

## Introduction

... Therefore we should receive the spirit and body of Messiah both spiritually and bodily into our spirit and body. There are ways that Messiah himself has ordered and decided to receive Messiah both spiritually and bodily, that is to say visibly and invisibly, into us. They are called mysteries or sacraments.

The Syriac tradition has not developed a ‘general’ sacramental theology comprehending all sacraments – the mysteries (*raze’ / roze’*)<sup>1</sup> of the Church – as the Latin Church has done. But this does not mean that it has not reflected on them. In both its branches, namely East and West, “reflection on the Mysteries as celebration of the Economy of Salvation (*mdabranuta*) is always done in the concrete context of the respective liturgical celebration.”<sup>2</sup> In that situation it is certainly interesting and meaningful to search for the sacramental theology of Archbishop Mar Ivanios (+1953), the first Metropolitan of the Malankara Catholic Church.. The words of the introductory quotation were uttered by him, when he was a deacon of the Malankara Jacobite Church, in his speech delivered at the annual convention of the Jacobite Syrians at Tiruvalla (Kerala, India).<sup>3</sup> These words of unfathomable depth of the meaning and significance of the Church’s mysteries (*raze’ / roze’*) could be said to be the key of Mar Ivanios’ perception and instruction of the same. Along with the above words, a few other words he has written elsewhere, also help in a very special way to recognize the depth of his sacramental theology: “***This river that has flown from Christ’s holy heart – the river that carries and flows – must flow into your soul. Therefore you must construct channels into your soul. These channels are the holy Qudashas (sacraments).***”<sup>4</sup>

The above citations could be rightly pointed out also as a summary expression of the first part of his view on the matter: the mysteries are the ways that Christ himself, the *way* of God-man communion, has by his paschal mystery instituted for mankind in order to get united with him in the Church, his *bride / his mysterious body*. The second part of it is that the truths about the mysteries must be spelt out for the spiritual uplift of the believers, and that the union with Christ through the mysteries in the Church shall lead the Churches to manifest their unity and the unity of the whole mankind. The first part of his perception of the mysteries is that which Mar Ivanios received from tradition – more particularly from the Syriac tradition of his Church. It reached him chiefly through their celebration in the Church and the liturgical texts and their commentaries by the Church Fathers.<sup>5</sup>

His awareness of the context of his Church and the urgent need of the community enlightened him to see the second part of his perception lying deep in the mysteries. In the original Syriac tradition, as articulated by Mar Aprem and carried forward by the West Syrian Fathers, the mysteries are aimed at the holistic salvation of both the individual and the whole creation.<sup>6</sup> Certainly Mar Ivanios’ writings and instructions reflect close familiarity with the writings of the Syriac, Greek and Latin Fathers. It appears that he was aware of the theological positions of mediaeval Western theologians, and familiar with that of the Council of Trent and the main line post-Tridentine Western Catholic theologians as well as those of the Protestants of those periods and of his own period. But Mar Ivanios’ Syriac Church’s traditional perception of the mysteries had pitched its tent with him through his Church. He saw its glory. Crossing the dreading waves he jumped into the wide ocean of his Church’s perception of the mysteries, and encountering undercurrents delved deep into its depth, and collected the pearls, which could be rightly designated as his basic theological highlights of the mysteries.

In 1991 the present writer could collect a list of thirty-eight titles, mostly written and some published, by Mar Ivanios. Besides, there are many letters from his pen to different dignitaries, members of religious communities and friends. The main portion of most of them is theological discussion.<sup>7</sup> Many of his letters to Rome and West Asia for the cause of regaining the full communion with the Catholic Church record some or other points of Catholic ecclesiology, differing from the Roman Catholic ecclesiology then in force. His book in 1926 *Sabhavatsaram oru Deivasastra Visakalanam* (The Liturgical Year – A Theological Analysis) alone is sufficient and strong enough to expose the competent, mature and genuine oriental theologian he is.<sup>8</sup> However, he was not a theologian in the sense that he used *logos* orally or in writing prolifically to say more about *theos* than to express his love from God and his love towards God, whereby he incited all to love God and others. It is remarked that in the Western ‘enlightened’ and ‘scientific’ understanding one could be a theologian without actually knowing God in love. Mar Ivanios was, primarily and foremost, a theologian in the sense that he was a *theophilos*, a friend and lover of God or a *philatheos*. This is what we read from what he has left us, orally or in writing. He was one who fell in passionate love with God and, on that account, with others, and wanted and challenged them to do the same.

Mar Ivanios has not written a ‘systematic’ treatise on the Sacraments of his Church or similar works on the Church. His *Sabhavatsaram* is a work, dealing with both the Church and the Sacraments. Compartmentalization of theological subjects was not the ideal Oriental way. A surface reading of his speech as a Deacon, from which the initial quotation was drawn, evidently affirms that he had a clear perception of God, world, humanity, Christ, the Church and the holy mysteries.<sup>9</sup> It attests that he was skilled to present his perceptions and ideas systematically, attractively and effectively. In this book he reflects at length on the Eucharist and Penance,<sup>10</sup> with the evident intention of inciting the reader to make the maximum profit from those divine ‘incarnations’ (mysteries) of Christ’s immense salvific love.<sup>11</sup> His short treatise on married life (*Vivahajivitam*) throws light on the theology and spirituality of the mystery of marriage of the faithful and of the Church.<sup>12</sup> His numerous exhortations to the Bethany nuns, both before and after his full communion with the Catholic Church, include short expositions of Christ, Church, Priesthood, Eucharist and Penance.<sup>13</sup>

Along with the books and works mentioned, we must take into account the *Vedopadesapaddhavalali* (A Series of Catechetical Text Books) published by him.<sup>14</sup> The three volume *Thukkasa*<sup>15</sup> (Rubrics of the holy Services) prepared and published by him, though not theological commentary, contribute for a better understanding of his theological perception about them, because in the understanding of Oriental Churches, prescribed sacramental discipline is the approved method of enacting the theology of the mysteries. Both his biographers and those who were lucky to hear him directly witness that he attracted numerous crowds eager to hear from him illustrious, erudite and enticing words on Gospel themes and the mysteries. All the evidences indicate that Mar Ivanios was a master theologian (*malpan*) of the mysteries. The way of his presentation is a matter of interest, especially because there are two periods, the pre-reunion and the post-reunion, in his career as a theologian of the mysteries.

## **Structure of the Present Work**

I have arranged this work on his perception and expression of the mysteries in two parts as follows: I. A general picture of Mar Ivanios’ method of teaching about the mysteries; II. Mar Ivanios’ general perception of Jesus Christ, the Church as Mysteries and the mysteries of the Church.

## **Presuppositions**

Anthropological Christology and Soteriology of the West Syriac tradition is presupposed for any discussion of the sacramentology of that tradition. My earlier article “Mar Ivanios Prophet of Cosmic Communion” in *CO* Vol. XXIV/4 has summarily presented Mar Ivanios’ key thoughts on these theological areas. We may recall the main lines of that presentation. Man with visible body and invisible soul represents the whole material and immaterial creation. By man’s fall not only his relation with God but also that of the whole universe with God was broken with the resultant mortality. Conversely reunion of the whole creation with God, for which “the whole creation has been groaning in travail” (Rom 8,22), has to take place through that of man. But man in his fallen nature is unable to realize it by himself. The fallen humanity has caused God the Word, the Only Begotten Son of God, to incarnate and save humanity, and thereby restore the whole universe in its relation with God. The incarnate Lord, who is perfect God and perfect man, and so in whom Godhead and humanity has existed in perfect unity, is God’s only way for humanity for reunion with Him. Jesus Christ’s visible body is the way to his invisible divinity. After his glorification the Church has grown as his body. The reunion that he has established is realized in the Church in the celebration of the mysteries of the Church. Those who co-operate with God and receive the mysteries of the Church can be rebound to him. The reunion with God through Christ by the mysteries of the Church must necessarily lead to the full unity of the Churches that celebrate them.

The two quotations in the initial paragraph of the present work and Mar Ivanios’ other statements on the mysteries of the Church evidently indicate that his sacramental perception is basically that of the West Syriac tradition. The Syriac tradition in general perceives the mysteries of the Church as celebrations of *mdabaranuta*’ of Jesus Christ our Lord, whereby the participants participate in the same.<sup>15a</sup> The Pro-Oriente joint consultation of the Syriac Churches describes it as follows: “Sacraments are celebrations of the *mdabaranuta*’ (God’s economy of salvation) in Jesus Christ: God’s plan in Jesus Christ to save humanity by offering his divine grace through those rites which the Church recognizes as holy *raze*.”<sup>15b</sup> So also the Syriac tradition views the mysteries as symbols or as way and reality. There are certain main emphases of the sacramentology of the West Syriac tradition such as the following: (1) The fallen nature of humanity necessitated Christ’s incarnation to save humanity; (2) The representative status of man both in his relation to God and to the universe with regard to the disruption of its relation as well as its reunion with God; (3) The sacramental nature of Christ’s human body: Jesus Christ, perfect God and perfect man, as the reality of the fulfilled reunion of God and humanity, and as the way for the reunion of mankind with God; i.e., re-union through the body of Jesus Christ; (4) The sacramentality of the Church, the body of the glorified Christ; (5) Mysteries of the Church as the way correcting the mistake that took place in the beginning: Mysteries of the Church are the ways for man to reestablish the unity with God through Christ in the Church; (6) Procession of the mysteries from Christ’s wounded side on the cross; (7) Relation between the individual’s reception of the mysteries and the simultaneous celebration of the reception of the same mystery by the Church; (8) Insistence on the co-operation of man ; (9) Ordained minister must necessarily officiate; (10) Anthropology and Sacred Scripture as the two defining characters of sacramental thought ; Scripture as source of theology or as the primary source for explaining the symbols; (11) More emphasis on the eschatological aspect; (12) The Holy Spirit acting through the Church as the principle of the mysteries; (13) Insistence on the visible and invisible aspects of the mysteries; (14) The mysteries as signs (symbols), but not as miracles; (15) Eucharist as the mystery of unity. Most of these motifs are in the forefront and foundational in what Mar Ivanios has written or spoken on the mysteries of the Church.

