

## 1: Presbyterian Mission Agency Ethiopia | About Our Work | Presbyterian Mission Agency

*Sendafa, Ethiopia Medical Mission Trip. This is our 1st year partnering with the Sendafa Ethiopian Kale Haywet Church as they are planting a new church community in the town of Alelitu.*

He was engaged in constant military campaigns against a wide array of rebels. As a final attempt to recover his standing, Tewodros wrote to the major powers for help. Success might stabilize the internal situation; defeat would pull out the last prop. He proposed to send embassies with the ultimate objective of obtaining military alliances and agreements for technical progress. The English did not want to conduct a Christian "crusade" against Islam but instead to cooperate politically, strategically and commercially with the Ottoman Empire, Egypt and the Sudan. More-so, as a result of the American Civil War, deliveries of cotton from the Confederate States of America to the British textile industry were declining making the British increasingly dependent on Egyptian-Sudanese cotton. In the view of these interests, the English Foreign Office did not look favorably on supporting Tewodros. The letter was preserved but not answered. Shortly afterwards, Tewodros ordered most of the Europeans in the royal camp put into chains. The Emperor eventually moved all of his European prisoners to his fortress on Magdala, and continued to parley with the British until Queen Victoria announced the decision to send a military expedition to rescue the hostages 21 August Planning[ edit ] British naval and support ships in the Gulf of Zula, December In the eyes of Alan Moorehead, "There has never been in modern times a colonial campaign quite like the British expedition to Ethiopia in It proceeds from first to last with the decorum and heavy inevitability of a Victorian state banquet, complete with ponderous speeches at the end. And yet it was a fearsome undertaking; for hundreds of years the country had never been invaded, and the savage nature of the terrain alone was enough to promote failure. This was a very unusual decision as it was the first time a campaign had been entrusted to an officer from the Corps of Royal Engineers, [15]: A railway, complete with locomotives and some twenty miles 32 km of track, was to be laid across the coastal plain, and at the landing place large piers, lighthouses and warehouses were to be built. Accordingly, a decision was made to not plunder along the route but instead to pay for all needed supplies. To this end, the expedition took with them a sizable amount of the most commonly used currency in 19th century Ethiopia, the Maria Theresa Thaler. In addition, there was a sizable contingent of embedded journalists, including the journalist Henry Morton Stanley as well as several European observers, translators, artists and photographers. The force set sail from Bombay in upwards of steam and sailing ships. At Antalo, Napier parleyed with Dajamach Kassai later Emperor Yohannes IV, and won his support, which the British needed in their single-minded march to Magdala; without the help, or at least indifference, of the local peoples, the British Expedition would have had greater difficulty in reaching its goal deep within the Ethiopian highlands. At the beginning of he controlled little more than Begemder, Wadla, and Delanta wherein the fortress of Magdala lay. He struggled to keep up the size of his army"which Sven Rubenson points out was his only "instrument of power"but by mid defections from his army had reduced its size to 10, men. It is known to you that Theodorus, King of Abyssinia, detains in captivity the British Council Cameron, the British Envoy Rassam and many others, in violation of the laws of all civilized nations. All friendly persuasion having failed to obtain their release, my Sovereign has commanded me to lead an Army to liberate them. All who befriend the prisoners or assist in their liberation shall be well rewarded, but those who may injure them shall be severely punished. When the time shall arrive for the march of a British Army through your country, bear in mind, People of Abyssinia, that the Queen of England has no unfriendly feelings towards you, and no design against your country or your Liberty. Your religious establishments, your persons and your property shall be carefully protected. All supplies required for my soldiers shall be paid for. No peaceable inhabitant shall be molested. There is no intention to occupy permanently any portion of the Abyssinian Territory, or to interfere with the government of the country. The two most powerful Ethiopian princes in the north, Dajamach Kassai of Tigray and Wagshum Gobeze of Lasta both pledged to cooperate and aid the British Army, thus transforming an apparent invasion of Abyssinia into a conquest of a single mountain fortress defended by only a few thousand warriors in the employ of an unpopular ruler. Additionally, the British secured the support to two Oromo

