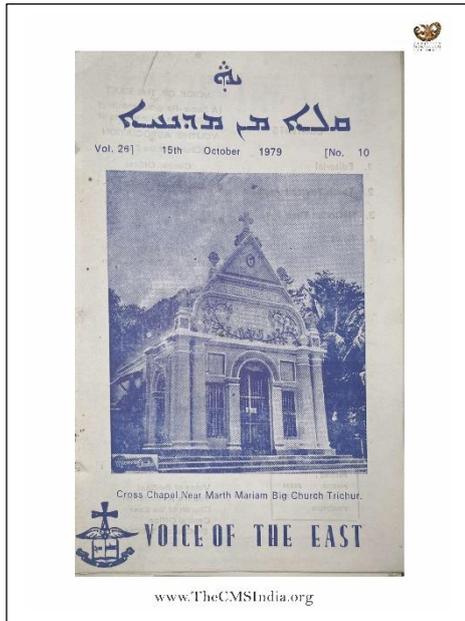


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CONTENTS

VOICE OF THE EAST
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1. Editorial

Central Office:

2. Teach Yourself Aramaic

Big Church : TRICHUR-1

3. Nestorian Theology

Editor:

4. News

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VOICE OF THE EAST

Vol. 26

1979 October 15

Book 10

EDITORIAL

National Council of Churches

During the 19th assembly of the National Christian Council of India held at St. Stephen's College, Delhi, on Oct 4-8, 1979 an important constitutional amendment was passed to change its name to National Council of Churches in India. Therefore, although it will continue to be called N. C. C. as before, the emphasis is on the Churches and not the mission boards or societies. It is hoped that as the National Council of Churches in India, the N. C. C. will focus its attention for a common witness on various matters.

The N. C. C. I. admitted to its membership the Malankara Jacobite Syrian Church, which is the faction of the Orthodox under the Patriarch in Damascus. N. C. C. I. hopes that gradually the other group of the Orthodox which is under the local Catholicos and which is a member in Christian Conference of Asia as well as World Council of Churches will take membership in N. C. C. in India.

About 200 leaders of 23 denominations with a membership of about 8 million members met at Delhi. It is hoped that this fellowship and unity visible at Delhi assembly will strengthen the secretariat of N. C. C. at Nagpur to carry out its mandate with greater confidence and support.

At the floor of the assembly the Church leaders expressed their confidence in C. A. S. A. (Church's Auxiliary for Social Action) which was created as an autonomous body by the assembly of N. C. C. at Nagpur four years ago. They noted the emphasis on development in addition to the work of relief always admirably carried on by C. A. S. A.

Another important policy decision was to include the small Churches too in the executive of N. C. C. I. Just like the Church of South India with 18 lakh members got one representative, the Mennonite Church in India with only 2000 members also got a member in the executive. So small Churches have a "say" in the decision making process of the Church. May we wish all the best to the N. C. C.

Editor.

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TEACH YOURSELF ARAMAIC

3. If they follow a virtual semi vowel

a book	<i>Kthava</i>	ܟܬܘܘܩܐ
Be silent	<i>Shthok</i>	ܫܬܘܟܐ
Shut up	<i>Skhor</i>	ܫܚܘܪܐ
Foundation	<i>Shathistha</i>	ܫܬܘܫܬܐ
Hail	<i>Barda</i>	ܒܪܕܐ
Gold	<i>Dahva</i>	ܕܗܘܘܐ
Milk	<i>Khalva</i>	ܟܬܘܠܐ
Footstep	<i>Ekva</i>	ܝܟܘܘܩܐ
Raven, Crow	<i>Nava</i>	ܢܘܘܩܐ

Exception

Deer	(F) <i>Ailtha</i>	ܐܝܠܬܐ
------	-------------------	-------

4. If they stand as the second radical preceded by Alap or Yod accidentally vocalised.

Ate	<i>Ekhal</i>	ܝܟܠܐ
-----	--------------	------

5. The initial BGDKPT of the word becomes soft when prefixes (except ܐ and ܝ long to verbs) are added.

with supplication	<i>Bkhushapa</i>	ܕܒܚܘܫܘܦܐ
-------------------	------------------	----------

Note

- a) Prepositions BDOL prefixed to a word beginning with a nonvocalised BGD does only soften it with out affecting its seva and the consequent soft letter.

To a book	<i>Lakhthava</i>	ܠܟܘܬܘܩܐ
-----------	------------------	---------

of a virgin	<i>Davthulta</i>	ܕܘܬܘܠܬܐ
-------------	------------------	---------

- b) The prefixes AMNT added to verbal forms soften the first radical and taking off its sva renders the following letter hard.

