

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 31st July 2005

5th Sunday of Summer

Lection Reading: The book of Isaiah 28: 14 – 22

Therefore hear the word of the LORD, you scoffers
who rule this people in Jerusalem.

You boast, "We have entered into a covenant with death,
with the grave we have made an agreement.

When an overwhelming scourge sweeps by,
it cannot touch us,
for we have made a lie our refuge
and falsehood our hiding place."

So this is what the Sovereign LORD says:

"See, I lay a stone in Zion,
a tested stone,
a precious cornerstone for a sure foundation;
the one who trusts will never be dismayed.

I will make justice the measuring line
and righteousness the plumb line;
hail will sweep away your refuge, the lie,
and water will overflow your hiding place.

Your covenant with death will be annulled;
your agreement with the grave will not stand.
When the overwhelming scourge sweeps by,
you will be beaten down by it.

As often as it comes it will carry you away;
morning after morning, by day and by night,
it will sweep through."

The understanding of this message
will bring sheer terror.

The bed is too short to stretch out on,
the blanket too narrow to wrap around you.

The LORD will rise up as he did at Mount Perazim,
he will rouse himself as in the Valley of Gibeon--
to do his work, his strange work,
and perform his task, his alien task.

Priest's Corner Father Genard Lazar, Parish Priest

What Kind of Sinners?

"This is a faithful saying..., that Christ Jesus came into the world
to save sinners." 1 Timothy 1:15

Quite often in our prayers we ask for the sinners of this
world to repent and be saved. However, are we referring to a
specific type of sinner in our prayers?

I read of a prostitute who went to a Church and confessed
her sins. Weeping openly, she asked God to save her soul. She
also asked if she might join the Church. Some of the Church
members were quite hesitant and informed the Priest that he
would have to consider it quite carefully and present it to the
Church elders for discussion.

As she was leaving the Church, the Priest said to those
standing around, "I guess we were mistaken when we prayed
asking for the Lord to save sinners. We forgot to specify what
kind. We'd better ask Him to forgive us for the oversight. The
Holy Spirit has touched this woman and made her truly repentant,
but apparently we doesn't understand that she isn't the type we
want the Lord to rescue."

Those who were standing around, who had expressed
their previous concerns to the Priest, were convicted. They had
been guilty of judging, like the Pharisees in the temple (Luke
18:11). The woman was called back and embraced by the
Church.

No matter how great a sinner you are, Jesus will receive
and save you. Come to Him in faith.

**There are none so good that they can save themselves;
none so bad that they cannot be saved.**

FIRST: If it is right to believe that there is but one Nature and one Qnuma in CHRIST after the union, either the human nature and Qnuma are destroyed through the union — here is destruction, not salvation. Or, the Divine Nature and Qnuma are destroyed — a monstrous profanity. Or, that they were mingled and confounded together — behold hence a corruption! neither divinity nor humanity any longer existing. Mar Yokhanan Bar Pinkhaye adduced the name of CHRIST, written with black and red ink, by way of illustrating this confused union which the Jacobites believe, and the union of adherence which we believe; thus, CHRIST, behold corruption! Behold confusion! Is it red ink? It is not. Is it black ink? It is not. Now look at this CHRIST behold beauty! Behold light! Is it black ink? It is. Is it red ink? It is.



Mingled Union



Union of adherence

SECONDLY: The Divine Nature and Qnuma, before and after the union, is an eternal, uncompounded Spirit. But the human nature and Qnuma is a temporal and compound body. Now, if the union nullifies the attributes which distinguish the Natures and Qnume in CHRIST, either the one or the other of these becomes a nonentity, or they become a thing which is neither GOD nor man. But if the union does not destroy the attributes which distinguish the Natures and Qnume in CHRIST; then CHRIST must exist in two Natures and. two Qnume, which united in the person of the Sonship.

