

## Abba Teklemaryam Semharay Selim



Abba Teklemariam Semharay

Abba Teklemaryam Semharay outstanding scholar, advocate, linguist, mathematician and liturgist was born in Keren on 23<sup>rd</sup> August 1871 from Mr. Samharay and Mrs. Heyar Dabrom. Abba Teklemaryam Semharay died in Rome (Ospedale Fate Beni Fratelli) on 30th November 1942 and buried at the Vatican at Parrocchia di Santa Anna. The origin of his family was from the area of Shieb (East of Keren), situated nearby the ancient Monastery of Dabra-Sina (Eritrea) in a village called Shieb-Salaba. Apparently because of the continuous civil war, aggressions and persecutions, his families was forced to flee to Keren.

In 1883, at the age of 12, Teklemaryam minor semharay joined the Catholic Seminary of Keren which was established by French Vincentians in 1869 where he received spiritual and intellectual formation for about 10 years during the time of Mons. Marcel Touvier.

While studying in Keren, Teklemaryam minor semharay met eminent scholars and defenders of the Geez liturgy including Abba TekleHaimanot Taklazghi, the famous linguist Debtera Keflegniorghis of Ankober and strong language teacher Fr. Stahl P. who molded him in his profession. In addition, he studied printing in the vocational printing school established in Keren in 1878/9 and became the only person who could use it after the expulsion of the Lazzarist missionaries in 1894.

Teklemaryam minor semharay was ordained in Keren on 27<sup>th</sup> May 1893 by Mons. Jean Crouzet and assigned to be a Parish Priest of HalibMental. Later he was assigned to the Seminary of Keren where he taught for 16 years. He introduced Catholicism in his native area of Shieb-Salaba, Robto and served the ancient Church of Magarih and Bambi. In 1899, delegating the Vicariate of Eritrea, participated at the worldwide exposition hosted in Turin, Italy.

In 1878/9, the Vincentians installed for the first time the printing press in Keren and Teklemaryam semharay was assigned to provide technical assistance and intellectual contribution mainly in finalizing and editing the first Catholic Mazmure Dawit (መዝሙረ ዳዊት) Breviary and translated from Italian Ne'us Meshaf De'qi Mariam (ንኡስ መጽሐፍ ደቂ ማርያም) and published the outstanding Gheez grammar book entitled “የግዕዝ ቋንቋ ሰዋሰው”.

In 1894 the French Vincentians were replaced by Italian Capuchins and Fr. Michele Carbonara was the first Italian Apostolic Prefect. In 1910 the Ap. Prefect transferred Abba Teklemaryam Semharay to Jerusalem at the Abyssinian hospice with the quality of rector and chaplain for the Catholic Geez rite pilgrims to Holy Land. Abba Teklemaryam Semharay established immediate contact with the Abyssinian Orthodox monks residing at Jerusalem which helped him to deepen more his knowledge and interest in Sacred Liturgy in relation with other Oriental Churches.

In 1548 the first Catholic Geez Missal was published in Rome by monk TASFAZION and the second in Keren in 1890 by Fr. Coulbeaux. The European missionaries were undermining the Geez liturgy and the spirit of latinization was already diffused throughout the Vicariate. Mons. Marcel Touvier Vicar Apostolic of Eritrea (residing in Keren) and Guilelmo Card. Massaia (South Ethiopia) had sent their proposal to the Congregation recommending the translation of Latin liturgical texts to the Geez language and to be utilized for pastoral activities. The Congregation, having examined the sensitivity of the proposal requested by Msgr. Crouzet (successor of Marcel Touvier), instructed a thorough study and consultation on liturgical books. As a result, a committee with five members was established and in 1890 the Geez Missal with 14 Anaphoras was published in Keren by Fr. Coulbeaux which Abba Teklemaryam Semharay had relentlessly criticized for introducing some Latin segments which was dividing the priests.

