECMY simplify her structure as much as possible by analyzing its strengths and weaknesses.\textsuperscript{127}

Topic No. 4: "Specific Issues in Theological Education" focused on "Functions, Needs, Academic Requirements, Ethiopianization, Residence Study and Theological Education by Extension" and the need for coordination and cooperation between the existing EECMY Seminaries, Bible Schools and Synod Training Centers as well as with other Churches and Groups".\textsuperscript{128} This recommendation echoed that of the May 1971 Consultation on Evangelical Theological Education in Ethiopia; particularly Recommendation No. 9.\textsuperscript{129}

The recommendations from the Consultation were presented to the Executive Committee of the EECMY under the following headings: "Voluntary and Tent - Making Ministry; Problems of a Paid Ministry; Distinctions in the Ministry; Recruiting for Ministry; Practical Orientation of Theological Education; the Theological Curriculum

\textsuperscript{125} Report and Recommendations to the Executive Committee, p.1.
\textsuperscript{126} Ibid.
\textsuperscript{127} Ibid.
\textsuperscript{128} See Appendix X pp. 317-318.
\textsuperscript{129} See p. 127 above.
and T.E.E.; Higher Theological Education; Ethiopinization; Simplification of EECMY Structure and Cooperation in Theological Education”.\(^{130}\)

The overall message of the Consultation was that the EECMY should not continue to base her pattern of ministry on that of the West. Rather, she should aim at moving more from a full-time paid ministry to a non-full-time unpaid ministry. For that purpose, her training institutions, MYS, Tabor Seminary and the Bible Schools should aim at training persons who already have vocational training or offer vocational training to the students they prepare for church ministry.

The Executive Committee deliberated on the matter at its 37th Meeting in January 1976. The decision of the EC was the following:

A Report and Recommendations on the Ministry and Theological Education was presented by the Rev. Johnny Bakke. It was resolved that:

1. The report be sent to the Synods for study and recommendations;
2. The Synods submit their findings by June 30, 1976;
3. A Committee consisting of the General Secretary, the Director of Evangelism Department and the Staff of the MYS compile the recommendations of the Synods for presentation to the EC Meeting in September 1976.\(^{131}\)

The minutes of the September 1976 and following meetings of the EC are silent on this issue. However, the recommendations were used as guiding principles by the MYS. For example, Rev. Dr. Johnny Bakke, the then Principal of the MYS, wrote a circular letter to the Synods, dated February 4, 1976 regarding recruiting students for ministry. He quotes one of the recommendations from the Consultation:

\begin{quote}
That only mature and deeply convicted Christians be recruited for theological training;
That both the external and internal calls into the ministry be integrated.\(^{132}\)
\end{quote}

He explained the reason as follows:

The background for these recommendations is the observation that persons may seek theological training and employment as evangelist or pastor not out of Christian conviction or because of an inner call but because of the opportunity for salary. In a country with limited opportunities for salaried employment, the temptation to push the candidacy of relatives for training and employment, irrespective of conviction or vocation is great.\(^{133}\)

\(^{130}\) See Appendix X pp.318-321 Nos. “a-j”.
\(^{131}\) EC - 37 - 25.
\(^{133}\) Ibid.
Self-study on the Identity and Resources of the MYS

The proposal of an MYS self-study project was presented to the Board by the Principal on September 19, 1974 and was endorsed. The MYS Staff Council, at its meeting on April 14, 1975, followed up the decision and resolved that a self-study seminar be held at MYS from April 21-23, 1975.

This Seminar, which came right after the second seminar on Christianity and Socialism, was the third critical self-evaluation of the MYS. It dealt with MYS internal issues related to Curriculum, Staff, Students, External Relations and General Matters.

The following points were identified in the seminar with regard to curriculum:
1. Reflects Western mentality in content.
2. Was made without considering the students' ability.
3. Is only one-sided, i.e., No Vocational training.
5. Is not related to the sociological background of various congregations of the respective synods.
6. Does not offer major and minor subjects.
7. Contains multiplicity of subjects, too many credit hours, etc.
8. Does not deal with more of African books.

In Chapter Three it was mentioned that the Curriculum of the 1960s was a European and North American model curriculum. Hence, the Ethiopian situation was not fully considered. The European and North American professors followed in the footsteps of their homeland system. Furthermore, textbooks were from the West and the mode of application was Western, too. The solution proposed at this seminar was that "Teachers must meet the qualifications to interpret the textbooks to the Ethiopian situation."

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135 MYS Staff Council, April 14, 1975, Res. No. 12.
136 The first self-evaluation was in October 1966 while the second one was in January 1970 as stated in Chapters Three and Four earlier. See pp 54-56 and pp. 72-74 above.
138 Ibid., p.1.
139 See pp. 46-47 above.
140 Self-study on the Identity and Resources of the MYS, p.2.
Possible solutions to the identified problems were the following:

A. *Regarding curriculum*, the following proposed solutions were given:

1. *The Curriculum to consider the students' abilities in the following way*:  
   1. Textbooks must be selected according to the students academic backgrounds.  
   2. The teachers should vary the presentation of their materials according to the academic background of the students.  
   3. It is hard to follow ten or eleven subjects within a semester. Students cannot concentrate; trying to get everything, they gain less.  
   4. The recruiting bodies must inform the students about the curriculum so that they know what to expect when they comes to the Seminary.  
   5. Students of the same standard be admitted to the respective courses offered at the Seminary.

2. *Regarding vocational training*, which had not been included in the curriculum, the following was proposed:

   1. Within the curriculum and or during the time of Seminary study students be given the opportunity to learn a trade or vocation or achieve university qualification.  
   2. The people who have already achieved university qualification must be encouraged to join the seminary.

The issue of vocational training for seminarians had already been brought up by the leadership of the former Western Synod as stated earlier. The response given by the Board then was that it would not be possible to comply with the request for reasons of finance, personnel and medium of instruction. It was taken up again in January 1976 when the Principal and a group of students presented proposals concerning diversified trainings for MYS Students. The proposals contained five elements 1) teaching how to drive and operate an automobile; 2) teaching accounting and synod budgeting 3) teaching typewriting 4) giving special lectures in the field of development and; 5) teaching first aid. In order to implement these proposals budget estimates amounting to Birr 13,585 for all students for all packages was allocated.

These suggestions were presented to the MYS Board at its meeting of January 20, 1976. The following was resolved:

Concerning the proposal for Diversified Training for MYS Students, resolved that sections 2 through 5 be approved within budget limits and with the note that weekly special lectures may be more than practical [sic]. Be it further resolved that section one

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141 Ibid., p.2.  
142 Ibid., p.3.  
143 See p. 47 above.  
144 Proposal Concerning Diversified Training for MYS Students, p.1  
145 The project was designed to offer training for 39 students in Degree and Diploma Programmes.
concerning driver's education not be considered as part of MYS curriculum but that each student be advised to negotiate this privately with his sending body.\textsuperscript{146}

The proposals which were endorsed and referred to the MYS Administration for implementation were followed up in that such subjects as book-keeping were offered as courses for a semester or two and special trainings such as typewriting was given to the students.\textsuperscript{147} It is uncertain whether proposals for the driver's education was followed up and implemented by the concerned students and their synods.

3. \textit{Regarding African Theology}

It was proposed that "students be encouraged to have adequate knowledge about African issues regarding theology by using available materials, books, pamphlets and Ethiopian publications such as ÑÉK eŌ=ô•e, \textsuperscript{148} etc." Subjects like African Traditional Religion, African Church History, History of Independent African Churches, etc. were being offered to students. Hence, this proposal was well taken.

4. \textit{On the Sociological Background of the Congregations}

It was stated that this is a vast topic for which ready made solutions could not be found. Therefore, it was recommended that:

Concrete solutions cannot be proposed to this problem due to the diversity of the sociological backgrounds of the MYS students. However, a panorama of the anthropology of Ethiopia could be helpful guide to the problem if offered along with sociology.\textsuperscript{149}

5. \textit{Regarding Major/Minor subjects}

The request from the students was to reduce or combine the subjects to enable them to work with concentration on one or two subjects among the semester's requirements.\textsuperscript{150} The response was that the MYS was not in a position to offer major and minor subjects for the B.Th programme since the curriculum has been designed to give a wider scope of theological education to the students.

\textsuperscript{146} MYS Board Meeting, January 20, 1976, Res. No. MYSB - 14.
\textsuperscript{147} Proposal on Diversified Training ..., p.1.
\textsuperscript{148} This means "the Acts of Stephen". He was one of the reformers of the EOC during the 14th Century A.D.
\textsuperscript{149} Self-Study on the Identity and Resources of MYS, p.3.
\textsuperscript{150} Ibid. Some former graduates are still holding this opinion about major/minor subjects. Example, Rev. Ding Gach Gor (President, WGBS), o.i., July 9, 2010.
B. Regarding Teaching Staff

The following points were proposed as possible solutions:

1. Nationals
   a. More Nationals should be trained locally and abroad to meet the need as soon as possible.
   b. National teachers, who can apply what they teach to the basic need of the country, must be given the priority over expatriates.
   c. The expatriate who has stayed in Ethiopia and has worked with people at the grassroots level is also highly recommended.

2. Regarding qualification of teaching staff, it was emphasized that teachers must be qualified and on full-time basis except for teachers who are specialists in certain subjects.

3. In order to improve staff-student relationship Bible study, games, discussions, and tea parties are needed. Further, pastoral counseling has to be encouraged.

4. Divisions along the missionary society background and geographical areas should be discouraged so that students can feel at home with one another and work towards a common goal.151

C. Students

The issue of recruitment of students for pastoral ministry had been an issue in the 1960s in that students were recruited either by a pastor or a missionary without the knowledge of the members of the concerned congregations.152 The recommendation from the April 1975 MYS Self-Study seminar emphasized that the recruitment be along the following lines:

   a. Priority should be given to those recommended by the whole congregation rather than by church elders and leaders at the various structures of the EECMY. This minimizes the temptation of sending friends and relatives.
   b. Let the individual be asked to go for theological studies; then he/she should be given enough time to think and answer either positively or negatively.153

A solution of the case referred to as "doctrinal division among MYS students" was proposed. It was stated that:

There is no major nor apparent doctrinal difference between the students. It is only differences in practices of praying, etc. A Committee of teachers and students must be appointed and deal with the matter.154

This proposal was with regard to the Charismatic Movement in the MYS which will be dealt with in this Chapter in the next section.155

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151 Self-study on the Identity and Resources of the MYS, pp.3-4.
152 See p. 53 above.
153 MYS Self-Study, p.4.
154 Ibid.
155 More information will be given on the subject in the next section of this Chapter (See p.154-159 below).
With regard to keeping the students informed about their Synods' work, it was recommended that the concerned Synods be asked to send their annual reports to the Seminary in order to keep them informed about what was going on. Minutes of the Board of the 1970s are silent on this issue. But later on a tradition was developed, upon the request of the MYS Administration, that synod Presidents visit their students at MYS whenever they come to Addis Ababa for Church meetings.156

As far as reporting to the sending body about the case of a student, it was proposed that the student must first of all be advised by the Principal. If it was beyond the authority of the Principal, the matter could be referred to the Staff Council. It would then be reported to the sending body only if the case could not be resolved by the Staff Council. This recommendation was in accordance with MYS Bylaws, Article II, Sections 6-7 which state:

6. In matters of discipline, the Principal, in consultation with the Staff Council, shall have full authority to act.
7. In case of conduct warranting expulsion of a student, the Principal shall consult with the Student Council and shall bring the matter before the Staff Council, which shall have the right to expel the student and inform the Board Chairman of his action. Any student thus expelled shall be withdrawn by a sending body.157

Regarding medical help to students, applications were being presented to the Board from time to time in order to keep the contribution of students at a minimum level. For example, based on the application of students, the MYS Board at its meeting on October 20, 1975 resolved the following:

Two letters from MYS students were discussed. The one letter was a further detailed explanation(sic) concerning the present raise of living conditions. There was no disagreement concerning the truth of the letter; it is a fact that living costs have been increased. The Board was, however, of the opinion that due to the present situation in the country and in the church, it would not be possible to give any increment of the allowances now. The medical aid given to students was also raised and the Board resolved:

If a student of the MYS comes into serious economical problems because of bad health, the synod or church concerned will give extra help after having been presented the matter.158

The Board gave further consideration to the issue of medical assistance to the students at its next meeting in November 1975 and resolved:

156 Personal Knowledge.
158 MYS Board Meeting, October 20, 1975, Res. No. MYSB-38.
Because of the reasons mentioned in MYSB-38, the Board does not find it possible to give any increment in students' allowances. But since the medical expenses are a real burden to many students, it finds it right to lower the students' part of the medical expenses from 40% to 20%.  

The proposal at the Self-Study regarding medical help was that it be one hundred percent for students. This has not been possible until today.

On the admission of female students to the MYS, the Self-Study proposed that more opportunities be given to female students for theological education. This proposal was considered by the MYS and more Synods were encouraged to send female students for theological training.

D. Regarding External Relations

The recommendations regarding external relations had three parts. These are Recognition, Relationship with Churches and Institutions in Ethiopia and Contact with Theological Seminaries/Colleges in East Africa.

1. On Recognition, it was recommended that:
   a. The Staff and the Board should pursue the question of recognition by a university.
   b. The Board and the Staff should ask the Association of Theological Institutions of East Africa for recognition.

2. Relationships with churches and institutions in Ethiopia be fostered.

3. Contact with Theological Seminaries /Colleges in East Africa be encouraged. Exchange of professors and students to and from these Seminaries be encouraged as well.

The case of recognition of the MYS Degree-Diploma was taken up by the Board in November 1975 based on the letter from the MYS students. The matter was discussed in the presence of two students' representatives. The following was resolved:

Concerning Degree - Diploma recognition. The representatives (of MYS students) wanted to know how far the question of recognition had come. The Chairman explained that no answer to the application concerning recognition had been received from the Addis Ababa University. The question of recognition from an outside institution had been explored through the Association of Theological Institutions in Eastern Africa. The Association has not yet been able to solve the problem but the Board is in continual contact with this Association in order to have this very important question solved in the

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159 MYS Board Meeting, November 25, 1975, MYSB - 49. This is applicable until today.
160 *MYS Self-Study*, p.5.
161 There was only one female student then (Rahel Kidane).
162 See p.86 above.
163 *MYS Self-Study*, p.5.
164 These were: Paulos Gulilat, a student from the Meserete Kristos Church and Francis Stefanos, a student from the EECMY-SES (from the list of participants of the November 1975 Meeting of the Board).
best way. He added, however, that recognition was also partly a question of the quality of the graduates from the Seminary which in the past has proven to fulfill the requirements set by schools, for example, in USA.165

The question about the recognition of the B.Th Degree has been treated in some details in Chapter Four.166 The follow up made by the Board and the Seminary Administration and the results achieved were partly due to the continuous requests made by the students. The recommendations at the April 1975 MYS Self-Study were but one example which showed the students' eagerness to have the best theological education possible for better service in the EECMY and other Churches. As stated above, it had not been possible to get accreditation from HSIU for the reason stated under the sub-topic "Quest for External Recognition."167

E. General Issues

The general issues raised in the Self-Study Seminar were: 1) the availability of Books and Magazines on the history of the EECMY; 2) Liturgy; 3) The Seminary Community and Board (Relationship); 4) Expensive Buildings; 5) Foreign Subsidies and 6) Alumni Association.

On Issue No. 1, it was stated that no book exists on the history of the EECMY as yet. Therefore, it was recommended that:

Mission works in Ethiopia on the history of the respective groups be translated into English and Amharic and be available in the MYS; Ethiopian authors be encouraged to write the history of the Church by getting information from the first generation Christians or older people in the Church; copies of documents on the development of the EECMY, that are found in the Church Office should be available in the Seminary; the histories of the EECMY and other Evangelical Churches need to be included in the curriculum and combined with Church History so that the student may be able to answer questions on the subject.168

Issue No. 2 was about liturgy in the EECMY and other Evangelical Churches. The liturgy of the EECMY was an adaptation from the Swedish and German Lutheran Churches, the melodies of which were foreign to the cultures of the member congregations of the EECMY. The same was true for some of the Evangelical Churches. It was, therefore, recommended that the liturgy should be revised in such a way that it fit

165 MYS Board Meeting, November 25, 1975, Res. No. MYSB-47 "3".
166 See pp. 90-92 above.
167 See pp. 93-94 above.
168 MYS Self-study, p.5.
the EECMY and other churches concerned.\textsuperscript{169} This issue has been on the agenda of the MYS and the Church since then. It is offered as one topic in Practical Theology at MYS based on the liturgy of the EECMY. As far as melodies of the parts that are sung are concerned, Ethiopian ones have been substituted in some places to give it local flavour. Yet, more needs to be done to make the liturgy sound more local.

Issue No. 3 dealt with the relationship between the Seminary Board and the MYS community. It was recommended that the Board should be introduced to the students by coming to the Seminary at least three times a year, i.e., at the beginning of the School Year, in the middle of the year and at the closing session.\textsuperscript{170} The issue of the relationship between the Board on the one hand and staff - students on the other, was often on the agenda of the Board starting from the early days. The following are some examples:

**MYS Board Meeting, March 11, 1965:**

Motion, seconded and carried unanimously; that in the future the Seminary Board and Church Officers shall meet at least twice a year (preferably once each semester) with the Faculty and students of the Seminary.\textsuperscript{171}

At the MYS Board meeting, held on December 12, 1974 it was "Resolved that we [the Board] open the possibility of students and staff participation in MYS Board meetings by invitation on relevant items of the agenda."\textsuperscript{172}

These decisions of the Board were not followed up consistently as the case demanded; otherwise new recommendations would not have been necessary. This was in part due to the fact that different Principals were being appointed by the Board from time to time. Limited knowledge of the previous Board meetings could have been the main reason.

Issue No. 4 was about "expensive buildings." It was recommended that "where expensive buildings are needed, highly qualified and well - paid personnel are needed to do the work. Less expensive buildings ought to be set up in rural settings."\textsuperscript{173} This recommendation aimed at keeping the quality of buildings in the Seminary compound.

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\textsuperscript{169} MYS Self-study, p.5.
\textsuperscript{170} MYS Self-study, p.6.
\textsuperscript{171} MYS Board Meeting, March 11, 1965, Res. No. 65-5.
\textsuperscript{172} MYS Board Meeting, December 12, 1974, Res. No. MYSB 74-73.
\textsuperscript{173} MYS Self-Study, p.6.
\end{flushright}
The buildings, some of which are very close to fifty years old now, are still intact since they were built according to the standard.

Issue No. 5 focused on "Foreign Subsidy." It was recommended that "Church members be taught to raise funds through stewardship practices and that self-supporting voluntary workers be recruited" 174 for theological training and eventually for Church ministry. This issue was on the agenda of the EECMY as early as the 1960s upon the policy decision of the General Assembly, the 9th Assembly at Najjoo being the one that set the issue in motion in a focused manner.

The last issue (No. 6) was about "Alumni Association." No recommendation was proposed other than writing the title. However, this case was on the agenda of the MYS Administration and Staff Council175 but was not implemented until July 1986 when the MYS Alumni were formally convened for the first time. This was made possible upon the initiative of MYS graduates who were teaching at the MYS, with Rev. Shiferaw Sadii as the leader. The MYS Staff Council was in favour of the proposal and gave the necessary support for its implementation.

Draft Terms of Reference (TOR) were prepared and presented to the Alumni gathering, which amended and approved it. At the end of the meeting resolutions aimed at enhancing the work of the Association were passed. A Committee of five graduates was elected to execute the decisions of the Association and to plan for future work. At the end of the meeting, the participants were taken to Sodere Resort center for recreation.

174 Ibid.
The issue of ownership of the programme was not clearly defined. So, the programme discontinued until it was revived in January 2006 upon the initiatives taken by the MYS Theology Department. Alumni members gathered at the MYS and had a good fellowship together. Resolutions aiming at enhancing the continuation of the Association were passed and a Committee to lead it was put in place. Yet, the Committee was not able to function properly and the matter retreated back to square one.

At this time of Golden Jubilee Celebration by the MYS, the Alumni Association needs resurrection once again. The MYS Theology Department, in cooperation with the other Departments, needs to spearhead the matter.

The above recommendations (A-E)\textsuperscript{176} from the MYS Self-Study Seminar were presented to the Board at its July 1975 meeting and it was "Resolved that action upon MYS Self-Study be tabled until recommendations from the Consultation on Theological Education are available."\textsuperscript{177} Most of the recommendations from the Consultation on Theological Education and the MYS Self-Study were complementary to each other in that all dealt with the life and ministry of the MYS at large in the context of Socialist Ethiopia. As noted earlier, the recommendations from the July 1975 Consultation on Theological Education were referred to the EECMY - EC 37\textsuperscript{th} meeting which in turn

\textsuperscript{176} This is with reference to what has been described from pp. 147-155 in this Chapter.
\textsuperscript{177} MYS Board Meeting, July 31, 1975, Res. No. MYSB 30.
referred to Synods for further study and recommendations.\textsuperscript{178} It has also been stated above that the EC Minutes are silent about responses from Synods.\textsuperscript{179} Yet, by and large, the MYS has benefited from its Self-Study Seminar in that it has tried to implement the recommendations that had direct references to its work.\textsuperscript{180}

\textbf{The Charismatic Movement}

The issue of spiritual revival is as old as the Christian Church. The Seven Churches in Asia Minor\textsuperscript{181} were given messages from the Lord of the Church, Jesus Christ, through the Apostle John, reminding each one of them to repent and revive. The Church in Ephesus, while being praised for its hard work and perseverance amid persecution, was reminded that it has forsaken its first love (Rev. 2:4). The Church in Smyrna was admonished not to be afraid amid persecution but to stand firm (Rev. 2:10), while the Church in Pergamum was told to guard against false teaching and sexual immorality (2:14-15), etc.

God commands His Church to repent and experience spiritual revival whenever it has erred in spiritual matters. As a certain Church Leader has prayed, saying: "Revive Your Church and begin with Me",\textsuperscript{182} God may use devoted individuals to bring spiritual revival to His Church.

Reformation History, which began with the Rev. Dr Martin Luther and his partners in mission, is an example. The European Pietist Movement of the Eighteenth Century in Europe is yet another example. This Movement led some European Churches to spiritual revival, which in turn encouraged them to plan and implement the spreading of the Gospel both nationally and internationally. The establishment of Mission Organizations in Germany, Sweden, Norway, Denmark and the USA was the outcome of the spiritual awakening as explained in Chapter One.\textsuperscript{183}

\begin{footnotes}
\item[178] See p. 143 above.
\item[179] See p.143 above.
\item[180] Examples: Due attention was given to the curriculum; Vocational trainings were given to students, etc.
\item[181] See the Revelation of St. John Chapters 2-3.
\item[182] Anonymous.
\item[183] See pp.1-8 of Chapter One.
\end{footnotes}
Charismatic revival in Ethiopia began in 1963.\textsuperscript{184} It started among young people, which "...was one of it strengths, and at the same time a weakness that took some years to overcome."\textsuperscript{185} This was so because the leadership of the Church, particularly in the Mainline Churches, was in the hands of the older generation.\textsuperscript{186} There was a misunderstanding about the movement from both sides with regard to Biblical interpretation, use of spiritual gifts, understanding basic doctrinal issues, worship style, etc. This led to strong disagreement between the older and the younger generations, resulting in the expulsion of some of the concerned youth from some congregations.

The reaction of some of the Mainline Churches towards the movement was quite strong. The following statements explain the case well:

The movement met strong opposition, in particular from the EOC. In 1971 the EOC managed to secure the assistance of governmental agencies in a campaign against those who had abandoned Orthodoxy. An official letter to the Mayor of Addis Ababa alleged that membership in Mulu Wongel was essentially treasonous. It resulted in arrests and suppression, heavy fines and long jail terms.\textsuperscript{187}

Regarding the reaction to the movement in the EECMY Congregation at Gore and Naqamte, Eide writes:

In Illubabor the elders of the congregation were able to establish good relations with the charismatic youth. In Naqamte, however, local EECMY leaders resisted the revivalists to such an extent that the group left the Church in 1974. Negotiations brought about a settlement and the group returned to the EECMY in 1975.\textsuperscript{188}

Among the group that joined the second batch of MYS B.Th. students in 1973 were Balinaa Sarkaa, James Gobena and Tolesaa Guddinaa from the CS. Their spiritual experience was welcomed by some students at MYS and not by others. Some of the "non-charismatic" students often argued with them, particularly on their style of prayer,

\begin{flushleft}
\textsuperscript{184} Bakke, Christian Ministry, p.251; Eide, Revolution and Religion, p.246.\\
\textsuperscript{186} EOC, ECC, EECMY, EKHC are considered Mainline Churches since some had been operating in the Country for Centuries and some for a century or so.\\
\textsuperscript{187} Bakke, Christian Ministry, pp. 251-252.\\
\textsuperscript{188} Eide, Revolution and Religion, p. 246. Eide says that Rev. Guddinaa Tumsaa and Olav Soeverås managed to negotiate a settlement (p. 246).
\end{flushleft}
speaking in tongues, etc.\textsuperscript{189} It led to division among the student body to the extent that letters of appeal were sometimes written by the "non-charismatic group" to the Principal explaining the case and asking for corrective measures. A letter written on December 21, 1973 is an example. The letter was addressed to "the Chairman of the MYS Staff Members" and the writers did not sign the letter. It simply reads "MYS students." The first paragraph conveys the message, saying: "We have observed that our fellow students, sent by the Evangelical Church Mekane Yesus, are in favour of the Pentecostal doctrine and do less abide with the basic doctrine of their mother Church."\textsuperscript{190} The arguments given in support of this message were that the charismatic way of preaching, praying and even dialoguing with others reflect the Pentecostal doctrine and practice. Hence, the applicants' request was that their rights be respected and that they "...should not be offended through the sermons, prayers, dialogue and beliefs of ...fellow students of the same church."\textsuperscript{191}

The main complaint, which was identified as adherence to Pentecostal doctrine, and the reasons given to explain it do not match. The change in style of worship by the "charismatics" was considered as deviation from Lutheran doctrine by fellow students. This is not to say, however, that everything that the charismatics did was correct. For example, the prayer meetings were often strongly emotional, "...with loud and long simultaneous prayers, and with the exercise of spiritual gifts in a rather unrestrained way"\textsuperscript{192} which was foreign to the EECMY order of worship.

The matter was handled by bringing both parties together in order to discuss the issues and come to a common understanding. A mediating role was played by Ato Meseret Sebhat Leab, who was one of the teachers then and later by Rev. Guddinaa Tumsaa.\textsuperscript{193} That solved the problem at least for a while. "The Seminary Principal\textsuperscript{194} was of the opinion that the charismatic movement brought a new dimension to the church."\textsuperscript{195}

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\textsuperscript{189} Eide, \textit{Revolution and Religion}, p. 246. In Naqamte, Tesfaye Dinagdee, Mekonnen Nagaraa and Balinaa Sarkaa were among the ones who were forced to leave the Naqamte Mekane Yesus Congregation for the period mentioned. Three of them joined the MYS at various times and their influence upon the Seminarians will be mentioned in this section.
\textsuperscript{190} Letter of December 21, 1973, paragraph 1.
\textsuperscript{191} Ibid.
\textsuperscript{192} Personal Knowledge. See further, Bakke, \textit{Christian Ministry}, p. 252.
\textsuperscript{193} Personal Knowledge. The Writer was one among the student body.
\textsuperscript{194} This was Rev. Rune Backlund
\textsuperscript{195} Bakke, \textit{Christian Ministry}, p.252.
\end{flushleft}
Therefore, he tried to look at it positively and handled the disagreement in a spirit of understanding for both groups.

The Church and MYS Response to the Situation

As the movement gained momentum in many congregations of the EECMY and caused divisions in some of them, the leadership of the Church took steps in order to find ways and means of bridging the gap between the older and younger generations. "A seminar on the role of the youths in the life of the church was arranged in February 1976." The participants were mainly youth members and leaders of the Church. The leaders were advised to stop 'opposing and hating' the youths and instead to teach them and counsel them in love." The delegates further recommended the following as a possible solution to the problem:

That the pastors, evangelists and the elders of the Church study the Bible regarding the work of the Holy Spirit. That those who have received spiritual gifts avoid boasting of it and rather use it for the glory of God.

Following the youth seminar, the Church prepared a consultation on the charismatic movement in August 1976 at the MYS compound. Forty participants, "Ethiopians and expatriate missionaries" participated in the Consultation. A report with recommendations "intended to serve as official guidelines" was issued by the participants. Problems persisted in spite of the guidelines.

As far as the MYS was concerned, a seminar on the Holy Spirit was conducted in November 1979 and students were requested to "...sign a form of doctrinal integrity, where they also promised to inform the Seminary and their Synod in case they come (take up) a different doctrinal understanding during their stay at the Seminary." Bakke

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197 EECMY Youth Seminar Mins, Feb. 2-9, 1976, as quoted by Bakke in Christina Ministry, p.253.
198 Ibid.
201 Principal's report to the 11th General Assembly of the EECMY, Jan. 1980, p.3.
says that "The division among the students diminished." However, the problems in some of the synods and their congregations continued. The effects continued to have repercussion on the MYS to the extent that the former Western Synod had to ask the MYS to dismiss two of its candidates from the Seminary since they had a disagreement with their congregations back home on Charismatic issues.

Since problems persisted, the Church continued to seek solutions. One of the coping mechanisms was to again issue guidelines regarding the spiritual ministry of the Church. To this effect, the EECMY Theology Commission presented the following memorandum to the 54th EECMY Executive Committee in May 1981:

Memorandum
To: The 54th EECMY Executive Committee
From: The EECMY Theology Commission

Reg. Reconsidering the Ecumenical Relations of the EECMY with the Council for Cooperation of Churches in Ethiopia (CCCE).

It is to be remembered that the EECMY 53rd Executive Committee, in pursuance of the resolution passed by the 11th EECMY General Assembly regarding the extent to which the EECMY can cooperate with other Evangelical Churches, had decided that the theology Commission study the matter and give appropriate explanation on it. The Commission, having studied that matter, gives the following explanations and recommendations to the Executive Committee:

1. In order to comprehend the basis of the EECMY relationship with the CCCE, the Commission has reviewed the Council's Constitution, especially with regard to aims and functions, doctrinal basis and criteria for membership, and has observed that certain Articles (examples, 2, 3, 6 and 7) are contradictory to the EECMY doctrinal basis. Therefore, the Commission is of the opinion that these issues be restudied in the light of the EECMY Constitution and By-laws. Hence, the Commission recommends to the EC that the EECMY membership in the Council be pending until the Commission finalizes it studies. The reports from the EECMY Synods also bear witness to the fact that in the name of the Council the teachings and practices of other Evangelical Churches have spread to our congregations and that there is fear that this might even lead to division in such congregations. Furthermore, it has been found out that our members have been re-baptized in some places.

2. The Ethiopian Evangelical Church Mekane Yesus guides and teaches her congregations on spiritual matters in accordance with her Doctrinal bases as stated in her Constitution Article II.

3. She has assigned pastors and evangelists who have been officially called, trained and allowed to preach and teach the Gospel in her Congregations.

4. In line with the Church year, she has prepared a pericope on lists for all seasons (Christmas, Lent, Pentecost, Sundays after the Holy Trinity, etc.) in order that

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203 Ibid.
204 These were: Abraham Urgessa and Mekonen Emana from WS-Gimbii District, Dongoroo Disii Congregation. Letter of Rev. Yadessa Dhaba, the then MYS Board Chairman, dated Feb. 16, 1982, addressed to Rev. Johnny Bakke, the then MYS Principal.
205 Translated from the Amharic Original into English by the Writer (August 2010).
messages reflecting the season can be given to believers. Preachers are expected to adhere to the given texts. However, in the name of the Council, teachings of other Evangelical Churches are being given to her members by preachers who are not her members, and by some who are her members, to the extent that her doctrinal bases and good order are overlooked leading to serious problems. Therefore, the Commission requests the Executive Committee that it gives directives to Synods so that:

4.1. Those who do not acknowledge the EECMY Doctrine;
4.2. Those who do not follow the Church's pericope list and
4.3. Those from other Evangelical Churches, who oppose her good order and those who are her members but likewise oppose it, not be allowed to preach and teach in her congregations.

If it is deemed necessary to give a series of teachings on specific topics, it should be done upon the decision of the concerned Synod.

With regard to teaching materials on doctrinal issues and spiritual subjects, Synods and congregations are reminded to use materials from the Church's Evangelism Department only.

Since the basic duties of the Gospel ministers of the Church is to teach the Gospel and nurture the believers, realizing that they are spiritual leaders, availing themselves at every spiritual gathering and giving the needed teaching. To this effect, Synods should be reminded to give strict reminders to these ministers in order to follow up and implement the decision.

EECMY Theology Commission
May 1981

Based on the Memorandum, the Executive Committee gave the following policy decisions:

1. That the Synods, in view of reports regarding violations of the EECMY’s Doctrinal Basis and order of worship in some congregations, see to it that the Church's Doctrinal Basis and order of worship be respected.
2. That the Theology Commission's memorandum be sent to the Synods and the congregations as a message from the Executive Committee, that the Synods and all concerned explain to Church members the contents of the message and see to it they are implemented. 207

Through the tireless effort of leaders at all levels of the Church, 208 and the guidelines and decisions given by the decision making bodies of the church, "...the Charismatic revival was gradually integrated into parts of the Church." 209 This was without compromising her Doctrine and Order of Worship.

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206 Memorandum, pp. 1-2.
208 These were leaders who could mediate between the elders and the youth.
Makanissa Mekane Yesus Congregation in Relation to the Mekane Yesus Seminary

It has been stated earlier\(^{210}\) that a large plot of land was purchased in May 1958 by Rev. Dr. Herbert Schaefer and Mr. Emmanuel Gebre Silassie on behalf of the newly emerging EECMY. Out of the 161,958 square meters of land, 40,000 square meters was assigned for the American Lutheran Mission Headquarters, 20,000 square meters for the Yemisrach Dimts and 101,958 square meters for the Mekane Yesus Seminary.\(^{211}\)

The ALM, having its headquarters in the first sector of the purchased land, was sending its missionaries to Wollo and Tigrai Synod for evangelism work. At the same time, the Mission had a plan to proclaim the Gospel of Jesus Christ in Makanissa and the surrounding areas.\(^{212}\) A certain evangelist, Ato Gudataa Ayannoo, educated at Serawite Kristos Bible School in Fiche North Shoa, was employed by ALM for evangelism outreach work of the Makanissa area.\(^{213}\) This was about the same time that the MYS was instituted. The work began in the house he rented for himself in 1960.. In the course of time, it could not accommodate the members and another house was rented from a Ato Zeleke Wolde Gabriel, a resident of the area.\(^{214}\) It was not easy for Ato Gudataa "...to make an effective witness to the adults and he had to concentrate on teaching the Amharic Alphabet to the Children."\(^{215}\) A small literacy school was eventually organized.\(^{216}\) Gudataa hoped to reach the parents through the children. Rev. Dr. Schaefer was not happy with the approach of Evangelist Gudataa since the aim of ALM was not to open school.\(^{217}\) However, Gudataa continued with his plan of teaching the children and conducting spiritual services on Sundays. One Sunday morning, a certain Mr. Bayler who happened to be the engineer of the Good Shepherd School, joined the worship service at Makanissaa. At the end of the worship, he suggested to Ato Gudataa that he could come over to Good Shepherd School with his group and worship there. He suggested this idea

\(^{210}\) See p. 60 above.
\(^{211}\) See p. 60 above.
\(^{212}\) Akineda Gebre Medhin, *The Origin and Growth of Evangelical Christianity at Makanissa and Lideta*, senior essay presented to MYS Department of Theology, June 1980, p.15. Note: The name Mekanissa is a distorted spelling of the word "Bakanissa" which is an Oromo name for a tree which grew in the area abundantly.
\(^{213}\) Ibid.
\(^{214}\) Ibid.
\(^{215}\) Ibid., 23.
\(^{216}\) Ibid.
\(^{217}\) Ibid., p. 24.
because he found the room at Makanissa too small. Gudataa consented and moved to the Good Shepherd School, without informing the Rev. Dr. Herbert Schaefer.\textsuperscript{218} Before too long, the spiritual programme was moved from the Good Shepherd compound to the ALM Guest House upon the directives given by Rev. Dr. Herbert Schaefer.

As the number of children and the worshipping community increased in number, the village school got recognition by the ALM as well as by the North Ethiopia Synod. In 1963, the NES got a big house\textsuperscript{219} from the Government on lease in the Makanissa area for thirty years. The house was used both as a school and a place of worship for the members. Thus, the worship service was moved from the Guest House to the leased one at Makanissa.

When the School started, students were being provided with stationeries and books by the ALM. There were no school fees. However, the ALM gradually introduced payments so that each student was requested to pay one Birr per term to begin with. The Mission kept on making increments from year to year and the community was not happy about it and complained to the Government. So, the School was handed over to the community in 1972 and the congregation was moved to the MYS Chapel then.\textsuperscript{220}

MYS students and teachers were attending worship services together with members of the outreach programme at the house in Makanissa as early as the 1960s. Some were serving the members through teaching, preaching and singing in choir.\textsuperscript{221}

The outreach programme was recognized as a congregation by the ALM and belonged to the Wollo - Tigrai Synod till it became one of the founding members of the former Addis Ababa Synod in 1974.\textsuperscript{222}

The charismatic revival began among the Youth of the congregation in the mid-1970s. Some of the MYS students were rendering voluntary services in the congregation

\textsuperscript{218} Ibid. pp. 24-25.
\textsuperscript{219} This house was built for cattle rearing and there was an ox in it when NES leased it (Akineda, p.26).
\textsuperscript{220} Ibid., pp. 26-27.
\textsuperscript{221} Personal Knowledge. As MYS Student, the Writer used to worship and serve there with other MYS Students.
\textsuperscript{222} The Congregation became a member of the NES in 1965. Congregations that were founded by the Lutheran and Presbyterian Missions in Addis Ababa and its surroundings, namely, Makanissa, Lideta, Urael, Gulelel Bethel, Entoto Addis Ababa Mekane Yesus and Debre Zeit originally belonged to three Synods and ECB until 1974. Mekanissa and Lideta were part of NES; Entoto, Addis Abeba Mekane Yesus and Debrezeit were part of the CS; Urael was part of the SES and Gulele Bethel was part of ECB. The AAS was renamed CES by the 17th Synod Convention in April 1993.
through teaching and preaching. The revival movement strengthened the spiritual ministry of the congregation leading to growth in membership. More workers were needed to take care of the members. Rev. Girma Chaka, a graduate from MYS who was working at Debre Zeit, was called as the first pastor and Tewabech Mekonen was employed as cashier.

At the same time, the Central Synod, which was being pressurized by the Derg Officials of the Wallaggaa Administrative Region, could not assign some of its MYS graduates to evangelism work. As a result it requested the Makanissa congregation if she could employ evangelist Mekonen Nagaraa, who was a graduate from MYS in 1979. Since the congregation had opened an outreach programme among people in the All African Leprosy Eradication and Rehabilitation Team (AALERT) Hospital area in the south western part of Addis Ababa, Mekonnen was mainly assigned to the area. The congregation requested the MYS Administration if he could be allowed to use the room he had been living in during his student days and this was granted. But some members of the congregation were going to his room to pray. This caused inconvenience to the Administration and the MYS students in the dormitories. The Administration took steps and requested the congregation to place him elsewhere and he was placed in one of the rooms in the Joint Language School where the same problem was created between him and the people next door to him.

