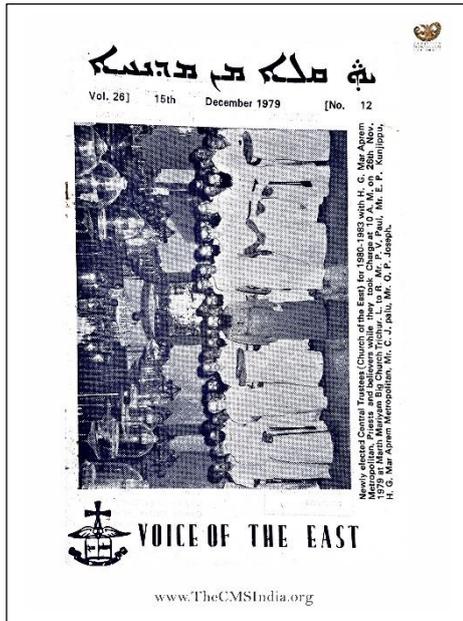


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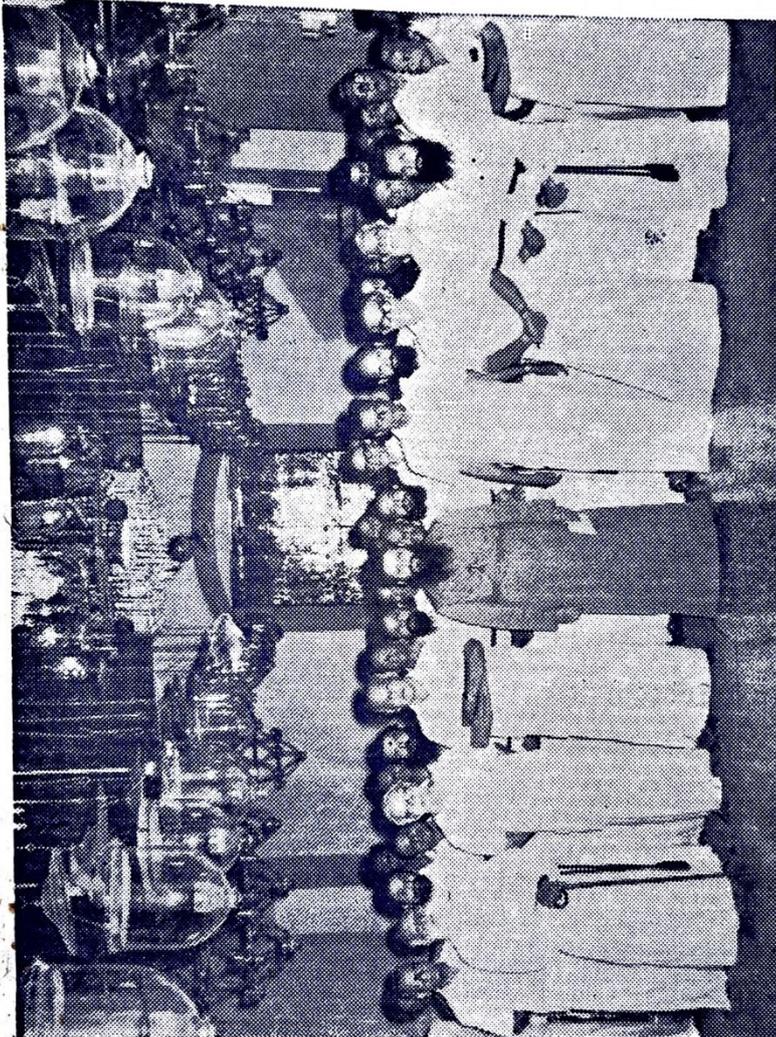
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Vol. 26]

15th

December 1979

[No. 12



Newly elected Central Trustees (Church of the East) for 1980-1983 with H. G. Mar Aprem Metropolitan, Priests and believers while they took Charge at 10 A. M. on 26th Nov. 1979 at Marth Mariyam Big Church Trichur. L. to R. Mr. P. V. Paul, Mr. E. P. Kunjippu, H. G. Mar Aprem Metropolitan, Mr. C. J. palu, Mr. O. P. Joseph.