Queens, Werkait and Mostiat, who served to block all escape routes from Magdala. British troops posing at a captured sentry post above Koket-Bir gate at Magdala fortress The fortress of Magdala burning Tewodros[ edit ] At the same time the British marched south to Magdala, Tewodros advanced from the west, up the course of the Bashilo River , with the cannons including his prize creation, the massive Sebastopol that he had induced the European missionaries and foreign artisans to build for him at Gafat. The Emperor intended to arrive at Magdala before the British, and although he had a shorter distance to cross and had started his journey ten days before Napier left Zula, his success was not certain, and he only arrived at his fortress ten days before his opponents. Most important of all, Tewodros could not trust even the four thousand soldiers who still followed him. Given the opportunity, they might abandon him as so many had already done. When they answered that they had been prevented by rebellious Oromo and Gobeze, "he told them they were as bad as the others, and ordered them to be plundered. Consequently, when the King [Tewodros] further ordered them to be attacked, they all fought bravely, and, in conjunction with the inhabitants of Dawunt, killed a great number of his soldiers and seized their arms and mules. The British had to get past the plateau at Arogye , which lay across the only open route to Magdala. The way was barred by thousands of armed Ethiopian soldiers camped around the hillsides with up to 30 artillery pieces. The British, not expecting the Ethiopians to leave their defenses and attack them, and paid little attention to them as they formed up to deploy. Tewodros, however, ordered an attack, and thousands of soldiers, many of them armed only with spears, charged the British positions. The British quickly deployed to meet the charging mass, and poured devastating fire into their ranks, including rockets from the Naval Brigade and Mountain gun artillery fire, as well as rifle fire. Of the rocket fire, Captain Hozier remarked "Many a charred mass and mangled heap showed how terrible was the havoc, how awful the death". After a minute chaotic battle, the defeated Ethiopians retreated back to Magdala. Altogether, about to Ethiopian warriors were killed and 1, to 1, wounded, most of them seriously, while on the British side there were only twenty casualties, two fatally wounded men, nine seriously wounded, and nine lightly wounded. Siege of Magdala[ edit ] After repelling the Ethiopian attack, the British force moved onto Magdala the following day. As the British approached, Tewodros released two hostages on parole to offer terms. Napier insisted on release of the hostages and an unconditional surrender. Tewodros refused to unconditionally surrender, but released the European hostages over the next two days, while the native hostages had their hands and feet amputated before being thrown over the edge of the precipice surrounding the plateau. The British attack began with a bombardment with mortars, rockets, and artillery. Infantry units then opened fire to provide cover for the Royal Engineers as they blew up the gates of the fortress at 4pm. The British then advanced and took the second gate, where they found Tewodros dead inside. Tewodros had committed suicide with a pistol that had originally been a gift from Queen Victoria, rather than face captivity. A modern commentator has tried to put a positive gloss on this event by stating "When Tewodros preferred self-inflicted death to captivity, he deprived the British of this ultimate satisfaction and laid the foundation for his own resurrection as a symbol of the defiant independence of the Ethiopian. About a hundred paces beyond it lay the half-naked body of the Emperor himself, who had taken his own life with a pistol shot. The church itself was guarded by soldiers of the 33rd Regiment, who looted it, taking away a variety of gold, silver, and brass crosses, [27] as well as filigree works and rare tabots. The casualties in the Battle for Magdala were comparatively small: He also permitted his troops to loot and burn the fortress, including its churches, as a punitive measure. The troops collected many historical and religious artefacts that were taken back to Britain, [28] many of which can now be seen in the British Library. Fifteen elephants and almost mules were required to carry away the booty. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. April Learn how and when to remove this template message The British troops begin their return march to Zula Magdala was in the territory of the Muslim Oromo tribes who had long ago taken it from the Amhara people ; however Tewodros had won it back from them some years before. Two rival Oromo queens, Werkait and Mostiat, who had both allied themselves with the British claimed control of the conquered fortress as a reward. Several artifacts were uncovered including pottery, coins and stone columns. This marked the first archaeological excavation of the ancient city of Adulis, a key African port of antiquity which served as a hub for trade along the Red Sea. Several hostages argued that they