## **Part I.**

### **A General View of Mar Ivanios’ Method of Exposition**

The mode of expression of his understanding of divine mysteries is a mark of distinction. Therefore the search for Mar Ivanios' method of reflecting on and sharing those insights with others is a meaningful task. He has followed different methods as is suitable that sometimes it is multivalent and combined. Mar Ivanios spoke for long and wrote at considerable length on the mysteries. History witnesses that while sharing aloud his reflections on the mysteries before an untiring audience from his fiery tongue, burning words flew logically and systematically.<sup>16</sup> So also while reflecting on them silently before the Lord and with writing apparatus, hearty words zealously and unintermittently drove his hands to draw activating multicolor lines for many yet to draw.<sup>17</sup> Oral communication on the depths of the mysteries was his favorite method. Already while a student to priesthood he preached on them on outdoor platforms and parish after parish of his Jacobite Church. On that account he was rightly known as the "*Qudasa semmasan*" (the deacon of mysteries) in his Church. For hours could he keep crowds attentive to his sermons<sup>18</sup>. He made use of every availed occasion to speak on the mysteries, particularly the Eucharist, as central to spiritual life.

### **Syriac Way with Passionate Love**

As early as 1923 and later as well he wrote and published books on some of the mysteries.<sup>19</sup> His books on the mysteries of Eucharist and Penance and his discussions on Christ, the Church, Eucharist, Priesthood etc. in the course of his exhortations to the Bethany Nuns are 'reflective.' In this he was following the method of the early great Syriac writers (Mar Aphraat, Mar Aprem and Mar Jacob of Serough) and later West Syrian Antiochene commentators of the mysteries such as Moses Bar Kepha and of the Syriac liturgy of his own Church. The Syriac way is no investigating or scrutinizing and explaining the divine mysteries by reason informed by faith or by faith informed by reason. Instead, it likes to gaze at them with wonder and awe, and enter into it with the interior eye of the spirit, illumined by the light of faith and read them with the help of the Sacred Scripture. Symbolic theology and typological exegesis of the Sacred Writings is its brand mark. A Syriac theologian 'reflects' with amazement on the given 'sights' and shares his 'reflections' with others. This way is especially protruding in Mar Ivanios' meditative study of the Eucharist and in many of his exhortations to the Bethany Nuns.<sup>20</sup> His book *Sabhavatsaram* is a gallery of the Syrian method of symbolic theology and typological exegesis of the Scripture. His written works on the Eucharist and Penance are not 'scientific' treatises. So are, quite naturally, most of the instructions to the Nuns. He searches for the spiritual truth and growth. He uses intelligence to search the pearls in the ocean of the Holy Books on Jesus the Messiah, the Son of God, making himself available to the believers in the mysteries. In a few of the meditative exhortations to the Bethany Nuns in a very limited way he makes use of allegorical application of scriptural images.<sup>21</sup> His typological exegesis of biblical images is an outcome of his perception of the divine economy of salvation and the history of salvation as well as the pedagogical role of the Sacred Scripture. That method enhances the synchronic vision of the economy of salvation. Mar Ivanios' faith admiration at the divine condescence is an overarching mark of the works mentioned. His prime purpose is to incite his audience or readership to taste God's infinite love and taste it to one's full satisfaction with a grateful heart, and to co-operate with Christ's Spirit to sanctify every cell of one's being. He reflects and teaches on the mysteries out of his love of and for the Lord, for mankind, for the Church and for her mysteries. I must confess that I am astounded with the sheer brilliance of Mar Ivanios love than with the profundity of his insights and the intellectual effects of his imagery. In this regard he appears to have been incited also by the passionate love of Francis of Assisi.<sup>22</sup>

### **Didactic**

His didactic pedagogy is another remarkable feature of communication. Mrs.M. Gibbons, his Irish biographer, quotes an interesting anecdote in connection with one of Mar Ivanios' early sermons, most of them centered on Gospel themes and the mysteries. I believe it suffice to reproduce it to illustrate his pedagogy in oral communication on the mysteries.

The small boy of this anecdote himself told the story shortly before his death. He had gone in good time and found standing-room near the platform. The crowd grew tense as the hour for the preacher's coming approached. Punctual to the moment he arrives, makes the Sign of the Cross and begins: "Be not as the ox and the mule that have nor understanding." He then showed how rational man should have a goal in life and should strive manfully to reach it, from which point it was easy to lead his listeners to consider the Christian goal – salvation. He pointed out impressively the duty that lay on each one so to direct his life in thought, word and deed that he might attain to Heaven, that he might win salvation. The boy went home in thoughtful mood. Salvation? He must secure his soul's salvation...<sup>23</sup>

### Question-Answer Procedure

As a kind of didactic method Mar Ivanios liked the question-answer mode of procedure. He has employed it in some of his books. This is how he has composed the first three parts ('books,' he calls) comprising the first ten chapters of *Visuddha Qurbana oru Dhyana padhanam* (*Holy Eucharist-a Meditative Study*). Question-answer mode seems to have been a favoured catechetical pedagogy of that period in his Church.<sup>24</sup> But I am of the opinion that he being a Syriac scholar, the role of the Syriac *sugita*' form, which is quite familiar even to the ordinary faithful of the Malankara Church from their liturgical hymns,<sup>25</sup> also has to be taken into account with regard to the question-answer mode. For the Syriac Churches liturgy was the ideal catechetical forum. Mar Ivanios extensively made use of this method, as is seen also in his exhortations to the Bethany Nuns.<sup>26</sup> In this connection shall we not be justified to remind ourselves also of his close familiarity with the Upanishads, more particularly the *Brihad-Aranyaka Upanishad*, wherein the question-answer mode of reflection is much favoured? This has to be seen also along with his commendable attempts for uniting Indian culture and Christianity as well as Christian religious life.<sup>27</sup>

### Western Methods and Terminology

In his illustration of Christ-Church-mysteries as the way of our sanctity and salvation, Mar Ivanios makes recourse also to the typically western scholastic style of analytical divisions and distinctions and categories. We have a good example of the former in his illustration in one of his exhortations to the Bethany Nuns on how Christ gives us holiness. First he poses the question: "How does Christ give us holiness?" Then he proceeds: the Church teaches that there are three ways for it. And this is the plan of the mystery hidden for ages in God (Eph 3,9). (1)... Christ is the perfect exemplary cause, (2) ... the meritorious cause, and (3) ... the efficient cause of our holiness and salvation.<sup>28</sup> In some of the exhortations to the Nuns his expositions and illustrations are in typical western Latin terminology.<sup>29</sup> He might have followed this method for the sake of clarifying and underscoring the prominence of Christ's role in our spiritual life.

The notion of 'original sin' as well as the division of sins as 'original' and 'actual,' introduced in the catechetical books published by him, are typically western Latin, and not belonging to the Oriental Church's understanding of man's sin. The Syriac and its parallel Greek New Testament Rom 5, 12 or the Malankara Church's Order (Service Book) of the Mystery of Baptism and her other liturgical texts do not contain the phrase or concept of 'original sin' as construed by Augustine on the basis of the Latin translation of Rom 5,12, and eventually later taught by the Trent Council. Certainly Mar Ivanios knew the teachings of the great early eastern Church Fathers like Basil, Gregory Nazianzen, Gregory Nyssa, John Chrysostom, Philoxenos of Mabboug, Cyril of Alexandria, Dionysius and Severus of Antioch about Adam's sin and its consequence on his posterity. It is sure

that Philoxenos and Severus of Antioch knew Augustine's teaching.<sup>30</sup> Severus opposed Augustine's teaching on the transmission of Adam's sin to his progeny. The former taught that on account of the first parents' disobedience and sin, we their descendents are born subject to death and decay and to the judgement and condemnation served to them. But their sin is not transmitted to us by birth. While Severus denied that men sinned in Adam, he upheld the real solidarity that men have with Adam as a result of the entail of his transgression. Cyril and Severus teach that sin is not an essential element of the human nature; but decay and subjectivity to death belong to the nature of the fallen man, and Our Lord took that nature of the fallen Adam.<sup>31</sup> Some time in the middle of the year 1929 instructing the Bethany Nuns on "Jesus Christ is truly Son of Man" Mar Ivanios is reported to have said as follows:

Like each one of us he also has a soul and a body. God has directly created this soul. This body is taken from a woman. The Lord has the intellect to know and the will to choose and decide. The Lord has passions that are having the least disorderliness or weakness. N.B: here the word 'passion' is used philosophically; not in the sense in ordinary parlance. In the ordinary language 'passion' means desire. The Lord's passions are subject to reason. They move only according to the direction of his will power. The Lord's human nature is like that of ours except for sin. The Lord has not known sin. Either the ignorance, the error, that is the source of sin or its consequences or sickness have not affected the Lord. The Lord does not have anything that is not befitting his dignity and divinity. ... But he liked to bear our weaknesses in his human life...<sup>32</sup>

After his reunion with the Catholic Church Mar Ivanios might have adjusted / permitted himself to western explanation of the doctrine of original sin as a sign of his perfect obedience to the then prevalent official formulary teaching of the Pope, the chief Patriarch of all Christians, with whom he had just entered into full communion. Further, in the initial years of the Malankara Catholic Church, latinized Malabar Syrian priests, who were trained only in western Latin theology in Latin Seminaries, were the 'masters' of the Catholic teaching in the Malankara Catholic Church.

