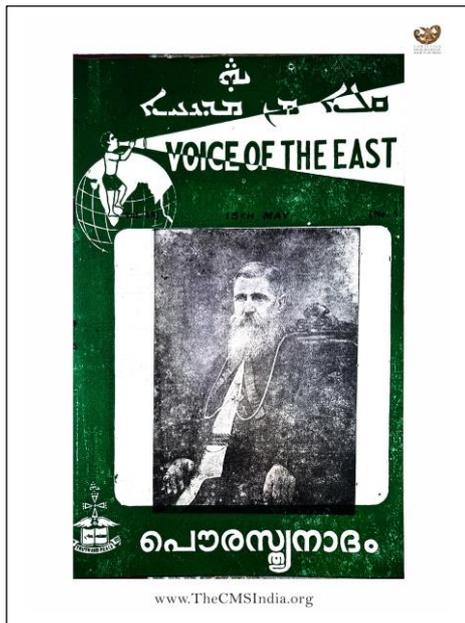
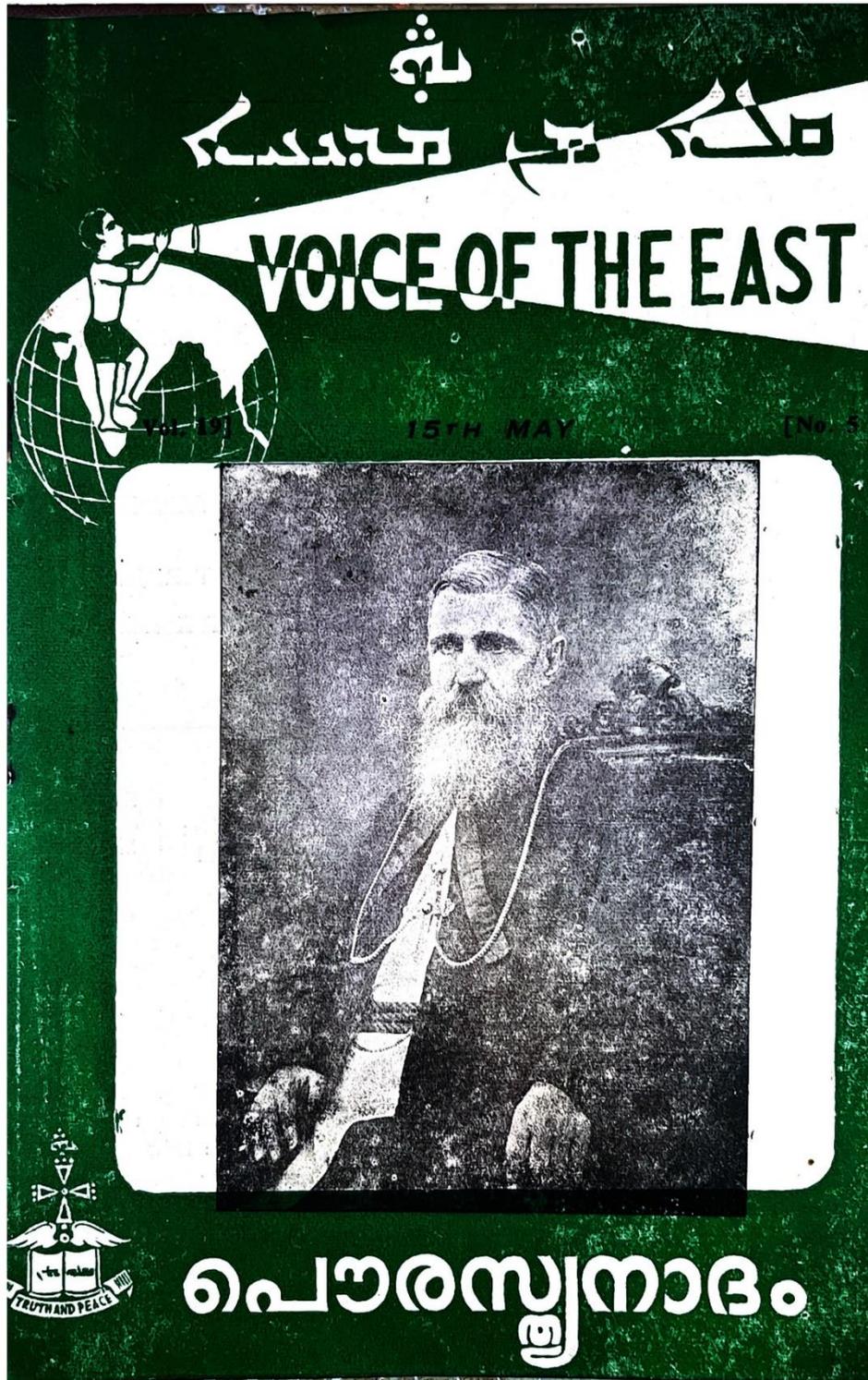


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(Ancient church of the East)
പൗരസ്ത്യനാദം



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VOICE OF THE EAST

Vol. 18 { 1971 May } Book 5.