had long since become alienated from their old homeland in Europe and would no longer have any chance of building a new life for their families there. The German observer Josef Bechtinger, who accompanied the expedition, wrote: They were indignant, upset, at having to leave Abyssinia. How are we supposed to live now among people who have alien to us and whom we no longer like? What are we supposed to live on? After the Magdala expeditions ended, many stolen objects, cultural artifacts and art objects found their way into state and private collections, family possessions, and the hands of ordinary soldiers. Most of the books and manuscripts went to the British Museum or the Bodleian Library in Oxford, while a few went to the Royal Library in Windsor Castle and to smaller British collections. All the scientific acquisitions and expropriated articles of the Magdala expedition stimulated and promoted an increased interest in the history and culture of Ethiopian among European researchers and the educated public. This laid the foundations for modern Ethiopian Studies , and also for the research on the ancient Kingdom of Aksum. From time to time some of the looted treasure has been returned to Ethiopia. For instance, an edition of the Kebra Nagast along with an icon of a picture of Christ wearing the crown of thrones were returned to Emperor Yohannes IV in the s. In , Lady Valerie Meux bequeathed her collection of Ethiopian manuscripts to Emperor Menelik II , but her will was overturned shortly after her death in In , the Empress Zawditu was given one of the two stolen crowns of Tewodros but the more valuable gold crown was retained by the Victoria and Albert Museum. Tewodros had asked his wife, the Empress Tiruwork Wube , in the event of his death, to put his son, Prince Alemayehu , under the protection of the English. This decision was apparently made in fear that his life would be taken by any aspirant for the empire of Abyssinia. In accordance with these wishes, Alemayehu was taken to London where he was presented to Queen Victoria , who took a liking to the young boy. However, both the Queen and Napier were later concerned with the subsequent development of the young prince who became increasingly lonely, unhappy and depressed during this time. In , the prince died of illness at the age of He was buried near the royal chapel in Windsor with a funeral plaque placed to his memory by Queen Victoria. Eventually, it was Dajamach Kassai of Tigray, not least because of the British weapons that had been handed over to him by the withdrawing Magdala expedition, who was able to expand his power and prevail over his rivals. In July , he won the Battle of Assam, near Adwa , even though he had far fewer troops defeating his old rival Wagshum Gobeze of Lasta. Kirkham had sacrificed the right to British protection by taking service with Yohannes, something which came back to haunt him when he was imprisoned in Massawa by Egyptian forces during the Egyptian-Ethiopian War. Despite being discovered by a group of British sailors from the HMS Teazer, the sailors were not permitted to aid in his liberation. Kirkham died in captivity in Abyssinia battle honour The success of the expedition led to the institution of a battle honour , Abyssinia, which was awarded to units of the British Indian Army that had participated in the campaign. The units that participated from the campaign belonged, with the exception of the Madras Sappers , to the Bengal and Bombay Presidency Armies.

### 2: United Nations Mission in Ethiopia and Eritrea - Wikipedia

*Ethiopia is the second most populous country in Africa. It has been an independent country since ancient times, and unlike other African countries, it maintained its freedom from colonial rule except for a brief period of Italian occupation from to*

With the emergence of technological advancement and advent of globalization, we are facing an ever shrinking world. Ethiopia finds itself at a cross-road. The former and current leaders of Ethiopia have not lived up to the expectation. Ethiopians are talented people with our own culture and civilization. It is a nation that boasts the main world religions including Islam, Christianity and Judaism. Ethiopia is classically considered a Christian nation. But the country could equally be described as Islamic nation because Ethiopia accepted Islam when the King Najashi decided to give refuge to early Muslims who were fleeing persecution in Arabia. Ethiopians are therefore a morally sound people who are known for their commitment to God. Likewise, Ethiopians are known for their wise approach to life. Patience has been part of the cultural DNA of Ethiopians. Even though we faced many abusive governments—some being more violent than others, we never rebelled hoping tomorrow will bring light at the end of the tunnel. New Ethiopia foundation is a think-tank that is founded with a keen understanding of the history and aspirations of Ethiopians. We celebrate diversity because a diverse society has the potential to breed transformative ideas. The fact that many Ethiopians speak various language is an asset. Just like we have learned to co-exist with diverse religious background, our foundation believes that Ethiopians will find creative solutions to our intractable modern problems. The emergence of tribalism, and the lack of understanding about tribal grievances continue to compound our problems. Ethiopian Foundation will try to dissect some of these critical issues and it is our hope that we will continue to inspire Ethiopians from all walks of life. Above all, Ethiopian Foundation will give voice to those who are marginalized and occupied the periphery in the Ethiopian political and social-cultural discourses. Our core believe is that it is in the best interest of all Ethiopians to work toward the path of creating a post-tribal Ethiopia. Issues including Ethnic federalism, culture, economy and the political dynamics of the country will be addressed with intellectual honesty. Some of us have attended schools across the globe. But our early education started in Ethiopian schools, which were funded by Ethiopian tax-payers. As scholars and free thinkers we owe to the Ethiopian people nothing but the truth. And Ethiopian Foundation seeks to be an institution that transcends the confines of petty tribalism. Our goal is to work toward an Ethiopian where its children can work hard to achieve their dreams—regardless of their background. Mission With the emergence of technological advancement and advent of globalization, we are facing an ever shrinking world.

