

DAILY MINISTRIES:**MONDAY:**

Assyrian Church of the East Religious radio Program.
 6:00pm – 7:30pm (In the Assyrian Language)
 7:30pm – 8:00pm (In the English Language)
 On **2GLF FM 89.3** on your FM dial.

TUESDAY:

From 7:30pm – 8:30pm. Preaching in the Assyrian Language
 by: Father Genard Lazar in St. Mary's Church. 94 Polding St Fairfield.

WEDNESDAY:

English Bible Studies. For persons 12 years and over.
 At 7:30pm – 9:00pm.
 In St. Hurmizd's Assyrian School. 5–9 Greenfield Rd, Greenfield Park.

FRIDAY:

From 8:00pm – 9:00pm. Preaching in the English Language.
 In St. Mary's Church. 94 Polding St Fairfield.
 Followed by fellowship in Church hall.

SUNDAY:

English Mass. The Holy Eucharist offered by Father Genard Lazar.
 At 6:00pm.
 In St. Hurmizd's Cathedral. 5 – 9 Greenfield Rd, Greenfield Park.

For Further details, or you would, like to talk to someone personally,
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Assyrian Church of the East Diocese of Australia & New Zealand

St. Peter & Paul Parish

ENGLISH MASS

Propers Appointed for Qurbana (Oblation)

Sunday 24th July 2005

4th Sunday of Summer

Lection Reading: Deuteronomy 5:16 - 6:3

"Honor your father and your mother, as the LORD your God has commanded you, so that you may live long and that it may go well with you in the land the LORD your God is giving you.

"You shall not murder.

"You shall not commit adultery.

"You shall not steal.

"You shall not give false testimony against your neighbor.

"You shall not covet your neighbor's wife. You shall not set your desire on your neighbor's house or land, his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor."

These are the commandments the LORD proclaimed in a loud voice to your whole assembly there on the mountain from out of the fire, the cloud and the deep darkness; and he added nothing more. Then he wrote them on two stone tablets and gave them to me.

When you heard the voice out of the darkness, while the mountain was ablaze with fire, all the leading men of your tribes and your elders came to me. And you said, "The LORD our God has shown us his glory and his majesty, and we have heard his voice from the fire. Today we have seen that a man can live even if God speaks with him. But now, why should we die? This great fire will consume us, and we will die if we hear the voice of the LORD our God any longer. For what mortal man has ever heard the voice of the living God speaking out of fire, as we have, and survived? Go near and listen to all that the LORD our God says. Then tell us whatever the LORD our God tells you. We will listen and obey."

The LORD heard you when you spoke to me and the LORD said to me, "I have heard what this people said to you. Everything they said was good. Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well

Priest's Corner Father Genard Lazar, Parish Priest

Handling Regret

"For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them - yet not I, but the grace of God that was with me."

1 Corinthians 15:9-10

We all know regret. We all have times when we wish we could erase the sins and failures permanently impressed on our minds.

The fearful power of regret moved an Indian thief to submit himself to the authorities after reading a verse for the pages of a Bible he stole to use as tally-ho (cigarette paper). It convicted an American murderer to give himself up to authorities for a murder he committed many years ago and the case had been closed as unsolved. This happened after watching Mel Gibson's "The Passion of Christ."

Years after the apostle Paul became a child of God, he still regretted that he had persecuted Christians (1 Timothy 1:12-15). He couldn't undo the past, and he didn't try. Instead, he devoted himself to do God's will. The Lord still used him in a mighty way. This assures us that past mistakes needn't ruin our lives even when we can't do anything to undo them. What an amazing salvation we have!

**Christ removes our guilty past
And gives us a glorious future.**

when called upon to excommunicate him, they refused, maintaining that their excommunication of Nestorius would be equivalent to their excommunication of the Sacred Scriptures and the holy Apostles, from which they received what they professed, and for which we are censured together with Nestorius, as shall appear in the following chapters.

Note: Qnuma in Greek is called hypostasis, namely, that which underlies the essence, by which the nature is known. And Parsoopa: the Greeks call prosopon: We Easterns, therefore, profess that M'shikha (Messiah) Our Lord is in two Natures in one person. But the question of the Godhead and humanity is brought into discussion in order so as to distinguish the natural properties of each Nature, then of necessity we are led to the discussion of Qnuma (the essence or underlying substance) by which the Nature is distinguished. These facts, therefore, lead us to the indisputable evidence of the existence of two Qnume which are the underlying properties of these (two) Natures, in one person of the Son of God.

with them and their children forever!

"Go, tell them to return to their tents. But you stay here with me so that I may give you all the commands, decrees and laws you are to teach them to follow in the land I am giving them to possess."

So be careful to do what the LORD your God has commanded you; do not turn aside to the right or to the left. Walk in all the way that the LORD your God has commanded you, so that you may live and prosper and prolong your days in the land that you will possess.

