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FOURTH QUARTER 1994



NINEVEH

VOLUME 17 NO. 4



**Pope John Paul of the Catholic Church and
Patriarch Mar Dinkha IV of the
Assyrian Church of the East sign a
Common Christological Declaration**

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

FOURTH QUARTER 1994
VOLUME 17 NO. 4

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IN THIS ISSUE

- Synopsis and Notations — 2
Common Christological Declaration
- Common Christological Declaration between the 3
Catholic Church and the Assyrian Church of the East
- Talk by Pope Paul II of the Roman Catholic Church 5
- Talk by Mar Dinkha IV of the Assyrian Church of 6
the East
- Translator of the book Kalila and Dimna 8
- Assyrian Universal Alliance Declaration 12
- Current Political Situation of Tur-Abdin Assyrians 14
by Abdulmesih Bar Abraham
- The Battle of Rowanduz 17
by Solomon S. Solomon
- Pro Oriente Consultation on Theology of Assyrian 20
Church of the East
- Assyrian Australian National Federation Achievements ... 22
- Union School Teachers Honored in Chicago 24
by Solomon S. Solomon
- The Travels of Marco Polo 27
- Pioneers from the East and West 29
- Are We Helping All of Our Needy Assyrians..... 30
by Mikhael K. Pius
- In Memoriam 37
- Assyrian Section 44

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Common Christological Declaration between the Roman Catholic Church and the Assyrian Church of the East

Synopsis of the Agreement and Notations

The succeeding pages contain texts of the "Common Christological Declaration" between Pope John Paul II of the Roman Catholic Church and Mar Dinkha IV, Patriarch of the Assyrian Church of the East, as well as their talks held at the Vatican on November 11, 1994.

This agreement brings to an end the 1500 years of theological "misunderstanding" between the two Churches. The schism with the Catholic Church dates from 431 A.D. when the Council of Ephesus condemned the teaching of Nestorius, Patriarch of Constantinople (428 A.D.) who defended the integrity of Christ's humanity, stating that the Virgin Mary is the "Mother of Jesus Christ" and not the "Mother of God" (the concept of Mary as *theotokos*) as the Catholic Church believes. He was also accused of asserting that there were two persons — a divine and a human — in Christ, in contrast to his opponent Cyril (376-444) of Alexandria, who said there was only one — divine. The Assyrian Church by rejecting the judgment of the Council of Ephesus was erroneously labeled "Nestorian" by the Catholics in the West. The Assyrian Church held doctrines similar to those of Nestorius — not those he was charged with holding — long before he appeared on the scene. In fact, Theodore of Mopsuestia (350-428) was the original father of "Nestorian" teachings. Nestorius was his pupil.

The Assyrian Church in Persia had no direct contact with the raging western ecclesiastical clashes, as it was protected by the Persian border. During the years 420-457 A.D. the Assyrian Church was preoccupied with its own problems of survival under the Zoroastrian persecution of Yazdegerd I, Varahran V, and Yazdegerd II, than with the doctrinal disputes of Western theologians. It was gradually drawn into the controversy because of its historic attachment to Edessa as its mother Church. At that time Edessa was under Roman control.

Power and politics was the motivation of Cyril who sought to depose Nestorius from power. Synods both in Alexandria and Rome felt that Nestorius was positioning himself as a doctrinal leader of the whole Church by challenging the concept of Mary as *theotokos*. For this and other reasons Cyril was used by Rome to remove Nestorius without revealing that its own Christology was consistent with that of Nestorius.

The Common Christological Declaration bypasses the illegal Council of Ephesus and reaches an agreement based on the Creed of the Council of Chalcedon (451 A.D.) which declared: "Christ has two natures." Thus the November 11th Declaration states that "Our Lord Jesus Christ is true God and true Man . . . His divinity and humanity are united in one person, without confusion or change, without division or separation."

The Pope paid tribute to the Assyrian Christians who "were scattered, persecuted and massacred down through the centuries for professing the name of Christ." The Vatican has undertaken to use its influence with governments to assist members of the Assyrian Church in the Middle East who are suffering persecution, and to try to enable refugees to return to their homes. The Pope said "that the Holy See will employ the means at its disposal," especially diplomatic contacts, to help ease the suffering. It has also agreed to cooperate with the Assyrian Church in the training of priests.

"Today the time has come to bring down the walls which have separated us and kept us apart for fifteen centuries," Patriarch Mar Dinkha IV of the Assyrian Church said. "Today, the door of opportunity is open and we are bidden to enter and labour together toward the noble goal of unity in the Church, the unity for which our Lord Jesus Christ so fervently prayed," . . .



Pope Paul and Mar Dinkha IV sign the agreement. Standing behind Mar Dinkha, left to right are: Bishop Mar Meelis Zaia, Bishop Mar Bawai Soro and Bishop Mar Narsai De Baz.

Sua Santità Giovanni Paolo II e Sua Santità Mar Dinkha IV, Patriarca della Chiesa assira dell'Oriente, hanno firmato, nella mattina di venerdì 11 novembre, una Dichiarazione cristologica comune.

Questo il testo:

**Common Christological
Declaration
between the Catholic Church
and the Assyrian Church of the East**

His Holiness John Paul II, Bishop of Rome and Pope of the Catholic Church, and His Holiness Mar Dinkha IV, Catholicos-Patriarch of the Assyrian Church of the East, give thanks to God who has prompted them to this new brotherly meeting.

Both of them consider this meeting as a basic step on the way towards the full communion to be restored between their Churches. They can indeed, from now on, proclaim together before the world their common faith in the mystery of the Incarnation.

* * *

As heirs and guardians of the faith received from the Apostles as formulated by our common Fathers in the Nicene Creed, we confess one Lord Jesus Christ, the only Son of God, begotten of the Father from all eternity who, in the fullness of time, came down from heaven and became man

for our salvation. The Word of God, second Person of the Holy Trinity, became incarnate by the power of the Holy Spirit in assuming from the holy Virgin Mary a body animated by a rational soul, with which he was indissolubly united from the moment of his conception.

Therefore our Lord Jesus Christ is true God and true man, perfect in his divinity and perfect in his humanity, consubstantial with the Father and consubstantial with us in all things but sin. His divinity and his humanity are united in one person, without confusion or change, without division or separation. In him has been preserved the difference of the natures of divinity and humanity, with all their properties, faculties and operations. But far from constituting "one and another", the divinity and humanity are united in the person of the same and unique Son of God and Lord Jesus Christ, who is the object of a single adoration.

Christ therefore is not an "ordinary man" whom God adopted in order to reside in him and inspire him, as in the righteous ones and the prophets. But the same God the Word, begotten of his Father before all worlds without beginning according to his divinity, was born of a mother without a father in the last times according to his humanity. The hu-

manity to which the Blessed Virgin Mary gave birth always was that of the Son of God himself. That is the reason why the Assyrian Church of the East is praying the Virgin Mary as "the Mother of Christ our God and Saviour". In the light of this same faith the Catholic tradition addresses the Virgin Mary as "the Mother of God" and also as "the Mother of Christ". We both recognize the legitimacy and rightness of these expressions of the same faith and we both respect the preference of each Church in her liturgical life and piety.

This is the unique faith that we profess in the mystery of Christ. The controversies of the past led to anathemas, bearing on persons and on formulas. The Lord's Spirit permits us to understand better today that the divisions brought about in this way were due in large part to misunderstandings.

Whatever our christological divergences have been, we experience ourselves united today in the confession of the same faith in the Son of God who became man so that we might become children of God by his grace. We wish from now on to witness together to this faith in the One who is the Way, the Truth and the Life, proclaiming it in appropriate ways to our contemporaries, so that

the world may believe in the Gospel of salvation.

* * *

The mystery of the Incarnation which we profess in common is not an abstract and isolated truth. It refers to the Son of God sent to save us. The economy of salvation, which has its origin in the mystery of communion of the Holy Trinity — Father, Son and Holy Spirit —, is brought to its fulfilment through the sharing in this communion, by grace, within the one, holy, catholic and apostolic Church, which is the People of God, the Body of Christ and the Temple of the Spirit.

Believers become members of this Body through the sacrament of Baptism, through which, by water and the working of the Holy Spirit, they are born again as new creatures. They are confirmed by the seal of the Holy Spirit who bestows the sacrament of Anointing. Their communion with God and among themselves is brought to full realization by the celebration of the unique offering of Christ in the sacrament of the Eu-

charist. This communion is restored for the sinful members of the Church when they are reconciled with God and with one another through the sacrament of Forgiveness. The sacrament of Ordination to the ministerial priesthood in the apostolic succession assures the authenticity of the faith, the sacraments and the communion in each local Church.

Living by this faith and these sacraments, it follows as a consequence that the particular Catholic churches and the particular Assyrian churches can recognize each other as sister Churches. To be full and entire, communion presupposes the unanimity concerning the content of the faith, the sacraments and the constitution of the Church. Since this unanimity for which we aim has not yet been attained, we cannot unfortunately celebrate together the Eucharist which is the sign of the ecclesial communion already fully restored.

Nevertheless, the deep spiritual communion in the faith and the mutual trust already existing between our Churches entitle us from now on

to consider witnessing together to the Gospel message and co-operating in particular pastoral situations, including especially the areas of catechesis and the formation of future priests.

In thanking God for having made us rediscover what already unites us in the faith and the sacraments, we pledge ourselves to do everything possible to dispel the obstacles of the past which still prevent the attainment of full communion between our Churches, so that we can better respond to the Lord's call for the unity of his own, a unity which has of course to be expressed visibly. To overcome these obstacles, we now establish a Mixed Committee for theological dialogue between the Catholic Church and the Assyrian Church of the East.

Given at Saint Peter's, on 11 November 1994

+ K. Mardinche

Jeanes Paulus MC



Mar Dinkha IV presents Pope Paul II with a replica of an 8th century cross of the Assyrian Church in China.

Il discorso del Santo Padre alla Delegazione della Chiesa assira dell'Oriente

Pubblichiamo il testo del discorso rivolto da Sua Santità Giovanni Paolo II al Patriarca della Chiesa assira dell'Oriente, Sua Santità Mar Dinkha IV, in occasione dell'incontro, svoltosi nella mattina di venerdì 11 novembre, per la firma della Dichiarazione cristologica comune:

Your Holiness,

1. *Exactly ten years have passed since I had the joy of welcoming you here on your first official visit to this Apostolic See. This pleasure is renewed today as you are accompanied by a delegation of eminent Bishops from your Holy Synod. In the words of the Apostle Paul, I wish you "grace, mercy and peace from God the Father and Christ Jesus our Lord" (1 Tm 1:2).*

At the time of your previous visit, you shared with me your ardent wish that a declaration of the Pope of Rome and of the Catholicos-Patriarch of the Assyrian Church of the East would one day be able to express our two Churches' common faith in Jesus Christ, the Incarnate Son of God, born of the Virgin Mary. Historians and theologians immediately set about examining very carefully the Christological consequences of the Council of Ephesus. In an atmosphere of fraternity and mutual confidence, a fruitful dialogue has enabled us to overcome the ambiguities and misunderstandings of the past. Today, we have arrived at the Common Christological Declaration which we are about to sign together. This constitutes an important witness which will not fail to cause rejoicing among the faithful of our two Churches.

2. *For my part, I am confident that this agreement will open up wide horizons at the level of pastoral collaboration. Of great importance will be the strengthening of cooperation in the spiritual and theological formation of future priests and responsible laity. The same applies to catechesis of children and of young people: we must apply all possible concern in this direction.*

Moreover, in order to "share with the saints who are in need" (Rom 12:13), should we not also seek to coordinate our efforts to welcome with dignity and to help effectively those who are uprooted from their homeland or are forced to emigrate because of the severe trials which they have endured (cf. Unitatis redintegratio, n. 18)? We do not forget the long night of suffering endured by your Eastern Syriac communities, which were scattered, persecuted and massacred down the centuries for professing the name of Christ. Those who despite everything have remained in their countries in the Middle East — and who have had to face war and unjust deprivation of every kind — should know that the Holy See will employ the means at its disposal, particularly through its contacts with Governments and International Organizations, to lessen their sufferings and if possible make them cease. Finally, a Church so distinguished in its past for its heroism as regards fidelity to the faith cannot remain marginalized in the Christian world, and especially among the Churches of the Middle East. We hope to be able to help you break down any isolation that still exists.

3. *From my contacts with your brother Chaldean Bishops, whom I am meeting again in these days, I am able to assure you that they are ready to foster the great movement towards the restoration of the unity of all Christians, in accordance with the principles of the Decree on Ecumenism of the Second Vatican Council. They are truly concerned for "the preservation in a communion of faith and charity of those family ties which ought to exist between local Churches, as between sisters" (op.cit., n. 14). We all recognize that it is of supreme importance to understand, venerate, pre-*



serve and foster the rich heritage of each of our Churches, and that a diversity of customs and observances is in no way an obstacle to unity. This diversity includes the power of our Churches to govern themselves according to their own disciplines and to keep certain differences in theological expressions which, as we have verified, are often complementary rather than conflicting (cf. ibid., nn. 15-17). In all things and in whatever circumstance, it is essential that we foster between ourselves mutual respect and a profound spirit of charity such as to exclude all forms of rivalry (cf. ibid., n. 18).

