

THE FAITH AND DOCTRINE OF THE CHURCH OF THE EAST

The Church of the East believes that any doctrine which is contrary to the scriptures is considered erroneous and heretical. This doctrine has been briefly but fully summed up the following hymn of praise composed by Mar Bawai the Great in the sixth century A. D.

“One is Christ the Son of God, worshipped by all in two natures; In His Godhead begotten of the Father without beginning before time; in His humanity born of the Mary; in the fullness of time, in a body united, neither His Godhead is of the nature of the mother, nor His humanity of the nature of the Father; the natures are preserved in their Qnumas in one person of one Sonship. And as the Godhead is three substances in one nature, likewise the Sonship of the Son is in two natures, one person, so the Holy Church has taught”.

Thus the Church of the East professes in two natures in Christ, namely, divine and human, united inseparably and eternally in the person of the Sonship. It rejects the term “ Mother of God “ used for the virgin Mary, and “ God died “ also applied to the death of Christ by the Theopaschites. And the reason for this rejection has been so clearly stated by Mar Odisho Bar Breekha in the book of Marganitha, where he says:” First, if the virgin Mary is the Begetter of God’ and the name God, we know denotes Father, Son, and Holy Spirit, then she brought forth the Trinity and not the only Son.

“ Secondly, if the virgin Mary is the ‘begetter of God’ and He who she brought forth suffered, died and was buried, as the four evangelists testify, either you hold that he died in reality; (and who really dies has no power whatever to revivify others or himself, but must remain in death for ever) and thus you declare false the saying that He rose again; or you else hold that He died by hallucination, and in the same way rose again, (in which case He could not have arisen in reality) then the hope of resurrection is vain, since hereby the saying that ‘He has raised up with Christ is made void.

“Thirdly, if the virgin Mary is the ‘Begetter of God’ and Peter testifieth of Him who she brought forth, saying: ’Thou art Christ the Son of the Living God’ then according to your statement she is not the Begetter of the Christ, but the Begetter of His Father, and Christ is her grandson, not her son, and she is the mother of His Father. Who then is the mother of Christ?” (Marganitha PP 41-42.)

8

ܩܘܡܘܨܐ ܕܡܪܝܡ - ܩܘܡܘܨܐ ܕܥܝܪܐܢܐ

AUGUST

2008

ܩܘܡܘܨܐ

ܩܘܡܘܨܐ ܕܡܪܝܡܐ



ܩܘܡܘܨܐ	ܩܘܡܘܨܐ	ܩܘܡܘܨܐ	ܩܘܡܘܨܐ	ܩܘܡܘܨܐ	ܩܘܡܘܨܐ
25 7	18 31	11 24	4 17	⊕	ܩܘܡܘܨܐ Sunday
26 8	19 Sep 1	12 25	5 18	⊕	ܩܘܡܘܨܐ Monday
27 9	20 2	13 26	6 19	⊕	ܩܘܡܘܨܐ Tuesday
28 10	21 3	14 27	7 20	⊕	ܩܘܡܘܨܐ Wednesday
29 11	22 4	15 28	8 21	1 14	ܩܘܡܘܨܐ Thursday
30 12	23 5	16 29	9 22	2 15	ܩܘܡܘܨܐ Friday
31 13	24 6	17 30	10 23	3 16	ܩܘܡܘܨܐ Saturday

2 > ܩܘܡܘܨܐ ܕܡܪܝܡܐ ܕܥܝܪܐܢܐ. 6 > ܩܘܡܘܨܐ ܕܥܝܪܐܢܐ.
15 > ܩܘܡܘܨܐ ܕܡܪܝܡܐ ܕܥܝܪܐܢܐ. 23 > ܩܘܡܘܨܐ ܕܥܝܪܐܢܐ
ܩܘܡܘܨܐ. 30 > ܩܘܡܘܨܐ ܕܡܪܝܡܐ ܕܥܝܪܐܢܐ.

2 > ܩܘܡܘܨܐ ܕܡܪܝܡܐ ܕܥܝܪܐܢܐ. 6 > ܩܘܡܘܨܐ ܕܥܝܪܐܢܐ.
ܩܘܡܘܨܐ ܕܡܪܝܡܐ ܕܥܝܪܐܢܐ. 23 > ܩܘܡܘܨܐ ܕܡܪܝܡܐ ܕܥܝܪܐܢܐ.
30 > ܩܘܡܘܨܐ ܕܡܪܝܡܐ ܕܥܝܪܐܢܐ.

2 > Mem. of St. Mari the apostle. 6 > Feast of
TRANSFIGURATION (Giliana). 15 > Mem. of Sta.
Mary the virgin. 23 > Mem. of Sta. Simone & her
sons. 30 > Mem. of St. Shimmon bar sabba'e.

ܩܘܡܘܨܐ ܕܡܪܝܡܐ ܕܥܝܪܐܢܐ. ܩܘܡܘܨܐ ܕܥܝܪܐܢܐ.
ܩܘܡܘܨܐ ܕܡܪܝܡܐ ܕܥܝܪܐܢܐ.