As early as 1923, namely seven years before his entry into the Catholic communion, Mar Ivanios was cherishing and putting in writing the concepts of the "consecratory words" and the concomitant 'consecratory moment' of the Eucharistic liturgy. With regard to this the following statement from him is self evident: "The moment the priest says "this is my body," "this is my blood" in the service of your holy sacrifice that is the holy *Qurbana* (Eucharist), more speedily than the Sun rays pass through the air, the heavens are opened and the bread and wine become the body and blood having your true soul and divinity..."<sup>33</sup> *Kudasavachanangal (Consecratory Words)* is one of his titles on the rubrics of administering the sacraments.<sup>34</sup> The Syriac Church believes in the consecratory power of the words uttered by Christ in the power of the Holy Spirit. However, the concept of a few consecratory words forming a consecratory formula in the service of a mystery is alien to the Syriac tradition. It may be proper at this point to remember that the Anaphoras of Peter, Xystus and Bar Salibi (of the Syrian Antiochene and Malankara liturgical tradition) have only the accounts of the Institution, but not the very 'words of consecration.' Consecration is the actual presence of the work of salvation and not only the consecration of the elements.<sup>35</sup> That the early Church did not view the 'Words of Institution' (later taken as 'consecratory words') in reported in the synoptic Gospels essential for a true presentation of the Eucharist is evident from the fourth Gospel, which is not less eucharistic than the three others. What we have said about the concept of consecratory words is also true about the concept of the moment of consecration. The Syriac understanding is that the whole celebration of the mystery is a consecratory moment. The whole block of time is consecratory.<sup>36</sup> A consecratory moment that is more consecratory than the others of a celebration of the mysteries of the Church has no place in the original Syriac understanding of the mysteries. The epiclesis or the so-called consecratory words are only peak expressions of the whole consecratory moment and process. Limiting the consecratory moment to a time of one particular

prayer or ‘formula’ is typically western, and foreign to the sacramental traditions of the Oriental Churches. Long before his full Catholic communion, Mar Ivanios was familiar with western terminology of the field of sacramental theology. He adopted those phraseology that appeared in some way suitable to underline some particular aspect of his teaching on the mysteries. With the phrases quoted in this paragraph, he wanted to drive home and confirm the readership in the faith in the real presence of Our Lord Jesus Christ in the bread and wine of the mystery of the Eucharist.<sup>37</sup> He was also familiar with different famous spiritual writers of the western Catholic Church.<sup>38</sup>

### **Liturgical Texts Unchanged**

However, it must be noted that he kept all the Syriac liturgical texts of the Malankara Church intact. The oriental perception of the prominence of the role of the Holy Spirit with the Church and her mysteries is repeatedly reminded in his instructions and writings on them. While dealing with the Eucharist, he prudently and purposefully kept away from terms like ‘transubstantiation,’ *the word* of the western Latin Church to explain the real presence of Jesus Christ in the Eucharistic bread and wine. We may say that he employed the western Latin terminology to explain the Catholic Orthodox faith contained in the Syriac liturgical texts of his Malankara Church. So also he did not introduce any western sacramental discipline, except the use of surplice for serving the Holy Communion to the sick and for hearing confession.<sup>39</sup> In the liturgical celebrations, he joyously but strictly followed the Malankara Church’s Jerusalem-Antiochene Syrian liturgical tradition.

### **Contextualized Sacramentology**

Helping people to decode the coded record of the Church’s faith and make it a text read for practice in context is the most important function and the most valuable contribution of a faithful and imaginative theologian of the Church. Exactly this is how Mar Ivanios theologized. He was not a non-evocative bookish theologian challenging none for anything. His speech as a deacon on the Sacraments itself verifies this observation. The culminating motif of that speech is growth and development that the union with Jesus Christ through the reception of the mystery of the holy Eucharist and the other mysteries will bring to the members of the Church individually, to the Church as a whole, and to the whole mankind at large.<sup>40</sup> Revival of the community’s sacramental life was the main objective of the 1907 preaching campaign of his missionary group that covered all the then existing seven dioceses of his Church. It was organized in the context of the spiritual deterioration of the Jacobite community on account of the ongoing civil litigation between the two factions within the Church. So the campaign had a specific intention of rejuvenating the overall spiritual life of the community.<sup>41</sup> About the method of communication and the net result of the campaign, M. Gibbons writes, “There was also a daily demonstration of the liturgy and a detailed explanation of the significance of its ritual, besides instructions on its doctrinal contents. Apathy fled, and faith and worship revived wherever the missionaries had passed.”<sup>42</sup> At that juncture his community was just recovering from the confusions owing to the separation of the *Reformed Jacobites* (later the Mar Thoma Church) in 1889.<sup>43</sup> Elsewhere Mar Ivanios has also given strong and clear expression to his firm faith and conviction that while on the one hand reception of Jesus Christ’s Eucharistic body in the Church, his body, manifests and confirms the Church in her unity as the body of Christ; on the other hand reception of Christ’s Eucharistic body in the Church, his body, should foster the unity of the Church to still greater extent, and thus to the full visible unity with the Catholic Church.<sup>44</sup> He believed that the Eucharistic celebration is also that of the cosmic unity through Christ. In fact this is symbolized in the Malankara Church’s Eucharistic celebration,<sup>45</sup> and it can be properly celebrated, Mar Ivanios believed in the full communion of Churches under the leadership of the Pope, the successor of St. Peter and Chief of the Patriarchs. The unity that the

Church enjoys with Christ through the celebration of the mysteries must serve the unity of the whole mankind with Christ and through him with God.

Mar Ivanios theologized by practicing love of God and practiced love of God for theologizing. It may be more proper to say that he communicated the theology he practiced as a *philatheos* (2Tim 3,4) and wanted to practice the same more ardently and closely. He theologized at length on monastic life in order to live it to the full. To realize it, he preferred to keep away from the civil litigations of the two groups. He chose to go away to the Bethany Hills in the remote forest area, an immediate helpmate context to strengthen his monastic life. He reflected at length on the Eucharist, in order to celebrate and live it more fully. He noted down those reflections in order to help others to make better profit of the mystery of the celebration and participation in it. He reflected long on the mystery of Penance, in order to grow more and more in God's love. He put those reflections in writing because he wanted others to grow ever more in God's immense forgiving love while enjoying it in the forgiveness of sins served through the Church. He experienced and enjoyed union with Jesus Christ in the mysteries of the Church. The mystery of Christ, which union he believed must be manifested in the visible communion of the Churches who serve those mysteries.

## Part II

### Mar Ivanios' Perception of the Mysteries

Now let us proceed to a closer inspection of his general understanding of the mysteries, so to say, his general sacramental theology. Our discussion in the first part necessarily included summarily his perception and his particular vision of the mysteries. In the present part we try to elucidate his perception of the mysteries first through the terms he uses to designate them in general and what he says of them in relation to the Church and Jesus Christ, and finally the mysteries of the Church in general.

#### Terms Used

Let us start with a preliminary note about the number of the mysteries of the Church. The writings and liturgical commentaries of the Syriac Fathers, especially of the West Syriac tradition until Bar Ebraya(+1286), demonstrate that the West Syriac tradition did not use the number 'seven' for the mysteries up to the 13<sup>th</sup> century. In the Syriac tradition there is no definition of the Mysteries. However, it had accepted, definitely by the influence of the seven-fold system of Sacraments of the West, the symbolic figure of seven as the norm of the number of the mysteries of the Church. More particularly the 'Synod' of Diamper (Udaymperur) in 1599 had imposed the seven-fold system of sacraments of the western Latin scholastic theology on the whole ancient Church of the Thomas Christians in South India. It gave the Thomas Christians, both the Pazhayakuttukar and the Puthen kuttukar an additional occasion to be subsequently confirmed in the seven-fold system as the norm of the number of the mysteries of the Church. In Mar Ivanios' Jacobite Church also the content of the list of the seven mysteries was the same as the present one.

Already from his pre-reunion days Mar Ivanios employs three Malayalam words, namely *Qudasa*, *rahasyam*, and *marmmam* as the corresponding words of the Syriac *raza'*. *Raza'* can mean 'secret',<sup>46</sup> though in the New Testament it certainly means 'mystery'<sup>47</sup> as we understand it when we use it for the seven mysteries. In the New Testament *raza'* does not mean 'secret' or 'hidden,' for which there is *thashyo'* or *kasyo'*.<sup>48</sup> In two religious contexts, namely in biblical exegesis and in liturgy, *raza'* has a technical sense. In the former it corresponds more or less to 'type' or 'symbol.' Here 'symbol' is understood to have an ontological relation existing between it and the reality it symbolizes. The reality is present in the symbol. In liturgy originally the plural *raze'* was used by



the Syriac Churches to describe the Eucharistic mysteries.<sup>49</sup> Both in biblical exegesis and in liturgy *raza'* denotes a visible sign endowed with a "hidden power". In the case of Sacred Scripture and the natural world the "hidden power" of the *raze'* serves as a vehicle for the manifestation of a divine reality. In the case of the Eucharistic mysteries, the "hidden power" of the *raze'* serves as a means and vehicle for salvation. Later, possibly under the influence of Dionysius the Areopagite (5<sup>th</sup>c), *raza'* was extended to other liturgical rites performed by ordained ministry.<sup>50</sup> Among the South Indian Syrian Christians *raza'* could denote any of the seven mysteries. In connotations and the range of meaning *raza'* is very much close to the Greek *mysterion*. Therefore the term *mystery*, the English derivative from the *mysterion*, is more often used as the preferred translation of *raza'*.<sup>51</sup> Yet, *raza'* is more comprehensive than *mysterion*. According to Ad-Du-waihi, the term *raza'* "describes best the symbolical reality of God's acts celebrated by the Church in the power of the Triune God."<sup>52</sup> *Qudasa*, *rahasyam*, and *marmmam* correspond also to *mysterion*. It appears that Mar Ivanios keeps some kind of subtle distinction between the three terms in their application.