4. *Your Holiness and Beloved Brothers: here then is the spirit in which the Catholic Church proposes this exchange of gifts. Together let us ask the Most Holy Trinity, Model of true Unity within diversity, to strengthen our hearts so that we will respond to the call for one visible Church of God, a Church truly universal and sent forth to the whole world, that the world may be converted to the Gospel and so be saved, to the glory of God. May God who has begun this good work in us bring it to completion in Christ Jesus (cf. Phil 1:6). Amen.*

Il discorso a Giovanni Paolo II del Patriarca Mar Dinkha IV

Questo il testo del discorso rivolto a Giovanni Paolo II dal Patriarca Mar Dinkha IV:

Your Holiness, our beloved brother in the Lord, John Paul II, most honoured Bishop of Rome, and Pope of the Holy Roman Catholic Church.

We greet you today, along with this delegation, comprised of our brothers in the Episcopate, members of the Holy Synod of the Assyrian Church of the East, with hearts filled with joy. Our combined personal efforts, and those of the representatives of our two Churches, who have met in joint sessions as brothers in Christ, have at last enabled us, in his name, to come to mutual understanding and respect for the unique expression each of us has traditionally made of the faith we both hold in common. Today the time has come to bring down the walls which have separated us and kept us apart for fifteen centuries. Today, the door of opportunity is open and we are bidden to enter and labour together toward the noble goal of unity in the Church, the unity for which our Lord Jesus Christ so fervently prayed, "that they may all be one, as you, Father, are in me, and I in you, that they also may be one in us, that the world may believe that you sent me". (Jn 17:21). It is with deep gratitude to God that we now gather to sign a common Christological declaration. This agreement will bring the sons and daughters of our two ancient and honourable traditions closer to one another than at any time in the last fifteen centuries.

The Church of Rome and the Church of the East were both established during the first century by the Apostles, one in the West and the other in the East. Each gave birth to generations of believers who were baptized in the name of the Father, the Son, and the Holy Spirit; and their souls were nurtured by the faith the two sister churches received from the blessed Apostles. Saint Peter and Paul, two illustrious and zealous Apostles, traveled to

Rome and there became two strong pillars of the Church of Christ in the West. The vineyard of their labours, which was later nourished with the blood of apostles and martyrs, is today bearing fruit for the benefit of millions of believers in the four corners of the world. In a similar manner, Saints Thomas and Bartholomew from the Twelve, and Saints Addai and Mari from the Seventy arrived in the East as proclaimers of the Good News and founders of the Church of the East in Mesopotamia and all Asia. The Apostolic and Patriarchal See of the Church of the East was founded in Seleucia-Ctesiphon, and the missionaries sent out by this See brought the Gospel to the nations of the far East, with such success that in A.D. 1281 Mar Yahb' alaha III (a Mongol by race), became Catholicos-Patriarch of the East. From the earliest beginnings of the Christian faith the Eastern and Asian churches have kept that faith in the Son of God alive for millions of people in what proved, at times, to be dire circumstances.

Our respective churches are built upon the same foundation: the apostolic tradition and the sacred Scriptures. Sharing this common heritage gives the churches of the East and West a common source of living theology from which to draw as we move toward a more complete unity. The vision of unity between the churches of the West and East has always been one of considerable power. Achieving reconciliation between our great historical traditions at this time in history will be as remarkable as it is necessary, for faithfulness to our Lord's will, as expressed in his prayer to the Father, demands it. Therefore it is fitting and proper for the Patriarchate of the Assyrian Church of the East, as represented by the holder of that see and its synodically appointed episcopal delegates, having come to Rome to join Your Holiness on this historically important day, to agree on a statement of common faith — a statement providing a foundation of hope and promise for our current and future relationship.



Though fifteen centuries have now come and gone since the eruption of the Christological controversies, the desire for ecclesial concord still burns in our hearts and souls. Though our two ancient churches meet with some differences, yet it is our sincere hope that the statement of faith we sign today will be both a partial realization of past dreams and a significant step toward future co-operation and enhanced ecumenical relations. And how far does this hope extend? Certainly it extends so far as to encompass the "oneness" to which Christ calls all Christians.

This faith agreement will promote a new atmosphere of harmony and understanding between our distinct churches as they live together and interact throughout the world. The "Decree of Ecumenism" (Unitatis redintegratio), promulgated by the Roman Pontiff, Pope Paul VI, at the Second Vatican Council on the 21 November, 1964 provides a foundation that, together with the faith agreement, gives us encouragement to continue the process of working toward unity. The witness which will be provided by that sought-after unity is no less than a witness to the love, fidelity, and forgiveness that Christ has revealed and offered to the whole world in his life, death, resurrection, and glorification at the right hand of the Father. We are already achieving significant unity in

responding to the triune God's call, freely given through the grace of the Holy Spirit, as today, with one voice, East and West confess as one their historic faith that Jesus Christ is the Father's only-begotten Son, and our Lord, God, and Saviour.

The Roman Catholic Church and the Assyrian Church of the East both face similar social and political challenges to the work of proclaiming the Gospel of Christ in the modern world. Today's faithful look to both East and West for moral leadership, spiritual guidance, a model and arena of Christian fellowship, and a strong pastoral response to the anxieties and questions encountered in everyday life. United we can give a stronger witness to the continuing mission of Christ to make all things new through the grace of God.

Our work toward unity is a testimony to the virtues of Christian hope in a world where many people have almost lost hope. The light of Christ shines clearly despite the many obstacles which threaten to dim its brightness. Through greater mutual understanding of our distinct theological and liturgical traditions, and appreciation for our differences, accompanied with an untiring effort toward renewal, our two churches can proclaim the Gospel with a voice more alive and vi-

brant than would otherwise be possible. Learning from one another through faithful dialogue, and working together to be instruments of God's loving presence in the world, we can demonstrate to all mankind a spirit of charity and cooperation befitting the Apostolic foundation upon which both our traditions firmly stand. When our ultimate goal of service in obedience to the one Head of his one Church, Jesus Christ, is realized, the benefits will be enjoyed by all the Christian faithful as they unite in a ministry of healing to the world. For "he is the head of the body, the Church. He is the beginning, the firstborn from the dead, that in all things he himself might be pre-eminent. For in him all fullness was pleased to dwell, and through him to reconcile all things to himself, making peace through him by the blood of his cross, whether for those on earth or those in heaven" (Col. 1:18-20).

With joyful hearts we, with members of the Holy Synod of the Assyrian Church of the East, are pleased to greet Your Holiness with the statement of hope and to join in agreement on the faith. May this new understanding between our two venerable churches add to the foundation of unity already laid with other Christian churches, and lead us on further along the path toward re-

storing the Apostolic communion which once existed between the Apostles and their churches during the earliest generations of Christians. May God the Father grant us wisdom, a spirit of charity, and courage as together we move ahead, striving to do his will as he has revealed it in and through his Son, Christ Jesus our Lord.

With thanksgiving for this day and the promise which it holds — and with prayers for the health and well-being of our most honoured brother, His Holiness, Pope John Paul II — we remember the words of the Psalmist, "How good and how comely for brothers to dwell in unity" (Ps. 133:1). How good indeed, and fair in the eyes of God and men when in true humility the servants of Christ give themselves to one another in mutual love and service to the greater glory of the Father who loves them, and the Son who purchased their redemption with his own precious blood, and the Spirit of Holiness who perfects their sanctification by his ever present working. To you our brothers we offer the hand of fellowship and our unfeigned fraternal affection. May God's blessing seal our efforts with success, to whom be everlasting glory, and to the Holy Trinity we commit these our labours toward unity. Amen.

CHANGES IN CHURCH HIERARCHY

Mar Aprim Khamis, Bishop of the Diocese of the Eastern United States and Canada of the Assyrian Church of the East, has now been assigned to the Diocese of the Western United States to replace Mar Bawai Saro. Mar Bawai, who was Bishop of this diocese for ten years, has been appointed as Secretary General of Inter-Church Relations. This is an extremely important position because of the great emphasis now being placed on churches to develop ecumenical relations.

A dinner reception was given in their honor on December 3, 1994 at Mar Zaia Assyrian Church hall in San Jose, CA. It was attended by about 400 people, including Assyrian Church prelates as well as clergy from other denominations. Several talented young Assyrian musicians and singers performed at the reception as soloists. In addition, an Assyrian choir sang several Assyrian songs. Mar Aprim and Mar Bawai, as well as some other prelates addressed the gathering. Mar Bawai thanked the members

of the Western Diocese for their cooperation and devotion to the Church. He was presented with a plaque expressing the people's appreciation of his efforts.



Left: Mar Bawai Soro

Right: Mar Aprim Khamis

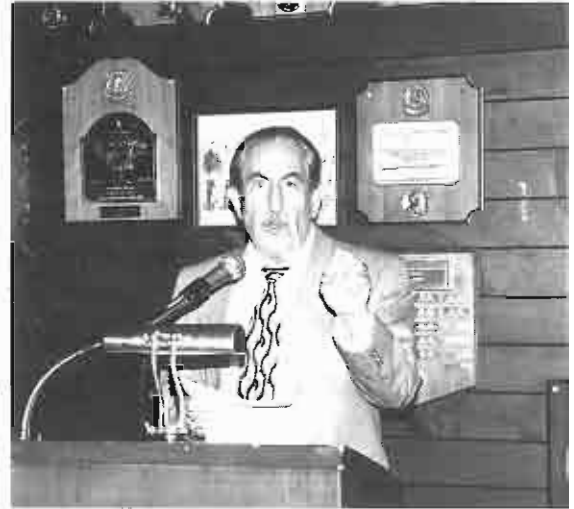
Who Was the Translator of the Book *Kalila and Dimna*?

At the general membership meeting of the Assyrian Foundation of America, held on September 25, 1994, Tobia Giwargis related very fascinating information on the *Fables of Bibpai* or the *Tales of Kalila and Dimna*. These stories were written in Sanskrit about 250 B.C.¹ by an Indian philosopher (or sage) named Bidpai to the king Dabshalim.²

The central theme employed by Bidpai is to offer advice to his king relating stories of two jackals, the cunning brothers Kalila and Dimna. Within these stories the jackals and other animals tell further stories and as these unfold we are faced with various types of human behavior to differing situations. The flaws and virtues of human nature — all brought out by means of fables — include charm, humor, wisdom, foolishness, impatience, greed, justice, etc.

The focus now becomes the story of how the book was translated from Sanskrit into Pahlavi (a form of Persian) by an Assyrian physician Bar Zoya (Burzoe) by order of the Sassanian Persian king Khosrow I (ruled 531-579 A.D.) titled Anushirvan (Immortal of Soul or The Just) whom he sent to India for this purpose. Bar Zoya prefaced his translation with an autobiographical introduction which the vizier (prime minister), Bozorgmehr (Buzurdj-mihr) signed with his own name as an honor to the author. A recent Arabic manuscript also reveals that Bar Zoya, a medical doctor, was also in charge of the Persian doctors. During his youth he disciplined and educated himself to impart goodness to humanity. He informs us that he elected to study medicine because in this field he did not find the tradition or custom of differentiating between ethnic and religious groups “as these are prevalent in my country of Persia.” Likewise, he says that each grouping of people think they are more faithful in their deeds. Bar Zoya was one of those people who would not acknowledge religious faiths such as heathenism, Brahmanism and Buddhism, and would call them aimless faiths. As a medical doctor, Bar Zoya attended to the sick regardless of their ethnic origin and religious affiliations. His good deeds endeared him to the people of Persia and especially to Khosrow I. For this reason, and the fact that Bar Zoya was knowledgeable in Oriental languages, he was chosen by the prime minister Bozorgmehr to present himself to Khosrow. The king gave Bar Zoya 20,000 dinars and instructed him to go to India and translate the book of *Kalila and Dimna* from Indian into Persian in any way possible.

Accompanied by two other persons, Bar Zoya travels to India, and upon arrival he informs some Indian philosophers that he has come to acquire and expand his knowledge and learn their literature. After he becomes well-versed in the Indian lan-



guage, he makes the acquaintance of an Indian who is in possession of the key to the royal treasury and the box that contains the book of *Kalila and Dimna*. Dr. Bar Zoya is kind, sincere and faithful to his Indian friend and convinces him to lend him the book for translation. When the task is completed, Bar Zoya sends the translation to King Khosrow Anushirvan through one of his companions. Later Bar Zoya and his second companion return to Persia. When Bar Zoya enters the Palace, he is received with honor and laudation by the king and all the ministers present for the magnificent job he had done, and is offered money, wealth and clothing by the king. Bar Zoya chose the clothing only and sought neither money nor wealth.

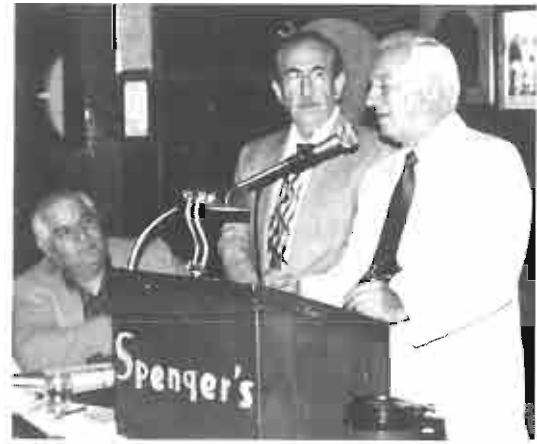
The translation of *Kalila and Dimna* from Indian into Pahlavi took place in 550 A.D. Bar Zoya's Pahlavi translation itself is lost; but by about the 6th century (570 A.D.) it had already been translated into Syriac (Assyrian) by an Assyrian priest named Bod Peryaduta (Periodeut Bud);³ and into Arabic from Pahlavi in the 8th century A.D. by Ibn Al-Mukaffa,⁴ who was of the Assyrian Church faith (erroneously called Nestorian) and later embraced Islam. The book was later translated into many other languages, including Hebrew, Greek, German, French, English, and Turkish.