Rev. Girma Chaka, who was the pastor of the congregation, joined the MYS to pursue his studies and the congregation was without a pastor. The two evangelists asked the elders if they could approach Tesfaye Dinegde to serve the congregation as pastor when he completes his studies from the MYS. The proposal was okayed by the elders and he was requested by the two evangelists. After deliberating on the request for

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223 Rev. Balinaa Sarkaa, Rev. James Gobena and other MYS students could be mentioned (Tesema, interview, Aug. 22, 2010).
226 Ibid.
227 Ibid.
228 Tesema, interview, Aug. 22, 2010.
229 Ibid., The main problem was not with the prayer meetings being held but the noisy character which might have been unintentional on the part of the participants but caused inconvinience to the people next door. Evangelist Mekonen Nagaraa and Myself prayed about it and presented a proposal to the elders of the congregation.
some time he gave his consent and was employed and ordained not too long after his graduation from MYS in 1986.\textsuperscript{230}

It is to be remembered that both Rev. Tesfaye and Evangelist Mekonen were in the first group of Charismatic Youth at Naqamtee in the 1970s as stated earlier.\textsuperscript{231} They continued to be a blessing to the congregation and the MYS in their services. However, there were tensions between them, the MYS Administration and some leaders of the Addis Ababa Synod in some respects, particularly in the case of inviting non-EECMY members to the pulpit of the EECMY which became one of the reasons for the 54\textsuperscript{th} EC to pass policy decisions as stated above.\textsuperscript{232}

The "healing ministry" of the congregation which began in the mid-1980s was being carried out by Evangelist Mekonen Nagara with the knowledge of the elders of the congregation. It began in the MYS Chapel and was being held once a week on Wednesdays. The attendance was rather high and the way the programme was being conducted was not conducive to the atmosphere of the teaching-learning process of the MYS. After a while the programme was transferred to the Guest House in the next compound.\textsuperscript{233}

In as much as the Makanissaa Congregation had been a blessing to the MYS community, at times there has been tension between the two when it comes to the understanding of charismatic issues and the use of spiritual gifts. Sometimes, it was resolved through consultation with the elders of the congregation and at other times through the intervention of the MYS Board and the AAS.

The usage of the Chapel by the Congregation had its own problems, particularly with regard to keeping it clean and making it ready for MYS use the next morning.\textsuperscript{234} One of the agenda items of the MYS Board, on October 3, 1979 was the usage of the Chapel by the congregation. The Board resolved the case by referring the matter to a joint meeting of the MYS Staff Council and Elders of the Congregation. The decision reads: "A communication from the A.A.S. concerning the use of MYS Chapel by Mekanissa Congregation was discussed at length and the Board decided that the Mekane Yesus

\textsuperscript{230} Tesema, interview, Aug. 22, 2010.
\textsuperscript{231} See p. 156, Footnote 189 above.
\textsuperscript{232} See p. 159 above.
\textsuperscript{233} Tesema, interview, Aug. 22, 2010.
\textsuperscript{234} Tesema, interview, August 22, 2010.
Seminary Staff and the elders of the congregation meet together and settle the matter in cooperation.\textsuperscript{235} The case was resolved amicably.

The Mekanissa congregation built her own Church building in Mekanissa area and moved from the MYS Chapel. However, members who did not accept the EECMY Language policy decision disagreed with members who were in favour of it. The members who were in favour of the EECMY Language policy could not be accommodated at Makanissa congregation. As a result, they were given shelter once again inside the MYS Chapel and were using it for about a decade until they were reunited with the Makanissaa Congregation in September 2009 as a result of the reconciliation that had taken place between the EECMY and the Addis Ababa and Surrounding Evangelical Church Mekane Yesus.

**Workshops on the Ordination of Women**

Women have played important roles in God's salvation history as recorded in the Old and New Testaments, as well as in Church History. They were the first ones to witness the resurrection of the Lord Jesus Christ (Mark 16:1f, etc); Phoebe (Rom. 16:1); Apphia (Philem.v.2) and many others were servants of the people of God during the Apostolic era. They were among the Evangelical Pioneers to bring the Gospel of our Lord Jesus Christ to the Ethiopian people. A prominent woman, Aster Ganno, is remembered in the history of the EECMY "for her contribution to Bible translation into the Oromo language."\textsuperscript{236} In this regard, the Rev. Dr. Gustav Aren writes,

> Onesimos discovered that Aster was endowed with considerable mental gifts and possessed a real feeling for the Oromo language. ...Onesimos continuously benefited by her work of seeking idiomatic words and expressions as he reviewed his draft translation of the New Testament. This revised version was published by the Imkullu Press in 1893. ...Again, with due assistance from Aster, Onesimos completed his translation of the Old Testament in June 1897.\textsuperscript{237}

Another famous woman who deserves credit in the history of the Oromo Bible Translation is Lidia Dimbo of Sayo, the wife of Onesimos. Had it not been for the

\textsuperscript{235} MYS Board Meeting, October 3, 1979, MYSB-26-79.
courageous advice from her, Onesimos would have abandoned supervising the printing of the whole Bible at St. Chrischona in Switzerland in 1898. The following statements illustrate communication between Onesimos and Lidia:

In October 1898 he (Onesimos) was shocked by the sad news of the death of his baby girl and the illness of the two elder children and he decided to return home at once to comfort and support his wife Lidia Dimbo of Sayo in Wollaga. ...In the midst of her grief Lidia demonstrated the greatness of her mind and her concern for the gospel. On learning about her husband's reaction, she wrote back to him that he must in no circumstances shirk his duty but stay at St. Chrischona till he had seen the entire Bible through the press. She warned: 'When I heard that you thought of running away from your work, I was greatly worried. I was afraid that your ship might be caught by a hurricane like that which struck the ship by which Jonah traveled. Though Onesimos was at times carried away by his feelings, he was no shirker. He stayed at Chrischona till the entire Bible had been printed. The work was completed in 1899. 238

Gumesh Wolde Mikael, the wife of Rev. Gebre Ewostateos Ze-Mikael of Wekidiba, Eritrea, was another courageous and committed Christian woman who was among the Evangelical Pioneers. She was engaged to Rev. Gebre Ewostateos when he got the call to go to Oromo land as a missionary. 239 Regarding the communication between the two about the call, Aren writes:

Though afraid that his plans might wreck their forthcoming marriage, he took the risk of confiding to her that God had called him to preach the Gospel to tribes who had not heard about Christ. Declaring that he was fully determined to obey God's call, he offered to break off their engagement if she hesitated to accompany him. Gumesh answered: 'Wheresoever you go, wheresoever you stay, I will be at your side and share your lot.' She kept her vow. 240

Many more women of this type could be mentioned one after the other in the history of the EECMY from its inception to the present. Women have played important roles by serving as leaders of women's groups, elders, evangelists, etc.

The 8th General Assembly of the EECMY which met at Yirgalem, Sidamo, in January 1973, gave a policy decision aimed at enhancing the participation of women at all levels of the EECMY. 241 The Executive Committee of the EECMY was instructed to see to it that the decision was carried out. Further, the 9th General Assembly, which met at Najjoo, Wallaggaa, in April 1976, elected Mrs. Elisabeth Karoorsaa as a member of the

239 Ibid., p. 386.
240 Ibid., p.386. Gumesh must have had the story of Ruth in the Old Testament in mind. Her answer echoes the response of Ruth to Naomi in Ruth 1:16.
241 See GA - 8 - 86 - 73.
Church Officers.242 She was the first woman to be elected to that position. The 14th General Assembly gave a policy decision aimed at increasing the participation of women at all levels of the decision making bodies, constituting 25-50% of the voting delegates.243 The EECMY Synods, Work Areas and Presbyteries were instructed to implement the decision. These decisions of the General Assembly have guided the synods to take steps in order to promote the participation of women in EECMY wholistic ministry.

The Issue of Ordination of Women

Although women have played very important roles in the life and ministry of the EECMY, "they have never been considered for ordained ministry"244 until the issue was raised in 1980. There were nineteen diploma graduates from the MYS in 1980, out of which two were women.245 Out of the nineteen graduates, ten were from the Western Synod and one of them was a woman theologian, namely Bakuree Dhaabaa.

The Synod planned to ordain the ten theologians by giving them an orientation course at Bojii WS Training Center.246 After the orientation course, all the nine male graduates were immediately ordained, but Bakuree was left out, "although she had the same theological training and qualifications, even exhibiting more dedication and interest than some of the men".247

The main underlying reason was that the EECMY had not given any decision on this principal matter yet. Therefore, the WS resolved to take the matter to the EECMY Evangelism Department to give decision on the matter through the Theology Commission of the Church.

This request from the Synod triggered the process of studying the issue at length before a decision could be reached the Evangelism Department brought the matter to the attention of the EECMY Theology Commission. In January 1981, the Evangelism

242 GA - 9 - 99 - 76 "2b".
243 See GA - 14 - 35 - 93 "D".
245 One of them was Bakuree Dhaabaa (WS) and the other was Tenagne Neguse (KIBS).
246 Personal Knowledge. The Writer happened to be the Director of the WS Evangelism Department and the training was arranged by him.
Department brought the matter to the attention of the EECMY Theology Commission, which decided that papers be presented to it at its May 1981 Meeting. The Rev. Yadessaa Dhaabaa, the then Director of Evangelism Department of the EECMY, wrote a letter on March 25, 1981, addressed to two MYS Professors requesting them to prepare papers for presentation to the Commission. The central message of the letter was the following:

The question of women's ordination to full ministry in the EECMY was raised in the last Theology Commission meeting in January, and further discussion was postponed until papers for and against women's ordination were presented. I was requested in the same meeting to ask both of you to prepare papers on the subject for presentation to the next meeting of the Commission, May 18-19, 1981.

Debela says that "The papers were presented and discussed, but a decision was not reached as this was the first time that the issue was seriously considered at Church level. The Commission voted to table the issue for further study without committing itself." In the concluding remarks of his Thesis, Debela expressed his hope that "The time is not too far off when the agenda that has been tabled will be reactivated."

The agenda was reactivated by the Commission in the 1980s and 1990s. Series of workshops were conducted both at Church and Synod levels. The proceedings were being reported to the EECMY Executive Committee so that the implementation could proceed in the right direction.

The 99th Executive Committee meeting, which convened in December 1996 received the following report from the Theology Commission of the Church:

Rev. Jaleta Nagarii, Chairperson of the Theology Commission, presented the commission's report. After clarifications and responses were given to questions raised, the EC accepted the report and resolved as follows:

A. The EC has been discussing and giving decisions regarding the enhancement of women's participation in all spheres of ministries at the level of growth that the EECMY has now attained.

In connection with this fact, the Commission's recommendation that women who get the call from God and congregations and who are qualified for the work be ordained was accepted in principle and referred to the 15th General Assembly for policy decision.

B. It was further resolved that workshops and consultations that have been conducted in Church Units continue so that Church members are well informed about the issue.

248 These were Rev. Debela Birri and Rev. Hartmut Schonherr. Whenever the EECMY, her Synods or her Institutions wanted clarifications on theological issues, preference was given to MYS professors in most cases since it was believed that they were in a position to deal with such issues as professors of theology.

249 From the letter written by Rev. Yadessaa, as quoted by Debela in Women and Ministry, p.2.

250 Debela, Women and Ministry, p.2.

251 Ibid., p.163.

252 EC-99-22-96 "a-b".
These decisions of the 99th EECMY-EC were brought to the attention of the 15th General Assembly through the report of Rev. Yadessa Dhabaa, the then President of the EECMY. The following policy decision was given by the Assembly:

Concerning the Ordination of Women:

8.1. At the level of growth that the EECMY has arrived at, the necessity for steps to be taken so that women participate in all areas of service has been recognized, discussed in various decision making bodies and has resulted in giving appropriate resolutions. On these bases, be it resolved that women who have received a call from God and from their congregations and who are qualified for the work be ordained and serve as pastors.

8.2. That studies and training be continued in every unit of the Church so that EECMY members will develop further awareness on the matter of women's ordination.

8.3. That efforts which began earlier to enhance women's participation in the life and ministry of the Church be continued.

Thus, after seventeen years of careful deliberations, the issue was finally resolved Biblically, theologically and Constitutionally. This was "another step forward by the Church to greater maturity."255

Following the policy decision, units of the EECMY took steps to follow up the implementation of the decision. Series of workshops and consultations have been conducted by the EECMY Women's Ministry Coordinating Office (WMCO) in the Synods of the EECMY with financial support from LWF Office in Geneva.256 As mentioned earlier, the WS was the first one to ordain the first woman pastor in May 2000, followed by the CS in August 2000.257

To date, there are 23 female pastors in the EECMY, 3 being graduates from the MYS, while 20 are from Regional Seminaries and Bible Schools. Compared to the 2,196 male pastors,258 this is still far too low. However, it is an indication that the Church is moving in the right direction in implementing the decision of the Assembly.

255 Megersa Guta, Keynote Address on the Occasion of the Ordination of Bakuree Dhabaa, Boojii May 2000, p.5.
256 Personal Knowledge. Since the Coordinator of EECMY-WMCO is answerable to the EECMY General Secretary, the Writer, then General Secretary, was monitoring the activities of WMCO.
257 See p.87 above.
258 According to the 2009 EECMY Statistics as presented to the 6th EECMY Council in July 2010.
Summary

The MYS has been the venue for conducting official meetings of the Church, her Synods, other Evangelical Churches, Non-Governmental Organizations, etc.

Samples of official meetings, consultations, seminars and workshops prepared by the Church and the MYS itself have been presented in this Chapter. These were done to deal with issues that were having an impact on the work of the Church and the MYS. Important guidelines and recommendations were given during these consultations and seminars. These were presented to the various decision making bodies of the Church and decisions were given.

The consultations, seminars and workshops held at the MYS starting from the 1970s have served as the bases for planting the seeds of EECMY Theology, which is basically Biblical and Reformation theology. Yet, the shoots which germinated from the seeds need to be nurtured in order to grow to maturity. The MYS is the right Church organ to take up this challenge and follow it up persistently. In this case, reactivating the duties and responsibilities of the Cultural Department is a prerequisite for the realization of the development of EECMY Theology.
CHAPTER SIX

Renaissance and Revitalization of Mekane Yesus Seminary
Training Ministry (1990-2000)

In 1987, Mikhail Gorbachev, leader of the former Soviet Union, published two revolutionary books entitled Perestroika and Glasnost. The books contained revolutionary ideas about the need for social, economic and political reforms in the Union of Soviet Socialist Republics (USSR) by challenging the previous Marxist - Leninist economic theories. They brought about new ways of thinking in peoples' mind in the Eastern boc, leading to dramatic changes in the respective member countries of the USSR.

The next event that took place in October 1989 was the demolition of the famous Berlin Wall which divided Germany into East and West for nearly four decades. This in turn created waves of reactions in the allies of the union leading them to declare their independence from the Union. This led to the disintegration of the Union. "These events marked the woeful end" of the former USSR.

The time was also the beginning of the end of the Dergue regime that was ruling Ethiopia under strict Socialist Ideology for about seventeen years. The decline of the Communist Ideology worldwide and civil war in the Country culminated in the downfall of the Regime in May 1991. Thus, the year 1991 marked the beginning of a new era in Ethiopian history. On May 28, 1991, the Degrue regime was defeated by the Ethiopian People's Revolutionary Democratic Front (EPRDF).

In the "Charter Governing the Transitional Period in Ethiopia", it was stated that "...every individual shall have the freedom of worship, expression, association and peaceable assembly." Thus, religious freedom was legally guaranteed.

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1 These are two Russian words. "Perestroika" means "restructuring" while "Glasnost" means "openness." (Source: TIME [Magazine], No. 23, June 8, 1987, p.4.


3 These were member countries of the former USSR (Poland, Eastern Germany, Romania, Hungary, Bulgaria, Checoslovakia, etc.).


5 Ibid.

6 Ibid.

Following that declaration by the Transitional Government, the EECMY leaders
at every structure of the Church approached the Transitional Government authorities
requesting for the reopening of church buildings and reclaiming the return of properties
illegally confiscated by the defunct Derg regime. Many church buildings were reopened
in Synods and Work Areas of the EECMY as well as in other Evangelical Churches.
Church properties were regained.

The 1990s was, therefore, a decade in which the EECMY, her Synods and
Institutions took a big leap forward to revitalize their activities throughout the Country.\(^8\)
It was a decade in which EECMY membership grew by leaps and bounds; activities were
normalized and managed in a planned manner; growth in outreach programmes and
planting of many congregations was achieved, etc. It was a rebirth for the EECMY and
all other Ethiopian Churches. The time to say "Eloi" in agony was over. The time to
shout, "Haleujah", has been ushered in. "The LORD has done this, and it is marvelous in
our eyes" (Psalm 118:23).

The MYS that had been affected by the repressive system of the Derg Regime as
mentioned earlier,\(^9\) has now began to share in the joy and peace that the LORD has given
to His people. It had to prepare itself to accommodate the training needs of the Church
taking into consideration the immense growth in membership and the urgent need for
trained ministers. It had to "...readjust its training emphasis from preparing ministers for
the persecuted church to preparing ministers to a church newly experiencing breathtaking
growth."\(^{10}\)

In order to serve the EECMY and other Evangelical Churches in light of the new
situation, some new and major developments had to be planned. Thus, during the decade
a new programme on leadership, management and communication was launched; the
MYS Diploma in Theology was decentralized to be taken care of by Synods and the need
to upgrade the training at MYS to a Master's level was planned leading to a joint plan by
EECMY, EKHC and ECFE to start the Ethiopian Graduate School of Theology (EGST).
The 1990s also marked the accreditation of MYS by the Accrediting Council for

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\(^{8}\) Megersa Guta, *EECMY 50 Years Journey* ...., p.35.
\(^{9}\) See pp. 134-138 above.
\(^{10}\) Estifanos, *Mekane Yesus Seminary from 1991 to the Present*, p.2.
Theological Education in Africa (ACTEA). Further, the 1990s also marked the transfer of MYS leadership from expatriates to nationals, the development of national teaching staff members, etc. In the following sections, attempt has been made to explain these developments.

**Leadership Department Instituted**

As the Church continued to register growth in her membership, she was faced with various challenges. One of the significant challenges was the lack of enough qualified leadership for the church.\(^{11}\)

The issue of establishing Leadership Department at MYS to train leaders was brought up in the Board meeting of January 19, 1993 and it was resolved that a feasibility study be made and be reported progressively to the Board.\(^{12}\) The feasibility study was carried out by a team of experts. The following excerpt from the 'Background' section of the 1994/5 MYS Student Handbook gives a good glimpse of the challenge:

> The EECMY is one of the fastest growing churches in Africa. From a membership of some 20,000 in 1959, it has now [1995] reached 1.5 million. With the strong emphasis on a holistic ministry, the EECMY has over the years given strong attention to the spiritual and the physical needs of the entire Country. As a result, it has become one of the main agencies for relief and rehabilitation as well as for development endeavors. A Church of this size and with such holistic mandate has ... to build up organizational structures at all levels, from the local congregations to the Central Office. Initially, the EECMY was very much a layman's church, but as it grew the need for pastors and theological training was realized and given high priority. As the membership increased and the diaconic work developed, it became...obvious that other types of leaders are also needed. The same applies to other evangelical churches and agencies in the country, including Christian and humanitarian organizations. The training of leaders has, however, not kept pace with the development, and there is today a great lack of professionally qualified staff within churches and agencies. There is, therefore, an urgent need for providing leadership training in Ethiopia.\(^{13}\)

The realization of the vision had its challenges with regard to facilities and human resource.\(^{14}\) A great deal of effort was made by Dr. Knud Jorgensen to secure the needed

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\(^{11}\) Estifanos, p.2.
\(^{12}\) MYS Board Meeting, January 19, 1993, Res. No. MYSB-4-93.
\(^{13}\) *MYS Student Handbook, 1994/95*, as quoted by Estifanos Tessema in *Mekane Yesus Seminary from 1991 to Present*, pp. 3-4.
\(^{14}\) Dr. Fekadu Kanno, interview, November 3, 2010.
fund from partners in order to build classrooms, dormitories and staff residences. At the initial stage there were only two teaching staff.

As the MYS proceeded with the plan, a building project in the amount of approximately 5,600,000 Birr was presented to the MYS Board Executive Committee at its meeting on April 25, 1994. The Executive Committee of the Board endorsed the project cost. This was reported to the MYS Board at its meeting on June 4, 1994 and was endorsed and referred to the EECMY 91st Executive Committee for final approval in order to solicit the needed fund from partners. The 91st EC, which met in June 1994 at the EECMY Central Office, decided that the comments given by the EC members be incorporated into the project by the MYS and be presented to the Church Officers for approval and be forwarded to partners for funding. The matter was followed up and presented to the Church Officers who endorsed the project cost of 5.2 million Birr and forwarded it to partners for funding. This was reported to the 92nd EC meeting and was accepted. An initial fund of US$ 52, 500 was donated by LWF/Department of Mission and Development in 1995.

With regard to the commencement of the Institute proper, the Rev. Dr. Eshetu Abate, the then MYS Principal, presented the concrete plan to the Board at its meeting on January 16, 1995. The following was resolved:

Dr. Eshetu read the planned Certificate Course in Leadership, Management and Communication which will start in September 1995. It will be later extended to two year Diploma and Degree course. The Board discussed in detail the content of the intended course and suggested that English be added to the course and more practical courses be added to the electives. The Board, having accepted the plan, forwarded it to the 93rd EC for approval.

The plan was endorsed by the 93rd EC. The progress report leading to the commencement of the Institute was presented to the May 1995 Meeting of the Board. The Board accepted the progress report and decided that "...a way be sought for a

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15 Dr. Fekadu Kanno, interview, November 3, 2010.
16 Dr. Fekadu Kanno, interview, November 3, 2010.
17 MYSB, Executive Committee, April 25, 1994, Res. No. MYSB-EC-6-94.
18 MYSB, June 4, 1994, Res. No. MYSB-10-94 "e".
19 EC-91-11-94 "e".
20 CO-94-384.
21 EC-92-43-94. More explanation will be given under MYS Building-Phase 3 in this Chapter.
22 MYS Board Meeting, October 5, 1995, Res. No. MYSB-35-95 "a".
23 MYS Board Meeting, May 30, 1995, Res. No. MYSB-23-95 "a".
24 EC-93-11-95 "c".
summer course in Leadership"\textsuperscript{25} as well, The Board also cautioned the MYS Administration to use inclusive words in the description of issues related to the Institute to "...show that LMCD is part of the MYS."\textsuperscript{26} With regard to the enrollment of candidates in the LMCD, the Board gave directives at a later stage, that the initial vision of training leaders for the EECMY and other Evangelical Churches should be kept in focus. Hence, it was stressed that "Those to be sent to Leadership course be those already in leadership positions in the Church or those with leadership potential and academic competence."\textsuperscript{27}

\textit{Leadership Institute Commences Training}

The Mekane Yesus Seminary Department of Leadership, Management and Communication began its training program in September 1995 on a diploma level under the auspices of the Mekane Yesus Theological Seminary.\textsuperscript{28} Twenty one male students got enrolled.\textsuperscript{29} The 96\textsuperscript{th} EC emphasized the need to enroll female students starting from the next round of intake of students.\textsuperscript{30}

The purpose of leadership training is "...to provide leadership and management training for men and women preparing for or already engaged in work in Churches, organizations, and society in general."\textsuperscript{31}

\textit{Curriculum of the Leadership Department}

The contents of the curriculum has been defined as follows:

The Curriculum for diploma brings together theological reflections, leadership and management philosophy, development and communication. The frame of reference is the broader perspective of leadership in Scripture, in society and organization, in human development and culture. With this perspective the disciplines of communication, management, economics and information technology play important roles.\textsuperscript{32}

\begin{footnotesize}
\begin{enumerate}
\item MYS Board Meeting, May 30, 1995, Res. No. MYSB-23-95 "b".
\item MYS Board Meeting, May 30, 1995, Res. No. MYSB-23-95 "c".
\item MYTS Board Meeting, May 26, 1998, Res. No. MYTSB-6-98 "E".
\item EC-96-13-95.
\item EC-96-13-95.
\item \textit{MYTS Handbook, 2003-2004}, p. 30. For details of the Curriculum, see Appendix XI.
\end{enumerate}
\end{footnotesize}
The courses to be offered were mainly secular ones. Some theological subjects were also part of the curriculum. The other challenge related to the curriculum at the initial stage was lack of textbooks and reference materials. In order to respond to the challenge, Dr. Knud Jorgensen and Dr. Fekadu Kanno had to work at it relentlessly. The needed books were ordered from abroad while other teaching materials were prepared by the two teaching staff.

*Entrance Requirements*

A candidate has to be 12th grade complete, with at least a G.P.A. of 2 in the Ethiopian School Leaving Certificate Examination (ESLCE) or the equivalent for foreign students. Furthermore, passing a written and oral examination; participation in a preparatory course in English or an equivalent; previous leadership/management experience and supporting letter from sending agency/church/organization is needed.

*Finance and Administration of LMCD*

At the initial stage the budget and administration was under the Theology Department. Dr. Knud Jorgensen, who was among the team of experts to make the feasibility study about the LMCD, was assigned as the first Dean, followed by Ato Yohannes Irena as the second Dean.

Upon the request from the Advisory Committee of the LMCD, regarding budget problem, the EECMY Executive Committee gave directives to the Church's Scholarship Committee (SC) to find ways and means of allocating fund from the Human Resource Development fund and present its proposal to the next EC meeting.

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33 Examples: Psychology; Communications; Social Science; etc. (Compare Appendix XI).
34 Examples: Use and Understanding the Scripture, Faith and Ethics, Stewardship and Church Administration etc. (compare Appendix XI).
35 Dr. Fekadu Kanno, interview, November 3, 2010.
36 Ibid.
37 MYS Board Meeting, June 1, 1996, Res. No. MYSB-16-96 "c".
39 EC-96-13-95 "b".
The next EC minutes are silent about the case. However, the Scholarship Committee presented a comprehensive proposal to the 99th EC meeting and the following was decided:

Rev. Feyissa Negasa, SC Chairperson, presented the report of the Committee. After responses and clarifications were given to questions raised, the EC accepted the report and resolved as follows:

b) Concerning students enrolled at the MYS-LMCD:
   b.1. That the Departments complimentary budget request for 1996/97 in the amount of Birr 23,000 be paid from the In-Country Scholarship Fund;
   b.2. In the same manner, the budget request for the fiscal year 1997/98, amounting to Birr 178,000, to be paid from the share of Scholarship allocation of the Church units, be endorsed in principle. However, the mode of payment will depend on the number of students the Department admits from each unit and the amount of scholarship fund secured each year;
   b.3. In the future, the MYS has to see to it that it makes budget provision for the Department from its own budget.  

The scholarship fund was not transferred in accordance with the decision of the 99th EC meeting. Therefore, the MYS Board had to make an appeal to the 103rd EC meeting.  

EC-endorsed the request from the Board for the year 1999.  

At a later stage, both the Board and the EECMY Executive Committee gave directives which led the Department to look for ways and means of generating its own income.

New Trends in Theological Training

During the time of the Derg Regime, student enrollment at the MYTS decreased significantly for several factors as stated in Chapter Five.  

However, as the Church experienced rapid growth in membership after 1991, there was a growing need for more pastors and evangelists. Therefore, many Synods began to send students to the MYS. As the number of applicants was high, the MYS administration "...had to introduce quotas and increase the number of students in each class" beyond the normal capacity of the

40 EC-99-25-97 "b".
41 MYTSB, May 26, 1998, Res. No. MYTSB-6-98 "D". The Scholarship Committee had indicated, however, that the MYS did not present timely request to SC and was by passed earlier (Ec-102-32-98 "e.2"). Note: The name Mekane Yesus Seminary (MYS) was changed to Mekane Yesus Theological Seminary (MYTS) in 1996. This was done in connection with the revision of MYS Constitution in 1996 as approved by the EECMY-EC (EC-100-15-97 "f"). See pp. 192-193 below as well.
42 EC-103-12-98 "b".
43 See pp. 136-138 above.
classrooms to accommodate students. In spite of that, "...the need of the Church was not met."\(^{44a,b}\)

In light of the new situation, the MYS came up with a comprehensive plan aimed at setting new trends for theological training. The plan was presented to the MYS Board on October 2, 1993. Among the components of the plan were: transferring the MYS Diploma Programme to the Synods; accepting Bachelor of Theology students every year and starting Master of Theology (M.Th.) Programme in 1995. \(^{45}\) The Board resolved that these programmes be studied thoroughly and ... a detailed report be given before proper decision could be taken by the Board starting from the next meeting.\(^{46}\)

As the Board requested for a detailed report about the new trends in theological training, a progress report was given to the MYS Board on January 26, 1994. In the report, it was indicated that some Synods (WS, CS and SCS) have plans to upgrade their Bible Schools to Diploma level. The Board resolved that these Synods indicate in writing their plans before the next Board meeting.\(^{47}\) Accordingly, a progress report was given to the Board on June 4, 1994. The report emphasized that some Synods are ready to begin the programme separately or jointly with other Synods. The Board accepted the plan and referred it to the 91\(^{st}\) EC of the EECMY for final endorsement.

The 91\(^{st}\) EC endorsed the plan and instructed the Board to carefully work on the curriculum so that it follows the existing MYS Curriculum and to ascertain the availability of qualified teachers, textbooks and the needed facilities are in place.\(^{48}\)

**Guidelines for Decentralizing the MYS Diploma Programme**

In order to follow up the smooth decentralization of the MYS Diploma programme leading to the establishment of Regional Seminaries, the guidelines prepared by the MYS Staff Council was presented to the Board on May 30, 1995. It was accepted with some amendments and referred to the 94\(^{th}\) EC meeting of the EECMY for final endorsement.

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\(^{44a,b}\) Bakke, as quoted by Estifanos in *Mekane Yesus Seminary* from 1991 to the Present (2007), p.5..

\(^{45}\) MYS Board Meeting, October 2, 1993, Res. No. MYSB-23-93.

\(^{46}\) Ibid.

\(^{47}\) MYS Board Meeting, January 26, 1994, Res. No. MYSB-3-94 "a".

\(^{48}\) EC-91-11-93 "b".
approval.\textsuperscript{49} The 94\textsuperscript{th} EC endorsed the guidelines and instructed the Synods which have the plans to start the new programme and to follow the guidelines closely.\textsuperscript{50} On the basis of the guidelines, the MYS Board gave directives to the Staff Council to study the applications of those Synods that have presented their plans and come up with recommendations to the Board.

The CS presented its application in 1995 to upgrade the Nekemte Bible School to a Diploma level. The application was presented to the Board meeting on May 30, 1995. The Board referred it to the MYS Staff Council to conduct evaluation in accordance with the guidelines.\textsuperscript{51} The evaluation was done by a team of three teaching staff members and was presented to the Board on October 5, 1995. The Board approved the opening of the Diploma Programme in the Synod under the name "Nekemte Christian College."\textsuperscript{52}

The WS was the next one to present its application in 1996 in order to upgrade the Onesimos Nasib Bible School (ONS) to a Diploma level. The evaluation done by the MYS Council was presented to the Board's Executive Committee on July 25, 1996 which gave directives that areas that need improvement should be given immediate attention before recommending the upgrading of ONBS to a Diploma level.\textsuperscript{53} The Board dealt with the matter at its meeting on August 30, 1996 and adopted the resolution as stated in MYSB-EC-5-6-96.\textsuperscript{54}

The SCS presented its application to the MYS in 1997 to upgrade the Hosanna Bible School to a Diploma level. The evaluation was done by a team of MYS professors and was presented to the Board's Executive Committee on May 13, 1997 and was approved and referred to the Board for final endorsement.\textsuperscript{55} The Board endorsed the recommendation of its Executive Committee.\textsuperscript{56} Thus, the MYS Diploma Programme was decentralized. The MYS last Diploma class graduated in June 1997.\textsuperscript{57}

\textsuperscript{49} MYS Board Meeting, May 30, 1995, Res. No. 24-95.
\textsuperscript{50} EC-94-12-95 "b".
\textsuperscript{52} MYS Board Meeting, October 5, 1995, Res. No. MYSB-33-95.
\textsuperscript{53} MYS Board Executive Committee Meeting, July 25, 1996, Res. No. MYSB-EC-5-6-96.
\textsuperscript{54} MYS Board Meeting, August 30, 1996, Res. No. MYSB-27-96 "C".
\textsuperscript{55} MYS Board Executive Committee, May 13, 1997, Res. No. MYSB-EC-21-97 "C".
\textsuperscript{56} MYS Board Meeting, May 29, 1997, Res. No. MYSB-10-97 "B".
Following the establishment of the three Seminaries, a tendency of opening Regional Seminaries in many Synods, in a competitive manner, came up. The 98th EC of the EECMY gave the following directives to the MYS Board to come up with viable solutions to the issue:

With regard to the issue of lack of enough human power mentioned in the report of the SWS, even though the decision to decentralize the MYS Diploma Programme has gone into effect and some Synods have established regional seminaries, establishing such seminaries in each Synod is beyond the capacity of the Church. Therefore, the MYS Board has to study and come up with viable recommendations which enables neighbouring Synods to establish a joint regional seminary at a centrally located site and give report to the EC progressively.58

The MYS Board in turn, instructed the MYS Staff Council to come up with a proposal to the Board.59 The Council's proposal was presented to the MYS-EC on May 13, 1997, reviewed and accepted with some amendments and it was referred to the MYS Board.60 The Board reviewed the guidelines, amended and endorsed it and referred it to the 100th EC for approval.61

The EECMY-EC deliberated on the matter and approved it.62 According to the decision only four regional seminaries will be established and Synods have been assigned in clusters to these Seminaries as follows:

Nekemte Christian College: CS, CES, IBS, and SWBS;
Onesimos Nasib Seminary: WS, EGBP, WGBP, and WWBS;
Hosanna Mekane Yesus Seminary: SCS, SWS, and NEAW;
Tabor Seminary: SCES, SES, and Bale Area work.63

Other major components of the guidelines are the following:

1. Programmes must be fully residential, providing adequate housing facilities and food for all students.
2. All staff members must have a B.Th., with GPA of 2.5 and above, as a minimum. At least one staff member must be a holder of Masters Degree. A minimum of three fulltime staff is required for each diploma class in the programme.
3. Library space for all students must be provided. A goal of 2000 relevant volumes should be established for the library and should be reached within the first few years of operation.

58 EC-98-15-96 "a".
59 MYS Board Meeting, December 10, 1996, Res. No. 47-96
61 MYSB-10-97 "D".
62 EC-100-15-97 "g".
63 Guidelines, p.1.
4. Adequate funding for initial capital expenditure and the operating budget for the first three years should be demonstrated, and must be supported by the congregation.
5. Students should meet the entrance requirements established by the MYS for the diploma level programme, including an English entrance exam produced by MYS.
6. The curriculum and textbook list established by MYS will be used.
7. Adequate classroom space with appropriate furniture and lighting must be prepared.  

Besides the above-mentioned core yardsticks for evaluating theological training institutions in the EECMY Synods, guidelines for the preparation of reports "...have been developed to guide the regional seminaries in providing information to visiting committees."  

The initial plan to decentralize the MYS Diploma Programme was that "...in the scheme regional seminaries can together educate a much higher number of students than the Seminary in Addis Ababa."  

This has proved true in that the four regional seminaries have trained enough human power for EECMY Synods.

In thinking of decentralization the MYS Diploma Programme, "...other benefits were also counted on; contextually, moving the education would be bring it closer to congregations, and pragmatically, possible financial savings would be attained." Evidently, these have proved true as well.

As mentioned above the decentralization brought about the establishment of four regional seminaries which have been engaged in training pastors, evangelists, lay leaders, etc. To date, HMYS has graduated 161 persons while NCEC and ONS have graduated 141 and 160 persons respectively. This brings the total number of graduates to 462 within a decade and half. This is more than double the number of graduates of MYS between 1971 and 1990. Thus, the decentralization of the MYS Diploma Programme has proven useful to the ministry of the Church.

64 Guidelines for the Establishment of Regional Seminaries, pp.1-2.
65 Ibid., p 2.
66 Bakke, as quoted by Estifanos Tessema in Mekane Yesus Seminary from 1991 to the Present (2007), p.5.
67 The Fourth Regional Seminary is the Tabor Seminary that was re-established in 2001 under a separate setting by the EECMY Synods in the Southern parts of Ethiopia (SCES, SWS, SS, SES, WBS).
68 Estifanos Tessema, Mekane Yesus Seminary from 1991 to the present, p.5.
69 Ato Teshome Amenu, Dean of MYS Theology Department, interview, October 21, 2010.
70 See p. 87 above. The total number of graduates for the two decades was 205.
The Relationship Between MYS and Regional Seminaries

One other issue with regard to the Regional Seminaries is their relationship with the MYS, particularly with the Theology Department. Estifanos has the following to say about the case:

The regional seminaries work in collaboration with the Theology Department of MYS, especially, in the area of curriculum and library development; in the purchasing and production of textbooks, etc. This cooperation has also been enriched with national staff colloquium held once annually.\footnote{Estifanos, p.6.}

Another aspect designed at strengthening the relationship between the MYS and Regional Seminaries is the decision made by the MYS Board that the Directors of Regional Seminaries be invited to the MYS Board meeting as observers.\footnote{MYS Board Meeting, October 19, 1999, Res. No. MYTSB-1-10-99.} This has been implemented at least for some years. There is a need to revive the decision so that the relationship could be strengthened further. Potential candidates from Regional Seminaries have been allowed to join third year MYS Degree Programme provided they fulfill the criteria set by the MYS Board and approved by the 97th EECMY-EC.\footnote{MYS Board Meeting, October 5, 1995, Res. No. 36-95; EC-97-11-96 "e".} This and the above mentioned reasons call for a renewed relationship between the MYS and Regional Seminaries.

Another aspect of the relationship between the Regional Seminaries and the MYS worth noting is the case of TEE work which relates these Seminaries and the TEE Department of MYS. TEE work in the CS, WS, BDS, GJS and SCS is being coordinated by the Seminaries. The NCEC coordinates TEE work in CS; ONS coordinates TEE work in BDS, WS, GJS, ADS, BGS; and HMYS coordinates TEE work in SCS.

As stated in Chapter Two, the MYS TEE Department and the ONS TEE Department are working closely together in order to promote TEE work in the EECMY.\footnote{See p.28 above.} Amharic TEE books produced by MYS TEE Department are used by ONS in its working areas, particularly in the Benishangul - Gumuz Region. Books produced by ONS in Afaan Oromoo are used by MYS TEE Department for TEE centers outside the working areas.

\footnote{Estifanos, p.6.}
\footnote{MYS Board Meeting, October 19, 1999, Res. No. MYTSB-1-10-99.}
\footnote{MYS Board Meeting, October 5, 1995, Res. No. 36-95; EC-97-11-96 "e".}
\footnote{See p.28 above.}
areas of ONS, particularly in some of the CES congregations. TEE Books produced in either Department is translated or adapted for use upon mutual consent.75

Without emphasizing that Regional Seminaries should be accountable to the MYS, the relationship between the two needs to be reviewed periodically. The initial vision is that the two should work closely together.