*Qudasa*, the Syriac word, is used also in Malayalam and corresponds to Latin *sacramentum*. Literally, deriving from the root *qdsh* (= to make holy, dedicate, consecrate), *qudasa* means hallowing, sanctifying, dedication, consecration, etc. It means also the means of sanctification. In Christian usage it describes the service of sanctifying and consecration by ordained priest. As with *raza'* in Syriac, the word *qudasa* is not limited to the seven Sacraments. Even today in the ordinary parlance among the Malankarites it is used also to describe the 'Sacramentals.' Mar Ivanios himself has said, "There are several *qudasas*. Generally they are said to be seven."<sup>53</sup> But he does not consider all *qudasas* as mysteries – the seven mysteries of the Church. In the present work we consider Mar Ivanios' use of *qudasa* with reference only to the seven mysteries. *Qudasa* is the term he uses regularly with reference to the mysteries that are popularly known as the 'Sacraments'- the seven mysteries. Sometimes he uses it only for the Eucharistic mysteries. But this usage is not Mar Ivanios' speciality.<sup>54</sup> Whether for the seven mysteries or for the Eucharist his preference is *rahasyam* (mystery) / *rahasyangal* (mysteries) to *qudasa*.<sup>55</sup>

*Rahasyam* literally means 'secret;' and is the Malayalam word corresponding to the Syriac *raza'* in the sense of 'secret,' and the proper Malayalam word corresponding to the Greek *mysterion*. Mar Ivanios uses *rahasyangal* (plural) for the seven mysteries of the Church,<sup>56</sup> *rahasyam* (singular) for the Eucharist,<sup>57</sup> and for the mystery of Jesus' incarnation.<sup>58</sup> In Syriac tradition and in the traditional *Qurbana Thaksa* of the Malankara Church, the plural *rahasyangal* (mysteries) is the normal for the Eucharist. Against this context the indiscriminate use of the singular *rahasyam* by Mar Ivanios for the Eucharist is unexpected. That here his attention is concentrated on the mystery aspect of the Eucharist is clear from the adjacent explanation he gives. He indicates also that the Eucharist is the 'great *rahasyam*' (*maharahasyam*) and the 'new *rahasyam*' (*putiya rahasyam*).

The primary reference of *marmmam* is physiological, and it means the most vital part of the body. Applied for concepts or ideas it means the key point, the central secret and the inner meaning. The *Puthenkur* community was accustomed to use the word *marmmam* corresponding to the *Peshita* Pauline usage of *raza'* and the Christian mysteries. The Malayalam translation of the Bible by Protestant Bible Society confirmed it by translating the Pauline term *mysterion* by *marmmam*.<sup>59</sup> Mar Ivanios uses *marmmam* in the sense of i) the central secret (truth), as he says that the central truth of Christianity is not a principle but a person – Jesus Christ, and immediately he adds, "and this is the *marmmam* of Christianity."<sup>60</sup> Here he evidently means what elsewhere he has described as the "mystery of incarnation." ii) In another place he employs *marmmam* for the Christian truth that by means of the holy *qudasakal* (sacraments) we live in Jesus Christ, who has ascended into the

heavens so that man may have a blessed life in Christ.<sup>61</sup> iii) In most cases ‘*marmmam*’ in his usage corresponds to the *Peshita* Pauline usage of *raza’* corresponding to the Greek *mysterion*, namely the *marmmam* of Christ as the way of salvation for the whole humanity, and that Christ, the hope of glory, is in the Gentiles.<sup>62</sup> In Pauline terms Mar Ivanios speaks of the *marmmam* of Christ. Thus *marmmam* describes Jesus Christ. iv) The *marmmam* of our life in Jesus Christ, who has ascended into life, by the *qudasakal* necessarily involves our membership in the Church, Christ’s body that gives humanity the life of the resurrection of Jesus Christ.<sup>63</sup> Church is the mysterious (*marmmarupamaya*) body of Christ while the Eucharist is the sacramental (*qudasaparamaya*) body.<sup>64</sup> This distinction that Mar Ivanios makes is interestingly subtle, because the same Syriac word *raza’* underlies both these Malayalam adjectives. Thus he uses *marmmam* for the Church.

### **Jesus Christ as the Mystery in Mar Ivanios’ Perception and Communication**

Mar Ivanios communicates his traditional perception of the *raza’ – mysterion* of Jesus Christ by *marmmam*, and that he does not use the term *qudasa* or *rahasyam* for the *raza’ – mysterion* of Jesus Christ. Mar Ivanios’ use of the term *marmmam* for Jesus Christ eminently corresponds to the *Peshitha* Pauline *raza’ - mysterion* in Eph 3,3-5. And *marmmam* is inclusive of the *raza’ – mysterion* communicated by *marmmamaya sariram*, *qudasa* and *rahasyam*.

In the “12<sup>th</sup> sermon” of Salga’s collection of Mar Ivanios’ exhortations to the Bethany Nuns, he said, “the central truth of Christianity is not a principle but a person – Jesus Christ, ... and this is the *marmmam* of Christianity.”<sup>65</sup> It is the *marmmam* of Christ. In the same sermon he clarifies in Pauline terms this *marmmam (raza’ - mysterion)* of Christ: “that is the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus ...”<sup>66</sup> “That Christ has become the way of salvation for the whole humanity is the *marmmam* of Christianity.” In Pauline terms he exposes its story. It has been hidden for the ages and generations but has been revealed to Paul (Col 1,26;Eph 3,3). And that *marmmam* is that in Christ mankind has the blessed life. Then he passes on to the Church, and also to her mysteries, as Paul does in Eph 2,1-3,12 (from the risen Jesus Christ to the Church).

On some other occasions he explains the said *marmmam* of Christ in different ways. The question is how Jesus Christ is the way of salvation for the whole humanity. He did it quite systematically drawing the context and consequence of Jesus Christ’s incarnation. There he describes ‘salvation’ of mankind’ in terms of ‘union with God.’ Let me summarize as follows the communication of his understanding of the mystery of Jesus Christ in that speech: God created the whole creation through the Word, who was with God and who was God, in a state of union with Him. Man is the summit and representative of the whole creation. Adamite sin disrupted the relation between God and the creation. Hence the whole creation has been groaning in travail together until now to get reunited with God. Reunion had to be realized through man, the summit and representative of the whole creation. But man, who is just a creature, could not by his own power reestablish the union with God, and that particularly on account of its sinfulness. Therefore God who created everything had to take the initiative. The Word, who was with God, was Son of God, and was God and through whom everything was created, became man and dwelt among us. This is the Son of God’s incarnation: Jesus Christ. In him there is perfect union of divinity and humanity. He is perfect God and perfect man. His humanity is sinless. He is the Second Adam without sin. God united Himself with mankind and mankind with God through the incarnate Son of God. God has condescended to give us in Jesus Christ the possibility and the way for union with Him. The humanity of the Second Adam is the way God has given us to unite in divinity. Christ’s humanity is the way to his divinity. Christ’s divinity touched us, saved us, through his humanity, through his passion, death and resurrection. Jesus Christ having body (visibility) and soul (invisibility) is the way of our union with God (salvation). We

must unite bodily (visibly) and spiritually (with soul, invisibly) with Jesus Christ. After his resurrection he touches us through his body, the Church. We get united to him through the Church. In the Church he touches us and we touch him through the mysteries of the Church, and through him we get united with God. Thus both in his and our earthly life and in his and our life of resurrection Jesus Christ is the way of our salvation.<sup>67</sup>

In two other exhortations, Mar Ivanios illustrates the same motif of union with God through Jesus Christ in terms of ‘our holiness.’<sup>68</sup>

Christ is the way of salvation for mankind. To become Christ’s members, to live, and to become perfect as Christ’s members is described as holiness. Christ is the source of all our holiness. This is the way of salvation. This plan of salvation is designated as the mystery of Christ.

How does Christ provide us holiness? There are three ways that the Church teaches. This is the plan of the mystery hidden for ages in God (Eph 3,9). 1) Christ is our perfect, the only model of holiness. Christ’s holiness is the exemplary cause of our holiness. That is to say, those who desire holiness must learn from and imitate Christ. 2) It is as our Saviour who has made the reparation for our sins and has wrought us redemption that Christ is the cause of our holiness. Christ is the meritorious cause of our holiness. 3) It is Christ who remains in us as the power of God’s holiness and acts in us as the source of life and who works in us in the way that holiness is effective in our soul. That is to say, Christ is the efficient cause of our holiness.

