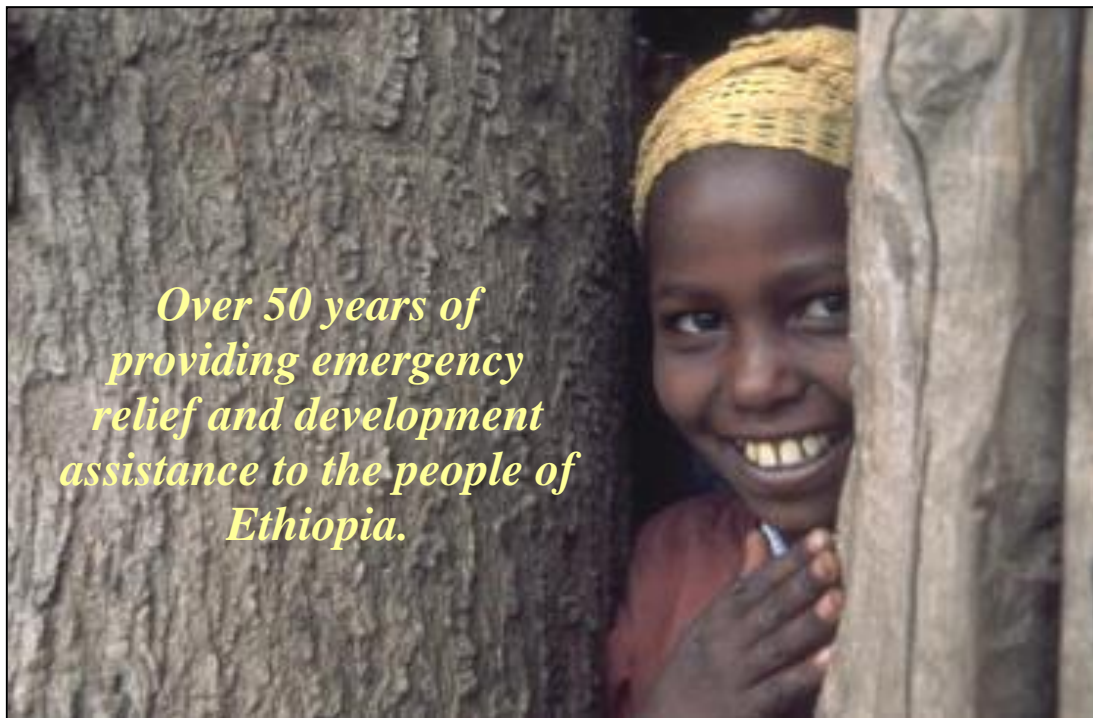
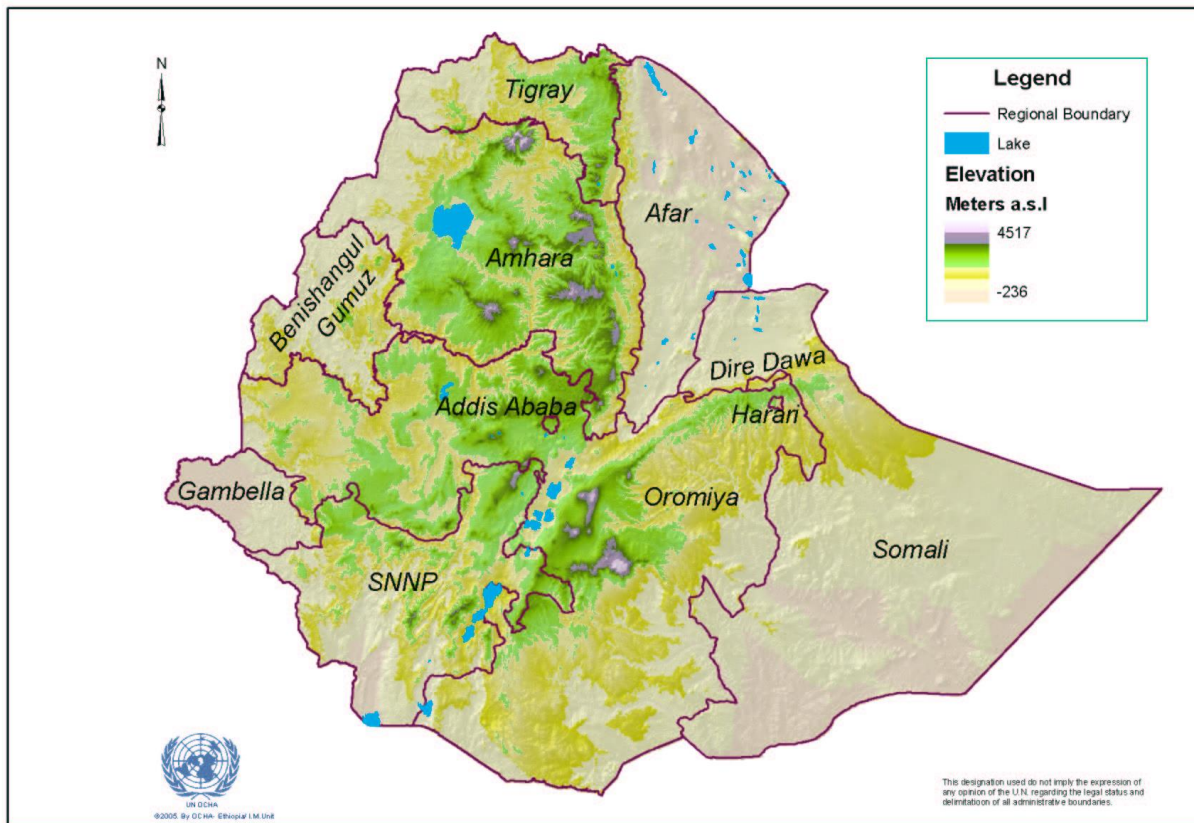


Briefing Book

March 2017



I. Map of Ethiopia



II. Travel Information

1. General

Climate and Clothing

Dress is generally neat and conservative. Though farmers in the countryside often wear baggy, knee-length pants, shorts are not worn in the towns by either sex (except for sports activities) and should be avoided by foreigners. Clinging, revealing clothing, very short skirts, tank tops, etc., will attract attention and are not advisable. Conservative trousers are okay for women. Jackets and ties are worn by men to business meetings and official occasions.