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VOICE OF THE EAST

Vol. 26 } 1979 December 15 } Book 12

EDITORIAL

About Ourselves

With October 1979 issue we started our 26th year of publication. We are glad that we served you for 25 years. Some of our subscribers of the first issue in Oct 1954 are still with us. Many have left us. This is the foreign edition. Our Indian edition in Malayalam has about 500 paid subscribers and about 100 free complimentary copies. The foreign edition which is in English and Syriac has dwindled from 500 to less than 200 copies during the last 25 years. So we have nothing to boast of in regard to circulation.

However, we are happy that we still survive in spite of adverse circumstances that came on our way. Our success depends on your co-operation. We are glad to state that some of you sent your subscription which gives us confidence to continue to publish this magazine till the next Jubilee at least i. e. after 25 years.

We are glad that some new subscribers have joined us because of the *Teach Yourself Aramaic* series which we started. We hope all our readers will try to master at least the first few lessons of this series.

Some are asking about the back numbers. We do not have all the back issues of the *Voice of the East*. We do have some. Please let us know if you are interested.

—Editor

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TEACH YOURSELF ARAMAIC

6. The third person plural enclitic forms are *Innon* (Masculine) and *Innein* (Feminine)

(M) They are *Hinnon Innon* ܘܢܢܘܢ ܘܢܢܘܢ

(F) They are *Hinnein Innein* ܘܢܢܘܢ ܘܢܢܘܢ

These forms as pronouns occur only

- (a) as direct object to transitive verbs

I have killed them *Kithlet Innon* ܘܢܢܘܢ ܘܢܢܘܢ

- (b) as for emphasis in the place of *Hinnon*

Ithtkil Innon Bkhepa ܘܢܢܘܢ ܘܢܢܘܢ

They stumbled against a stone

7. The particle *Kad* is used in the middle of the third person pronouns for intensity.

(Sing) The same *Hu Kad Hu* ܘܢܢܘܢ ܘܢܢܘܢ

(Pl) The same *Hinnon Kad Hinnon* ܘܢܢܘܢ ܘܢܢܘܢ

8. The first letter of I & II person plural pronouns are occulted when they are joined to the participles and contracted forms of nouns and adjectives.

We write *Kathbinen* ܘܢܢܘܢ ܘܢܢܘܢ

We are diligent *Kashirienein* ܘܢܢܘܢ ܘܢܢܘܢ

You are Gods *Alahieton* ܘܢܢܘܢ ܘܢܢܘܢ

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If they are joined to the uncontracted forms of nouns and adjectives the above change does not take place.

You are Kings *Malke Aton* ܡܠܟܝܢ ܐܬܘܢ
We are diligent *Kashire Hnan* ܟܫܝܪܝܢ ܗܢܢ

9. The third person enclitic forms are also used with the first and second subjects, agreeing with them in gender and number.

Thou art Christ *Atu Mshikha* ܐܬܘ ܡܫܝܚܐ
I am *Innao* ܐܝܢܐ
You are *Aton Innon* ܐܬܘܢ ܐܢܢܐ

10. The personal pronoun as subject, is often omitted when it stands also as predicate. And it stands as an enclitic after the most important word of the predicate.

I am innocent *Zakai Na* ܘܢܝܐ ܐܝܢܐ
and not
Inna Zakai Na ܐܝܢܐ ܘܢܝܐ
She is the tree *Iielanai D'haiyye*
of life
and not
Hi Iielnai D'haiyye ܗܝܐ ܗܝܢܐ ܕܗܝܝܝܐ

11. The personal pronouns as subject are generally placed at the beginning of the sentence and then they are repeated enclitically to form the copula.

I am the bread *Inna na Lakhma* ܐܝܢܐ ܢܐ ܠܚܡܐ



II. Demonstrative pronouns ܡܫܘܘܢܝܢ ܡܫܘܘܢܝܢ

There are two kinds of demonstrative pronouns.

