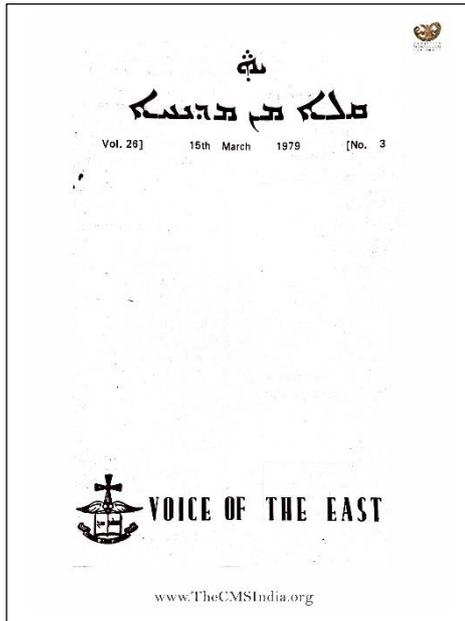


Voice of the East –1979, March (Ancient Church of the East)



Call Number	RR-1329/WM
Title	Voice of the East –1979, March (Ancient Church of the East) (A socio Religious Monthly)
Topic	<ul style="list-style-type: none"> • Editorial • Book Review • Nestorian Theology • News
Author	Unknown.
Editor	C.D Johnson
Publisher/Year	J. T. Kottekadan /1979
Total Pages	12
Language	English
Copyright	Author/Publisher
Contributor	Wilson Muriyadan
Key Words	#Ancientchurchoftheeast # J.T. Kottekadan #CDJohnson #Voiceoftheeast #Churchoftheeast #Trissur #trichur
<p>Disclaimer: Copyright to the Author/Publisher. This Extract of the book is Read Only and cannot be downloaded, copied, printed or published without the prior permission of the Author / Publisher. For more details contact us: info@thecmsindia.org</p>	



سَیْفِ

مَلِكِ مَن مَدِينَتَا

Vol. 26]

15th March

1979

[No. 3



VOICE OF THE EAST

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India



CONTENTS

1. Editorial
2. Book Review
3. Nestorian Theology
4. News

VOICE OF THE EAST
(A Socio-Religious monthly)
Published in the interests of
YOUTHS' ASSOCIATION
(Church of the East)

Central Office:
Big Church :: TRICHUR-1

Editor:

C. D. Johnson

Publisher - J. T. Kottekadān

Gen. Secretary

David Chelātt

U. S. A, (sea mail) \$ 3
(air mail) \$ 5
Middle East } ½ dinar
& England } or £ ½
India Rs. 5.

Subscription
For Copies Apply

To

The Editor

Voice of the East
Youth's Association
Church of the East
Central Office
Big Church, TRICHUR-1

PHONE :	
PRESS.	20331
CHURCH.	20978
TRICHUR	

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India



VOICE OF THE EAST

Vol. 26 { 1979 March 15 } Book 3

EDITORIAL

Pray For Iran

Even after Ayatollah Ruhollah Khomeini gained control in Iran the people of Iran have not found peace. The newspapers of March 10 report that the Prime Minister Mehdi Bazargan has tendered his resignation and Ayatollah the religious leader has not accepted the resignation. It is reported that the Prime Minister is opposed to the strict application of Islamic laws. Whatever the case may be it is obvious that the unrest in Iran continues.

The Kurdish rebels in the border close to Iran are again active. They are opposed to the new regime. Because the Kurds belong to the Muslim sect opposed to that of Khomeini who has gained power in Iran. The Kurds will not submit to the new regime. This will create disturbance in the border areas and to the members of the Assyrian Church who live in these regions.

Thirdly the present change of Iran into an Islamic state poses a threat to the Christian minority in Iran who until recently had a good protection under the Shah. There was an Assyrian representative in the Iranian Majlis (Parliament). But now Christians have to worry about their future. Out of a total of 262500 Christians 140000 are Armenians. Then 70 Thousand are Nestorians and 20 thousand are Jacobites. The remaining 32500 are Roman Catholics of which 25 thousand are Latin, 4500 Chaldean Catholics and 3 thousand are Armenian Catholics. There are a few Protestants too. Let us pray for the Christians in Iran who have been there before Islam was born.

Editor

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India



Souvenir review

(Rev. P. L. Francis)

The Mar Thimotheus Metropolitan Birthday Centenary Souvenir Committee has succeeded in publishing the Souvenir containing articles and other information in English, Malayalam, Syriac and Hindi languages contributed by distinguished ladies and gentlemen enjoying varied position in the walks of life. Christians, Hindus and a Jew are among them. The Assyrian nationality is represented also.