There is great variety in traditional dress, as any visitor can see from a quick stroll around Addis Ababa. While young people, both men and women, tend to wear Western clothes in the capital, women from tradition-minded families, whether Muslim or Christian, will always wear a loose shawl, covering their heads and shoulders.

Most of Ethiopia has a tropical climate moderated by altitude, with a marked wet season at the time of high sun. The eastern lowlands are much drier with a hot, semi-arid to desert climate. In the highlands of

Ethiopia temperatures are reasonably warm around the year but rarely very hot. Above 1,800 m/6,000 ft the daily temperatures are rather similar to those of summer in New England. Night-time temperatures may fall to near or below freezing in the mountains, particularly during the dry season. In the south-eastern lowlands and the Ogaden region, rainfall is low and temperatures are high around the year. The scanty rainfall, usually below 500 mm/20 in a year, is very unreliable and severe droughts often occur. Except in the hot lowlands the climate of Ethiopia is generally healthy and pleasant, although the constant cloud and rain during the height of the wet season can be rather depressing for the visitor. The table below for Addis Ababa is representative of conditions throughout the year in the highlands.

Addis Ababa, Ethiopia (Temperature in Fahrenheit)

Month	Temperature				Relative humidity		Average Precipitation (mm)	Wet Days (+0.25 mm)
	Average		Record		Am	pm		
	Min	Max	Min	Max				
Jan	43	75	36	82	61	33	13	2
Feb	46	75	36	86	64	39	38	5
March	48	77	37	84	58	37	66	8
April	50	77	39	88	65	44	86	10
May	50	77	39	90	63	43	86	10
June	48	73	45	93	76	59	137	20
July	50	69	45	88	86	73	279	28
Aug	50	69	43	84	86	72	300	27
Sept	48	71	37	80	79	64	191	21
Oct	45	75	36	90	56	39	20	3
Nov	45	75	33	89	59	37	15	2
Dec	44	74	32	90	62	29	5	2

Cultural Norms

Religion: The predominant religions of Ethiopia are Ethiopian Orthodox Christianity and Islam; each is thought to be practiced by approximately 45% of the population.

The Orthodox Church was founded in the 4th Century, during the reign of Emperor Ezana. It was the established Church of the Abyssinian Empire throughout the ensuing millennium and a half and of the modern Ethiopian state that emerged toward the end of the nineteenth century. Following the overthrow of the last Emperor in 1974, it was disestablished as the official Church although Orthodox Christianity remains an institution of profound influence in many areas of the country.

Islam reached what is in now Ethiopia during the Prophet's lifetime and has since been a powerful factor in the history of the region. The spiritual center in Ethiopia has traditionally been the ancient walled city of Harar, in the Eastern Highlands. For a time Islam rivaled the Christian Abyssinian Empire in its extent and power and in the 15th Century came close to conquering the latter. Most of the lowland pastoralist areas of the east and southeast are predominantly or exclusively Muslim

Significant numbers of Ethiopians -- predominantly in the Borena area -- practice traditional, “animist” religions. Also, various protestant denominations and, to a lesser extent, Roman Catholicism (see Section IV of this document for a History of the Ethiopian Catholic Church) have important minority followings in the Muslim or animist areas of the South and West, where missionary activity by members of these Churches was encouraged by the Haile Selassie government.

Religious belief has a profound effect on daily life. Dietary restrictions, for example, are rigorously observed by many Christians and Muslims. These include the rejection of the consumption of pork and the requirements that all meat be prepared by practicing Muslims or Orthodox Christians. Many Ethiopians strictly observe the Ramadan, Lenten and other fasts. In the Orthodox Church, fasting practices require the eschewing of all animal products, including eggs and dairy (a vegan diet) and are observed on Wednesdays and Fridays throughout the year, except for six weeks following the Lenten fast. There are other fasting periods of shorter duration as well, and individuals of both religions often elect to fast at other times for personal reasons. The Muslim fast – observed primarily but not exclusively during the lunar month of Ramadan – requires complete abstinence from food and drink from sunrise to sunset.

Ethiopian Food and Drink: As with their dress, Ethiopians have a great range of different and tasty traditional food and beverages. What is known in Ethiopian restaurants in the U.S. and elsewhere as Ethiopian food is usually the highly-spiced, butter-based cuisine of the northern highlands, but there are many other wonderful food traditions elsewhere in the country, and all are worth exploring.

The main staple of the Amharic-speaking areas, available in towns country-wide, is a large thin pancake, known as *injera*, usually made from a fermented batter of a grain called *teff*. *Injera* is grown almost exclusively in Ethiopia. *Teff injera* is spread out on a tray, with dollops of different stews or grilled meat placed directly on top, or it is rolled and sliced into smaller portions, of which you unroll some on your plate of stew and progressively unroll the rest to scoop it up. In the Tigrinya-speaking northern highlands, a cake-like bread, *ambasha*, made from wheat, is used instead. In the lowlands, sorghum or maize are used to make *injera* or its much smaller, crêpe-size equivalent in the east, known in Somali as *injero* and served in stacks alongside plates of stew or grilled meat. In some areas of the Southern Ethiopian People’s Region, in the south, the main staple is a tuber known as *incet* or false banana, of which the root is pounded and used to make hard bread, which is served in rectangular slices. Porridge similar to West African *fufu* or East African *ugali* called *genfo* in Amharic is also prepared in many places, though usually as a hearty breakfast for special occasions. It is usually covered with melted butter and spices and is considered too rich for day-to-day eating.

Virtually all Ethiopian food is eaten with your fingers. Pieces of injera are broken off and used to wrap up a bit of sauce or meat and to scoop into your mouth. This is done with the right hand only, though it’s okay to use your left to hold the tip of a bone or to unroll injera. You are expected to wash your hands before and after eating: a pitcher and bowl will be brought around in most homes and in most restaurants; otherwise, it is up to you to ask where this can be done. Unlike many other African countries with finger-food traditions, it is not considered polite to lick your fingers (doing so is in fact is considered horrifying!) Attempts by visitors to eat Ethiopian food with a knife and fork are usually greeted with hilarity. Spoons are sometimes provided for some dishes — like kitfo – and for the great plates of flavored rice served in Somali-speaking areas and elsewhere in the east.