As the Vincentian missionaries (French) replaced by the Cappuchin Friars (Italians), again the issue of latinization was raised. Fr. Michael Carbonara in his Pro-memoria of 22 June 1907 sent his genuine thoughts and concerns about its sensitivity.

He illustrated:

1. The question of language: It's difficult to get somebody who could master both Latin and Geez languages respectively for the process of translation;
2. The question of liturgical calendar and feasts to follow?
3. How to apply the Geez chants (ziema)
4. For the time being recommended the books of Sacraments to be translated from Latin to Geez.

Therefore, based on Michael's advice, the Congregation unanimously approved for the translation of the book of Sacraments from Latin to Geez language. The so-called መጽሐፈ ሊጡርጊያ (Mashafe Liturgia) was published in 1910 and 1924 respectively as the first concrete latinization effort in the Eritrean soil. In addition, since the first Geez Missal (1890) was out of edition, Mons. Cararra got the go-ahead from the Oriental Congregation and the Geez Missal was printed in Asmara in 1913.

It was evident that since 1907 due to the lack of the published liturgical texts and non-mastering on Geez language, the European missionaries doubted on the validity of the Sacraments ministered by the local clergy. Meanwhile, as the issue of liturgy is very sensitive, their biased attitude led towards confusion, suspicions and misunderstanding among the local clergy. Abba Teklemariam Semharay was appealing towards his fellow priests for unity and strengthening their identity.

Abba Teklemariam Semharay was the only indigenous priest who openly criticized the approach of the missionaries and sent his appeal assessing in detail the validity and availability of liturgical books in Geez rite; and envisages the lack of accurate examination of the liturgical texts already from the time of Giustino de Jacobis.

The first strong, irrevocable and official advocacy of Abba Teklemariam Semharay came from Jerusalem on 6 July 1913 whereby he stresses on the historical and liturgical development of Geez Missal and Sacraments in relation with the Coptic rite. Having firmly criticized the attitude of the missionaries, he started on his own initiative to compare and contrast the current Catholic Geez Missal with the ancient manuscripts in Jerusalem.

These were:

- *The Mashafe Qeddase by Abba Tesfazion edited in 1548 Geez Calander,*
- *Meshafe-Qeddase by አባ ኪዳነማርያም (መምህረ ቅዳሴ) ዘበጊምድር*
- *Meshafe-Qeddase of አባ ይርዳው አበምኔት (Archimandrite) ዘኢየሩሳሌም ዘእምነብ አለቃ ክፍለ ጊዮርጊስ*
- *Small Meshafe Qeddase of Karan ( ንእስት መጽሐፈ ቅዳሴ ዘከረን ዘዮም ውስተ እደ ኢ.ተ.ክ.)*
- *Other four mss. in the Monastery of Dier Sultan Jerusalem (ወካልአት አርባዕ እለ ውስተ መዝገበ መጻሕፍት ዘዴር ሥልጣን በኢየሩሳሌም)*
- *Nine ms. at the Vatican Library (ወጁቱ እለ ውስተ ባቲካኖስ)*
- *Eleven mss. in Bibliotech National of Paris (፲፩ዱ እለ ውስተ መዝገበ መጻሕፍት ዘፓሪስ)*

Likewise, he compared it with Coptic Missal:

- *Anaphora of Basil (Coptic) of Renaudo, (ቅብጣዊ ዘባስልዮስ ዘውስተ ረናውዶስ)*
- *Coptic Missal of Tuckino edited in 1736 (ቅብጣዊ ዘቱኪኖ)*
- *Coptic of Cyril (ቅብጣዊ ዘቆርሎስ መቃርዮስ በልሳነ ፈረንሳዊ)*

After all this effort, Abba Teklemariam Semharay asserts, in order to settle harmonious co-existence among the indigenous priests and the missionaries, he mentions the desperate need of **'purification of liturgical texts'** with very few dogmatic corrections that will give a Catholic sense. This is the only

alternative to get rid off the Latin infiltration and Geez rite be strengthened. Avoiding this proposal may cause soon lack of credibility and slowly overwhelmed by Latin rite and our rich tradition will be forgotten. Abba Teklemariam Semharay lists some Latin innovation that has to be eliminated from the Catholic Geez Missal editions.