The Role of the MYS in the Establishment of the Ethiopian Graduate School of Theology

It has been stated at the beginning of this Chapter that one of the major plans envisaged by the MYS was to work towards starting Master of Theology Programme.76 The Board accepted the plan in principle and asked the Staff Council to make a feasibility study and present concrete proposals to the Board.77

While the process of making concrete plans was in progress, another initiative that brought together the Mekane Yesus Seminary, the Evangelical Theological College (ETC) of EKHC, and the Evangelical Churches Fellowship of Ethiopia (ECFE) to join hands in establishing Graduate programme came up. The MYS Board Executive Committee, at its meeting on April 26, 1996, discussed the matter and the following was resolved:

Dr. Eshetu Abate gave a report from the meeting held on February 5, 1996 jointly with MYS and the Evangelical [Theological] College officials here in Addis Ababa on establishing a joint Graduate Theological School. Dr. Agne Nordlander, the Vice Principal of the MYS, briefed that a proposal has been made by the MYS and the Evangelical [Theological] College to constitute a governing board for the school in which the MYS (EECMY) gets 50% membership and the remaining 50% to be shared between the Evangelical [Theological] College and the Evangelical Churches Fellowship of Ethiopia. The Executive Board (sic) discussed on the matter extensively and advised that at this stage the MYS should not make any commitment beyond continuing to discuss on the basics of how such a school may function jointly. It was also recommended that the MYS prepare a detailed written information of the proposal to be presented to the next meeting of the Executive Board for further discussion.78

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75 "Note for the File", August 30, 2007, taken during a Joint Meeting held between TEE Department and ONS representative.
76 See p. 177 above.
77 See p. 177 above.
78 MYS Board Executive Committee, April 26, 1996, Res. No. "3".
The Executive Committee of the MYS Board received the next progress report at its meeting on May 6, 1996 and the following was resolved:

Dr. Agne Nordlander presented the proposal for Masters Programme. Discussion followed on the paper. It was noted that the paper needs to be more elaborated to include the MYS' Board resolution on establishing Masters Degree Programme at MYS [a point of departure].

It was also noted that a basic requirement for Masters Degree must be outlined in the paper as a parameter to measure our capacity for establishing the programme. Issues on clear understanding of how and which kind of partnership [should be established] with such organizations as SIM and Overseas Council International (OCI). It was resolved that this be explained in detail. The Executive Board was also informed that there shall be a meeting on June 17, 1996 where Church leaders from all [sic] denominations are invited to receive information on the suggested venture.

The Executive Board, having raised questions and discussing further... on the proposal resolved that the paper be re [worked] as suggested to be presented to the upcoming MYS Board meeting to receive further directives.

A report was given to the MYS Board at its meeting on June 1, 1996 and the "...Board approved the proposal in principle and advised the MYS to continue to work on the establishment of a Joint Graduate School of Theology and resolved that this be reported to the EECMY 97th Executive Committee for endorsement. It was further resolved that the MYS study the possibility of the OCI and the EECMY partnership and that this be brought to the 97th Executive Committee Meeting for approval." The 97th Executive Committee accepted the proposal in principle and decided that the EECMY Officers follow up the matter and present progress report to the next meeting of the EECMY Executive Committee.

In the mean time, the Executive Committee of the Board, continued to deliberate on the matter and proposed a list of six persons to serve on the Board of Trustees of the Graduate School.

This was reported to the Church Officers, who endorsed it by making some amendments and presented the names of six persons to the 98th EC.79

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79 MYS Board Executive Committee Meeting, May 6, 1996, Res. No. "3".
80 MYS Board Meeting, June 1, 1996, Res. No. MYSB-19-96.
81 EC-97-11-96 "h".
82 MYS Board Executive Committee Meeting, July 25, 1996, Res. No. MYSB-EC-3-6-96. These were: Rev. Megersa Guta; Rev. Iteffa Gobena; Ato Abebe Yohannes; Rev. Berhanu Ofgaa; Rev. Dr. Yonas Deresa; and Ato Abebe Tafese.
83 CO-96-85. These were: Rev. Megersa Guta; Rev. Dr. Yonas Deresa; Rev. Iteffa Gobena; Rev. Berhanu Ofgaa; Ato Shibiru Galla; and Mrs. Aberash Dinsa.
The proposal was accepted by the 98th EC. The other partners, ETC and ECFE, nominated their representatives as well and the Board of Trustees was established in 1997. Thus, concrete steps were taken to work towards the proper establishment of the School. The Board of Trustees worked on the constitution and on putting the necessary logistics in place, ranging from hiring office spaces at the EKHC headquarters; calling Dr. Peter Cottrel as the first Director, employing a registrar, etc.

The purpose of establishing the Graduate School was stated in the Constitution of EGST: "The purpose of EGST is to equip well-qualified, godly men and women and to stimulate research, both of which will provide for a higher level of theological, pastoral, educational, missiological and administrative leadership for the ministry of churches in Ethiopia and beyond."

The dedication ceremony of EGST was held on February 14, 1998 at Evangelical Theological College. On this occasion, the Constitution was signed by members of the Council of Owners representing the EECMY, the EKHC and the ECFE on February 14, 1998.

Classes began in January 1998 second semester with 15 students, out of which 7 were from the EECMY. MYS and ETC provided professors, library and classrooms. The first course was Systematic Theology, followed by Church History and Biblical Studies.

EGST was partly using MYS Library until it could develop its own Library. Books purchased by EGST at the initial stage were placed in MYS Library in a room designated for the purpose. The room was labelled "EGST Reading Room." Books from MYS Library were used as well. MYS classrooms were also used as lecture rooms for

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84 EC-98-36-96 "a".
85 Personal Knowledge. The Writer of this Book was a member of the Board of Trustees (Interim Board, 30 July 1996, Res. No. 5) and the First Chairperson of the Board after the School was formally established (Board of EGST, 1st meeting, May 15, 1997, Res. No. 1).
87 EGST Constitution, Article II.
88 MYS Board Meeting, May 26, 1998, Res. No. MYTSB-6-98 "H".
89 Ibid.
90 EGST Board of Trustees meeting, November 14, 1996, Res. No. 6.1.
91 Meheret-Ab Bereke, o.i., Sept. 29, 2010.
some subjects. As EGST secured more books, expanded its facilities, and developed its own library, the books were moved to the EGST Library.92

Another important aspect of MYS' role in the development of EGST is the decision given by the MYS Board and EECMY-EC to release the Rev. Dr. Debela Birri from the Principalship of MYS to be the second Director of EGST. As the term of service of Dr. Peter Cotterell was coming to an end, a Search Committee was appointed by EGST Board to look for a suitable candidate. The Committee completed its work and recommended to the Board the Rev. Dr. Debela Birri for the position.93 This was reported to the MYS Board on May 27, 1999 and the Board decided that the Rev. Dr. Debela be released for the call to be the second Director of EGST.94 This was reported to the 106th EECMY-EC meeting and was approved.95 After serving for three years as MYS Principal, the Rev. Dr. Debela was released as of July 1, 1999 and was installed as Director on December 30, 1999 and took over the Directorship as of January 2000.96

The role played by EECMY/MYS in establishing and developing EGST jointly with the other two Owners97 has been significant. The EECMY has continued to uphold the work of EGST to the glory of God and the benefit of Churches in Ethiopia and beyond. To date, EGST has graduated 149 persons, out of which 37 are from the EECMY.98

**Theology Department: Curriculum Revision (Diploma, B.Th.)**

The MYS Curriculum has undergone revisions from time to time to meet the special needs of the Church and her Synods. Political, social and economic factors in the Country have caused the MYS Administration and the Board to think of coming up with

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92 Meheret-Ab Bereke, o.i, Sept. 29, 2010. As stated earlier in this Chapter (see p.187), EGST began its work in a rented room at EKHC. As it developed its activities and needed more space for its work, it rented a villa near the Old Airport in Nefas Silk Lafto Sub-City. The villa accommodated EGST activities for some years. EGST has now its own property on the road to Makanisa located at a strategic place between ETC and MYS.

93 Personal knowledge. The Writer was EGST Board Chairperson then.


95 EC-106-12-99 "b.1".

96 Debela Birri, Written Information, October 29, 2010.

97 EKHC and ECFE.

98 Dr. Desta Heliso, EGST Director, o.i., October 14, 2010.
coping mechanisms; particularly during the Ethiopian Revolution.\footnote{See pp. 84-86 above.} Thus, MYS Curriculum has never been static but dynamic in its approach.

In the 1990s, the curriculum had to be revised in view of the golden opportunity to train Church leaders, pastors, evangelists, etc. As explained above,\footnote{See pp. 177-180 above.} the Diploma Programme was decentralized; Master's level training was planned and implemented; Leadership, Management and Communication Department was instituted at MYS. Another main focus of curriculum revision at MYS in the 1990s was on the B.Th. Curriculum since it was the main concentration of training at MYS then.

Prior to working on decentralizing the MYS Diploma Programme, some changes have been proposed by the Staff Council to the Board. One such proposal was regarding accepting former MYS Diploma graduates with a GPA of 3.5 and above into the third year B.Th. Programme. This was endorsed by the Board.\footnote{MYS Board Meeting, May 30, 1995, Res. No. MYSB-26-95.} Prior to this decision, MYS Diploma graduates used to undergo another three or four years training in order to have their B.Th Degree. This was in addition to the previous four years of study done to get their diploma in Theology. The system was rather unattractive and discouraging, because such students were repeating subjects they had already taken while attending Diploma class. The decision to admit competent diploma graduates to third year B.Th Programme indicates that the Seminary has given due credit to its Diploma. With regard to restructuring the curriculum of MYS Diploma, in view of the current need of the EECMY, the Board resolved the following:

The Principal of the MYS presented the proposed new three years curriculum for diploma programme. It was reported that the new curriculum puts more emphasis on pastoral ministry rather than a profound approach to the study of theology. Besides, it was reported that it is based on the need of training more pastors for the Church. The Board, having found that the new curriculum seems more need oriented, endorsed it for presentation to the 91st EECMY-EC for approval. It is also recommended that those synods planning to start Diploma follow this new curriculum in their plan of opening their school. That the entrance to Diploma programme be 2.5 GPA in ESLCE, plus MYS entrance exam.\footnote{MYS Board Meeting, June 4, 1994, Res. No. MYSB-11-94. Emphasis has been added.}
The plan was endorsed by the 91st EC. Regional Seminaries are following this pattern until now.

Revision of B.Th. curriculum was also discussed by the Board at its May 30, 1995 meeting and it was decided that "The MYS Board has accepted the revised B.Th. curriculum and noted that the study of "Greek" will be necessary if students are to enroll in B.Th. programme in the 3rd year." The next revision of the B.Th curriculum was done in May 1998. The Board discussed the revised curriculum and the following was resolved:

Dr. Mark McEntire, Dean of the Department of Theology, presented the revised B.Th curriculum. The Board reviewed the revised curriculum and unanimously endorsed it. The revised curriculum will go into effect beginning in September 1998 with the new class. The difference between the old curriculum and the new one is that English I and II will be taken during the summer as English crash course. Hebrew course will be mandatory in the revised curriculum.

**TEE Basic and Award Programmes: Curriculum Revision**

It was deemed necessary to revise the Basic and Award TEE Programmes in view of the need of the participants and their congregations. One of the issues taken into consideration is the reductions in the number of years from six to five. The other major change is in the revision of courses to be offered to the participants. The matter was brought to the attention of the Board at its meeting on May 26, 1998 and the following decision was taken:

Rev. Shiferaw Sadi, Dean of the TEE Department, presented the revised curriculum for TEE Basic and Award Programmes. After questions of clarification were answered, the Board approved the revised curriculum to go into effect in 1999. It was further resolved that the TEE Department and GMD/Christian Education Section work together and come up with recommendations as to how the Bible School curriculum and the TEE Basic and Award curriculum be coordinated to have equal value.

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103 EC-91-11-94 "a.1".
105 MYS Board Meeting, May 26, 1998, Res. No. MYTSB-9098. See Appendix XII "a" for further details. Emphasis has been added.
106 See Appendix XII "b" for details. Please compare appendix V (1) and XII "b" to see the changes made to the curriculum.
Note: TEE Department Deans in the 1990s were: Rev. Dr. Hartwig Harms (1989-1993); Rev. Dr. Eskiel Forslund (1994-1996, 2nd time); Rev. Dr. Shiferaw Sadii (1996-1999) and Ato. Dawit Chibsa (1999/2000, Acting Dean).
The revised curriculum went into effect as of September 1999. It has been revised since then.\textsuperscript{108} It is still in the process of being reduced from five to four years.\textsuperscript{109} This will further lead to the revision of the curriculum.

**Night School**

The MYS began Night School in Theology back in the 1970s at the Mekane Yesus Youth Hostel at Sidist Kilo in Addis Ababa.\textsuperscript{110} This was based on the request of few interested individuals. However, it didn't last long.

In 1994, some of the congregations in Addis Ababa approached the MYS Administration to see if it can train their voluntary leaders through night school. The request was welcomed and reported to the MYS Board on June 4, 1994. The Board endorsed the request and forwarded it to the 91\textsuperscript{st} EECMY-EC meeting for final endorsement.\textsuperscript{111} The EC endorsed the request as well.\textsuperscript{112} The night school began at Addis Ababa Mekane Yesus Congregation. On January 13, 1998, the Staff Council recommended to the Board that the responsibility be transferred to the CES as of the year 2000. The Board discussed the matter and it was resolved as follows:

The Principal presented the proposal of the Seminary Council to phase out the Night School Diploma Programme as of the year 2000 and hand it over to the Central Ethiopia Synod. The proposal was discussed at length and was approved with the understanding that the programme will continue along a similar line with the Regional Seminaries.\textsuperscript{113}

**New Trends in Faculty Development**

The Seminary has been tackling the issue of securing more nationals for the teaching positions. It has been mentioned earlier that the 1960s was the formative period and that the majority of teaching staff members were expatriates from USA, Germany and the Scandinavian Countries.\textsuperscript{114} The implementation of the plan to train nationals for

\textsuperscript{108} Compare appendix V (2).

\textsuperscript{109} This issue has been on the agenda of the annual TEE Coordinators' Consultation (Example: Annual Coordinators' Consultation, July 7-8, 2008, Res. No. TCC-13-08 "1".

\textsuperscript{110} Personal knowledge. The Writer of this Book, a student at MYS then, was taking part in it.

\textsuperscript{111} MYS Board Meeting, June 4, 1994, Res. No. MYSB-10-94 "d".

\textsuperscript{112} EC-91-11-94 "d".

\textsuperscript{113} MYTS Board Meeting, January 13, 1998, Res. No. MYTSB-4-98. Emphasis has been added.

\textsuperscript{114} See pp. 41-45.
the teaching position started to improve in the 1970s and 1980s as explained in Chapter Four.\footnote{See pp. 82-83 above.}

The 1990s witnessed a new trend in training and/or calling more nationals for the teaching position. The Department of Leadership, Management and Communication began by employing qualified nationals from the outset, even though there were some expatriates. When the Department commenced training, there were one national and one expatriate teaching staff.\footnote{These were: Dr. Knud Joergensen and Dr. Fekadu Kanno. These two professors did the groundwork which led to the proper commencement of the Department. Before too long, Mr. Yohannes Irenna, Mr. Solomon Araya, Rev. Arne Kiel Nielsen and Mrs. Yenenesh Galata joined the Department.} As the Department developed more nationals were added. Since there are qualified nationals in the Country, there has not been acute shortage of teaching staff in the Department to date.

The case of the Department of Theology was slightly different. Synods that train students in theology at MYS take them back and it has not been easy to call the graduates as teachers at the Seminary. The Seminary Council came up with the idea of calling fresh graduates as soon as they graduate. The Board was reluctant at first to accept the idea since these do not have enough experience from the grassroots. However, the case was brought to the attention of the Board on May 22, 1993. The following was decided:

Some discussion was made concerning students called to the Seminary upon their graduation. [The Board was concerned] about the fact that they are not experienced in ministry, and felt that it is preferable to call those who are in ministry in the Synods, though that has been difficult. [With this comment] the Board endorsed the recommendation of the Staff Council and accepted those called to MYS teaching positions.\footnote{MYS Board Meeting, May 22, 1993, Res. No. 13 "c". These were: Mr. (later Dr.) Misgana Mathewos and Mr. (later Rev.) Bulti Fayissa.}

This trend of calling fresh graduates continued in the 1990s. Some of those called were assigned part-time to teaching positions and were given the chance to study at EGST for their M.Th. Degree.\footnote{This was necessary due to the fact that a teaching staff has to be a qualified one with M.Th. Degree to teach B.Th. level courses.} Some were sent on scholarship abroad for further studies, out of which some returned and others didn't. The Board gave decisions so often about those that remain abroad but to no avail. In spite of this set back, the scheme proved successful for the MYS at least for the 1990s.
MYS Scholarship priority list was prepared by the Staff Council in December 1996. This was first presented to the Board's Executive Committee on November 8, 1996, endorsed in principle and referred to the Board for approval.\(^\text{119}\) The Board deliberated on the matter and decided that the MYS should go ahead and make the necessary preparations so that more Ethiopian faculty members could be trained.\(^\text{120}\) This was done step by step which enabled the MYS to have national teaching staff as the majority.

**English Language Teacher**

The case of securing a full-time English teacher was on the agenda of the Board as early as the 1970s. English was offered as a subject by part-time teachers. However, students were complaining that enough attention has not been given in securing a permanent teacher for the subject.

The case was resolved in 1998 when the MYS Staff Council presented a proposal to the Board. "The Board approved the recommendation of the Seminary Council to employ Ato Temesgen Negasa as a full-time English teacher as of January 1998."\(^\text{121}\)

**Campus Pastor**

The need to have a campus pastor was presented to the Board in May 1999. In the By-Laws of the MYS, there was already a position known as Students' Counselor, who is appointed from one of the teaching staff by the Seminary Council.\(^\text{122}\) His/her responsibilities were defined as "...communicating with and guiding the students in such areas as students activities, individual concerns, field education and future ministry."\(^\text{123}\)

The position of campus pastor was designed in such a way that students' affairs are fully taken care of and that the preparation and execution of spiritual programmes of the MYS are met. Thus, the proposal from the Staff Council was accepted by the Board.

\(^{119}\) MYSB-EC Meeting, November 8, 1996, Res. No. MYSB-EC-5-7-96.
\(^{120}\) MYS Board Meeting, December 10, 1996, Res. No MYSB-45-96 "D". MYS teaching staff members sent on Scholarship in the 1990s were: Rev. Bulti Feyissa, Mr (later Dr.) Migsana Mathewos, Mr. Dawit Chibsa, Rev. (later Dr.) Shiferaw Sadi, Gemechis Desta (Rev. Dr.) and Gamachuu Olaanaa.
\(^{122}\) MYS By-Laws, as amended by the 104\textsuperscript{th} EECMY-EC in October 1998, Article IX, Section 2.
\(^{123}\) Ibid.
who requested the same to follow up its implementations.\textsuperscript{124} The Council made an urgent
follow up and presented the names of three candidates to the Board on January 15, 2000,
out of which Rev. Fayissa Negasaa was chosen by the Board to be the first MYS Campus
Pastor who served from 2000-2002.\textsuperscript{125} The next Campus Pastor was Rev. Jaleta Negari
who served from 2002-2007.\textsuperscript{126}

\textit{Student Enrollment}

As stated above, the MYS was conducting the Diploma Programme until June 1997.\textsuperscript{127} Between 1990 and 1997 there were 110 Diploma graduates, 3 being from other
Evangelical Churches\textsuperscript{128} while the rest were from the EECMY Synods. Eleven of the
graduates were women.\textsuperscript{129}

There were 106 B.Th. graduates during the same period.\textsuperscript{130} Two of these were
from another Evangelical Church\textsuperscript{131} and the rest were from the EECMY Synods. Out of
these graduates only four were female.\textsuperscript{132} One of the B.Th. graduates was a student from
Nigeria.\textsuperscript{133} This is not the first time that a student from a foreign country had joined the
MYS for training.\textsuperscript{134}

The Leadership Department graduated 17 males in Diploma in June 1997. In June 1998 it graduated its second batch of 19 males and 7 females. The third batch of 14 males and 3 females graduated in June 1999. This makes a total of 60 graduates for the academic years mentioned.\textsuperscript{135} Thus, the total number of graduates for the decade was 266 for the three categories of trainings.

\textsuperscript{124} MYTS Board Meeting, May 28, 1999, Res. No. MYTSB-1-5-99 "A.2".
\textsuperscript{125} MYTS Board Meeting, January 15, 2000, Res. No. MYTSB-1-5-2000.
\textsuperscript{126} MYTS Board Meeting, May 31, 2002, Res. No. MYTSB-22-2002, "c.2".
\textsuperscript{127} See p.178 above.
\textsuperscript{128} These are: The Meseret Kristos Church and the Red Sea Mission. Source: List of graduates, July 22, 1964-June 2, 1998.
\textsuperscript{129} Ibid.
\textsuperscript{130} Ibid.
\textsuperscript{131} These were: Mr. Sileshi Kebede and Mr. Ashebir Ketema from the Sefere Guenet Church.
\textsuperscript{132} These were: Atsede Alemu from AAMYC and Selamawit Tesfaye from SEAW (Source: List of
\textsuperscript{133} His name is Nelson Jebes (List of Graduates July 22, 1964-June 2, 1998).
\textsuperscript{134} A student from the Mission Seminary of ELM had studied at MYS for one block in 1985 (See p. 87
above).
\textsuperscript{135} Statistical data obtained from LMCD, Registrar's Office.
The Board gave directives earlier that the candidates to be sent by the units for leadership training should be those already engaged in church work with several years of experience. From the list of graduates for the three years, one can notice that the majority of those sent for leadership training were church workers. Thus, the initial vision for establishing the Department has been realized.

1993 B.Th. Graduates
From Left to Right:
Atsede Alemu, Nelson Jabes, Abraham Lakew,
Solomon Hailu, Manasibo Kasai, Miesa Yachis,
Misgana Mathewos, Taressa Kano.

Amendments to MYS Constitution and Bylaws

The 1990s was the decade in which MYS work flourished and expanded. The expansion of the work demanded devising new ways of handling the growth for effective performance of duties. This had led to the revision of the MYS Constitution and By-Laws.

The proposals about the amendment to the Bylaws and a new organizational chart was one of the agenda items for the Board meeting on May 30, 1995 and October 5, 1995. The Board members agreed to study the draft of the Constitution and Bylaws and

136 See p.174 above.
137 From the list of graduates of MYS, July 22, 1964-June 27, 1998.
come up with proposals to the next Board meeting.\textsuperscript{138} The Board finalized the amendment of the Constitution and By-Laws on the next meeting by deliberating on it article by article.\textsuperscript{139} The MYS Constitution gives the following provision for the right procedure of putting the amendment into effect:

Except for Article II, this Constitution may be amended by a two-thirds affirmative vote of all members of the Seminary Board at two meetings of the Seminary Board and shall be subject to final approval of the EECMY Executive Committee. There shall be a minimum of four months between the first and the second vote for amendment.\textsuperscript{140}

In accordance with the provision of the Constitution, the Board unanimously approved the amendments to the constitution and By-Laws in August 1996 and referred it to the 98\textsuperscript{th} Meeting of the EECMY Executive Committee for final endorsement.\textsuperscript{141} The Executive Committee discussed the amendments presented to it along with a new organizational chart. Having endorsed the amendments and the organizational chart,\textsuperscript{142} the EC further decided that the name "Mekane Yesus Seminary" be changed to a new name in view of its present growth and status by taking the names of similar training institutions in the country into consideration. The Board was requested to work on it and report to the next Executive Committee meeting.\textsuperscript{143} Two alternatives were presented by the Board to the 100\textsuperscript{th} meeting of the Executive Committee. These were: "Retain the name Mekane Yesus Seminary" and "Mekane Yesus Theological Seminary."\textsuperscript{144} The Executive Committee approved the second proposal "Mekane Yesus Theological Seminary."\textsuperscript{145} This name was in use until June 2007 when it was decided by the 3\textsuperscript{rd} Regular meeting of the EECMY Council in June 2007 to retain the original name.\textsuperscript{146}

\textsuperscript{139} MYS Board Meeting, October 5, 1995, Res. No. MYSB-34-95.
\textsuperscript{140} MYS Constitution, Article XIII, section 1 (As Approved by EECMY Executive Committee, January 23, 1976).
\textsuperscript{141} MYS Board Meeting, August 30, 1996, Res. No. MYSB-36-96.
\textsuperscript{142} EC-98-23-96 "b".
\textsuperscript{143} EC-98-23-96 "a".
\textsuperscript{144} MYS Board Meeting, May 29, 1997, Res. No. MYSB-10-97 "c".
\textsuperscript{145} EC-100-15-97 "i".
\textsuperscript{146} C- 3-30-'07 "2".
The Salient Features of the Amended Constitution and By-Laws

1. Under Article III, *Purpose*, a new section on leadership and management training was added.

2. Under Article IV, *Scope*, the following has been added (underlined):" For the fulfillment of its goals and purposes, the Seminary shall initiate and conduct residential and extension courses in theology, leadership and management in accordance with the needs of the Ethiopian Evangelical Church Mekane Yesus and other interested Churches;

3. *Representation on the Seminary Board* (Article VII) has been expanded to include the General Secretary and the Director of the Gospel Ministry Department as voting members (Section 2);

4. *A New organizational chart* was designed to ensure efficiency and effectiveness in the day to day activities of the MYS. Hence, clear objectives had to be defined for the Seminary Council; each Department, and Departmental Committees functioning within MYS. In this way, responsibilities were delegated to the respective Departments and sections. This was one of the core points in the whole process of the amendment to the Constitution and By-Laws.

5. Under By-Laws, Article VIII, Section 4, a provision for "sabbatical leave" was approved with the following wording: "After a minimum of six years of service a member of the teaching staff may apply for at least one semester of sabbatical leave. The condition is that a research is recommended by the Seminary Council and approved by the Seminary Board and that the teaching can be covered by the remaining staff."

In the course of time, it was found out that the Constitution of the MYTS does not include provision for the election of a *Vice Chair* of the Board. It was decided by the Board that "...an article be added ....and that it be drafted by the Chairperson and the Principal and be presented to the next Board meeting." The draft amendment to the Constitution Article VII, section 7 was presented by the Principal and approved with the

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147 MYS By-Laws, Article VIII, Section 4 (As amended by the 98th EECMY-EC, Res. No. EC-98-23-96 "b".
following wording: "The Vice Chairperson of the Board shall be elected by the Seminary Board for a term of four years with eligibility for re-elections. The Vice Chairperson shall assume responsibility to act in the absence of the Chairperson." The amendment was presented to the 104th Executive Committee meeting and was approved.\textsuperscript{149}

**Accreditation of the MYS Theology Department by ACTEA**

This issue had already been on the agenda of the Board as stated earlier.\textsuperscript{151} The Board was informed about the need to pursue the need for accreditation at its meeting on May 27, 1997. It was reported that a team had come from ACTEA and visited MYS during the week of May 19 to 23, 1997. The report indicated that "...the prospect of accreditation is promising."\textsuperscript{152} The EECMY Executive Committee was informed about it.\textsuperscript{153}

In the process, the MYS had to undergo an extensive self-evaluation. This was done "in partial fulfillment of the requirements for accreditation at post secondary level under the Accrediting Council for Theological Education in Africa."\textsuperscript{154} The report contained detailed explanations on the Administrative setup, teaching Staff (nationals and expatriates in comparison), Facilities (Buildings, library holdings and administration, etc.), Educational programmes (Curriculum, etc.) and student body.\textsuperscript{155} The report, which was 147 pages long (including appendices), is very informative. It was submitted to ACTEA in 1997.

The response from ACTEA was reported to the Board on May 26, 1998. The following historic statements have been recorded in the Board minutes:

The Board heard with great joy and thankfulness to God that the Mekane Yesus Theological Seminary has been fully accredited by the Accrediting Council for Theological Education in Africa (ACTEA) as of December 1997. It was resolved to report to the 103\textsuperscript{rd} Executive Committee meeting.\textsuperscript{156}

\begin{flushright}
\textsuperscript{149} MYTS Board Meeting, October 3, 1998, Res. No. MYTSB-21-98 "b". \\
\textsuperscript{150} EC-104-40-98 "a". \\
\textsuperscript{151} See pp. 93-95 above. \\
\textsuperscript{152} MYS Board Meeting, May 29, 1997, Res. No. MYSB-02-97. \\
\textsuperscript{153} EC-100-15-97 "a". \\
\textsuperscript{154} Sub-title of the Report, front page. \\
\textsuperscript{155} Self-Evaluation Report of the Mekane Yesus Seminary, October 1996, pp. 1-51. \\
\textsuperscript{156} MYS Board Meeting, May 26, 1998, Res. No. MYTSB-6-98 "A".
\end{flushright}
The Executive Committee received the report with joy and thankfulness to God and further resolved that the case of Regional Seminaries be followed up by the Board.157

**Building Programme-Phase 3**

In Chapter Four, Building Programme Phase 2 was explained. It was stated that it consisted of library extension, archive, three classrooms, four staff residences, a dinning hall, a dormitory for single students and two additional dormitories for family students. It was also stated that phase 3 will be explained in Chapter Six.158

Building Programme Phase 3 was designed mainly to facilitate the newly planned Leadership, Management and Communication Department, which was the first of its kind for the MYS and the EECMY as a whole. Why this new programme came into being has been explained earlier.159 As this Department was initiated; it was clear that there were not enough facilities at the MYS. Therefore, the need to have more facilities and how to get the funding was an immediate task to be attended to.

It has been stated earlier that the man behind this huge plan was Dr. Knud Jorgensen. Besides preparing the curriculum with Dr. Fekadu Kanno, he had to "..negotiate [with partners] the funds needed."160 It has been stated above that the funding project, amounting to 5,600,000:- Birr (USD 1 million) was approved by the MYS Board in May 1995 and forwarded to the 91st Executive Committee Meeting of the EECMY. The EC in turn endorsed it and it was forwarded to funding agencies.161 The follow up was made by Dr. Jorgensen in collaboration with the MYS Administration. "A major part of the US$ 1 million grant came from German sources."162

The architect of the building project was Engineer Yoseph Bereded and the contractor was Ato Habte Mariam Wolde Giorgis. This phase consisted of classroom wing, office wing with staff lounge and rooms for Seminary clinic on the ground floor, a large reading/multi-purpose hall, two ground plus one staff residence, (extension of) the

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157 EC-103-12-98 "a". Regional Seminaries have not been accredited yet.
158 See p.92 above.
159 See p.172 above (Chapter Six).
160 Bakke, A Little Contribution ...., p.3.
161 See p.173 above. The exchange rate was 1 US $ = 5.60 Birr then.
162 Bakke, A Little Contribution..., p.3.
dining hall, new kitchen and one wing with rooms for single students on each side of the old boarding.\textsuperscript{163} "In terms of square meters, this was likely the largest addition to the Seminary facilities since the start of the Seminary."\textsuperscript{164} One staff residence and the so-called Music-tower were added to this phase at a later stage.\textsuperscript{165}

\textit{Seminary Staff Housing Scheme}

As far as the economic usage of staff residences at MYS compound was concerned, the Staff Council came up with the idea of MYS self-reliance plan. The plan was to create a loan scheme for MYS teaching staff to build their own houses and vacate the staff residence. This plan was presented to the MYS Board on January 16, 1995 and the following was resolved:

The proposal is a self-reliance plan by creating loan schemes for MYS teaching staff and TEE writers to build their own houses and vacate the present staff residences for organizations related to the EECMY and charge maintenance fee to replenish the fund. The detailed explanation of the proposal was presented by the Rev. Dr. Eshetu Abate, MYS Principal. The Board, having discussed it thoroughly, found it to be a feasible solution to MYS staff housing problem. The Board accepted the proposal in principle and advised that the MYS Administration implement it in consultation with the MYS Board Executive Committee.\textsuperscript{166}

Following the decision, some staff members got the "loan"\textsuperscript{167} and built their own houses. This plan triggered interest in some of the other Joint Programmes to the extent that the EECMY Executive Committee had to intervene and give decisions on how to handle this sensitive issue. The EECMY Executive Committee gave the following decision at its 96\textsuperscript{th} meeting held in January 1995:

Matters referred to the Executive Committee from the Church Officers were presented by Rev. Megersa Guta, the General Secretary. After clarifications were given to questions raised, the EC deliberated on them thoroughly and decided as follows:

\begin{itemize}
\item[b)] With reference to CO-95-382 "d", regarding housing allowance given in advance to some Central Office Executives on the basis of the Housing Policy of the Central Office, the EC received the report and after a thorough discussion resolved:
\end{itemize}

\textsuperscript{163} Ibid. Further, See Aerial Map on page 92.
\textsuperscript{164} Ibid.
\textsuperscript{165} Ibid.
\textsuperscript{166} MYS Board Meeting, January 16, 1995, Res. No. MYSB-7-95.
\textsuperscript{167} The staff members who vacate the seminary housing are paid Birr 800 as transportation allowance. It is this amount which is kept in the Seminary account as repayment of the loan. The staff members who live in the seminary housing used to pay Birr 70 for maintenance. But when the staff move out the house is rented for Birr 2, 500 per month to the outsiders. This brings a lot of money to the Seminary.
b.1) The EC has realized that the housing allowance given in advance to the Executives is proper in view of safeguarding the Church against huge house rent cost. On the other hand, the EC found it improper that some Boards have taken decisions without the knowledge of the EC.

b.2) On this basis, if there are leaders of Joint Programmes who have been paid housing allowance retroactively, this should be counted as debt against them and be paid.

b.3) That those Joint Programme leaders who live in their own houses be paid the same amount of allowance as those of the Central Office Associate General Secretaries and Department Directors as of the date decided by the Church Officers. This is pending alternative decisions to be given in the course of time.

b.4) As to fringe benefits for Central Office Executives and Joint Programme leaders, Church Officers are requested to study and present proposal to EC.  

The Church Officers presented their recommendations to the 97th EECMY-EC meeting and the following was resolved:

The Executive Committee continued its deliberations on matters presented from the Church Officers and it was resolved:

1.) In accordance with EC-96-23-96 "a", regarding MYS teaching staff members who live in MYS staff residences be encouraged to vacate and build their own houses in view of the advantage of the scheme for the Seminary, the proposal from the Officers per CO-96-124 was presented and it was resolved:

1.1) That the house building loan be given to those teachers who have began to build their houses as well as to those who have not started yet in accordance with the financial capacity of the MYS to do so. This be facilitated by the MYS Board.

1.2) That the loan be given in accordance with the guideline to be given by the Board and that it be implemented in line with the Seminary's financial capacity and the legal documents to be presented by the loan takers.  

This scheme, however attractive it seemed, had some negative impact on the work of the MYS Board and its Executive Committee. As a whole, however, the scheme had its positive impact on the budget of the MYS because most of the staff residences that were vacated were rented out and some staff members built their own residences. The scheme phased out after some years.

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168 EC-96-22-96 "b.1-b.4."
169 EC-97-25-96 "l.1-l.3."
170 Personal Knowledge. The loan was permitted with the decision of the MYS Board Executive Committee. The matter was referred to the Board's EC as stated per MYS B-7-95. However, the mandate of the Board's EC with regard to deciding on matters of fund is not clear from the Constitution. This has led to some errors in decision making.
MYS Board: New Developments

The Constitution of the MYS of the 1970s and 1980s, gives the provision that "...the Seminary shall be governed by a Seminary Board with not less than nine members." Furthermore, it has been laid down that "Each Synod of the EECMY and members under Article VI, shall appoint one member on the Seminary Board; the remaining places are to be filled by the EECMY Executive Committee. Up until the amendment of the MYS Constitution by the EECMY Executive Committee in 1996, the amended Constitution of 1976 was in place. Thus, Synods and Work Areas were appointing one member each to the Board. From 1990-1996, the members of the Board ranged from eight to twelve, depending on the number of EECMY Synods. The majority of Board members were MYS graduates. As former graduates, they were in a position to speak about the MYS inside out. The problems and opportunities of the Seminary were not known to them. Plans presented by the Staff Council to develop the MYS activities further were carefully scrutinized and approved without delay.

With regard to the chairmanship of the Board in the 1990s, Rev. Megersa Guta, who had earlier been on the Board representing the former Addis Ababa Synod was the Chairperson as of May 1991. He was reelected on October 5, 1995 by the Board. The re-election was approved by the 95th EECMY Executive Committee Meeting.

It has been a tradition that the Director of the EECMY Gospel Ministry Department (GMD) "...has been appointed to the Board and has served as Secretary of the Board." On this basis, Rev. Iteffa Gobena, who was the GMD Director, was the Secretary of the Board until May 1998.

171 *MYS Constitution*, Article VIII, Section 1 (As amended by EECMY Executive Committee in 1976).
172 These are "Other members, meaning" Churches and Congregations other than the Evangelical Church Mekane Yesus." In spite of this provision, however, no Church or Congregation other than The EECMY, has been a member of the Board.
173 *MYS Constitution*, Article VII, Section 4.
174 More than three-fourth were MYS graduates.
175 Personal knowledge.
177 EC-95-37-95 "a".
178 Nothing has been mentioned in the Constitution until 1996.
With the amendment of the MYS Constitution in 1996, the General Secretary and Gospel Ministry Department Director of the EECMY were included in the Constitution.\textsuperscript{180} The term of Office of the chairperson was changed from "one year" to 'four years with eligibility for reelectons."\textsuperscript{181} On that basis Rev. Megersa was re-elected for the second time by the Board on May 28, 1999.\textsuperscript{182} This was approved by the 106\textsuperscript{th} EECMY Executive Committee meeting.\textsuperscript{183} The Vice Chairpersons in the 1990s were Ato Nyamme Gabino;\textsuperscript{184} Rev. Djalataa Nagarii;\textsuperscript{185} and Rev. Itteffa Gobena.\textsuperscript{186}

As the number of Synods increased, the size of the Board increased in proportion to that. In the 1990s, three new Synods were established.\textsuperscript{187} This brought the number of Board members to fifteen.\textsuperscript{188} The increment of the Board members sometimes had its negative impact on the quorum of the meeting. Sometimes, meetings had to be delayed by half- a day or so.

**Finance and Administration**

*Finance*

Under Article XI, section 1, "Budget and Finances," it has been stated that "Synods, Presbyteries and Work Areas will contribute to the budget of the Seminary in accordance with the decision of the EECMY Executive Committee."\textsuperscript{189} Other sources of income are tuition and other fees for students coming from other Churches and other financial means to be sought by the MYS Administration upon the approval of the Board.\textsuperscript{190} The amount of tuition fees was determined by the Seminary Board for a given fiscal year.\textsuperscript{191}

\textsuperscript{180} MYS Constitution, Article VIII, section 2 (As amended by the EECMY 98\textsuperscript{th} Executive Committee meeting in 1996).
\textsuperscript{181} Ibid., Article VII, Section 7. No. limit has been set to the number of re-electons. This has been the case from the 1960s.
\textsuperscript{183} EC-106-12-99 "c".
\textsuperscript{185} MYS Board Meeting, June 2, 1996, Res. No. MYSB-28-96.
\textsuperscript{186} MYTS Board Meeting, May 26, 1998, Res. No. MYTSB-14-98.
\textsuperscript{187} See p. 121 above.
\textsuperscript{188} Up until 1996, there were twelve Board members (from the list of participants).
\textsuperscript{189} MYS Constitution, Article XI, Section 1 (As amended in 1996).
\textsuperscript{190} Ibid., Sections 2 and 4.
\textsuperscript{191} Ibid., Section 2.
Budget proposal for a new fiscal year is prepared by the Principal in consultation with the Staff Council. The Executive Committee of the Board was authorized to scrutinize the proposal and present it to the Board for endorsement. This in turn is presented to the EECMY Executive Committee for final approval.

