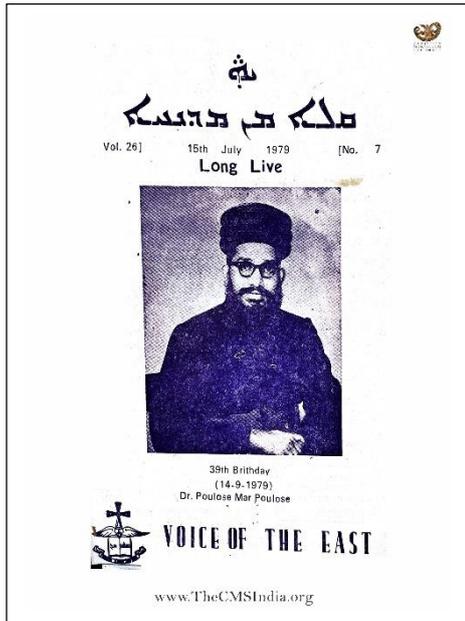


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Call Number	RR-1332/WM
Title	Voice of the East –1979,July (Ancient Church of the East) (A socio Religious Monthly)
Topic	<ul style="list-style-type: none"> • Editorial • Nestorian theology • Teach Yourself Aramaic • News
Author	Unknown.
Editor	Fr. Antony Kangappadan
Publisher/Year	J. T. Kottekadan /1979
Total Pages	12
Language	English & Syriac
Copyright	Author/Publisher
Contributor	Wilson Muriyadan
Key Words	#Ancientchurchoftheeast # J.T. Kottekadan # Fr. AntonyKangappadan #Voiceoftheeast #Churchoftheeast #Trissur #trichur #DavidChelat
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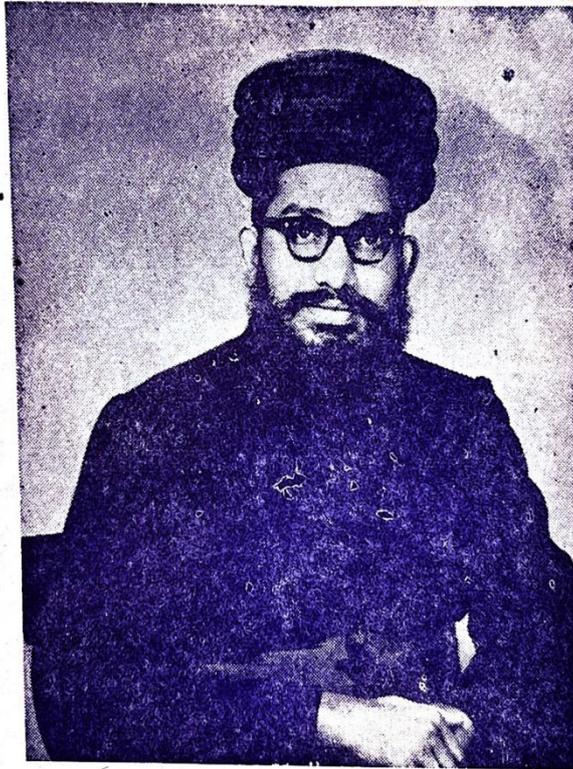
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Vol. 26]

15th July 1979

[No. 7

Long Live



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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:

Rev. Fr. Antony Kangappadan

Publisher - J. T. Kottekadan

Gen. Secretary

David Chelatt

U. S. A, (sea mail) \$ 3

(air mail) \$ 5

Middle East } ½ dinar
& Engiand } or £ ½

India Rs. 5.

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VOICE OF THE EAST

Vol. 26

1979 July 15

Book 7

EDITORIAL

GOLDEN JUBILEE

July 1979 is the golden Jubilee of four of our clergy. The senior most priest Rev. Francis Mannookaden is celebrating the golden Jubilee of his elevation to his priesthood. He was deacon for nine years at the time of his ordination to the priesthood. So now at 80, he has completed 59 years of his service for the Church. He served as parish priest, headmaster and manager of our Chaldean Syrian School. As secretary to the late Metropolitans he served the Church sincerely and actively for 59 long years.

Three other clergy Rev. Francis Pullukaran, Deacon A. T. Joseph and Deacon E. L. Varghese were ordained as deacons on 7 July 1929 along with the priest's ordination of Rev. Mannukaden. As these clergy complete 50 years of service for the Church we express our gratitude to God Almighty. The first two mentioned wrote several articles in *Voice of the East*, mainly in Malayalam edition. The third, Deacon A. T. Joseph, served as the editor, printer and publisher of the *Voice of the East*, while he was the Manager of the Mar Narsai Press. Rev. Francis Pullukaren some years ago published a series of articles to teach Aramaic Malayalam medium. He translated some Aramaic portions into Malayalam and published in *Voice of the East* to propagate the faith of our forefathers preserved in this ancient language.