To mention some:

- *The elevation of the chalice during the offertory*
- *Reading of the Bible positioning at the right of the Altar*
- *The genuflexion at “et incarnatus est”*
- *The genuflexion during the Consecration*
- *Elevation of the two species during consecration*
- *l’uso dei sei benedizioni dosale*
- *The abuse of communicating under one species*
- *The elimianating of iconostasis from the Churches...*

It was evident that these and others haven’t got approval from the Holy See; it was only the Missionaries and those who were influenced by them have inserted.

Abba Teklemariam Semharay played a great role in assisting the Ethiopian Orthodox Community during the dispute for the ownership of the holy places at Jerusalem. In 1921 General Ghebreselassie and in 1922 **አዕልጉ መነን** made her pilgrimage to the Holy Land accompanied by the then Foreign Minister Belata Hirui and General Ghebreselassie and invited Abba Teklemariam Semharay to assist the team with research that provides full evidences of the ownership of the property.

In his letter to the Roman Decastero “... *Nel mese di Settembre dell’anno 1921 arrivò a Gerusalemme una Commissione abissina presieduta da una Generale Plenipotenze GhebreSelassie, per difendere i diritti sui luoghi santi violati dai Copti da molti anni. Il Generale non tardò di chiamarmi per avere il mio aiuto per la sua missione, e ritornando per la sua patria nel 1922 mi ringrazio delle ricerche da me fatte, e mi raccomandò proseguirle. Questo anno il Ministro degli Affari Esteri Belatta Heruy accompagnando la Principessa Uozero Menen nel suo pellegrinaggio e non trovando il tempo di vedermi mi lasciò una lettera in data di 11 Aprile, raccomandandomi di continuare la raccolta dei documenti e di studiar bene i diritti sulla questione....*

Abba Teklemariam Semharay left Jerusalem, replaced by Abba Teclamariam Kahsay and was appointed as Spiritual Father and professor of liturgy and Geez language at the Pontifical Ethiopian College where he served from Sep. 1927 - May 1933. Unfortunately, his presence at the College created inconveniences to the Capuchin Friars. As a result, there were continuous tensions and quarrels between the leadership of the College and Abba Teklemariam Semharay. These tensions were not in favor of Abba Teklemariam Semharay and in few years he was forced to leave Rome on 11 July 1933 and went to France to serve as a chaplain for the Catholic community in Paris (1933-1936), residing with the Vincentians at the 95 rue de Sevres.

During his stay in Paris, he got the opportunity to consult the mass from Bibliothec National in Paris and write his findings in the manuscript ‘**ጦጫረ ፓሪስ**’. After nearly three years, he left Paris and went back to Rome to provide pastoral assistance for the faithful of Geez rite. The vicinity of Abba Teklemariam Semharay and frequentness towards the Ethiopian College created hesitations and envy among the leadership; and this instigated a plan to send him to the periphery of Rome (Grottaferata) or to Naples where he would be assigned to teach Geez and Amharic language. Fortunately none of these agendas succeeded. Bearing all these frustrations, Abba Teklemariam Semharay continued to stay in Rome, as a professor of Geez and Amharic languages at ‘Universita’ di Roma’ for the remainder of his years.

The advocacy and researches conducted by Abba Teklemariam Semharay has triggered and opened opportunities for the young seminarians to know more about their liturgical identity and at the same time given tools to question for the leadership of the College. The late Eparch of Eritrea His Beatitude Abuna Abaraha Francis was one of his last disciples.