In accordance with the financial policies set forth in the Accounting Manual of the EECMY, the budget of each fiscal year has been presented to the Board and approved. The following figures represent the annual budget for the years 1991-1999. The budget for 1992 was Birr 321,887; for 1993, Birr 525,270; for 1994, Birr 543,706; for 1997, Birr 1,411,047; for 1998 birr 1,589,800; and for 1999, Birr 1.8 million. It was for the first time that the MYS budget had hit a million mark in 1997. This was a new development.

The increment in the volume of budget from year to year was an indicator of the further development of MYS activities. The increment in the employment of workers, enrollment of students and the establishment of the Leadership, Management and Communication Department are among the factors that accounted for the growth of the work of MYS.

As stated above in this section, the sources of income are mainly from the EECMY Synods; tuition and other fees, and income generating schemes of the MYS. In addition to these sources, financial grant from EECMY partners is another source. With regard to the balance between local and foreign sources, for the years 1992-1994, the following comparison gives the picture.

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192 Ibid., Section 3.
193 Ibid. It was being presented to the EECM-EC as a part of the consolidated budget of the whole Church in which the budget of all EECMY units is considered.
194 Figures are missing for the years 1991, 1995 and 1996. The Minutes of the Board for these years state the approval without mentioning figures.
198 MYTS Board Meeting, May 26, 1998, Res. No. MYTSB-06-98 "F".
199 See p. 200 above.
200 Self-Evaluation Report of MYS, October 1996, p.14. Note: The exchange rate was 1US$=Birr 2.50 (1992); 1US$=Birr 5.00 (1993); and 1US$=Birr 6.25 (1994). It should be noted however that part of this local income was the Block grant given by partners which was directly transferred to MYS from the Central Office on behalf of the Synods.
### Local Income vs. Income from Overseas

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<th>Local Income</th>
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<th>Income from Overseas</th>
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<tr>
<td></td>
<td>US $</td>
<td>% total</td>
<td>US $</td>
</tr>
<tr>
<td>1992</td>
<td>111,108</td>
<td>86.29%</td>
<td>17,647</td>
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<tr>
<td>1993</td>
<td>87,729</td>
<td>83.50%</td>
<td>17,325</td>
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<tr>
<td>1994</td>
<td>69,640</td>
<td>80.05%</td>
<td>17,553</td>
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#### Budget Comparison

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<tr>
<td>Budget (in Birr)</td>
<td>324,887</td>
<td>525,270</td>
<td>543,706</td>
<td>1,411,047</td>
<td>1,589,800</td>
<td>1,800,000</td>
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Note: The increment in the yearly budget ranged from 3.39% to 11.68%, the average being 7.54% for the fiscal years indicated.

The financial contribution from some Synods was not being made in time as sometimes reported to the Board by the Principals.\(^{201}\) This put the Seminary in a difficult situation and the Board had to appeal to the EECMY Executive Committee at times. The Executive Committee gave a standing resolution that "...the financial contribution made

\(^{201}\) Example: MYS Board Meeting, June 1, 1996, Res. No. MYSB-14-96 "C".
to the MYS by each unit be deducted from the Block Grant share of each unit and be paid [directly] to the MYS on quarterly basis."\(^{202}\)

The timely action taken by the EECMY Executive Committee was appreciated by the Board during its meeting on May 26, 1998. The Board recorded vote of thanks saying, "The Board appreciated the fact that the decision of the Executive Committee of the EECMY regarding transfer of budget contribution of each unit from the Block Grant directly from the Central Office to the MYTS has been implemented."\(^{203}\)

**Audit Reports**

The Seminary accounts were being audited each year by an independent auditing company.\(^{204}\) The report was being presented to the Board, usually at the May/June meeting each year. The Board reviewed the audit, with particular emphasis on the Internal Control Memorandum (ICM) given by the auditing firm.\(^{205}\) There was no time that the Auditors of MYS Accounts had recorded adverse statements other than some qualifying points in the ICM. The Board was thankful to the MYS Administration about the proper financial management.

**Principals of the MYS in the 1990s**

Beginning from October 1960 until June 1992, there were seven MYS Principals, all of whom were expatriates.\(^{206}\) All of them had made valuable contributions from the inception to the gradual development of the MYS.

The 1990s, however, marked a new era in the leadership of the MYS. The Rev. Dr. Eshetu Abate, one of the B.Th graduates of the early 1980s and who later obtained his doctorate from Concordia Seminary, USA, was elected by the Board in May 1992.\(^{207}\)

\(^{202}\) EC-99-19-96 "f.1".

\(^{203}\) MYTS Board meeting, May 26, 1998, Res. No. MYTSB-6-98 "F".


\(^{206}\) Their names have been mentioned in previous Chapters. These were two Swedes; One American; two Norwegians and two Germans. See pp.39 and 111.

\(^{207}\) Personal Knowledge. The Writer was Board Chairperson then.
Thus, "...the first Ethiopian Principal took over in July 1992." He was reelected by the Board for a second term of service. This makes it a total of four years (1992-1996). As the Principal of MYS, he had worked tirelessly by initiating several new programmes which were presented to the Board as well as to the EECMY Executive Committee, endorsed and implemented. Among these were preparing comprehensive training plans which led to decentralizing the MYS Diploma Programme; initiating the Ethiopian Graduate School of Theology; establishment of Leadership, Management and Communication Department, etc.

The next Ethiopian MYS Principal was the Rev. Dr. Debela Birri, MYS graduate of 1968. His appointment as Principal was decided by the Board on June 1, 1996 and approved by the 97th meeting of the EECMY Executive Committee. After serving for three years, he was transferred to EGST as the Second Director of EGST. His transference was accepted both by the Board and the EECMY Executive Committee. While serving as MYS Principal he had worked tirelessly to lead the Seminary towards further development in its training ministry. Accreditation of MYS by ACTEA, comprehensive Scholarship plan for faculty development, the establishment of two Regional Seminaries, revision of B.Th. Curriculum, being some of the achievements.

The MYS Board had registered vote of thanks for these two Principals for the fruitful and faithful services they rendered as Principals.

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211 MYS Board Meeting, June 1, 1996, Res. No. MYSB-16-96 "A".
212 EC-97-11-96 "b".
213 MYSTS Board meeting, May 28, 1999, Res. No. MYTSB-1-7-99 "a".
214 EC-106-12-99 "b.1".
215 These are: Onesimos Nasib Seminary and Hosanna Mekane Yesus Seminary.
216 MYSB-30-96; MYTSB-1-7-99.
Principals of the MYS (1992-1999)

Eshetu Abate (Rev. Dr.)
July 1992- June 1996

Debela Birri (Rev. Dr.)
July 1996-June 1999

After the transference of the Rev. Dr. Debela Birri to EGST, the Board decided that the Vice Principal, Ato Yohannes Irenna, take over as Acting Principal until June 30, 2000. In the meantime a Search Committee was appointed by the Board to look for suitable candidates who could compete for the position.217 At the May 1999 meeting, the Board approved the selection criteria prepared by the Staff Council. The MYS Constitution gives general guidelines about the appointment of the Principal by the EECMY Executive Committee upon the recommendation of the Seminary Board.218 A clear selection criteria with regard to educational and personal qualifications as well as procedures of call were laid down in the criteria.

It took time until the next candidates could be screened and presented to the Board. The Search Committee found the issue of procedure difficult. So, the Board was obliged to request the EECMY Executive Committee "...to mandate the Board Executive Committee to carefully study the matter and propose to the Church Officers a change to be made in the existing Seminary Constitution in order that nominations be made by EECMY Units."219 This was accepted by the EECMY Executive Committee.220 The decision was followed up by the Board's Executive Committee who revised the selection

217 MYTS Board Meeting, May 28, 1999, Res. No. MYTSB-1-7-99 "b".
218 MYTS Constitution, Article IX, section 2.
219 MYTS Board Meeting, January 15, 2000, Res. No. MYTSB-1-7-2000 "b". Up until that time, appointments were being made by the MYS Board at its own discretion or upon the recommendation of the Staff Council.
criteria, particularly the procedural issue, and presented to the Church Officers. Under procedure, there are three main points:

1. The Church Units shall nominate and present candidates to EECMY Officers.
2. The EECMY Officers shall screen the candidates according to the selection criteria and recommend appropriate candidates to the EECMY Executive Committee.
3. The EECMY Executive Committee shall formally appoint the Principal.221

This procedural matters were presented to the Officers and approved. Church units were invited to nominate candidates per the criteria. This was done and the next Principal was elected by the EECMY Executive Committee at its 109th meeting held in June 2000.222

![Ato Yohannes Irenna](image)

Ato Yohannes Irenna

Acting Principal (July 1999-June 2000)

*Vice Principals of the MYS (1990-1999)*

There were four Vice Principals in the 1990s. These were; the Rev. Dr. Hartwing Harms,223 the Rev. Dr. Agne Nordlander,224 Dr. Mark McEnire,225 and Ato Yohannes Irenna.226 Each of them rendered fruitful services in accordance with the Constitution and Bylaws of the MYS.227

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221 MYTSB-EC-2-2000.
222 This will be explained in Chapter Seven. See pp.252-253 below.
223 MYSB-6-93.
224 MYSB-22-93.
225 MYTSB-21-97.
226 MYTSB-16-98 "a".
227 MYS By-Laws, Article III, Sections 1-3 (As amended by the 98th EECMY Executive Committee Meeting in Sept. 1996).
Treasures of the MYS (1990-1999)

Article IV of the MYS By-Laws defines the responsibilities of the MYS Treasurer as; "...serving as financial advisor to the Seminary Administration" and being "...responsible to submit the annual audit report of the Seminary to the Board." On this basis only two Treasurers were appointed during the decade. These were: the Rev. Dr. Johnny Bakke and the Rev. Alemu Shetta. Both were teaching staff members. They rendered fruitful services in advising the Administration to manage the budget in accordance with the financial policy of the MYS and the Church as a whole.

Administrators of the MYS (1990-1999)

In the early 1990s the Administration was being shouldered by the Principals with the assistance of support staff, such as office secretary, purchaser/driver, etc.

In October 1995, an administrator, namely Ato Abayneh Mengistu, was employed upon the decision of the Board's Executive Committee. He resigned after a few months. The next Administrator was Ato Emiru Amente who was employed in 1997 upon the decision of the Board. After serving for two years, he was given scholarship to the UK. In his absence, Ato Hambissa Tolessa, was employed on contract basis to replace him. Upon his return from the study leave, Ato Emiru resumed his position as Administration and Finance Department Head of MYS. In October 2002, he was transferred to the EECMY Central Office as Finance Department Director as decided by the EECMY Executive Committee at its 116th meeting.

These Administrators rendered valuable services in carrying out the daily administrative routine as well as executing major responsibilities per the job description.

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228 Ibid., Article IV, Sections 2-3.
230 MYS Board Executive Committee Meeting, October 15, 1995; Res. No. MYSB-EC-11-95.
232 EC-116-40-2002 "h.2".
given them. Ato Emiru had a leading role in initiating and implementing MYS self-reliance schemes, such as coffee shop, entertaining wedding programmes, etc.

Department Deans (1990-1999)

The Department Deans of TEE and LMC have been mentioned earlier.

The Theology Department, the first MYS Department, has been operating under the direct leadership of persons who had qualifications in theological education. In the 1960s and 1970s, there was a "chair" for each Biblical discipline. In the amended MYS By-Laws of 1981, each Biblical discipline was named a Department and had its own teaching staff as a leader.

In the 1990s, all the Biblical disciplines came under one department, which was named "Theology Department." Accordingly, Dr. Mark McEntire, and the Rev. Dr. Eshetu Abate were Deans of Theology Department during the decade.

Summary

May 1991 marked the end of the Dergue era and the beginning of the EPRDF Government. This brought about changes in "the country, one aspect of which is the declaration of religious freedom as stipulated in the Charter Governing the Transitional Period in Ethiopia," and later in the Constitution of the Federal Democratic Republic of Ethiopia (FDRE).

The 1990s was, therefore, a period in which the wholistic ministry of the EECMY and her Synods flourished. Due to the immense growth in membership, there was a dire need for more pastors, evangelists and other leaders at all levels of the Church structure. This was one of the challenges for the Church.

Personal Knowledge. As MYTS Board Chairperson, the Writer had first hand information about their performances.

See p.175 for LMCD and p.187 for TEE Department.

See pp. 44 and 75 above.

MYS By-Laws, Article IV, Section 1 (as amended in 1996).

MYS Board Meeting, August 30, 1996, Res. No. MYSB-35-96 "D-1".


Constitution of FDRE, August 21, 1995, Article 27, Sections 1-5.
The MYS had to prepare itself to meet the challenge of training more leaders for the EECMY. In light of the new situation, new directions had to be followed to train the needed human power.

One of the new directions set was the launching of Leadership, Management and Communication Department at the MYS with the aim of training professionally qualified staff for the EECMY, other Churches and agencies. The Department commenced training in September 1995. It graduated 60 persons with Diploma in Leadership during the decade.

Decentralizing the MYS Diploma in Theology was the other new phenomenon in training. The training was entrusted to the Synods so that more pastors and evangelists may be trained for the congregations and the other structures of the Church. This led to the establishment of the NCEC, the ONS and the HMYS upon the decisions given by the MYS Board and EECMY Executive Committee respectively. To date, NCEC has graduated 141 persons; HMYS 161 and ONS 160 respectively. This makes it a total of 462 graduates for the three Seminaries.

This achievement is in line with the original vision of the MYS Board and the EECMY-EC. The other idea behind decentralizing the MYS Diploma programme was to upgrade the MYS B.Th. to a Master's level. In the course of time, the MYS Board and EECMY-EC decided to join hands with EKHC and ECFE to establish EGST in 1997. This was the first of its kind for these Churches. EGST has graduated 150 persons until June 2010.

The 1990s also marked another milestone in the history of the MYS. This was the recognition of MYS by an international accrediting agency. MYS was accredited by ACTEA in December 1997.

Another new development of the decade was the transfer of MYS Leadership from expatriates to nationals and the development of teaching staff members. The first Ethiopian MYS Principal was the Rev. Dr. Eshetu Abate and the second was the Rev. Dr. Debela Birri.

All in all, the 1990s brought about the renaissance and revitalization of MYS training ministry. The continued move made by MYS to advanced standing will be explained in Chapter Seven.
CHAPTER SEVEN


It has been stated in the previous Chapter that the 1990s was a period in which the wholistic ministry of the Church, her Synods and Joint Programmes flourished. It was a decade in which the Church took a big leap forward in order to revitalize her work to render better services to the Ethiopian Societies and beyond.

The MYS that had been affected adversely by the oppressive Dergue Regime made use of the favourable situation and prepared itself to continue to train leaders for the EECMY and other Churches. Thus, the establishment of the Leadership Department, devising new trends in theological training leading to the decentralization of the MYS Diploma in Theology and the establishment of the Ethiopian Graduate School of Theology, were among the major achievements which accounted for the move towards advanced theological training by the MYS.

The momentum of the above-mentioned move towards a higher theological training was maintained during the first decade of the Third Millennium (2000-2010). During this decade, the MYS Leadership Department was recognized and accredited by the Ministry of Education and upgraded to a College level; the Curriculum of the Theology Department underwent a major revision to better accommodate the training needs of the EECMY, other Churches and interested individuals. Furthermore, the MYS Theology Department was re-accredited by ACTEA; the School of Music was re-opened and the Programme on Christian-Muslim Relations (CMR) was opened as one stream under Theology Department.

Another grand vision regarding the growth of MYS to greater maturity was the policy direction set by the 17th General Assembly. This was the plan to upgrade the MYS to a University level. The establishment of Women Institute and Center (WIAC); the merger of the two Boards (MYS, YDCS) and the Evangelism and Theology Commission

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1 See p. 171 ff.
2 This has been hinted at earlier in Chapter Five. See p. 122. More explanation will be given in this Chapter. See pp. 262-264 below.
(EVTC) into one Board, following the restructuring of the decision making process of the EECMY are yet other aspects of new developments in MYS training ministry. These developments will be explained in the following sections.

**Upgrading of the Leadership Department to a College Level**

*Groundwork*

The Department's growth towards College level was preceded by making relentless efforts which led to its advancement. Persisting budget problem was one of the burning issues to be solved. The running budget for the first three years (1995-1998) was provided by the LWF while the next budget support came from the Church's Human Resource Development Fund upon the decision of the EECMY Executive Committee.\(^3\) After the support from these two sources was discontinued, ways and means of generating fund had to be found based on the decision of the 112\(^{th}\) Meeting of the EECMY Executive Committee.\(^4\) The direction set by the Executive Committee was followed up by the Seminary Board which in turn gave directives to the Seminary Staff Council to make tireless effort in implementing the decision. The Seminary Board at its meeting of October 6, 2001 resolved: "That the Seminary Council workout ways and means in which the Leadership, Management and Communication Department can be self-reliant by 2004 according to the decision of the 112\(^{th}\) meeting of the Executive Committee and present to the next Board meeting."\(^5\) The progress report was presented to the May 2002 meeting of the Seminary Board as part of the Principals' annual report to the Board. The following was decided:

> In response to the report on the Leadership Department the Board agreed to request the Executive Committee to urge the Synods to invite the Leadership Department staff to give consultancy service and to train their staff instead of engaging outsiders and sending students abroad. This is to support the Department realize its vision of being self-supporting by 2004.\(^6\)

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\(^3\) See pp. 175-176 above.
\(^4\) EC-112-30-'01"c".
\(^5\) MYTS Board meeting, October 6, 2001, Res. No. MYTSB-2-9-'01 "f".
\(^6\) MYTS Board meeting, May 31, 2002, Res. No. MYTSB-2-20-'01 "1".
This proposal was accepted by the EECMY Executive Committee at its 115th meeting and it was decided that the Synods act accordingly. The Department tried it best to follow the directions set for it but had to appeal to the Board requesting that the time-frame set to be fully self-reliant be extended by another two years. This request was not accepted by the Board. This action by the Board gave further impetus to the Seminary Council and to the Department to make more effort to be self-reliant.

At the next Board meeting, an extensive plan was presented by the Department. The presentation was given by Ato Yohannes Irenna, the then Dean of LMCD. He mentioned the following points in his presentation to the Board:

1. Before explaining the summary of the curriculum, he said that the Department started in 1995 and has begun its ninth year of service. Through the years, the majority of the students have been from the EECMY Units and very few of them have been from other sister churches. He said that the intake of students decreased from year to year due to financial inabilities of the Synods which send them.
2. Concerning the budget of the Department, the LWF stopped its financial support after three years of its operation. Since then, it has been receiving financial support from the In country Scholarship fund upon the decision of the EECMY Executive Committee. Then, the Executive Committee of the EECMY decided that there will not be any budget support to the Department as of the year 2004, and hence passed a resolution to the effect that it has to support itself. This has become a big challenge to the Department.
3. To overcome the challenge, Ato Yohannes said that the Department has started to generate income by conducting short courses and doing consultancy work, but it had not fully met the need. So, the best vision that existed from the very beginning was to upgrade its programme to a degree level.
4. The promotion of the Department to a Degree level can only be done by designing a new curriculum which has major and minor secular subjects to get accreditation from the Government's Ministry of Education, and then open the department to the general public in the country and the sub-region [of Africa].
5. Ato Yohannes said that to realize this vision, the Department staff reviewed its activities, conducted workshops to develop curriculum, and has made random surveys for assessing needs. It then prepared a new and detailed curriculum by engaging an expert from the Addis Ababa University. Ato Yohannes further stated that the MYTS Council has discussed the Curriculum and has decided that it be referred to the MYTS Board.
6. After the introductory explanation, he went into the summary of the Curriculum which had been referred to the Board and explained it step by step (the Mission; Objectives; Name; Programmes; Major and Minor subjects with their credit hours; the Entrance Requirements; programme Duration, and the structure).
7. After the explanation, the members of the MYTS Board forwarded questions concerning: Name of the Departments; Entrance Requirements; The Structure and its relations with the Seminary and other relevant questions.

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7 EC-115-11-02 "a.1-a.2."  
8 MYTS Board meeting, 27, May 2003, Res. No. MYTSB-02-28-03).  
9 MYTS Board Meeting, October 16-17, 2003, Res. No. MYTSB-03-72-03.
After clarifications and responses were given to issues and questions raised, the Board accepted the presentation with appreciation and the following were resolved:

a. That the name of the College be "EECMY Management and Leadership College."
b. That the present Board (MYTS Board) [will continue to have an overall responsibility in leading the College], but that the Department is advised to form an Ad hoc Committee from those members of the EECMY who have academic qualifications to closely work with the College.
c. That the proposed structure be approved but be implemented gradually as the College develops itself.
d. That staff development for the future be planned.
e. That school fees and materials needed be carefully prepared.
f. That appropriate promotion work be commenced.10

It was further resolved by the Board that progress report be given to the 119th Meeting of the EECMY Executive Committee for further directives. The move towards upgrading the Leadership Department to a College level was endorsed by the EECMY Executive Committee.11

The underlying reason for seeking the promotion of the Department to a College level was not only to solve a financial problem, but also to realize the original vision of the MYS to train qualified leaders for the EECMY and other Churches and interested groups. There was a demand from the Church units that further education be offered on Degree level to those who were already trained at the Diploma level. Furthermore, the MYS as the pioneer and leading training institution, was being underutilized and was not more open to the public service when it comes to rendering training in leadership on a status recognized by the Ministry of Education of the Country. Thus, concrete plans were made to ask for accreditation from the National Ministry of Education.12

**Steps Leading to Accreditation**

Regarding the steps taken to get the LMCD accredited, the following was reported to the MYTS Board by the Acting Principal, Dr. Fekadu Kanno, on January 18, 2004:

The MYTS Board members asked the status of getting accreditation of the LMCD since the 119th Executive Committee of the Church had accepted the proposal and allowed that it be processed. The A/Principal informed the Board that the curriculum had been edited;

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10 MYTS Board Meeting, October 16-17, 2003, Res. No. MYTSB-03-73-03.
11 EC-119-38-04.
12 Ato Temesgen Negasa, former Dean of LMCD, interview, October 28, 2010.
course syllabi were made for each subject; budget proposal had been made; lists of teaching staff and administrative staff had been done; and staff development programmes had been constructed. The Department had also made discussions with a Consultant at the Addis Ababa University where to present application and other technical matters. As a result, the A/Principal said that in a very few weeks the Department will forward its application to the Ministry of Education through the EECMY [Central Office]. The Board [accepted the information with thanks] and advised that since all of us [EECMY Units] are waiting for the opening of the degree programme, the Department should put all its energies, because time is becoming shorter and shorter for the coming academic year 2004/2005.13

Even though the request was for the accreditation of the Degree programme, the response given by the National Ministry of Education (MOE) was to start with a diploma level and make a gradual move to a degree level.14 Accordingly, the curriculum for Diploma in Management was prepared and by the time it was ready for submission, the authority to give the permission had been delegated to the Education Bureau of the City Government of Addis Ababa.15 The application for pre-accreditation was submitted to the Addis Ababa Education Bureau in 2005.16

The report of Dr. Fekadu Kanno, the then MYS Principal, to the May 2005 Board meeting indicated that "...the 10+3 Diploma programme in Accounting and Human Resource Management is in a process of commencing after a pre-accreditation permit was secured from the government authorities in January 2005, under the name "Mekane Yesus Management and Leadership College".17 The Pre-accreditation in Accounting and Human Resource Management on Diploma level was given by the Education Bureau of the City Government of Addis Ababa for one year.18 The next pre-accreditation in Diploma was given for Information Technology (IT) by the same authority19 with the condition that it has to be renewed after a year. These three programmes were fully accredited starting from 2007.

The pre-accreditation for "Gender and Development" in Diploma was given by the City Government of Addis Ababa Technical & Vocational Education and Training

13 MYTS Board meeting, January 18, 2004, Res. No. MYTSB-01-82-04. Emphasis has been added.
14 Ato Temesgen Negassa, interview, October 28, 2010.
15 Ato Temesgen Negasa, Interview, October 28, 2010.
17 MYTS Annual Report by Dr. Fekadu Kanno, to the Board, May 26, 2005, p.7.
18 Letter, Ref. No. 1-1/1185/28-40/67, dated 19/5/97 (2005). The permit indicates that the Pre-accreditation should be renewed every year. This is for quality control.
Thus, what used to be called Leadership, Management and Communication Department was changed to Mekane Yesus Management and Leadership College (MY-MLC) with three Departments; namely, Management; Leadership and Development Studies and Accounting Departments.

**Accreditation for Degree Programmes**

The MY-MLC applied to the National MOE office asking for pre-accreditation recognition in order to train candidates in General Management, Leadership and Development studies on a Degree level. Based on the request from LMC, the Ministry assigned a team of experts who could assess and evaluate the capacity and preparedness of the College to start Degree programme in the mentioned fields of study. Thus, in giving the pre-accreditation, the Ministry Office stated that "...the MY-MLC has fulfilled the minimum standard set by the Ministry of Education in order to begin degree programme in "General Management" only by receiving about 50 students as of the second half of the academic year 1998 [Eth.C.]." The letter further indicates that LMC should see to it that certain conditions still need improvement.

The pre-accreditation for "Leadership and Development Studies" was requested again by MY-MLC in December 2006. Having ascertained that the minimum standard set by the MOE has been fulfilled, the Ministry granted the request in August 2007. The pre-accreditation for each field of study was promoted to full accreditation after all the needed requirements were met.

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23 Letter Ref. No. 18/1-6009/2731/35, dated 05-07-98 (2005). This letter was signed by H.E Dr. Sintayehu Wolde Michael, the then Minister of MOE.
24 Ibid. The conditions were: improvement of the Library with more contemporary textbooks; more teachers with Masters and Ph.D have to be employed to ascertain their availability for the different fields of study; more computers should be purchased; classrooms should not be occupied by other [Departments of the MYS]; the pre-accredited Degree programme should have its own office as a Department, etc.
26 Letter Ref. No. 18/1-12646/02 5470/35, dated, 10/12/99. The letter was signed by H.E. Dr. Sintayehu Wolde Michael, the Then Minister of MOE.
Enrollment of Students, MLC

The accreditation of the various fields of study in diploma had a positive impact on the enrollment of students who came from the EECMY units, other Evangelical Churches; other Religions; and interested individuals. Some candidates came from some African and Asian Countries. Prior to the accreditation, the majority of the students were from the EECMY.

The Degree Programme in General Management began "...by giving advanced standing for the former graduates who had a GPA of 3 and above" as well as by receiving new applicants.

The total number of graduates in all fields and levels for the decade was 202. During the 2010/2011 academic year 461 students are being enrolled.

Teaching staff

Recruitment and employment of the College's teaching staff follows the procedure of the MYS as well as the requirements of the MOE pertaining to educational qualifications. Accordingly, there are 15 Ethiopian teaching staff and one expatriate for the academic year 2010/2011. Qualification wise, 1 is a Diploma holder; 3 are BA holders; 10 are MA holders and 2 are Ph.D holders. This puts the College on par with similar Colleges in the Country in order to provide quality education to the students.

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28 Ato Temesgen, interview, Oct. 28, 2010. Some came from Nigeria, Kenya, and others from India.
30 MYTS Annual Report by Dr. Fekadu Kanno to Board of Mission, Theological Education and Communication (BMTEC), p. 5.
Note: Following the restructuring of the EECMY Central Office in 2005, there was also restructuring in the decision making process of the EECMY. Thus, the Boards of MYS, YDCS, the Evangelism and Theology Commission of the DMT were amalgamated in 2005 into one Board. Following the mission and objective of the three institutions, the Board was named "Board of Mission ("Mission" stands for the work of DMT), Theological Education (stands for the mission of MYTS) and Communication (stands for the Mission of YDCS).
31 Statistical data from the Registrar of MY-MLC, Ato Naol Farade. 80 were female graduates while 122 were male graduates.
32 MY-MLC Registrar's Office, Nov. 3, 2010. 261 are female while 200 are male students. It is for the first time that the number of female candidates has outnumbered male candidates. This is a memorable event.
33 Ato Melkamu Dhuunfiaa, Dean, MY-MLC, Interview November 2, 2010.
The College has plans to train teaching staff on a higher level, particularly, those with BAs and MAs.\textsuperscript{34} This will follow the MYS/EECMY Scholarship policy.

\textit{Finance and Administration}

\textit{Finance}

As stated earlier,\textsuperscript{35} one of the underlying reasons for working towards the upgrading of the Department to a College level was to make it financially self-reliant. To this effect, the College has devised ways and means of generating income for its activities. Accordingly, registration and tuition fees; income from consultancy services and short term trainings and partners support are the sources of income.\textsuperscript{36} Tuition and registration fees cover most of the expenditures while the earmarked funds from the partners are used for especial programmes, like summer Church leaders capacity building and new programmes, like gender and development.\textsuperscript{37}

The budget of the College is handled by the MYS Finance and Administration Department under a separate account of its own. The financial flow is controlled by the College Administration and the entire financial management is done by the MYS Finance and Administration Department in a transparent manner.\textsuperscript{38}

The annual working budget of the College has increased from year to year in proportion to the volume of work. The following figure shows the budget for the years 2000-2010.\textsuperscript{39}

\begin{itemize}
\item \textsuperscript{34} Ato Melkamu Dhuunfàa, Dean, MY-MLC, Interview, November 2, 2010.
\item \textsuperscript{35} See, for example, pp.211-212 above.
\item \textsuperscript{36} Ato Melkamu Dhuunfàa, Interview, Nov. 2, 2010.
\item \textsuperscript{37} Ato Melkamu Dhuunfàa, Interview, Nov. 2, 2010.
\item \textsuperscript{38} Melkamu Dhuunfàa, Interview, Nov. 2, 2010.
\item \textsuperscript{39} Computer record obtained from the MYS Finance and Administration Department.
\end{itemize}
The growth of the budget ranges from 16.4% in 2000/2001 to 17.8% in 2009/2010.

Administration

Due to its unique nature, the former MYTS Board had given advise that the Department work towards having an Ad hoc Committee from the members of the EECMY who have academic qualifications for the purpose of assisting the Department. This issue was being raised by the Department from time to time during MYS Board meetings. However, BMTEC, at its meeting on February 27, 2009 resolved the following regarding the matter:

See p. 213 above.
Lingering of Issues of MY-MLC
Ato Temesgen Negassa Dean of MY-MLC briefed BMTEC on the requirements of the Ministry of Education on the need to have a separate Board for MY-MLC. BMTEC members expressed concerns with regard to the implications of having two separate Boards at the same compound in the areas of overall ownership. The Leadership and the ultimate purpose and interest of the Seminary and the conflict of interest and inconvenience in the relationship between the separate Boards and the staff members governed by two Boards were the issues of concern raised by the Board. Following explanations given to concerns expressed, it was decided that the MYS organize a sort of brainstorming forum at which leaders of the Church, all groups having interest on the subject could come together, discuss it and deliberate on the matter accordingly.\footnote{BMTEC meeting, February 27, 2009, Res. No. BMTEC-09-08-09.}

The minutes of the next BMTEC meetings are silent on the outcome of the decision given on February 27, 2009. From the current administrative status of the College, ones realizes that it has full responsibilities to run the academic activities on its own. But with regard to providing technical materials and employment of teaching staff it adheres to MYS policies. Hence, the College is running its administration under the umbrella of the MYS and the entire EECMY.\footnote{Mekam Melkamu, Interview, Nov. 2, 2010.} Sometimes, this has its own impact on the work of the College since timely response cannot be given to the request owing to the fact that the MYS is a huge institution. The other challenge in this regard is the problem with regard to the salary scale of the MYS which does not attract qualified professionals.\footnote{Both Ato Temesgen and Ato Melkamu have expressed this concern during the interview sessions.}

**Women Institute and Center (WIAC)**

Following the policy decision given by the EECMY 15th General Assembly in 1997, allowing the ordination of female theologians, the Women Ministry Coordinating office (WMCO) worked out various strategies aiming at implementation of the decision as well as enhancing the participation of women in church work. With fund granted from LWF, WMCO began giving short courses\footnote{The duration of the courses ranged from two to three weeks. These courses were offered in Bethel Synods Guest House at Gulele and at the MYS as well.} to women work leaders who have been sent by Synods. Those that graduated from the courses gave fruitful services in their respective areas.
WMCO was thus encouraged to plan for an organized training. MYS Administration was approached if it could help out in offering space, teaching staff and prepare the needed curriculum. This was welcomed by the Administration. As a result, "...training women at certificate level was initiated in 2000 in collaboration with Mekane Yesus Management and Leadership College". What has been the impact of the training on women and their services in the Synods? The following explanation from MLC gives the answer:

So far, WMCO has trained 150 women at certificate level in the field of leadership. The majority of these women are serving in their respective Synods, parishes and congregations. Some of them have promoted themselves to BA level while few are currently attending their MA studies in Norway and at EGST respectively.

**Logo of the College**

The MLC has a logo of its own on its letter head which shows its vision and mission. The following figure shows the logo.

![MLC Logo](image_url)

**Meaning of the Logo**

The Circle stands for the Globe which shows that the College is aspiring to reach out to the world with education. The Triangle stands for the Holy Trinity, Father, Son and Holy Spirit to show that the College is a Christian College. The Candle indicates educational flame while the Cross stands for Church identity.

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46 Ibid.
47 Explanation was provided by MLC Office.
Deans of the College

The deans of the college during the decade were Ato Yohannes Irenna,48 Dr. Fekadu Kanno;49 Ato Temesgen Negassa;50 Mrs. Yenenesh Galata,51 and Ato Melkamu Dhuunfaa.52 These deans have all contributed their level best to shoulder the responsibilities entrusted to them by the MYS Board. The growth of the former Department to a college status is a result of their labour and the work and cooperation of teaching staff, workers and students.

Future Directions

Trainings on Leadership, Management and Communication began on a diploma level in 1995 in conjunction with the MYS Theology Department. It was established as a Department from the outset. In about a decade, it grew to a College status by fulfilling the necessary requirements of the MOE. As a College, it began providing trainings on Accounting, Human Resource Management, Leadership and Development Studies and Gender on a degree level.

According to the five years'-strategic plan (SP), the College aspires to promote Accounting, Gender and Development to a Degree level. Further, it has been planned to offer courses in Leadership and Development Studies on MA level.53 Phase based studies will be carried out in order to train professionals to serve the society. The plan is to expand trainings on market based assessment or on crosscutting issues, like environment, good governance, gender and development.54 Thus, these components of the five years' SP will lead the College to a University level.55

48 MYTSB meeting, Oct, 6, 2001, Res. No. MYTSB-2-9-2001 "d".
49 MYS Board Executive Committee meeting, May 19, 2-10, Res. No. MYSB-09-03-10.
50 MYTSB meeting, May 27, 2003, Res. No. MYTSB-02-42-03.
52 BMTEC, June 18, 2009, Res. No. BMTEC-10-07-09.
54 Melkamu Dhuunfaa, interview, Nov. 2, 2010.
In Chapter Six, it was noted that the MYS theological training underwent radical changes in line with the rapid growth of the EECMY and other Evangelical Churches in membership. The MYS Diploma in Theology was decentralized and four Regional Seminaries were established. Likewise, there was a plan to upgrade the B.Th Programme which eventually led to the establishment of the Ethiopian Graduate School of Theology in collaboration with the EKHC and the ECFE in 1997. At the same time, the MYS B.Th. curriculum was revised and approved by the Board in 1995 and 1998 respectively.56

In 2003, the Theology Department (TD) began to make an extensive revision of its B.Th curriculum. The strategic plan (SP) was reported to the MYTS Board on 27 May 2003. The Board decided to deliberate on it at its next meeting.57

The SP was made in order to respond to the difficult situation the Department was facing with regard to lack of enough candidates. The TD was challenged to carry out a thorough assessment in order to find out the underlying reasons. The outcome of the assessment led to a major restructuring of the B.Th. curriculum. The proposed changes in the curriculum were made because "...significant student enrollment decrease from year to year has become a problem; since the decentralization of the diploma programme seven years ago no revision of curriculum has taken place; other Theological Colleges are coming up and competing and the present structure [B.Th. curriculum] does not allow flexibility."58

The first SP components was in Departmental areas which had as its sub-topics: "Departmental identity; critical challenges; B.Th. curriculum and textbooks; Recruitment and Admission; Staff Composition and Development; Public Relations (marketing); Fee Structure; the Relation between Theology Department and Regional Seminaries; Accreditation Issue and Departmental Facilities".59

56 See pp. 185-187.
57 MYTS Board meeting, 27 May 2003, Res. No. MYTSB-02-29-03.
58 MYTS Board meeting, October 16-17, 2003, res. No. MYTSb-03-61-03 "1".
59 Ibid., Res. No. MYTSB-03-61-03 "2".
The second component focused on the proposed curriculum which "...responds to the results of the strategic plan assessment; reflects the goals and priorities of Theology Department purpose statement; maintains accreditation status with ACTEA and prepares the B.Th. programme more effectively."\(^{60}\)

The third component of the SP was the "...categories of the curriculum with their required and elective courses and credit hours."\(^{61}\) The major categories are; Division of General Studies, Division of Biblical Studies; Division of Church History and Division of Practical Theology.\(^{62}\)

The fourth component dealt with the flexibility of the timetable. It was emphasized that "...the Department needs to stick to the five days classes, but would like to teach in the afternoons, Saturdays and strengthen evening classes."\(^{63}\)

The Board, having listened to the extensive presentation, exchanged views and posed questions for clarifications. After responses and clarifications were given the "...Board accepted the SP in principle and instructed the Theology Department to proceed with it and present the final work to the May 2004 Board meeting."\(^{64}\)

The final work on the SP was done and reported to the Board at its meeting on June 5, 2004. After a thorough discussion was made on the presentation; particularly on the curriculum; the need to continue to offer courses in the Biblical languages (Hebrew and Greek) as well as the importance of continuing offering courses in the English language, the Board endorsed that the new curriculum be implemented.\(^{65}\)

Whether this dynamism of the restructured curriculum has been maintained and whether the Department is attracting enough candidates needs to be mentioned at this point. Mr. Teshome Amenu, the current Dean of the Department affirms that the curriculum is relevant to the need of the students and the sending bodies and that a large number of students join the TD every year.\(^{66}\)

\(^{60}\) Ibid., Res. No. MYTSB-03-61-03 "3".
\(^{61}\) Ibid., Res.MYTSB-03-61-03 "4".
\(^{62}\) Ibid.
\(^{63}\) Ibid., Res. No. MYTSB-03-61-03 "5".
\(^{64}\) Ibid.
\(^{66}\) Teshome Amenu, interview, November 9, 2010.
Faculty Development

The trend of retaining MYS fresh graduates as teaching staff began in the 1990s. It also continued to the next decade. These assistant teachers were given the opportunity to continue their studies either at EGST or abroad. Out of those that were sent abroad for training about half came back to serve the Church while the others opted to remain abroad. The MYS Administration and the Board tried to remind those that opted to stay abroad to come and serve at the Seminary but most did not respond to the call. On October 6, 2001, the Board took up the matter and discussed it with deep concern. Based on the report from the then Principal, the Rev. Yonas Deressa, the Board decided: "As the Seminary has lost nearly 50% of what it has invested on retained graduates who were sent abroad for further studies and didn't return, it was decided that the Seminary stop such practices and call teachers from the Synods as needed." In connection with this decision, it was further decided that "...the retaining of graduate Estifanos Tessema, as assistant teacher, be approved as the last person in this position under the condition that the Board's Executive Committee has given". On the basis of the decision of the Board regarding call of teachers from the Synods, nine teaching staff members were called from synods during the decade.