The famous British historian, Gibbon relates that a Greek philosopher has written that Khosrow I Anushirvan, who ruled Persia 531-570 A.D., was a man who placed great value on education and culture. After Khosrow became the Sassanian ruler in 531 A.D., he gave the Assyrian medical school and hospital in Gundeshapur⁵ its greatest impetus. He gave the teachers every advantage and encouragement as well as increasing the prestige of the institution by welcoming to it teachers from the schools of Athens, Antioch, Edessa, Nisibin and Harran. During Anushirvan's reign of 48 years, the school of

Gundeshapur became the greatest intellectual center of the time. The Assyrian teachers were the most prominent and influential because the teaching was done largely in Syriac (Assyrian). In his twentieth year of reign the physicians of Gundeshapur convened by the king's order to discuss diversified scientific subjects. Among the Assyrians who were prominent in medicine and other sciences both in Gundeshapur and later in Baghdad were the families of Gibrael, Bakhtishu, Yokhanna, Sargis of Ras al-Ayn and many others. It was in Gundeshapur that Arab medicine had its origin.

Editor's Notes:

1. According to some sources incidents that occur in Bidpai tales can be seen in sculptures around Buddhist shrines dated before 200 B.C.
2. King Dabshalim of India was directed by a dream to a cave in the mountains of the northeast towards Zindawar in which an old man (a hermit) gave him a treasure. In addition to gold, silver and jewels, there was also a sealed box containing a document which no one was able to read. A scholar was brought in from the town who was able to read the ancient Syriac (Assyrian) language. The letter was from the great King Houshenk (Hoshang), king of Persia, long dead, offering King Dabshalim guidance for achieving greatness as a king. The document contained 13 precepts for rulers, and Bidpai explains each of these by stories which form the separate chapters of Kalila and Dimna.
3. This Assyrian translation only survives in one manuscript, which was formerly preserved in the monastery at Mardin, then in the library of the Patriarch of Mosul and afterwards came into the possession of Mgr. Graffin in Paris (The Encyclopaedia of Islam — New Edition 1978).
4. Ibn Al-Mukaffa was an Arabic author of Persian origin, one of the first translators into Arabic of literary works of the Indian and Iranian civilizations, and one of the creators of Arabic literary prose. He was born in about 720 A.D., probably at Djur, in Fars (later Firuzabad), of a noble Iranian family: His father Dadoe, also known by



Julius N. Shabbas translating Tobias's talk into English with Nathan Nasseri (left) listening.

- the Muslim name of al-Mubarak, and later given the surname of Mukaffa, "the crippled," which passed into the name of his son. Al Mukaffa died at the age of thirty-six, and at a mature age he embraced Islam (The Encyclopaedia of Islam — New Edition 1978).
5. When the Assyrian school of Edessa was closed in 489 (founded in about 363-364 A.D.) many of the theologians and scholars went to the revived school in Nisibin (founded toward the end of the 5th century). Other teachers and pupils, many of them connected with the medical school and hospital in Edessa, accepted the asylum offered them by the Sassanian King Kubad (Kavad) of Persia, in the city of Gundeshapur near Susa in southwestern Persia. The Assyrians had helped King Kubad on his flight (ca. 497 A.D.) to the White Huns, and when he regained his throne he was benevolent for the Assyrian Christians and welcomed the Assyrian school to Gundeshapur. The medical teachers and physicians brought with them their Syriac (Assyrian) translations and Hippocratic and Galenic medical texts, as well as their translations of Plato and Aristotle. In Gundeshapur they rebuilt their medical school and hospital as well as continued with their biblical and philosophical studies. King Kubad was succeeded by Khosrow I Anushirvan.







Linda Bixler of the Assyrian Community recently escorted First Lady Brenda Edgar at a multi-ethnic rally held in honor of Jim Edgar, Governor of Illinois. The Edgars commended Bixler for her dedication and service to the Assyrian community. Left to right: First Lady Brenda Edgar and Linda Bixler.

ASSYRIAN UNIVERSAL ALLIANCE

Office of the Secretary General

DECLARATION

After countless hours of deliberations concerning the Assyrian nation and politics in their homeland and diaspora, the Assyrian Universal Alliance 19th World-wide Congress convening in Modesto, California, U.S.A. from May 26-30, 1994, unanimously adopted an overhaul policy that is designed to help rejuvenate the structure of the Assyrian Universal Alliance and enhance the Assyrian political action world-wide.

The Congress debated related issues and topics of utmost importance and urgency such as the impact of recent developments in Iraq and the Middle East as it relates to the viability of Assyrian politics. The Congress concluded that we must coordinate our efforts and understand the real politics of today's post cold war era, and new world order, or we won't be able to achieve much with our present frail politics. The Assyrian domestic issues and demands, such as human rights, personal dignity and economic parity are problems to which we seek solutions. The Congress strongly believes that a reconciliation among the Assyrians will ultimately improve our image and promote the Assyrian cause under a universal consensus. A unified Assyrian policy can exert additional effort. Therefore, the Assyrian national policies should decide to have recourse to a combined action that produces harmony and coordination, to adopt and pursue policies that bring us to the sources of authority whom we anticipate to influence through our concerted efforts and lobby.

In the light of such a spirit the Congress, unanimously, agreed upon these resolutions vital to help improve the Assyrian situation in general and the present political, economic, and social conditions of the Assyrians world-wide.

The Congress holds up the belief that these resolutions provide binding obligations that are able to foster among the Assyrians, individuals and groups, a working schedule under a collective administration. The Congress, therefore, intends to initiate the implementation of this declaration in anticipation of a positive attitude on behalf of a united Assyrian people.

We the patriots have for too long:

- delayed and deprived our people of their right to pursue a life of tranquility and freedom.
- allowed our people to be persecuted, forcefully transferred, forced to assimilate and denied human rights.
- failed to adequately tell and inform the World

Governments, United Nations, and people in general about these flagrant abuses and the plight of the Assyrian people.

- ignored our claim for self-determination within a democratic Iraq.

THE CONGRESS THEREFORE DECLARES:

1. To endorse and support, emphatically, the United Nations and World Governments position concerning the integrity of Iraq.
2. To endorse and support a democratic secular form of government for Iraq, where the Assyrians, the indigenous people, can practice their legitimate rights and preserve their national identity, culture, heritage, language, and religion.
3. To demand that the Assyrians in their homeland of Iraq and elsewhere in the world be accorded equal rights and full citizenship. That the Assyrians also be recognized constitutionally as such recognition is granted to other sectors of the population of Iraq.
4. To establish in Iraq and in other Middle Eastern countries, vital to the Assyrians, an AUA presence for the purpose of advancing the existing relations between the Assyrians and the local and national authorities.
5. To conduct a demographic and feasibility study of the Assyrians in Iraq and in diaspora. This study will help develop a new political and social plan for the Assyrians that may utilize their resources and potentials.
6. To promote and maintain a relationship of solidarity and communication among the Assyrian polities and other social and religious groups within the Assyrian Nation world-wide.
7. The refugee problem must be solved by the Iraq Government assuring the Assyrian citizens that they need not fear for their present and future safety and that they will have the opportunity to economically provide for themselves and their families thereby being able to remain or return home.
8. To express strong concern for the deplorable circumstances of the thousands of Assyrian refugees stranded for years in several countries.
9. To ensure that the innocent Assyrians who fled or were driven out of their homes and left their

loved ones as well as their properties should be able to retrieve their homes and properties with due compensation. There must be special government recognition and provisions for the indigenous Assyrians and for the preservation of their historical lands and culture.

10. To express concern about the fundamentalist movements aiming to obliterate the indigenous Assyrian Christians from their homelands.
11. The Congress reiterates that the population of the Assyrians in Iraq was reduced by horrible actions of population transfer and persecution for several decades, therefore, we must ensure that all allocations, restorations and representations for Assyrians must be made on a basis of at least 15% of the population of Iraq.
12. To utilize the office of UNPO (Unrepresented Nations and Peoples Organizations) where the AUA Secretary General is the First Vice Chairman of the Assembly, to enhance the Assyrian cause in the United Nations and with all the world governments and their legislatures along with the other members of UNPO.
13. To work closely with the concerned authorities to bring about a solution to the present severe economic situation of the Assyrians in Iraq where the old, the children and the sick are the most affected by the sanctions. The Congress hereby appeals to the Assyrian churches, social and political organizations, to combine their efforts with the AUA in a united action committee that will provide support through the Assyrian International Relief.
14. The Assyrian Universal Alliance comprehends the sensitive conditions of the Assyrians in Iraq and their habitat in general. As such, the AUA wishes to be careful to avoid any disturbances to the Assyrian people in Iraq and secure for them proper conditions to maintain themselves as an intact and uninterrupted entity.
15. To express gratitude, on behalf of the Assyrians, to those Middle Eastern countries who have provided the Assyrians the right to elect their representative to the legislative bodies. The Congress expressed concern that the Assyrians, as Christians, and as citizens, in many Middle East countries do not enjoy the same rights as the majority, to openly practice, as equals, their religion, culture, and heritage and engage in business without segregation, or be employed without discrimination.

The Congress concludes that the patience of the Assyrians and their dedication to their national goals, their support of the efforts of the Assyrian Universal Alliance are a big impetus for the AUA to proceed with care and caution in the service of the Assyrian people.

Let the spirit of the Assyrian Universal Alliance 19th World-wide Congress arouse within ourselves a strong desire to proceed toward a new frontier for the Assyrians of the world that we resolve to serve by God's grace.

Note:

The following officers were elected at the 19th World-wide Congress: Secretary General, Sen. John Nimrod; Deputy Secretary General, Hon. Homer Ashurian; Treasurer, Jingo Sarkis; Executive Committee, Edward Beitashur, Ninos Beitashur, Praidon Darmo, Dr. Emmanuel Kamber, Afram Rayis, Shmouel Warda, John Yonan, Yatroun Zaya.

Ex-Habbaniya Community Group

A group of former residents of Habbaniya, Iraq was recently formed in the Modesto-Turlock area. Their purpose is to uphold, promote and strengthen their cultural traditions and friendship ties by social association.

The group, a non-profit organization, plans to bring together ex-Habbaniya residents, their families and friends for social functions, such as pot-lucks, picnics, and dance parties. A picnic is planned on Easter Monday, April 17, 1995, details of which will be released at a later date.

Interested participants may write or call either Mr. Isaac or Mr. Pius to have their names placed on the mailing list:

Mr. John Isaac
240 W. Tuolumne Rd.
Turlock, CA 95380
(209) 632-9270

Mr. Mikhael Pius
3504 Setrok Dr.
Modesto, CA 95356
(209) 545-4120

THANKS TO THE ASSYRIAN FOUNDATION OF AMERICA

In 1994 the Assyrian Foundation gave financial assistance to a number of students. Letters and notes of appreciation for the support were received from the following:

Rachelle Badal
Robert DeKelaita
Annie Elias
Jilbert Washten
Julie R. Nasser
Mark N. Shamoon
Ramen N. Shamoon
Lynnette Farhadian
Milita Aleihemooshabad
Ilbra Aleihemooshabad

On the Current Political Situation of the Assyrians in Tur-Abdin (South East Turkey)

Abdulmesih Bar Abraham

Over the last couple years, several dramatic events have drawn the attention of the Assyrian-American community to the desperate plight of Assyrians in Turkey, particularly those in the southeast region (the northern part of Mesopotamia). Two incidents are illustrative: One was the January 1993 massacre of five Assyrians machine-gunned after their minibus was stopped by a paramilitary group. In the other situation, and on the authority of a Turkish military order, all inhabitants of the Assyrian village of *Hassane* (located near the north Iraqi border) were forcibly removed in November 1993.

The suffering of the Assyrians is still continuing. Since the mid-eighties, when the Kurdish Workers Party (PKK) launched its guerilla war against Turkey in the southeast region, increasingly Assyrians have become the innocent victims of clashes between the PKK and the Turkish security forces. The Assyrian community, already down-sized in the 1970's by a massive migration to the West (particularly to Europe) is now forced to deal with threats of a new dimension. Several systematically planned acts of terrorism aimed at Assyrians have been carried out by different groups, and these have further accelerated the migration process. Since the mid-eighties, the number of Assyrians in Tur-Abdin has decreased from more than 30,000 to a mere 4,000.

The Assyrians in Turkey have never experienced a sustained period of peace. As it was under Ottoman rule, today's Turkey treats the Christian Assyrians as second-class citizens. The politic of assimilation and discrimination has been the general strategy aimed at non-Turkish ethnic groups. While the 1923 Treaty of Lausanne accorded some 'national rights' to the Armenians, the Greeks and the Jews, Assyrians have never been recognized as a distinct ethnic group; consequently, they have never been allowed to run their own schools nor even to teach their mother language. In 1978, even the monastery *Deyr-ul-Zafaran* (near the villayet of Mardin) was closed by the Government on the grounds it was teaching the Syriac language to seminary students. This policy of intolerance has not only stifled Assyrian culture and tradition, but it has also trampled on their basic human rights.