On the occasion of the golden Jubilee we thank God for their services. Our best wishes and felicitations on this occasion.

— Editor.

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Nestorian Theology

IMAGE OF GOD

Paul writing to the Philippians, gives expression to one of the most important thoughts of the whole of the New Testament. He writes:

Who, though he was in the form of God, did not count equality with God anything to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men.²

The Greek word used by Paul in Philippians 2: 6 is *morphe* which means form. This word "form" firmly establishes the connection between Jesus and Adam. The syriac Bible known as the Peshitta uses the word ܕܡܘܬܗ (*demutha*) in the place of *morphe*. 'Thus', concludes Cullmann, "*morphe* in Phil 2:6 is immediately related to the concept *eikon* since the Semitic root word *Demuth* or its synonym *Selem* can correspond to either of the two Greek words"⁸. He continues:

This means that v. 5 does not refer to Jesus' divine 'nature' but rather to the image of God which he possesses from the beginning. We find ourselves, then, completely in a context relating to the Heavenly Man who is the only one to fulfil the divine destiny of being the image of God.¹

The 'form of God' and the 'form of a servant' are two key phrases to which we should turn our attention. Nestorius argues that this statement supports his point of view against Cyril of Alexandria, i.e., the 'prosopic union' over against the 'hypostatic union'. As we shall deal with the

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concept of 'prosopic union' later, let us now turn our attention to see how Nestorius made use of the concept of the image of God for the development of his Christology. In the *Bazaar of Heracleides* Nestorius writes:

He took the likeness of a servant: and the likeness of the servant was not the *ousis* of a man, but he who took it made it (his) likeness and his *prosopon*. And he became the likeness of man, but he became not the nature of man, although it was the nature of a man which he took; he who took it came to be in the likeness of man, whilst he who took it and not that which was taken was found in *schema* as man: for that which was taken was the *ousis* and nature of man, whereas he who took was found in *schema* as man without being the nature of man.¹

In order to understand the meaning of Nestorius better we shall listen to the explanation found in Bethune Baker's scholarly work which attracted the attention of the English-speaking world to the teachings of Nestorius. Bethune Baker writes:²

The Syriac word ܕܡܘܬܐ *dmutha* is the natural equivalent for the two Greek words *homoiosis* (Gen. 1. 26) and *morphe* (Phil. 2:6, 7.). When therefore there is reference to the passage in Gen. we should understand that it translated the former Greek word, when to Phil. ii the latter. Now all through this work Nestorius appears to use *morphe* in a strongly theological sense which is practically

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equivalent to the sense he gives to *phusis* (kyana, 'nature'), *hypostasis* (qnoma), and *ousia* (ousia). This is certainly so whenever there is a reference to Phil, ii.

Logos became man. He took the form of a servant. He was a sinless man, though the possibility of sin was open to him, as he was a perfect man. Being a sinless man, he was able to restore the mankind to the image of God. Loofs writes:

The main thing is that the Logos of a servant brought into existence a sinless man; hence the stress is laid on the moral and religious development of Jesus.¹

Nestorius says that the incarnation took place through an intelligent and rational soul. The soul, therefore, is the relation between Logos and man. This is a voluntary union. Here we find a union of free will. The relation becomes so close that one cannot be separated from the other. Or, in the terminology of Paul, Nestorius says that the 'form of God' shows itself in the 'form of a servant' and the 'form of a servant' is acting in the 'form of God'. Loofs concludes:

If thus justice is done to the idea of the unity of the nature in one person, then Nestorius too made it intelligible even where he, dealing with the *Logos* on the one side and the man on the other, tries to understand the union as the result of the incarnation.²

The word 'Likeness' is a crucial term in the writings of Nestorius. He refers to the Creation story in Genesis where God created man in his own image and likeness. He argues:

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And it was congruous with the dispensation which is for our sake that both of them should be taken into the *prosopon*; for, because God created the first man in his own image and in his likeness and the *prosopa* of God the Maker — of the Father and the Son and of the Holy Spirit — were not revealed to us, so that we might also know the Creator and obtain completely the teaching of the Divine knowledge and receive in completeness a complete idea of the image of God, he has renewed all creation in Christ and has made known and shown unto us what the maker is.....¹.

It must be stated, however, that 'image of God' is not a very important doctrine to Nestorius. His concern is Christological. Here, he differs from Irenaeus and the majority of the Church Fathers. In *Bazaar of Heracleides*, he never discusses the 'image of God' in itself. His interest is not man's creation in the image of God, but the image of God as it was found in Christ.