At present, there are 11 Ethiopians and 7 expatriates as teaching staff. Seven former teaching staff have been sent abroad to study for their doctorates and 2 are pursuing their MA studies at EGST. It is hoped that these scholars will contribute to the development of the MYS to a University level in due time.

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67 MYTS Board meeting, October 6, 2001, Res. No. MYTSB-2-8-2001 "a".
68 Ibid., Res. No. MYTSB - 2-9-2001 "e". The pre-condition given by the Board's Executive Committee was that the "...Seminary Council sees to it that retained teaching assistants sign agreement with the Seminary that they don't seek scholarship abroad before they complete their MTh.. studies at EGST and teach at least for two years at the Seminary (Board's Executive Committee, Aug. 1, 2001 Res. No. MYTSB-EC-11-2001).
69 These were: Rev. Feyissaa Negaasa (CS); Rev. Jalataa Ngarrii (from WS); Ato Etaanaa Abdiisa (CS); Rev. Endrias Essay (SWBS); Rev. Masresha Mengiste (NCES); Rev. Teshome Amenu (WBS); Mr. Teferi Hundessa (BDS); Mulugeta Gragne (WS), Haile Sadins (SWBS), Rev. Kiros Lakew (NEA) and Rev. Sanbato Wakene (CGS).
70 Those on study abroad are: Estifanos Tesema, Bruk Ayele, Etaanaa Abdiisa, Masresha Mengiste, Haile Sadins, Mulugeta Gragne and Teferi Hundessa. Those at EGST are Rev. Wondimu Legese and Ato Gedion Adunya.
Enrollment of Students, TD

There was lack of enough candidates to begin Degree Programme in Theology as reported by the Acting Principal to the MYS Board on May 30, 2000. The Board gave directives that the "Seminary can begin a new B.Th. class if it gets at least 8 students".\footnote{MYTS Board Meeting, May 30, 2000, Res. No. MYTSb-1-10-2000 "a". The Acting Principal was Ato Yohannes Irenna.} The same problem was reported again by the Principal to the Board on June 2, 2001. This time, two reasons were spelled out. The first reason was the question of academic status of the Country which did not enable the congregations to find qualified candidates.\footnote{MYTS Board Meeting, May 30, 2000, Res. No. MYTSB-1-10-2000 "a". The Acting Principal was Ato Yohannes Irenna.} The second reason was that 'The Synods have financial problems not only to send and train theologians but even to employ those who graduate from the Seminary.'\footnote{MYTS Board meeting, 17 January 2003, Res. No. MYTSB-01-017-03.}

The other reason which was not recorded in the Minutes of June 2001, but was a concern which the Board raised so often in those days, was the competition from the newly emerging Seminaries and Colleges of other Evangelical Churches. This challenge lingered on and the Board had to address the issue during its meeting on 17 January 2003. The following was resolved:

It was noted that many EECMY members in Addis Ababa go to Theological Institutions of other Churches rather than coming to MYTS. This was extensively discussed. With this concern, it was agreed that the Seminary Council would make self-assessment to make the Seminary more attractive, and come up with suggestions for the future of the Seminary with regard to this issue.\footnote{See p. 222-223 above.}

It was with this in mind that the TD began major curriculum revision as explained earlier in this Chapter.\footnote{Statistical data, MYS Registrar's office, Nov. 3, 2010.} The restructuring had its positive impact on the enrollment of students in that courses were offered both during the day and in the evenings. The number of B.Th. graduates in 2004 was 18 while it was 31 in 2010.\footnote{Ibid.} During the decade there were a total of 249 in B.Th. and 43 in B.Th-CMR graduates.\footnote{Ibid.} In 2010/2011, there are 157 students in B.Th. Programme, 17 in CMR and 16 in B.Th evening. It is observed
that the MYS Chapel is used as a classroom since the size of the day B.Th. student body is so high. This is a new phenomenon in the history of MYS-TD.

Deans of Theology Department

The MYS current By-Laws gives the provision that "Every Department of the Seminary shall have its own Dean, who is to be appointed by the Board on the recommendation of the Management Committee of the Seminary from among the full time teaching staff." Accordingly, five teaching staff served as Deans of TD during the decade. These were: the Rev. Dr. Philip Johnson; the Rev. Bill Goodman; Ato Etaanaa Abdissa; Ato Bruk Ayele; and Ato Teshome Amenu. These teaching staff have rendered fruitful services in guiding the activities of the Department per the MYS Constitution and Bylaws.

Future Plan of the Theology Department

There are plans to start training at graduate studies level. The Department will commence with MA in Practical Theology in September 2011. The objective is to train academically, professionally and spiritually capable and mature theologians, leaders, pastors and counsellors who could be agents of change both in the Church and the society at large to bring about transformation in this progressive era. The fact that there are highly qualified members of the Church in the congregations even in the rural areas, compels the EECMY to make a quick move in this direction. Pastors, evangelists and other leaders at all structures of the Church have to be empowered to minister to such people within their context.

77 EECMY-MYS By-Laws, Chapter Two, Article 5, Section 1.
79 MYTS Board Meeting, 27 May 2003, Res. No. MYTSb-02-41-03.
81 BMTEC-EC meeting, May 27, 2008, Res. No. BMTEC-EC-17-26-08 "B".
83 Teshome Amenu, Dean of TD, interview, November 10, 2010. This plan has already been accepted by the MYS Board and has been endorsed by the EECMY Council at its 6th meeting in July 2010 (C-06-18-10 "18.5.1.)
84 Teshome Amenu, interview, November 10, 2010
The trainings on MA level will also provide the Church with the opportunity of strengthening research work on relevant topics related to her wholistic ministry.\textsuperscript{86} The issue of research has been one of the major concern of the MYS and the EECMY at large for the past fifty years but much has not been achieved in this regard as stated earlier.\textsuperscript{87}

The TD has began to do the groundwork leading to the launching of the MA programme in Practical Theology. The preparation of a curriculum that suits graduate studies level is underway.\textsuperscript{88} Offering relevant courses will be given due attention in order to make the training attractive from the outset. Such an endeavour will enable the MYS to train the candidates in the Ethiopian context and with a reasonable cost.\textsuperscript{89}

The process of selecting qualified professors in this field of study has also began.\textsuperscript{90} The teaching staff will include both nationals and expatriates who have teaching experience and are familiar with the Ethiopian situation.

The TD has also a plan to start CMR, Pastoral Care and Counseling at MA levels.\textsuperscript{91} The experience gained in starting MA in Practical Theology will be used to move in this direction as well.

\textit{Christian-Muslim Relations (CMR)}

The EECMY was taking part in a project known as "Islam in Africa Project". Its vision was "Witnessing Christ in a Responsible Manner."\textsuperscript{92} This project later developed into an organization known as "Programme for Christian Muslim Relations (PROC-MURA).

The Gospel Ministry Department of the EECMY Central Office, later renamed Department of Mission and Theology (DMT), had formed working relationship with this Christian organization. Its office is located in Nairobi, Kenya.

The purpose of joining this organization was to share in its vision and mission to reach the Muslims with the Gospel of our Lord Jesus Christ. In order to learn closely

\textsuperscript{86} Teshome Amenu, interview, November 10, 2010.
\textsuperscript{87} See pp. 108-110.
\textsuperscript{88} Teshome Amenu, interview, November 10, 2010.
\textsuperscript{89} Teshome Amenu, interview, November 10, 2010.
\textsuperscript{90} Teshome Amenu, interview, November 10, 2010.
\textsuperscript{91} Teshome Amenu, interview, November 10, 2010.
\textsuperscript{92} Rev. Iteffa Gobena, President Emeritus of the EECMY, o.i., December 2, 2010.
from the organization, the DMT Director or a designated staff have been taking part in the meetings arranged by the organization from time to time. This led the DMT to arrange courses at the MYS or Central Office on PROCURA issues. The plan was primarily for Synods who work in areas of the Country with large Muslim population. The aim was to empower these Synods on how to approach the Muslims in order to witness to them about the saving work of God in Jesus Christ.

The Evangelism and Theology Commission of the Church had a concern to strengthen this ministry in order to reach out in a well organized manner. Thus, a request was forwarded to the MYS Board so that it can own the programme and offer courses as part of the Theology Department. The issue was brought to the attention of the Board on January 10, 2002 and it was decided that "...the Board's Executive Committee consider it when the Theology and Evangelism Commission gets its plan approved by the Executive Committee." The MYS Board heard the next progress report during its meeting on October 1, 2002 and the following was decided:

The Principal gave a progress report on the process of the establishment of Christian-Muslim Relations. Accordingly, it was reported that the revision of the curriculum of the Theology Department, with an intention to make it fit with the plan is underway. It was further reported to the Board that the Seminary Council has endorsed the recruitment of two teaching staff... for study call provided that the financial matters be thoroughly studied and be arranged. The Board...discussed and approved the call of the two teaching staff.

Further progress was made in the realization of the plan through the preparation of curriculum for the first two years which was approved by the MYS Board. The case of student intake and funding was also discussed by the Board at its meeting on 27 May 2003 and the following was resolved:

The new programme, Christian - Muslim Relations, was discussed and all units of the Church are reminded to send students to be trained. The question of getting scholarship fund for students was raised as a concern, but it was agreed that, for the time being, all units bear the expenses as they do for the other students. The Seminary Council was asked to look for scholarship fund for CMR students and report to the MYTS Board.

94 MYTS Board meeting, 1 October 2002, Res. No. MYTSB-3-55-2002. The proposed teaching staff were Rev. Abdi Tadese and Rev. Masresha Mengiste.
95 MYTS Board meeting, 17 January 2003, Res. No. MYTSB-01-015-03. Please refer to appendix XIII for the course outline.
96 MYTS Board meeting, 27 May 2003, Res. No. MYTSB-02-26-03.
The Board continued to make persistent inquiries about the commencement of the CMR and it was reported at October 2003 Board meeting that "... 16 students have been enrolled and that no one has got a scholarship." The Board further "...resolved that the future of the new programme be studied and the Seminary Council has to do its best in this regard."

The first batch of graduates from the CMR in 2005 were 9. The sending EECMY units were five while two were from other Evangelical Churches. Most of these EECMY units are working where there is a large number of Muslim population. As stated above, the total number of CMR graduates until June 2010 was 43.

Whether the CMR graduates have made positive impact on the Evangelistic ministry of the EECMY and her Synods has to be mentioned at this point. According to Ato Teshome Amenu, Dean of TD, some Synods have benefited a lot from the services given by these graduates. Training of trainers (TOT) has been given. Teaching materials have been produced in some synods. Some of the graduates have been employed by NGOs who deal with the same issue. Even if it is a loss for the Synods that have sent them for training, it has brought about informal recognition to the CMR programme of the MYS.

Music Department Reinstated

In Chapter Four, the opening of the Music Department at MYS in 1979 was presented briefly. It functioned until 1986 and was closed down since Church Units did not send enough students and there was no financial support to keep the Department functioning. At the conclusion of the section on this topic, it was stated that "The
Department was closed for over a decade and half and was reopened with a new vision and mission as EECMY School of Music in 2003. How did that come about?

The idea of reinstituting the Department originated from the EECMY DMT. Some amount of fund was provided by the DEM for training in Church Music. The DMT organized a committee that would follow up the implementation of the programme by designing its curriculum. Finally, the DMT requested the EECMY Officers to approach the Seminary so that it can own the Programme. The request from the Officers was presented to the Board by the then MYS Principal, the Rev. Dr. Yonas Deressa. In his report, he expressed the concern of the Seminary Council saying, "The fear of the Seminary Council that this school, or, if recognized by the Board and integrated into the MYTS as a Department will continue to be a problem child without sufficient budget."

The Board noted this concern and it was resolved:

The Board noted that the School of Music has been operational (as of September 2001). The Board also underlined the fact that there is a need for such a school to help the EECMY Congregations to sing hymns in the right melody and help pastors to sing the liturgy in a uniform way. But on the other hand, the Board noted the Seminary Council's decision to be custodian of the School until reliable source of the school's budget and its administration is worked out. Therefore, the Board requested both the Seminary Council and the Evangelism Department to sort this out and present to the next Board meeting. The Seminary, it is understood, will continue to be custodian until then.

The case of budget problem lingered on until January 2003. On January 17, 2003, the Board received the information from Mr. Dawit Chibsa, the then V/Principal, that the Seminary Council had recommended that "...the School of Music be represented in the Seminary Council by the Coordinator; that the Coordinator's salary be determined by the appropriate Seminary salary scale and established benefits; that the Advisory Committee of the School of Music be dissolved and the call of Ato Yonas Gorfe be renewed for the next two years." Having deliberated on the matter the Board decided:

That the Seminary Council would confirm that the School of Music has met all the requirements in order to be accepted as a Department before it gets representation in the

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104 See p. 105 above.
105 Personal Knowledge.
106 The Committee members were: Yonas Gorfe, Dinkisaa Lammeesaa, Yenenesh Galataa, Peter Mario, Abdii Tadesse, Lillian-Rose Eriksen, Danial Christiansen and Dr. Philip Johnson. Source: EECMY School of Music Curriculum, p.1.
107 Brief Report from the Principal to the Board, October 6, 2001, p.3.
108 Ibid., p.4. Italicized for emphasis.
109 MYTS Board Meeting, October 6, 2001, Res. No. MYTSB-2-8-2001 "h". Italicized for emphasis.
110 MYTS Board Meeting, January 17, 2003, Res. No. MYTSB-01-014-03 "a".
Seminary Council, and that the benefit of the Coordinator and the work of the Advisory Committee continue in the same way until then.\textsuperscript{111}

The Board also approved the call of Ato Yonas Gorfe as a teacher in the School of Music for the next two years.\textsuperscript{112} The integration of the School of Music into the MYS as a Department was thoroughly discussed by the Board's Executive Committee on June 21, 2003. It was decided to approve that the School of Music be represented in the MYTS Council by the Coordinator; the name of the school be reviewed by the Seminary Council; all staff approvals be handled by the Council as is done with all other Seminary units; the Coordinator's salary be determined by the appropriate Seminary salary scale and that the Advisory Committee of the School of Music be dissolved as requested by the Seminary Council".\textsuperscript{113}

This action by the Board's Executive Committee was reported to the Board at its meeting on October 16-17, 2003. The Board endorsed the integration of the School of Music into the MYS as a Department along with its curriculum.\textsuperscript{114} Since then, it has been functioning as MYS Department of Music.

\textit{The Curriculum of the Music Department}

The curriculum of the Music Department of the 1980s aimed at providing theoretical and practical knowledge of music on a lower level leading to a diploma in music.\textsuperscript{115} The objectives of the current Department of Music has been stated as "...to cultivate and lay a solid foundation for good church musicianship both in western and Ethiopian music and to assimilate and acculturate the various musical cultures of nations and nationalities of Ethiopia in the context of Church ministry".\textsuperscript{116} Ato Bereket Melese, the A/Dean, confirms that the Department is adhering to these objectives. The curriculum has been prepared with these objectives in mind.\textsuperscript{117} The curriculum of 2003, and the following years is a three year programme, leading to Advanced Diploma in Music. It has

\begin{itemize}
  \item \textsuperscript{111} MYTS Board meeting, January 17, 2003, Res. No. MYTSB-01-014-03"b".
  \item \textsuperscript{112} MYTS Board meeting, January 17, 2003, Res. No. MYTSB-01-014-03 "c".
  \item \textsuperscript{113} MYTS Board-Executive Committee meeting, 21 June 2003, Res. No. MYTSB-EC-41-03 (1-5).
  \item \textsuperscript{114} MYTS Board meeting, October 16-17, 2003, Res. No. MYTSB-03-68-03.
  \item \textsuperscript{115} MYS Handbook, 1981-1982, p.50.
  \item \textsuperscript{116} MYTS Handbook, 2003-2004, p.38.
  \item \textsuperscript{117} Bereket Melese A/Dean, interview, November 12, 2010.
\end{itemize}
core courses; pedagogical courses; General courses and courses in theological education. The total number of credit hours is 109.\(^\text{118}\)

*Teaching Staff*

Currently, the Department has 2 Ph.Ds, 3 MAs, 4 BAs and 6 Advanced Diploma holders. This makes it a total of 15 teaching staff.\(^\text{119}\)

*Enrollment of Students*

The Department has admitted eight batches of students since its reinstitution in 2001. Six batches have graduated so far; the total being 68 graduates.\(^\text{120}\) "Currently, the Department has three classes: 35 students in first year; 30 in the second year and 21 in the third year; making it a total of 86 students."\(^\text{121}\)

The sending bodies are EECMY units and other churches. The students have been admitted on the basis of recommendation letters from their respective Churches.\(^\text{122}\)

The graduates from the Department are rendering fruitful services in their respective Churches through training, promoting cassette ministry both in compact disc (CD) and video cassette (VCD). Some have set up their own studios to generate income both for their respective congregations and themselves as well.

*Financial Status of the Department*

The fear of the MYS Administration at the early stage was that the School of Music may create financial problem to the Seminary. The Department has gradually become self-reliant through tuition fees and other fund raising schemes through

\(^{118}\text{Mekane Yesus School of Jazz Music, Annual Report, May 12, 2010, Annex pp 1-2. Please see Appendix XIV for the curriculum and compare it with appendix VI.}\)

\(^{119}\text{Bereket Melesse, A/Dean of the Department, interview, November 12, 2010. Out of the 15 teaching staff 3 are expatriates from Canada, USA and Finland respectively.}\)

\(^{120}\text{MYS School of Jazz Music, Annual Report for 2009/10, May 12, 2010, p.2. Out of these graduates 63 are male and 5 are female.}\)

\(^{121}\text{Ibid., 80 are male and 6 are female students.}\)

\(^{122}\text{Bereket, interview, November 12, 2010.}\)
promotion work.\textsuperscript{123} In this regard, the Department was able to advertise its training ministry on graduation magazines, brochures and flyers.\textsuperscript{124} The Department was also able to organize a number of concerts in well known town halls, embassies,\textsuperscript{125} etc. This has added to the promotional work done by the Department. Accordingly, the MYS School of Jazz Music has become one of the renown schools in the country.\textsuperscript{126}

\textit{Future Plan}

The Department has plans to acquire "...a new sound system [in order to] alleviate the problem incurred by excessive spending that was given to renting the equipment".\textsuperscript{127} This will add to the income generating scheme of the Department by renting it to people or organizations that need the service.\textsuperscript{128}

The Department has also planned to lay the foundation to begin the Bachelor degree Programme. Some of the expatriate teaching staff will be engaged in "...designing the curriculum for the Bachelor Degree Programme".\textsuperscript{129} Faculty development is another aspect of the future plan.

\textbf{Department of Theological Education by Extension: New Developments}

\textit{Curriculum Revision}

It has been stated earlier that the duration of study for the certificate programme was reduced from six to five years based on the request of Synods and participants. It has also been hinted at that the Department is in the process of making a change from five to four years.\textsuperscript{130} These changes have been based on careful assessment of the need of the Church Units and TEE philosophy with regard to teaching materials, discussion meetings TEE work. Some external factors have made impact on MYS TEE work. Some Churches

\textsuperscript{123} Bereket, interview, November 12, 2010.
\textsuperscript{124} MYS School of Jazz Music, Annual Report, p.2.
\textsuperscript{125} Ibid.
\textsuperscript{126} Bereket, interview, November 12, 2010.
\textsuperscript{127} School of Jazz Music, Annual Report, p.3.
\textsuperscript{128} Ibid.
\textsuperscript{129} Ibid., p.2.
\textsuperscript{130} See p. 188 above.
and NGO's have begun to offer Certificates and Diplomas in TEE in relatively a shorter period of time. This has become a challenge to the TEE Department.

The Department has made a thorough revision of the curriculum during 2009/2010 and has finalized the curricula of both Certificate and Diploma programmes. The revision focused on "...rearrangement of courses to be given, resetting the number of weeks a course has to be studied and related issues." These curricula were presented to the MYS Management Committee and approved. The final endorsement was given by the Seminary Board. With that the study years were reduced from five to four years for both programmes.

Enrollment of Participants

The number of TEE participants for the decade has shown a gradual progress. 805 have graduated from the Basic and Award Programmes with certificates, and 153 with Diploma.

During the academic year 2009/2010, 186 participants are being enrolled in Diploma while 1,038 are in TEE certificate programmes. However, in both Certificate and Diploma programmes the participation of women is low. In order to alleviate this problem, the TEE Department approached the EECMY Women's Ministry Coordinating Office (WMCO) requesting for scholarship in order that the disadvantaged ones may at least cover 50% of the annual fee. An encouraging result has been achieved:

Birr 9, 745:- was released [from WMCO Office] for 94 female TEE students for the year 2008/2009. Based on the second round request for 75% support... Birr 11, 317.50 was released for 60 female TEE students for the year 2009/2010. On the third round request, Birr 28, 095.50 was released for 180 female TEE students for the year 2010/2011.

132 Ibid., p.2. Please refer to appendix XVa and XVb for the revised curricula.
133 Statistical data obtained from TEE Department Office, Nov. 12, 2001.
134 Ibid., p.3.
135 Ibid., p.2. This makes it a total of 334 female TEE participants for the three years.
Ecumenical Relations

TEE Department was a member of the East African Association for Theological Education by Extension (EAATEE) in the 1980s. It had its office in Nairobi, Kenya. It had Kenya, Ethiopia, Zaire, Tanzania and Sudan as members.

The Association had the following objectives.

a. To assist Christian institutions, Churches, and Church-related organizations interested in the work of Theological Education by Extension in the sharing of information about Theological Education by Extension (T.E.E.) and in the promotion of T.E.E work.

b. To form local branches of the society.\textsuperscript{136}

The TEE Department Deans were participating in the annual meetings of the Association where issues of common concern were discussed and experiences shared with member Seminaries and Churches.

During the decade under consideration, the Department is making communication with the All Africa Theological Education By Extension Association (AATEEA). The aim of the Association is "...to enhance collaboration and mutual support among TEE programmes".\textsuperscript{137} One way of fostering such a collaboration is through arranging annual conferences.\textsuperscript{138} MYS TEE Department has a plan to work towards forming ecumenical relations with this Association.\textsuperscript{139}

The Department has also a working relationship with local Churches. One such example is the relationship with the Ethiopian Kale Hiwot Church. Some staff members of the MYS TEE Department have been invited to teach courses arranged by EKHC for its TEE coordinators. Similarly, EKHC TEE work coordinators have participated in the MYS annual TEE Coordinators and Tutors' consultations.\textsuperscript{140}

\textsuperscript{136} EAATEE, Constitution and Rules, "objectives", p.1.
\textsuperscript{137} Letter of Rev. Kangwa Mabuluki, AATEEA General Secretary, to Mr. Teferi Angose, dated August 24, 2010.
\textsuperscript{138} Ibid.
\textsuperscript{139} Ibid., Ato Teferi Angose, interview, November 12, 2010.
\textsuperscript{140} Example: EKHC TEE Coordinator and Group leader (Mrs Yewubsefer Girma and Mr. Albene Lebene) participated in the MYTS TEE Coordinators' Consultation in July 2006 (From the list of participants).
TEE Department Deans

Each Department proposes a candidate for the position of deanship during its staff meeting to the MYS Management Committee. The Management Committee then recommends the proposed candidate to the Seminary Board for approval for a "term of two years with the possibility of being reappointed for one more term." Accordingly, the Department had three deans during the decade. These were: Ato Dawit Chibsa, Rev. Michael Schultheis and Ato Teferi Angose. These leaders rendered fruitful services during their respective terms of services by paying attention to TEE philosophy and by carrying out the decisions of the MYS decision making bodies with regard to TEE work and the activities of the MYS in general. The EECMY Synods have benefited a lot from the trainings given by the TEE Department.

Future Plan

The Department has a plan to develop TEE Diploma programme to a degree level. TEE diploma graduates have often requested the Department to begin the programme on a degree level. This is usually pointed out in the valedictories of representatives of graduates during graduation ceremonies.

The plan to revise study guides according to the new four years curriculum has began and will continue. Another pertinent plan is to work on how to introduce TEE as a distance theological education. The EECMY Council has endorsed such a plan at its 5th meeting in July 2009. Steps leading to the realization of the decision has been taken and the programme will start in January 2011.

141 MYS By-Laws (2007), Chapter Two, Article 5 "2".
142 MYS Board Meeting, 31 May 2002, Res. No. MYTSB-2-29-'02. Ato Dawit served as dean from 2000-2004 (two terms).
144 BMTEC-EC Meeting, May 27, 2008, Res. No. BMTEC-EC-17-26--08 "A". Ato Teferi has been Dean of TEE Department as of July 1, 2008.
145 From the print out of the Department's annual plan, given to the Writer of this Book, Nov. 12/2010.
146 C-5-23-09 "23. 5 b."
147 Teferi Angose, interview, November 12, 2010.
Other plans include revising of test papers according to the revised curriculum; staff development scheme; building spacious bookstore to accommodate TEE Books and related materials and preparing TEE handbook.

**Revision of MYS Constitution and Bylaws**

The Constitution and By-Laws of the MYS have undergone revisions from time to time following the advancement of the MYS in its training ministry and the prevailing situation. The amendments to the Constitution and Bylaws were made in 1968, 1976 and 1996. Hence, the Constitution and Bylaws of the MYS have been revised in order to accommodate the needs of the MYS without deviating from the doctrinal statement, vision and missions.

In December 2004, Dr. Fekadu Kanno, the MYTS Principal, presented to the MYS Board the need to revise the Constitution and Bylaws. The underlying reasons were that "...the Seminary has grown and had four departments then; the TD has revised its curriculum on broad basis; the Leadership Department has started a degree programme; the present MYTS Constitution was revised eight years ago and has some shortfalls and cannot satisfy the present situation in which the Seminary is functioning". Furthermore, the Constitution and Bylaws of the EECMY were being reframed on broad basis leading to major revisions in the Constitution and Bylaws of the Synods and Joint Programmes. The Board, therefore, decided that "...TOR should be prepared and be given to a legal expert to work on the revision for presentation to the Board.

The task was assigned to Ato Gobena Ijigu, a legal expert, who presented his report to BMTEC-EC on September 4, 2006. Ato Gobena stated in his presentation that he had followed the directives given by BMTEC and MYTS Administration in revising...

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148 One staff member, namely Mrs. Ebise Gudeta, is on a study leave in the Federal Republic of Germany for two years.
149 From the print out of the Department's annual plan.
150 See pp. 48-51.
152 See pp. 192-195.
154 The EECMY Constitution and Bylaws was revised by the 17th General Assembly in January 2005. This was a major revision which was the reframing of the Constitution and Bylaws resulting in improvement of the structure, decision making system, etc.
the Constitution and Bylaws. He also said that "...the reasons for the revision were in line with the Church's statute and growth of the Seminary."\textsuperscript{156} The source materials he used in the preparation of the revision were "...the existing statute of the Church and the Seminary, TOR of BMTEC, related government laws; Seminary Handbook and Personnel Manual."\textsuperscript{157} It was further stated that the methodology used were "...logical flow of thoughts between articles and sections leading to rearrangements; making consistency of titles with the body to avoid redundancy; rearranging sections and sub-sections into Constitution and Bylaws and the introduction of Chapters."\textsuperscript{158}

The members of the Board's Executive Committee raised questions for clarifications. The BMTEC-EC proposed that "...the name of the Seminary be MYS rather than MYTS and that it be presented to BMTEC"\textsuperscript{159} together with the amendments to the Constitution and Bylaws.

The decision of the Board's Executive Committee was presented to the Second meeting of BMTEC on January 15, 2007 and the following decision was taken:

Approval of MYS Constitution and Bylaws and Personnel Manual

BMTEC discussed both documents and endorsed them with the inclusion of comments and amendments recommended by BMTEC. It was further decided that the revised Constitution and Bylaws be presented to the EECMY Council for approval with valid reason for changing MYTS to MYS.\textsuperscript{160}

The final endorsement of the amended MYS Constitution and Bylaws was given by the EECMY Council at its Third regular meeting in June 2007.\textsuperscript{161}

Some Salient Features of the Amended Constitution

The Constitution has a \textit{preamble} stating the historical development of the MYS and the reasons the amendments were made.\textsuperscript{162}

The constitution is divided into four \textit{Chapters}. Chapter One covers "General Provisions", which include "Short Title"; "Definition of Terms", "Legal Status and Scope

\begin{footnotes}
\item[157] BMTEC-EC Meeting, BMTEC-EC-05-11-06 "b".
\item[158] BMTEC-EC Meeting, September 4, 2006, Res. No. BMTEC - EC-05-11-06 "c".
\item[159] BMTEC-EC Meeting, September 4, 2006, Res. No. BMTEC-EC-05-11-06 "d".
\item[160] 2nd Meeting of BMTEC, January 15, 2007, Res. No. BMTEC-02-03-07 "d".
\item[161] C-3-30-07 "2".
\item[162] The reasons have been explained in this Chapter (see pp.241-243).
\end{footnotes}
of Operation"; "Office of the Seminary" and "Doctrinal Statement." Chapter Two has the title "Accountability, Relationships, Purposes and Activities."

The next title, "The Governing Organs of the Seminary" comes under Chapter Three. These are the Board of Mission, Theological Education and Communication which is accountable to the EECMY Council. Then comes the Board's Executive Committee and the Seminary Management Committee. The Powers and Responsibilities of these bodies have been defined broadly.

Chapter Four deals with "Miscellaneous Provisions" such as "Properties of the Seminary", "Medium of Instruction" the "Official Language of the Seminary", "Amendment of the Constitution", "the Applicability of the Constitution", "Repeal of the Previous Constitution", and "Effective Date".

The Amended Bylaws

There is a short preamble which describe why the amendment was needed and by whom it was amended.

The Bylaws is also divided into four Chapters. Chapter One has the title "General Provisions" which deals with "Definition of terms"; and "Sources of Income for the Seminary.

Chapter Two is about "The Academic Organization of the Seminary." This Chapter contains the classifications of the "Academic Departments of the Seminary", "Appointments and Functions of Deans of the Departments"; "The Departmental Committees" and their responsibilities.

Chapter Three is on "The Functional Organs of the Seminary." These are: "Administration and Finance Department and its Major Functions"; "the Administrative Committee" whose main duties and responsibilities are to "assist and advice the Administration and Finance Division in matters pertaining to personnel management, budgeting, finance, maintenance and administration in general." The other functional organs are "Special Offices within the Seminary", "the Office of the Campus Pastor" and

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163 MYS Bylaws, Chapter Three, Article II, Section 1.
"the Office of the Coordinator of the Theological Education by Extension for Diploma Programme".

Chapter Four deals with Miscellaneous Provisions, such as, "Staffing of the Seminary and Call of the Teaching Staff", "Application Procedure for Sabbatical Leave"; "the Admission and Supervision of Students," "the Student Body and the Student Council"; "Amendment to the Bylaws"; etc.

Amendments per ACTEA Requirements for Reaccreditation of the MYS

ACTEA has the policy that the theological institutions which get accreditation from it be reevaluated every eight to ten years. In order to start the process towards self-re-evaluation, the MYS Management Committee appointed a Steering Committee. Dr. Peter Ford, who was one of the teaching staff, was appointed as the Chairperson. The Committee proposed some amendments to the BMTEC based on standards set by ACTEA. With a letter of August 22, 2006, the Committee presented two proposals to BMTEC.

The first issue was with regard to Constitution, Article 10, "The Powers and Responsibilities of the Board."\(^{164}\) The proposal was with regard to Article 10, section 10 in which it was stated that BMTEC has the responsibility to "...initiate curriculum and programme reviews when needed." The main concern was that the wording "...when needed" should be expressed in terms of a definite time frame in accordance with ACTEA requirement. Therefore, it was proposed that Article 10, Section 10 of the Constitution should read:

> Initiate a review every four years of various features of the Seminary and its Departments, including the following:
> a. Their objectives;
> b. Their programmes;
> c. Their achievements, especially as they relate to their objectives and programmes, and an assessment of the achievements of their graduates;
> d. Their curriculum and course syllabi;
> e. The compensation for their teaching staff;
> f. The fees charged to their students.\(^{165}\)

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\(^{164}\) Memo, dated August 22, 2006, from Dr. Peter Ford to BMTEC members.

\(^{165}\) Memo, p.2., Compare MYS Constitution Article 10, Section 10. Underlining has been added for emphasis.
The second issue proposed to BMTEC was regarding Bylaws Article 9, "Administration & Finance Division & Its Major Functions." In this section the appointment by BMTEC, length of term and accountability has been mentioned. However, "there is no clear mention of the duties of the Head of Administration and Finance." ACTEA policy demands that this be included. In accordance with this policy, it was recommended that Bylaw Article 9, Section 4 should read: "The head of Administration and Finance Department shall supervise all functions of the Administration and Finance Department, and shall give service to other MYS Departments, and shall serve as the Chairperson of the Administrative Committee." These two main issues were approved by BMTEC at its Second meeting on January 15, 2007 and were incorporated into the MYS Constitution and Bylaws.

Seminary Board: New Developments

Events Leading to a New Structure

At the EECMY Central Office level there was an acute financial problem in 2002 to the extent that it became difficult to pay workers salaries in time and make the necessary payments to the concerned bodies. Therefore, the EECMY Officers came up with recommendations to the 117th meeting of the EECMY Executive Committee asking for the urgent critical examination of the financial and administrative set up of the Church, beginning with the Central Office and gradually including all the levels of the Church structure. This was accepted by the Executive Committee. The EC further decided that progress reports be presented to it during the following meetings.

The EECMY System Audit began in November 2002 and was carried out in two phases. "The first phase focused on the Central Office while the second one was on the

166 Peter Ford, memo, p.2.
167 Ibid.
168 Memo, p.2. Compare MYS Bylaws, Article 9,Section 4.
169 BMTEC, 2nd Meeting Jan.15, 2007, Res. No. BMTEC-02-03-07 "d".
170 Personal Knowledge. As the then General Secretary, the Writer of this Book was following up the implementation in cooperation with the Central Office Executives.
171 EC-117-24-03, "a".
Both phases of the audit were carried out by two Chartered Certified Auditors, A.W. Thomas and Alan Bromhead. These two firms made professional audit of the EECMY system through examining the financial policy, decision making structure, policy decisions, etc.

The recommendations were shared with the Partners on a special consultation held at the end of May 2003 at the Central Office. The Church Officers adopted the recommendations and referred them to the 118th EC meeting, which approved it by setting immediate, intermediate and long term time frame for implementation. The immediate tasks were to be accomplished within three months; the intermediate within six months and the long term within one year. The follow up was made by the General Office, the Departments of the Central Office and the Synods per the directives given by the 118th EC meeting.

The System Audit also led the EECMY to make a thorough assessment of her Constitution and Bylaws and the related decision making and administrative structures. The following statements explain the outcome of the assessment:

Besides assisting the Church in sorting out her financial and administrative problems which led her to devise better ways of managing them, the System Audit has helped her to make a thorough study and analysis of her Constitution and Bylaws. This in turn has led her to reframe it in order to redefine the functions and responsibilities of each level of her decision making and administrative structures. The restructured Constitution and Bylaws was examined, amended and endorsed by the EECMY 17th General Assembly in January 2005. Likewise, Synods have also amended their Constitutions and Bylaws based on that of the Church.

Following the decision of the General Assembly, the number of Boards and Committees was reduced significantly from 13 to 6. Among the decision making bodies that were reorganized for better performance were the previous MYTS Board, the YDCS Board and the Evangelism and Theology Commission of the Church. These three

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173 Ibid.
174 Ibid.
175 EC-118-28-03 (a.1-a.2).
176 Ibid.
177 Megersa, *EECMY 50 Years Journey*, p.53. Further, see GA-17-58-'05.
decision making bodies were amalgamated into one Board and given the name "Board of Mission, Theological Education and Communication" (BMTEC). 178

**Dissolution of the Previous MYTS Board**

At the May 2005 MYTS Board meeting, the following information was given by the Chairperson to the Board members:

Dr. Fekadu Kanno, Principal, invited Rev. Megersa Guta, Chairperson, to give a welcome address. Rev. Megersa welcomed all and said that the Seminary has continued to accomplish its duties as usual and we appreciate that.

The election of a new Board by merging EVTC, YDCS and MYTS Boards as one body will be done by the EECMY Council and this Board meeting will be the last one. 179

It was also at this meeting of the MYTS Board that the TOR of BMTEC was distributed and explanation given for information. 180 Election of BMTEC members was referred by the EECMY Council at its first meeting to the EECMY Executive Board. 181 Accordingly, the first BMTEC members were elected by the Executive Board at its second meeting. 182 Thus, the previous EVTC, YDCS and MYTS Boards were dissolved.

**BMTEC Commences Its Work**

BMTEC members were notified of their election by Rev. Alemu Sheta, the then DMT Director, with a letter, Ref. No. 173/265/05 DMT, dated September 14, 2005.

The first meeting of BMTEC was convened on September 28, 2005 at MYTS again with an invitation letter sent to the members by the DMT Director per the request of the then General Secretary, Rev. Megersa Guta.

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178 Which of these abbreviations represent the three institutions has been explained earlier (see p. 216, Footnote No. 30).
179 Preamble to the minutes, p.2. Rev. Megersa was the MYTS Board Chairperson during the first half of the decade (2000-2005). This makes it a total of 14 years for his Chairmanship since May 1991.
181 C-1-64-05 "b".
182 EB-2-24-97 "a 1". These members were: the Rev. Dr. Debela Birri (Chairperson), the Rev. Dr. Wakseyoum Idosa General Secretary of EECMY, Ato Hailu W/Semaiat, W/t Million Terefe, the Rev. Hirut Megersa, W/ro Aberash Dhinsa, Rev. Dawit Yohannes and Rev. Akineda G/Medhin for four years while Ato Shibiru Galla, YDCS Director, was elected Secretary for one year.
At this meeting, the TOR given by the EECMY Council was read. The Vice-Chair, Secretary and the Executive Committee of the Board were elected. Thus, BMTEC was constituted per its TOR. Six BMTEC voting members and the DMT Director, YDCS Director and the MYS Principal attended the meeting.

Some Highlights from the TOR of BMTEC

The "Accountability" of the Board was to the EECMY Council. The "Responsibility" of the Board is "...to oversee, guide, administer, and follow up all matters related to Education, Communication, Mission and Theology of the EECMY in MYTS, YDCS and DMT." The "Purpose" has been expressed vividly, viz: "Taking into consideration the vision of the Church, the Board shall promote Theological Education of the Church to prepare ministers and leaders and to initiate and provide effective and efficient direction for contextual communication ministries and to make sure the Gospel of Jesus Christ is properly preached, taught and reach the unreached people." In this Article, attempts have been made to include the vision and mission of the EECMY DMT and the two big institutions of the Church.

In Article 6, the "Duties/Functions of BMTEC" have been defined separately in relation to the functions of DMT, MYTS and YDCS. There are 29 sub-articles defining the duties of BMTEC in relation to the three. Immense responsibilities were entrusted to the Board.