**Abba Teklemariam Semharav published:**

1. ናይ ደቂ ማርያም መጽሐፍ። ከረን ፲፰፻፺፯ ዓ.ም. (Cheren Tipografia Cattolica 1903/4)
2. የግዕዝ ቋንቋ ሰዋሰው፣ ከረን በክቶሊካውያን ማኅተም ፲፰፻፺፯ ዓ.ም. (Cheren Tipografia Cattolica 1903/4)
3. አባ ተክለማርያም፣ ፊደል ቋንቋ ኢትዮጵያ። ከረን ናይ ክቶሊካውያን ማኅተም ፲፰፻፺፯ ዓ.ም. (Cheren Tipografia Cattolica 1904)።
4. መርሓ ጽሑፊ መልእክት። ተጎትመ በሀገረ ሮሜ ፲፱፻፩ ዓ.ም. (Tipografia della Casa Editrice Italiana di C. De Luigi Roma 1909)።
5. ክፍለ ሰዋሰው ሣልስ። ዘፍጹመ ቃላት ምስለ ውፁአነ ሕጉ ወነገረ ሚጠታት። ተጎትመ በሀገረ ሮሜ ፲፱፻፲ ዓ.ም. (Tipografia della Casa Editrice Italiana di C. De Luigi Roma 1910)።
6. መምህረ ሌሳነ ግዕዝ። ተጎትመ በሀገረ ሮሜ በ ፲፱፻፲፭ ዓ.ም. (Tipografia della Casa Editrice Italiana di C. De Luigi Roma 1911)።
7. ፍጡን መልመዴ ፊደል ወንባብ ዘልሳነ ግዕዝ። ተጎትመ በሀገረ ሮሜ በ ፲፱፻፲፭ ዓ.ም. (Tipografia della Casa Editrice Italiana di C. De Luigi Roma 1911)።
8. ትምህርተ ሐሳብ። ተጎትመ በሀገረ ሮሜ በ ፲፱፻፲፮ ዓ.ም. (Tipografia della Casa Editrice Italiana di C. De Luigi Roma 1913)።
9. ጥንታዊ ሆሄ ዘልሳነ ግዕዝ። (Tipografia Poliglotta Vaticana 1930)።
10. መራሕ-ምህር ሆሄ። ማኅተም ቫቲካኖ - ፲፱፻፲፮ ዓ.ም.።
11. መጽሐፈ ሰዋሰው፣ ዘልሳነ መጽሐፍ በልሳነ ርእሱ በሀገረ ሮሜ በ ፲፱፻፳፰ ዓ.ም. Nouvelle Sawasewe ou Grammaire Ethiopienne Roma 1931.
12. “Notae circa Liturgicam Aethiopicam Liturgia S. Marci Evangelistae et S. Jacobi Apostoli in Lingua Gheez” *EL* XLII (1928). T. had found the Anaphora of St. Mark (**አኩቴተ ቊርባን ዘቅዱስ ማርቆስ ሓዋርያ**) in the ancient monastery of ‘Ziena-Marqos - ዜና ማርቆስ’ located nearby ‘Tana-Hayiq - ጣና ሓይቅ’. He compared the Geez text with that of the Greek and completed some essential missing parts and restored its grammatical corrections. In 13 August 1925 he presented his research to the Holy Father in Geez and Latin and got high esteem and appreciation for his gigantic work. There is a general consensus that the anaphora of St. Mark was brought by St. Frumentius (4<sup>th</sup> century) in Greek language and presumably destroyed by the destructive invasion of Mohamed Gagn and Gudit. It is still incomprehensible why the Orthodox Tewahedo Church in Eritrea and Ethiopia has lost this great patrimony. Thanks to T. the anaphora of St. Mark has kept its appropriate position within the Catholic Geez Missal.
13. T. Had made tremendous efforts in his research and added to the Catholic Geez Missal the ‘Anaphora of St. James the brother of the Lord - አኩቴተ ቊርባን ዘቅዱስ ያዕቆብ እጎሠ ለእግዚእነ. Nearly after nine years, the anaphora of St. James was published by Sebastian Euringer in ‘Orientalia Christiana’, Vol. 33-1, No. 90, anno Ianuario 1934. Sebastian Euringer, “Die Anaphoren des Hl. Evangelisten Johannes und Des Hl. Jacobus von Sarug” *OrChr* 33 (1934) 1-122.
14. ‘La Messe de Notre Dame dite Agreeable Parfum de Saintete, Roma, Scuola tipografia Pio X, 1937. T. continued his research and published ‘The Anaphora of our Lady’ (**አኩቴተ ቊርባን ዘእግዚእትነ ማርያም ‘መዐዛ ቅዳሴ’**) which he found in ‘Biblioteca Ambrosiana Milano’. In his unpublished ms. ‘መባእ ነገሩ ለሊቱርጋያ’ he states that *this ancient ms. was found buried in a cave in the region of Kaffa, Ethiopia and the author was supposed to be Ghiorghis (Za-Gassiccia?)*
15. **De Indumentis Sacris Ritus Aethiopici: De verbis consecrationis apud Aethiopes (ነገረ አልባሰ ተክህኖ)**, Ex Schola Typographica Pio X, Roma 1930. A wide-ranging research on liturgical vestments and church architecture whereby he was known as the designer of the Catholic Geez rite liturgical vestment styles. During his stay at the Pontifical Ethiopian College, Vatican, proposed to the Oriental Congregation that the structure of the College chapel be designed properly according to the oriental rite. As a result the altar (**መንበረ ታቦት በአምሳለ ሓመር**), iconostasis (**መንጠላዕት**) were re-shaped newly.
16. **DE SS. SACRAMENTIS SECONDDUM RITUM AETHIOPICUM**, Romae Ex Schola Typographica Pio X, Roma 1931. That was the result of all his dedicate studies on Sacraments while he was staying in Jerusalem.