A. *Qarive* ܩܪܝܘܝܢ Refers to near objects

B. *Rahiqa* ܩܪܝܘܝܢ Refers to distant objects

A. <i>Qarive</i>	This (Mascu)	<i>Hana</i>	ܗܢܐ
	(Fem)	<i>Hade</i>	ܗܕܐ
	These	<i>Halein</i>	ܗܠܝܢ
B. <i>Rahiqa</i>	That (Masc)	<i>Hav</i>	ܗܘܐ
	(Fem)	<i>Hai</i>	ܗܝܐ
	Those (Masc)	<i>Hanon</i>	ܗܢܘܢ
	(Fem)	<i>Hanein</i>	ܗܢܝܢ

Rules

- The demonstrative pronouns may either precede or follow the noun indicated.

At that time *Bhav Zavna* ܒܗܘܐ ܝܘܡܝܢ

or

Bzavna Hav ܒܝܘܡܝܢ ܗܘܐ

Hana may be contracted to *Han* when it precedes a noun.

This is man *Hana Gavra* ܗܢܐ ܗܘܐ ܗܘܡܢܐ

Han Gavra ܗܢ ܗܘܐ ܗܘܡܢܐ

Hana is never contracted when it follows a noun

Gavra Hana ܗܘܡܢܐ ܗܢܐ

Rarely *Hade* is contracted into *Had* when following a noun.

This woman *Attha Had* ܗܝܐ ܗܕܐ ܗܘܡܢܐ

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Nestorian Theology

MAR ABDISHO

Abdisho the famous canonist and poet tries to draw up an orthodox Nestorian Creed around A. D. 1298. He writes:

And they believe of Christ that the eternal words, who is the wisdom of the exalted creator and called the son, and who is one of the three Persons as we have stated, dwelt in the human nature taken from the Virgin Mary, and united therewith. Hence the name of Christ has a double meaning with them, the Divinity and the Humanity, and hence they say that Christ is perfect God and perfect Man, One Lord.

Abdisho explains the nature of union in the same creed. Now union implies two or more things becoming one thing; either by mixture and confusion as the union of water with wine by mingling or by honey with vinegar in (the drink called) *setinjebeen*; or by construction, as the union of wood with iron in the manufacture of a door or a bed, or (a union) of the will and affections, as saith the Scripture, the multitude of them that believed were of one heart and one soul
.....¹

After explaining various ways of union, the author states that the "Christians hold the doctrine of *The Union* in three different ways". The first, Abdisho says, is of the Jacobites who "believe that the union was of the Person and the Nature by mixture and confusion; so that the

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Eternal Word and the human nature taken from Mary became one Nature and one Person”.

The second group according to Abdisho is of the Melchites who “believe that the union was of the Person and not of the Nature - a union of construction and fabrication so that God the Word and the Man taken from Mary became two Natures and One Person”³ Then he explains the third group, which is his own, as follows:

The Nestorians believe that the Union was of anointment (the becoming Christ) and filiation, of dominion and power, - a union of will, design, affection, honour, *Parsopeita* and so that the Eternal Word and the Man taken from Mary, two Natures, one eternal and the other temporal, and two Persons, one Divine and the other Human, became One Son, One Christ, in will, honour, design, affection, reverence and *Parsopeita*.

Mar Abdisho like Mar Babai is emphasizing the two distinct natures of Christ. He is showing the obvious parables from the life of Christ. Similar parables are difficult to be found in the prayers of the West Syrian Church. However, there are several prayers for Christmas and Holy week which contain the ideas of human birth and suffering of our Lord. Commenting on this fact V. C. Samuel observes “Obviously, there is no reduction of the manhood of Christ either in the Patristic or in the Liturgical tradition of the Syrian Church.”