Has the Board carried out these immense tasks efficiently and effectively? Have the concerns of the two institutions and the DMT been fully attended to? The Rev. Dr. Debela Birri, the then Chairperson, says that the Board tried to work on the agenda items presented to it from the three institutions. Sometimes the agenda items were many. In this case, urgent matters were taken up in a balanced manner and the remaining items were referred to the Executive Committee of the Board. However, the Board was not able to

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183 Ato Hailu W/Semait was elected chair BMTEC-01-02-2005 "b.1-b.3".
184 BMTEC TOR, Article 3.
185 Ibid., Article 4.
186 Ibid., Article 5.
187 Debela Birri, interview November 17, 2010. He was BMTEC Chairperson then.
follow up the activities of the institution and familiarize itself as it should due to time constraint.\footnote{Debela Birri, interview, November 17, 2010.}

With regard to "Representation on the Board", it was stated that "BMTEC shall have nine members which will constitute three from Education experts, three from Communication and three from Mission and Theology."\footnote{BMTEC TOR, Article 8.} Again, the membership has been stated in a way that takes the three institutions into consideration.

With regard to the achievements of BMTEC in relation to the three institutions, the Rev. Dr. Debela Birri says that considerable achievements have been registered.\footnote{Debela Birri, interview, November 17, 2010.} With regard to YDCS, an extensive evaluation was done in cooperation with LWF Geneva Office in order to set future directions for its work. Directives were given for the implementation of the recommended plan of action. Salary scale adjustment was approved and various projects worth millions of Birr were endorsed.

When it comes to DMT, several major achievements have been recorded. The issue of homosexuality was studied by initiating research work. Recommendations were presented to the 3\textsuperscript{rd} and 4\textsuperscript{th} meetings of the EECMY Council and important decisions were given in order to safeguard the healthy Biblical teachings of the Church. Furthermore, the issue of selection of candidates for theological training and steps leading to ordination were carefully studied and presented to the Council and approved. Church building projects worth millions of Birr were approved and forwarded to partners for funding.\footnote{Dr. Debela, interview, November 17, 2010.}

With regard to MYTS, considerable achievements have been made. As stated above, following the EECMY major Constitutional amendments, the MYS Constitution and Bylaws were amended.\footnote{Debela Birri, interview, November 17, 2010.} The reaccreditation of MYS by ACTEA in May 2008 was another milestone of the decade. The advantage of accreditation was not only the recognition by an external body but has also led to the internal maturity of the Seminary as a result.\footnote{See pp. 237-240.} A new salary scale was also approved.\footnote{Debela Birri, interview, November 17, 2010.}
The Personnel Manual of the MYS was revised and approved. On the other hand, the Board had to deal with some administrative problems that were created between senior Administrators, some teaching staff and students. These issues took time to be solved and at times were painful.\textsuperscript{195}

\textit{The Need to Have Separate Boards for MYS, YDCS and DMT}

BMTEC has been functioning since September 2005. But in 2009, it was felt that there is a need to appoint separate Boards for the three institutions again. The concern was first raised by MYS. MYS raised it as a concern since one of the requirements of ACTEA for accreditation was to have a Separate Board for MYS.\textsuperscript{196} This was to ensure a closer follow up of the work by the Board in order to familiarize itself with MYS activities. This issue was strongly voiced at the 10th meeting of BMTEC and the following was resolved:

The necessity to have a separate Board for MYS has been repeatedly raised and discussed at various meetings of BMTEC and the Executive Board of the Church. It is therefore decided that a study be carried out as to how the three institutions will have separate Board and Terms of References be developed for the three Boards (MYSB, YDCSB, BMT) while the present BMTEC pursues its work up until the separate Boards are appointed. Hence, BMTEC decided as follows:

a. That the Term of Reference for the Board of Mission and Theology (BMT) which will govern DMT be drafted by Rev. Yonas Yigezu;

b. That the Term of Reference for the Board of Yemisrach Dimts Communication Services (YDCS) which will govern the YDCS be drafted by Ato Shibru Galla;

c. That the Term of Reference for the Board of MYS-MLC, which will govern Mekane Yesus Seminary and Mekane Yesus Management and Leadership College be drafted by Dr. Belay Guta and be presented at the next BMTEC meeting.\textsuperscript{197}

At the following meeting of BMTEC, the need to work on the matter was raised again and it was decided that "The matter be brought to the attention of the 5\textsuperscript{th} EECMY Council meeting"\textsuperscript{198} while the issue of the preparation of the TOR for the respective Boards be pursued as decided by BMTEC.

The matter was brought to the attention of the 5\textsuperscript{th} EECMY Council at its meeting in July 2009 held at MYS compound. The Council deliberated on the issue, decided that

\textsuperscript{195} Debela Birri, interview, November 17, 2010. More explanation will be given on Conflict Management and Resolution under a separate section in this Chapter. See pp.258-261.

\textsuperscript{196} Debela Birri, interview, November 17, 2010.

\textsuperscript{197} BMTEC, 10\textsuperscript{th} meeting, June 18, 2009, Res. No. BMTEC-10-21-09.

\textsuperscript{198} BMTEC, 11\textsuperscript{th} meeting, June 25, 2009, Res. No. BMTEC-11-03-09.
separate Boards be appointed and referred it to EECMY Executive Board for implementation.\textsuperscript{199} Hence, the three institutions are currently being governed by Boards of their own.

\textit{The Current MYS Governing Board}

The MYS Board that is currently governing the Mekane Yesus Seminary and the Mekane Yesus Management and Leadership College was appointed by the EECMY Executive Board at its 14\textsuperscript{th} Meeting in August 2009.\textsuperscript{200} The Rev. Dr. Berhanu Ofgaa was appointed by the EECMY Executive Board as the Chairperson.\textsuperscript{201} The first meeting of the Board was held at MYS on October 5, 2009. Nine members were then present.\textsuperscript{202} On that day Introduction and Initiation of the Seminary Board, and presentation of the TOR of the Board was made.\textsuperscript{203}

Basically, the TOR has followed the pattern of the TOR of BMTEC. The Board is accountable to the EECMY Council.\textsuperscript{204} The responsibility of the Board has been defined. The Seminary Board shall be responsible to oversee, guide, and follow up all matters related to the function of Mekane Yesus Seminary. Furthermore, the Seminary Board shall oversee the curriculum development and ensure that the teaching and learning qualities of the regional seminaries are maintained.\textsuperscript{205}

The issue of the relationship between MYS, usually referred to as "the mother seminary", and the regional seminaries remains loose as pointed out earlier.\textsuperscript{206} The only point of contact seems the annual colloquium whereby the MYS TD teaching staff and TEE Department Dean take part together with the Principals and teaching staff of the Regional Seminaries.

\textsuperscript{199} C-5-60-01; C-5-61-01.
\textsuperscript{200} EB-14-19-09.
\textsuperscript{201} EB-14-19-09 (f).
\textsuperscript{202} These were; Rev. Dr. Brehanu Ofgaa (Chairperson); Dr. Lemma Degeffa; Dr. Tekeste Teklu, Mr. Tamirat Tadele; Mr. Deed Jaldesa; Rev.Yonas Yigezu; Rev. Taye Abdissa and Dr. Belay Guta.
\textsuperscript{203} MYS Board Meeting, October 5, 2009, Res. No. MYSB-01-02-09; MYSB-01-04-09.
\textsuperscript{204} TOR, Article "2".
\textsuperscript{205} TOR, Article 3.
\textsuperscript{206} See p.182 above.
Duties and functions of the Board have been defined broadly with twelve sub-articles. One pertinent element has been added to it under sub-article "5.11". It reads: "The Board...works towards materializing the Mekane Yesus University."\textsuperscript{207}

The Board constituted itself formally on October 16, 2009 by electing a Vice Chairperson and an interim Board Executive Committee members.\textsuperscript{208} The standing Executive Committee of the Board was elected by the Board on January 5, 2010.\textsuperscript{209}

**Re-accreditation of the MYS Theology Department by ACTEA**

MYS was accredited by ACTEA in December 1997 as stated earlier.\textsuperscript{210} The accrediting agency renews its accreditation every 8-10 years. In order to accomplish the self re-evaluation, the MYS Staff Council appointed a steering committee. Being guided by the ACTEA Guide to Institutional Self-Evaluation, the TD, the Steering Committee and the MYS Staff Council worked on it.

The evaluation process took almost a year.\textsuperscript{211} The administrative set up; data on teaching staff; facilities; description of educational programmes and students' enrollments were thoroughly assessed and reported. The appendices give detailed information on the Administration, teaching staff, facilities and the educational programme. The report which was 298 pages long was sent to ACTEA Office in March 2007.\textsuperscript{212} ACTEA granted the re-accreditation on 1 May 2008 with a certificate signed by Rev. Philippe J.L. Emedi, Administrative Secretary for Accreditation.\textsuperscript{213}

\textsuperscript{207} TOR, Article 5, sub-article 5.11. More will be said about it under a separate section in this Chapter.
\textsuperscript{208} MYS Board Meeting, October 16, 2009, Res. No. MYSB-02-06-09; MYSB-02-05-09 and 02-06-09. Mr. Deed Jaldesa was elected V/chair while the Seminary Management Committee with the Chairperson of the Board will temporarily act as the executive organ of the Board.
\textsuperscript{209} MYSB Meeting, January 5, 2010, Res. No. MYSB-04-03-10. The members were: Rev. Dr. Berhanu Ofgaa, Mr. Deed Jaldesa and Rev. Yonas Yigezu.
\textsuperscript{210} See pp.195-196 above.
\textsuperscript{211} BMTEC 3rd meeting, April 17, 2007, Res. No. BMTEC-03-13-07 "b."
\textsuperscript{212} This was by far longer than the first evaluation report done in 1996 which was 147 pages long (see p. 195).
\textsuperscript{213} Please see Appendix XVI for the full text of the accreditation.
Ecumenical Relations

The Seminary continued to strengthen its working relationship with the EECMY partners. Teaching staff were being sent upon the request of the MYS through the Church's official channels.

The working relationship with EGST has continued by providing teaching staff, taking part in Board and Council of Owners' meetings.

Exchange student programme has been operational at MYS with partners starting in the early 1980s. In October 2002, three students from the Norwegian Missionary Society (NMS) School of Theology in Starangar, Norway, studied at MYS for five weeks.

At the January 2002 Board meeting, Rev. Dr. Yonas Deresa, the then MYTS Principal, reported the following regarding the signing of agreement on cooperation with the Norwegian Lutheran School of Theology:

The Principal reported that the Mekane Yesus Theological Seminary has signed agreement on cooperation with the Norwegian Lutheran School of Theology on the exchange of students and faculty. The Board accepted the report and further decided that all such agreements be reported to the Board [prior to signing them].

Similar agreement had been made earlier between the MYS and the Uppsala University Faculty of Theology in 1998. Such agreements had helped the MYS not only in getting assistance from the said training institutions but had also contributed to its recognition and status as a training institution.

Finance and Administration

Finance

A new development in the sources of finance was that the MYS has intensified its plan of being self-reliant per the directions set by the Board, the EECMY Council and General Assembly. This is in line with the policy directives set by the 17th General Assembly in January 2005 for the Church to be more self-reliant with regard to running

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214 See p.87 above.
215 MYTS Board Meeting, October 1, 2002, Res. No. MYTSB-3-52-02.
217 MYTS Board Meeting, October 3, 1998, Res. No. MYTSB-23-98 "1".
her own work with her own economy.\textsuperscript{218} In pursuit of this policy directives, the MYS has strengthened its effort of working towards being more self reliant. Running a coffee shop; renting out meeting halls, gardens, etc for weddings and meetings are among the income generating schemes. The contribution from Synods has decreased from year to year while the local income has increased significantly.\textsuperscript{219}

The budget of each fiscal year has been presented to the Board in accordance with the financial policies set forth in the Accounting Manual of the EECMY. The following figures show the budget for each fiscal year as approved by the Board.\textsuperscript{220} The budget for 2000 was Birr 1,790, 312; for 2001, Birr 1,852,322; for 2002, Birr 2,491, 652; for 2003, Birr 2,681, 550; for 2004, Birr 3,498,130; for 2005, Birr 3,818,690; for 2006, Birr 4,150,190; for 2007, Birr 4,521,960; for 2008, Birr 5,043,574; for 2009, Birr 5,906,137; and for 2010, Birr 7,819,627.

The volume of running budget has kept on increasing each year due to the advancement of MYS activities in many aspects. The following figure shows the budget comparison for the years 2000-2010.

\textsuperscript{218} GA-17-56-2005 "b".
\textsuperscript{219} The contribution from Synods in 2000 was Birr 244, 312, while it was Birr 132, 083 in 2010. The local income (of MYS) was Birr 198,000 in 2000 and Birr 1,471, 304 in 2010. This does not include income from tuition fee, course fee, maintenance fees, etc. (Source: MYS Accounting Section).
\textsuperscript{220} The figures were provided by the MYS Accounting Section. These figures include the budget of MLC which has been mentioned earlier on pp.217-218 in order to show the financial status of the College.
Budget Comparison

Note: The increment in the yearly budget ranged from 3.4% in 2000/01 to 32.4% in 2009/’10.
Audit Reports

The accounts for the fiscal years of the decade were audited each year by independent audit firms. This was reported to the Board every year at the May/June meeting. The Board reviewed the audit report, with special attention to the Internal control Memorandum (ICM) given by the auditor. The reports were accepted by the Board with appreciation\(^{221}\) with the exception of the report of 2007. The audit report of the MYS for 2007 was presented to BMTEC on May 20, 2008. The Board noted the following points from the report:

1. The Seminary closed its accounts with a deficit balance of 306,220.26;
2. ICM report indicates some inconsistencies and irregularities in following up financial policy procedures of the Seminary;
3. The case of funds at Wells Fargo and Awash International Bank Andnet Branch has to be settled.\(^{222}\)

On the basis of the points listed above, the Board resolved the following:

1. That the deficit herein indicated be closed from internally generated income and reserve funds of Departments;
2. The comments put forth in the ICM be seriously followed up and correction be made as appropriate; and pertinent actions taken be reported to BMTEC.
3. That a new current account be opened locally, mainly for the purpose of transferring funds held at Awash International Bank and the money be withdrawn by check orders and money held at Wells Fargo Bank, USA, be transferred to the MYS account at the Commercial Bank of Ethiopia when needed.\(^{223}\)

The directives set by BMTEC were followed up by The MYS Administration. The audit reports of the next three years were clean as can be seen from BMTEC Minutes.

Administration

MYS Principals (2000-2010)

The Rev. Dr. Yonas Deresa was appointed as MYS Principal by the 109th meeting of the EECMY Executive Committee upon the nominations given by the Church units

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\(^{222}\) BMTED, 6th meeting, May 20, 2008, Res. No. BMTEC-06-19-08 "a".
\(^{223}\) BMTEC 6th meeting, May 20, 2008, Res. No. BMTEC-06-19-08 "b".
and recommendation of the Church Officers. This became effective as of July 1, 2000.\textsuperscript{224} After serving for three years, the Rev. Dr. Yonas could not continue to lead the Seminary for health reason. The Board was following up this difficult situation through its Executive Committee. The necessary assistance was given by the Executive Committee of the Board by giving him leave of absence from office and giving directives to the Vice Principal\textsuperscript{225} to lead the Seminary in accordance with the Constitution and Bylaws of the MYS. However, the Board had to take action at its May 2003 meeting since the situation did not improve. Hence, the Board decided that Dr. Yonas leaves the position of Principal and return to the teaching position and "...the Seminary be led by an Acting Principal."\textsuperscript{226} The Board consulted with members of the Seminary Council in order to fill the position temporarily. The Council recommended two persons out of which the Board voted through a secret ballot and Dr. Fekadu Kanno was appointed Acting Principal for one year as of July 1, 2003.\textsuperscript{227}

This was endorsed by the 118\textsuperscript{th} meeting of the EECMY Executive Committee.\textsuperscript{228} Further, the EECMY Executive Committee recorded vote of appreciation for the Rev. Dr. Yonas for the services he rendered as Principal for three years.\textsuperscript{229}

After Dr. Fekadu Kanno had finished his term of service as Acting Principal in June 2004, the MYS Board had to take action to work on the appointment of the next Principal. This was taken up at the June 2004 meeting of the Board. The following decision was taken:

The Board noted the necessity of maintaining the procedures in appointing the Principal by inviting Church Units to give nomination upon the decision of the EECMY Executive Committee for presentation by the Church Officers to the Executive Committee for final approval. But due to time constraint, the Board decided that a person be nominated now. Then the Board discussed at length regarding the tremendous improvement the Seminary Management had shown since the appointment of Dr. Fekadu Kanno as an Acting Principal, starting July 1, 2003, replacing the late Rev. Dr. Yonas Deressa. Hence, the Board resolved that Dr. Fekadu be proposed to the 121st Executive Committee as Principal for the coming four years. Then a group of two Board members were delegated to ask for the willingness of Dr. Fekadu to accept the call and unanimously decided to recommend to the 121st Executive committee that Dr. Fekadu Kanno be appointed as

\begin{itemize}
  \item \textsuperscript{224} EC-109-39-00 "a".
  \item \textsuperscript{225} Ato Dawit Chibsa was then Vice-Principal.
  \item \textsuperscript{226} MYTS Board Meeting May 27, 2003, Res. No. MYTSB-02-38-03. This was endorsed by the EECMY Executive Committee (EC-118-12-03 "a").
  \item \textsuperscript{227} MYTS Board meeting, May 27, 2003, Res. No. MYTSB-02-40-03.
  \item \textsuperscript{228} EC-118-12-03 "b".
  \item \textsuperscript{229} EC-118-12-03 "c".
\end{itemize}
Principal of the MYTS for the coming four years since he had shown willingness to accept the call of the Board.\textsuperscript{230}

This proposal of the Board was endorsed by the 121\textsuperscript{st} Executive Committee.\textsuperscript{231} Dr. Fekadu served as Principal from July 1, 2004 to June 30, 2008. The process of appointing the next MYS principal began by BMTEC in June 2008. The following statements show the process followed by the Committee to present candidates to the EECMY Council.

In cognizant of its leadership role, the BMTEC EC sought to take part in the selection process of MYS Principal. In view of this, a list of four candidates: Dr. Misgana Mathewos, Dr. Belay Guta; Mr. Itana Abdisa and Rev. Masresha Mengiste was presented. Among the candidates, Rev. Masresha did not appear for interview while Mr. Etana personally requested deletion from candidacy. Both Dr. Misgana and Dr. Belay were interviewed and confirmed their willingness to serve as Principal of the Seminary, if elected. The Committee, therefore, unanimously resolved to recommend them to the 4\textsuperscript{th} Council through the General Secretary of the Church.\textsuperscript{232}

This recommendation was presented to the EECMY Council at its 4\textsuperscript{th} meeting, held at Hossana in July 2008. Dr. Belay Guta was elected as Principal.\textsuperscript{233} Further, the Council recorded vote of appreciation to the outgoing Principal, Dr. Fekadu Kanno, for the services he rendered as Principal of MYS for the past five years.\textsuperscript{234}

\begin{center}
\textit{Principal of the MYS (2000-2010)}
\end{center}

\begin{tabular}{ccc}
Yonas Deressa (Rev. Dr) & Fekadu Kanno (Dr.) & Belay Guta (Dr.) \\
2000-2003 & 2003-2008 & 2008-
\end{tabular}

\begin{flushright}
\textsuperscript{231} EC-121-20-'04.
\textsuperscript{232} BMTEC Executive Committee 19\textsuperscript{th} Meeting, June 26, 2008, Res. No. BMTEC-EC-19-49-08.
\textsuperscript{233} C-4-86-08.
\textsuperscript{234} C-4-89-09.
\end{flushright}
**Vice Principals of MYS (2000-2010)**

There were four teaching staff who served as Vice Principals during the decade. These were: Rev. Alemu Sheta; Ato Dawit Chibsa; the Rev. Dr. Shiferaw Sadi; and Dr. Misgana Mathewos. Each of them gave fruitful services to the MYS in accordance with its Constitution and Bylaws.

**Treasurers (2000-2010)**

Ato Yohannes Irenna, Waizero Yenenesh Galata, Mr. Fraol Benti served as Treasurers during the decade. They served as financial advisors to the Seminary Administration in accordance with the Seminary Constitution and Bylaws. Their role included advising the MYS Administration to manage the working budget and properties in accordance with the Accounting policy of the EECMY.

**Administrators**

After Ato Emiru Amente, former MYS Administrator, had left in October 2002 to serve as Finance Department Director of the EECMY Central Office, the position was vacant for about eight months. On its meeting of May 27, 2003, the Board authorized its Executive Committee to look into the matter and take appropriate action in collaboration with the MYS Council.

The MYS Council followed up the matter procedurally and presented its recommendations to the Executive Committee of the Board on June 21, 2003. The Executive Committee of the Board "...decided to accept the employment of Ato Melese

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235 MYTS Board Meeting, September 14, 2000, res. No. MYTSB-2-12-00.
236 MYTS Board Meeting, October 6, 2001, Res. No. MYTSB-2-9-2001 "c." Ato Dawit was reappointed as Vice Principal by the Board for a second term (Board meeting, May 27, 2003, Res. No. MYTSB-02-43-03.
237 MYTS Board Meeting, May 26, 2005, res. No. MYTSB-05-12 "b".
238 BMTEC-EC-12-15-07 "1".
239 MYTS Board Meeting, October 6, 2001, Res. No. MYTSB-2-9-2001 "d".
240 MYTS Board Meeting, May 26, 2005, Res. No. MYTSB-05-15 "a".
242 MYS Constitution, Chapter 3, Article 17 sections 1-4.
243 See p.207.
244 MYTS Board Meeting, May 27, 2003, Res. No. MYTSB-02-27-03.
Mekasha as the Finance and Administration Head of the Seminary as of July 1, 2003. The Administration of the MYS showed improvement as witnessed by the Board. After serving for three and half years, he was transferred to a teaching position to MLC.

The employment of the next Finance and Administration Department was followed up procedurally. Accordingly, the MYS Seminary Council recommended Ato Girma Kebede to BMTEC at its 3rd meeting on April 17, 2007. The Board, having raised several questions for clarifications resolved to approve the employment of Ato Girma Kebede as Finance and Administration Department Head as of April 15, 2007. However, Ato Girma left the MYS after serving only for a short period of time.

Ato Soboka Hordofa, the current Administrator, was employed upon the decision of BMTEC Executive Committee at its 13th meeting on August 23, 2007. He has been serving as MYS Finance and Administration Head as of September 1, 2007.

The above-mentioned Administrators rendered valuable services in executing the duties and responsibilities entrusted to them per the MYS Bylaws and job description given them.

Current Employees of the MYS

The roles played by the Pioneer Missions, the EECMY and MYS decision making bodies, Principals, Vice-Principals, Administrators, Department Deans towards the growth of the MYS have been acknowledged in the preceding chapters and in this chapter as well. This tremendous achievement made by the MYS during the past fifty years could not have been possible without the teaching staff, administrative assistants, chief accountants and the crew in the finance section, the library, secretaries, printshop workers, cleaners, guards and daily labourers. All of these have contributed their share in the development of the MYS from a humble beginning to where it is at now as the largest and pioneer training institution of the EECMY.

245 MYTS Board Executive Committee meeting, June 21, 2003, Res. No. MYTSB-EC-42-03.
246 BMTEC meeting, January 15, 2007, Res. No. BMTEC-02-03-07 "a". Letter of the Rev. Dr. Debela Birri, the then BMTEC Chairperson, Ref. No. 54/608/07, dated January 24, 2007, addressed to Ato Melese asks for the implementation of the decision of the Board.
247 BMTEC 3rd meeting, April 17, 2007, Res. No. BMTEC-03-12-07.
249 MYS Bylaws, Chapter Three, article 19 (2-4).
The MYS that began with three teaching staff and very few support workers on October 3, 1960 now has many permanent and contract employees. This has been indicated Department wise as follows.\(^{250}\)

<table>
<thead>
<tr>
<th>Principal's Office</th>
<th>Number of Employees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of staff</td>
<td>3</td>
</tr>
</tbody>
</table>

**Theology Department**

| Teachers (Nationals) | 11 |
| Teachers (Expatriates)| 7  |

**TEE Department**

| Staff members | 5 |

**Management and Leadership College**

| Teachers (Nationals) | 15 |
| Secretary            | 1  |
| Assistant Registrar  | 1  |

**Music Department**

| Teachers (Nationals) | 13 |
| Teacher (Expatriates)| 2  |

**Finance and Administration**

| Administrator       | 1  |
| Assistant Administrator| 1  |
| Secretary           | 1  |
| Finance section     | 5  |
| Library             | 2  |

\(^{250}\) Source: Interview with Department Deans and payroll list of MYS obtained from the Administration Office (December 14, 2010).
Printshop workers            3  
Cleaners                     7  
Drivers                      3  
Guards                       13 
Coffee shop workers          27 
Guards (daily)               5  
Guest House workers          7  

Total                        124

Conflict Management and Resolution at MYS

As experts on conflict management and resolution put it, conflict is part of human nature and of society at large. John Paul Lederach, an expert in this field writes:

Conflict happens. It is normal and it is continuously present in human relationships. Change happens as well. Human community and relationships are not static but ever dynamic, adapting, changing.  

Yes, conflict may happen. But it needs to be managed and resolved in time. Otherwise, it may hinder the work and progress of a society, an organization, etc.

The MYS in its history, has sometimes experienced internal conflicts. Some of them were resolved by the MYS Principals or MYS Council. In some cases the intervention of the MYS Board was needed. The reasons for conflict at the MYS originated either from student-teacher relationship in the teaching-learning process; or in some cases from inter-staff relationship.

The student-teacher relationship in the teaching-learning process stands out as one of the sources of conflict. In the 1960s and 1970s there were problems in this regard. The Rev. Dr. Debela Birri tells about the problem his classmates and himself encountered because of a certain expatriate teaching staff who was teaching below standard contray to the expectation of the students. They pleaded to the Board for the replacement of that teaching staff by another staff. The Board, having examined the matter, reinstated the teacher. This caused the students to decide not to continue class but to go back to their

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respective sending bodies. The Rev. Dr. Debela says that the matter was finally resolved through the personal intervention of a senior teaching staff who advised the students not to quit attending classes.252

The case of conflict between students in the 1970s over charismatic issues was mentioned earlier in Chapter Five.253 In March 1976, there was a conflict between the students and the MYS Administration over the dismissal of a student for academic reasons.254 The students reacted in opposition to the decision of the Staff Council and appealed to the Board for the reconsideration of the decision of the Staff Council to dismiss the student for academic reasons.255 The students boycotted class until response is received from the Board. The Board looked into the matter at its meeting on March 23, 1976. Having listened to the report of the Principal and further explanation from students' representatives, the Board resolved:

As the matter needs thorough investigation in light of the policies and procedures of the Seminary pertaining to academic standards, admission requirements, performance through the years of training and requirements for graduation, be it resolved that the following persons, viz., Rev. Tesgara Hirpo, Rev. Gudina Tumsa and Mr. Norvald Yri be asked to review the grievances presented by the students and the reply to it by the staff Council and suggest whether the staff has acted in accordance with the present existing regulations of the Seminary. It was further resolved that the students be informed to resume class as of March 24, 1976.256

The investigation was done by the appointed team. The team approached the Staff Council and the students' representatives. The report of the team was presented to the Board on March 27, 1976. Issues related to MYS Admission requirements, giving the needed orientation to students prior to admission to MYS and dismissal of the student was discussed. Regarding the admission requirements, "...it was decided that the procedures should be maintained and if there is a need to make exceptions, it should get endorsement from the Board and be included into the Bylaws".257 With regard to

252 Debela Birri, Interview, November 22, 2010. The senior teaching staff who advised the students was Ato Meseret Sebhat Leab (According to Dr. Debela).
253 See pp.157-158 above.
254 The name of the student was Okew Wang from the then Shoa-Kaffa-Illubabor Synod (Res. No. MYSB-23-76).
255 MYS Staff Council Meeting, March 15, 1976, Res. No. "2".
257 MYS Board Meeting, March 27, 1976, Res. No. MYSB-20-76.
"...settling misunderstandings between the staff and the students, the Principal should immediately report to the Chairman of the Board".  

Regarding the dismissal of the student the following was decided:  

Although the Board sympathizes with the request from SKIBS and with the position taken by the Seminary students in connection with the dismissal of the student, in the interest of maintaining the academic standard of the Mekane Yesus Seminary and securing recognition of accreditation on international level, the Board finds it difficult to reverse the consideration. It should be noted that the dismissal is in line with the Seminary procedure.

The Board resolved the problem in a short period of time and within the framework of the MYS Constitution. This helped The MYS to resume its normal activities.

Some Conflict cases of the Decade (2000-2010)

The MYS had some challenges related to administrative matters which caused disagreements between senior staff members. Two difficult cases were investigated by BMTEC and resolved within the framework of the MYS Constitution and Bylaws. MYS Administration and BMTEC put tireless effort in the management and resolution of the conflicts.

The other conflict that began between a teaching staff and a student was more serious than the other cases. It began as a result of a low grade given the student by the teacher. Sooner it began to have a negative impact on the teacher, the student and the MYS community at large. As time went on, it became difficult to manage the conflict however hard the MYS Administration and Management Committee tried to resolve it.

The Management Committee presented its resolution to BMTEC for approval and implementation. This called for direct involvement of BMTEC and a special study team was appointed to investigate the matter thoroughly on the basis of the findings of the Management Committee and come up with recommendations. BMTEC also sought the assistance of the EECMY leadership and the conflict was finally resolved through reconciliation.

258 MYS Board meeting, March 27, 1976, Res. No. MYSB-22-76.
259 MYS Board Meeting, March 27, 1976, Res. No. MYSB-23-76.
In fact this was a difficult situation for all concerned. But God helped the Board to resolve the case. MYS Administration, teaching staff and students should draw lessons from this conflict of the decade. The teaching staff-students relationship should be guided by the Constitution and Bylaws of the MYS. In the first place, a teaching staff "...is expected to be exemplary before the students, staff and the local community in word, behaviour, and Christian testimony and become a cooperative and faithful member of the staff team in accomplishing the objectives of the Seminary".260

MYS Constitution, Chapter Three, Article 13, "Duties and Responsibilities of the Management Committee", sub-article 17, should be obeyed by students in case of complaints about academic matters. It reads, "It (Management Committee) hears complaints from any member of the Seminary community with respect to any administration and academic matters." The Management Committee has tried to look into the matter. However, the immediate intervention of BMTEC should have been called for.

The Seminary Bylaws, Chapter Four, Article 16, Section 4 makes it clear that "Students in the threat of failing to reach the required standards shall be put on probation, and the failure to reach the required standards may result in a decision by the Management Committee of the Seminary not to readmit a student to the seminary for the next semester".262 If this is done procedurally by all concerned, there is little room for personal grievances leading to a bitter conflict like this one.

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261 MYS Constitution, Chapter Three, Article 17.
262 MYS Bylaws, Chapter Four, Article 16, Section 4.
Future Direction: Looking Forward to A Higher Advanced Standing in the Next Fifty Years

The Vision to Establish Mekane Yesus University

It was mentioned earlier in this Chapter that the Management and Leadership College;263 the Theology Department;264 and the TEE Department265 have plans to start trainings on MA and BA levels in the near future. The Music Department has a plan to start BA programme.266 It has also been mentioned that the 17th General Assembly had given directives that the EECMY should plan to establish "Mekane Yesus University."267

The initial process, leading to the realization of this vision began when the complex design proposal was presented by Dr. Belay Guta to the 8th meeting of BMTEC on December 23, 2008. The following was resolved:

Dr. Belay Guta presented the vision of Mekane Yesus University (MU) complex design proposals using power point. The design as seen is a complex that indicates the use of the entire Church land at Makanissa. Having watched the presentation, BMTEC expressed its appreciation for the effort and decided that words of appreciation and thanks be recorded to the firm that designed the complex on voluntary basis and same words of appreciation and thanks be given to the firm/individual in writing.268

The MYS has began to do some groundwork regarding the realization of the vision to start Mekane Yesus University. The "Foundation Stone of the Mekane Yesus University complex and EECMY New Head Office Quarters was laid by His Excellency Kuma Demeqsa, the Mayor of Addis Ababa City on January 18, 2009".269 This was on the occasion of the celebration of the 50th Jubilee Celebration of the establishment of the EECMY as a national Church.

The MYS Board had a special brainstorming session at the Ethiopian Catholic Church Galilee Centre, Bishooftuu, on January 24, 2010. During this session, papers on

263 See p. 221 above.
264 See pp. 226-227 above.
265 See p.236 above.
266 See p.233 above.
267 See p.121 above
268 BMTEC, 8th meeting, December 23, 2008, Res. No. BMTEC-08-13-08.
269 Inscription on the Foundation Stone.
"Historical Development of the MYS" and the "Mekane Yesus University Prospects" were presented by Rev. Iteffa Gobena and Dr. Menkir Isayas respectively.270

A Paper on the "University vis-à-vis the Seminary" was presented by Dr. Misgana Mathewos. He argued, saying, "Why do we need a University?" or "As a Church, can we not develop our seminary without transforming it to a University?"271

The issue of "Ramification between University and Seminary" was discussed and the following was agreed upon:

Rev Dr. Berhanu, as he gathered different ideas together said that "The Seminary and the University will grow independently without one engulfing the other." Furthermore, he elaborated that it will be the Management and Leadership College that will become University and NOT the Mekane Yesus Theological Seminary! He said that MYS, as the highest institution of the Church is very much looked up and is the backbone of the church."We will, God willing, grow up to PhD educational level in Theology. Therefore, when we think of Mekane Yesus University we must be thinking in terms of 'what difference we can make. What makes our University different from others? etc." Thus, it was resolved not to intermix University and Seminary; that is to say when we say, Mekane Yesus University, we mean secular education which would appropriately be accredited by the Ministry of Education. Dr. Menkir will develop a paper on the Mekane Yesus University, prepare terms of references for the office and officer, and set time table for accomplishments of the project document.272

Preliminary work has already begun by providing Dr. Menkir Isayas with office, housing and a computer. Dr. Berhanu Ofgaa, and Dr. Belay Guta were assigned by the Board's Executive Committee to see to it that the working environment of this big project is in order.273 A committee of three persons was appointed to follow the development of feasibility study, structure, schedule, project office, project coordinator, budget, contractual agreement, and the appointment of University Committee.274 Regarding project office, Dr. Belay reported the following to the MYS Board on 31 October 2010:

The memorandum of understanding for the establishment of project office of the Mekane Yesus University has been completed. ...The Board has endorsed the project office in principle, but asked the Chairperson to follow up with the budget. The Board has also endorsed the accountability of the MYU Project Office to the Seminary Board.275

271 MYS Board Meeting, January 24, 2010, Res. No. MYSB-05-05-10 "a".
272 MYS Board Retreat, January 24, Res. No. 05-05-10.
273 MYS Board Executive Committee Meeting, Res. No. MYSEB-06-06-10.
274 MYS Board Meeting, 15 May 2010, Res. No. MYSB-08-03-10. The members were: Mr. Mathewos Gichile, Dr. Tekeste Teklu and Mr. Desta Hordofa.
275 MYS Board Meeting, 31 October 2010 Res. No. MYSB-11-03-10.
It is with great expectation that the EECMY, her constituencies and the society, look forward to the realization of the establishment of this University to the glory of God and the benefit of the Ethiopian People.

**Summary**

The MYS had made considerable progress in its training ministry during the first decade of the Third Millennium. All the Departments made a strategic move which led the MYS to take steps towards advanced standing. The following points summarize what has been written about the work of each Department case by case.

*Mekane Yesus, Management and Leadership College*

The Leadership, Management and Communication Department worked tirelessly for recognition and accreditation by the MOE of the Federal Democratic Republic of Ethiopia. As a result, it got the accreditation as of January 2005. This raised its status to a College, under the name, "Mekane Yesus Management and Leadership College (MY-MLC). The accreditation began with a diploma level in Accounting, Human Resource Management, Information Technology, Gender and Development. Accreditation for degree Programmes in General Management, Leadership and Development Studies was given as of 2007.

The number of graduates in all fields and levels for the decade was 202. Currently, 461 students are enrolled. It has planned to offer courses in Leadership and Development studies on MA level. The College also aspires to promote Accounting, Gender and Development to a Degree level. The eventual goal of the College is to grow to a University level.

*MYS Theology Department*

The Department underwent a major revision of its curriculum in order to serve the EECMY, other churches and interested groups and individuals. The Department was challenged to make a thorough assessment in order to find out the underlying reasons for
its incapability to attract enough candidates at the beginning of the third Millennium. The outcome of the assessment led to a major restructuring of the B.Th curriculum. This helped the Department to offer courses not only up to noon time as usual but also in the afternoons, evenings and weekends. This flexibility of the time schedule, coupled with the possibilities to take the required courses at one's own pace for those who attend evening classes, has enabled the TD to revitalize its training ministry.

Another major achievement of the Department was its re-accreditation by ACTEA in May 2008. The accreditation not only made the MYS to be recognized by the Accrediting Council but also helped it to make further advance to greater maturity by putting things in order based on the criteria set by ACTEA.

The total number of graduates for the decade was 249 graduates in B.Th. and 43 in B.Th-CMR. Currently, there are 157 students in B.Th., 17 in B.Th-CMR and 16 in B.Th. evening class.

The Department has made a plan to start graduate studies programme. It will commence with MA in Practical Theology as of September 2011.

Music Department

The Music Department was opened at MYS for the first time in 1979 and was closed in 1986 because of lack of students and fund as well.

The idea of reinstituting the Department came from the EECMY DMT in 2002 and it was reopened in 2003. The objective is to help the EECMY congregations to sing hymns in the right melody and help pastors to sing the liturgy in a better way.

The Department has graduated 68 students with Advanced Diploma so far. These are helping the Church Units with training choir groups and working on cassette ministry. Currently, the enrollment of students is 86. The Department has planned to start Bachelor Degree in Music in the near future.

TEE Department

The Department has made significant progress during the decade with regard to revising curriculum to meet the needs of Church units and participants.
The number of participants has shown a steady progress. 805 participants have graduated from the Basic and Award Programmes with Certificates. 153 have graduated with Diploma. Currently, 186 participants are attending Diploma Courses while 1,038 are in TEE Certificate Programmes.

The Department has a plan to start TEE Programme on a Degree level. Further, the Department is working on the launching of TEE as a distance education on a Degree level. This is a joint venture with the EECMY DMT.

_Future MYS Direction_ 

The MYS is currently working on the establishment of the Mekane Yesus University. Preliminary work has began to make this vision a reality. An expert has been assigned to work on the needed preliminary work and a steering committee has been appointed to oversee the steady progress of the work. It is the expectation of all concerned to see the completion of this University Complex.

"Your beginnings will seem humble, so prosperous will your future be," [Job 8:7 (NIV)].
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### II. Interview

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<tr>
<th>Interviewee</th>
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<tr>
<td>Akineda G/Medhin (Rev.)</td>
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<td>Asfaw Tarfasa (Rev.)</td>
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<td>Asmelash Oquba Mikael (Ato)</td>
<td>05.04.2010</td>
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<td>Bereket Melese (Ato)</td>
<td>12.11.2010</td>
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<td>Debela Birri (Rev. Dr.)</td>
<td>28.06.2010; 17.11.2010; 22.11.2010</td>
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<td>Ding Gach Gor (Rev.)</td>
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<td>Dr. Johnny Bakke (Rev.)</td>
<td>09.03.2010; 05.04.2010</td>
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<td>Ephrem Fikru (Rev.)</td>
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Tesema Teshome 22.08.2010.
Teshome Amenu (Ato) 09.11.2010.
Teshome Sisay (Ato) 22.04.2010
Yohannes Sherab (Rev.) 10.07.2010.

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____________________, 1968
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____________________, 1981,
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Documents on various Seminars, Theological Consultations and Workshops.

