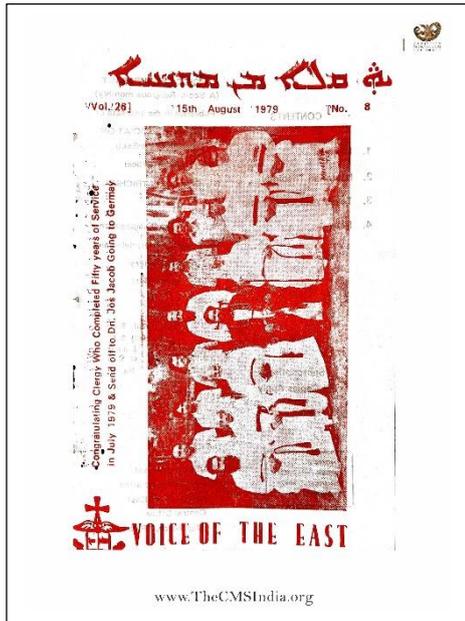


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[Vol. 26]

15th August 1979

[No. 8

**Congratulating Clergy Who Completed Fifty years of Service  
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2. Nestorian Theology
3. Teach Yourself Aramaic
4. News

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# VOICE OF THE EAST

Vol. 26 { 1979 August 15 } Book 8

**EDITORIAL**

## INDIAN INDEPENDENCE

The 15th Aug 1979 will mark the 32th anniversary of Indian Independence. Next Jan. 26 we will be completing 30 years as a Republic. The recent change of the Prime Minister in India has made India an important item in the world news. The resignation of the 83 year old Prime-Minister Morarji Desai created headlines in the newspapers in India and abroad.

Compared to the changes that are taking place in Africa or in Iran, very close to India, the change in New Delhi did not cause any stir. On the other hand although serious disturbances did not take place in India, the stability of a strong Government at the Centre is gone. It is not fore seen in the near future. Political parties are broken to pieces. Politicians have shown their changeable mind more often than before. Ordinary citizen is beginning to feel whether we have achieved anything as a result of our independence.

What good has the independence brought to India? How far have we progressed? How have we used our freedom? Have we done enough to help the poor and the suffering millions of our nation? 32 years after independence, these questions are relevant. Although the independent India has produced a few millionaires and multi-millionaires, the economic position of the majority of our voters are poor. These poor voters are voting in these politicians to power. But no good has taken place to save them from poverty, employment etc. Let us hope that this Independence Day will bring us glad tidings of a better tomorrow.

— Editor.

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## Nestorian Theology

### PAULINE, NOT NESTORIAN

Having looked at the various aspects of Christology which are found in the writings of Paul as well as in Nestorius in the foregoing pages, let us briefly mention three aspects of Christology which are found in Pauline writings, but not in Nestorius. As these three points are considerably important and very much prominent in discussion these days, it is not proper to ignore them.

As far as Nestorius was concerned, these three aspects were not very important to him. However, let us look at them to see whether the Christology of Nestorius lacks any vital elements which are conducive to our adequate understanding of Jesus Christ and the history of salvation. They are justification, *en Christo*, and Christ & Spirit. And, no doubt, any discussion of Pauline Christology today without making mention of these three aspects must be considered defective and incomplete.

### JUSTIFICATION

The doctrine of Justification found in Paul's Christology became in the recent centuries a topic of increasing interest among many students of Christology. And it stirred up many controversies and heated debates. But not so with Nestorius. The reason is probably the simple fact that Nestorius lived more than a thousand years before Luther. Some writers tend to belittle the importance of this doctrine calling it a Protestant Prejudice. On the other hand, many scholars consider it an important and essential doctrine.

It has a definite place in any discussion on Christology. J. S. Stewart states: "Strange, surely, that this 'disastrous creation', this child of

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controversy, should have possessed such vitalizing power throughout the centuries." <sup>1</sup> To men like Brunner, justification is "the most incomprehensible thing that exists." <sup>2</sup> Nevertheless, we should admit that "God who justifies the ungodly" is a great truth which Paul preaches.