Beverages:

- Coffee (*bunna* in Amharic) is in many ways the national beverage *par excellence*. Many people believe that coffee was first brewed here. In any case, it is hard to imagine Ethiopians living without it. Basically, only the highest-quality Arabica varieties are grown, and their quality is world-famous. Coffee is grown mostly at middle to higher altitudes, but commercial production is concentrated in the east (around the city of Harer), in the southern Ethiopian People’s Region, and in the western parts of Oromiya.

When ordering coffee in restaurants or coffee shops (called “bunna bets”) these are the categories:

<i>Bunna:</i>	<i>Black coffee: a small black espresso</i>
<i>Makyato:</i>	<i>Small espresso with a little milk</i>
<i>Bunna be-wetet</i>	<i>Café latte (a large cup of frothing milk with some coffee)</i>

- Tea is also widely consumed in Ethiopia (particularly in the Muslim east) and has come to be commercially produced in the western highlands in recent decades. Traditionally as in much of Africa and the Muslim world, it is prepared with spices and, more recently, with lots of sugar, and is served very strong. In *bunna bets*, the tea served is milder and is also available with milk. Tea is *shi* in Amharic (and many other languages); tea with milk is *shi be-wetet*.
- *Tella* is a traditional beer, made from various grains and lightly fermented. Its alcoholic content is low, and it is more commonly taken with meals. It is similar to the multi-grain home-brew beers to be found in many other African countries. If it has not been filtered; outsiders sometimes find the floating particulate matter in *tella* a little off-putting
- Modern beers and wines are also available. The brands of commercially-brewed beer are Bedele, Meta, Castel, and Giyorgis (St. George). All are fairly light lagers; Giyorgis is available on draft in some bars. The modern wine industry was started by Italian and Greek investors during Imperial days and nationalized under the Derg. Many consumers feel that the Bulgarian and other Eastern European experts who worked in these enterprises during that time did not improve the quality of the product. In any case, these wines are enjoyed by many and, compared to imported brands, are reasonably priced. The premium red is Guder, followed in prestige by Dukam; Awash Crystal and Soave are the principal premium whites – both are medium-dry.

Shopping: The various cultures of Ethiopia produce a dazzling array of handicrafts. Gold and silver jewelry, sold by the gram but with a great variety in the quality of the workmanship, is highly prized. (If purchased in any quantity, an export license will be required.) Cloth, whether the snow-white homespun shawls and dresses of the northern highlands, or the colorful woven clothes of the South, make special gifts. Tradition-inspired paintings are also popular. Clay pottery items are very distinctive, but break easily in suitcases.

Bargaining is essential, though prices are somewhat less flexible in the downtown shops than in the open markets (and, again, gold and newly-fashioned – as opposed to antique – silver is sold per gram at a fixed price). Except for the government shops in the hotels and at the transit lounge at the airport, retailers are not authorized to accept foreign currency, so you may want to strike your bargains and then return to your hotel to exchange the necessary funds (besides, bargaining is always helped by starting to walk away!).

Older-looking items, especially religious items like crosses or icons, may require special export permits: these can be time-consuming to obtain, so check before you buy.

Ethiopia is a major exporter of hides and skins, and several factories here manufacture high quality leather clothing and accessories for European, Japanese and American designers and distributors. These factories have local retail outlets where such items can be purchased.

Fresh roasted coffee, ground or whole, can be purchased in various roasts and can make a wonderful gift for any coffee addicts you may know.

Further Reading: In order to learn more about Ethiopia, here is a short list of reading materials:

- A History of Ethiopia – Updated Edition by Harold G. Marcus
- Layers of Time: A History of Ethiopia by Paul B. Henze
- The State of Africa by Martin Meredith (there are several chapters concerning Ethiopia that provide good background information)

Currency: The currency is the Ethiopian Birr (pronounced “birr”), divided into 100 cents. Its value is set at bi-weekly hard currency auctions. Currently the rate has been running at US\$ 1.00=Birr 22.00. It is issued in 100, 50, 10, 5 and 1 Birr banknotes, 1 Birr coins, and 50, 25, 10, 5 and (though rarely seen) 1 cent coins.

Automatic Teller Machines (ATM) are available at the airport and around the city where local currency can be withdrawn from foreign accounts using visa cards. Master card holders can only withdraw cash from Dashen Bank ATMs. US currency and Euros may also be exchanged at the airport, in banks and at hotels. DO NOT BRING TRAVELERS CHECKS, as they are very difficult to cash.

The term Birr, which means “silver” or “piece of silver coin,” which served as the principal means of exchange throughout the horn of Africa and Red Sea basin from the time of its original mining in the eighth century until at least the 1850’s. The Ethiopian “Birr” circulated in parallel with the Maria-Theresa, which it resembled (but against which it traded at a discount). The currency, by then issued in banknotes as well as coins, officially became the Ethiopian “Dollar” in English after World War II but was always known as the Birr in Amharic. In the 1970’s the socialist regime, motivated perhaps by distaste for the similarly-named U.S currency, replaced “Dollar” with “Birr” in English as well. The bills and coins in circulation are still those issued under the previous Derg Government.

2. Language

Amharic is the official national language and the principal language of Addis Ababa, and of other major towns. It has been the principal language of the northern highlands of the Abyssinian government, of the army, and of the Orthodox Church since at least the 12th Century. Oromifa (known as “Orominnya” to Amharic speakers) and Tigrinya are two other important Ethiopian languages. Local languages have official status within their respective regions and are mandated as the medium of instruction in the primary schools. There are currently upwards of twelve languages to which such status has been granted.

English has been the “official foreign language” of Ethiopia since the end of the Second World War (French held this status prior to the Italian invasion of 1935) and is the principal language of larger-scale business, banking, medicine, civil aviation, *etc.*, as well as being the medium of instruction in the secondary schools and universities. Arabic is widely spoken as a second language in Muslim areas, particularly in the East. There is also widespread familiarity with Italian in many areas, particularly in those adjoining Eritrea.