Beyond the legalisms, Assyrian political life was always highly influenced by the flow of events in the general region (e.g., the Cyprus crisis in 1974; the Lebanon civil war in 1975; and, more recently, the Kurdish uprising). For example, when a political crisis occurs with Greece, who is Turkey's clas-

sical enemy, the Turkish mass media launches a massive propaganda campaign against all Christians without distinction. Currently, a campaign of this type is running against Armenia (which is at war with Azerbaijan). Not only does Turkey support Azerbaijan, but it also accuses Armenia of supporting the PKK. Typically, all non-Muslim minorities find themselves under fire.

Because of current clashes with the PKK, most of the east and south-east regions are under martial law, and the constitution is suspended. Under such a charged atmosphere, anti-civilian violence is commonplace — and it is frequently pin-pointed against Assyrians. The major antagonists in the conflict are the radical PKK and the Turkish armed forces. The latter are supported by paramilitary groups which include the so-called Kurdish "*village guards*," as well as the fundamentalist group of *Hezbollah* (mostly Kurdish). The Assyrians are caught between these two blocks of heavily armed powers. On the one hand, the PKK persists in repeated contacts with Assyrians and it tries to extract funds from them. The government forces are always quick to interpret every such contact (thought unsolicited) as support to a terrorist group. On the other hand, the Kurdish village-guards and the fanatic *Hezbollah* group, operating under the protection of the Turkish security forces, threaten Assyrian life in a different way. These groups act without any accountability against defenseless Assyrians (raiding their villages, kidnapping for ransom and random killing), understandably generating a situation of great fear and insecurity. More than 25 Assyrians have been killed over the last two years. The Turkish Security forces and the police are neither willing nor able to protect the life of any Assyrian.

The Assyrian Democratic Organisation (ADO, also called *Mtakasta*), a political organization with links in Turkey, has been an important messenger in Europe for this human rights issue. With the assistance of Assyrian federations in Europe, it has been able to make the cause of the Assyrians of Turkey public to some extent. On a number of occasions when meeting with Turkish officials, representatives of several European governments have raised the issue of Assyrian human rights.

Turkey routinely points to PKK terrorism in the southeast as justification for its martial law region and as a rationalization for human rights abuses which may be brought up by the international community. Unfortunately, most countries have great indulgence toward Turkey's behavior.

Turkey's most powerful ally, the U.S., provides it with more than \$500 million annually in military aid. Over the last decades, and with few exceptions, there has been little effort to sensitize the U.S. Government regarding the situation inside Turkey. This should be a challenge for the Assyrian organizations in the United States. The broader goal should be to present the general cause of the Assyrians in the Middle East, with an emphasis on human rights. It is important to stress Turkey's two-faced policy: While Turkey is a major defender of the rights of the Muslim minority in Bosnia, it strangulates its own minorities.

Solidarity Group

Some two years ago, together with some German and Austrian organizations, the ADO section in central Europe initiated the establishment of a "*Tur-Abdin Solidarity Group*." Its goal is to concentrate on aid projects, and product marketing in Tur-Abdin ("Mountain of God's Servants"). The group has expanded, and now includes some major human rights organizations in Germany and Austria. In April 1994 the group issued a German report based mostly on data provided by Assyrian organizations. Unfortunately, because church organizations are involved and they do not want to stress national issues, the report makes reference to *Christians* when it really should name *Assyrians*. As a way of appealing for the future cooperation of the Syrian-Orthodox Church, based on mutual and shared interest, Assyrian organizations agreed.

What is of greater importance in the report is its description of daily life for the Assyrians in Tur-Abdin. For example, on the basis of any individual or group's accusation, villagers are arrested and tortured by the security forces. Villages are often destroyed and looted. In most cases these accusations come from Kurdish neighbors, *village-guards* (mostly Kurds) and fanatic Islamic group members. The strategy of ethnic cleansing during the period of a domestic conflict is systematically put into practice. Notwithstanding these hardships, the Assyrians still there do not want to leave their ancestral homeland; however, they need to live in security. It is the duty of Assyrians living in Western democracies to be a voice for them.

URGENT APPEAL TO HELP AN ASSYRIAN STUDENT IN TURKEY

Very recently, the Assyrian Democratic Organization (Mtakasta) initiated an "*Urgent appeal to help a young Assyrian incarcerated in Turkey, Soener Oender*." This case mobilized a large campaign including Assyrian organizations in Europe and the U.S., addressing several senators and congress members (among them Anna Eshoo of California), and Clinton administration officials. A newly-

established human rights committee of the Assyrian American National Federation wrote a letter to the Secretary of State. Congresswoman Anna Eshoo wrote a note of protest to the Turkish Prime Minister, Mrs. Tansu Ciller, to ensure that Oender gets a fair trial and demanding his release.

Oender's Case

On December 12, 1991 Soener Oender, 17 years old, was arrested in Istanbul after attending Mass at the Syrian Orthodox Church. On that same day, an attempt had been made on a department store in Istanbul, where 12 innocent people were killed. Since Oender is a native of Midyat/Mardin (south-east Turkey), as evidenced by his Turkish identity card, he was accused of complicity in the criminal deed. To extract a confession, Oender was brutally tortured.

He has appeared in court several times already, and has steadfastly maintained his innocence. The prosecuting attorney, citing a witness who had lost his daughter during the PKK attack seeks the highest penalty — death. The aforementioned witness had also implicated several other individuals. While they were likewise arrested, all of them have been released by the court. Not so Oender!

After several hearings, Oender's lawyers and observers of the proceeding believe that Oender is a convenient scapegoat for the PKK's attack.

Oender was sentenced to life imprisonment on October 18, 1994 and is serving his sentence in the Sagmalcibar-Cezaevi jail in Istanbul.

Assyrian organizations in Europe have protested this decision. It is important to keep political pressure on Turkey in order to release Oender.

Please! Advocate for his immediate release by writing the Turkish Embassy in Washington. For more information, contact: **Assyrian Democratic Organization**, P.O. Box 258116, Chicago, IL 60625.

BISHOP MAR MEELIS ZAIA WELCOMED

Bishop Mar Meelis Zaia of the Assyrian Church of the East, Diocese of Australia and New Zealand, visited the San Francisco Bay Area. On November 22, 1994, a reception and dinner was given for him by Mar Narsai parish of San Francisco.

Mar Meelis gave a report on the Synod Meeting of the Church which convened in the city of Fairfield, Australia in August 1994. His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East, presided over this ecclesiastical council and was attended by the bishops and prelates of the Church. He then spoke about the conditions of the Assyrians in Australia and also of the church. He

stated that, in general, the economic condition of the Assyrians there is very good and that Church membership is growing and the members are very active. He was glad to report that the Assyrian organizations are doing very well and are active in matters relating to Assyrian refugees; and that good relations exist between them and the Church.

Since Mar Meelis was among the delegation to the Vatican at the signing of the Christological Declaration between the Catholic Church and the Assyrian Church of the East, he presented a synopsis of the agreement. He showed a number of photographs that were taken at this historic occasion. A videotape of the proceedings is available and can be obtained at any of the parishes of the Church.



Left to right: Julius N. Shabbas, Bishop Mar Meelis Zaia, Sargon W. Shabbas, Oraha P. Oraha.



*A daughter, **Georgette Rebecca**, was born on September 21, 1994 to Evelyn and Banepal Oraha. She was baptized on October 30, 1994 at Mar Zaia Assyrian Church of the East in Modesto. The baby is the granddaughter of Oraha and Georgette Oraha of San Francisco who are members of the Assyrian Foundation of America. Evelyn is holding her beautiful daughter.*



*Wedding bells rang for **Roger Ichou** and **Linda Sarkis** in Chicago on November 19, 1994. The young couple was married at Saint Ephrem's Church and the reception was held at Ted's Golden Tawn immediately following the church ceremony. A large number of guests attended the wedding and enjoyed an evening of feting, fun and dancing. Roger is the son of Mr. and Mrs. Pnouel Ichou and his bride is the daughter of Mr. and Mrs. Leon Sarkis. Congratulations to the happy couple.*

THE BATTLE OF ROWANDUZ

by Solomon S. Solomon

Between 1918 and 1962 the British army and air force issued a medal to cover minor campaigns in certain areas of the world. It was a silver disc, with a green and purple ribbon. Over the years, it was issued 16 times to cover 16 campaigns. Each one was represented by a silver bar. Twice the Assyrian Levies received this medal, once for the Battle of Rowanduz in 1923 and again in 1932 for operations against Sheikh Ahmad Barazani. The following is a short account of the first Assyrian Levy victory over their enemies, the Turks and the Kurds; namely the Battle of Rowanduz.

In March 1923, a Turkish general and his staff arrived in Jezireh on the Iraqi border. A small Turkish force under Euz Demir held the town of Rowanduz. Adding to this, Sheikh Mahmud of Sulaimaniya had proclaimed himself "King of Kurdistan" the previous November. Now he was communicating with the Turks, and spreading anti-British propaganda. It was then that the British decided to attack Rowanduz and evict the Turks.

Late in March 1923, Air Vice Marshall Sir John Salmond took over the entire command of the operation. A British column was dispatched under the command of General B. Vincent. This column included English, Scottish, Indian, and Iraqi troops. The Assyrian Levy Column which consisted of the second and third battalions, was commanded by Colonel H. T. Dobbin. The whole force was supported by R.A.F. Squadrons 6, 30 and 63.

On March 29th, the second battalion left Mosul. The next day the third followed. They were both ready in Arbil on April 5th and their strength was about 2500 men and 400 animals. They all left camp on the 10th and reached Spilik Dagh on the 16th. That position was held by the Kurds and the next day the R.A.F. bombed Spilik Dagh. Three days later the Levies stormed and occupied the Kurdish position. The next day they were in Kani Utman facing Rowanduz. By then Euz Demir and his Turks lost their nerves after hearing of the arrival of the Assyrians, and they slipped from Rowanduz under the cover of darkness. The British column meanwhile was attempting a flanking move against the town. Next day the third Levy battalion linked up with them. Rab Tremma Daniel D'Malik Ismail then led a force to clear up the area around Rowanduz.

After this action, British troops marched on Sulaimaniya to deal with Sheikh Mahmud. While the Assyrians under Colonel Dobbins remained in command in Rowanduz, a camp site was established nearby, and an air strip was prepared in Diana. It was for this action that the Assyrians were awarded the General Service Medal with bar

"Kurdistan."

The Levies were to leave Kurdistan. Between 1936 and 1955 they were to be established in their new bases in Habbaniya and Shaiba. Units of the force, later named "R.A.F. Levies, Iraq," were to take active part in military operations in the Middle-East and Europe. The whole story came to an end on the morning of May 2, 1955, in Habbaniya, when they were disbanded in the presence of King Faisal II of Iraq and Air Vice Marshal Brookes, thus closing a colorful chapter both in the R.A.F. and Assyrian history.



Rab Tremma Yacu D'Malik Ismail of Upper Tiari. He commanded one of the two Assyrian Battalions, while his brother, Daniel, commanded the other. In this photo he is shown wearing the General Service Medal, Iraq Active Service Medal, and to the extreme right the Russian Cross of Saint George.



General Service Medal 1918-62 with Bar "Kurdistan."

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Romeo Samo, Milpitas, CA	50.00
Ferdinand Badal, Hayward, CA	95.00
Sargon Hermes, Pinole, CA	50.00
(in memory of Shirin Shabbas)	
Hubert Babilla, Napa, CA	50.00
Martin Jacob, Sonoma, CA	250.00
Saul Daniels, San Rafael, CA	35.00
Mikhael K. Pius, Modesto, CA	50.00
James R. Daniels, San Jose, CA	30.00
Aida Arsanis Tajaddodi, Van Nuys, CA	30.00
Lydia Ibrahim, Turlock, CA	10.00
Patricia L. Jackson, Alameda, CA	15.00
(in memory of Shirin Shabbas)	
Wilson Shirabad, Anaheim, CA	25.00
Mnashi S. Amireh, Sherman Oaks, CA	10.00
Baba N. Shabbas, Berkeley, CA	40.00
Pius Joseph, Elk Grove Village, IL	80.00
Solomon S. Solomon, Chicago, IL	20.00
Raymond Samuels, San Jose, CA	25.00
Sarkis S. Elia, Pasadena, CA	30.00
(In memory of Fred Arsanis)	
Henry Chamaki, Hughson, CA	15.00
Arian B. Ishaya, San Jose, CA	80.00
Benyamin Yalda, Des Plaines, IL	30.00
Basil K. Pius, Miles City, MT	80.00
Timothy Sibthorpe, San Jose, CA	30.00
Johny George, San Jose, CA	30.00
Ketty Alexander, Studio City, CA	30.00
Dr. Vallo Benjamin, M.D., P.C.,	480.00
New York, NY	
John Joseph, Lancaster, PA	80.00
Ferdinand & Barbara Badal, Hayward, CA	50.00
(In memory of Shirin Shabbas)	
Sophia D'Mar Shimun, Sorraya &	50.00
Mary Aziz, San Francisco, CA	
(In memory of Shirin Shabbas)	
Albert Oushana, Turlock, CA	20.00
Nathan Michael, Skokie, IL	30.00
Irene R. Lazar, Modesto, CA	10.00

Milton Khoobyarian, San Jose, CA	10.00
Melina K. Oshana, Modesto, CA	10.00
Albert Benjamin, Modesto, CA	30.00
Juliette S. Atoorzadeh, Turlock, CA	50.00
Malek Shimmon, San Francisco, CA	130.00
Anita Alexander, Yorba Linda, CA	80.00
Walter Benjamin, Manalapan, NJ	180.00
Youel A. Baaba, Houston, TX	250.00
Gabriel J. Sayad, Modesto, CA	60.00
Oshana I. Beblis, M.D.,	80.00
St. Petersburg, FL	
Homer Samo, Turlock, CA	30.00
Fred Chalita, Turlock, CA	100.00
Elizabeth Odisho, Toronto, Canada	150.00
Ashur Michael, Richland, WA	30.00
Rouel Aboona, Morton Grove, IL	30.00
Agustus Bruneman, San Jose, CA	30.00
Howard & Linda Schwat, Berkeley, CA	200.00
Sargon W. Shabbas, Hercules, CA	50.00
Bailis Shamun, Spartanburg, SC	10.00
Pnoel Shamun, Redwood Shores, CA	100.00
Mikhael W. Malik, San Francisco, CA	60.00
Cynthia E. Wang, Tucson, AZ	25.00
(In memory of Shirin Shabbas)	
Voltaire E. Warda, Houston, TX	100.00
Sandra Petros, Northridge, CA	30.00
Charles Yonan, Pleasanton, CA	50.00

ASSYRIANS IN ARMENIA POOL EFFORTS TO BOOST CULTURAL UNITY

September 24, 1994

The Armenian Reporter International

YEREVAN, Sept. 13 (Armenpress-Tass) — Armenia now has a population of Assyrians numbering about ten thousand people. The country has created favorable conditions for the social and cultural development of this ancient nation, a conference of the Armenia's Association of Assyrians, "Artur," was told.