These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. Hear, O Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your fathers, promised you.

St. Paul's Epistle: 2 Corinthians 10

By the meekness and gentleness of Christ, I appeal to you-- I, Paul, who am "timid" when face to face with you, but "bold" when away! I beg you that when I come I may not have to be as bold as I expect to be toward some people who think that we live by the standards of this world. For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. And we will be ready to punish every act of

disobedience, once your obedience is complete.

You are looking only on the surface of things. If anyone is confident that he belongs to Christ, he should consider again that we belong to Christ just as much as he. For even if I boast somewhat freely about the authority the Lord gave us for building you up rather than pulling you down, I will not be ashamed of it. I do not want to seem to be trying to frighten you with my letters. For some say, "His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing." Such people should realize that what we are in our letters when we are absent, we will be in our actions when we are present.

We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise. We, however, will not boast beyond proper limits, but will confine our boasting to the field God has assigned to us, a field that reaches even to you. We are not going too far in our boasting, as would be the case if we had not come to you, for we did get as far as you with the gospel of Christ. Neither do we go beyond our limits by boasting of work done by others. Our hope is that, as your faith continues to grow, our area of activity among you will greatly expand, so that we can preach the gospel in the regions beyond you. For we do not want to boast about work already done in another man's territory. But, "Let him who boasts boast in the Lord." For it is not the one who commends himself who is approved, but the one whom the Lord commends.

The Gospel reading: Gospel of St Mark 7:1 - 23

The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus and saw some of his disciples eating food with hands that were "unclean," that is, unwashed. (The Pharisees and all the Jews do not eat unless they

of Nestorius with the expression "one Qnuma" an imperial edict was issued declaring all who did not consent to this doctrine degraded from their orders. Some were made to submit through compulsion; but the remainder maintained their own opinions.

Christianity thus became divided into three confessions; the first confessing One Nature and One Qnuma in CHRIST, which is held by the Copts, Egyptians, and Abyssinians, after the tradition of Cyril their Patriarch; and this is called the Jacobite sect, from a certain Suryaya doctor called Jacob who laboured zealously to spread the doctrines of Cyril among the Suryaye and the Armenians.

The Second sect are those who confess the doctrine of two Natures and one Qnuma in CHRIST, and these are called "Malkaye" (Royalists) because it was imposed forcibly by the king. This is the doctrine which is received by the Romans called Franks, and by the Constantinopolitans who are Greeks and by all the northern peoples such as the Russians, Alani, Circassians, Assai, Georgians and their neighbours. But the Franks differ from the rest of these in maintaining that the Holy Spirit proceeds from the Father and the Son, and in their use of unleavened bread for the Eucharist. These two sects also accepted the appellation "Mother of God"; but the Jacobites have added to the canon; "Holy God", etc., "who was crucified for us."

The Third confession which professes in Christ two Natures, two Qnume, one will one sonship, one authority; is called Nestorian. As to the Easterners, however, because they would not change their true faith, but kept it as they received it from the Apostles, they were unjustly styled "Nestorians", since Nestorius was not their Patriarch, neither did they understand his language; but when they heard that he taught the doctrine of the two Natures and two Qnume, one will, one Son of God, one CHRIST, and that he confessed the orthodox faith, they bore witness to him, because they themselves held the same faith. Nestorius, then, followed them, and not they him, and that more especially in the matter of the appellation "Mother of CHRIST". Therefore

become like' Simon and Menander, who say that God did not take a body from Mary; but that His dispensation (life and actions) were hallucinatory and not real, and on that account they also were excommunicated. But we call the Virgin "Mother of CHRIST", the name used by Prophets and Apostles, and which denotes the union generally.

Cyril, in the treatise which he drew up, and in which he excommunicated all who shall distinguish between the divinity and humanity of CHRIST, virtually excommunicated the Holy Scriptures, since the Apostles and Prophets do distinguish between the natures of the Person respecting Whom the dispute is, and from these the holy Fathers learnt to confess of CHRIST, that He is perfect GOD and perfect Man, the Likeness of GOD and the likeness of a servant (Philippians 2:6-7) the Son of David and the Son of the Highest (Luke 1:32-35), flesh and Word (John 1:14).

From this time commenced the division of the Church; some followed Nestorius, whilst others went astray after Cyril, both parties mutually anathematising each other; thereby causing divisions, slaughter, exile, imprisonment, and persecution of the Fathers, more than ever before, as is fully recorded in the histories of Irenaeus, Bishop of Tyre. After this, tumult and discord went on increasing until the zealous and CHRIST-loving Marcian undertook to convene the great Council of the six hundred and thirty two in the town of Chalcedon, and commanded that both parties should be examined and judged, and that whosoever did not follow the truth and faith as declared by Ecumenical Councils should be expelled from the Church, in order that the Church might be in one accord in all matters of faith. This Council confirmed the confession, that there are two natures in CHRIST each distinct in its attributes, and also two wills, and anathematised all who should speak of mixture, which destroys the two natures. But because in Greek there is no distinction between Qnuma (hypostasis) and person, they confessed but one Qnuma in CHRIST. And when the party of Cyril was not satisfied with the expression "two Natures", and the party

give their hands a ceremonial washing, holding to the tradition of the elders. When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.)