17. **La Messe E’thiopienne**, Ecole Typographique Pie X, Roma 1937. This book is a composition of all his articles published in ‘Revue de l’Orient Chretien’ from 1933-1936.
18. **Re’gles Speciales de la Messe E’thiopienne**, Ecole Typographique Pie X, Roma 1936.
19. **Modo facile di seguire La Santa Messa in Rito Alessandrino Etiopico**, Roma 1938. A small booklet of Geez Mass translated in Italian so that foreigners could easily attend the Mass in Geez rite.

**Unpublished manuscripts**

1. **መጽሐፈ ምሥጢራት ቅድሳት ዘበፍና ቅብጣውያን** Coptic Sacraments of Initiation in Geez presented to the Holy See for its publication; since his study reveals different liturgical praxis of which the Catholic priests in Eritrea were not aware of, the then Bishop Abune Kidane Mariam Kassa consulted the Oriental Congregation to suspend for a while as it might create contradictory opinions among the priests. For this unfair reason his research remained in the shelves.
2. **ዘለለ ዕለት መገፈሳዊ** prepared for daily meditations and reflections which he started to write on 21<sup>st</sup> August 1905 G.C.
3. **ሙባኦ ነገሩ ለሊቱርጋያ** - Study of the Introduction of the Ethiopic Liturgy -
4. **ነገረ በዓላቲሃ ለቤተ ክርስቲያን ኢትዮጵያዊት ወመጽሐፈ መገጽው (ፍና ሑረቱ ለጾታ በዓላት ዝ ብሂል አርአዩ ነገር በበገዱ - መገጽው ኢትዮጵያዊ ምስለ ሓጺር ገድላ ቅዱሳን) - Ethiopic Feasts and the Lectionary** where he studies carefully the lectionaries of upper and lower Egypt. T. had a great competence to identify (identity of the saints) and to purify the foreign infiltrations (Egyptians) to the Ethiopic calendar to which most of the Abyssinians have no clue. In the introduction he states “ተወጥነ ፳ ለጳጉሜን ፲፱፻፴፩ ኅልቀ ጼቱ ለኅዳር ፲፱፻፴፪ ዝንቱ መጽሐፍ ተሰምየ ኢትዮጵያዊ መገጽው (ዝ ብሂል አርአዩ ነገር በበገዱ) ወተሰምዮቲኒ በዝንቱ ስም ከመ እምነ ካልእ ጾታ ግጽው ይትሌለይ በዘኮነ እም ትድምርተ ትካታዊ ምስለ ዳኅራይ። ክሡት ውእቱ እም ዘቀደመ ተብህላ ዘዘሊአሁ ናሆን ለመጻሕፍተ ግብጽ ግብጻውያት ወምስለዝ ፍሉይ ዓዲ መጽሐፈ ግጽው ዘላዕላይ ግብጽ እምነ ዘታሕታይ። ወመንገለ ዝንቱ ለነኒ ደለውን ናብድር በሠሪዐ ዝንቱ መገጽው ነሂአ ልማደ ድን እመኒ በአስማተ መዋዕል እለ ውስቴቱ እመኒ በንባባተ ቅድሳት መጻሕፍት እለ እም ኅይለ ቃል ዘበውስጡ። ወኅበ ሒዶ መላእኖ እምነ መጻሕፍተ ግጽው እለ በብሔርን”።