The conference, held in Yerevan, called on all Assyrians residing in Armenia to actively counteract any attempts at splitting the Assyrian community and contribute to reunification of all Assyrians in Armenia.

It also called for development of friendly relations with the Armenians and other peoples in the republic, according to Pavel Tamrasov, a 67-year-old teacher elected as the association's president at the conference which ended its work here today.

Editor's Note: His Holiness Mar Dinkha, Patriarch of the Assyrian Church of the East sent a delegation to participate in the Pro Oriente Consultation which was held in Vienna from June 24-29, 1994. The delegation was headed by Archbishop Mar Narsai de Baz and was requested to present two papers: (a) to respond to the "Vienna Christological Formula" (a statement of agreement among participants in previous consultation in Vienna on basic theological understanding of the person of Christ our Lord), and (b) to deal with the Christology and history of the Assyrian Church of the East between the 5th and 7th centuries.

From *The Messenger*, July 1994 Issue No. 10, The Assyrian Church of the East, Diocese of the Western U.S.

JOINT COMMUNIQUÉ

of the PRO ORIENTE unofficial Consultation on the Theology of the Church of the East

In the last working session of the unofficial Consultation organized by the foundation PRO ORIENTE at Vienna on "Orthodoxy and Catholicity in the Syriac Tradition, with the Special Attention to the Theology of the Church of the East in the Sasanian Empire" on June 28, 1994, this Communiqué has been worked out in mutual agreement by all participants of the Consultation, which reads as follows:

"In her quest to promote theological understanding and ecumenical relations among the apostolic Churches, **PRO ORIENTE** Foundation has invited to Vienna from June 24-29, 1994, participants from the Oriental Catholic churches (Chaldean, Syrian, Maronite, Malabar and Malankara), from the Oriental Orthodox churches (Syrian Orthodox from Antioch and Malankara Orthodox from India) and the Assyrian Church, namely who share a common ecclesial heritage in the Syriac language and tradition. This is the first conference to include all the Syriac Churches mentioned.

"Participants coming from twelve different church backgrounds and twelve nations, twelve bishops and a number of theologians have come together for this purpose. Present there were also staff of **PRO ORIENTE**, expert scholars on the theology and the history of these Churches, a representative of the Middle East Council of Churches and an observer from the Pontifical Council for Promoting Christian Unity.

"This historic ecumenical initiative of **PRO ORIENTE** was most warmly welcomed by all participants who gratefully accepted the fraternal hospitality of the foundation. The presence of His Eminence Hans Hermann Cardinal Groër, Archbishop of Vienna, underlined the importance of the event and was met with respect and enthusiasm.

"The subjects that were treated were Christology, the history of the Church of the East in the Sasanian Empire and the Eucharistic Anaphoras of the Church of the East. These topics were treated by Assyrian and Chaldean participants and a number of international renowned experts.

"The theological papers dealt with the main topics:

1. The Christology of the Synods of the Church of the East under the Sasanian Empire, and of

Bawai the Great's 'Book on the Union,' with special attention paid to the various understandings of the key Christological terms (in particular 'qnoma') current in the 5th-6th centuries. Here it was made very clear how different understandings of the meaning of these terms had led to verbally conflicting Christological statements.

2. The contest and the different stages by which the Church of the East came to adopt distinctive 'qnomonic' terminology.
3. The Christology of Nestorius and the problems of its interpretation.
4. The Vienna Christological Formula from the point of view of the Assyrian Church of the East.

"Finally, there was a call for the further and common exploration of the different Christological traditions, especially the tradition of Theodore of Mopsuestia and Nestorius of Constantinople.

"In the historical papers special attention was paid to two specific areas:

1. The early history of the Assyro-Chaldean Church of the East from 1st-7th centuries.
2. The expansion of this church across Asia, as far as China, in Late Antiquity and the Middle Ages. Of particular relevance to the theme of the Consultation is the fact that the Assyro-Chaldean Church of the East was located to the east of and so outside the Roman Empire, with the important consequences that it was never directly involved in the Church Councils convened by the Roman Emperor within the Roman Empire. In the case of the Council of Nicea (325), however its creed and canons were subsequently officially accepted at the synod of Seleucia-Ctesiphon (410).

"Two papers, on the anaphoras used by the Church of the East have been presented to the Consultation. Both focused on the issue of the absence of the Institution Narrative in the extant manuscripts containing the text of the anaphora of Addai and Mari. One paper dealt with the subject matter from the standpoint of the history of liturgy, the other from the biblical and patristic point of view.

"Similar conclusions were reached; that the anaphora of Addai and Mari, as it stands in the manuscripts is an authentic anaphora of early Christian-

ity, close to the primordial patterns of the Eucharistic prayer, and therefore quite valid as a consecrative liturgy, even in the context of Catholic theology.

"We as Christians seek to be united in a spirit of brotherhood in our faith in the one Lord Jesus Christ, God and Savior. Thus, we recognize our Christian duty to strive through prayer and dialogue towards reconciliation until Christ's wish to his One church (John 17:21) is brought to a perfect and complete realization.

"We have all endeavored for a deeper understanding of the pre-Ephesian, non-Chalcedonian, and Chalcedonian Christologies which have separated us until now.

"Although we see that there are differences in the theological interpretation of the mystery of the Incarnation of Christ because of our different theological traditions, we were able to recognize the fact that we, in our common faith in the one Lord Jesus Christ, regard his mystery to be inexhaustible and ineffable, and for the human mind never fully comprehensible or expressible. For this reason, we, at this consultation have started to discuss and further explore the principle of various theological expressions in the one Faith.

"But realizing that there are still different emphases in the theological and dogmatic elaboration of Christ's mystery, we wish to encourage common efforts for a deeper and more comprehensive understanding of our different Christologies in harmony with our different theological traditions. We are convinced, however, that these different Christological formulations on all sides need to be discussed in order to clarify further the teaching of the Council of Ephesus (431) and Chalcedon (451).

"To continue this understanding, participants in the consultation have agreed to form a **Followup Commission** consisting of one representative from each church tradition. The task of this commission will be to plan future consultations, symposia, publications, etc., and to develop the appropriate procedures and methods.

"We recommend that **PRO ORIENTE** invites members of the Assyrian Church of the East to attend the forthcoming **PRO ORIENTE** regional symposia, as part of the effort to promote further contacts and collaboration with the Assyrian Church of the East.

"The participants have also decided that an unofficial tri-lateral dialogue of **PRO ORIENTE** on issues of common concern for the three ecclesial traditions of the Oriental Catholic, Oriental Orthodox and Assyrian Church of the East should be organized. For the first dialogue round the topic will be on Christology.

"In conclusion, we commonly submit ourselves to the witness of the Holy Scriptures and thus to the Apostolic Kerygma and express our intention not to become weary in the search for a common language concerning the mystery of salvation in our Lord in a fraternal spirit ' . . . until we attain to the unity of faith and to the knowledge of God's Son . . . ' (Eph 4:13). We wish to see the mystery of compassion of God reflected in our enhanced life of Christian compassion.

"All of us have experienced how fruitful this Consultation has been, and we pray that God who brought us together may bless us and guide our future efforts in such a way that one day we are all united in one communion of faith and love."



Third from left is Mar Bawai Soro.



Left to right: 2nd is Mar Bawai Soro; 4th is Mar Narsai De Baz.



Mar Narsai De Baz flanked by two other delegates.

ACHIEVEMENTS

The Assyrian Australian National Federation, Inc.

From the Office of the National Executive Secretary, Shmouel Warda

Meeting with Hon. Senator Nick Bolkus

On October 10, 1993, a week after the Federation's Convention, the National Executive Board representatives (Mr. Shmouel Warda, Mr. Rami Dinkha, Mr. Younatan Afarin and Mr. Gabriel Khoury) met with the Honourable Senator Nick Bolkus, the Minister for Immigration and Ethnic Affairs in Sydney, and expressed needs of Government assistance to the Assyrian refugees still stranded in different countries and also on their arrival in Australia. The meeting was very successful and the Federation is proud to state that a large number of our refugees have arrived and are expecting up to 1500 persons by the end of June 1994.

60 Iraqi Assyrians Arrived from Iran

The Department of Immigration requested the Federation to sponsor the 60 Iraqi Assyrian refugees stranded in Iran, some of them since the Iraq-Iran War, with no close relatives in Australia. The Federation took the task and in accordance with the immigration department understanding and cooperation, those Assyrian refugees arrived in February 1994 and were given a special reception by the Federation and the Nineveh Club.

First Time in 25 Years?

In accordance with the constitution, the Federation National Executive Board created a Management Standing Committee of six who are very able persons in the field of management and administration. This Committee will work with the Coordinator Refugee Community Settlement Scheme (C.R.S.S.) of the Department of Immigration and Ethnic Affairs. Through the Federation Standing Committee all the needy Assyrian Refugees will receive an amount of money on their arrival to help settle them. So far the Federation received from the Australian Government and delivered to our refugees an amount of \$70,000, and we are expecting to receive other amounts by the end of 1994.

This is the outcome of a united community effort under the affiliation of this Federation, the good and hard-working men and women who try to assist all Assyrians in Australia.

Officially Registered as a Migration Agency under the New Australian Immigration Law

The Australian Government Migration Law has changed. No person, organization or group can handle any immigration matter without meeting the immigration department requirement to register as

a Migration Agent.

We are pleased to announce that this Federation is now registered as an organization under a license. Mr. Henrick Delir became the Federation agent under the Migration Agents Registration Scheme, and the Federation has been issued with a Certificate of Registration.

Meeting with the Immigration Director of New South Wales.

Since last November the National Executive Board has had three meetings with the Director of Immigration of New South Wales in regard to a number of Assyrians who are stranded in Australia and have applied for the change of status and are waiting for the outcome.

We can understand the Government position on those Assyrian applicants. The Federation presented the list of names and file numbers to the Minister of Immigration. We assure all applicants that the Federation will not give up until they are accepted. The Director gave us great hope for their acceptance but said that it will take some time to finalise them. Please remember that the Federation is only seeking assistance for the persons who are on the list, which was prepared a while ago by our Immigration Standing Committee. All the members of the Federation's Immigration Standing Committee are also registered with the immigration department in Canberra, A.C.T. under the new law. Please adhere to what they present to you when seeking immigration assistance, and remember we are all volunteers and are working for the benefit of our Assyrian community.

Assyrian Iraqi Refugees Stranded in Russia

On March 28, 1994 our Federation received a fax report from International Union of Assyrian Organizations in Russia informing us that 33 Assyrian Iraqis have been stranded in Russia for the last two years.

The report states that they are living in extreme hardship, some of them spend nights in Metro Stations, they don't speak Russian and have no money. The I.U.A.O. Assyrian Congress requested that we help them financially and assist some of them to be accepted by Australia for resettlement. A copy of the fax report was sent to our affiliate, Assyrian Relief Organization, to find a way to assist them financially, as we have done with the Assyrian refugees in Turkey, Iran, Northern Iraq and Assyrians in Baghdad. The humanitarian effort of our

relief organization is commendable. Our communities have been informed of the real needs of the Assyrian refugees and other needy Assyrians in some parts of the world at these times of hardship which is surfacing since the end of the Gulf War.

Migration Institute of Australia

On Thursday, February 10, 1994 our Federation was the only organization invited to the annual A.G.M. and Conference of M.I.A. The President of the Federation, Mr. Rami Dinkha, was our representative at the all-day meeting. I am glad to report that our Federation has become officially a member of the Migration Institute of Australia.