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Minutes of the Council (current) (1st-6th)

Minutes of the Executive Committee (1st-2nd, 36th, 53rd-54th, 91st-119th).
Appendix I

Curriculum of JTS/MYS of the 1960s

BIBLICAL THEOLOGY:
- Old Testament
- New Testament

HISTORICAL THEOLOGY:
- General Church History
- Ethiopian Orthodox Church History
- African Church History

SYSTEMATIC THEOLOGY:
- Dogmatics
- Symbolics
- Ethics
- Ethiopian Orthodoxy

PRACTICAL THEOLOGY:
- Homiletics
- Care of Souls
- Church Polity
- Parish work
- Ethiopian Orthodox Church Practices
- Liturgics

COMPARATIVE RELIGION

SPECIALIZED WORK

LANGUAGES:
- Amharic
- English
- Geez
- Greek
- Hebrew

This curriculum is more developed than the Najjoo-Naqamtee Pastoral training course. The Najjoo-Naqamtee curriculum has been presented below for comparison.
THE LUTHERAN THEOLOGICAL SCHOOL, Najjoo-Naqamtee,

Old Testament Theology
New Testament Theology
Church History
Dogmatics
Ethics
Pastoral Theology
Homiletics
Liturgics

Naqamte, April 19, 1958.

Horst Spinges	Gustav Aren
(Teacher) [Principal (Teacher)]
Appendix II
Constitution and Bylaws of the Joint Theological Seminary as approved by the Interim committee at its meetings of September 30, and October 6, 1960 respectively.

CONSTITUTION AND BY-LAWS OF THE Joint Theological Seminary¹

Article I – Name

Section 1: This Seminary shall be called “Joint Theological Seminary” and shall hereafter be referred to in this Constitution as This Seminary.

Section 2: This Seminary shall be located in Addis Ababa, Ethiopia.

Article II – Doctrinal Statement

Section 1: This Seminary believes and professes that the Holy Scriptures of the Old and New Testaments are the holy Word of God and the only source and infallible norm of all church doctrine and practice.

Section 2: This Seminary adheres to the Apostles Creed, the Nicene Creed, and the Athanasian Creed, which were formulated by the Fathers and accepted by the early Church and sees in the Unaltered Augsburg Confession, which was worded by the Reformers, as well as in Luther’s Catechisms, a pure exposition of the Word of God.

Article III – Purpose

This Seminary shall strive to serve the Triune God, His Church and His people through:

Section 1: The dissemination of the Gospel to all men through a right teaching and preaching of God’s Word.

¹ The name “Mekane Yesus Seminary” was officially approved by the Interim Committee on July 17, 1961.
Section 2: The establishment and nurture of congregations through the training and retraining of pastors and evangelists.

Section 3: The building of God’s Church through the development of consecrated capable Ethiopian leadership for the Church.

Section 4: The confrontation of the Ethiopian citizen with the Gospel message in such a way that it is meaningful to his needs and problems in his culture.

Article IV – Scope

For the fulfillment of its goals and purposes, this Seminary shall initiate and maintain among others the following programs:

Section 1:

A. Bible classes for day scholars – perhaps as a night school.

B. A three to four year seminary course for the training of pastors. Recommended entrance requirement shall be 10th grade pass with a minimum qualification of 8th grade in exceptional cases.

C. A four year seminary course for the training of pastors, Church leaders, teachers and seminary professors. Recommended entrance requirement shall be 12th grade pass with a minimum requirement of 10th grade pass in exceptional cases.

D. Refresher courses for pastors and evangelists in accordance with the requests and needs of the various Synods of the Church.

E. An adequate research program into the history, life, culture, and faith of the Ethiopian people including Christianity, Islam, Falasha, Jewdism, and paganism.

Section 2: Programs:

F. A seminary course leading to higher degrees in theology.

Article V – Status

Section 1: This Seminary shall be an independent but affiliated seminary of the Missions, Synods, Churches, and councils represented on its Seminary Board.
Section 2: This Seminary is free to determine its own policy, administration and budget in accordance with its Constitution and Bylaws.

Article VI – Membership

Section 1: All Churches, Synods, Missions, and Councils which accept the Doctrinal Statement of this Constitution are eligible for membership in this Seminary.

Section 2: All Synods of the Ethiopian Evangelical Church Mekane Yesus shall be entitled to membership and representation on the Seminary Board.

Section 3: Upon written application for membership, a Church, Synod, Mission, or Council may become a member of the Seminary Board by the unanimous vote of the members of the Seminary Board taken at two regular meetings of the Seminary Board.

Section 4: The ability to make a financial contribution or the amount of such a contribution shall not be a determining factor for membership, but all participating Churches, Synods, Missions, and Councils will be requested annually to make whatever contributions they can toward the support of the Seminary.

Article VII – The Seminary Board

Section 1: This Seminary shall be governed by a Seminary Board consisting of the elected representatives of the participating Churches, Synods, Missions and Councils through an Executive Committee appointed in accordance with this Constitution and Bylaws.

Section 2: The Seminary Board shall be an independent Board with final authority over the Seminary, its staff, work and budget, and with the right to enter into any and all contractual agreements not in contradiction to this Constitution and Bylaws.

Section 3: This Board shall govern the seminary in accordance with the Constitution and Bylaws.
Section 4: Representation on the Seminary Board:

A. Those Bodies making financial contributions to this Seminary which are deemed sufficient to entitle them to full membership shall be entitled to two representatives on the Seminary Board.

B. These Bodies making no financial contributions to the Seminary or less than the amount required for full membership shall be entitled to one representative on the Seminary Board.

C. The Officers and Executive Committee of this Board shall be elected from the representatives of those Bodies making financial contributions to this Seminary deemed sufficient for full membership in this Seminary.

Section 5: Financial and other requirement necessary for full membership shall be determined by the Seminary Board from time to time.

Section 6: This Seminary Board shall meet at least once a year.

Section 7: The Chairman of the Seminary Board shall be elected by the Board for one year with eligibility for reelectons.

Section 8: No member of the Seminary staff shall be eligible to serve on the Seminary Board in any capacity.

Section 9: The Principal of this Seminary shall be an ex-officio member of the Seminary Board with voice but no vote.

Section 10: All interim business of this Seminary shall be carried on by an Executive Committee.

Section 11: A quorum for a meeting of the Seminary Board shall consist of two-thirds of the representatives of the Seminary Board.

Article VIII – The Executive Committee

Section 1: Between meetings of the Seminary Board all interim business of this Seminary, unless otherwise specified, shall be dealt with by an Executive Committee consisting of one representative from each fully participating member.
Section 2: Each full participating Mission, Synod, or Church in appointing its delegates to the Seminary Board shall designate who shall be the Executive Committee member.

Section 3: The Principal of this Seminary shall be an ex-officio member of the Executive Committee with voice but no vote.

Section 4: The Executive Committee shall meet whenever convened by the Chairman. The Chairman shall convene the Executive Committee upon the request of any of its members.

Section 5: The annual budget shall be prepared by the Principal and submitted to the Executive Committee for initial consideration and approval. On the approval of the Executive Committee, the budget shall be submitted to the Seminary Board for final consideration, approval, and the raising of funds.

Section 6: All actions of the Executive Committee shall be subject to the review of the Seminary Board.

Article IX – Principal and Staff

Section 1: The Seminary Board shall administer the Seminary through the Staff Council and a duly appointed Principal.

Section 2: The Principal shall be appointed by the Seminary Board for a period not exceeding two years at a time with eligibility for reappointments.

Section 3: The work of the Principal and staff shall be carried on in accordance with the Statutes and resolutions of the Seminary Board and its Committees.

Section 4: All actions of the Principal and Staff Council are subject to the approval of the Executive Committee.
Article X – Budgets

Section 1: The Principal shall prepare an annual budget in consultation with the Staff Council and submit it to Executive Committee for approval sufficiently in time for submission to the Seminary Board.

Section 2: In raising the annual budget the Seminary Board shall be entitled to appeal to any source for contributions.

Section 3: Participating members shall be requested to contribute to the annual budget in accordance with their abilities.

Article XI – Staff

Section 1: The Principal, in consultation with the Staff Council, shall determine staff needs and requirements and submit the same to the Executive Committee for action.

Section 2: Normally, staff members from foreign countries shall be recruited through the participating Missions.

Article XII – Curriculum

Section 1: The programs and courses offered by the Seminary shall be determined by the Principal and Staff Council subject to the acceptance and approval of the Seminary Board.

Article XIII – Specific Instruction

Section 1: Practical training and experience given to Seminary students such as a period of internship (practical work in a congregation or institution of the Church or Mission) shall be the responsibility of the Church, Synod, or Mission supporting the student in the Seminary.

Section 2: In all matters in which there is a major difference of opinion or practice among the Churches, Synods, or Missions, students shall be instructed in these matters by the representatives of the staff members requested to do so.
Article XIV – Withdrawal

Section 1: Any member of this Seminary shall be entitled to withdraw on one year’s notice provided that such withdrawal does not take place until the end of the Seminary financial year.

Section 2: On withdrawal no member of this Seminary shall have any claim on capital investments or any other contributions made to this Seminary at any time.

Article XV – Bylaws and Statutes

Section 1: The administration of the Seminary shall be carried on in accordance with Bylaws and Statutes laid down from time to time by the Seminary Board.

Article XVI – Amendments

Section 1: Article II is unalterable.

Section 2: Except for Article II and Article XVI, Section 1, which are unalterable, this Constitution may be amended by a three-fourths affirmative vote of all members of the Seminary Board at two meetings of the Seminary Board. There shall be a minimum period of four months between the first and second vote for amendment.

Section 3: The Bylaws of this Constitution may be amended by a simple majority vote of all members of the Seminary Board.
BYLAWS

Article I – Membership

Section 1: Membership in this Seminary shall require that a Mission, Synod, Church, or organization accept this Constitution and Bylaws.

Section 2: Application for membership in this Seminary must be made through the Chairman to the Seminary Board at least three months prior to a regular meeting of the Seminary Board. Such application for membership must be reported by the Chairman of the Board to all concerned organizations immediately.

Section 3: Missions, Synods, Churches or organizations who have been accepted as members of this Seminary shall have the following rights and privileges:

A. Those making no financial contributions or less than required for full membership.
   1. One representative each on the Seminary Board with voice and vote.
   2. No representation on the Executive Committee.

B. Those deemed as having full membership.
   1. Two representatives each on the Seminary Board with voice and vote.
   2. One of the representatives on the Seminary Board as representative on the Executive Committee.
   3. Eligibility of its representatives for the chairmanship of the Seminary Board and Executive Committee.

Section 4: Financial requirements for full membership in this Seminary shall be determined by the Seminary Board from time to time.

Section 5: Financial requirements for full membership, until decided otherwise, are:
   1. The funding of at least one professor on the staff.
   2. Meeting the fair share of any expenses incurred in the budget over and above income from tuitions.
**Article II – The Seminary Board**

**Section 1:** All representatives to the Seminary Board shall serve for a period of two years with eligibility for reappointment by members concerned.

**Section 2:** When there are two representatives from a Mission, Synod, Church or Organization they shall be appointed on alternate years.

**Section 3:** Co-opted members may be appointed to the Seminary Board by the Seminary Board up to four in number. Such members shall have voice but no vote. Their period of service shall be determined by the Seminary Board.

**Section 4:** A recording secretary for the Seminary Board shall be elected annually by the Seminary Board. His duty shall be to take and prepare the minutes of the Seminary Board only. All other correspondence shall be carried on by the Principal and the Chairman.

**Section 5:** In case of a tie vote the Chairman shall cast the deciding vote.

**Section 6:** The Seminary Board shall meet twice a year during the months of January and October for regular meetings. The January meeting shall be the annual meeting. The Chairman of the Board shall send notice of the time and place of the meeting together with an agenda at least six weeks prior to the meeting to all concerned Missions, Synods, Churches and Organizations.

**Section 7:** Special meetings shall be called by the Chairman as occasion demands. There shall be an advance notice of 3 weeks for all such meetings.

**Section 8:** The Seminary Board shall appoint whatsoever committees it deems necessary to the welfare of the Seminary.
Article III – The Executive Committee

Section 1: The Executive Committee shall approve the budget prepared by the Principal. After the budget is approved it shall be presented to the Seminary Board. In case the Seminary Board does not approve of the budget submitted, it shall refer the budget back to the Executive Committee for amendment and resubmission.

Section 2: The Chairman of the Seminary Board shall be the Chairman of the Executive Committee.

Section 3: All voting members of the Executive Committee must be represented to have a meeting.

Section 4: The Executive Committee shall have power to co-opt up to two members who will have voice but no vote.

Section 5: Membership on the Executive Committee shall be for a period of one year with the possibility of reappointment.

Article IV – The Principal

Section 1: The Principal of this Seminary shall implement all orders, rules and resolutions of the Seminary Board and Executive Committee.

Section 2: The Principal shall be held responsible for the academic and spiritual tone of this Seminary.

Section 3: The Principal shall carry on all administrative duties connected with the running of this Seminary.

Section 4: The Principal shall administer all funds of this Seminary on behalf of the Seminary Board and Executive Committee.

Section 5: The Principal shall prepare and submit a proposed annual budget to the Executive Committee in ____ (sic) of each year.

Section 6: The Principal shall present annually to the Seminary Board a written report on the condition of this Seminary, the work that has been carried
on, major problems facing the staff, and recommendations for the improvement of this Seminary.

**Section 7:** The Principal shall represent this Seminary in all matters with government.

**Section 8:** The Principal, being responsible for the academic and spiritual tone of this Seminary, shall have the right to visit classes and make suggestions for the improvement of teaching, review examination papers and their results, and make arrangements for worship and prayer.

**Section 9:** The Principal, together with the teachers concerned, shall make selection of all text books and teaching materials used. In case of disagreement the matter shall be settled by the Executive Committee.

**Section 10:** In disciplinary matters the Principal shall have full authority to act.

**Section 11:** In case of behavior warranting expulsion of a student, the Principal after consultation with the Staff Council, shall suspend the student and call for an immediate meeting of the Executive Committee.

**Section 12:** Should the Executive Committee decide that the student should be expelled; the concerned Mission, Synod, Church or Organization shall withdraw him.

**Section 13:** The Principal shall draw up a standard of conduct for the behavior of students which shall be subject to the approval of the Seminary Board.

**Article V – Students**

**Section 1:** The Seminary Board shall determine the number of seats available in the Seminary and boarding.

**Section 2:** Students sent by or through member Missions, Synods, Churches or Organizations of this Seminary shall have priority on seats available.

**Section 3:** Students from non-member Missions, Churches, and organization may be admitted to this Seminary by the Principal in accordance with the number
of seats made available for such purpose from year to year by the Seminary Board.

Section 4: All students must meet requirements of education, health and discipline to be admitted and/or retained in this Seminary.

Article VI – Staff Council

Section 1: The Staff Council shall consist of the Professors and full-time wardens of this Seminary together with the Principal.

Section 2: The Principal shall be chairman of the Staff Council.

Section 3: Courses and curriculums offered shall be determined by the Staff Council and submitted through the Executive Committee to the Seminary Board for approval.

Article VII – Parliamentary Procedure

Section 1: The chairman shall determine the order and rule of business at any meeting. In case of an appeal against the decision of the chairman, the appeal shall be put to a vote without debate. A two-thirds majority vote against the decision of the chairman shall defeat his decision.

Section 2: Only resolutions passed by the Seminary Board and/or the Executive Committee shall appear in the minutes. A minority opinion may be submitted in writing by any member and shall be included in the minutes.

Section 3: A simple majority shall be sufficient to carry any vote except:

1. A decision to expel a student which takes a three–fourth vote.
2. A decision to dismiss a staff member which takes a three–fourth vote.

Section 4: If requested, numbers of those voting for and against resolution shall be included in minutes of this Seminary Board and its Committees.

Section 5: Substitutes may be appointed for delegates by the concerned Missions, Synods, Churches, and Organizations.
Appendix III

CONSTITUTION AND BY – LAWS OF THE MAKEANE YESUS SEMINARY

Article I – Name

Section 1: This Seminary shall be called “Mekane Yesus Seminary” and shall hereafter be referred to in this Constitution as This Seminary.

Section 2: This Seminary shall be located in Addis Ababa, Ethiopia.

Article II – Doctrinal Statement

Section 1: This Seminary believes and professes that the Holy Scriptures of the Old and the New Testaments are the Holy Word of God and the only source and infallible norm of all church doctrine and practice.

Section 2: This Seminary adheres to the Apostles Creed, the Nicene Creed, and the Athanasian Creed, which were formulated by the Fathers and accepted by the early church and sees in the Unaltered Augsburg Confession, which was worded by the Reformers, as well as in Luther’s Catechisms, a pure exposition of the Word of God.

Article III – Purpose

This Seminary shall strive to serve the Triune God, His Church and His people through:

Section 1: The dissemination of the Gospel to all men through a right teaching and preaching of God’s Word.

Section 2: The establishment and nurture of congregations through the training and retraining of pastors and evangelists.

Section 3: The building of God’s Church through the development of consecrated capable Ethiopian leadership for the Church.

Section 4: The confrontation of the Ethiopian citizen with the Gospel message in such a way that it is meaningful to his needs and problems in his culture.
**Article IV – Scope**

**Section 1:** For the fulfillment of its goals and purposes, this Seminary shall initiate and maintain among others the following programmes:

A. Bible classes for day scholars – perhaps as a night school.

B. A three to four year seminary course for the training of pastors. Recommended entrance requirement shall be 10th grade pass with a minimum qualification of 8th grade in exceptional cases.

C. A four – year seminary course for the training of pastors, Church leaders, teachers and seminary professors. Recommended entrance requirement shall be 12th grade pass with a minimum requirement of 10th grade in exceptional cases.

D. Refresher courses for pastors and evangelists in accordance with the requests and needs of the various Synods of the Church.

E. An adequate research programme into the history, life, culture, and faith of the Ethiopian people – including Christianity, Islam, Falasha Judaism, and Paganism.

F. A seminary course leading to higher degrees in theology.

**Article V – Status**

**Section 1:** This Seminary shall be an independent but affiliated seminary of the Churches, Synods, Missions, and Councils represented on its Seminary Board.

**Section 2:** This Seminary is free to determine its own policy, administration and budget in accordance with its Constitution and By-Laws.

**Article VI – Membership**

**Section 1:** All Churches, Synods, Missions, and Councils which accept the Doctrinal Statement of this Constitution are eligible for membership in this Seminary.

**Section 2:** On written application all Synods of the Ethiopian Evangelical Church Mekane Yesus shall be entitled to membership.
Section 3: Upon application for membership, a Church, Synod, Mission, or Council may become a member of the Seminary Board by the unanimous vote of the members of the Seminary Board taken at two regular meetings of the Seminary Board.

Section 4: The ability to make a financial contribution or the amount of such a contribution shall not be a determining factor for membership, but all participating Churches, Synods, Missions, and Councils will be requested annually to make whatever contributions they can toward the support of the Seminary.

Article VIII – The Seminary Board

Section 1: This Seminary shall be governed by a Seminary Board consisting of the elected representatives of the participating Churches, Synods, Missions, and Councils through an Executive Committee appointed in accordance with this Constitution and By-Laws.

Section 2: The Seminary Board shall be an independent Board with final authority over the Seminary, its staff, work, and budget, and with the right to enter into any and all contractual agreements not in contradiction to this Constitution and By-Laws.

Section 3: This Board shall govern the Seminary in accordance with the Constitution and By-Laws.

Section 4: Representation on the Seminary Board:

A. Those Bodies making financial contributions to this Seminary which are deemed sufficient to entitle them to full membership shall be entitled to two representatives on the Seminary Board.

B. Those Bodies making no financial contributions to this Seminary or less than the amount required for full membership shall be entitled to one representative on the Seminary Board.
C. The Officers and Executive Committee of this Board shall be elected from the representatives of those Bodies making financial contributions to this Seminary deemed sufficient for full membership in this Seminary.

Sections 5: Financial and other requirements necessary for full membership shall be determined by the Seminary Board from time to time.

Section 6: This Seminary Board shall meet at least once a year.

Section 7: The Chairman of the Seminary Board shall be elected by the Board for one year with eligibility for re-elections.

Section 8: No member of the Seminary staff shall be eligible to serve on the Seminary Board in any capacity.

Section 9: The Principal of this Seminary shall be an ex-officio member of the Seminary Board with voice but no vote.

Section 10: All interim business of this Seminary shall be carried on by an Executive Committee.

Section 11: A quorum for a meeting of the Seminary Board shall consist of two-thirds of the representatives of the Seminary Board.

**Article VIII – The Executive Committee**

Section 1: Between meetings of the Seminary Board all interim business of this Seminary, unless otherwise specified, shall be dealt with by an Executive Committee consisting of one representative from each fully participating Member.

Section 2: Each fully participating Church, Synod, Mission, or Council in appointing its delegates to the Seminary Board shall designate who shall be the Executive Committee members.

Section 3: The Principal of this Seminary shall be an ex-officio member of the Executive Committee with voice but no vote.
Section 4: The Executive Committee shall meet whenever convened by the Chairman. The Chairman shall convene the Executive Committee upon request of any of its members.

Section 5: The annual budget shall be prepared by the Principal and submitted to the Executive Committee for initial consideration and approval. On the approval of the Executive Committee, the budget shall be submitted to the Seminary Board for final consideration, approval, and the raising of funds.

Section 6: All actions of the Executive Committee shall be subject to the review of the Seminary Board.

Article IX – Principal and Staff

Section 1: The Seminary Board shall administer the Seminary through the Staff Council and a duly appointed Principal.

Section 2: The Principal shall be appointed by the Seminary Board for a period not exceeding two years at a time with eligibility for reappointments.

Section 3: The work of the Principal and Staff shall be carried on in accordance with the Statutes and resolutions of the Seminary Board and its committees.

Section 4: All actions of the Principal and Staff Council are subject to the approval of the Executive Committee.

Article X – Budgets

Section 1: The Principal shall prepare an annual budget in consultation with the Staff Council and submit it to the Executive Committee for approval sufficiently in time for the submission to the Seminary Board.

Section 2: In raising the annual budget the Seminary Board shall be entitled to appeal to any source for contributions.

Section 3: Participating members shall be requested to contribute to the annual budget in accordance with their abilities.
Article XI – Staff

Section 1: The Principal, in consultation with the Staff Council, shall determine staff needs and requirements and submit the same to the Seminary Board for action.

Section 2: Calling of staff members shall be the prerogative and responsibility of the Seminary Board, as laid down in the recruitment policy of the Seminary Board.

Section 3: Normally staff members from foreign countries shall be recruited through the participating Members.

Article XII – Curriculum

Section 1: The programmes and courses offered by the Seminary shall be determined by the Principal and Staff Council subject to the acceptance and approval of the Executive Committee.

Section 2: In all matters in which there is a major difference of opinion or practice among the Churches, Synods, Missions, or Councils, students shall be instructed in these matters by the representatives of the concerned bodies or by staff members requested to do so.

Article XIV – Withdrawal

Section 1: Any member of this Seminary shall be entitled to withdraw on one year’s notice provided that such withdrawal does not take place until the end of the Seminary financial year.

Section 2: On withdrawal no member of this Seminary shall have any claim on capital investments or any other contributions made to this Seminary at any time.
Article XV – Bylaws and Statutes

Section 1: The administration of the Seminary shall be carried on in accordance with By-Laws and Statutes laid down from time to time by the Seminary Board.

Article XVI – Amendments

Section 1: Article II is Unalterable. The administration of the unalterable.

Section 2: Except for Article II and Article XVI, Section 1, this Constitution may be amended by a three-fourths affirmative vote of all Members of the Seminary Board at two meetings of the Seminary Board. There shall be a minimum period of four months between the first and second vote for amendment.

Section 3: The By-Laws of this Constitution may be amended by a simple majority vote of all Members of the Seminary Board.

This Constitution has been amended through Board action on January 25th, 1968.
BY-LAWS

Article I – Membership

Section 1: Membership in this Seminary shall require that a Church, Synod, Mission, or Council accept this Constitution and By-Laws.

Section 2: Application for membership in this Seminary must be made through the Chairman to the Seminary Board at least three months prior to a regular meeting of the Seminary Board. Such application for membership must be reported by the Chairman of the Board to all concerned organizations immediately.

Section 3: Churches, Synods, Missions, or Councils who have been accepted as members of this Seminary shall have the following rights and privileges:

A. Those making no financial contributions or less than required for full membership:
   1. One representative each on the Seminary Board with voice and vote.
   2. No representation on the Executive Committee.

B. Those deemed as having full membership:
   1. Two representatives each on the Seminary Board with voice and vote.
   2. One of the representatives on the Seminary Board as representative on the Executive committee.
   3. Eligibility of its representatives for the chairmanship of the Seminary Board and Executive Committee.

Section 4: Financial requirements for full membership in this Seminary shall be determined by the Seminary Board from time to time.

Section 5: Until decided otherwise, financial requirements for full membership shall be the meeting of a fair share of any expenses incurred in the budget over and above income from tuitions.
Article II – The Seminary Board

Section 1: All representatives to the Seminary Board shall serve for a period of two years with eligibility for reappointment by the Members concerned.

Section 2: When there are two representatives from a Church, Synod, Mission, or Council they shall be appointed on alternate years.

Section 3: Co-opted members may be appointed to the Seminary Board up to four in number. Such members shall have voice but no vote. Their period of service shall be determined by the Seminary Board.

Section 4: A recording secretary for the Seminary Board shall be elected annually for the Seminary Board. His duty shall be to take and prepare the minutes of the Seminary Board only. All other correspondence shall be carried on by the Principal and the Chairman.

Section 5: In case of a tie vote the Chairman shall cast the deciding vote.

Section 6: The Seminary Board shall meet twice a year during the months of January and October. The January meeting shall be the annual meeting. The Chairman of the Board shall send notice of the time and place of the meetings together with the agenda at least six weeks prior to the meeting to all concerned Churches, Synods, Missions, and Councils.

Section 7: Special meetings shall be called by the Chairman as occasion demands. There shall be an advance notice of three weeks for all such meetings.

Section 8: The Seminary Board shall appoint whatever committees it deems necessary to the welfare of the Seminary.

Article III – The Executive Committee

Section 1: The Executive Committee shall approve the budget prepared by the Principal. After the budget is approved, it shall be presented to the Seminary Board. In case the Seminary Board does not approve of the
budget submitted, it shall refer the budget back to the Executive Committee for amendment and re-submission.

Section 2: The Chairman of the Seminary Board shall be the Chairman of the Executive Committee.

Section 3: All voting members of the Executive Committee must be represented to have a meeting.

Section 4: The Executive Committee shall have power to co-opt up to two members who will have voice but no vote.

Section 5: Membership on the Executive Committee shall be for a period of one year with the possibility for reappointment.

Article IV – The Principal

Section 1: The Principal of this Seminary shall implement all orders, rules, and resolutions of the Seminary Board and Executive Committee.

Section 2: The Principal shall be held responsible for the academic and spiritual tone of this Seminary.

Section 3: The Principal shall carry on all administrative duties connected with the running of this Seminary.

Section 4: The Principal shall administer all funds of this Seminary on behalf of the Seminary Board and Executive Committee.

Section 5: The Principal shall prepare and submit a proposed annual budget to the Executive Committee in September of each year.

Section 6: The Principal shall present annually to the Seminary Board a written report on the condition of this Seminary, the work that has been carried on, major problems facing the staff, and recommendations for the improvement of this Seminary.

Section 7: The Principal shall represent this Seminary in all matters with the government.
Section 8: The Principal, being responsible for the academic and spiritual tone of this Seminary, shall have the right to visit classes, make suggestions for the improvement of teaching, review examination papers and their results, and make arrangements for worship and prayer.

Section 9: The Principal, together with the teacher concerned, shall make selection of all text-books and teaching materials used. In case of disagreement the matter shall be settled by the Executive Committee.

Section 10: In disciplinary matters the Principal shall have full authority to act.

Section 11: In case of behavior warranting expulsion of a student, the Principal, after consultation with the Staff Council, shall suspend the student and call for an immediate meeting of the Executive Committee.

Section 12: Should the Executive Committee decide that the student should be expelled, the concerned Church, Synod, Mission, or Council shall withdraw him.

Section 13: The Principal shall draw up a standard of conduct for the behavior of students which shall be subject to the approval of the Seminary Board.

Article V – Students

Section 1: The Seminary Board shall determine the number of seats available in the Seminary and boarding.

Section 2: Students sent by or through member Churches, Synods, Missions, or Councils of this Seminary shall have priority on seats available.

Section 3: Students from non-member Churches, Synods, Missions, and Councils may be admitted to this Seminary by the Principal in accordance with the number of seats made available for such purpose from year to year by the Seminary Board.

Section 4: All students must meet requirements of education, health and discipline to be admitted and/or retained in this Seminary.
**Article VI – Staff Council**

**Section 1:** The Council shall consist of the professors and fulltime wardens of this Seminary together with the Principal.

**Section 2:** The Principal shall be chairman of the Staff Council.

**Section 3:** Courses and curriculum offered shall be determined by the Staff Council and submitted through the Executive Committee to the Seminary Board for approval.

**Article VII – Policy for Recruitment of Staff**

**Section 1:** **Chairs.**

Chairs shall be created for the Major subjects taught at the Seminary. Minor subjects shall be assigned to the professors in accordance with their qualifications and teaching load.

**Section 2:** **Minimum Requirement.**

A qualified theological degree entitling a person to pastoral service in his own homeland shall be the minimum requirement for appointment to a chair at the Seminary. Normally the following qualifications shall also be required and aimed at:

a. Experience in Ethiopia, which will be of value in all fields of teaching;

b. Specialization in a particular field of theology;

c. Experience and ability of teaching;

d. Parish experience.

The Board shall seek candidates with these qualifications to the fullest extent possible.

**Section 3:** **Authority To Call.**

The Seminary Board shall have full authority to call and appoint any person whom the Board deems gifted and qualified for a professorship to occupy a chair at the Seminary.
Section 4: **Period of Service.**

Initially a professor shall be called for two years of service, after which period his call shall be reviewed.

Section 5: **Further Studies.**

A professor shall be given an opportunity to continue his studies in or related to his particular field of teaching with the aim of upgrading his theological qualifications. Time for such studies and length of period of study shall be decided in each case.

Section 6: **Furlough.**

Normally a professor is expected to serve over a number of years, but a continuance of his service shall be confirmed by the Board whenever he is due for furlough. The confirmation of his service shall be resolved at least three months prior to his going on furlough.

Section 7: **Documents.**

A candidate will be required to submit full academic records pertaining to college and theological training, a curriculum vitae, recommendations by three people closely acquainted with the candidate in his academic life, his participation in the activities of his church and in any other extra-curricular activity.

Section 8: **Procedure of Call.**

The foregoing documents shall be presented to the Board by that organization or that member of the Seminary Board, under whose auspices the candidate is to be recruited. In the interests both of the candidate and of the Board, it is desirable that all the necessary documents be submitted to the Board nine months prior to the commencement of the academic year of the Seminary. However, the Board shall be obliged to make its decision known within three months after the receipt of the documents.
Section 9: **Orientation.**

Before the candidate assumes duties at the Seminary, the Principal, in cooperation with the Chairman of the Board and the Executive Secretary of the EEC-MY, shall make provisions for briefings on the life and work of the Seminary and of the EEC-MY.

**Article VIII – Parliamentary Procedure**

Section 1: Resolutions passed by the Seminary Board and/or the Executive Committee shall appear in the minutes. A minority opinion may be submitted in writing by any member and shall be included in the minutes.

Section 2: A simple majority shall be sufficient to carry any vote except:

a. A decision to expel a student which takes a three-fourth vote;

b. A decision to dismiss a staff member which takes a three-fourth vote.

Section 3: If requested, numbers of those voting for and against resolutions shall be included in minutes of this Seminary and its Committees.

Sections 4: Substitutes may be appointed for delegates by the concerned Churches, Synods, Missions, and Councils.

*These By-Laws have been amended through Board action on March 18, 1968.*
### SUMMARY OF PERIODS FOR THE DIPLOMA-DEGREE PROGRAM (1971/72)

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1. The seminary reserves the right to shift the order of courses in accordance with the circumstances.
2. In so far as possible the Seminary reserves the rights to combine courses.
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### 2. Old Testament.

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<tr>
<th>Year</th>
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</tr>
<tr>
<td>3rd year</td>
<td>-</td>
<td>3</td>
<td>-</td>
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<td>3</td>
<td>6</td>
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### 3. Church History

<table>
<thead>
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<th>Church History /Ethiopian/</th>
<th>Africa Trad. Rel.</th>
<th>Islamsics</th>
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### 4. Systematic Theology

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<tr>
<th>Year</th>
<th>Intro to Confessions</th>
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<th>Speical topics + ethics</th>
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### 5. Practical Theology

<table>
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<tr>
<th>Year</th>
<th>Intro to Couns.</th>
<th>Hygiene</th>
<th>Bookkeeping</th>
<th>Orthodox practices</th>
<th>Homiletics</th>
<th>Catechetics</th>
<th>Orthodox practices</th>
<th>Liturgics</th>
<th>Diakonia</th>
<th>Homiletics</th>
<th>Couns.</th>
<th>Catechetics</th>
<th>Liturgics</th>
<th>Stewardship &amp; Evangelism</th>
<th>Church law</th>
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<tbody>
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<td>2nd year</td>
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<td>7</td>
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### 6. Languages.

<table>
<thead>
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<th>English</th>
<th>Amharic</th>
<th>English</th>
<th>Amharic</th>
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<tbody>
<tr>
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<td>6 +</td>
<td>3</td>
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<td>6 +</td>
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<td>6</td>
<td>3</td>
<td>53</td>
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</tbody>
</table>
Appendix V (1)

A Five -year curriculum for the MYS Extension Seminary Program:
(1973)

A. Old Testament:
1. Introduction to O.T. 32 lessons
2. Genesis 32 "
3. The Ten Commandments 32 "
4. Prophets 32 "

B. New Testament:
1. Introduction to N.T. 32 "
2. Acts, lessons 1-17 & Galatians,
   lessons 1-15 32 "
3. 1st Corinthians 32 "
   OR
   Philippians, lessons -1-16 & 1st Peter,
   Lessons 1-16 32 "
4. Mark 32 "

C. Church History:
1. Ethiopian Orthodox Church History 32 Lessons
2. General Church History, Survey 32 "
3. African Traditional Religion (Belief) 32 "
4. Islamic 32 "

D. Systematic Theology:
1. Christian Doctrine 32 "
2. Protestantism in Ethiopia 32 "
3. Lutheran Confessions 32 "
4. Christian Ethics 32 "

E. Practical Theology:
Let the above list of courses of each department be taught as follows:

1st year
Introduction to O.T
Introduction to N.T
Ethiopian Orthodox Church Practice

2nd year
Genesis
Mark
Church History
Stewardship

3rd year
The Ten Commandments
General Church History, Survey
Lutheran Confessions
Homiletics

4th year
1st Corinthians
OR
Philippians & 1st Peter
Christian Doctrine
Protestantism in Ethiopia
OR
Worship
OR
"Talking with God"
OR
Pastoral Counseling

5th year
Prophets
Acts & Galatians
African Traditional Religion (Belief)
Christian Ethics
Duration of Completing the Extension Seminary Program Course

Let the total duration (period) of completing the Extension Seminary Program Course be Five years, breaking up each year into eight months of study (as the Seminary and other schools) in order to cover four courses every year of which each course consists of 32 lessons, each course taking up two months of teaching and learning.

The Seminary will grant a certificate of completion to the students who successfully complete their studies according to the set up curriculum.
### Appendix V (2)

#### The Curriculum of TEE Basic and Award program (2010)

<table>
<thead>
<tr>
<th>Years of study</th>
<th>Number of courses in a year</th>
<th>Course title for Basic TEE program</th>
<th>Length of courses taken in weeks</th>
<th>Remarks</th>
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<tbody>
<tr>
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<tr>
<td>1</td>
<td>1</td>
<td>Prayer</td>
<td>4</td>
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</tr>
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<td>Introduction to OTI &quot;SWÝ\Kf &quot;</td>
<td>6</td>
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<td>3</td>
<td>3</td>
<td>Introduction to OTII &quot;SWÝ\Kf&quot;</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>Early &amp; Medieval church History</td>
<td>8</td>
<td></td>
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<tr>
<td>5</td>
<td>5</td>
<td>OT Exegesis I &quot;Genesis&quot;</td>
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<tr>
<td>6</td>
<td>6</td>
<td>Lutheran Confessions</td>
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<td>7</td>
<td>Communicating the Gospel Effectively</td>
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<td><strong>Year Two</strong></td>
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<tr>
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<td>1</td>
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<td>4</td>
<td>Christian Worship and Liturgy</td>
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<td></td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>Church Administration</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>Homiletics</td>
<td>6</td>
<td></td>
</tr>
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<td>7</td>
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<td>Galatians</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>Christian Ethics</td>
<td>6</td>
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<tr>
<td><strong>TOTAL WEEKS OF STUDY</strong></td>
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<td>2</td>
<td>2</td>
<td>Christian Education</td>
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<td>3</td>
<td>OT Exegesis III, Selected Psalms</td>
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</tr>
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<td>4</td>
<td>4</td>
<td>Stewardship</td>
<td>6</td>
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<td>5</td>
<td>5</td>
<td>Foundation of My Faith &quot;¾HÄT•, SW[f&quot;</td>
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</tr>
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<td>6</td>
<td>OT Theology &quot;fUI`;} SK$ f uwK&lt;Ã Ý=Ç&quot; &quot;</td>
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<td><strong>TOTAL WEEKS OF STUDY</strong></td>
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<td><strong>Year Four</strong></td>
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<td>History of Protestant Church in Ethiopia</td>
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<td>4</td>
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<td>Charismatic Movement</td>
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<td>Christian Counseling</td>
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<td>6</td>
<td>6</td>
<td>ATR, CMR, EOC</td>
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</table>

Grand total of weeks studied in the four years TEE training program. 170
Appendix VI

Music Course Curriculum (1979)

The music course aims at giving theoretical and practical knowledge of music as well as leadership training in music and in general.

<table>
<thead>
<tr>
<th>Periods</th>
<th>Theoretical Music subjects</th>
<th>Practical Music Subjects</th>
<th>Leadership Training</th>
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<tbody>
<tr>
<td>1st</td>
<td>T</td>
<td>P</td>
<td>L</td>
</tr>
<tr>
<td>2nd Sem.</td>
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</tr>
</tbody>
</table>

**T 1  Music Theory**

Music Notation (time, pitch value), Scales, Key signatures (major, minor), Basics of harmony.

**T 2  Ear Training**

Listen to, distinguish and write down intervals, rhythms and short melodies.

**T 3  Music Appreciation**

Listen to music from different parts of the world. Learn to recognize by sight and by sound various instruments. Church Music History.

**T 4  Ethiopian Music**

Recognize, play and sing the four Ethiopian scales. Study of various folk music in Ethiopia.

**T 5  Music in the Orthodox Church**

History, theory and practice of music in the Orthodox Church.
T6  **Composition**
Writing song texts with a good message and a good language. Composing melodies.

P1  **Choir**
Different kinds of choir singing.
voice treatment.

P2  **Masenqo**
Playing songs in the four different scales.

P3  **Krar, Begenna**
The same as for P 2.

P4  **Washint, Imbilta**
The same as for P 2.

P5  **Guitar**

P6  **Accordion**
Playing songs on the instrument by reading music and by ear.