5. **ጸሎታት ዘገግህ ወዘንዋም ምስለ መጽሐፈ ቀንዲል** - Morning and evening prayers and the Sacrament of Anointing
6. **መጽሐፈ ቅኔ ሰዓታት (ዘሰናብት ወዘመዋዕል) ምስለ ዳዊት** - Meshafa qene Sa’atat (za sanabit wa za mawa’el mesle dawit)
7. **መጽሐፈ ቅኔ ሰዓታት ቀኖናውያት ዘበዓላት ምስለ መዝሙረ ዳዊት** (Meshafe qene sa’atat qenonawiyat za ba’alat mesle mezmura dawit)
8. **መጽሐፈ ሊጡርጊያ (ሙባኦ/ ምብእን ተኃሥሦ ነገረ ቅዳሴ)** - notes on Ethiopic liturgy in the Vatican Library under ‘Codice Vaticano etiopico 96 (Grebaut-Tisserant Roma 1935 Vol. I, p. 35)’.
9. **ሰዓታት ዘመዓልት ወዘሌሊት** Sa’atat zama’alt waza lieliel
10. **መጽሐፈ ሚመታት ዘአባ ተክለማርያም ሰምሓራይ** - Mashafe Simetat - (Liber Pontificalis)
11. **ሕይወት ዘቅዱስ ፍሬምናጦስ ዘቅ. ኤለስባ ወቅዱሳን ሰዓብቱ መነኮሳት** ሳህ – Biography of St. Frumentius, St. Elaspaya and seven monks – (28 July 1904 Geez)
12. **ምዕራፍ** - Me’eraf – is extract from Me’eraf, Degguwa and Soma Degguwa. In the introduction he states: “ናሁ ዳግምየ ኡኅዝኩ አስተሳኒ ምዕራፈ ዘቀዳሚ ጽሑፎቶ ሰለጥኩ እቤ በመሊኦ ትጋህ ዘለበውኩ መፍቅዶ፤ ፈድፋደስ ከመ ጥንቁቁ ወእሙነ አስተራትዕ ወእስራዕ ተቃልዎታቲሆን ለትእዛዛት ወስእለታት እስመ በ ዘለልየ ለአስተራትዮቱ አስተኃለፍኩ”። He added: “ዝመጽሓፈ ምዕራፍ ዘደብተራ ወልደሚካኤል ዘብሔረ ትግሬ እንተ ይእቲ አውግር ሐሐይለ ወተምህረ በሀገረ ሕንጣሎ በኅበ ሐለቃ ወልደጊዮርጊስ...”.
13. **ሥርዓተ ትእዛዛቲሁ ለቅዳሴ** - Sarata tiezazatih le Qaddase - Prescriptions for Geez Mass - where T. made a profound study on Geez Mass versus the Jewish worship and explains various prayers inserted in the liturgy.
14. **ቀዳማዊ ጦሚረ አስተራእዮ ቅዳሴያት** qedamawi tomare asterayo qeddasiyat - Comparison of mss. on Geez Mass “ረከብኩ በደኃሪ ክልኤ መጻሕፍተ ቅዳሴ፣ አሐዱ በብርሃና ወካልኡ በረቅ (?) ቅዳሴያዊ እመኒ ኢተዐውቀ መዋዕሊሁ በዘ ተጽሕፈ፣ ዕጩቅሰ እም ግዕዝ ሑረቱ ከመ እምድኅረ ዘተስፋጽዮን ዘእመ 1548 ዓመተ