Commonwealth War Graves Commission — England

The Federation, with the assistance of Mr. John Isaac, wrote to the Commonwealth War Graves Commission in the United Kingdom seeking the location, dates and countries where our Assyrians fought and died in the Second World War (the Assyrian Paratroops Company of the Royal Air Force Levies Iraq). So far we have obtained information about two War Cemeteries:

1. Phaleron War Cemetery in Athens, Greece. Four members of the force were buried fifty years ago.

2. Bari War Cemetery in Italy. Three members of the force were buried fifty years ago. At this stage we have received some answers, and soon more details will be forthcoming.

19th World-Wide A.U.A. Congress in U.S.A.

The Assyrian Australian National Federation, Inc. had sent a delegate to the 1992 Assyrian National Convention which is regularly organised by the Assyrian American National Federation, Inc. Mr. Shimon Haddad was our first delegate, and Mr. Younatan Afarin was our delegate at the 1993 State Convention in California, U.S.A.; and for the 19th World-Wide Assyrian Universal Alliance and State Convention, which took place in May 1994 in the Turlock-Modesto area, Mr. Shmouel Warda was the official delegate of the Federation. He suggested to the Congress that it is imperative that A.U.A. take steps to bring about unity of all six Assyrian Federations in the free world. These Federations represent 80% of the Assyrian organizations and people.

In this international Congress we met three delegates (2 men, 1 woman) from the International Association of Assyrians in Russia, known as LAROS. This Federation is also in contact with our Federation for all Assyrian needs that arise, to work together and have cultural exchanges through our

Assyrian radio programs, magazines, newspapers, etc.

61st Annual Federation Convention in San Jose, U.S.A.

The National Executive Board of this Federation received an official invitation from the President of the Assyrian American National Federation, Inc. to attend the 61st Annual Convention in San Jose, California. Mr. Shimon Haddad was elected as a delegate to attend the Convention.

Federation's Representative to Iran

The National Executive Board resolved to have Mr. Edward Isaac represent our Federation in a meeting with the Assyrian Council of Tehran and with the Assyrian Member of Parliament, the Hon. Shimshoon Maghsoodpour M.P. Mr. Isaac was for two years a member of the National Executive Board and has been working to assist and strengthen the aims of the Federation. We wish him the best and a happy trip to Iran and to also meet his parents and relatives on his visit.

Meeting with Minister on July 19, 1994

The Federation delegation of nine persons with our legal adviser and the local Government Counselor Anwar Khoshaba, who is also adviser to the Federation, met with the Minister for Immigration and Ethnic Affairs, Senator Nick Bolkus, to discuss issues concerning the Assyrian Community in Australia and Assyrian refugees stranded overseas. Our legal advisor, Miss Suzy David, had prepared a lengthy report which was presented to the Minister expressing our needs when the government immigration policy for the September 1994-1995 starts.

The Federation's VIP Dinner

The National Executive Board resolved last month to extend an official invitation to His Grace Bishop Mar Meelis Zia Diocese of Australia inviting His Holiness Mar Dinkha IV and all the Church Prelates while in Australia, for the Assyrian Church of the East Synod Meeting for the first time in Australia. The Federation is very proud to state that the VIP dinner took place on August 3, 1994 in our Assyrian Australian Association Nineveh Club. In attendance were also the National Executive Board members, all the Affiliate Organisation Committee members, the Federation's Standing Committees, the Assyrian Church parish committee, a few guests and spouses.

Union School Teachers Honored in Chicago

by Solomon (Sawa) Solomon

Former Royal Air Force Habbaniya Union School students held a dinner/dance party in Chicago on October 14, 1994, in honor of the surviving teachers of the school. The function took place at the Radisson Hotel in Lincolnwood, Illinois, and was hosted by the organizing committee, namely Ben Yalda, Sargon Aboona, John Rehana, Odisho Warda and Zacharia O. Zacharia. The eight teachers honored were Albert Babilla, Dinkha George, Jane Rizk, Nanajan Badal, Nanajan Yaedgar, Regina Michael, Vergin Sargon and Yonan Orahim.

Ben Yalda welcomed the audience and stated that only four teachers were able to attend — Jane, Albert, Vergin and Yonan. Other guests from outside the Chicago area were *Raabi* Albert and Jane Babilla (Turlock, CA), Khawa and Arnold Pierce (England), Mariam Babilla (San Francisco, CA), Mikhael and Rakhi Malik (San Francisco, CA), Aprim Warda (Turlock, CA), Evelyn Odisho (Turlock, CA), Sharlet and Phillip Suleiman (New York), and Malik Gewargis and his wife from Iraq. Other teachers and students were remembered with a moment of silence, including William J. Jacob (son of *Raabi* Yacoub Bet Yacoub) of California and Paul N. Benjamin of Vancouver, Canada.

Following dinner, Betty Aiwaz sang Assyrian National songs, accompanied by Sargon Yalda on the piano. This was followed by dancing. After the presentation of awards *Raabi* Lucy Gewargis read a poem she had composed about the Habbaniya experience. Sarhadon Ibrahim, a second generation Assyrian, then spoke of early Habbaniya activities. Video tape and commemorative mugs of this event are available.

To reflect on some past related events, on June 4, 1989 a remembrance gathering was held at Mar Gewargis Church hall in Chicago to honor the memory of *Raabi* Yacoub Bet Yacoub, scholar, poet, writer and dramatist. The event was attended by 200 guests. Chicago hosted the First Ex-Habbaniya Union School Reunion which was held at the McCormick Center Hotel. The dinner/dance party was attended by 350 guests from around the world. Details of this function appeared in a previous issue of the *Nineveh* magazine by Mikhael K. Pius.

The Second Reunion of the Habbaniya Union School Students is scheduled for the first week of September 1995 in Chicago.



*Organizers of the event — l to r:
Sargon Aboona
Odisho Warda
Ben Yalda
Zacharia O. Zacharia
John Rehana*

Dancing to the music of Zohrab DJ.





Jane Rizk awarded plaque by Sargon Aboona. To the right is Odisho Warda.



Albert Babilla (left) awarded plaque by Zacharia Zacharia.



Yonan Orahim (left) awarded plaque by John Rehana.



Vergin Sargon awarded plaque by Odisho Warda.



Lucy Gewargis reads a poem about Habbaniya experience. To the right is Zacharia O. Zacharia.

CHILDHOOD REMINISCENCES

by *Eshaya H. Isaac*

I was born in a small town not far from Kiev, the capital of the Ukraine, formerly the Soviet Union.

My parents went to Russia during the Assyrian exodus from their homeland in Turkey and Iran, which was a consequence of World War I.

Assyrians, being a Christian nation, always looked upon Russia as their protectors, especially in time of crisis. The Assyrians never harmed or molested their Moslem neighbors — it was the other way around.

During the Great War, Russia was fighting against the Ottoman Empire. The Turks pretended that their Christian subjects would be disloyal and might side with Russia. Talat Pasha proclaimed a massacre of the Christians, and in particular the Armenians.

Russia was therefore kind enough to open its doors to thousands of refugees. Had the Czar not been assassinated, and the evil Communism not surfaced in 1917, most, if not all, Assyrians would have gone to Russia. So the tragedy and hardships that they eventually faced would not have existed.

The Assyrians in Russia were well treated and not discriminated against. They were free to do any kind of work. Their children enrolled in schools and other institutes of learning.

I do remember doctors and nurses visiting us at home from time to time and checking on our health. All this was done at no cost to us. There was no hustle and bustle about insurance and health care plans. The children and grandchildren of the Assyrian refugees attained professional status, becoming engineers, lawyers, doctors, and held high ranks in the military. And yet, many Assyrians were nostalgic and desired to return to their homeland, Iran. Turkey did not accept its subjects. The Russians disliked the idea of Assyrians leaving the Soviet Union.

I was six years old when my parents left for Iran in the early 1930's. There was nothing to do in the villages, except farming and sheep-herding. Life was difficult because the land was owned by Moslem landlords. So in the mid-1930's we left Iran and went to Iraq. We had heard rumors that the British were establishing a national home in Iraq for the Assyrians to compensate for their lost land. If Mr. Balfour was able to declare a national home for the Jews, I am certain another British Prime Minister could have done the same at that time.

In Iraq, we lived in Hinaiidi Station: Levies Camp, Khatun Camp, and then Marata Lines. In Marata Lines, we were the neighbors of Josemose, son of Shamasha Yoseph. That was the only family that my parents knew from the old days of Mar Bishu.

I enrolled in Raabi Espania's school, a subsidiary of the Union School, in the central labor camp,

Hinaiidi. I was a quiet and obedient student, and had no problems with my studies. Sometimes I was threatened by older students for slapping one of their cheeks for misspelling a word.

We left Marata Lines and settled in the central labor camp, Hinaiidi, until we moved to Habbaniya Station. I commenced studying in the Union School in Hinaiidi, which was run by the late Raabi Yacoub. Although I was in this new school, I continued playing football for Marata Lines school.

I remember after one of the games, Raabi Espania, while riding on his bicycle, came to me and said: "If you don't pay the 20 fils that you owe for a book, I will have you expelled from the school!" I told him: "When my father receives his wages from NAAFI, I will pay you the amount that I owe."

Before I conclude, I would like to apologize to Mikhael (Minashi) K. Pius for an incident that happened at Habbaniya in 1939. It was a July school commencement day. We used to prepare nearly a month ahead for that evening of songs, poems, orations, and so on. It was in the morning and Raabi Albert A. Babilla told us, "Let us play putting the shot." When my turn came, instead of throwing it forward, my arm twisted and the shot went at an angle toward Minashi. He had time only to cover his head with his arms. We immediately brought cold water and poured it on him. Thank God he was in good shape. I was saddened, frightened and despired myself. Why should this have happened to such a nice and decent person, especially when our fathers were friends and worked for the same establishment (NAAFI).

That evening, when the principal, the late Raabi Yacoub, called my name to deliver my oration (Truthfulness), I ascended the stage with a broken heart. I managed to do what was required of me, but all my mind was focused on what happened that morning.

1995 Board of Directors of The Assyrian Foundation of America

At a general membership meeting on December 11, 1994, the following officers were reelected to the Board of Directors:

President Martin Jacob
Vice-President Charles Yonan
Secretary Germaine Badal
Treasurer Julius N. Shabbas
Chair, Membership Linda Schwat
Chair, Education Nathan T. Nasser
Chair, Social Sargon W. Shabbas

THE TRAVELS OF MARCO POLO

Manuel Komroff (Ed.)

CONCERNING THE CAPTURE AND DEATH OF THE KHALIF OF BALDACH, AND THE MIRACULOUS REMOVAL OF A MOUNTAIN.

The above-mentioned khalif, who is understood to have amassed greater treasures than had ever been possessed by any other sovereign, perished miserably under the following circumstances.¹ At the period when the Tartar princes began to extend their dominion, there were amongst them four brothers, of whom the eldest, named Mangu, reigned in the royal seat of the family. Having subdued the country of Cathay, and other districts in that quarter, they were not satisfied, but coveting further territory, they conceived the idea of universal empire, and proposed that they should divide the world amongst them. With this object in view, it was agreed that one of them should proceed to the east, that another should make conquests in the south, and that the other two should direct their operations against the remaining quarters. The southern portion fell to the lot of Ulaù, who assembled a vast army, and having subdued the provinces through which his route lay, proceeded in the year 1255 to the attack of this city of Baldach. Being aware, however, of its great strength and the prodigious number of its inhabitants, he trusted rather to stratagem than to force for its reduction, and in order to deceive the enemy with regard to the number of his troops, which consisted of a hundred thousand horse, besides foot soldiers, he posted one division of his army on the one side, another division on the other side of the approach to the city, in such a manner as to be concealed by a wood, and placing himself at the head of the third, advanced boldly to within a short distance of the gate. The khalif made light of a force apparently so inconsiderable, and confident in the efficacy of the usual Mahometan ejaculation, thought of nothing less than its entire destruction, and for that purpose marched out of the city with his guards; but as soon as Ulaù perceived his approach, he feigned to retreat before him, until by this means he had drawn him beyond the wood where the other divisions were posted. By the closing of these from both sides, the army of the khalif was surrounded and broken, himself was made prisoner, and the city surrendered to the conqueror. Upon entering it, Ulaù discovered, to his great astonishment, a tower filled with gold. He called the khalif before him, and after reproaching him with his avarice, that prevented him from employing his treasures in the formation of an army for the defence of his capital against the powerful invasion with which it had long been threatened, gave orders for his being shut up in this same tower, without sustenance; and there, in the midst of his wealth, he soon finished a

miserable existence.