Amharic and Tigrinya are members of the Southern Semitic language family. They are related to Arabic and Hebrew and are modern descendants of ancient Ethiopic (or “Ge’ez), which is no longer spoken but which remains the liturgical language of the Ethiopian Orthodox Church. They are written in a modified version of the Ethiopic syllabary (known in Amharic), which emerged in the northern highlands around the 3rd or 4th Century A.D., more or less simultaneously with the advent of Orthodox Christianity as the State religion. Additional characters have been devised over the centuries to take into account sounds specific to Tigrinya or Amharic, or to words brought in from European languages. In Amharic, there are presently 35 basic “letters”, each of which may be varied in seven or more ways to represent vowel sounds and diphthongs so that each character in a word stands as a full syllable. Spelling is not standardized, meaning that there can be great variations in the way a given word is written. This situation carries over into the writing of Amharic or Tigrinya words in Latin Characters¹, and into the writing of English words themselves -- a frequent source of confusion to visitors.

3. Contact Info

CRS Ethiopia

Swaziland Street

Gulele Sub city

P.O. Box 6592

Addis Ababa, Ethiopia

Tel: +251 11 278-8800

III. Overview of Ethiopia

Social

Ethiopia is Africa's oldest independent country and apart from a five-year occupation by Mussolini's Italy. However, the nation is better known for its periodic droughts and famines, its long civil conflict and a border war with Eritrea. Ethiopia is one of Africa's largest countries, with a total area of 1.1 million km² and a population of over 80 million. With 82% of the population living outside of urban areas and 80% actively employed in agricultural activities, the greatest challenges to poverty reduction are rural and agricultural. The rural population density of 537 persons per square kilometer of arable land (average from 1997 to 2002), is 54 percent above the Sub-Saharan Africa average. Some observers argue that a ‘Malthusian crisis’ is developing as rapid population growth (almost 3% per annum) is associated with steadily falling landholdings and per capita food production. Labor density (defined as agricultural labor force per unit of agricultural land) in Ethiopia is almost 400 percent of the average for Sub-Saharan Africa. These figures reflect a low level of urbanization, with a much larger proportion of the population directly dependent on agriculture.

Urban poverty goes pretty much unnoticed in the food security frameworks for Ethiopia, since the proportion of the population living in urban areas is comparatively small. However, the urban population in Ethiopia is growing at a rate of around 4.1% per year. This figure could increase to 7.5 and 29.7% in 2015 and 2030, respectively. For many in this group access to food is a challenge, with ever increasing economic migration, increasing costs of living in town, high unemployment rates and an absence of a formal social safety net for the disabled, sick and elderly. The traditionally strong social networks of people in Ethiopia do not exist for those who have moved away from their families and traditional living places. Visual signs of this problem include increasing numbers of women, children, elderly and disabled people living on the streets and a 20% increase in demand for Missionaries of Charity (MOC) services in their urban centers over the last two years. However, no riots or the kinds of social unrest we hear of in other countries.

According to UNICEF's *State of the World's Children Report*, forty-four percent of young children in Ethiopia are underweight and nearly forty five percent are stunted. Life expectancy at birth is one of the world's lowest at 59 years. In the 2013 Human Development Report, Ethiopia ranked 173th out of 187 countries. Human capital is extremely low in Ethiopia, which is both a cause and a consequence of food insecurity, due to adverse synergies between poor education, health and nutrition status, and labor productivity. Illiteracy constrains access to skilled and semi-skilled off-farm employment with the literacy rate at 49% overall, falling to 35% for women, whereby perpetuating dependence on low-input, low-output agriculture. Many households live in extreme poverty and are often required to make difficult prioritization choices between basic needs, such as food, education, or health care.

Economy

Among rural households in Ethiopia, approximately 75% of income is derived from agricultural activities. Most farm income is concentrated in cereals - wheat, *teff*, sorghum, barley, maize - and livestock which include sheep, goats, and cattle. However, among resource poor farmers, acreage planted in legumes -- fava bean, chickpea, and haricot bean --and irrigated vegetable crops is on the rise. In general, farmers are poorly organized, do not have access to credit, sell small volumes at a time, and rely on traders to sell their crops. This approach reduces bargaining power, increases transaction costs, and makes farmers more vulnerable to fluctuations in crop prices and yields. Poor infrastructure-road density in Ethiopia is among the lowest in the world-and limited access to markets, technologies and services further limits farmer ability to boost income. Under Ethiopia's constitution, the state owns all land and provides long-term leases to the tenants; the system continues to hamper growth in the industrial sector as entrepreneurs are unable to use land as collateral for loans. Coffee is critical to the Ethiopian economy as it is the county's main export. Other Major exports include hides, skin and leather products; textiles and garments; cereal, pulses and oilseeds; meat products and live cattle; fruits and vegetables; and cut flowers.

The relatively small portion of income that comes from off-farm activities is obtained through petty trade - selling firewood, forage, cow dung, or straw - and labor on local farms or in near-by towns and cities. The lack of off-farm income generating opportunity is largely explained by a combination of poor infrastructure, low demand for non-farm economic activity, and limited access to markets, technologies and services. These factors tend to isolate rural households and encourage self-sufficiency through agricultural activities. Ethiopia's weak land tenure system also impedes rural to urban migration, because farmers perceive that prolonged absence from their farms will result in loss of their land.

Agriculture

Ethiopia's agriculture sector suffers from a slow rate of growth. During recent years, the rate of crop production growth has not kept pace with population growth, resulting in an annual decline in per capita agricultural production. Although nation-wide production has risen over the last few years, this growth has resulted primarily from an increase in area planted, while yields (output per hectare) have been stagnant.

Low agricultural productivity (crop and livestock) is largely attributed to a combination of increased population pressure which results in land degradation, farming of marginal fields, insufficient and erratic rainfall, pest and disease pressures, and lack of agricultural inputs. Production has decreased at the household level as well. A growing population and a finite amount of land have led to a decline in average farm size, with many households supporting a family of 5 on less than 0.5 hectares. In addition, surveys repeatedly find that land tenure insecurity is an important factor that impedes mobility of farm labor to non-farm jobs because rural households perceive that prolonged absence from their farms will likely result in loss of their land. Other sectors like mining and industry are not developed to absorb unemployed and under employed rural labor force.

In eight of the past ten years, Ethiopia has had large structural deficits in its food supplies, requiring substantial emergency aid to fill the gap. Even in years of high food availability, recent studies show that the most vulnerable rural households in drought prone areas can cover their cereal needs for only three to six months through their own production and are, therefore, forced to adopt coping mechanisms, such as selling livestock and farming assets to buy food, which compromises their long-term food security. With each shock, such as a drought, the overall number of hungry and destitute has risen, in addition to increases in human suffering, disease, social unrest and conflict. If current trends continue, food deficits will nearly triple, significantly expanding the need and cost for humanitarian assistance. The number of malnourished children, already 50% of the current child population, will also increase and per capita income, currently the lowest in Africa, will remain at today's level or decline further.