#### EN CHRISTO

The concept "En Christo", considered an important aspect in Pauline Christology in the recent years, does not find expression in the *Bazaar of Heracleides*. John A. T. Robinson declares that "one could say without exaggeration that the concept of the body forms the keystone of Paul's theology" <sup>1</sup>. He rightly thinks that the word knits together all the great themes found in the writings of Paul. Robinson continues:

Here, with the exception of the doctrine of God, are represented all the main tenets of the Christian Faith the doctrines of Man, Sin, the Incarnation and Atonement, the Church, the Sacraments, Sanctification and Eschatology. To trace the subtle links and intersection between the different senses of this word is to grasp the thread that leads through the maze of Pauline thought. <sup>2</sup>

#### CHRIST AND SPIRIT

Paul relates Christ with the Spirit. It is indubitably one of the most fascinating points of Pauline Christology. Some scholars argue that Paul completely identified Christ and the Spirit. But it is too much to read into the Pauline thought. To Paul, it only means that to the man who is united with Christ by faith, the Spirit is bestowed as the divine gift. Stewart states:

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And always there was the thrilling certainty that the Spirit, as at present experienced, was only the "firstfruits" the "pledge and instalment"; the "fore-taste" of a coming blessedness, when all believers, freed at last and for ever from the body of humiliation, would bear the very image of Christ, and be clothed in a spiritual body like that of their already glorified Spirit—Lord.<sup>1</sup>

In the light of Christ we can understand the Spirit and with the help of the Spirit we can accept the divinity of Christ. The Spirit leads us to the whole truth. The concern of Paul was that every man admits that Jesus is Kyrios.

#### PROSOPIK UNION

With the help of Pauline writings Nestorius gave expression to his doctrine of Incarnation. It is not easy to understand the meaning of *prosopon*, which A. R. Vine calls "the highly specialized yet unexplained word".<sup>2</sup> Grillmeier, a Roman Catholic scholar on the Christological controversies, explains that "prosopon is a collective term for all that pertains to the characteristics of a nature, inwardly and outwardly". He continues:

The prosopon is the appearance, the way in which a thing is seen and judged and honored, it is also the way in which it acts and exists. In other words, Nestorius

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gathers together all the characteristics properties (idiomata), the physical appearance and condition, the moral attitude, the spiritual actions and functions and finally the reactions which they summon up in man. Each nature realized in concrete existence has its natural prosopon. Just as each concrete ousia is a hypostasis, so too it has a prosopon of its own.<sup>1</sup>

Though a victim of the philosophical argumentation and Aristotelian thinking of the School of Antioch, Nestorius went beyond the limitations of philosophical vocabulary. He stated his doctrine of prosopic union in terms of Phil, ii. By doing so Nestorius was able, as Rowan Greer puts it, "by a kind of theological alchemy to transform the barren categories of what might otherwise be a stultified philosophy into something very much alive".<sup>1</sup>

Nestorius uses the metaphors of the Burning Bush, the human nature as the temple in which God dwells etc. to illustrate his theory. He rejects the imagery of the body and soul. Because they are incomplete natures, whereas the union of God and man in Christ is an example of the union of complete natures.<sup>2</sup> His metaphor of a king and a servant has been quoted quite often by his opponents to expose the deficiency of his Christology.

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## TEACH YOURSELF ARAMAIC

The Aramaic numbers are written in words. *Khad* means one. *Threin* means two. *Thlatha* means three and so on. The masculine forms are given below.

<i>English</i>	<i>Pronunciation</i>	<i>Aramaic</i>
One	<i>Khad</i>	ܟܘܕ
Two	<i>Threin</i>	ܬܪܝܢ
Three	<i>Thlatha</i>	ܬܠܬܐ
Four	<i>Arba</i>	ܐܪܒܐ
Five	<i>Hamsha</i>	ܚܡܫܐ
Six	<i>Shtha</i>	ܫܬܐ
Seven	<i>Shava</i>	ܫܒܥܐ
Eight	<i>Thmanya</i>	ܫܘܟܠܐ
Nine	<i>Thisha</i>	ܫܘܠܫܐ
Ten	<i>Isra</i>	ܝܫܪܐ
Eleven	<i>Khdasar</i>	ܟܘܕܫܐܪܐ
Twelve	<i>Threisar</i>	ܬܪܝܫܐܪܐ
Thirteen	<i>Thlatasar</i>	ܬܠܬܐܫܐܪܐ
Fourteen	<i>Arbasar</i>	ܐܪܒܐܫܐܪܐ
Fifteen	<i>Khamshasar</i>	ܚܡܫܐܫܐܪܐ
Sixteen	<i>Shthasar</i>	ܫܬܐܫܐܪܐ
Seventeen	<i>Shvasar</i>	ܫܒܥܐܫܐܪܐ
Eighteen	<i>Thmanasar</i>	ܫܘܟܠܐܫܐܪܐ
Nineteen	<i>Thshasar</i>	ܫܘܠܫܐܫܐܪܐ
Twenty	<i>Isrien</i>	ܝܫܪܐܝܢ

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For numbers from twenty onwards it is the same rule