The image of God is both the perfect revelation of God as well as perfection of the human nature. Or, in other words, image of God, to Nestorius, includes both the human and the divine *prosopi*. In his exegesis of the Philipian hymn Nestorius equates the image of God with the *prosopon* of union. When Nestorius used Genesis 1: 26-7 to explain Philippians chapter 2, the resulting exegesis expounds prosopic union. Rowan Greer states:

Therefore the image of God is the perfect expression of God to us men. The image of God, understood in this sense, can be thought of as the divine *prosopon*. God dwells in Christ and perfectly reveals

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himself to men through him. Yet the two *prosopa* are really one image of God.¹

The same author rightly thinks that Nestorius' use of the image of God solves "in a fairly coherent way the fundamental problems of the Antiochene Christology".² No doubt, it adds to the biblical foundation of the thought of Nestorius, and brings him more in line with Paul.

Looking back to the Christological controversy of the fifth century Dawe states that "Cyril found the kenotic idea helpful in his struggle against the Antiochian Christology".¹ Cyril was primarily concerned with (for) the unity of divinity and humanity in Christ. Cyril argued that the 'word became flesh' meant 'a limitation or kenosis of the Divine subject rather than the exaltation of the human'.²

However, a careful examination of the *Bazaar of Heracleides* leads us to the inevitable conclusion that the idea of kenotic Motif is not the monopoly of the Alexandrian school or of Cyril of Alexandria, as Donald Dawe would like us to believe, but, on the contrary, it is a strong 'weapon in the hands of Nestorius to refute the 'Apollinarian' tendencies of Cyril's Christology. Nestorius explains:

And he is both God and man, and the likeness of God in condescension and in *kenosis* and in *schema*, (and the likeness of his flesh as man; and the man is by exaltation what God is, through the name which is above all names, Consequently in the kenosis he humbled himself *unto the death, even death upon the cross*, in that he made use of the *prosopon* of him who died and was crucified as his own *prosopon*, and in his own *prosopon* he made use of the things which appertained unto him who died and was crucified and was exalted.³

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TEACH YOURSELF ARAMAIC

Now let us do some exercises in numbers. We know Yod stands for 10 and we want to write upto 19. We know the first nine letters are for the numbers upto nine. So we have to put ten and one for eleven and so on.

11	יב
12	יג
13	יד
14	טו
15	טז
16	יז
17	יח
18	יט
19	כ

We know that Kap stands for 20. Let us learn upto 29.

21	כא
22	כב
23	כג
24	כד
25	כה
26	כו
27	כז
28	כח
29	כט

Let us learn some numbers after 100!

111	אָבבב
202	בבב
303	גגג
404	דדד

The last letter Taw stands for 400. Let us write some numbers upto a thousand.

444	אָבבב
501	בבב
511	אָבבב
555	אָבבב
666	אָבבב
777	אָבבב
888	אָבבב
999	אָבבב

When it is a thousand and above we write the first nine letters with a line above.

1000	אָבבב
2000	בבב
3000	גגג
1111	אָבבב
2222	בבב

Similarly to reduce the number of letters hundreds are written with a dot above the alphabet.

900	אָבבב
1979	אָבבב
1980	אָבבב



NEWS

Julian Calendar 1980

Mar Narsai Press is going to start the printing of the Julian Calendar in August. Those who are interested in an Assyrian calendar with English dates can request the Mar Narsai Press soon as to the number of copies required. It will be difficult to supply copies after it is printed.

CASA

Mar Aprem attended the executive committee of the CASA (Church's Auxiliary for Social Action) on 7th July and its National Board meeting on 14th July at New Delhi. He spent a few days of reading in between the meetings at the Vidyajyoti College, New Delhi.

From Relief to Development

A book entitled *From Relief to Development: A Profile of CASA* is being printed at New Delhi by Jafee Books. The printing will be completed in August 79. Mar Aprem is the author of the book.

Subscription

Please renew subscriptions of Voice of the East.

Office bearers

New Office bearers have been elected for the Voice of the East as well as Youth's Association. The new committee is planning to celebrate the 25 years of the publication of the Voice of the East in the month of September.

Technical Training Centre

Arrangements are in progress for the opening of the Mar Timotheus Memorial Technical Training Centre in the near future in Trichur. The profit from the sale of the Souvenir published in connection with the Birth Centenary will be used for the project. Those who are interested to purchase this attractive Souvenir, kindly write to Rev. O. A. Jacob B. A., St. Thomas Church, Market Basin Rd, Ernakulam - 11.

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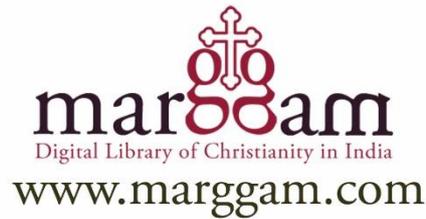
Edited by Rev. Fr. Antony Kangappaden. Printed & Published by

I. T. Kottakadan, D. Com. at Mar Narsai Press, Trichur.

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