The Governor of Kerala, India, Smt. Jothi Venkatachalam says "the life and work of people like the late Mar Thimotheus bring new hope for the future of mankind." Metropolitan Mar Aprem writes "that time will never efface the memory of this great soul (Mar Thimotheus) from the hearts of people." Mar Poulose Episcopa sees in Mar Thimotheus as one who welcomed freedom. Mar Narsai of Kirkuk, Iraq is of opinion that Mar Thimotheus should be called 'The Great.' Mar Gheevarghese of Nineveh says that Mar Thimotheus laid the foundation for the progress of the Church in India." Shamasha Gheeverghese Benyamin is of opinion "that Mar Thimotheus revived the dying Church of the East in India."

Sri. K. P. S. Menon, the former ambassodar to Russia says that "Mar Thimotheus was a dedicated soul interested in all good causes." Mr. Rouvel Kelaita of Australia writes that Mar Thimotheus (was) "the reviver of the Nestorian Church of India." Mr. Sargon O. Dadesho, Editor of Bet Nahrain Journal from U. S. A. praises Mar Thimotheus for his total devotion to the Assyrian Nation and for the progress of the Church of the East. Mr. P. K. Subramanya Iyer the retired High Court judge has great admiration for Mar Thimotheus for "his integrity and honesty." Mr. S. S. Koder of Cochin has happy remembrance of Mar Thimotheus

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India



NESTORIAN THEOLOGY

CHRISTOLOGICAL TITLES

Among the titles used by Paul to designate Jesus, we have *Christos*, *Kyrios*, Son of Man, and *Marana*. It is surprising that Paul did not use the title "Son of God". We shall also see the significance of the title *ebed Yahweh*.

(a) CHRISTOS

Christos was a title—perhaps a very important one indeed. It was sometimes used alone and sometimes in combination with 'Jesus'. It lost its particular significance as a proper name

Dr. V. K. Narayana Menon of Trichur considers Mar Thimotheus as the "beloved of God." Mr. A. R. Podual an advocate felt that he was in the presence of a divine personality when he comes near Mar Thimotheus. Mr. Gopinath, another advocate, hears in Mar Thimotheus the "voice of brother-hood." Mr. Moothedath Narayana Menon sees in Mar Thimotheus a "great humanitarian and saint." Mr. N. R. Srinivasa Iyer the retired Inspector General (Police) considers Mar Thimotheus as a worshipful soul." Mrs. Mariam John remembers Mar Thimotheus as one from whom she had received blessings in a certain measure as the disciples had from Jesus Christ.

All these articles show the deep and great appreciation, admiration and love the general public had for the late Mar Thimotheus Metropolitan.

The articles on the doctrine of the Church of the East, the Song of the memorial of Virgin Mary and "Some years of importance" reveal to the public the actual and true standing of the Church of the East in Christendom.

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India



only. Though it is true even in Pauline writings, R. H. Fuller rightly points out the exceptions such as

The "suffering" formulae, where , whether used alone, or in combination with , and usually preceding it, is still to be understood in a titular sense.

It is now used in combination with other titles as *Kyrios*.

(b) *KURIOS*

St. Paul writes to the Philippians:

Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Paul is not the inventor of the idea that Jesus is *Kyrios*. It was taken from the experience of the Lord in the earliest Christian worship. This is the name above every name. Because *Kyrios* is the translation of the Hebrew *Adonai*. God bestowed His own name on Jesus. Or, in other words, *Kyrios Jesus* is equal with God. Cullmann points out that 'Jesus is *Kyrios*' meant a lot in the face of persecution. Moreover, it was a rebuke to those who said "Anathema Jesus".

Paul's most-beloved name for Jesus was not Messiah, but *Kyrios*. The use of the term came from the Septuagint rather than the pagan mystery cults, as some suggested.

(c) SON OF MAN

Paul's primary concern is the idea of the incarnate Heavenly Man. Paul finds solution to the

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India



Jewish problem of the relation between the Son of Man and Adam entirely in agreement with Jesus' self-consciousness. Cullmann comments:

In Judaism too the idea of representation is implicit in the Son of Man concept although Judaism does not see the connection between human sin and the Son of Man in the same way.

(d) MARAN

The Aramaic expression '*Marana tha*' is used by Paul in I Corinthians 16:22. If it is taken as *Maran atha*, it means "Our Lord comes". If it is taken as *Marana - tha*, it means "Our Lord, Come!" The Aramaic or Syriac word *Mar* means Lord. This can be used also as a polite form of address. However, referring to the liturgical use of this expression in the early Christianity, Cullmann concludes:

Mar must here approach the meaning implied by the formula *Kyrios Christos*; It must mean practically the same as 'divine ruler.' *He* is the one who comes when bread is broken in the assembled Church, the same Lord who will return at the end, complete all things and who already now (invisibly) reigns.