History

Pre 20th Century History: Ethiopia has been around for a very long time. The country's Rift Valley is known as the cradle of humanity - fossils of the oldest known upright hominid, the 3.5-million-year-old 'Lucy', were found here in 1974. Ethiopians have a record of their rulers that stretches back 5000 years, and although this is not supported by other records, you can find Biblical passages which record Ethiopian episodes around 1000 BC. The Queen of Sheba's son, Menelik I, is regarded as the first emperor of Ethiopia - his dynasty ended with Haile Selassie, who ruled from 1930 until 1974.

According to local tradition, ancient Ethiopians were Jews, and a community of Ethiopian Jews lived in the country until the late 1980s, when the last of them moved to Israel. Christianity was brought to the then Kingdom of Axum by St Frumentius, who was consecrated as the first bishop in 330AD. Axum was directly in the path of the armies of Islam, which set out from Mecca on a holy war of conversion in 632AD. Although the Christian kingdom was cut off from the rest of Christendom, Islam never really took hold.

Over the next thousand years, the kingdom came under attack from various forces. Pagan tribes forced the Ethiopian emperors to abandon their cities and become nomads for a time. Muslims moved into the east of the country in the 12th and 14th centuries, and in the 16th century the Islamic kingdoms gained the support of the Ottoman Empire, seriously threatening the power of the Kingdom of Axum.

After a remarkable life span, the Axum Empire broke down into its constituent provinces in the 18th century, triggering 100 years of warfare between rival warlords. The shattered empire was eventually reunified by Ras Kassa, who crowned himself Emperor Tewodros in 1855, but later shot himself when his fortress was besieged by a British military expedition. Subsequent emperors invested in European arms and expanded the empire.

Modern History: In 1936 the country was overrun by Mussolini's Italian troops, who remained until 1941, when Italy surrendered to the Allies and Ethiopia regained its independence. In 1962 emperor Haile Selassie annexed Eritrea, sparking a guerilla response by the disgruntled Eritreans that would last 30 years. Although Haile Selassie was seen as a national hero, opinion turned against him as nobility and the church filled their pockets while millions of landless peasants went hungry. In 1974, as students, workers, peasants and the army rose against him, Selassie was deposed and a military dictatorship took over. Under the leadership of Mengistu Haile Mariam, the new government, the Derg, threw out Americans, jailed trade union leaders, banned the church and turned to the USSR for economic aid. Upheaval was the last thing the already unstable country needed, and the Eritreans and invading Somalis took full advantage of the chaos. Soviet and Cuban troops intervened to fight back both forces, but did not succeed in defeating the Eritrean guerillas.

Mengistu tried to tighten his grip on the country by instituting conscription, curfews, and population transfers - a disastrous initiative which herded people around the countryside in an effort to avoid famines - and people's committees, a sinister form of neighborhood watch. But it was all to no avail - the Eritreans took Ethiopia's main port, the Tigray People's Liberation Front joined in the fighting, the Soviets pulled out, coffee prices fell and a major famine ravaged the country. In May 1991 Mengistu fled and a rebel coalition under Meles Zenawi, from the northern region of Tigray took over, intent on building a new democracy.

A new constitution was ratified in 1994, notably allowing any of Ethiopia's nine regions to become independent if they wished. The country's first parliamentary elections were held in 1995, with the Ethiopian People's Revolutionary Democratic Front (EPRDF) winning 98% of the vote - all the major opposition parties boycotted the poll. Meles Zenawi became prime minister and appointed a predominantly Tigrayan cabinet (the current government remains dominated by this ethnic group). The government's priorities included expanding the private sector and improving food security.

Recent History: Relations with Eritrea deteriorated and in June 1998 armed conflict broke out and borders were closed. Two years later, in 2000, the border war came to a close when Ethiopia defeated Eritrea and a peace agreement was signed. The plan called for the creation of a 25km (15.5mi) buffer zone along the border, to be patrolled by a UN peace-keeping force. In 2002, the Boundary Commission announced its decision on the demarcation of the border. When it ruled in April 2003 that the town of Badme was in Eritrea, the Ethiopian government declared the ruling unacceptable. Surveying and the construction of boundary posts began in May, but in October settlement of the demarcation dispute was indefinitely delayed.

In 2004, following years of emergency relief food assistance due to drought and famine, the government began a two-pronged effort to reduce dependency on food aid. The first is an ambitious and controversial relocation program, hoping to relocate up to two million people away from the low-rainfall highlands to improve the country's food security prospects. The second was the creation of the Productive Safety Net Program (PSNP). The PSNP is a major instrument for achieving the Government's clearly stated goal of reducing vulnerability by reducing the household food gap and eliminating distress asset sales as a coping mechanism. The main objective of the PSNP is to provide transfers to the food insecure population in

chronically food insecure *woredas* (districts) in a way that prevents asset depletion at the household level and creates assets at the community level. The Productive Safety Net Program consists of two components: (1) a labor-intensive public works component; and (2) direct support of food commodities for those households who have no labor at all, no alternative means of support, and that are chronically food insecure.

2005 election results which overwhelmingly favored the EPRDF were met with several days of demonstrations in the streets of the capital. Sadly, the government responded with police force which resulted in several hundred deaths. The May, 2010 elections once again gave the EPRDF an unprecedented win of 99% of the seats in parliament and a continuation of its 15-year dominance of recent political history. **In August 20, 2012 Meles Zenawi passed away and his deputy Hailemariam Desalegn now rules the country.**

The post Meles Ethiopia has not made basic political change. The politics of Ethiopia takes place in a framework of a federal parliamentary republic, whereby the Prime Minister is the head of government. Executive power is exercised by the government. Federal legislative power is vested in both the government and the two chambers of parliament. However, Though used to see political rulers predominantly from the northern tribe of **Tigray**, Hailemarim unlike his predecessor, is from the Wolayta ethnic group of Ethiopia, an Omotic community which forms the principal population group in Ethiopia's Southern Nations, Nationalities, and People's Region.