Christ is the life in our life. Christ is the foundation of all holiness. Christ is the essence of holiness. In Christ we become children of God. We are adopted. As children of God we have supernatural life. The principle – the inner life-power is grace. The fullness of that grace is in Christ. A) Christ is the model of any act we do on account of grace. B) Reparation for our sin was made by Christ’s life, passion and death. Thereby Christ has earned grace in him. C) We get this grace because we touch him. When the hemorrhageous woman touched the fringe of the Lord’s clothes power went forth from him and healed her. Likewise through the holy mysteries (sacraments) Christ’s grace enters all those who touch Christ with faith. It is in this way that we are filled with holiness...

This illustration of the three-dimensional provision of Christ’s holiness to us is certainly typically western. In the 10<sup>th</sup> sermon (on “The Source of Holiness”) he is reported to have explained thus:

Jesus Christ is the source of our holiness. We have holiness according to the measure of God’s life in us. Jesus Christ is holiness in himself. We are to become holy by receiving holiness from Jesus Christ. In our night prayers we praise Jesus, “You only are holy.” It is true. Among those born of woman only in Jesus Christ is God’s life to the full. Only in Jesus Christ is God’s holiness to the full. ... Our justice is in Christ. Our sanctification is in Christ. Our redemption is in Christ (1Cor 1,30). All our salvation is in Christ. Our forgiveness of sins in Christ... So Christ alone is the way of our salvation. We must be sharers of Christ’s holiness. The door of eternal life is open to us in Christ. What is God’s plan to save us? God the Father has appointed Christ as the head of a body...

In continuation of the 13<sup>th</sup> sermon, Salga has reported five more sermons of Mar Ivanios on ‘Christ our model’<sup>69</sup> They are further illustrations of how Christ our model provides us his holiness. This is how he proceeds in the 14<sup>th</sup> :

God desires our holiness. Only by participating in God’s holiness can we have holiness. We must become God’s supernaturally adopted children and must live as the real children of the heavenly Father. ‘Therefore, be imitators of God, as beloved children’ (Eph 5,1). “You be perfect as your heavenly Father is perfect” (Mt 5,48). How to become perfect as the heavenly Father? He lives in unapproachable light, whom no one has ever seen, or can see (1Tim 6,16). No one has ever seen God (1 Jn 4,12). How can we become as a person whom we cannot see close and we cannot approach? Paul gives us the answer to this question. God has revealed Himself to us in Christ (2 Cor 4,6). Christ Jesus is the image (visible form) of the invisible God (Col 1,15). “Christ Jesus is the reflection of God’s glory and the very stamp of the principle” (Heb 1, 3). That is to say, Christ Jesus is the model that reveals externally the inner nature and holiness. Christ the image of the invisible God is perfectly like his Father. The one who desires to see the Father needs see only the Son. “He who has seen me has seen the Father.” Our Lord answered to Philip as he asked to show the Father (Jn 14,7-9). “No one except the Father knows the Son” (Mt 11,27). Therefore no one can know the Father. But any body can know the Father if the Son reveals the Father. There is no way of knowing the Father except through the Son (Mt 11,27).

“No one has ever seen God. The Only Begotten Son who is in the bosom of the Father has revealed Him” (Jn 1,18)...

In the 14th sermon he is purely biblical. In this sermon he connects our holiness immediately with our adopted sonship. He does the same a little more elaborately in an earlier sermon also titled “*Rakshamargam*” (the way of salvation). Here is the English translation of a portion:

Jesus the Messiah is the way of salvation for all people. “I am the way, truth and life.” God has appointed Jesus Christ the Second Adam so that through him God’s life is spread in all people. Through Christ God’s life overflows to people. Jesus Christ is by nature God’s Son. Because by grace we humans are grafted to Jesus Christ through him God’s life spreads into us. Christ is God’s Son by nature. As for us, we are God’s children by grace (Rom 8,29). Jesus Christ is the first born among many children. God preordained that all men (humans) be his brethren. What is the plan of salvation? We become God’s children through Jesus Christ (Gal 4,5). We can get sonship. This is the plan of salvation. This is a central principle of Christianity. All of us can get God’s life and grace through Jesus Christ. God’s life abides in all its fullness (Col 2,10). We who have received sonship are his members. In him we have everything. From his fullness we have received grace upon grace (Jn 1,16). Already before the foundation of the world God thought of us. Loved us. Chose us. While Christ is God’s Son by nature He preordained to make us His children (Rom 8,29). We are children adopted by God (Eph 1,5). God has adopted us as the members of His household. Through Christ God has freely given us by grace the right of adoption. Because we are adopted we have received God’s life...<sup>70</sup>

In continuation of the 14th sermon in the 15th he elaborates the way of our holiness by imitating Christ. The speaker illustrates that we can imitate the invisible spiritual Father by imitating Christ. We can imitate him because he is visible. He is God who became man. He is visible under earthly human form. In the question of our holiness we can imitate Christ, because a) He is the perfect model for us; and b) He is imitable. “Jesus is the model of perfect holiness. He helps us to imitate him and makes imitation possible. Christ’s incarnate life showed us the way man must live God’s life. Therefore we should look at Jesus Christ with open eyes. Must look with faith. Must look with hope. Must look with love. Then we can see Christ as he is.” Then the speaker proceeds to illustrate his point with examples from Jesus Christ’s public ministry. Towards the end of this Sermon he shifts to Johannine language, especially from 1John. The English version of the most relevant portion follows:

Through all the things narrated above Christ has revealed to us God the Father – the inner life, nature and qualities of God. We can know Him proportionate to we love Christ. We shall know the Father proportionate to we know Christ (Jn 14,21). It is in Christ that God has been revealed as He is. God’s life has been revealed in Christ. To know God’s inner life it is enough that we see Christ’s inner life. Apostle John says: “(God’s) life was manifested to us. We saw it. We witnessed it. And we proclaim to you the eternal life that was with God and was revealed to us” (1Jn 1,2). “We heard, saw with our own very eyes, looked, and touched with our very hands Christ the Word of life, the one from the beginning” (1Jn 1,1). God appeared to us in Christ. We have communion with God the Father and with Jesus Christ His Son (1Jn 1,3). We desire that you also have this communion. So we preach the gospel to you (Jn 1,3).

In 16<sup>th</sup>-18<sup>th</sup> Sermons Mar Ivanios illustrates in typical western terminology how God the Word who became man is model to us by His person and by His works. However amidst it he inserts the biblical theme of our adopted sonship, already elaborated in his 9<sup>th</sup> sermon of Salga’s collection, for depicting Christ our perfect and imitable model as our elder brother. God the Word who became man is the Son of God. By the grace we receive through him, we become children of God. He means that we receive the holiness of the Son of God whereby we also become children of God (16<sup>th</sup> Sermon). Christ is truly Son of Man. He is perfectly man. So with bodily eyes we could see him. Human hands touched him (1Jn 1,1). He was son of Man while he was Son of God. By seeing and touching him also at his post-resurrection status, we, while being children of men, could be children of God. We have likeness with Christ. The sanctifying grace in us is the fundamental sign of our likeness with Christ. By the sanctifying grace we are Christ’s brethren and co-heirs with him (17<sup>th</sup>

Sermon). Because he was perfect man, he acted like perfect man. Thereby he is our accessible model of perfect holiness (18<sup>th</sup> Sermon).

In short, the *marmmam* (*raza'*- mystery-sacrament) of Jesus Christ is that he is *the way of salvation* for the whole mankind and thereby for the whole universe. Jesus Christ's theandric existence is the perfect realization of the union of God and man. Through him God reached mankind and mankind reached God. His visibility (humanity) is the way for mankind towards his invisibility (divinity). Jesus Christ's *marmmam* is that his incarnate body in its natural and glorified status is the way of salvation for the whole mankind and thereby for the whole universe. In his post-resurrection status his visibility and invisibility is continued through the Church, Christ's body, whose invisible head is Christ. In the Church, union with him and through him with God, is realized through her mysteries. Mar Ivanios explains the *marmmam* of Jesus Christ also in terms of 'holiness.' God is holiness. Jesus Christ is the source of holiness for us. Through Jesus we are given holiness. Salvation through Jesus Christ means also gift of Jesus' Sonship to us. Through Jesus Christ God adopts us as his children. We are made co-heirs of the household of God with Jesus Christ. Jesus Christ as our elder brother and perfect man is our imitable perfect model, by imitating whom we can certainly attain the salvation God has made available to us. God speaks to us through the Church.

### **Church the Mystery of Christ**

In my earlier article, "Mar Ivanios Prophet of Cosmic Communion," much light was shed to his thought on the Church as the mystery of Christ and also on the mysteries of the Church. The essence of his thought on the Church as the mystery of Christ is this: in the post-resurrection period the Church as the body of the glorified Lord Jesus Christ is the way for union with him, who is the sole way of union with God.