## 3: Mission to Ethiopia

*Ethiopia is one of the poorest countries in Africa. Because of poverty and hardship many people see life as hopeless and without any future. We explain to them the answer is found in God's plan for their salvation, through the saving grace of His Son the Lord Jesus Christ.*

Ethiopia Ethiopia is the second most populous country in Africa. It has been an independent country since ancient times, and unlike other African countries, it maintained its freedom from colonial rule except for a brief period of Italian occupation from 1941 to 1949. Its monarchy was overthrown in 1974 and the country is now a democratic republic. More than half of the population is Christian and a third is Muslim. While Ethiopia has struggled with severe poverty and hunger issues, it currently boasts one of the fastest-growing economies on the African continent. Presbyterian work in Ethiopia dates back to 1848 when Regent Haile Selassie, soon to become king, invited the Presbyterian Church to come into the country to help with the great 1918 worldwide flu epidemic. Lamby, a Presbyterian missionary in the Sudan responded, established the present hospital in Dembidollo, and the school and church there. He went on to establish hospitals in Addis Ababa, which became the Pasteur Institute then the Pasteur Research Institute for infectious diseases. He is still looked upon as a national hero. Later Haile Selassie, in the early 1950s, also invited the Presbyterian Church to send missionaries to two remote provinces of southwest Ethiopia in what was known as the Illababour-Kaffa project. A number of long-term Presbyterian missionaries have continued the ministry in this area through the years. Other synods have Lutheran and Reformed Church backgrounds. As such, they serve as point persons for our global partners there, for US constituents, mission co-workers, Presbyterian World Mission and Presbyterian Mission Agency staff. Sharon is the primary lead for Ethiopia, Lynn for Sudan, and they are both deeply engaged in South Sudan where they live. South Sudan has multiple and diverse needs, so the Kandels feel blessed to be able to work with people in South Sudan with a wide assortment of talents and abilities. They continue to work for peace in South Sudan and to be an encouraging partner presence for the Presbyterian churches there. You can find out more about their ministry on their profile page, which can be found here. CHE is an integrative program that empowers individuals and communities to improve their health while deepening their understanding of the abundant life of Jesus Christ. Michael and Rachel feel privileged to be part of these communities and to be a conduit through which a deeper understanding of God is communicated. For more on their ministry, go to their profile page, found here. Partner churches and organizations.

## 4: British Expedition to Abyssinia - Wikipedia

*We will return to Ethiopia in The bishop first asked Renewal Ministries to come to Ethiopia on an exploratory basis, in September of 1962. At that time, Lloyd and Nancy Greenhaw met with the bishop and local leaders to assess the needs of the local Church and to plan future outreaches.*

## 5: Ethiopia | U.S. Agency for International Development

*The second part of our documentary Mission to Ethiopia: Tikempt Ishet. Here we get a tour of the SIM Compound in Tikempt Ishet, Ethiopia and we get to see a day in the life at the clinic.*

## 6: UN Humanitarian and Development Chiefs'™ Mission to Ethiopia | UNDP

*Under-Secretary-General for Humanitarian Affairs and Emergency Relief Coordinator Mark Lowcock and United Nations Development Programme Administrator Achim Steiner will travel to Ethiopia from January 27 to 29 to highlight the immense challenge of persistent food insecurity and the new approach to addressing it.*



*Designing uments slides and screens War and peace in twentieth-century Europe Cover Your Tracks Without Changing Your Identity Catalogue of British Hymenoptera in the British Museum. Living out fantasies. Navy eval brag sheet Effective teaching of physical education Oliver Whitby School Laughter of mermaids Donald hunsberger star wars filetype Molding sand 23 37 Physics of highly excited atoms and ions The Poetical Works of Isaac Watts Can you add s to ibooks from itunes Computational Methods for Matrix Eigenproblems Discovering the Ancient Past Yellow face by david henry hwang Ib chemistry sl pearson 2nd edition Pc jain engineering chemistry The Rally Course Book Electronic journals and newsletters Packing up a Life Security and International Relations Liv/nuclear Weapons Nauti Boy (The Nauti Trilogy, Book 1) Advanced java tutorial tutorialspoint Dont go overseas until youve read this book Sketching basics one point perspective Doctored Drawings Disappearing cryptography information hiding Ch.2 Discipline the mark of maturity The Papers of Woodrow Wilson VOL 11, 1898 1900 Be still moment : listen without fear Basic astrotech by jeanne long Literature survey for project Dyer, dynamite dredges: The story of a Breckenridge church and a Colorado pioneer Cardiac Arrhythmias 2005 But Ill be back again A cute love story Fourteenth census of the United States.*