So the Pharisees and teachers of the law asked Jesus, "Why don't your disciples live according to the tradition of the elders instead of eating their food with 'unclean' hands?"

He replied, "Isaiah was right when he prophesied about you hypocrites; as it is written:

"These people honor me with their lips,
but their hearts are far from me.

They worship me in vain;

their teachings are but rules taught by men.'

You have let go of the commands of God and are holding on to the traditions of men."

And he said to them: "You have a fine way of setting aside the commands of God in order to observe your own traditions! For Moses said, 'Honor your father and your mother,' and, 'Anyone who curses his father or mother must be put to death.' But you say that if a man says to his father or mother: 'Whatever help you might otherwise have received from me is Corban' (that is, a gift devoted to God), then you no longer let him do anything for his father or mother. Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that."

Again Jesus called the crowd to him and said, "Listen to me, everyone, and understand this. Nothing outside a man can make him 'unclean' by going into him. Rather, it is what comes out of a man that makes him 'unclean.' "

After he had left the crowd and entered the house, his disciples asked him about this parable. "Are you so dull?" he asked. "Don't you see that nothing that enters a man from the outside can make him 'unclean'? For it doesn't go into his heart but into his stomach, and then out of his body." (In saying this, Jesus declared all foods "clean.")

He went on: "What comes out of a man is what makes him

`unclean.' For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man `unclean.' "

On the Different Sects

From the Book of Marganitha (The Pearl)
On the Truth of Christianity
Written by Mar Odisho,
Metropolitan of N'siwin and Armenia, A.D. 1298

When the light of the manifestation of Christ shone forth it scattered the darkness of error from the face of the world by the intermediary of these true preachers; idols became naught, pictures and molten images passed away, and the earth was cleansed from the abomination of sacrifices and unclean rites, and the inhabitants of the world learned goodness, holiness, humility, and gentleness, and the earth was full of the knowledge of the LORD as the waters cover the sea.

This filled Satan with envy and rage, and he forthwith proceeded to act towards us as he had acted towards Adam; so that after the beatified Apostles and their disciples and their immediate successors had slept, the provoked Christians rose up against each other, and divisions and controversies sprung up among them, and heresies without number increased in the Church of CHRIST, until they went so far as to compass each other's destruction, and regarded each other as blasphemers deserving of death. How many false doctrines were rife, and how many impieties and abuses were perpetrated in those days, we learn from the histories of Mar Eusebius.

On account of these things, the Ecumenical Council of the 318 was convened, by order of the good and CHRIST-loving and holy Emperor Constantine, in the year of Alexander 636, and by

the power of the SPIRIT, and by proofs adduced from the Holy Scriptures, they decreed, interpreted, enlightened, disclosed, manifested, and confirmed, the orthodox faith; and by strong argument and with words of sound doctrine, they condemned all the heresiarchs, excommunicated and cut them off from the body of CHRIST, as being diseased members not susceptible of cure. And thus the Catholic Church [that is, the Universal Church that encompassed the Eastern and Western branches] was purified from every stain of vain worship and false doctrine, and all the world, from the rising of the sun to the going down of the same, was of one mind and of one Church.

About one hundred years after this a dispute arose between Cyril Patriarch of Alexandria, and Mar Nestorius Patriarch of Byzantium, on the subject of incarnation. In the confession of the Trinity all Christians agree, for all accept the Nicene Creed, which creed confesses that the Trinity is co-equal in essence, Lordship, power and will; and all confess of CHRIST that He is perfect GOD and perfect Man, being fully persuaded thereof by the declarations of the Gospels, of Saint Paul, and of the 318 Fathers.

The dispute which now arose respected the manner of the Union, and the words used to express it. Cyril maintained that we ought to call the Virgin "Mother of God", and wrote twelve treatise excommunicating all who should, in any way, draw a distinction between the divinity and the humanity of CHRIST after the union. Nestorius replied to these Sentences, and showed that they were erroneous, and with respect to the appellation "MOTHER OF GOD", he argued that it did not exist either in the writings of the Prophets or the Apostles. The Prophets prophesied of CHRIST to come, and the Apostles preached of that same CHRIST (Matthew 16:16), predicted by the Prophets as coming into the world, that this was He Who was born of Mary and they showed that He is both God and man. Now, were we to use the expression "Mother of Man" only, we should be like Paul of Samosata, and Phontinus of Galatia, who said of our Lord that He was but a mere man like one of the prophets and on this account they were excommunicated; so if we use the bare expression "Mother of God" we