### **Church the 'Mysterious Body' (*Marmmarupamaya sariram*)**

It was indicated above that Mar Ivanios describes the Church as Christ's 'mysterious body' (*marmmarupamaya shariram*). He does not use the words *qudasa* or *rahasyam* in his description of the 'body,' the Church. He employs the adjective *marmmarupamaya* (= mysterious) to qualify the 'body,' the Church. Thereby he conveys that the Church is the mystery (**the** *qudasa* or *rahasyam* = the sacrament or mystery) of Christ. In the Church, people can have saving contact with Jesus Christ. Thus the central point of the mystery (sacramentality) of the Church is her role in the mystery of salvation fulfilled in Jesus Christ. Mar Ivanios teaches: "The Church is the continuation of the incarnation..." Our Lord established his Church here on earth in order to continue his work of glorifying God and receiving and saving all people. It implies primarily the union of Jesus Christ and the Church. It implies also that he continues glorifying God and saving all people through the Church. The Church herself functions as the way for the continuation of the salvation fulfilled in Jesus Christ. The Christian believers perceived the "great mystery" of the union of Christ and the Church from the beginning.<sup>71</sup> The Church is perceived and presented as the proclamation and the presence of the salvation fulfilled in Jesus Christ. And the union of the whole mankind ("Gentiles made co-heirs with Jews"), the eternal plan of God, fulfilled in the mystery of Christ is realized in the Church. The 'economy of our Saviour Jesus Christ' (*mdabranuta' d'porouko' dilan yeshu m'shiho'*) takes effect in the Church through her ministry, more especially that of the word and her mysteries. "The holy Church has arranged the *marmmam* of the incarnate life of Our Lord Jesus Christ in the Christian liturgical year for the spiritual growth of the children, namely the members, of the Church."<sup>72</sup> The Church is the body of the risen Lord that gives people the life of Christ's resurrection.<sup>73</sup> Mar Ivanios is very much fond of presenting the Church as Christ's body and bride. In this regard he is only following the Syriac tradition. The Christian tradition from its very beginning

describes and illustrates in many images the mystery of the unity of Christ and the Church and of her salvific ministry. Thus the Church is Christ's bride,<sup>74</sup> Christ's flock,<sup>75</sup> Christ's body,<sup>76</sup> God's temple, God's field, God's house<sup>77</sup> etc. The Syriac tradition carried forward these and many other biblical images, with a certain preference to the 'body' and 'bride' images, to illustrate the Church and her salvific role. The multitude of such images witnesses the Syriac Church's consciousness that the mystery of the Church is at the same time revealed, inexhaustible by descriptions and illustrations. For the Syrians the Church is a mystery that is lived and celebrated. In her liturgical celebrations the Church celebrates herself. Simultaneously she participates in and witnesses to the saving events commemorated. By this complexity of the paradoxes of the Church's reality, in her liturgical celebrations, she remains a lived experience for her children.

Being faithful to the Syriac tradition Mar Ivanios describes the Church as Christ's 'mysterious body' (*marmmarupamaya sariram*). By way of an aside, it may be noted that *marmmarupamaya shariram* does not mean 'mystical body,' a western formulation with juridical implications, though elsewhere Mar Ivanios uses 'mystical body' for the Church. But by using only *marmmarupamaya* for the Church he indicates that the Church is not one of the seven mysteries / *qudasakal* or *rahasyangal*. It implies also that the celebration of the economy of salvation done in the concrete context of the seven liturgical celebrations is mysteries but not exactly as the Church is the mystery of Christ. The Church, as the body of Christ the head, and as his bride, is the mystery of Christ in a unique way with the closest identification. The seven mysteries are "of the Church," Christ's *marmmarupamaya sariram*, specifies Mar Ivanios.<sup>78</sup>

Regarding the identification between Jesus Christ and the Church, Mar Ivanios is reported to have instructed the Bethany Nuns as follows:

Jesus Christ is God who became man. He has the fullness of divinity and the fullness of humanity. But his humanity does not have *qnoma* (person). His divinity and humanity are united in God the Son, his *qnoma*. In the same way the Church, his *marmmarupamaya shariram* (mysterious body) does not have a *qnoma*. Jesus Christ is the *qnoma* of the Church. The parable of the leaven illustrates well the way Christ Jesus is spread in the whole Church. Just as the leaven spreads all through the dough. Jesus Christ lives in the whole Church and makes her his body.<sup>79</sup>

Mar Ivanios' distinction of the four statuses of Jesus Christ's body sheds further light on the specificity of the identification between him and the Church. There are four statuses of his body: 1) the incarnate natural body; 2) the resurrected and glorified body; 3) the same body in the Eucharist, namely the sacramental body that we receive in the Eucharist (*qudasaparamaya rupathil varunna sariram*); 4) the mysterious body (*marmma rupamaya sariram*), which is the receptacle of the third status of Jesus Christ's body.<sup>80</sup>

In the post-resurrection period, Christ abides in us with his glorified body, which now lives and has grown as the Church in the world. The Church is the mystery, the way and reality, of Christ. Mystery in Christian tradition contains visible and invisible realities. The Christian Church is the visibility of the invisible Christ. As the Malankara Church sings in the First Hour of her Sunday vigil of the liturgical season of resurrection,

The king of the heaven and the earth  
Built the Church  
And made it his seat  
He entered in and abides in it.  
Whosoever would speak to him  
Let him enter in the Church

This hymn celebrates that the Church is Christ's mystery.<sup>81</sup> So now it is through the Christian Church that we are united with him. Acceptance of the mystery (sacramentality) of Jesus Christ

involves the necessity of accepting the Church the way and reality of Christ-man unity. Therefore one who lives as a true Christian, a true devotee of Christ, is the one who grows in him, tasting him more than ever before and abiding in the God-given Church of Christ.<sup>82</sup> The Church is God's tongue. God speaks to us through the Church.<sup>83</sup> During Jesus' earthly ministry, God asked people to listen to Jesus (Mk 9,7). And after Jesus' resurrection the Church, with whom the risen Jesus the Lord is, is to be listened to (Mt 28,18-20; 18,17-20). The Church as the fulfillment of Israel and therefore as the true Israel is the way of the mystery of Christ for the non-Jews too.<sup>84</sup> Thus the true Israel character of the Church also speaks out her the mystery of Christ.

### **Mysteries of the Church – Way for Unity with Christ**

Mar Ivanios teaches that the mysteries are the ways that Christ himself, the *way* of God-man communion, has by his paschal mystery instituted for mankind in order to get united with him in the Church, his *bride*, his *mysterious body*. Mysteries bring the union with Jesus Christ in the Church. This explanation is different from the then dominant western Tridentine teaching that 'the sacraments are the visible signs that give us invisible grace.' The phrase 'invisible grace' here is vague. Also the modern western description of the sacraments as 'encounter with Christ' does not apparently convey the aspect of union with Christ in the Church. It is true that the explanation of the mysteries as the ways of union with Christ in the Church does not essentially differ from the western tradition in the basic understanding of the underlying meaning and theological content of the various mysteries. Nor is 'grace' (*thaibuta*) unfamiliar to the Syriac tradition and Mar Ivanios. Already before his communion with the Catholic Church he taught that we have received grace from God.<sup>85</sup> But Mar Ivanios, faithful to the West Syriac tradition, is very particular about the aspect of personal relation with Christ that is given to the recipient through the mysteries in the Church. "Christ lives in us through the Sacraments, through the Eucharist, Baptism and Penance..." And "through the sacraments we live in the Christ, ascended into the heaven."<sup>86</sup> He found the relation of the recipient of the mysteries with the Church and the growth of the Church also very important. Insistence on the union with Christ is significant because in this period of fulfillment of God's salvific plan Christ is the perfect union of God and man on earth, and it is through him that God's saving grace is given in full to man (Jn 1,14) and man gets united with God. 'Grace' given in the mysteries is not an indefinite 'something.' It is the grace of getting united with the Person of Jesus Christ. In fact He himself is the grace. This explanation is very important from the anthropological-Christology of the West Syriac tradition. The Fathers of this tradition insist that the fallen human nature has caused Christ to incarnate and to save the humanity.<sup>87</sup>

### **Origin of the Mysteries of the Church from Christ's Side**

*"This river that has flown from Christ's holy heart – the river that carries and flows – must flow into your soul. Therefore you must construct channels into your soul. These channels are the holy qudasas (sacraments)."* This is the second citation in the initial paragraph of the present work from Mar Ivanios' words about the mysteries of the Church. The first sentence passionately describes the origin of the mysteries from Christ's pierced side - a motif very dear to the Syriac sacramentology.<sup>88</sup> Elsewhere he repeats the same: *"Remember that the power of the holy qudasakal (= sacraments) of the Church is on account of the source from which they originate. They all are effective because they originate from the Lord's side."*<sup>89</sup> Mar Ivanios is a 'heart specialist.' Very often in his writings and speeches he brings in this image. When he speaks of the heart of Christ he means his pierced side. The second sentence of the citation insists on the co-operation from the part of man to receive the mysteries of the Church.

## **The Mysteries of the Church are Not Miracles**

The mysteries are signs, not miracles, insists Mar Ivanios: “When (Jesus) made the bread the holy body and wine the holy blood he was not doing a miracle. The bread did not get the taste or other qualities of flesh. Nor did the wine get the taste and other qualities of blood. He made by grace the holy body and the holy blood. Here the Lord did not work a miracle. He worked a *qudasa* (sacrament). And he asked to perform it ... in the Church (Lk 22:19).”<sup>90</sup> This is a very significant position having great relevance for the present when a big number of souls, made pious according to unsacramental devotions, are fond of seeing and propagating the appearance of ‘bleeding flesh’ of the mystery of the Eucharist !

## **Mysteries and Tradition**

The historical precedence of the Church and her mysteries over the New Testament is another important emphasis of Mar Ivanios’ sacramentology. The mysteries of the Church belong to her earliest Tradition. Even before the New Testament books were written, the Church was living the mysteries.<sup>91</sup> Thus he pays much attention to the relation between the Church’s lived and living Tradition and her mysteries.