He will write	<i>Nekhtov</i>	ܢܝܚܘܬܘܩܐ
---------------	----------------	----------

- c) A non - vocalised D or T at the beginning of a word followed by another D or T is not rendered soft by the prefixes B D O L.

And she will trample over *Watdhus* ܘܘܬܕܘܫ

That she may repent *Dathuv* ܕܘܬܘܒ

To the udders *Latdhayya* ܠܘܬܕܝܝܐ

6. In a few words hard B G D in the singular becomes soft in the construct and absolute, singular.

Desert *Harbtha* ܚܪܒܬܐ

Deserts *Harvatha* ܚܪܒܬܐ

Female *Nikbtha* ܢܝܩܒܬܐ

Females *Nikvatha* ܢܝܩܒܬܐ

Grape *Inbtha* ܝܢܒܬܐ

Grapes *Inve* ܝܢܘܘܝܐ

Generation *Sharbtha* ܫܪܒܬܐ

Generations *Sharvatha* ܫܪܒܬܐ

Ray *Zelga* ܙܠܓܐ

Rays *Zelghe* ܙܠܓܐ

Meadow *Marga* ܡܪܓܐ

Meadows *Marghe* ܡܪܓܐ

Difference in meaning

Some words have difference in meaning according to Rukakha and qushaya

Father *Ava* ܐܘܘܐ

Spiritual *Father* *Aba* ܐܒܐ

Leprosy *Garva* ܓܪܘܘܐ

Leper *Garba* ܓܪܘܘܐ

Hill *Ramtha* ܪܡܬܐ

High *Ramta* ܪܡܬܐ

Lesson IV

PREPOSITIONS B D O L

The four letters B D O L are called *Maplatha* or prepositions.

One or two of these letters prefixed to the nouns in the Nominative use.

1. If the first letter of the word has already a vowel then the preposition does not receive a vowel.

King	<i>Malka</i>	مَلِكًا
by the King	<i>Bmalka</i>	بِمَلِكًا

2. If the first letter of the word does not have a vowel the preposition receives a Pthaha

Book	<i>Kthava</i>	كُتَابًا
In the book	<i>Bakthava</i>	بِكُتَابًا

The meaning of the four prepositions are as follows.

In, with, by	B	ب
of	D	د
and	O	و
to	L	ل

Examples

By the King	<i>Bmalka</i>	بِمَلِكًا
Of the King	<i>Dmalka</i>	دِمَلِكًا
And the King	<i>Umalka</i>	وَمَلِكًا
to the King	<i>Lmalka</i>	لِمَلِكًا

Nestorian Theology

In conclusion, we can state that the Pauline ideas of self emptying, image of God, form of a servant, historical Jesus etc. are found in Nestorius, though his main concern is to relate all these Pauline ideas and phrases to formulate his theory of Prosopic union.

The relevance of the Nestorian Christology lies in its appreciation of the humanity of our Lord. The emphasis on humanity was a necessity in the fifth century to counter the influence of Apollinarianism. It is just as relevant today. G. L. Prestige argues:

Redemption requires a human response and human appropriation, God Himself supplied a perfect human agent to lead response and a perfect human instrument to convey the means of appropriation.¹

Cyril C. Richardson in his article "A Preface to Christology", rightly remarks that only Nestorians can answer the question "wherein lies the reality of Jesus' temptation? wherein is his human freedom"?"

The French Roman Catholic-theologian, Pere J. Mahe, who made a fresh examination of the writings of Theodore, was led to the conclusion that the two Christologies of Antioch and Alexandria, inspite of notable difference, were alike perfectly Orthodox.

The following statement from the New Catholic Encyclopedia reflects the modern Catholic assessment of the Christology of Nestorius;

Nestorius never spoke of 'two sons', nor did he consider Christ as simply a man (purus homo): hence it was improper

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on the part of Eusebius of Doryleum to accuse him of the Adoptionism of Paul of Samosata, a theology that saw Christ as a man through his sufferings and virtues attained the dignity of a Son of God (Bewahrungstheologie).¹

Since the rediscovery of the Bazaar of *Heracleides* of Nestorius in the end of the 19th century. Historians such as A. Harnack, F. Loofs, J. F. Bethune Baker and Duchesne tried to establish a good name for Nestorius, as he is held in the Church of the East. The Roman Catholic theologian A. Grillmeir has also recognised the importance of the theological position of Nestorius, although he cannot totally appreciate the Nestorian formulas.

