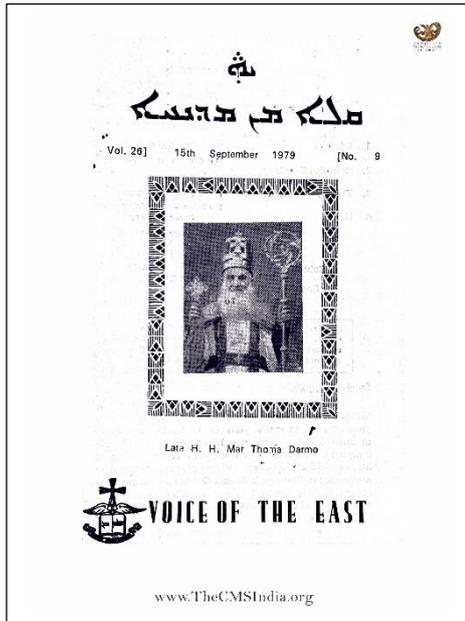


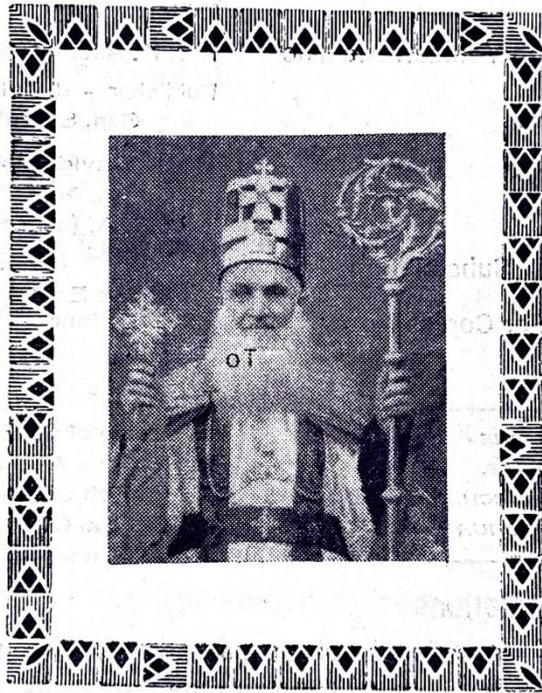
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Late H. H. Mar Thoma Darmo



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CONTENTS

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2. Nestorian Theology
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Congratulations

Deacon Jos Jacob Vengassery had passed his B. D. (Bachelor of Divinity) degree of the University of Serampore. He spent last five years of his theological studies in three different seminaries Trivandrum, Jabalpur and Bangalore. Our congratulations to this young deacon at his academic achievement. We are glad to note that he is proceeding to Germany in August first to Regensburg near Munich to study German language and after three months will join one of the Universities in Germany for Old Testament studies.

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VOICE OF THE EAST

Vol. 26 } 1979 September 15 } Book 9

EDITORIAL

Mar Thoma Darmo

The month of September marks the two anniversaries of the birth & death of the Metropolitan of the Church of the East in India during 1952-1968 and served the universal Church of the East as Patriarch from 1968 to 1969. This month we remember his 10th death anniversary and 75th birth anniversary.

He was born on 21 September 1904 at Eill in 'Urmiah and died on 7 September 1969 at Bagdad. He was ordained as deacon at Baquba near Bagdad by his predecessor late Mar Abimalek Thimotheus of Malabar & India. He served as deacon for many years in Khabour, Syria. His major achievements are in India for more than 16 years. He was consecrated in America in 1952 and made many friends there during his brief sojourn there.

It is true that during his time the ancient Church of the East was split into two. But it was inevitable in order to put an end to hereditary succession observed in the patriarchal family. He fulfilled his mission. Then at that age of 65 he was called to eternal rest. As we remember his revered memory this month let us thank God for his services and also work for the progress of this ancient Church by unity or in diversity, as the Almighty God leads the leaders of this Church.

— Editor

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Nestorian Theolog

But Nestorius argues:

As a king and a lord, who has taken the *prosopon* of a servant as his own *prosopon* and gives his *prosopon* to the servant and makes known that he is the other and the other he, is content to be abased in the *prosopon* of the servant while the servant is revered in the *prosopon* of the lord and king, and for this reason, even though I should not have said the one for the other not the other for the one, it is so with both of them who are one and possess the same *prosopon*—(so) are these things in regard to the two natures which are distinct in *ousis* but are united by love and in the same *prosopon*.³

As a matter of fact the above mentioned metaphor is nothing but a variant of Philippians, Chapter 2. It is true that it is misleading. But, as J. N. D. Kelly puts it, "his guiding principles are at any rate clear". He continues:

"A thorough-going Antiochene, he insisted that the two natures of the incarnate Christ remained unaltered and distinct in the union".⁴ The same author states that Nestorius was "reluctant to recognize the word as the subject". He further admits that Nestorius "had no alternative to propose".