(e) EBED YAHWEH

Ebed Yahweh is the Aramaic word for the servant of God. In the minds of the Jews it was a title of Messiah. The official Jewish messianism, however did not entertain the idea of vicarious suffering and atoning death. As far as Pauline Christology is concerned, the atoning death of

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India

Jesus has a central place. As a matter of fact, Paul never used *ebed Yahweh* as a Christological title. "But", observes Cullmann, "according to two of the most important Christological texts Paul makes use of ideas relative to the *ebed Yahweh* and his atoning work.

To Nestorius, 'Son' refers to the pre-existent Logos which takes the flesh in the Incarnation. His concern is to maintain the traditional unity in Christ. The name 'Son' permits no division. The two natures are united in one 'Son'. His statement on this is quite clear and Grillmeier, the Roman Catholic historian, calls it "one of the best pages of his (Nestorius) Christology."

It goes without saying that Nestorius used the title *Christos*. It was the bone of contention between him and Cyril of Alexandria. When Cyril advocated the adoption of the non-biblical phrase '*Theotokos*' as a title for the blessed Virgin Mary, Nestorius insisted on the use of '*Christotokos*' as the appropriate phrase since she was the mother of Christ.

Nestorius unequivocally declares that the child born of Mary was at no time a separate man, but at the same time Man-God. Anastos reminds us:

This is a favorite subject with him and he repeatedly gives utterance to his conviction that in Jesus Christ God and man were one....., as when he argues that the child (the human Jesus) and the Lord of the Child (the divine Logos) are the same.

HISTORICAL JESUS

There is a propensity among some scholars to show that those who want to emphasise 'Jesus of

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India

'history' appeal to the Synoptic gospels and those who are interested in the 'Christ of faith' find support in the Fourth Gospel. This is not completely true. Norman Pittenger writes:

Yet in the total life and experience of the whole Christian fellowship, there is a bringing-together of these two modes of understanding, so that it is neither the so-called 'Jesus of history' only, as the true and perfect Man, nor the 'Christ of faith' only, as the supreme action of God towards his human children, but the fact of *Jesus Christ*, the true Man in whom God dwells and through whom he acts, which constitutes the real and abiding centre of that life and experience.

It is sometimes argued that the historical Jesus did not mean much to Paul. But J. S. Stewart states "it meant everything to him." Paul had known a lot about Jesus as a person, although there is no sufficient proof to establish that Paul ever met Jesus. Even the things which are unknown to us today—as they were not written down—may have been familiar to Paul. Stewart states:

The earthly and heavenly Christ were one: and never while Paul gloried in his daily fellowship with the eternally living Redeemer did he cease to ponder on the life and walk and character of One who by entering history had changed all history for ever.

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India

On the other hand, George Hendry argues the absence of reference to the life of Jesus in Pauline writings point to the conclusion that it was not important to Paul. He continues:

The evidence makes it impossible to agree with those who declare it is "reckless" (H. A. A. Kennedy) or "idle" (Baillie, Bultmann) to say that Paul had no interest in the historical Jesus. The facts of the incarnation – that Christ came in our flesh, that he was born of a woman and found in fashion as a man – are certainly essential elements in Paul's gospel; but the details of the incarnate life appear to have no place in it.

F. Loofs states that the view which interprets I Cor. 15: 47 f as if Paul thought of Jesus in his pre-existence as a heavenly man is an erroneous one. He further argues that when Paul says of Christ in Philippians 2:7 He emptied himself, taking the form of a servant, being made in the likeness of man, he is speaking of 'historical Jesus.'

The concern of Nestorius was also to show that Jesus was truly a man. Nestorius spoke of a Jesus who was tempted as we are. By emphasising the true humanity of Jesus Christ Nestorius bears testimony to the historical Jesus. Philippians 2: 8b speaks of "even death on the Cross." This text is quoted by Nestorius to refer to the historical fact of salvation. Nestorius writes:

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India



News

Birth Centenary Souvenir

The attractive multicoloured birth-centenary Souvenir is for sale. It contains articles in Malayalam, English and Assyrian. The book is distributed in India for Rs. 10 and abroad for \$ 5 plus postage. The airmail postage is \$ 3. So friends from abroad are requested to send \$8 (\$ 5 for book and \$ 3 for air mail postage.) The relatives and friends of late Mar Timotheus are encouraged to buy the souvenir and keep the colour photo framed on your walls.

