SEEING GOD’S FACE

FACE OF THE JUST IMITATORIS DEI

IN THE SYRIAC MYSTICISM OF THE 7–8TH C.
EASTERN SYRIAC CHRISTIANITY

• PATRICIA CRONE: THE NESTORIAN CHURCH WAS ACADEMIC. MOST STRIKINGLY, IT ACQUIRED ONE OF THE FEW NON-MONASTIC SCHOOLS OF THEOLOGY IN THE NEAR EAST WHEN THE SCHOOL OF EDESSA MIGRATED TO NISIBIS, III AND NISIBIS IN TUM SPAWNED A SERIES OF LESSER SCHOOLS; AND IT SIMILARLY ACQUIRED A SCHOOL OF MEDICINE WITH THE SETTLEMENT OF PRISONERS OF WAR IN GONDESHAPUR.

• 112 IN GENERAL THE FOUNDATION OF SCHOOLS RECURS AGAIN AND AGAIN IN THE LIVES OF NESTORIAN WORTHIES, AND FEW MONASTERIES WERE WITHOUT ONE./// IRAQ THUS HAD NO KIBBUTZIM: THE NESTORIANS WERE NOT AVERSE TO INHABITING THE DESERT, BUT THEY DID SO FOR THE SOLITUDE IT AFFORDED, NOT TO GROW ROSES IN THE SAND.

• ‘HAGARISM’
CHURCH OF THE EAST

- IRAN, IRAQ AND CENTRAL ASIA
- TWO-PERSON CHRISTOLOGY
- NESTORIAN ‘ICONOCLASM’
- MYSTICAL ASCETICISM
MEDICAL ASPECT

- **SYRIAC BOOK OF MEDICINES, ED. W. BUDGE (TEXTBOOK OF GALenic MEDICCINE)**
- **PARALYSIS OF THE FACE (TOTAL OR PARTIAL)**
WHERE ARE THE SYRIAC MYSTICS?

- Christological Crisis of 5th – 7th CC.
- Dionysiac Writings
- Evagrian Turn
- Sharp Division Phase
- Arab Invasion of the 7th C.
- Dispersion Late 7th C.
- Religion Goes Mystical

- Isaac of Nineveh
- Simon Taibutheh
- Dadisho of Qatar
- Abraham Bar Dashandad
- John Dalyatha
MAIN IDEAS

• DISILLUSIONMENT IN THE SENSE-PERCEPTED REALITY
• NON-RATIONAL ENCOUNTER WITH ULTIMATE DIVINE REALITY
  • A SENSE OF UNITY
  • WAY OF CHRIST
• CONTROL AND PURIFICATION
  • TRANSPARENCY
  • DEIFICATION
SAY ‘FACE’ IN ARAMAIC!
APPĒ – SURFACE - SIDE

- ARAM. ?APPĀ. SYR. ANPE > APPE (PL. ܐܢܦܥ)

- FRONT SURFACE
- SUPER
- MAINLY BIBLICAL
- IN THE SITUATION OF A COMMUNICATION
- FACIALLY, ON THE FACE OF IT
QUBLLĀ, APPARENCE

• **QWBLL, QWBLL?** (*QUBLAL, QUBLLĀ) N.M. FACE


• **PRACTICALLY ABSENT IN MYSTICS**
• APPEARANCE

• MANLY THEOLOGICAL

• PERSON, INDIVIDUAL
  •  ﭳܠܐܬܢܐܐܬ܂ܐ ܐܟܐܕܣܐܡܐܦܪܨܘܦܦܐܘܩܢܘܡܦܐܘܡܠܬܐܐܘܩܠܐܐܠܨ
    (SCRIPTURE CAN SPEAK METAPHORICALLY, AS WHEN IT ASCRIBES PERSONALITY,
    SELFHOOD, REASON OR VOICE TO OBJECTS)

• OUTWARD CHARACTER, VISIBLE FEATURE OF AN INANIMATE

• (GRAM.) PERSON ( ﭳܠܐܬ܂ܐܚܟܐܕܢܛܪܐܢܦ܂ܐܬܠܝܬܐܦܐSYR. MOBERGTERM 83

• PERSONIFICATION OF THE HIGHEST BEING
‘FACE’ IN THE MYSTICAL WRITERS
MAR IŞHĀQ OF NINEVEH

During thy whole life deem thyself as a sinner, then thou wilt found to be a righteous man during thy whole life. Be despised though wise, and do not err in thy wisdom. Be simple in thy wisdom and do not assume the appearance of being wise if thou art simple. If humility elevates the despised how, much more will it elevate the honoured.