I judge that our Lord Jesus Christ herein thought proper to avenge the wrongs of his faithful Christians, so abhorred by this khalif. From the time of his accession in 1225, his daily thoughts were employed on the means of converting to his religion those who resided within his dominions, or, upon their refusal, in forming pretences for putting them to death. Consulting with his learned men for this purpose, they discovered a passage in the Gospel where it is said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove," (upon prayer to that effect addressed to the Divine Majesty); and being rejoiced at the discovery, persuaded as he was that the thing was utterly impossible, he gave orders for assembling all the Nestorian and Jacobite Christians who dwelt in Baghdad, and who were very numerous. To these the question was propounded, whether they believed all that is asserted in the text of their Gospel to be true, or not. They made answer that it was true. "Then," said the khalif, "if it be true, let us see which of you will give the proof of his faith; for certainly if there is not to be found one amongst you who possesses even so small a portion of faith in his Lord, as to be equal to a grain of mustard, I shall be justified in regarding you, henceforth, as a wicked, reprobate, and faithless people. I allow you therefore ten days, before the expiration of which you must either, through the power of Him whom you worship, remove the mountain now before you, or embrace the law of our prophet; in either of which cases you will be safe; but otherwise you must all expect to suffer the most cruel deaths." The Christians, acquainted as they were with his merciless disposition, as well as his eagerness to despoil them of their property, upon hearing these words, trembled for their lives; but nevertheless, having confidence in their Redeemer, that He would deliver them from their peril, they held an assembly and deliberated on the course they ought to take. None other presented itself than that of imploring the Divine Being to grant them the aid of His mercy. To obtain this, every individual, great and small, prostrated himself night and day upon the earth, shedding tears profusely, and attending to no other occupation than that of prayer to the Lord. When they had thus persevered during eight days, a divine revelation came at length, in a dream, to a bishop of exemplary life, directing him to proceed in search of a certain shoemaker (whose name is not known) having only one eye, whom he should summon to the mountain,

as a person capable of effecting its removal, through the divine grace. Having found the shoemaker and made him acquainted with the revelation, he replied that he did not feel himself worthy of the undertaking, his merits not being such as to entitle him to the reward of such abundant grace. Importuned, however, by the poor terrified Christians, he at length assented. It should be understood that he was a man of strict morals and pious conversation, having his mind pure and faithful to his God, regularly attending the celebration of the mass and other divine offices, fervent in works of charity, and rigid in the observance of fasts. It once happened to him, that a handsome young woman who came to his shop in order to be fitted with a pair of slippers, in presenting her foot, accidentally exposed a part of her leg, the beauty of which excited in him a momentary concupiscence; but recollecting himself, he presently dismissed her, and calling to mind the words of the Gospel, where it is said, "If thine eye offend thee, pluck it out and cast it from thee; for it is better to enter the kingdom of God with one eye, than having two eyes, to be cast into hell fire," he immediately, with an instrument of his trade, scooped out his right eye; evincing by that act, beyond all doubt, the excellence of his faith.

The appointed day being arrived, divine service was performed at an early hour, and a solemn procession was made to the plain where the mountain stood, the holy cross being borne in front. The khalif likewise, in the conviction of its proving a vain ceremony on the part of the Christians, chose to be present, accompanied by a number of his guards, for the purposing of destroying them in the event of failure. Here the pious artisan, kneeling before the cross, and lifting up his hands to heaven, humbly besought his Creator that he would compassionately look down upon earth, and for the glory and excellence of his name, as well as for the support and confirmation of the Christian faith, would lend assistance to his people in the accomplishment of the task imposed upon them, and thus manifest his power to the revilers of his law. Having concluded his prayer, he cried with a loud voice: "In the name of the Father, Son, and Holy Ghost, I command thee, O mountain, to remove thyself!" Upon these words being uttered, the mountain moved, and the earth at the same time trembled in a wonderful and alarming manner. The khalif and all those by whom he was surrounded, were struck with terror, and remained in a state of stupefaction. Many of the latter became Christians, and even the khalif secretly embraced Christianity, always wearing a cross concealed under his garment, which after his death was found upon him; and on this account it was that they did not entomb him in the shrine of his predecessors. In commemoration of this singular grace bestowed upon them by God, all the Christians, Nestorians, and Jacobites, from that time forth have continued to celebrate in a solemn

manner the return of the day on which the miracle took place; keeping a fast also on the vigil.²

Submitted by Yosip G. Mirza.

NOTES

1. *Mostasem Billah, the last of the Abbassite khalifs of Baghdad, began to reign in 1242, and was put to death in 1258. His character was that of a weak, indolent, voluptuous, and at the same time avaricious prince, who neglected the duties of his government, and committed them to the hands of a wicked minister, by whom he was at length betrayed to his mortal enemy.*
2. *The pretended miracle is here more minutely detailed than in other versions, and the Latin text states it to have taken place at Tauris, and not at Baghdad, although that would have been inconsistent with the presence of the khalif. [The early Latin text says it occurred in 1275, "inter Baldach et Mesul"; and the French text agrees with it.]*

Editor's Notes:

1. *Marco Polo was born in Venice in 1254, and at age 17 he journeyed with his father and uncle into China by the overland route arriving to the court of Emperor Kublai Khan in 1275. Young Marco became a favorite of the Khan and was employed by him on missions throughout his kingdom.*

Marco Polo was the first European traveller to cross the entire continent of Asia and name the countries and provinces in their proper consecutive order, leaving a record of what he saw and heard. In his book, known in English as The Travels of Marco Polo, he deals with land reforms, animals, plants, manufacture, inventions, customs, governments, and religions. Marco Polo remained in China for twenty years. In his travels, Marco Polo found Nestorian (Assyrian Church of the East) Christians in Samarkand (District in Uzbekistan), Kashgar and Yarkand (cities in Sinkiang-Chinese Turkistan), Chichintalas (identified with Urumtsi), in the kingdom of Tangut and especially in the towns of Sachau and Kanchau, in the province of Tenduc (i.e., the Turkish tribe of Öngüt) and the cities of the east of it, as well as in Manchuria and the countries bordering on Corea. He also mentions Christians in the province of Yun-nan which borders on Burma, and in the city of Chinkiang-fu on the Yangtse River, and many others.

2. *The Assyrian Church mission reached China around A.D. 635 during the patriarchate of Ishuyahb II (A.D. 628-43) of Gedala. At this time Tai-Tsung (A.D. 627-49) was the Emperor, and gave special orders for the propagation of the true Scriptures, and during his successor Kao Tsung (A.D. 650-83) many Christian monasteries were founded in the provinces. Gradually, the Assyrian Church mission spread to the neighboring countries. And at the beginning of the eleventh century the power of the Assyrian Church Patriarch extended from China to the Tigris and from Lake Baikal to Cape Comorin.*

Pioneers From the East and West

Al Khoury Elias Al-Chaldani

FIRST PERSON FROM THE ORIENT TO VISIT THE NEW WORLD*

We are pleased and proud to start this series with an adventurist traveller of our Chaldean kin who preceded all who journeyed from the Orient to the New World in circumstances in which travel to this strange world was an impossibility not only for people from the Orient but also for the majority of the inhabitants of Europe itself.

One of the characteristics of which the Chaldean people can be proud is ambition, the spirit of adventure and a zest for danger to explore the depths of the unknown and to seek freedom and a happy life in different parts of the world, while forever maintaining close ties to and warm affection for the beloved home country.

Historical remains show us that the Chaldeans infiltrated into the unknown parts of the world up to the furthest borders of China. What is not known except by a very few, however, is that a Chaldean clergy by the name of Khoury Elias was the first Chaldean, or rather the first Iraqi or oriental person to visit the American continent in the latter half of the 17th century.

In the year 1668 Khoury Elias left the city of Baghdad for Jerusalem. After spending a period of time in Aleppo, he travelled by sea from the port of Iskandarun to Venice in Italy, and from there to France and Spain. Finally, sailing from Spain, through the Canary Islands, he reached Venezuela in South America after 55 years. He travelled in Panama, the western parts of South America, Colombia, Peru, Bolivia, upper Argentina and Chile. From the latter he returned to Lima, the capital of Peru where, in 1680, he recorded the first part of his journey. He soon left for Mexico and other countries of South America, and then returned to Spain and finally Italy where he had an audience with the Holy Father in Rome.

Khoury Elias did not mention a specific reason for his journey. It is probable that the purpose was to collect donations, especially since the countries he visited were of the Catholic faith, to which the Khouri belonged.

News of this journey were discovered by Father Anton Rabbat Al-Yassui'i who found a manuscript describing the journey at the bishopric of the Syrian Catholics in Aleppo. He published it in the Al-Mashriq journal under the title "The Journey of the First Oriental to America." It is to be mentioned that Dr. Philip Hitti, Professor of Oriental History at Princeton University, USA, confirmed the reports of the journey. Dr. Hitti is an authority in history, and in his confirmation exists no doubt.

The late Bishop Yusuf Babana, in his book

"Alkosh Through History," pp. 144-145, provides us with additional information on the personality of the adventurist cleric Elias Al-Chaldani. He states that this traveller was priest Elias, the son of priest Hanna of the house of Ammon and of the patriarchal family of Aboona which had taken Alkosh as its base. He also states that the traveller was the nephew of Patriarch Elias VIII. Bishop Babana adds that the priest Elias travelled abroad three times, two of them to Rome, the second of which was in 1693 when he published his book "Bustan Al-Hayat" (The Garden of Life), a book of Chaldean ritual prayers. He also wrote books on language, and had writings in philosophy, theology, law and history.

*Al-Marwan periodical, January 1986, p. 17

Submitted by Sargon Aboona, Skokie, IL

Congratulations to Almas Aboona



L to r: Marshall Massi, Commission Chairman; Mayor Jacqueline Gorell; Almas and Sargon Aboona.

Congratulations are in order to Almas Aboona of Skokie, Illinois for being selected as a recipient of Skokie's Annual Property Owners Certificate of Appreciation given annually by the Improvement and Beautification Commission to Skokie property owners who have maintained their property in an exceptional manner.

Accompanied by her husband, Sargon Aboona, Almas was presented with the award in a ceremony held on November 10, 1994 at the Village Hall. Almas Aboona has previously received this award in 1985 and 1989.

Submitted by Ben Yalda, Des Plaines, IL

Are We Helping *All* of our Needy Assyrians?

by Mikhael K. Pius

An Assyrian in Baghdad recently appealed to his clansmen in California for financial aid. His appeal was on behalf of a *bne-maata* of his, a 65-year-old retired man in Kirkuk who was in dire financial trouble, mostly due to harsh economic conditions prevailing in the country.

He wrote that the man gets a government pension of 200 Iraqi dinars a month, which is not even enough to buy one kilo of meat! But to supplement his meager income he drives his old private car around town as a taxi.

After a long childless first marriage, he wrote, the man has now a son, ten years old, by a second marriage. But the boy is suffering from a deficiency of calcium in his body, and his father cannot afford to even buy him the milk that the doctor has prescribed.

And to make matters even worse for him, all four wheels were stolen from his car one night! They were worth 80,000 dinars! He raised 40,000 dinars by selling his two carpets and managed to borrow another 40,000 dinars from relatives and friends to replace the wheels and thus help him to survive. But he needs to repay his debt!

If I could help him, wrote the correspondent — who is a government-employed engineer — I would not have written you. The salary I am getting is not enough to feed my family of five for even one week. But thank God, I am doing some extra work to overcome the severe economic conditions my country is facing. Please try to help him!

Two hundred dollars were donated by four persons and promptly sent to the strapped *Bne-maata*.

Among the known needy Assyrians in Baghdad there is an 85-year-old widow with a 53-year-old blind son. The son used to make their living by playing music in a band, but he is no longer able to get work and the two have no income of any kind. Their only hope of survival rests on a small circle of relatives in this country, who make and send them a small collective donation once in a while.

Recently, *Qaasha* Oushana Kaanon of *Mar Zaia* Assyrian Church of the East in Modesto announced during his homily that an Assyrian mother had died in Baghdad, leaving four children orphaned. Her death was due to malnutrition caused by lack of food because she had denied herself of the little food she could get in order to feed her children. *Qaasha* Oushana appealed for donations for the four orphans. Seven hundred dollars were contributed by the congregation!

Someone who returned from a three-week visit to Baghdad said he saw so much misery among our Assyrian people that he wished he hadn't made the trip!

As we all know, Armenians, like Jews, are much concerned about and organized in helping their own people. There aren't many Armenians remaining in Iraq today, but those who live there are taken care of by Armenian relatives and organizations in this country. Ample financial aid and basic commodities to needy Armenians in Baghdad are distributed through their church. It is said that there are Assyrians who are so desperate that they stand in front of the Armenian Church and allege they are Armenians in order to get a handout!

These are just a few examples of the impoverished existence of some of our people in Baghdad, Kirkuk, Mosul and other towns in Iraq, as well as those stranded in Jordan, are leading now, not to mention other desperate ones who resort to dishonorable "work" in order to survive!

And did you happen to watch, on an Assyrian TV video program on north Iraq, Nahrain Sanharib, a pretty little smiling girl from the village of Hazna, dutifully scouring pots and pans on a rock by a stream while appealing to *all* her Assyrian people abroad to help her get treatment for a hole in her heart? Her innocent face, cheery appeal, and lively busyness was delightful to watch and yet heart-breaking, because she might not live long without corrective surgery in the West.

I know most of us are kind and generous and try to help out our needy relatives, as well as make donations, through our organized relief groups, to impoverished Assyrians, especially to those in northern Iraq — who also receive assistance from the non-Assyrian relief agencies — and who come under the umbrella of our major political groups. But what about those needy ones who have no such benefits, particularly those in the cities south of the 36th parallel? Are we, as a people, doing anything to alleviate their misery? Are our wealthy Assyrian individuals shouldering their fair share of the burden? And are our Assyrian organizations and political parties doing as much as they allege they do?