ANONYMOUS AUTHORS

Apart from Narsai, Bawai and Abdisho discussed in the forgone pages there were others, some anonymous, who tried to justify the christology of this Church. Professor Luise Abramowski of Bonn and Alan E. Goodman of Cam-

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bridge have recently published the facsimile of the most significant of these works with an English translation from a late nineteenth century transcript in the Cambridge University Library (Ms. Oriental 1319). This book entitled *A Nestorian Collection of Christological Texts* is a compilation of excerpts, originating mostly from Nestorian classics of the sixth, seventh and eighth centuries.¹ Sahadost, Isaac of Nineveh, Michael Malpana; Henanisho the monk, and others including some anonymous ones have contributed to this work which is described as "a kind of dogmatic textbook on Christology".

For Nestorius it was difficult to understand how Christ can be true God and true man without having the nature as well as hypostasis of both God and man. In order to be identical with God and man in both natures and hypostases, it is important that there should be two natures and two hypostases. An anonymous Nestorian theologian puts this arguments in the following words:³

"Christ the son of God, is he God in nature and man in nature and hypostasis or not? If he is see (there are) (169) two natures and two hypostasis without argument, and if (he is) not, which of them is without nature and without hypostasis? But if, while both are preserved in their natures and in their hypostases, one nature and one hypostasis has arisen from them, let them tell us - this one nature and one hypostasis, has it consubstantial (beings) or not? If it has, let them show (us) which is the other hypostasis which is consti-

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tuted of the godhead and the manhood; and if not, it is alone in its kind, and it is consubstantial with God or with us, Finis.

This point is again discussed in the refutation of the second anathema of Cyril which states:

Whoever does not confess that the word which is from God the Father is united hypostatically to the flesh, and that Christ is one with his flesh that is to say the same one at the same time God and man - let him be anathema.

The anonymous refutation quotes Ambrose saying:²

From where, O deniers, have you (evidence) that the body is consubstantial with the godhead (133) of the word? The holy scriptures say that God was in a human body, and our fathers who were at Nicea have called not the body but the Son, consubstantial with the Father.

In refuting to the third anathema, the same anonymous source states.⁸

"But we, what shall we say? Whoever divides our Lord into two parsopa, speaks of him who was begotten of the Father before (134) the worlds as the one, and of him who was (born) of Mary as the other and (does) not (say) "One is the Son who is known in the two natures" because of the unutterable unity, denies the truth, But the Egyptian in his presumption of the confirmation of this chapter, anathematized first of Athanasius, and then Gregory of Nyssa. And when he had acted presumptuously towards those things which are incomprehensible, he instructed others in them".

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NEWS

Calicut Church

On 9 Dec 1979 Mar Aprem Metropolitan officiated the first Qurbana at Mar Timotheus Church Calicut, 130 kilometers from Trichur. In the evening District Collector, District Judge, Ex-Mayor, and others spoke at the meeting presided over by Bishop K C. Seth of the Church of South India. About 500 people including the faithful who came in three special buses attended the functions.

New Trustees

On 4th November new representatives from various parishes were elected. Following the election of 25th November the four following trustees took charge on 26th November 1979. They are

1. Mr. E. P. Kunjippu
2. Mr. P. V. Paul
3. Mr. C. J. Palu
4. Mr. O. P. Joseph

Kudash Idtha

The Hallowing of the Church festival took place on 17 & 18 November as usual. Rev. C. G. David M. A., B.D of the Mar Thoma Church was the main speaker at the evening gospel meetings.

Church History Association

The triennial conference of the Church History Association took place at Calcutta from 9 to 13 November. Mar Aprem was reelected as the President for another three years Dr. Chandran Devanesan former Vice Chancellor of North Hill University and Fr. John Coreo-Afonso of Heras Institute, Bombay were elected Vice Presidents.

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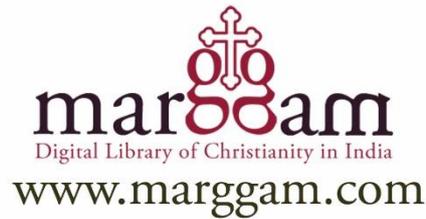
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