IV. The Catholic Church in Ethiopia

History

The Catholic Church has been present in Ethiopia from the beginning of Christianity. The Bible's Acts of the Apostles tells how one of the first converts to Christianity was an Ethiopian, baptized by the Apostle St. Philip (Acts 8:26-40). However, due to some problems such as shortage of priests, distant location of the country from the Holy See, the closure of the main means of communication with the Christian world by non Christians, and especially the hindrances by a local church privileged by the Government until recent years, the expansion of the Catholic Church in Ethiopia was slow.

Around the year 341 A.D., Saint Frumentius (Abune Salama Kesatie Berhan) was consecrated the first Bishop of Ethiopia by the great Saint Athanasius, Patriarch of Alexandria, who was in union with the Bishop of Rome. Thus the Bishop of Alexandria was the bridge between the Bishop of Rome and the Bishop of Ethiopia. When the Church in Alexandria and in Ethiopia split from the Church in Rome in the sixth century due to an unfortunate Christological misunderstanding, the Church which had been one became divided.

Between the 13th-18th centuries, various consistent missionary attempts had been carried out in Ethiopia to re-introduce Catholicism. Since there was already a Christian church in the Country, Most of the missionary attempts were not concerned with the conversion of the non-Christians, but securing the adhesion to the Holy See of the existing Church. Yet these missions eventually failed due to the national-religious attachment of the Ethiopians, in particular, the Coptic party, to their Monophysite doctrine, and the strict link between religious and political struggles.

It was since 1839 that Msgr. Giustino De Jacobies, and later on in 1846, that Cardinal Massaja restarted the Catholic missionaries activities, which were interrupted by the persecution that broke out against the catholic mission in the 17th century. The Catholic Christians presently found in Ethiopia are mostly the

fruit of the vigorous apostolate of the above-mentioned two great missionaries: St. Giustino De Jacobis, and Cardinal Guglielmo Massaja.

The Italian invasion of Ethiopia in 1935 gave rise to some historical misunderstandings, in the polemical context of war, regarding the role of Catholics during the conflict. In truth, the Catholic Church, including the Holy See (the Vatican), did not sanction the war. Indeed, Pope Pius XI vigorously condemned Italian Fascism and its aims in his Encyclical Letter *Non Abbiamo Bisogno*, which was released in 1931, well before the Italian invasion of Ethiopia. Certainly, Italian priests came to offer spiritual assistance to Italians, and some stayed. The many educational, social and healthcare institutions they founded served and continue to serve Ethiopians of all religions and ethnic groups. In the 1940s, Emperor Haile Selassie invited Jesuit priests to found the University College, which became Haile Selassie University (now Addis Ababa University), the first university in Ethiopia.

The Ethiopian Catholic Church is especially close to the Ethiopian Orthodox Church, whose doctrine and liturgical tradition she shares. While separated by their understanding of the primacy of the Bishop of Rome, the Ethiopian Catholic and Orthodox Churches have basically the same sacraments, the same prayers, the same devotion to the Blessed Virgin Mary and the angels and the saints, the same traditions: the same faith. For this reason, the Ethiopian Catholic Church does not proselytize Ethiopian Orthodox Christians, but strives for brotherly cooperation. Indeed, Ethiopian Catholics pray and work in hope for the day that the Ethiopian Catholic and Orthodox Churches will unite in full communion.

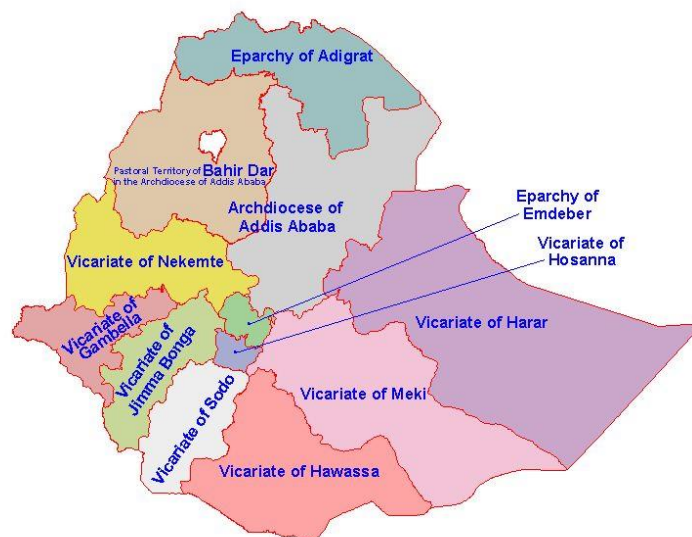
The Ethiopian Catholic Church is also close to her Protestant Christian brothers and sisters who share one another's faith in Jesus Christ, love for the Bible, new life through baptism, and devotion to personal prayer. In its relationships with all religions, the Catholic Church stresses what unites, not what divides, and seeks to grow in understanding and cooperation with everyone. For more information about Catholic beliefs and practices, consult the reference book entitled *The Catechism of the Catholic Church*, available at the Ethiopian Catholic Secretariat.

Today Catholic and Orthodox Church leaders acknowledge that no serious theological controversy separates the Ethiopian Catholic and Orthodox Churches. Indeed, they use the same Profession of Faith, the Niceo-Constantinopolitan Creed. Again, they are separated only by their understanding of the primacy of the Bishop of Rome, and continue to pray and work for full unity.

The Ethiopian Catholic Church has two great liturgical traditions: from Addis Ababa northward, the sacred liturgy is celebrated in the Ge'ez Rite, just as in the Ethiopian Orthodox Church; from Addis Ababa southward, the sacred liturgy is celebrated according to the Latin Rite, that is, a different style of liturgy which uses the local languages.

The Catholic Church in Ethiopia, as in the rest of the world, is divided into territorial divisions headed by a bishop. Each bishop is entrusted with the religious and social care of the people in his territory, assisted by many priests, sisters, religious brothers and lay leaders. The coordination of all religious and social activities is done by the bishop's local Catholic Secretariat.