ምሕረት በሀገረ ሮሜ ተገኝቶ፤ ወእምቅድሜሁ ፈድፋድ ለዘዮም ሀሎ ይትገበር በጎበ ሰብአ ብሔርነ። ወካልኡ ዘኪዳነ ወልድ ጸሐፎ እመጽሐፈ ቅዳሴሁ ለሊቅ ክፍለ ጊዮርጊስ ዘአገባር በአስተራትዖቱ እም ትርጓሜ ዘእምጎቤሁ ተምህሮ። ወምክንያተ ኮነኒ ዝንቱ ለምክረ አስተናጽሮ ቅዳሴያተ ብሔርነ ወአፍጠንኩ ዳግምየ ጎበ ገቢሮቱ እንዘ ሊሉየ እሠርዖን ውስተ ፩ዱ ገጽ ወቦ ጊዜ እጭስክ ዲቤሆን ዘግብጻውያን ከመ ግሁደ ያስተርእያ ተውሳካት እለ በበ ዘመን፤ ወፍልጠታት እለ ተወሰክ ዲቤሆን፤ ዓዲ ጸሕቀ አስተራትዖሙ ለመምህራን ቅዳሴ ኪያሆን በደጎሪ። ወውስተ ገጽ ዘበአንጻሩ ጸሐፍኩ ተታዎተ ቅዳሴ ሥሩዕ ዘዮም ሀሎ...”

15. **ጦጣረ ፓሪስ** Tomare Paris – Geez Mass study collections from the mss. in Bibliotec National of Paris.
16. **ጦጣረ ሎንዶን** Tomare London – Geez Mass study collections from the mss. in British Library in Londo. He explains “ለክብረ ስብሐቲሁ ተወጥነ አመ ፳፭ ለሠንይ ፲፱፻፳፱ (2 Luglio 1932) ተፈጸመ በጉጉኦ አመ ፮ቱ ለሓምለ ፲፱፻፳፱”
17. **ትርጓሜ መዝሙረ ዳዊት - Targuamie mazmura dawit -**
18. እስትግቡእ ዘእመጽሐፈ ቅዳሴ ዘአባ ተስፋጽዮን ጸሎተ ዕጣንሂ ዘሠርክ ወዘነግህ ወእምካልአትኒ ወዓዲ እም ኣተታት M 25
19. መርሓ መጻሕፍት ኢትዮጵያውያን እለ በኢየሩሳሌም - Guide to the Ethiopian books in Jerusalem
20. መጽሐፈ ምሥጢራት ቅዱሳት ኢትዮጵያዊ ዘበኢየሩሳሌም - The book of Ethiopic Sacraments in Jurusalem
21. መጽሐፈ ምሥጢራት ቅዱሳት ዘበፍና ቅብጣውያን ዘእምበሳርዮን - The book of Coptic Sacraments of Besarion
22. ኢትዮጵያዊ ሥርዓተ ቅዳሴ ዘገባብ ምስለ ስንክሳር ዘትካት - Etiopiyawi Sarata Qeddase zanebab masla sinkisar za-tikat
23. ታኦሎጊያ
24. አሪትሙቲካ
25. መዝገበ ፊደላት ሴማውያት
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**Archives:**

- ACOC = Archives of the Congregation for the Oriental Churches, Vatican City.
- APEC = Archives of the Pontifical Ethiopian College, Vatican City.
- AEA = Archives of the Eparchy of Asmara, Eritrea.

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