Twenty	<i>Isrien</i>	٢٠
Thirty	<i>Thlathien</i>	٣٠
Forty	<i>Arbien</i>	٤٠
Fifty	<i>Khamshien</i>	٥٠
Sixty	<i>Shtien</i>	٦٠
Seventy	<i>Shavien</i>	٧٠
Eighty	<i>Thmanien</i>	٨٠
Ninety	<i>Thishien</i>	٩٠
Hundred	<i>Ma</i>	١٠٠
Two Hundred	<i>Matein</i>	٢٠٠
Three Hundred	<i>Thlathma</i>	٣٠٠
Four Hundred	<i>Arbama</i>	٤٠٠
Five Hundred	<i>Khamishma</i>	٥٠٠
Six Hundred	<i>Shithma</i>	٦٠٠
Seven Hundred	<i>Shvama</i>	٧٠٠
Eight Hundred	<i>Thmanama</i>	٨٠٠
Nine Hundred	<i>Thshama</i>	٩٠٠
A thousand	<i>Alpa</i>	١٠٠٠
Two thousand	<i>Threin Alpien</i>	٢٠٠٠
Ten thousand	<i>Ributha</i>	١٠٠٠٠

### Days of the week

Sunday	<i>Khadbshabba</i>	١
Monday	<i>Threinbshabba</i>	٢
Tuesday	<i>Thlathbshabba</i>	٣

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Wednesday	<i>Arbabshabba</i>	ܐܪܒܫܒܬܐ
Thursday	<i>Hamshabshabba</i>	ܚܡܫܫܒܫܒܬܐ
Friday	<i>Aroovtha</i>	ܐܪܘܘܬܐ
Saturday	<i>Shabtha</i>	ܫܒܬܐ

Note that the first five days are just used with the corresponding number added to the word bshabba. it means the first day of the week, the second day of the week and so on.

### Names of the months

April	<i>Nisan</i>	ܢܝܫܢ
May	<i>Ieyar</i>	ܝܝܥܪ
June	<i>Khsiran</i>	ܟܫܝܪܐܢ
July	<i>Thamuz</i>	ܬܡܘܙ
August	<i>Ab</i>	ܐܒ
September	<i>Ielul</i>	ܝܝܠܘܠ
October	<i>Tishrin I</i>	ܬܝܫܪܝܢ ܐ
November	<i>Tishrin II</i>	ܬܝܫܪܝܢ ܒ
December	<i>Kanon I</i>	ܟܢܘܢ ܐ
January	<i>Kanon II</i>	ܟܢܘܢ ܒ
February	<i>Shvath</i>	ܫܒܬܐ
March	<i>Adar</i>	ܐܕܪ

**N. B.** Those who follow the Julian calendar count Nisan I as April 14. All Aramaic months begin on the 14th of the English months. Those who have changed into the Gregorian calendar, use Nisan I as April 1st. Only in the Julian calendar the difference of 13 days remains.

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## NEWS

### **Indian Christian Directory**

Mar Aprem is preparing a book entitled "Indian Christian Directory 1979." It is planned for publication in Oct. or Nov. 1979. It gives all details about the 18 million Indian Christians belonging to the Catholic, Protestant and Orthodox Churches.

### **Farewell**

Youth Associations executive committee gave a farewell to Deacon Jos Jacob Vengassery who is going to Germany for further studies on the scholarship of the Eastern Churches Committee of the German Bishop's Conference. The patron offered best wishes to Deacon Jos Jacob.

### **Golden Jubilee**

The Jubilarian clergy conducted a tea party for all clergy at the Metropolitan's Palace on 16 July 1979.

### **St. Thomas Day**

The St. Thomas Day was celebrated on 16 July as per Julian Calendar in all our Churches. The following Sunday (22nd) was celebrated by the Youths Association at Mar Kuriakose parish, Kallur. St. Thomas tile factory gave free dinner to about 300 persons who attended the function. In the public meeting Mar Aprem presided. The Vicar FR. P. L. Francis spoke. Deacon Jos Jacob B. D., Rev. Antony Koken spoke as the occasion.

### **Representative Council**

The Representative Council of the Church of the East met at the Metropolitan's Palace on 22nd July 1979 passed routine business after passing condolence resolutions at the demise of M. G. Paul and V. V. Kochappen, former members of the council. The president of the council Mar Aprem reported that it was the first meeting of the Representative Council after the Court Receiver handed over the charge to the Church Trustees.

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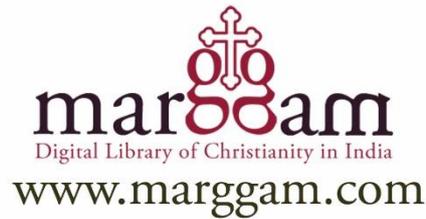
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