Map of the Ethiopian Catholic Church Dioceses



Organizational Structure

Leadership of the Catholic Church in Ethiopia:

Dioceses	Est.	Current Bishops	Percent Catholic	No. of Catholics
Archdiocese of Addis Ababa (Includes the Pastoral Territory of Bahir Dar)	1961	Cardinal Berhaneyesus D. Souraphiel, CM Rt. Rev. Abune Lisane Cristos Matheos	>1%	23,000
Vicariate of Soddo	1982	Rt. Rev. Msgr. Rodrigo Mejia, SJ	2.8%	104,000
Vicariate of Hosanna	2010	Rt. Rev. Msgr. Woldeghiorghis Mateos	2.5%	100,000
Vicariate of Hawassa	1973	Rt. Rev. Msgr. Yohannes Migliorati, MCCJ	2.5%	170,000
Vicariate of Harar	1937	Rt. Rev. Msgr. Woldetensae Ghebregiorghis, OFM, Cap.	>1%	21,300
Vicariate of Nekemte	1982	Rt. Rev. Msgr. Theo Van Reyven, CM	>1%	45,700
Eparchy of Adigrat	1961	Rt. Rev. Msgr. Tesfaselassie Medhin	>1%	22,000
Vicariate of Meki	1980	Rt. Rev. Msgr. Abraham Desta	>1%	22,500
Eparchy of Emdibir	2003	Rt. Rev. Msgr. Musie Ghebregiorghis, OFM, Cap.	>1%	18,800
Vicariate of Jimma-Bonga	2000	Rt. Rev. Msgr. Markos Gebremedhin, CM	>1%	16,800
Vicariate of Gambella	1994	Rt. Rev. Msgr. Angelo Moreschi, SDB	>1%	6,800

V. CRS/Ethiopia Country Program

1. History of the Program

CRS began working in Ethiopia in 1958 at the invitation of the Episcopal Conference of Ethiopia. Since that time, CRS' programs and missions have adapted and grown in response to and in tandem with the changing reality of the lives of the poorest of the poor. CRS' initial programming was focused on small scale charity and relief projects. However, during the years 1984-1986, a wide-spread drought and famine in Ethiopia resulted in one of the largest humanitarian crises of the past century. CRS responded to this crisis by implementing an emergency response operation known as the Joint Relief Partnership (JRP). This was an ecumenical collaborative effort that included CRS, the Ethiopian Catholic Church, the Ethiopian Evangelical Church Mekane Yesus, and the Lutheran World Federation. In 1987 the Ethiopian Orthodox Church also joined the JRP consortium. The JRP delivered life saving food (primarily from the US Government and European Community) that saved the lives of millions of Ethiopians. This program was the largest relief operation ever undertaken by CRS.

Starting in the 1990s until now, CRS diversified its programming to include a more holistic, community and partner based approach focusing on root causes of poverty. As a result, CRS developed strong partnerships with the local Catholic Church in order to address chronic food insecurity. Meanwhile, CRS maintains its emergency response capacity and leads the Joint Emergency Operational Plan (JEOP) coordinating several international and national NGOs, coordinating closely with the Government of Ethiopia and the donor, the US Government via USAID's Food for Peace Office.

2. Program Activities

The scale of poverty in Ethiopia continues to be influenced by severe conditions in multiple sectors, most notably food insecurity and recurring drought. Drought must now be recognized as a cycle and no longer as a shock, and programming must be designed accordingly to include not only relief but also recovery and emergency preparedness. Managing Ethiopia's natural resources to reduce the effects of drought continues to be a challenge for many communities. Severely limited access to health care and potable water limits people's productivity and thus reduces food security. Ethiopia's level of access to health facilities is the poorest in sub-Saharan Africa. While Ethiopia's HIV prevalence is lower than those of its neighbors, a trend is emerging where the prevalence is rising in rural areas, positioning those most affected by food insecurity for even more severe effects. Ethiopia's orphan problem continues to expand, exacerbated by HIV.

High population density, environmental degradation and recurring drought continue to exacerbate the overwhelming scale of poverty in Ethiopia. Extremely limited health care and potable water make matters worse, with people often being too ill or too busy collecting water to work in their fields. To help communities improve their food availability and economic standing, CRS Ethiopia takes an integrated approach to programming, focusing activities in four key areas:

Agriculture and Livelihoods

The majority of Ethiopians are subsistence farmers trying to support an average family of five people on less than acre. Even in good years, the most vulnerable families — including those headed by women or the elderly — can only produce enough food to cover their needs for three or four months. To survive the rest of the year, they are forced to sell whatever precious assets they have, including tools, livestock and even wood from their house frames.

To help families grow more food and avoid destitution, CRS Ethiopia supports projects that increase agricultural productivity and enable poor farmers to better access existing markets. CRS also rehabilitates degraded land, teaches better management of natural resources and promotes microfinance projects to help poor families increase their incomes. In particular, CRS Ethiopia supports small savings-and-lending programs for women in and around urban areas, enabling women to expand their business opportunities and eventually lead their families out of poverty.

Water and Sanitation

About 85 percent of Ethiopians live in rural areas, and of these, less than 15 percent have access to safe water. To help improve this situation, CRS Ethiopia includes water and sanitation activities in all of our projects, with an emphasis on multiple uses of water for domestic needs and productive needs such as gardening and livestock watering.

By providing a holistic set of services centered on water, CRS is helping Ethiopian communities build a stronger foundation for improving their food production, overall health and economic standing. In our rural development programs, CRS Ethiopia delivers integrated services within watershed areas to help neighboring communities maximize the benefits of available water. Project activities include water systems, agricultural support, natural resource management, health initiatives and support for increasing incomes. CRS has also donated several drilling rigs to the Ethiopian Catholic Church to tap deep, essential groundwater on a wider scale.

Emergency Preparedness and Recovery

Cyclical food shortages in Ethiopia have diminished the ability of vulnerable rural households to cope with shocks such as drought or floods. For this reason, CRS Ethiopia includes emergency preparedness and recovery in all of our programs, helping communities prepare and mitigate the impact of drought and protect lives and livelihoods. CRS Ethiopia's recovery program, through the provision of farming tools and supplies, helps to reduce the loss of essential household or farming assets, promotes positive coping strategies, and helps to increase income sources. These interventions also help communities withstand disasters in the future.

CRS Ethiopia supports disaster mitigation and recovery projects in drought- and flood-prone areas using CRS private funds as well as funding from the U.S. Office of Foreign Disaster Assistance and the United Nations Humanitarian Response Fund. These projects aim to rebuild individual and community assets after emergencies through nonfood aid in the form of agriculture and livestock, health and nutrition, water and sanitation, and capacity-building interventions. CRS also responds to acute emergencies, such as the 2011 drought crisis affecting the Horn of Africa by distributing emergency food, water, and essential household items as required.