Editorial

AT YOUR SERVICE

'Voice of the East' is at your service always. It is our ardent desire to be of maximum help to all our readers. We do not claim that we have succeeded. Nevertheless we have survived. For that we thank God. We thank you too.

Since our readers are of various walks of life we are at a loss to cater to the needs of all our readers. We know your interests are diverse. We include scholarly articles relating to the faith and history of this ancient church. We also give news of the activities of our church in India and abroad with photographs of bishops and others.

Though our pages are limited due to financial reasons, we publish both English and ancient Syriac (Aramaic) articles. But our readers in Iraq, Syria and also Assyrians in America want articles in modern (Swadaya) syriac. We are considering this request too and to increase the number of pages.

We welcome your comments and criticisms so that we may serve you better.

Editor

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A LETTER FROM JAPAN

Reap center,
43, 1-Kotake Cho, Nerima Ku,
Tokyo, Japan.
April 29, 1971.

I really do believe that you'll have to reconsider the editorial policy and consider your readers first of all and you'll have to give more information on what this whole court case is about because a person just picking it up and reading it with no introduction what's going on will not be very much edified nor understand what is really behind it.

I think your English edition should have an international flavor and capitalize on the fact that this is the oldest church in the world still operating in India and around the world and although these things are all familiar to you and very much a part of you, you must realize that overseas the average reader is hit cold and hardly understands where to begin. I do believe you have a unique ministry and message that needs to be told. With that type of approach you will have more interest in people subscribing.

Yours sincerely,
(Sd'-)
Kenny Joseph.

Editorial Note: -

We welcome the above suggestion of Ev. Kenny Joseph of Tokyo. We hope that we will hear from more people. We will try our best to tell the story of this great missionary church to all nations through this humble publication.

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A LETTER FROM QUWAIT

His Grace Mar Aprem
Metropolitan's palace,
Trichur-1
Kerala, S. India.

Ahmadi,
21st April, 1971.

Our dearest Spiritual Father,

I hope that your Grace is well as well as all our followers of the Church of the East in India. I came to Quwait on 15th April 1971 to conduct Easter Qurbana Qadisha. I will return to Baghdad to-morrow 22nd April 1971.

I conducted the Easter service on Saturday night from 10 p. m to 4 30 a. m. Sunday the 18th April '71 in St. Paul's church at Ahmadi. This church is for the employees of the Quwait Oil Company and is administered by a chaplain of Church of England, Padre K. J. Johnson, who kindly permits us to use it. Last time during Christmas I also conducted two services in the same church and baptised 4 children,

His Grace Mar Adai is well and all our people. The situation of the church is good in Iraq and we hope it will be better in the future.

Here in Quwait I am assisted by Mr. Emmanuel Y. Michael who is an employee of the Quwait Oil Company and who will contact Your Grace in future.

.....

Yours Obedient Servant,
(Sd/-)
Rev. Awiqam Marbaina.

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A MESSAGE FROM BAGHDAD

STAY AWAKE & PRAY THAT YOU MAY BE
SPARED THE TEST. Mathew 26: 41.

When Jesus gave His Disciples the above warning, He knew perfectly well that humanly they could not withstand the trial, but they could do so, when their hearts are sprinkled with the power from on high, as it was manifested on the day of Pentecost. The very people who were yesterday fleeing to hide themselves are seen in the streets of Jerusalem talking outspokenly in the name of Jesus fearlessly and the very denying Simon is now heroically facing an infuriated multitude of Jewry and through the power received from above, three thousand souls are being converted to Christianity, by this newly inspired Apostle.

The church of Christ was founded, as manifested by many historic examples, upon a rock of "Truthfulness", and all along its strenuous life, it has prevailed and survived the many awful persecutions and harrassings encountered from unscrupulous people or societies led by unscrupulous feelings. Our Nestorian Church is being molested by nobody, but its own sons from within, who do not realise the factual way of how to preserve the entity of their church, or do not feel how easily they are being perversely led to entangle into the destructive wrongs. It is time at this juncture to pray that we may be spared the test that overhangs the horizon of destruction. In our present standing we have wronged nobody and we are committed to no unlawful liability whatsoever, but we are very persistent in preserving our irrevocably,

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and shall never agree to betray the destiny of our social life to unscrupulous handling. Our ruling authorities are not unaware of our position, and we are sure that irrespective the present impasse, our integrity will not be disregarded. Our community, as a Christian society, has no prerogatives whatsoever, but to normalize its entity upon the following basis: 1) To adhere to the laid down dogmatical principles of the church invariably, as declared to the world-wide nations and churches; (2) To be very conscious in preserving our community as a Christian society as assimilated into the structural fabric of the Arab Solidarity. To perpetuate our attitude into such a posture, it is a matter of fortitude and prayer. We are quite conscious that the crucial internecine our church is involved in, is never exacted by the expedience of the christian ideology, but is rather one of so many visualizations the Imperialists are accustomed to brood for easing the expansion of their domination elsewhere.