P7  **Piano**
According to the level of the student.

P8  **Recorder**
Basics of recorder playing, the main aim being to improve the student's ability of reading music.
<table>
<thead>
<tr>
<th>L 1</th>
<th><strong>Leading Choir</strong></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Organizing and leading the work in a choir. Conducting.</td>
<td></td>
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<tr>
<td></td>
<td>Children's choir.</td>
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</table>

<table>
<thead>
<tr>
<th>L 2</th>
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<tbody>
<tr>
<td></td>
<td>Singing of hymns. The importance and function of congregational singing. Leading congregational singing.</td>
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</table>

<table>
<thead>
<tr>
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<td>Teaching method; especially for music.</td>
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<table>
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<tr>
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<tr>
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<td>Introduction to the OT and the NT</td>
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<table>
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<td>Guidelines for youth work.</td>
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</table>

<table>
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<tr>
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</thead>
<tbody>
<tr>
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<td>Guidelines and method for Sunday School Work</td>
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</table>

<table>
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<th>1</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Improving the student's spoken and written English according to their levels.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix VII

Consultation on Evangelical Theological Education in Ethiopia, May 1971

RECOMMENDATIONS FROM THE RESOLUTION COMMITTEE

1. With Reference to Paper Number One:
Recommended that the theology and customs of the Ethiopian Orthodox Church be carefully studied, as this will help the Evangelical Churches, and their pastors in particular, to a better understanding and fulfillment of their task in Ethiopia. In addition to this, students of theology should be enabled to acquire a thorough understanding of present day Ethiopia, in order to be better equipped for their future service.

2. With Reference to Paper Number Two:
That the importance of studying the main problems related to paganism and Islam in the different areas, be underlined. With a view to giving, the Biblical answers to these problems, studies should be encouraged and the material should be made available to theological institutions and active church workers.

3. With Reference to Papers Numbers One and Two:
That efforts be made to find indigenous ways of expressing the Christian message in Ethiopia.

4. With Reference to Paper Numbers Four and Six:
That considering the needs of the growing church, extension programs as far as possible be designed to train various levels of tent-making ministry as well as full-time ministry.

5. With Reference to Paper Number Five:
That the importance of the work and training of the evangelist be emphasized, and that efforts should be made to strengthen his service in the Church.
6. **With Reference to Paper Number Seven:**
That retreats and refresher courses be held for pastors and other church workers and special attention be given to the necessity of post graduate training for pastors, and other church workers as indicated in the paper.

7. **With Reference to Paper Number Seven:**
Recommended that a letter be written to YD-LD concerning the possibility of supplying pastors and other church workers in service with literature needed, adding an appreciation of the plans already made for publication of theological books.

8. **With Reference to Paper Number Seven:**
That the possibility of starting a theological journal for Ethiopia may be investigated.

9. That from time to time staff members of Lutheran institutions of theological training gather for consultations on curricula and other matters of common concern.

10. That these recommendations be sent to the Department of Studies of the LWF as well as to all Synods, Churches, Seminary Boards and sponsoring agents for consideration and possible actions.

May 21, 1971
Appendix VIII

Pastoral Letter

The Evangelical Church Mekane Yesus in the Ethiopian Revolution

The following Introductory Note has been quoted from the Book: *Witness and Discipleship, Leadership of the Church in Multi-Ethnic Ethiopia in a Time of Revolution*, Gudina Tumsa Foundation (GTF), as written by Rev. Paul E. Hoffman (p.81).

By H.E. Emmanuel Abraham & Rev. Gudina Tumsa

Introductory Note: During the (first) "Christianity and Socialism Seminar" which had been conducted by the ECMY with the cooperation of the Lutheran World Federation's Department of Studies at Mekane Yesus Seminary (February 20-25, 1975), Gudina Tumsa invited a number of the persons who had participated in the Seminar to go with him, on the weekend after the Seminar, to Ghion/Wolliso. After a wide-ranging discussion in which all participated, including (and especially) Gudina, Rev. Paul E. Hoffman, a teacher at Mekane Yesus Seminary, was asked to draft a possible word or statement to be adopted by the ECMY in the new political situation in the country, which, with the assistance of Dr. Gunnar Hasselblatt, he did - till far into the night. The next morning, what was drafted was presented, discussed and revised, Gudina, as General Secretary of the ECMY, and the one to carry the matter further with the ECMY, having the last word on the wording. The matter was brought by Gudina to the Church Officers, who decided to wait for discussions in the Executive Committee before issuing what became the "Pastoral Letter" with its sub-title: "The Evangelical Church Mekane Yesus in the Ethiopian Revolution" reproduced here. (PEH)

1. Ethiopia finds itself in transition. The old regime has gone. Ethiopian Socialism has been proclaimed. New economic policies have been announced. Hopes and expectation have been awakened. However, as the structures of the old society have not been fully replaced, confusion, uncertainty and hesitation are widespread.

2. The Evangelical Church Mekane Yesus is part of the body of Christ in the world. It is a Church which proclaims the Gospel of Christ in its full sense and is sustained by the Sacraments. Deriving from the poor, the Church rededicates itself to living for others, serving the whole human person, meeting his spiritual and physical needs. Through its health, educational and other services, the ECMY has contributed meaningfully to the development of Ethiopia and has at the same time prepared people for change. It sees its continuing task to be the full liberation of the whole man. It welcomes the opportunities which the new situation provides
for building a more just society. Having set the goal of self-reliance for itself, the ECMY supports the goal of self-reliance for Ethiopian society. As a Church that petitioned the Parliament in 1973 to press forward on land reform, the ECMY fully supports a just implementation of land reform.

3. The Church has been called into being as an instrument of proclamation of the Gospel of Jesus Christ and for service. Because of this calling, the Church differs from other institutions. It is a society for witness to the Gospel of Christ and service to our fellow men, not a company set up for profit. Its employment policy is of necessity determined by this its particular character.

4. The institutions of the ECMY (hospitals, schools, development projects) are not aimed at the self-preservation and prestige of the Church. They were brought into being to serve the whole man and for the human and social development of the country, in places where opportunity offered itself and the needs were not easily met by any other organization. The Government has indicated its intention to take care of all the educational, medical and development needs of the people. The Church welcomes this move of the Government and plans to hand over these institutions. This has been the expectation of the Church from the start. The ECMY envisages that opportunities for development and service programmes will be found in which it will be possible to cooperate with communities in the future, thus continuing to contribute to the development of the new Ethiopian society.

5. We welcome the prospect of participation by the people at all levels of decision making, where the power of the people is channeled from bottom to top. We aspire for justice, respect for human rights and the rule of law. Ideologies cannot be considered as absolute. Complete allegiances is due to God and God alone. We recognize the urgent need of making the people aware of unjust practices. Structures for the exploitation of others must be discarded, and the crucial task of building a new society based on equality and a fair share for all undertaken with
determination. In enthusiasm for this task, the means to accomplish the desired goals must, however, be in accord with the ends to be achieved.

6. In the revolutionary situation in which the country finds itself, internal tensions and animosities must be overcome if Ethiopia is to achieve justice for all. It is the duty of Christians, as individuals and in congregations, to pray and work for peace and reconciliation. As the body of Christ in the world, the Church itself is made up of many people and various classes. In claiming the name of Christ, we must overcome differences of opinion by dialogue, suspicion by trust, and hatred by love. Such dialogue, trust and love must be extended to those outside our particular fellowship, to Christians of different confession and to persons of other faiths and ideologies. Our fellowmen are brothers created by God and redeemed by Christ. Special prayer should be made for our sister Church in Eritrea and for peace in that Province.

7. In its proclamation and prayer, the Church interprets the situation in which it lives and finds in Scripture an understanding of God's dealing with men.

Through His Spirit, the Lord Jesus Christ calls for repentance and announces the coming of the Kingdom of God. It is this Kingdom which we must seek above all else. In order to liberate man from the power of sin, selfishness, death and the evil one, Jesus Christ died upon the Cross.

God is the God of all creation, the God of history. He has called into being a people to serve Him in the world. He liberates this people from oppression, brings them into the judgment, defeat and exile and restores them time and again. God's final judgment and victory will only come after a time of distress and upheaval.

The people of God have been called to discipleship, pilgrimage, even suffering in this world, because true life is found only through suffering and death. The Church is challenged to find itself by giving itself for the true liberation of the whole man. In this,
its witness to the Gospel of Christ and its service to man, it teaches that salvation as wrought by Christ must be experienced in this life, but that fullness of life is to be realized at the Second Coming of our Lord and Saviour.

Addis Ababa, February 1975
Source: EECMY, 35th Executive Committee Meeting. EC Minutes EC-35-27.
Appendix IX


1. Call Kebele meetings on Sunday mornings. Request that everyone living in the area be registered. Make sure that all participate in those meetings. Punish severely (by fine or imprisonment) those who do not come.

2. Assign militant Christians\(^1\) to voluntary work to be done in the kebele. In this way they will be so busy that they will not have time to do some Christian work. If they refuse, then you will have motive to put them in prison.

3. Try to introduce in all Christian groups and in all religious assemblies party comrades whose loyalty is known. Let them keep an eye on those who are particularly believing and on those who have leading functions.

4. Tell to every inhabitant of a kebele to decide once for all if they are Christians or not. Then, a little bit later, you must summon those who have said to be Christians to renounce their faith. If they don't want to, throw them in prison, at least for some days. When they are set free, their parents and relatives will exercise some pressure upon them in order not to cause trouble to their family.

5. Forbid to go to church in particular the young people. Confiscate identity papers of all those who participate at the cult and you will tame them by making them wait and hang on for days until they abandon their faith. If the fear of being imprisoned does not keep them away, the parents will be afraid and prevent them from going in cult services.

6. If the prohibition to go the church remains without effect, put in prison all the leaders of Christian communities. It is preferable to imprison them all at the same time so that there will be nobody left who can make decisions. Forbid all of them to pay them a visit while they are in prison, so that nobody knows for sure what is going on.

7. When you arrest somebody, don't give a precise reason for imprisonment. When one has brought out an accusation, avoid to fix a date for the deliberations. Make

\(^{1}\) Underlining is by the Writer of this Book for emphasis.
sure that the salaries of all those in prison are not paid but suspended. Punish those who help the families of prisoners in giving money or food. If a bail is paid, put the amount very high, and make the agreement that the money is lost if the process is lost. The families and the friends will cause less trouble to us if they have continuously the feeling that every agitation from their side aggravates the situation of their relatives in prison.

8. Close the churches. Give as a motive that the Kebele needs them for meeting halls and offices. In the churches burn or destroy the altars or any other object which has a religious meaning.

9. Authorize the local authorities to "be busy" with the Christians on their territory in the way they think most adequate. Church closures should always be done by local officials of low rank. In this way the Government can't be accused of being anti-Christian.

10. Tell regularly to all people by all means fit (radio, press, posters) that they owe an exclusive fidelity to their country. And tell them that if they give money or time to the church that is equal to not giving it to their country and thus that they don't support their government for 100%.

11. For promotions, omit the Christians as students for higher education, or the allocation of bursaries, etc.

12. Make your own property of the administrative centers, the offices, the schools, the confessional clinics as well as the houses of the mission employees and of the missionaries, and their vehicles. Tell them that the Government needs them.

13. Freeze the bank accounts of the churches, of the confessional schools and missionary groups in order that these people see their work paralyzed by lack of money.

14. Forbid every meeting with a religious character of some importance. Tell the Christian communities that an authorization is necessary in order to meet in public, and when such requests are made, reject them or put them off to a not fixed later date. Authorize some churches to be open in order that one can still say that there is religious freedom in our country.
15. Make profane all the places that the Christians consider as sacred. Tomb-stones which are big and which you cannot break, you can use them as poster carriers.

16. Don't give visa to follow courses or to attend conferences on religious questions in our country or abroad.

17. Don't give to the missionaries nor to the church employees the freedom to travel in the country. Either you refuse to give the necessary authorizations or you postpone the matter to a latter undetermined date. If you are asked why, say that it is not within your competence to take a decision in this field and that one of your super superiors whose name you are not allowed to mention takes care of the affair.

18. Restrict by whatever means the selling of Christian books. Forbid official printing presses to accept contract to print Christian literature. Impose as a measure that all books pass the censorship. Find pretexts that many books are not allowed.

19. Authorize the publication of some Christian books. If it is noticed that they are popular and that the edition is finished, don't allow another edition.

20. Request that all translations of the Bible are subjected to censorship. Don't allow the edition of Bibles or extractions in tribal languages if on the list of officials of the government there is no professional censor who knows those languages. For the freedom of religion it is sufficient that some Bibles are available in some main languages.

21. Request that in all schools from the level of elementary to university there is at least one time a week a course in political formation. Require a minimum mark in this matter as a condition for promotion to a higher grade. In that instruction, underline that those who estimate their country above all have no place for God.

22. Forbid prayer and Bible reading in the schools, even in those which are maintained by the Church.

23. Forbid the Christians to come together to pray or to read the Bible.

24. Incite the children and young people to watch and denounce all the Christian activities of their parents and give them some thing for doing so. The parents must have fear to live their faith even in the secrecy of their houses.
25. In the interest of having in the future help from abroad and in the interest of
tourism, authorize some missionaries to stay in the country. Discourage in this
field most of them by making the getting of visa and work permit more difficult.
That may need some years. Don't hesitate to forbid certain areas and to take
possession of the goods of the missionaries that are there. Limit all traveling
inside the country. Don't allow missionaries to meet among themselves. In all this,
use the tactics mentioned here above to bring about a refusal or make things linger
on.

26. If it is absolutely indispensable to get rid of an important Christian leader, make
him disappear. Do not let know that he is dead. In this way his family and the
church will hope that he is alive and they will avoid to get attention in order not to
put his life in danger.

27. Deny all accusations of religious persecution, especially in front of the world
press. Insist that nationalizations are necessary for political reforms and that the
church cannot expect a treatment of preference, favour. And as proof of religious
liberty, tell how many churches are open and how many missionaries thee are.

28. Censure regularly the mail and phone calls of all the suspect Christians and
missionaries. If it is necessary to start a legal procedure against them, you will
easily find an adequate justification.
Use any tactics which seems adapted to the situation. By that tactic the Christian
church will be eliminated, or placed under state control.

Translated from:
Information Catholique, May 1983, France/ Belgium

Source: MYS Archive.
Appendix X

ECMY CONSULTATION ON THE MINISTRY AND THEOLOGICAL EDUCATION
July 27 - August 2, 1975

Report and Recommendations to the ECMY Executive Committee
The Consultation was held upon the recommendation of the Board of Mekane Yesus Seminary. Four years had elapsed since the last consultation on theological education. Developments in Ethiopia and in the ECMY and questions concerning the structure of the ministry and the direction of theological education made it seem advisable to call the Consultation as an internal Consultation of the ECMY.

Papers were presented on the following topics:

I. Biblical - Theological Reflection on the Ministry
II. Society - Church - Theological Education
III. The Structure of the Ministry
   a. Recruiting and Training for a Voluntary Ministry?
   b. Problems of a Paid Ministry in a Self-Reliant Church in a Socialist Society
   c. Prospects for Recruiting and Training "Tent-Makers"
   d. Simplification of the ECMY Structure?
   e. Strengths and Weaknesses of the Present Ministry of the ECMY
IV. Specific Issues in Theological Education
   1. Functions - Needs - Academic Requirements
      a. The Focus of Theology: Practical Ministry
      b. Higher Theological Education
   2. Ethiopianization
   3. Residence Study and Theological Education by Extension
      a. The Costs - Hidden and Revealed - of Residence Study
      b. What is T.E.E. and What are its Prospects in Future Training?

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2 This was the Consultation held at MYS, May 17-21, 1971. See Appendix VII.
c. A Critical Look at the T.E.E. Programme and Materials in Ethiopia

4. Coordination and Cooperation
   a. Between the Existing ECMY Seminaries, Bible Schools and Synod Training Centers.
   b. With Other Churches and Groups?

Participants included representatives of all Synods of the ECMY, Tabor and Mekane Yesus Seminaries and a number of Synod Bible Schools plus representatives of the ECMY Headquarters. Discussion was lively and resulted in the adoption of the following recommendations which are herewith submitted to the Executive Committee. It is understood that the Executive Committee will wish to direct the recommendations to the responsible bodies, so that in most instances the addressee is not specified.

**RECOMMENDATIONS**

Recommendations under the following headings are respectfully submitted to the Executive Committee:

a. **Voluntary and Tent-Making Ministry**
   1. That preachers aim at maintaining the respectability of the task of preaching;
   2. That there is an urgent necessity of enlivening the Church and that the Church encourage gifted preachers;

b. **Problems of a Paid Ministry**
   3. That a committee to study the viability of theological education be set up to the end that a paid ministry be based in and financed from the social and economic base emerging in a self-reliant Church in a Socialist society;
   4. That same committee study the necessity and possibility of a secular training for students of theology and for pastors and evangelists already employed by the Church;
   5. That proper and careful handling of Church property and finances be emphasized to the extent that it enhances greater contribution by members leading towards self-reliance.
c. Distinctions in the Ministry
   6. As it was noted that there is no theological justification for the present distinction between pastors and evangelists, it is recommended that the barriers between pastors and evangelists be abolished;
   7. That action be taken so as to make it possible for evangelists, elders and others, when regularly called by the congregations, to administer the sacraments;

d. Recruiting for Ministry
   8. That only mature and deeply convicted Christians be recruited for theological training;
   9. That both the external and internal calls into the ministry be integrated;
   10. That theological education for women be intensified on all levels.

e. Practical Orientation of Theological Education
   11. That theological education lay emphasis on the practical subject;
   12. That missiological training in the Ethiopian context be offered;
   13. That spiritual guidance for the present situation be offered to the congregations and their leaders.

f. The Theological Curriculum and T.E.E,
   14. That Mekane Yesus Seminary and its Board take the criticism of the T.E.E. programme voiced in the Consultation very seriously and that a group be created, involving also users of the programme, to improve the T.E.E. programme which has been instituted;
   15. That Dr. Adelbert Sitompul of the LWF Dept. of Studies be requested to supply further information on the recasting of the theological education curriculum and on T.E.E. programme which has been instituted;

g. Higher Theological Education
   16. That theological training be given also in future on different levels, but only intellectually able persons be trained;
   17. That Mekane Yesus Seminary decide in favour of higher education with the aim of offering theological education of quality;
18. That the identification of high training and high salary be abolished by a new salary scale;
19. That it be emphasized that higher theological education means higher responsibility for better service only.

h. Ethiopianization
20. That careful studies be made to Ethiopianize various aspects of the life and activities of the ECMY, namely:
   a) Administration -
   b) Institutions and training
   c) Worship -
21. That well-qualified nationals assume the teaching responsibility and that a favorable atmosphere be created in which they can grapple with producing or discovering anew indigenous theology;
22. That wider contacts be maintained with theological institutions in Africa and Asia, with the possible invitation of lecturers to the Seminary.

i. Cooperation in Theological Education
23. That careful study be given to the suggestions concerning the ECMY structure contained in Kes Gudina's lecture (esp. pp. 4 and 5), and that all offices in church and synods be elective offices for a limited period of time - see also the Memorandum of Kes Gudina to President Emanuel Abraham dated July 21, 1975;
24. That the ECMY leadership assume the responsibility of going out (Zemecha) and teaching the members of the local congregations that ECMY belongs to them, and that it is their church.

j. Cooperation in Theological Education
25. That the church run also in future different Bible Schools, but that only one institution for higher theological training be maintained for the sake of unity and stewardship, and that the South Ethiopia Synod be requested to open Tabor Seminary to serve the whole church;
26. That a representative group within the ECMY be charged with the follow-up of this consultation and with coordinating the plans and
programmes of all seminaries and Bible schools of the ECMY, report to be made to the Executive Committee;

27. That further explorations be conducted at all levels for the sake of fostering meaningful cooperation with other Christian groups and churches in Ethiopia, especially with the denominations of a similar confessional standpoint.

k. Special Study

28. That attention be drawn to the reality of demon possession and that a careful study of this phenomenon be conducted by a special committee from the Biblical, psychological and medical points of view, that seminary students be involved in the research, and that proper instruction be given to elders.

Respectfully submitted on behalf of the Consultation

Johnny Bakke
Yacob Tesfai
Paul Hoffman

August 19, 1975
# Appendix XI

## Diploma in Leadership Curriculum

### Diploma I

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Appendix XII "a"

The curriculum below is effective for students entering in September 1998 and after.

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BP 278 Development and Diaconia I 2 Special
### Year III

<table>
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<th>Year</th>
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<td>Philosophy</td>
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<td>BB 223</td>
<td>Old Testament Exegesis II</td>
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<td>New Testament Exegesis III</td>
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<td>BG 214</td>
<td>World Religions</td>
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<td>Christian Doctrine I</td>
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<td>BP 364</td>
<td>Communications</td>
<td>1</td>
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<td>BP 364</td>
<td>Homiletics I</td>
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<td>BP 365</td>
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<td>Christian Doctrine III</td>
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<td>BT 455</td>
<td>Ethics</td>
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<td>Pastoral Care III</td>
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<td>BP 476</td>
<td>Missiology and Church Growth</td>
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<td>Management and Stewardship</td>
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<td>BP 475</td>
<td>Liturgics</td>
<td>1</td>
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<td>BT 444</td>
<td>Church History IV</td>
<td>3</td>
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<td>BG 490</td>
<td>BTh-paper</td>
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BP 479 Development and Diaconia II 2 Special

The total number of credits required for graduation is 133.
Appendix XII "b"

Revised Curricula of Basic and Award TEE Programs

1. With the revised course subject, the Basic TEE program is to be continued as before, i.e., for 3 years, while the Award program is reduced to 2 years.
2. The total 5 years TEE program is equivalent to 2 years EECMY Bible Schools.
3. Both programs are meant for the service of local churches.
4. The main objective of both programs is to train voluntary leaders to render better service.
5. The emphasis in the Basic program is preaching and teaching (Sunday School, confirmation class, etc.), and the Award is for vocational leaders.
6. Both programs offer courses for about 198 weeks in the 5 years time.

BASIC PROGRAM

Year One: Following Jesus 10 Weeks
NT Survey, Parts I, II, & III 30 "

Year Two: Early Church History 8 "
OT Survey, Parts I &II 20 "
Stewardship 8 "
Homiletics 5 "

Year Three: Galatians 4 "
Counseling 5 "
Prayer (ŶçKAf ¯KU) 8 "
Communication and Teaching Methods 8 "
Christian doctrine 8 "
Liturgy and Worship 5 "

Award Program (continuation of Basic)

Year Four: Letters to Timothy and Titus 4 weeks
<table>
<thead>
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<th>Weeks</th>
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<td>Medieval and Ref. History</td>
<td>10</td>
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<tr>
<td>Charismatic Movement</td>
<td>8</td>
</tr>
<tr>
<td>Wholistic Ministry &amp; Development</td>
<td>5</td>
</tr>
<tr>
<td>Leadership (new)</td>
<td>4</td>
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<td><strong>Year Five:</strong></td>
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<tr>
<td>John's Gospel</td>
<td>10</td>
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<td>History and Trad. of EOC or Islam or ETR</td>
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<td>Amos or Psalms</td>
<td>8</td>
</tr>
<tr>
<td>Christian Ethics</td>
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<tr>
<td>Protestant Churches in Ethiopia</td>
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**198 Weeks.**
Appendix XIII

DEPARTMENT OF THEOLOGY
Christian - Muslim Relations (CMR)
2-Year Program

CMR Curriculum
for August 2003-June 2005

Student entering the CMR Program must have completed either (a) the first years of the standard B.Th. program, or (b) a three-year Diploma in Theology. Those who are not already B.Th. students at MYTS must first apply for admission to MYTS and meet all the entrance requirements. Students entering the CMR Program should have completed a course in "Introduction to Islam," such as the one offered at MYTS for Degree II students (BC 201).

The two years of the CMR Program are identified as "Year Three" and "Year Four," since they run parallel to Years Three and Four of the standard B.Th program. Courses identified as "BC" (listed first for each term) are unique to the CMR Program. Most other courses (identified as BB, BP or BT) are part of the standard B.Th curriculum, and will be taken with the other B.Th. students.

Graduates of the CMR Program will earn the degree of "B.Th. with a concentration in Christian-Muslim Relations."
### YEAR THREE

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Credits</th>
<th>Periods</th>
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<tr>
<td>BC 321</td>
<td>Qur'anic Arabic I</td>
<td>3</td>
<td>4</td>
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<td>BC 331</td>
<td>Islamic History</td>
<td>3</td>
<td>3</td>
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<tr>
<td>BC 333</td>
<td>The Qur'an and its Interpretation</td>
<td>3</td>
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<td>BT 332</td>
<td>Christian Doctrine I</td>
<td>3</td>
<td>4</td>
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<tr>
<td>BT 334</td>
<td>Ethiopian traditional Religions [Block A]</td>
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<td>BP 341</td>
<td>Communication [Block B]</td>
<td>1</td>
<td>(2)</td>
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<td>BT 336</td>
<td>Missiology</td>
<td>3</td>
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#### Term Two

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<tr>
<td>BC 322</td>
<td>Qur'anic Arabic II</td>
<td>3</td>
<td>4</td>
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<tr>
<td>BC 341</td>
<td>Hadith and Sharla'a</td>
<td>3</td>
<td>3</td>
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<td>BT 338</td>
<td>Modern Church History</td>
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<td>BT 335</td>
<td>Christian Doctrine II</td>
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<td>BT 337</td>
<td>Ethics</td>
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### YEAR FOUR

#### Term One

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<td>BC 423</td>
<td>Qur'anic Arabic III</td>
<td>3</td>
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<td>BC 431</td>
<td>History of Christian-Muslim Relations</td>
<td>3</td>
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<td>BC 432</td>
<td>Islam in the Modern World</td>
<td>3</td>
<td>3</td>
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<td>BT 431</td>
<td>Christian Doctrine III</td>
<td>3</td>
<td>4</td>
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<tr>
<td>BP 444</td>
<td>Evangelism and Discipleship</td>
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## Term Two

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<tr>
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<td>Islam in Ethiopia &amp; Africa</td>
<td>3</td>
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<td>BC 442</td>
<td>Dialogue and Witness Among Muslims</td>
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<td>BC 444</td>
<td>Teaching Christian-Muslim Relations</td>
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<td>BG 401</td>
<td>B.Th. Paper</td>
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<td>BB 422</td>
<td>Biblical Theology</td>
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<td>BT 433</td>
<td>Issues in Religious Pluralism</td>
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Total = 20 15

Total credits and periods for the CMR Program (two years): 68 68
# Appendix XIV

## Advanced Diploma in Music Curriculum

### A) Music Core Courses

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<td>Solfeggio I</td>
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<td>Solfeggio II (Prerequisite Music 001)</td>
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<td>Music 003</td>
<td>Solfeggio III (Prerequisite Music 002)</td>
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<td>Music 004</td>
<td>Solfeggio IV (Prerequisite Music 003)</td>
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<td>Music 005</td>
<td>Solfeggio V (Prerequisite Music 004)</td>
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<td>Music 006</td>
<td>Solfeggio VI (Prerequisite Music 005)</td>
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<tr>
<td>Music 011</td>
<td>Theory of Music I</td>
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<td>Music 012</td>
<td>Theory of Music II (Prerequisite Music 011)</td>
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<td>Theory of Music III (Prerequisite Music 012)</td>
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<td>Music 021</td>
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<td>Music 023</td>
<td>History of Music III (Prerequisite Music 022)</td>
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<td>Music 034</td>
<td>Ethiopian folklore and its theory</td>
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<td>Music 041</td>
<td>Major Instrument I</td>
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<td>Major Instrument II (Prerequisite Music 041)</td>
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<td>Major Instrument III (Prerequisite Music 042)</td>
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<td>Major Instrument IV (Prerequisite Music 043)</td>
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<td>Major Instrument V (Prerequisite Music 044)</td>
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<td>Major Instrument VI (Prerequisite Music 045)</td>
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<td>Music 051</td>
<td>Ethiopia Traditional Instrument I</td>
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<td>Music 063</td>
<td>Compulsory Instrument (Piano) I</td>
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**Total** 60
## B) Pedagogical Courses

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<td>MUTE</td>
<td>Music Teacher Education</td>
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## C) General Courses

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<td>Enla</td>
<td>English (Prerequisite Enla 031)</td>
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<tr>
<td>Hist.</td>
<td>Survey of Ethiopian and the Horn of Africa I</td>
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<tr>
<td>Geog.</td>
<td>Survey of Ethiopian and the Horn of Africa II</td>
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<tr>
<td>MUCT</td>
<td>IT (Computer Technology)</td>
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## D) Theological Education

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<td>TEMU</td>
<td>Introduction to Christian Doctrine</td>
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<td>TEMU</td>
<td>Introduction to Church History</td>
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<td>TEMU</td>
<td>Introduction to Worship and Liturgy</td>
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<td>TEMU</td>
<td>Youth Ministry</td>
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<td>TEMU</td>
<td>Biblical Exegesis</td>
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**MYS-TEE Revised Diploma Program Curriculum**

### Year I

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<tr>
<td>1</td>
<td>Spirituality</td>
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<td>2</td>
<td>Introduction to the Bible Vol. I</td>
<td>6</td>
<td>3</td>
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<td>3</td>
<td>Introduction to the Bible Vol. II</td>
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<td>4</td>
<td>Church History I</td>
<td>8</td>
<td>4</td>
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<tr>
<td>5</td>
<td>Lutheran Confessions</td>
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<td>6</td>
<td>OT Exegesis: Genesis</td>
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<td>7</td>
<td>OT Exegesis: Amos</td>
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**Total**  
44 Weeks  
26 Credit hours

### Year II

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<tr>
<td>1</td>
<td>Introduction to Biblical interpretations</td>
<td>8</td>
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<tr>
<td>2</td>
<td>Christian Doctrine I</td>
<td>8</td>
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<td>3</td>
<td>NT Exegesis: I Corinthians</td>
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<td>4</td>
<td>Introduction to Christian Ethics</td>
<td>8</td>
<td>4</td>
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<td>5</td>
<td>Christian Worship</td>
<td>8</td>
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<tr>
<td>6</td>
<td>Stewardship</td>
<td>4</td>
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<td>7</td>
<td>OT Exegesis: Selected Psalms</td>
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### Year III

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### Year IV

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- Total courses = 27, total credit hours assigned = 102
- Every year, one rainy season, possibly July, is included in the 4 years curriculum.
### Appendix XV "b"

The revised Curriculum of TEE Basic and Award program

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**TOTAL WEEKS OF STUDY**

| YEAR THREE | 43 |
| YEAR FOUR   | 41 |

Grand total of weeks studied in the four years TEE training program: 170
Appendix XVI

This is to certify that the
Accrediting Council for Theological
Education in Africa
has granted accreditation to
Mekane Yesus Seminary, Addis Ababa
for its Bachelor of Theology (BTh) and Bachelor of Theology in Christian
Muslim Relations (BTh-CMR) programmes
1 May 2008

Rev. Philippe J. E. Emedi
Administrative Secretary for Accreditation
### Appendix XVII

**MYS Graduates (1964-2010)**

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**Notes:**
- Retired/CES indicates retirement and then a transition to a different position.
- Deceased indicates the individual has passed away.
- EEcmY-Peace Office indicates a role in EEcmY's Peace Office.
- EECMY-President 2001-2009 indicates the individual served as EEcmY's President from 2001 to 2009.
- ONS Teacher indicates the individual is an ONS Teacher.
- Abroad/USA indicates the individual is abroad in the USA.
- Pastor indicates the individual is a Pastor.
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**THEOLOGY GRADUATES OF 1982**

| 1.  | ABERA SEIFU           | DIP         | INCOMPLETE     |
| 2.  | AGAR GELAYE           | >>          | INCOMPLETE     |
| 3.  | ALMAZ TSEGAYE         | >>          | >>             |
| 4.  | AMENTE KITELA         | CS          | >>             | DECEASED        |
| 5.  | ASFAW TEFASA          | CS          | >>             | >>             | CS PRESIDENT   |
| 6.  | AYALEW TESEMMA        | CES         | >>             | >>             | CES/STUDY LEAVE USA |
| 7.  | BENTI UJULU           | WWBS        | >>             | >>             | ABROAD (GERMANY) |
| 8.  | BERIHNU KEBEDE        | NAW         | >>             | >>             | PRIVATE WORK    |
| 9.  | DEGEFFE GELETA        | CS          | >>             | >>             | ABROAD/NORWAY   |
| 10. | ENDALEW MENKIR        | WS          | >>             | >>             | PASTOR          |
| 11. | GEMECHIS JIRATA       | WWBS        | >>             | >>             | PRIVATE WORK    |
| 12. | GETACHEW MEKURIA      | >>          | >>             | >>             | >>             |
| 13. | GIZAW DAGNE           | WWBS        | >>             | >>             | ABROAD/USA      |
| 14. | KEBEDE BEKELE         | >>          | >>             | >>             | >>             |
| 15. | MEKONNEN EMANA        | FGC         | >>             | >>             | >>             |
| 16. | MICHAEL HUNDESSA      | WS          | >>             | >>             | BGS PRESIDENT   |
| 17. | MITIKU ZELEKE         | SCS         | >>             | >>             | ABROAD/USA      |
| 18. | MOLLA GOJAM           | SCS         | >>             | >>             | YDCS            |
| 19. | OKWIER OLETHO         | GBC         | >>             | >>             | DECEASED        |
| 20. | SENBETA GUTEMA        | WS          | >>             | >>             | RETIRED         |
| 21. | SENBETO WAKENE        | CGS         | >>             | >>             | MYS-ADM. & FINANCE HEAD |
| 22. | SHIFERAW DIBABA       | IBS         | >>             | >>             | ABC             |
| 23. | TARIKU ITEFA          | WS          | >>             | >>             | PASTOR          |
| 24. | TERFA WARETI          | WS          | DIP.           | >>             | PASTOR          |
| 25. | WAKSEYOUM IDOSA       | CS          | DEG.           | >>             | EECMY PRESIDENT 2009-CURRENT |
| 26. | YACOB GODEBO          | SCS         | >>             | >>             | ON PHD STUDY    |
| 27. | YADETCHU FUFA         | WS          | >>             | >>             | PASTOR          |

**THEOLOGY GRADUATES OF 1983**

<p>| 1.  | BENTI GERBA           | WS          | DEG.           | &gt;&gt;             | DECEASED        |
| 2.  | BENYAM ERMA           | SWBS        | DIP.           | &gt;&gt;             | &gt;&gt;             | EECMY FAMILY MINISTRY |
| 3.  | GENETI WAYESSA        | CES         | DEG            | &gt;&gt;             | &gt;&gt;             | ABROAD/SOUTH AFRICA |
| 4.  | KEBEDE FEYISA         | AAS         | DIP            | &gt;&gt;             | &gt;&gt;             | ABROAD/NORWAY      |
| 5.  | MABIRATE DISSASA      | IBS         | DIP            | &gt;&gt;             | PASTRO          |
| 6.  | MEZGEBU FUFA          | WS          | DIP            | &gt;&gt;             | &gt;&gt;             | ABROAD/NORWAY      |</p>
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**THEOLOGY GRADUATES OF 1984**

1. ABEBECH SHAMEBO | SCS | DIPLOMA | DECEASED
2. AMENSA CHOMA    | WS  |        | RETIRED
3. BEKELE TERFASSA | WS  |        | DEV. WORKER
4. BENYAM KASSAHUN | NEAW|        | ABROAD/USA
5. DAWIT CHIBSSA   | WWBS|        | MYS TEE DEPARTMENT
6. DIRIBA TERFASSA | WS  |        |         
7. HUNDESSA GAMTESA| BDS |        |         
8. ITEFA GELETA    | BDS |        | BDS PRESIDENT
9. JOSEPH PADIET   | ILC |        | SUDAN   
10. KENESE TASISSA | WS  |        | ABROAD/USA
11. KIROS LAKEW    | NAW |        | MYS-CAMPUS PASTOR
12. LECHISSA CHEMEDA| CS  |        | PASTOR  
13. MATHIAS DERESSU | WS  |        |         
14. OLKEBA SHERE    | WS  |        |         
15. REGASSA WAYESSA | WWBS|        | GOVERNEMNT OFFICE
16. TEFERA FALASA   | WS  |        | RETIRED  
17. TEFERI MOSISSA  | WS  |        | DECEASED
18. TESFAYE BALUSHE | SCS |        |         
19. TIYAR ABU       | CS  |        | PASTOR  
20. YONAS HAMBISSA | WS  |        | ABROAD/NORWAY

**THEOLOGY GRADUATES OF 1986**

1. ADUGNA WODAJO    | CS  | DIP    | UNKNOWN
2. BEKELE FEYESA   | WWBS| DEG    | RETIRED  

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**Theology Graduates of 1991**

1. Adera Negeri       | WS | DIPLOMA | PASTOR |
2. Abraham Urgesa    | WS |        |        |
3. Hailu Yohannes    | SES|        | SCES PRESIDENT |
4. Mehari Weae       | SES|        |        |
5. Tesfaye Daba      | WWBS|        | PASTOR |
6. Wereti Gelalcha   | WWBS|        | PASTOR |
7. Zekarias Abraham  | ECE|        |        |

**Theology Graduates of 1993**

1. Adu Fantaw        | RSTI| DIPLOMA |        |
2. Abraham Lakew     | SWS| DEGREE  |        |
3. Angama Angassa    | SWS| DIP     |        |
4. Ashebir Ketema    | GC | DEG     | GC     |
5. Atsede Alemu      | AAS|        | PRIVATE |
6. Bangu Sirika      | WS | DIP     |        |
7. Belayheh Geshere  | CGS|        | PASTOR |
8. Berhane Tefera    | WS |        |        |
9. Biruk Wubshet     | LCEA| DEG     | ABROAD/NORWAY |
10. Bulti Feyissa    | WS |        | MYS INSTRUCTOR |
11. Demie Wakgari    | IBS| DIP     | PASTOR |
12. Deressa Wajjira   | WWBS|        | WWBS SECRETARY |
13. Emanuel Ashena   | WS |        |        |
14. Fekadu Gurmessa  | BDS| DEG     | ABROAD/NORWAY |
15. Firdaweke H/Giorgis | SES| DIP     | PASTOR |
16. Fisseha Bekele   | AAS|        |        |
17. Girma Haile      | MKC|        |        |
18. Girma Kassa      | SCS| DEG     |        |
19. Hailu Asefa      | NAW| DIP     |        |
20. Hailu Genale     | SCS|        |        |
21. Lukas Hure       | SWS|        |        |
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3. ALEMU BUSAWA
4. DANIEL FITE
5. DANIEL TESSO
6. DAWIT YIMER
7. DEBEBE GEBRE

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"The early training programmes of pastors by the Lutheran Missions served as the seed out of which the two seedlings (then), the EECMY and the MYS, sprouted and grew into big trees that bore fruit in abundance year after year."

"Spiritually, both the MYS and the Church (EECMY) belong together. They depend on each other in their very existence. A Church without a theological faculty is a body without conscience, and a Seminary without the Church is a brain without blood."

"The MYS has become the heartbeat of the EECMY with respect to theological training."

"The consultations, seminars and workshops held at the MYS, starting from the 1970s, have served as the bases for planting the seeds of EECMY theology, which is basically Biblical and Reformation theology. Yet, the shoots which have germinated from the seeds need to be nurtured in order to grow to maturity."

Quotations from the Book: pp.30, 58, 89, 169.

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