## **Mysteries and Unity of the Churches**

Finally, I must conclude this article with a few words on his perception of the mysteries of the Church as the way for the reunion of the Churches. He holds, as indicated earlier in this article, the reunion with God through Christ by the mysteries of the Church must necessarily lead to the full unity of the Churches that celebrate them. My earlier article “Mar Ivanios Prophet of Cosmic Communion,” to which already many references are made in the present one, shed light to Mar Ivanios’ perception of the mysteries of the Church, especially the Eucharist, as the challenge to live the organic unity of the one body of Christ. About baptism, he is reported to have instructed thus: “Baptism is not to any particular Church.”<sup>92</sup> It involves the fundamental unity of all those who receive Christian baptism, and the call for the manifestation of the unity of the Church of Christ into which men and women are received by the sacrament of baptism. So he esteems the entry into the Catholic Church as the fulfillment of all graces received up to then.<sup>93</sup>

## **Notes**

<sup>1</sup> The etymological root of the Syriac word *raza’ / rozo’* is closer to the Greek concept of *mysterion* (mystery) than to the Latin sense of the term ‘sacramentum’ (sacred), Mar Toma Audo, *Simtha d’Lishana Suryaya*, 2<sup>nd</sup> vol.(Mosul:The Dominican Press, 1897) entry: “*Raza*,” as reported by Mar Bawai Soro, “Understanding Church of the East Sacramental Theology: The Theodorian Perspective,” in Fourth Non-Official Consulstation on Dialogue within the Syriac Tradition, Johann Marte / Gerhard Wilflinger (eds) (Vienna, 2001) **Pro-Oriente Syriac Dialogue 4** (Vienna, 2001), 22-43, here 23 note 1.

<sup>2</sup> “Communique” *Syriac Dialogue*, 4. p. 119.

<sup>3</sup> It was ‘the Great Gathering of the People of the Jacobite Syrians’.

<sup>4</sup> Mar Ivanios, *Vishuddha Kumpasaram Oru Dhyapanathanam*, Kottayam, 1923:BP, 1980<sup>2</sup>) 12.

<sup>5</sup> .Syriac fathers like Aprem, Balai, Isaac of Antioch, Jacob of Serugh (+521), Jacob of Edessa (708), John of Dara (860), Moshe Bar Kepha (903), Dionysius Bar Salibi (+1171), Bar Ebraya (+1286).

<sup>6</sup> *Syriac Dialogue*, 4, p.47; Valuparampil, “Mar Ivanios Prophet of Cosmic Communion;”, also Chediath-Valuparampil-Chempakassery (eds) *Archbishop Mar Ivanios in His Thoughts*, 100-124.



<sup>7</sup> In 1991 I could collect a list of thirty seven titles and send it to Prof. Dr. John Madey for *Biographisch-Bibliographisches Kirchenlexikon*. G. Chediath, *The Malankara Catholic Church*, Kottayam, 2003, p.322-323 contains some other titles and a list of Mar Ivanios letters with theological import.

<sup>8</sup> Originally published in 1926; reprint Kottayam: BP. 1980.

<sup>9</sup> Valuparampil, "Mar Ivanios Prophet of Cosmic Communion," 157-163.

<sup>10</sup> For a fuller use of the speech, See *ibid.* p.151-169.

<sup>11</sup> Mar Ivanios, *Vishuddha Qurbana oru Dhyana pathanam* (1923); *Visuddha Kumbasaram* (1923); *Papamocanam*, 4 vols. (1923); *Atmavinte Kuliyum Unum* (1930).

<sup>12</sup> *Vivahajivitam (Married Life)* (no place, 1928).

<sup>13</sup> Cfr. Sr. Salga's manuscript collections of Mar Ivanios Exhortation to the Bethany Nuns from April 29, 1929 – April 14, 1933, 9<sup>th</sup>, 10<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> and 17<sup>th</sup> speeches; speech in September 1930 at the Ashram chapel; speech in September 1930; November 6, 1930; speech on December 7, 1930. Sr. Shina's manuscript collection of his exhortations to Bethany Nuns from September 22, 1930 - April 1936, speech on October 17, 1930; speech on November 5, 1930. These manuscripts are kept at Bethany Provincialate, Nalanchira, Trivandrum. Mar Ivanios was both the founder father and the spiritual guide and father for both religious communities in the Malankara Catholic Church till the end of his life, Chempakassery, "The Eucharist in the Teaching of Mar Ivanios" in G. Chediath-K. Valuparampil-P. Chempakassery (eds) *Archbishop Mar Ivanios in His Thoughts*, 40-41.

<sup>14</sup> *Vedopadeshapathavali* (Trivandrum, 1943).

<sup>15</sup> *Tukkasa* (Trivandrum: Metropolitan Archbishop's House, 1943).

<sup>15a</sup> Mar Ivanios, *Sabhavatsaram*, 7, 9-10.

<sup>15b</sup> *Syriac Dialogue* 4, 119.

<sup>16</sup> M. Gibbons, *Archbishop Mar Ivanios* (Kottayam: BP, 2002 [originally published Dublin, 1962]) 32-35 narrates quoting anecdotes of the style of his sermons. On page 34 she quotes Thomas Srinavasam, a writer reminiscently describing after the death of Mar Ivanios the character of his discourses: "The Malayalam address came down on our heads like tongues of fire, the mien, the gesture, the torrential eloquence in chaste and pure Malayalam – the picture stands out in my memory after the lapse of two decades." Many exhortations to the Bethany Nuns provide other examples. Cfr. Salga's manuscript collections: Exhortation from April 29, 1929 – April 14, 1933 (13<sup>th</sup> Speech). Sister Shina's manuscript collection: Exhortations from September 22, 1930 - April 1936.

<sup>17</sup> For example, *Vishuddha Qurbana* (1923), *Visuddha Kumbasaram* (1923); *Papamocanam*, 4 vols. (1923); *Atmavinte Kuliyum Unum* (1930). Sr. Salga's manuscript collections: from April 29, 1929 – April 14, 1933, 13<sup>th</sup> speech.

<sup>18</sup> T. Inchakolody, *Archbishop Mar Ivanios*, I. 51-52; also M. Gibbons, *Archbishop Mar Ivanios*, 34-35.

<sup>19</sup> Thus, the four works quoted in no. 3. There are also other books in the same line: *A Synopsis of the Holy Mass according to the Lityurgy of St. James*, London., 1932; *Atmavinte Kuliyum Unum* (1930); *Malankara Qurbanayute Anushthanakramam* (1941).

<sup>20</sup> *Vishuddha Qurbana*, *Visuddha Kumbasaram* BP, 1980; *Papamochanam*, 4 vols. (1923). Sr. Salga's manuscript collections: Exhortations from April 29, 1929 – April 14, 1933, Palm Sunday evening March 29, 193; Good Friday April 14, 1933.

<sup>21</sup> Thus for example, . Salga's manuscript collections: from April 29, 1929 – April 14, 1933, Sermon just before the foot washing service on Maundy Thursday evening, 1930.

<sup>22</sup> Mar Ivanios, *Vishuddha Qurbana. oru Dhyana pathanam*, 85 quotes St. Francis of Assisi. His vast reading included not only the great Syriac writers and eastern (Greek) writers (as for example Basil) but also many western Catholic writers; cfr, Mar Ivanios, *Giridipam Autography of Mar Ivanios* (reprint Kottayam: BP, 1980 [originally 1929]) 66-67; Louis Moolaveetil, *The Spiritual Life of Mar Ivanios*, Kottayam 1977. p.34-35.

<sup>23</sup> M. Gibbons, *Archbishop Mar Ivanios*, 35.

<sup>24</sup> Salga, *Vishuddha Sabhopadesham* (1929); Tharakan Anniyil (ed), Thiruvananthapuram, 1993. follows the same method.

<sup>25</sup> Thus for example the question-answer mode *sugito* on the 'Good Friday' liturgy.

<sup>26</sup> Examples are seen in Sr. Shina's manuscript collections: Exhortations from September 22, 1930 - April 1936.

<sup>27</sup> L. Moolaveetil, *Spiritual Life of Mar Ivanios*, 125-145; Jnanadas, *Mar Ivaniosinte sanyasadarsanam* (Kottayam: BP, 2001); K. Valuparampil, "Mar Ivanios Prophet of Cosmic Communion," *CO XXIV/4* (2003) 151-169.

<sup>28</sup> Salga's manuscript collection: Exhortations from April 29, 1929-April 14, 1933 (13<sup>th</sup> Speech).

<sup>29</sup> *Ibid.* from April 29, 1929-April 14, 1933, 17<sup>th</sup> speech.

<sup>30</sup> For a summary review, Paulos Mar Gregorios, *Paurastya Kraistava Darsanam*, Kottayam, 1996, 150-165.

<sup>31</sup> *Ibid.* 155-157.

<sup>32</sup> Salga's manuscript collection: Exhortations from April 29, 1929-April 14, 1933 (17<sup>th</sup> speech). In the Sermon he is reported to have said, "... The Lord has not known sin. Neither ignorance, that is the source or consequence of sin, or error or sickness have affected the Lord." He has included 'sickness' in the list, because sickness is related to sin. In the immediately preceding sentence he has stated that the Lord has not known sin. He means to say that though the Lord has assumed our human nature, the fallen nature, but one without sin. In his case sin is excluded from the fallen human nature. The speaker's insistence on the Lord's free will indicates that by 'sin' he does not mean the 'original sin' of the western (Augustinian) interpretation in relation to Christ. The general Syriac perception of original sin must be in his mind. Sin is a property of will, not of nature. Sin is not inherited. There is the teaching of Jacob of Serugh (also of Narsai), according to which, with Adamite sin only the likeness (*demutho*) of God in man is distorted (not lost), but not the image (*sorto*). There is also the teaching of the Sabrisho I synod, according to which, sickness and mortality do not depend on the first sin. Mar Ivanios might be meaning thus: Adam and every one sin by free will, and as a consequence they are subject to sickness and mortality. Adam's sin is neither inherited by the Lord, nor does he sin by free will. So he is not subject to sickness.