The Anglican Church is the only Christian denomination which made an official attempt to examine the Orthodoxy of the Christology of the Nestorians. Lambeth Conference of 1920 received the report from the special committee appointed by the 1908 Lambeth Conference for this purpose. This committee was perfectly satisfied about the doctrinal explanations given by the authorities of the Nestorian Church which led to the recommendation of occasional inter-communion between the Anglican Church and the Nestorian Church. About the controversial word *Qnoma* in the Report reads:

One phrase has caused some perplexity, that which asserts that there are in Christ one *Persopa* (ܩܘܢܘܡܐ) two *Qnoma* and two natures. The word *Qnoma* is equivalent of 'hypostasis' and if used in the later sense of that word i.e., as

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meaning 'person', it would imply real Nestorianism., But research had made it plain that it is used in the earlier sense of 'hypostasis', namely, substance, and this makes the phrase, if redundant, at least perfectly Orthodox. ¹

It has been generally understood that Nestorianism was very much closer to Chalcedonian understanding of Christ. Aloys Grillmeier, a Roman Catholic, observes: As his (Nestorius') formulas and his joyful welcome to the Tome of Leo show, he stood at the very gateway of Chalcedon. ²

In the light of the historical accident that took place in A. D. 1665 when a considerable number of Syrian Christians of Kerala changed from the East Syrian tradition which has been discussed in chapter I, it is desirable to reconsider the traditional understanding of these two Christologies. The difference between Cyril and Nestorius is narrower than what the partisans of both have attempted to show in the past. When we are stripped off the personal prejudices prevalent in the past we are able to discover the points of contact. M. V. Anastos, a Greek Orthodox writer, gives us a new direction to explore further, when he points out:

..... the Christology of Nestorius, if Orthodox, should be reconcilable, not withstanding angry denials on both sides, with Cyril's.....The line which separates them on this.....is either very thin or non-existent. ¹

This irenic note is visible when V. C. Samuel, a noted theologian of the Syrian Orthodox Church

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in India. assures that the West Syrian Church "never maintained a position which explains away the manhood of Jesus Christ." The same writer also explains that the earthly life, passion and death of Jesus Christ are real. The accusation of the Nestorians against the "Monophysites" is that the latter's refusal to use the preposition *in* two natures referring to Jesus Christ is equivalent to saying that it was a mixture of two natures that functioned in Christ after the incarnation thereby losing the properties of both humanity and divinity. But V. C. Samuel writes.

He was, therefore, 'from two natures' not only at the time of His conception in the womb, but also at every moment in His life. Neither of the natures was at any time lost or quiescent. Therefore, although Christ was not 'in two natures', the two natures were there in Him always.¹

V. C. Samuel's sympathetic observation should lead both the friends and foes of the Antiochene Christology to attempt to discover the points of contact between the Christological positions of both Antioch and Alexandria.

It is clear, therefore, that the Antiochene Christology deserves a more objective evaluation than has often been given to it. Within their intellectual milieu men like Theodore have tried to maintain a position what, at least from their point of view, was not one of two sons.²

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News

Institute of Syriac Manuscript Studies

The Lutheran School of Theology at Chicago, Illinois has newly inaugurated an institute for Syriac Manuscript Studies. Dr. Arthur Voobus, the well known Syriac scholar from Estonia who has done too much for Syriac studies, is in charge of this institute. We wish all the best for this new venture.

Dr. David Barsom Perley

We are sorry to hear about the sad demise on 14th July 1979 of the eminent Assyrian Attorney David Barsom Perley at the age of 78. He was a friend of the Voice of the East. His loss is a great loss to all Assyrians.

N. C. C. Executive

The executive of the N C. C. for the next four years is elected. President Mrs, Gopal Ratnam, Madras. Vice Presidents 1. Bishop R. S. Ehandare, Nagpur. 2. Bishop S. K. Parmer, Bombay.

Treasurer Mr. J. Durai Raj, Delhi

Gen. Secretary : Rev. M. A. Z Roiston, Nagpur.

It has an executive of another 28 members from all over India. Dr. Mar Aprem represents the Church of the East in the Executive.

Congratulations

A meeting was held at Mar Aprem Church, Nellikunnu to felicitate all recent graduates of the Church on 14 Oct. 1979.

25 Years

Voice of the East completed 25 years on 2 Oct. 1979. Thanks to all who supported it.

From Relief of Development

A book telling the complete history of the Church's Auxiliary for Social Action entitled *From Relief of Development* written by Most Rev. Mar Aprem was released at Y. M. C. A. New Delhi on 15 Sept. Bishop Eric Mitchell presided over the meeting.

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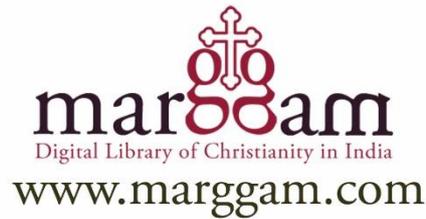
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