No currency please

Our well wishers are requested not to send currency notes (dollar bills) for souvenir or books or *Voice of the East*. Please send only Bank draft, or cheque, or International Moneyorder. The Cheques in US Dollar, Sterling Pound or German Mark are easy for changing in Banks in Trichur.

Assyrian Tourists Welcome

With the increase of tourists visiting India, we are sure that some Assyrians also happen to pass through Calcutta, Delhi or Bombay. Unfortunately we have no Assyrian Churches in these three big cities. But you are welcome to visit Cochin, about a thousand miles south of Bombay. The headquarters of our Church is in Trichur, less than fifty miles from Cochin airport. So please write to us early if you plan to visit India and you will be surprised to find Assyrian books written by hand five or six hundreds years ago. It will be a joy to worship with people of your ancient faith.

Archbishop of York

Most Rev. Dr. Stewart Blanch, Archbishop of York, was the main speaker at the famous Maramon Convention in Kerala this Feb-March.

New Assistant Bishop for Verapoly

Msgr Antony Thannikot was consecrated auxiliary bishop to the Archbishop of Verapoly in Ernakulam, Cochin on 11th March 1979.

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India



1979

Mrach

15

Regd. No. KL/TC/2

AVAILABLE

OLD SYRIAC (Liturgical)

1. 3 Volumes of Khudra (more than 4000 pages) \$21
2. Marganeetha of Mar Abdisho
(in both old and new Syriac) 80 pages \$1
3. Liturgy of Marriage, Pages 72 \$2
4. Thurgama, Pages 164 \$1

NEW SYRIAC

1. Kthaba dal Srara Dhaimanutha, 350 pages \$2
2. Dbutha Haimanutha Kristhyana Dialogue between Patriarch
Thimothy I with Kaliph Mahdi in A. D. 781 at Bagdad,
pages 176 \$1½
3. Biographies of Mar Yakob M'paska and Maran Skha and
Mar Aha, pages 39 \$½
4. Kthaba d sabkutha o punaya ladha d papa, pages 89 \$1
5. Kathaba d lthiecon, pages 46 \$½
6. Tashitha d Mar Thoma Sleeha vad Yokhannan bar Zobi,
pages 251 \$2
7. Kthaba dthunaya O mamba diehiedaya O davahatha
O Kadishe, pages 88 \$1
8. Mar Kardakh Sahda, pages 87 \$1
9. Open Letter to Mar Eshai Shimun, pages 22 \$½
10. Kthaba dmarge dyakonde o marganyatha, pages 160 \$1

ENGLISH

1. Messianic Teachings, Pages 109 \$1
2. Church of the East, Pages 56 \$1
3. Nestorian Missionary Enterprise, pages 362 \$3
4. Liturgy of Addai & Mari, pages 217 \$3
5. Mar Thoma Darmo, a Biography, pages 214 \$3
6. Mar Abimalek Timotheus, a Biography, pages 382 \$3
7. Chaldean Syrian Church in India, Pages 241 \$3
8. America Revisited, Pages 148 \$3
9. The Nestorian Fathers, pages 168 \$2
10. Nestorian Missions, pages 140 \$2
11. Council of Ephesus of 431 A. D., Pages 196 \$2
12. Sacraments of the Church of the East \$2

N. B. Postage Extra.

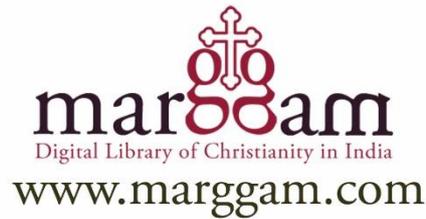
Apply to: MAR NARSAI PRESSHIGH ROAD :: TRICHUR-1.
KERALA, S. INDIA

Edited by Johnson C. D., Printed & Published by
J. T. Kottekaden, D. Com., at Mar Narsi Press, Trichur.

www.TheCMSIndia.org

www.marggam.com

MARGGAM – Digital Library of Christianity in India



**A digital archive of Christian Art, Books,
Manuscripts & Manuals, Imagery Literature and Music.**

Support Our Ongoing Projects

- Marggam Digital Library of Christianity in India.
- Aramaic Project - Reclaim Syriac to Reaffirm Identity.
 - Encyclopedia of Syriac Chants.
 - Resources for Researchers.
 - Directory of Christian Songs.
- Christian Arts / Music Iconography.



C H R I S T I A N
MUSICOLOGICAL
SOCIETY OF INDIA
www.TheCMSIndia.org

An international forum for interdisciplinary discussion, and dissemination of
knowledge, on Art, Literature and Music of about
thirty million Christians in India