<sup>33</sup> Mar Ivanios, *Qurbana oru Padhanam*, Part II: *Vishuddha Samsargam*, 4.

<sup>34</sup> Mar Ivanios, *Tukkasa Part 2* (Rubrics of Administering the Sacraments) (Trivandrum, 1943) ,20,23, 27,43,47.

<sup>35</sup> *Syriac Dialogue*, 4,p. 64.

<sup>36</sup> <sup>b</sup> *Syriac Dialogue*,4,p. 65.

<sup>37</sup> This is confirmed later in the same book: "... the holy *qurbana* is not the image of the body and blood of the Messiah. ... the holy *qurbana* is not some kind of sign of the body and blood of the Messiah. On the contrary the holy *qurbana* is really and truly the real body and blood of the Messiah. ... By saying that the true body and blood of the Messiah is in the *qurbana* it is meant that Jesus Christ is really and truly and spiritually and fully in the holy *kurbana*," 37.

<sup>38</sup> M. Gibbons, *Archbishop Mar Ivanios*, 41.

<sup>39</sup> Mar Ivanios, *Tukkasa Part 2*, 50,53.

<sup>40</sup> T. Inchackalody, *Archbishop Mar Ivanios*, I .62.

<sup>41</sup> M. Gibbons, *Archbishop Mar Ivanios*, 34. T. Inchackalody, *Archbishop Mar Ivanios*, 1, 51-52.

<sup>42</sup> M. Gibbons, *Archbishop Mar Ivanios*, 34

<sup>43</sup> G. Chediath, The Malankara Catholic Church, Kottayam, 2003, 78-88; G. Chediath-K. Valuparampil- P.Chempakasery (eds) *Archbishop Mar Ivanios in His Thoughts*, 113-116.

<sup>44</sup> K. Valuparampil, "Mar Ivanios Prophet of Cosmic Communion," *CO XXIV/4* (2003) 161-162; G. Chediath-K. Valuparampil-P. Chempakasery (eds) *Archbishop Mar Ivanios in His Thoughts*, 110-116.

<sup>45</sup> K. Valuparampil, "Mar Ivanios Prophet of Cosmic Communion," 158-160.

<sup>46</sup> Payne Smith, *A Compendious Syriac Dictionary* does not give the singular *raza' / rozo'*. May be by imitation of the Aramiac singular equivalent in Aramaic Daniel that the singular *raza' / rozo'* found its place in ecclesial circles.

<sup>47</sup> Mk 4,11; 1Tim 3,16; Rom 11,25; 16,25; 1Cor 15,51; Eph 5,321.

<sup>48</sup> Mt 1,19;Jn 11,28; Mar Gregorios Yohanna Ibrahim, “Introduction to the Sacraments. An Oriental Orthodox Perspective,” *Syriac Dialogue*, 4. p. 107-117, here 108. However, Mar Aprem takes *math<sup>e</sup>shyo 'yit* in Mt 1,19 also with nuance of ‘mystery.’

<sup>49</sup> The use of the plural *raze' / roze'* could be on account of two factors: firstly, the plurality of the elements (the body and blood of our Lord Jesus Christ), *Syriac Dialogue*, 23 note 1; secondly, since baptism concluded with the eucharist, together with the forgiveness of sins and the holy oil (*myron*), this was effectively included in this overall term, *Syriac Dialogue*, 4. 119.

<sup>50</sup> *Syriac Dialogue*, 4. 119.

<sup>51</sup> *Syriac Dialogue*, 4. 119.

<sup>52</sup> *Syriac Dialogue*, 4. 11.

<sup>53</sup> T.Inchackalody, *Archbishop Mar Ivanios*, I,p. 61.

<sup>54</sup> Elie Khalife-Hachem, “ Maronite Sacramental Theology,” *Syriac Dialogue*, 4. 53-66,61.

<sup>55</sup> T.Inchacklody, *op.cit.* 61 .

<sup>56</sup> *Ibid.* he says, “...they are called *rahasyangal* (mysteries) or *qudasakal* (sacraments)”. On the eucharist he writes, “Why is the *qurbana* called *rahasyam* (*qudasa*) ?” The brackets has the meaning of ‘or.’

<sup>57</sup> Ivanios, *Qurbana oru Dhyana pathanam*, 3-4.

<sup>58</sup> T. Inchacklody, *op.cit.* 55: “And the mystery of incarnation is that the “Word” who is God and Son of God (Jn 1,14-18) limited Himself in a body and in a soul as a way to unite the whole creation in God”.

<sup>59</sup> Thus for example, Eph 3,3.4;Col 1,26.27.

<sup>60</sup> T.Inchackalody, *op.cit.* 60; Sr. Salga’s manuscript collection:Exhortations from April 29,1929-April 14,1933 (12<sup>th</sup> speech). Speech on November 6, 1930. Sr. Shina’s manuscript collection of his exhortations from September 22,1930 -April 1936, Speech of November 6<sup>th</sup> 1930.

<sup>61</sup> “It is a *marmmam* of Christianity that by means of the holy *qudasas* we live in Jesus Christ, who has ascended to heaven,” Sr. Salga’s manuscript collection: from April 29,1929-April 14,1933, 12<sup>th</sup> speech.

<sup>62</sup> Thus for example, Eph 3,3.4;Col 1,26.27, Sr. Salga’s manuscript collection:from April 29,1929-April 14,1933, 12<sup>th</sup> speech.

<sup>63</sup> Sr. Salga’s manuscript collection:Exhortations from April 29,1929-April 14,1933 (12<sup>th</sup> speech).

<sup>64</sup> Sr. Salga’s manuscript collection: Exhortations from April 29,1929-April 14,1933. Speech in September 1930 in the Ashram Chapel. Salga has written ‘mystical body’ for *marmmarupamaya sariram*. ‘Mystical body’ is not the proper corresponding word. The Church as ‘mystical body’ is a description of the Latin west, and unknown to the Christian Orient. But the Church as the *marmmarupamaya sariram* (mysterious body) is Pauline (Eph 5,25-32). Possibly Mar Ivanios used ‘mystical body’ under the influence of the then prevalent Roman Catholic ecclesiology.

<sup>65</sup> See above, no.47.

<sup>66</sup> Eph 3,4.

<sup>67</sup> T. Inchackalody, *Archbishop Mar Ivanios*, I, 5-62.

<sup>68</sup> Salga’s manuscript collection:Exhortations from April 29,1929-April 14,1933 (13<sup>th</sup> speech). The date of the 10<sup>th</sup> is after April 30, 1930.

<sup>69</sup> Sermons 14<sup>th</sup> –18<sup>th</sup> in Sister Salga’s manuscript collection: Sermons from April 29,1929-April 14,1933.

<sup>70</sup> Salga’s collection 9<sup>th</sup> Sermon.

<sup>71</sup> Eph.5,31-32.

<sup>72</sup> Mar Ivanios, *Sabhavatsaram*, 9.

<sup>73</sup> T.Inchackalody, *op.cit.* 61-62. .Salga’s manuscript collection : Sermons from April 29,1929-April 14,1933, 12<sup>th</sup> Sermon.

<sup>74</sup> Eph 5,25-29; Jn 2,1-11;3,28-30. The ‘bride’ image of the Church in both these passages is illustrative not only of the union of love between Christ and the Church, but also of the Church’s salvific intervention.

<sup>75</sup> Mk13,27;Jn 10.

<sup>76</sup> 1Cor 12.

<sup>77</sup> 1Cor 3,16-17.9

<sup>78</sup> Mar Ivanios, *Kumpasaram*, 11.

<sup>79</sup> Salga's manuscript collection:Sermons from April 29,1929-April 14,1933; instruction of November 6, 1930.

<sup>80</sup> Salga's manuscript collection:Instruction of 1930 September in the Ashram Chapel.

<sup>81</sup> T.Inchackalody, *op.cit.* 61.

<sup>82</sup> T.Inchackalody, *op.cit.* 61.

<sup>83</sup> Salga's manuscript collection:Instruction of 1930 September in the Ashram Chapel.

<sup>84</sup> Mar Ivanios, *Sabhavatsaram*, 11-13.

<sup>85</sup> Salga's manuscript collection:Instruction of 1930 September 7<sup>th</sup> in the Ashram Chapel.

<sup>86</sup> Salga's manuscript collection: 12th Sermon.

<sup>87</sup> This thought is very strong in Theodore of Mopsuestia, cfr. his commentary on Ephesians 1,3ff., as referred to by Mar Bawai Soro, "Understanding the Church of the East Sacramental Theology: The Theodorian Perspective," *Syriac Dialogue 4*, 22-43, here 24 note 5.

<sup>88</sup> Sebastian Brock, "The Mysteries Hidden in the Side of Christ," in *Studies in Syriac Spirituality. The Syrian Churches Series Vol.13* (ed. Jacob Vellian) (1988) 62-72.

<sup>89</sup> Mar Ivanios, *Visuddha Kumpasaram*, 11.

<sup>90</sup> Mar Ivanios, *Sabhavatsaram*, 13.

<sup>91</sup> Mar Ivanios, *Sabhavatsaram*, 39-40.

<sup>92</sup> Salga's manuscript collection: Instruction on 12th September 1930.

<sup>93</sup> Salga's manuscript collection :Instruction on 7th September1930