MAR ISAACUS NINIVITA
DE PERFECTIONE RELIGIOSA

PAULUS BIDJAN, P. C. M. (LAZARIsta).

PARISIIS,
VIA DICTA, RUE DE SÈVRES, n°3.
LIPP., OTTO HARRASSOWITZ, 1909.
THE CONCEPT OF THE BODY IS EXTREMELY DIFFICULT TO GRASP IN LANGUAGE. THE BODY ALWAYS ESCAPES OUR EFFORTS TO PUT IT INTO WORDS. EVEN IF WE FOR A MOMENT PUT THE DIFFICULTY OF THE 1,300 YEARS BETWEEN US AND ISAAC TO ONE SIDE, IT IS NOT (P.54) ALWAYS CLEAR WHAT WE MEAN WHEN WE TALK ABOUT THE BODY. EXACTLY WHAT DO WE MEAN WHEN WE SAY THAT SOMETHING IS PART OF THE BODY OR OF A BODILY NATURE? ON THE ONE HAND WE CAN SAY—and this is often said today—that the human being is nothing but a body.

Patrik Hagman
MINISTRY OF A BODY

• RESTRICTION OF ANY EXTERNAL MOVEMENT
• FACE IS AN OBJECT TO COVER (ISAAC I, 37: HE SEES GOD WITH UNCOVERED FACE)
• ASCETIC TREATMENT
  • PALE FACE (I, 42: THEY TALKED TO GOD WITH PALE FACES, PALE FROM THE SPEECHLESS MIND)
  • FACE WRINKLED FROM SORROW
FALL ON THE FACE
• HIS FACE IS TURNED TOWARD THE CROSS OF CHRIST

• O GOD, TURN OUR FACES FROM THIS WORLD TOWARD THE OTHER ONE TO LONG FOR YOU
THE UNION OF LOVE IS MANIFESTED IN THE MYSTIC
THUS: HIS FACE GETS RUDDY AND JOYFUL

LET YOUR JOYFUL FACE GO AHEAD OF YOUR GIVING

FACE AS INDICATION OF DIVINE LOVE

• THE UNION OF LOVE IS MANIFESTED IN THE MYSTIC
• HIS FACE GETS RUDDY AND JOYFUL
• LET YOUR JOYFUL FACE GO AHEAD OF YOUR GIVING
• CONSIDER, DISCERNING MAN, THAT YOU ARE THE IMAGE OF GOD AND THE BOND OF ALL
THE CREATION, BOTH OF THE HEAVENLY AND OF THE TERRESTRIAL BEINGS, AND WHENEVER
YOU BEND YOUR HEAD TO WORSHIP AND GLORIFY GOD, ALL THE CREATIONS, BOTH
HEAVENLY AND TERRESTRIAL, BOW THEIR HEADS WITH YOU AND IN YOU TO WORSHIP GOD;
AND WHENEVER YOU DO NOT WORSHIP AND GLORIFY HIM, ALL THE CREATIONS GRIEVE
OVER YOU AND TURN AGAINST YOU, AND YOU FALL FROM GRACE
The following is the sign that a monk is progressing in the Lord: His heart is contrite in asceticism and humble in grief over small sins previously committed. Respect and modesty even with regard to the lowly and the weak reign over him; his heart is artless and simple, even when bearing the fruits of the spirit. His face is illuminated and joyful in his love towards all, and he communes with everybody as if everybody were good. Do not, however, rely on your righteousness, although the grace has come upon you and your passions are partially quelled, because your nature inclines easily towards good or evil.
JOSEPH HAZZAYA

- DEMON OF LUXURY CASTS ON THE NOVICES DEMWATA™ PTAKRAYATA™
- PARSOPE OF WOMEN
• LETTER 19,5: IF YOU WANT TO SEE CHRIST'S FACE (PARSOPA) WILL CHANGE YOU

• CENT 1,41: LEAVE YOURSELF AND ALL THE THINGS AND FORCE YOURSELF TO YOUR INTERIOR AND YOU WILL SEE THERE THE FACE OF YOUR GOD (גֵּדֵר בְּכָל הַשַּׁחַר)

• SOUL IS A MIRROR, REFLEXING DIVINE LIGHT, AND SECONDLY THE VERY PARSHOPA OF THE GODHEAD

• LETTER 15: BEAUTY OF THE FACE OF THE BELOVED