

# Dress of Priests from Patriarch to Deacon in Ethiopian Orthodox Church

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**Abstract:** According to Article 65 of the Constitution of the Church, priests are allowed to have their own dress according to their profession and title of priesthood. For example, Aiken, Hamelet and Phrygia are the vestments of bishops. A high round oval aschema decorated with holy vows is allowed only for the Holy Patriarch, but some bishops can be seen doing this transgressively. Hamlet: Bishops wear a red and black collar. Farijia: It is a loose robe with wide sleeves that bishops wear over their skirts. Although the existing custom and the constitution of the church stipulate that the clothes we mentioned above are only for bishops, we have not seen any monk wearing it without fear and shame and saying hag. On the contrary, it is clear that the monks' clothing, as it is written "love to wear clothes" (Mar Isaac), which does not require a lot of money, and which can be prepared by the monks themselves, and their colors were also known. The constitution of the church says that the clothes of monks should only be yellow or black. But now, since the cities are full of monks, it has become common for a monk to wear a large number of expensive and ornate clothes.

## Introduction

According to this, the order of the Church explains that all the five delegates who participate in the prayer mass should wear the same priestly clothes (the blessed bishops, the priests, and the deacons) unless it is due to a problem. However, in recent times, it has become common to see people sanctifying their own clothes without any compelling health reasons. This practice violates the Church's rules and when it becomes more and more popular, it can lead to people saying that they should perform the service of the temple in their own clothes (without priestly clothes). Therefore, priests and parishioners should do their part to correct such behavior in time. Advice should be given to those who listen. It is better to punish those who do not listen to advice and those who do nothing for ordinary praise by deliberately denying them the honor they deserve.

### →It is a sin to dress up and show off.

The purpose of vestment is to use a particular spiritual dress for a particular worship, indicating that it stands for a particular service. The purpose of dressmaking is not to learn, shine, or stand out. However, there have been pretenders in every age who used the clothes given to them as a sign to serve God's house for personal appearance and honor. They still exist. One of the reasons that our Lord Jesus Christ criticized the Jewish leaders during His incarnation was their garb and pretense. "For whatever they do, they do it to be seen by men; They will stretch out what they have won. They also extend their clothing sector. They like to sit in the front seat at meals and in the front seat in the synagogue." (Matthew 23:5-6) Here we should understand that the Lord rebuked the Jewish leaders not because they wore clothes, but because they showed off. Even today, those 'priests' who dress up and pretend to be priests and post pictures on social media and long for earthly fame and fame will face the divine rebuke given to those Jewish priests.

### →Clergy who want to dress like a monk

In the church system, monks are dedicated to the spiritual life and live away from marriage and other earthly pleasures. Because monk means dead, to show that monks are dead to the flesh, our Lord Jesus Christ wears a robe similar to the one worn by our Lord Jesus Christ during his martyrdom and during his suffering. The Jews put a crown (cap) on their heads in the image of the crown of thorns (crown of thorns) that the Jews placed on themselves in celebration of our Lord's eternal reign. Whether a monk is a priest or not, wearing a robe and a cap is the order of our church. According to the tradition and custom of the Ethiopian Orthodox Tewahedo Church, priests and other scholars who are not monks are not called to be dead to the work of the world like monks. Their dress is also different from monks. Outside of Masses and similar worship times, when they wear regular clothes, the Church allows priests and other non-monks to wear clothes that respect the spiritual and social values of the church, as well as according to their rank

according to the church order and tradition (not to be confused with monks). Like the legitimate Moses, they are Christ's messengers appointed by God's house, so they wrap turbans on their heads according to a tradition inherited from Moses.

According to the story written in Torah Exodus 34:29-35, the great prophets Moses, after fasting and praying for forty days and forty nights on Mount Sinai, received the two tablets and came down from the mountain, his face was shining with light, so the Israelites could not approach him and talk to him. Therefore, when Moses went out to speak with God, he would cover his face with a cloth. Our forefathers, the priests and scholars of the Church, as our Lord said, are appointed to teach "Moses and the Prophets (the secrets of the Holy Scriptures)" to the faithful, so they wrap white turbans on their heads in a spiritual tradition inherited from Moses. (Matthew 23:2, Luke 16:29)

### Priest's turban

Priests wear turbans on their heads. Another reason is this, which is ordered and permitted by God. When our God chose the priests for himself, he said this to Aaron and his sons when he ordered the dress of the priests to Moses.

“Make fine linen for Aaron and his sons, as God commanded Moses, and make fine linen for Aaron and his sons.

“And he shall wrap the rolls of linen; these are holy garments” Leviticus 16:4

“He put a gold ring made in the shape of a seal on his left ring, a special symbol of his glory, a work of performing miracles, an ornament pleasing to the eye, an absolutely beautiful gold ring on his left ring, ” Sirach 45:12

#Turban is always white. This is because it is a symbol of holiness and purity. Self-made is an example of a crown of glory.

“Write Holiness to God. And tie the blue thread to hang it on the bobbin” Exodus 39:31

In recent times (especially in Ethiopian Orthodox Churches outside the country), the practice that has become common is that legal priests (priests) have begun to wear a cap that looks like a monk's askema, instead of consecrating it as a priest's crown.

In addition to prayers, it has become common for priests to wear monk-like clothing during other times considered to be "publicly visible" in some urban areas and parishes in foreign countries. What does it do to pretend to be a monk without being a monk? In the old custom, priests wear a singlet and/or turban over their regular clothes, not a monk's robe and askema. What is the origin of this unknown new habit? Various hypotheses can be given regarding that. But it has no spiritual logic. Before the custom of dipping the priest's cap became commonplace in some places, it began as a sort of humorous allure. One of them is the baseless logic of the "sun hat" and the other is the wolfish expression of the "hat of honor". However, pretending to gain undeserved honor from people and impersonating those who are not is not a sign of honor, but of dishonor. What are the reasons for this immigrant habit? How convincing are they? Let's look at some of the reasons for example.