HIV and AIDS

CRS Ethiopia is working to control the spread of HIV and reduce the social impact of AIDS by supporting local partners to provide related education, care and counseling, and most recently providing anti-retroviral therapies.

CRS programs teach youth and adults how to prevent infection and give care and support to orphans and families affected by the disease. The programs also include community-based activities that are designed to reduce the stigma and discrimination often experienced by orphans and people living with HIV and AIDS. Reducing stigma is an important component in facilitating community members to take a more

active role in caring for and supporting people living with HIV and AIDS within their community. Participatory learning tools such as "We Stop AIDS" and "In Charge!" encourage communities to accept these individuals and offer them critical social support. These tools also work in supporting individuals and communities to consider HIV and AIDS and its prevention in relation to their own and their families' lives, empowering them with skills to protect themselves.

From 2009 to 2012, CRS Ethiopia implemented the AIDSRelief Program, a ten-country clinical program that provided anti-retroviral therapies (ART) to persons living with HIV & Aids. AIDSRelief was a consortium project, implemented in conjunction with the University of Maryland's Institute for Human Virology and Futures Group. CRS applied its expertise in community-based public health to increasing the adherence to drug therapies.

3. Staff

International Staff:

Matt Davis has been the Country Representative for the CRS program in Ethiopia since August 2012. Prior to his current position, Matt was the Country Representative for CRS JWBG (Jerusalem, West Bank & Gaza) and Israel from September 2008 to July 2012. He has worked with CRS since 2001, serving in the Balkans (Bosnia, Serbia, Montenegro, Croatia, and Albania), Pakistan, Eritrea, Liberia, and Honduras.

Atli Moges is CRS Ethiopia's Head of Operations. Atli joined CRS as a national staff member of CRS Ethiopia. In the late 1980s, she transferred to CRS Headquarters and served in various senior positions within the global finance department. Atli returned to work directly with country programs as the Head of Operations in Tanzania and Haiti; she joined CRS Ethiopia in August 2015.

Shane Lennon, Development Food Security Activities Chief of Party

Katie Morris, Development Food Security Activities Deputy Chief of Party

Dr. Jay Vasudevan, Development Food Security Activities Monitoring & Evaluation Manager

Ian de la Rosa, Livelihoods Resilience Activities, Chief of Party

LeAnn Hager, Joint Emergency Operations Plan, Chief of Party

Florent Vranica, Joint Emergency Operations Plan, Deputy Chief of Party

Joanna Olsen, Joint Emergency Operations Plan, Deputy Chief of Party

CRS/Ethiopia Senior National Staff:

Maru Tamire, Administration Manager

Sisaye Tedla, Finance Manager

Tsega Berhane, Logistics Manager

Solomon Kassa, Information and Communication Technology Manager

Aynalem Demeke, Human Resource Manager

Messele Endalew, Deputy Head of Program

Dr. Legesse Dadi, Agriculture/Natural Resources Management Manager

Genene Abera, Water and Sanitation Program Manger

Solomon Estifanos, Monitoring and Evaluation Manager

Yohanne Haile, Health Program Manager

Mesfin Arega, Emergency Program Manager

4. CRS Relationships

The Ethiopian Catholic Bishops Conference

CRS/Ethiopia has an excellent relationship with the Ethiopian Catholic Bishops Conference, and is considered the church's primary partner in the country having worked closely during several emergencies, most notably the 1984 -1986 famine and droughts of 2003 – 2005 and 2015 – 2016. At present, approximately 80% of CRS' programming is implemented utilizing Catholic Church partners.

The Ethiopian Catholic Church Social and Development Coordinating Office

The local Caritas, called the Ethiopian Catholic Church-Social and Development Coordinating Offices, is CRS Ethiopia's largest partner. CRS/Ethiopia works very closely with several of the ten dioceses including Harar, Addis Ababa, Meki, Adigrat and Sodo Hosanna. CRS Ethiopia has partnered with these institutions in large-scale emergency relief and development programs since the mid-1980s.

In addition, CRS/Ethiopia works closely with the following international Catholic Church partners such as the Missionaries of Charity and the Daughters of Charity.

The Papal Nuncio

The Apostolic Nunciature is located in Addis Ababa, and is often consulted on a range of issues from the Catholic Church in Ethiopia to current events in the region. In October 2014, the Holy Father Pope Francis has appointed His Excellency Archbishop Luigi Bianco as the new Apostolic Nuncio to Ethiopia.

Local government

While the Government of Ethiopia tends to be wary of NGOs -- seeing them as competitors and critics -- CRS/Ethiopia continues to work closely with the government, especially at the regional level through our partners. Recently-passed legislation could increase the legal burdens that NGOs bear under operating agreements, and adapting to such an environment continues to challenge CRS and others. CRS/Ethiopia continues to invest heavily in maintaining a relationship with key government ministries, via frequent contact by the Country Representative to ensure smooth communication and minimize bureaucratic burdens, as well as a healthy relationship in general.

To help ensure smooth project implementation, CRS/Ethiopia maintains its healthy technical working relationships with line ministries and research institutions, while encouraging implementing partners to maintain their relationships with local and regional governments. CRS/Ethiopia was a founding member of the national NGO forum, CCRDA – The Consortium of Christian Relief and Development Associations.

US Government and Other Donors

CRS/Ethiopia has received substantial funding from the US Government, with funds from the offices of Food for Peace, OFDA, USAID Mission, CDC, and PEPFAR. CRS/Ethiopia has had a diversified its donor base, working with the UN Office for the Coordination of Humanitarian Assistance (UNOCHA), the Howard G. Buffet Foundation, Green Mountain Coffee Roasters, the Food Resource Bank, the Millennium Water Alliance, and the Bill and Melinda Gates Foundation.

Other major donors present in Ethiopia include the European Commission (EC) and individual G-8 and European development agencies, e.g. DfID, SIDA, and CIDA. Most donors provide Direct Budgetary Support (DBS) to the GoE in a variety of sectors. Donors' top priority is food security, addressed through the national Productive Safety Net Program (PSNP) which brings together various international donors (including the US) under one large and comprehensive food security program.