Norman Pittenger vehemently attacks the critics of Theodore and Nestorius in the following words:

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The *most complete, the fullest, the most organic and integrated* union of God-head and manhood which is conceivable is precisely one in which by gracious indwelling of God in man and by manhood's free response in surrender and love, there is established a relationship which is neither accidental nor incidental, on the one hand, nor mechanical or physical, on the other; but a full, free, gracious unity of the two in Jesus Christ, who is both the farthest reach of God the word into the life of man and also (and by consequence) the richest response of man to God. I am frank to say that for my part I can conceive of no other way of bringing the two together which does not deny the deity of God or wreck the reality of man's own existence.

Does Nestorius' doctrine of prosopic union provide an adequate statement of the two natures of Christ? The answer to this question is a matter of opinion. Though as a seeker after truth Nestorius has many sympathizers, his doctrine of the prosopic union does not have many followers even among his sympathizers. Our concern here is to ask whether Nestorius' extensive use of Pauline quotations, in any way, improves his position. Rowan Greer thinks it does and states that it "rescues Nestorius' prosopic union from the realm of sophistry".²

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It is true that no human terminology can convey the mysterious union of divine and human in one person adequately. But Nestorius was successful to a great extent. Rowan Greer concludes:

That success is not in the realm of water-tight philosophical categorization but rather in the realm of conveying in an extremely forceful way the truth that "God was in Christ" and that Christ is one with us.

SUMMARY.

"The ultimate question to ask about a Christology, whether ancient or modern", writes Lionel Thornton, "is no question of technicalities." "The chief concern of the Bishop of Constantinople", writes Grillmeier, "is to provide for a clear distinction of the natures in the face of the heretical tendencies of his time, whether real or only supposedly so."

In this connection, the words of Alan Richardson are interesting. He suggests that the Definition of Chalcedon does not attempt to give us a theory, but only "provides us with the postulates or data of Christological theory". "Had the Chalcedonian Fathers formulated a theory, it would have been out of date." He rightly points out that:

But because they were content merely to enunciate a principle, the Chalcedonians

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handed down to all succeeding ages a standard by which every theory might be tested and judged.⁶

After scrutinising the Pauline passages of Nestorius' *Bazaar*, we realize the truth of the remark of Sellers that "if the Church has her Christian Platonists, she has also her Christian Aristotelians"⁷. In the remarkable work on Nestorius and his teachings Bethune Baker observes:

However outspoken he was, however one sided his phrases may seem, they are at least always straight forward. Perhaps his very straight forwardness was his bane.⁸

Nestorius wanted his arguments to be tested and judged by Scriptures. Nestorius claims to have read "all the New Testament". Challenging his opponents, he writes:

If thou readest all the New (Testament), thou canst not find therein that death is imputed unto God the Word, but either unto Christ or unto the Lord or unto the Son.⁹

It has been asked sometimes whether a study of *Bazaar* would lead us to an adequate understanding of the view of Nestorius. Some scholars suppose without sufficient support, that the thought of the *Bazaar* is the modified view of Nestorius, as it was written only two decades after the storm of controversy at Ephesus. J.N.D. Kelly replies to these critics by stating that "while he may have expressed himself more temperately in it, there is no reason to suspect that he had altered his fundamental position".⁴

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TEACH YOURSELF ARAMAIC

There are six letters which ought to be pronounced in two ways each, hard or soft. Qushaya means hardness and Rukakha means softness. The letter should be pronounced hard when a dot is put above it and it is soft if the dot is below the letter. The letters are:

B	<i>Beth</i>	ܒ
G	<i>Gamal</i>	ܓ
D	<i>Dalath</i>	ܕ
K	<i>Kap</i>	ܟ
P	<i>Pe</i>	ܢ
T	<i>Tau</i>	ܛ

Example

Baghdakpath ܒܓܕܟܦܛܗ

Note

For the Rukakha of Pe, instead of a dot below, it is written as ܢ̣. It is pronounced as 'v'.

Example

Soul *Navsha* ܢܘܫܗ

Rukakha for Tau

The Syrian Catholics in India pronounce it as 's', while other East Syrians in India such as the present writer pronounce it as 'th' with a slight softness.