→ Is it because a dress and a hat are easier for work and life than a single and a turban?

Some people present as an argument to the priests living in some cities and foreign countries that wearing single and turban is because it is difficult for work and living. It is true that it can be difficult to hold a regular job while single and in a turban. However, making a singlet and a turban is easier than making a dress and a hat, but not difficult. Clergymen, being lawyers, are bound to struggle to earn a living. Therefore, there is no system or custom that says they must wear single and turban at all times. It is known that religious priests in the rural part of our country mainly farm and manage their families like other farmers. It is known that during this time they carry their cross as a priest and perform their duties in the proper dress for their work like any other person. Even in cities, priests do not wear a monk's cap, except in certain places where the customs of immigrants have prevailed. It cannot be said that wearing a dress and a cap is more "suitable for work" than wearing a turban. Therefore, there is no need to create a new system based on an absurd logic. For it is neither rational nor spiritual.

→ Should priests dress like monks to distinguish themselves from others?

One of the reasons given by some for the monastic dress is the argument that "a single robe can be worn by anyone, so a robe and cap are needed to distinguish priests." Clergy are the spiritual healers of the parishioners, so it is important that they recognize the parishioners wherever they go. It is clear that the spiritual glory and benefits are more for the laity than for the clergy, if they are known to all possible clergy in a way that respects the order and customs of the Church. A priest who is God's messenger helps us with his blessing, prayer, advice, consolation, confession and similar service. However, wearing clothing that deviates from church order and custom in order to be identified cannot be presented with a convincing logic. Priests are known to the faithful of the Holy Church for their unexamined priesthood, their special spiritual service, the teaching they give to the faithful, and the various roles of guardianship by the Most High God and His own blood. Seeking identification with this particular vain search for praise does not indicate spiritual health. It is not a custom of the church to wear a dress or a cap outside of the times of worship where priests are dressed. Instead, adopting a dress code that is copied from others makes the church look like it does not have a dress code of its own.

**→So what is the logic behind it?**

Priests' authority to serve is not revealed by wearing long skirts, wearing bright colored clothes, or taking a prominent photo and posting it on social media. This obsession with appearances is a fleeting competition in dress that springs from a desire for cheap popularity, from a longing for earthly fame, from being a prisoner of vain praise. The reason some of them do this is to pretend to be a good priest and steal the money of the innocent devotees. This is evidenced by the fact that many so-called "priests" who for some time remained hidden in their clothes as heretics or thieves, after a few years gave up everything and became completely secular. It is important to know that those who do not mature in spiritual knowledge, who do not strengthen themselves in true faith, who do not control themselves with fasting and prayer, who only buy beautiful clothes, who change their clothes every day without changing their lives, do not stand for their own needs but for the order of the Church. It is necessary to correct this kind of practice in the church system so that the true servants are not caught in this kind of dress. Devotees need to protect themselves and their money from these fake people who pretend to be followers of fashion. We are not called to support the church's service with knowledge, energy and money, but to establish the homes and lives of individuals.

It is noticed that the colors that these people choose are very bright to stand out like singers in the world. The worst among them wear a white dress with a red cap to make their desire to look classy. Their purpose is not spiritual, but we have seen times when it is a match with the rest of their clothing, as the worldly people do. Because these people are slanderers who make fun of the word of God, and their purpose is known, "Why did you do this?" When they say, they present the life of the holy saints as a puzzling thing. In this way, one of the stories they refer to as a pretense to cover up their self-destruction is the story of St. Basilios, the pious and righteous father whose story is told in the interpretation of Praise Mary. Saint Ephraim the Syrian, who came to him under the guidance of the Holy Spirit, heard his glory and majesty when this righteous and fighting father was clothed in righteousness, wearing sackcloth and living humbly for the sake of the gospel. A teacher of the gospel should not be seen. But St. Basil's wearing beautiful clothes was not about celebrating the gospel, but he was a recluse armed with sincerity. And he did not wear what he was not supposed to pretend in his dress. It is surprising that modern hypocrites do not refer to St. Basil to cover their own ills.

**The peace envoy led by the Holy Patriarch met today**

- Previously, the Pathopo of Pathology II, the Pathology of Pathological Episode of Pathology, was neither the pope of Pathology of peace. Government leaders were present.

- Next, there was supposed to be a prayer led by His Holiness Abune Mathias I, Patriarch of Ethiopia, Archbishop Zeaxum Wechige, Mekele St. Michael Church, but the faithful, priests, and Tigray fathers were not present. His Holiness and the delegation he led were forced to leave after praying at the door of the church which was closed to them.

- In a ceremony held at Plante Hotel, the delegation donated 20 million birr and the fathers of Tigray were not present at this ceremony. The leaders of the state government were present.

- The delegation then visited 70 square meters of displaced persons in Mekelle, and during this period, it was learned that the displaced persons protested in voice and writing, saying, "The Holy Synod has abandoned the persecutors."

- It was planned that the peace envoy would meet with the Patriarch of Tigray and the leaders of the Orthodox Church and hold a discussion after the 70 square meters of displaced people in Mekelle, but this was not done.

Tikvah, Ethiopia, why did the blessed fathers in Tigray not participate in the programs that have been going on since morning? He tried to ask but failed.