We spent our Easter Services quite peacefully and without any interruption. In Baghdad, we celebrated in the old church Mar Zaya, and in the Patriarchate Chapel. Archdeacon Isaac Enviya, celebrated in the Mar Gewargis Church at Habbaniyah. Let us all pray for the Church of Jesus to be spared current trial involved in.

Baghdad,
28-4-71.

Mar Addai Gewargis,
(Sd/-)

Metropolitan of the Church.

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W. C. C; LEADER'S VISIT

Dr. M. M. Thomas Chairman of the Central committee of the World Council of Churches was the guest of Mar Aprem for the Palm Sunday on April 11th according to the Eastern (Julian) calendar. It was a unique privilege to see this ecumenical leader to walk in the procession with a palm leaf in his hand. We quote below what he has written about this visit in the "Comments" of the weekly Journal called the GUARDIAN of which he is the chief Editor. Guardian, Vol. XLIX, No. 18, dated May 6, 1971 pp. 2 & 3.

THE CHALDEAN SYRIAN CHURCH, TRICHUR:

Recently I was in Trichur, Kerala to attend a one-day Conference of the CISRS on Christian Humanism. And I was a guest of Bishop Mar Aprem of the Chaldean Syrian Church. He is a young scholar who though burdened by the problems of a split in his Church and the court cases related to it, is engaged in research and writing on the history of his Church. Before the Roman Catholics came, the whole St. Thomas Church in Kerala is supposed to have been Nestorian in faith and identical with the Chaldean Syrians. Later the Chaldean Syrians were dominant in Trichur, where they had the monopoly. But with successive splits, with richer sections transferring their loyalty to the Roman Church, the Chaldeans were reduced to a minority in Trichur itself. The present split has weakened the Church still further, though the majority of the community are with Mar Aprem. After the Easter Service at the CSI Church, I joined the colourful morning procession with which Chaldean Church started their Palm Sunday service and passion week. It was my first direct contact with that Church, and I found it exciting.

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JUDGMENT

(Continuation)

O. S. No 8 of 1965

Sri P. P. Devassy, the learned counsel for the 2nd defendant also contends that in this particular case, the suspension assumes the nature of a final order, in as much as, the Synodical council promised to be convened was not as a matter of fact convened and that even the promise made is very vague. The relevant passage in Ext. D4 reads thus:—

“But in justice to your plea, though utterly false and unfounded, namely, that you wish to present your case before a Synodical Council, we do hereby declare that you may do so at any time that it be possible, God willing, to hold such a council; assuring you that you will be given every opportunity to present your case in accordance with the Canon Law of the Holy Apostolic and Catholic Church of the East”.

The words “God willing” in the above passage are commented upon and it is contended that it converts the promise into a pious wish. I am afraid that it is not the correct interpretation to be placed on the words. The words ‘God willing’ are to be found not only in Ext D4 and not only in the letters written by the Patriarch, but also in several other letters written by the 1st defendant as also others. It is a special form used by these persons to indicate that they do everything subject to the Will of God and that they have no will superior to that of the Will of God. No particular significance need be attached to this expression. Thus it is seen that Ext D4 contains a definite commitment to convene a synodical council to deal with the case of the 1st defendant. It is true that the council has not been actually convened unfortunately since the Patriarch is not a party to the suit, we are not in a position to judge what were the reasons for non-convening of the council. However,

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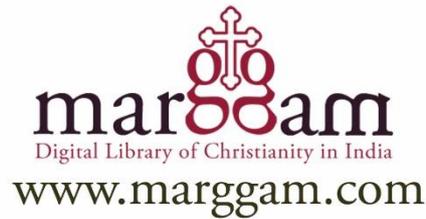
one thing is clear. The 1st defendant did not abide by the order of suspension and, in fact, flouted the same and set up an authority against the authority of the Patriarch as subsequent events show. The disputes arising out of the suspension order flared into the open and assumed serious proportions even culminating as in a law and order problem, necessitating the interference of Police and barely within a year, suits were launched in the Civil Courts in Trichur, to adjudicate upon the material disputes in the case. In this view, the non-convening of the synodical council, particularly when the order of suspension itself is being challenged in lay courts, does not qualitatively change the nature of the suspension order. The learned counsel for the 2nd defendant also contends that the promise made to convene the council in Ext. D4 is a false promise made by the Patriarch with the least idea of convening any such council in the near future and as such is malafide. However, no circumstances are placed before me to substantiate this contention and I cannot accept the same. Hence the order of suspension passed by the Patriarch is not a final order, but only an order pending enquiry and as such to justify the order of suspension, the merits of the case need not be established and what is necessary to establish is only that the charges levelled are serious in nature and that the order is bonafides. On the evidence in the case. I have held that the several charges levelled have not been established. But that does not mean that the charges are not true or that they are not serious. A reading of the charges specified in the correspondence makes it clear that most of the charges are of far-reaching importance affecting the stability the vital interest of the Church and the community and these charges do justify an order of suspension, provided the suspension is made bonafides and by competent authority.

(to be continued)

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