(Catholics)	Kingdom	<i>Malkusa</i>	ܡܠܟܘܫܗ
(others)	"	<i>Malkutha</i>	"

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Rules for Qushaya

These letters are hard (Qushaya)

1. If it is the first letter of the word

Built	<i>Bna</i>	بنا
Judge	<i>Dayyana</i>	دانا
Saviour	<i>Paroqa</i>	قاروقا

2. If doubled, even after losing the vowel in the course of inflexion

He praised	<i>Shabbakh</i>	شبابخ
She praised	<i>Shabkath</i>	شابخا
Master	<i>Rabba</i>	رانا

3. If the preceding letter is non-vocalised

Dog	<i>Kalba</i>	كلبا
Skin	<i>Miska</i>	ميسكا

4. When the following are

- i) Occulted
- ii) assimilated
- iii) elided
- and
- iv) a diphthong

You	}	<i>Atton</i>	اتون
was rendered meak		<i>Ettammam</i>	اتمام
Thought		<i>Madu</i>	مادو
Where		<i>Aika</i>	اكا

Exception

Like	<i>Akh</i>	اخ
------	------------	----

5. If the first letter of the word has **o** or rarely **o** after it, the vocalised BGDKPT immediately following it is rendered hard.

Decept	<i>Thuka</i>	١٥٥٦
Thorn	<i>Kuba</i>	١٥٥٦
Choir	<i>Guda</i>	١٥٥٦
a big bread	<i>Kuka</i>	١٥٥٦
Hyssop	<i>Zopa</i>	١٥٥٦

Exceptions

a big iron vessel	<i>Duda</i>	١٥٥٦
Owl	<i>Oda</i>	١٥٥٦
Happiness	<i>Thuva</i>	١٥٥٦
Nisibis	<i>Sowa</i>	١٥٥٦
Morse tree	<i>Thutha</i>	١٥٥٦

Rules for Rukakha

BGDKPT are soft

1. If they stand essentially non-vocalised after a vocalised letter

Man	<i>Gavra</i>	١٥٥٦
Time	<i>Zavna</i>	١٥٥٦
Scandal	<i>Mekhshula</i>	١٥٥٦
East	<i>Madnha</i>	١٥٥٦

2. If they follow a long vowel

She eats	<i>Akhla</i>	١٥٥٦
Writer	<i>Kathova</i>	١٥٥٦
Pain	<i>Keva</i>	١٥٥٦

Exception

Houses	<i>Bate</i>	١٥٥٦
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NEWS

Reception to Dr. Timothy & Dr. Molly

Dr. O. R. Timothy and his wife Dr. Molly Timothy and daughter Susan were felicitated on August 15th at St. Thomas Church, Ernakulam. They were on a brief visit to their homeland after their pilgrimage to Jerusalem and other holy places. The Vicar of the parish Rev. C. V. Timothy welcomed the audience. Mar Aprem spoke congratulating the family who has gone on pilgrimage to the Holy Land. He said that Dr. Timothy & family have become "Mqudshaya" meaning pilgrim to the Holy Land. Dr. Timothy & Mrs. Molly Timothy are working as doctors in Leeds for the past several years.

Rev. M. P. Lazar has been elected as the secretary of the clergy council on 3 Sept 1979.

Mar Aprem celebrated Holy Qurbana at the Mar Yacob M'paska Parish, Peechi on the Independence Day of India. After service he distributed rice to the poor

Rice and clothes were distributed to the poor at Big Church under the auspices of the Youths Association of Marth Mariyam parish.

Bangalore Parish

Mar Aprem celebrated Holy Qurbana at U. T. College Chapel, Bangalore on 19th August. His next Qurbana at outside Kerala parishes are as follows.

Madras	Oct	2 Tuesday
Delhi	Oct	7 Sunday
Calcutta	Nov.	11 Sunday

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N. C. C. Assembly

The next quadrennial assembly of the National Christian Council is being held at the St. Stephen's College, New Delhi. Mar Aprem has been requested by the N. C. C. headquarters at Nagpur to be the Chaplain of the assembly. The National Christian Council has a membership of about eight million members belonging to the Orthodox and Protestant Churches in India.

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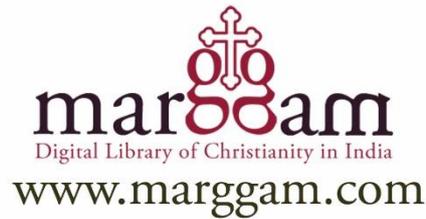
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