THIRDLY: the Gospel (Luke 2:52) declares, that the child Jesus "grew in his stature, and in his wisdom, and in favour with GOD and man". And the Apostle Peter (Acts 2:22), the head of the Apostles, says: "JESUS, a Man of GOD, appeared among you by miracles, and wonders, and signs, which GOD did by Him among you". And, again, St. Paul, the master-builder of the Church, testifies that "there is one Mediator between GOD and man, the Man CHRIST JESUS". These three quotations most clearly affirm of CHRIST, after the union, that He existed in two Natures and two Qnume, and whosoever shall dispute these testimonies is lost from all truth.

Now stop your mocking,
or your chains will become heavier;
the Lord, the LORD Almighty, has told me
of the destruction decreed against the whole land.

St. Paul's Epistle: 2 Corinthians 12: 14 – 13:14

Now I am ready to visit you for the third time, and I will not be a burden to you, because what I want is not your possessions but you. After all, children should not have to save up for their parents, but parents for their children. So I will very gladly spend for you everything I have and expend myself as well. If I love you more, will you love me less? Be that as it may, I have not been a burden to you. Yet, crafty fellow that I am, I caught you by trickery! Did I exploit you through any of the men I sent you? I urged Titus to go to you and I sent our brother with him. Titus did not exploit you, did he? Did we not act in the same spirit and follow the same course?

Have you been thinking all along that we have been defending ourselves to you? We have been speaking in the sight of God as those in Christ; and everything we do, dear friends, is for your strengthening. For I am afraid that when I come I may not find you as I want you to be, and you may not find me as you want me to be. I fear that there may be quarreling, jealousy, outbursts of anger, factions, slander, gossip, arrogance and disorder. I am afraid that when I come again my God will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of the impurity, sexual sin and debauchery in which they have indulged.

This will be my third visit to you. "Every matter must be established by the testimony of two or three witnesses." I already gave you a warning when I was with you the second time. I now repeat it while absent: On my return I will not spare those who sinned earlier or any of the others, since you are demanding proof that Christ is speaking through me. He is not weak in dealing with you, but is powerful among you. For to be sure, he was crucified in weakness, yet he lives by God's power. Likewise, we are weak in him, yet by God's power we will live with him to serve you.

Examine yourselves to see whether you are in the faith; test

yourselves. Do you not realize that Christ Jesus is in you--unless, of course, you fail the test? And I trust that you will discover that we have not failed the test. Now we pray to God that you will not do anything wrong. Not that people will see that we have stood the test but that you will do what is right even though we may seem to have failed. For we cannot do anything against the truth, but only for the truth. We are glad whenever we are weak but you are strong; and our prayer is for your perfection. This is why I write these things when I am absent, that when I come I may not have to be harsh in my use of authority--the authority the Lord gave me for building you up, not for tearing you down.

Finally, brothers, good-bye. Aim for perfection, listen to my appeal, be of one mind, live in peace. And the God of love and peace will be with you.

Greet one another with a holy kiss. All the saints send their greetings.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

The Gospel reading: Luke 16:19 – 17:10

"There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

"The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'

"But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'

"He answered, 'Then I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they

will not also come to this place of torment.'

"Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

" 'No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'

"He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.' "

Jesus said to his disciples: "Things that cause people to sin are bound to come, but woe to that person through whom they come. It would be better for him to be thrown into the sea with a millstone tied around his neck than for him to cause one of these little ones to sin. So watch yourselves.

"If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him."

The apostles said to the Lord, "Increase our faith!"

He replied, "If you have faith as small as a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you.

"Suppose one of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, 'Come along now and sit down to eat'? Would he not rather say, 'Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink'? Would he thank the servant because he did what he was told to do? So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.' "

Refutation (refusal) of the foregoing Creed

From the Book of Margaritha (The Pearl)

On the Truth of Christianity

Written by Mar Odisho,

Metropolitan of N'siwin and Armenia, A.D. 1298

After having carefully distinguished the above creeds, we shall now briefly refute two of them.