As most of us know, conditions in Iraq are now very harsh. Inflation is incredible, and as a result the cost of living is very high — and still skyrocketing! And in addition to this, food and medicines and all other kinds of commodities are very scarce; employment has hit rock bottom and business opportunities are extremely limited. Inflation has shrunk the Iraqi dinar so severely that some people's one-month salary is hardly more than enough to feed a family for a few days at open market prices! Were it not for the government's rationed sale of a few staple items at low prices, the prevailing hunger in the country would have turned to ram-

pant starvation, though malnutrition is not uncommon now, plaguing many people, particularly children, because the food they are able to get is simply not good enough, in either quantity or quality, to sustain their bodies. And this sad general situation is mostly caused by the embargo on imports, and the restrictions on the sale of oil, imposed on Iraq by the United Nations as spear-headed by the United States.

The military and government elite and the rich in Iraq can obtain whatever they want, but life for the middle and low income classes has become a daily struggle for survival. In order to make just enough money to survive, the resourceful ones latch on to any additional work they can get — sometimes even if dishonest or degrading! — while a few others are lucky enough to have close relations in the Western countries who assist them financially. But what about the unfortunate ones who do not have relatives abroad, or whose overseas relatives' resources are very limited and overburdened?

Can't our organizations, our wealthy, and we income-earning individuals, all as patriotic Assyrians, rise to the challenge?

THIS COMMISSIONER A TRUE GENTLEMAN

by Robert Freed, Staff Writer

Morton Grove Life — May 5, 1994

Shlimon (Sam) Gilliana may be the embodiment of the best of the British colonial civil service. He's trim, stands erect and possesses an impressive resume. So it was hardly surprising when the Morton Grove Village Board unanimously voted him onto the Commission on Aging at its last board meeting.



It's a subject about which the former Iraqi Railways executive undoubtedly knows a great deal. That's what happens when you get to be 88.

Probably the oldest of the commission's nine members, Gilliana caught the eye of Bud Swanson, village director of senior citizens services, who met him at some of the center functions in the Village Hall. "He was interested in the community and he has a vast realm of experience," Swanson said. "He's an intriguing guy."

Gilliana was born in Turkey. At age 9, he fled with his family to Iran and then to Iraq when the Turks slaughtered Armenians and Assyrians — his ethnic group — by the millions. He spent three years in a refugee camp. In 1923, Gilliana joined the railway as a clerk when the system was still under English control. The British usually chose Jewish and Christian Iraqis for administrative posts for the railroads because they often knew English, he said. Gilliana was the only civilian chosen to work with the British to control movement of troops, materiel and Lend-Lease aid sent to the Soviet Union from the United States via Iraq.

Along the way, Gilliana married, had six children and received a degree from an international correspondence school based in England. In 1952, he was promoted to chief of division transport, his highest position in the Iraqi railway system. Unfortunately, the departure of most Iraqi Jews for Israel after 1948 made Gilliana and his fellow Christians targets for government abuse. And in 1958, when the Iraqi monarchy was toppled in a coup, the handwriting for the executive was on the wall.

In 1969, he and his family came to Chicago, where for a year Gilliana was the director of the Uptown Chamber of Commerce. Eventually, after spending several years in business for himself, he retired and in 1980 moved to Morton Grove to be with his son and daughter.

The Commission on Aging is engaged in three main projects: coordinating reminiscence interviews for seniors, sending out the senior citizen newsletter and making reminder telephone calls for blood drives. "I'm interested in social work and I want to pass the time, too," he said. "I'm an old man but I still want to work."

"In their day, the Assyrians were the shepherd-dogs of civilization. The great majority of their wars were wars of civilization, either to bring within the range of cultural influences savage tribes or to hold back these savage tribes from destroying the thin line of civilization in the Fertile Crescent."

HABBANIYA UNION SCHOOL STUDENTS' REUNION

Three years have passed since the first Habbaniya Union School Students' Reunion was held in Chicago in September 1992. All those who attended will recall the tremendous success and the golden opportunity of having such a large number of our folks, from all over the world, gathering under one roof, after some fifty years. We all got carried away by opening a tremendous outpour of sentimental camaraderie. All voiced their feelings and support towards having such gatherings repeated at suitable intervals in whatever country that can access the largest number of attendants and logistics capability to host such functions.

Once again the 1995 Assyrian American National Federation Convention is being held in Chicago during the first week of September 1995. This 62nd National Convention is hosted by the Assyrian National Foundation, and is being held in the beautiful 5-Star Sheraton Hotel in downtown Chicago. To minimize on the support for this convention and the prime time, the Habbaniya Union School Students' Committee, after lengthy deliberations, endorsed and bravely embarked upon cranking up and rolling the wheels towards holding the Second Reunion again here in Chicago, one evening within the first week of September 1995.

This notice is meant to let all interested know, giving ample time to plan ahead. Full and specific details of the itinerary and program will be published in the next issue of this magazine. Subsequently a pro forma will be made available in quantities to be distributed by or obtained from one of the representative members of your area whose names are shown below.

God's blessings and stay healthy towards enjoying a happy 1995 year.

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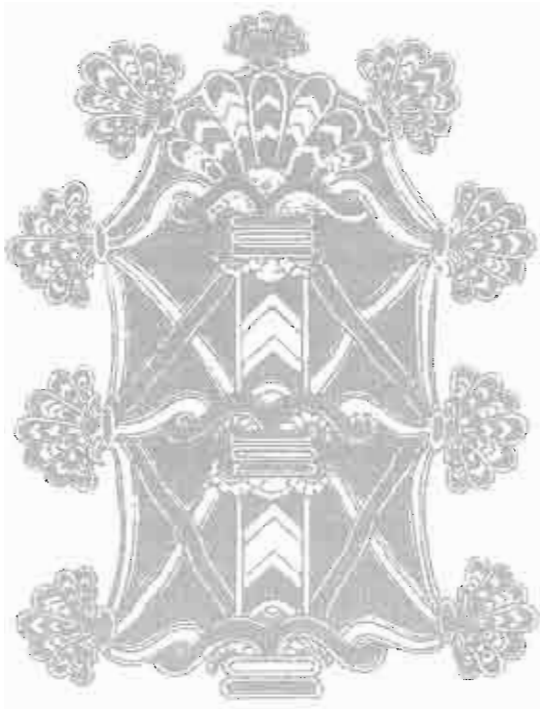
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Detail from the Assyrian Tree of Life

Assyrian Aid Society

Lifeline Pledge Project



Assyrian Tree of Life from Nimrud, c. 865 B.C.

The ***Assyrian Aid Society*** is a tax exempt charitable organization dedicated to raising humanitarian relief for Assyrians in their ancestral homeland of Bet Nahrain (Iraq). Relief is primarily channeled through the Assyrian Aid and Social Society, Iraq, which is an Assyrian charity organized and operating in the U.N. protected areas of Northern Iraq. Aid is distributed to all needy Assyrians irrespective of church, tribal or regional affiliations.

Assyrian Aid Society

41 Sutter Street, Suite #1534
San Francisco, Ca. 94104

Assyrian Aid Society

LIFELINE PLEDGE PROJECT

Assyrians in Bet Nahrain (Iraq) are suffering and in need of help from their brothers and sisters abroad. The international boycott since the Gulf War, and the repression of the Baghdad dictatorship, has imposed tremendous hardships on the Iraqi people, and our Assyrian people in particular. The economy is stagnant, inflation is rampant (300% since the war) and there is scarcity of food, medicine and shelter.

JOIN THE LIFELINE PLEDGE

It's time for all of us to help. We urge you to make a one year LIFELINE PLEDGE of \$15 or more per month. You can start your pledge today by sending us your pledge card. Here are some of the projects your Lifeline Pledge will support:

Medical Relief: Hard living conditions are putting our people at risk of contagious diseases, especially the children and the elderly. Medicine is scarce and very expensive. ***Assyrian Aid Society*** is sending medical relief to be distributed free to our people. The first shipment arrived in March, 1994. Another ton of medicine and portable operating tables will arrive in May, 1994. We must regularly replenish these medicines.

Rebuilding Villages: 200 Assyrian villages have been destroyed since 1974. ***Assyrian Aid Society*** donations are used to rebuild houses, schools and the infrastructure (roads, water supply systems, electricity, etc.) Our people are reclaiming and rebuilding these villages. We must not allow these villages to be erased from the map. They are our roots and heritage.



Orphanage: An orphanage for 37 children has been established in Northern Iraq. There are more orphans that need to be housed, fed and educated. *Assyrian Aid Society* donations help run this orphanage.



Family Cash Stipends: Needy families are given monthly cash stipends, particularly where the breadwinner is deceased or a political prisoner. The number of such families is increasing daily, as savings are depleted and jobs are lost in a collapsing economy. The stipend often determines whether the family will have food on the table or not.

Supporting Agriculture: Agriculture is the life blood of our villages, especially in these difficult times. *Assyrian Aid Society* donations have been used to buy tractors that rotate between villages, to distribute tons of seeds for planting, to dig wells and rehabilitate destroyed springs, to rebuild irrigation ditches, and to distribute thousands of shovels, sickles and axes. The agricultural support program is intended to fill farmers' needs to raise food for the winter and generate income.



Student Aid: *Assyrian Aid Society* donations have been used to supply young school children with school needs, from pencils to uniforms. Also, college students living away from home in Arbil and Suleimania are housed in men's and women's dormitories. Buses have been secured to transport these collegians to and from their campuses. Without this support, these students must either quit college, or travel abroad, seeking work to support their education. These are our future generations. We must help educate them and encourage them to stay in the homeland.



Cottage Industries: *Assyrian Aid Society* donations support new cottage industries being developed to find employment for our people. A sewing project has been started to supply women with sewing machines, supplies and training to produce garments for the local markets. The income is kept by the women to support their families. Other cottage industries are in the planning stages and are in need of funding.

Please help us continue and expand these projects. Help our people help themselves. Join the Lifeline Pledge today!

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Governor Jim Edgar of Illinois was recently presented with a certificate of award from the Assyrian American National Federation. The members of the Federation commended Governor Edgar for his dedication and service to the Assyrian Community of Illinois.

Left to right: Yatroum Zia, President; Governor Edgar; Ben Toma; and Glen Younan.



I am still a refugee, homeless, barely enough food to survive. My home, my Church destroyed — uprooted from my ancestral land, Bet Nahrain. Won't you give us a hand!!

IN MEMORIAM

Reverend Sargon Y. Ibrahim



Reverend Sargon Ibrahim, son of Youarash and Lydia Ibrahim, passed away on November 15, 1994 in Lynn, Massachusetts at age 55. He was born on February 2, 1929 in Baghdad, Iraq. Both of his grandparents were preachers and teachers of renown in their Assyrian community.

After attending American missionary schools, both Protestant and Roman Catholic, he obtained a four-year scholarship to Springfield College, Springfield, MA where he graduated with honors in 1952. He was active both in Christian student activities and the International Relations Club. His Christian faith led him to the ministry. He received a three-year scholarship to Yale University Divinity School, graduating in 1955, and was ordained a Methodist minister in Maryland by Bishop Bromley Oxnam the same year. His first appointment was marked by increasing membership threefold in his three years there. He went to Massachusetts where he served as pastor of a number of churches.

He obtained his Master's Degree in Islamic Studies at Hartford Seminary Foundation. He took courses also at Harvard, Boston University and the University of Maryland, as well as refresher courses with the Archbishop of Canterbury summer session in England, and other study and educational tours throughout Europe and the Orient, and often gave slide lectures of these trips. He was also a broadcaster, columnist, writer and lecturer on the Middle East and Islam.

Rev. Ibrahim was well-respected and lauded in the communities he served, including his congregations, colleagues, and community leaders, and served in various capacities on important commissions of the New England United Methodist Conference. The *Boston Globe* on February 14, 1968 called him "one of New England's leading Methodist Clergymen . . ." He also won recognition from

the Congress of the United States, and both houses of the Commonwealth of Massachusetts. He is listed in *Who's Who in American Religion* and *Who's Who in Methodism*.

Rev. Ibrahim is survived by his wife Joyce of Lynn, MA; a son David; and two daughters, Alice and Joy; his mother Lydia of Turlock, CA; a sister Lucrece de Matran of England; and a brother Niniv of Monterey, CA.

A memorial service was held on November 27, 1994 at the Assyrian Congregation Church in Turlock and officiated by Rev. Samuel Eshagh.

Eshaya D'Mar Shimun



Eshaya D'Mar Shimun, son of Zia and Elishwa D'Mar Shimun, born on August 18, 1924 in Mosul, Iraq, passed away on October 3, 1994 in San Francisco, Calif. at the age of 70. Eshaya was the paternal nephew* of Mar Benyamin Shimun and Mar Polus Shimun, Patriarchs of the Assyrian Church of the East; and maternal grandson of Skarya Kelaita (brother of Metropolitan Mar Timotheos).

When the late Patriarch Mar Eshai Shimun was exiled by the Iraqi Government in 1933, Eshaya's parents were among the Mar Shimun families who were settled by the British forces in Cyprus.

In 1942 at age 18 Eshaya joined the Cyprus Regiment that was under the British and served in the Armed Forces for six years. His father, Zia D'Mar Shimun passed away in Cyprus. In 1951 the family moved to England along with the Mar Shimuns, and worked there until 1960 when they emigrated and settled in San Francisco. While in England Eshaya was ordained *Hoopa D'Yakna* (sub-deacon) by Mar Eshai Shimun. He worked for Luxor Cab Company in San Francisco in a clerical position until his retirement in 1986.

Eshaya was a dedicated member of Mar Narsai parish of the Assyrian Church of the East and participated regularly in the Sunday services as *Hoopa*

D'Yakna, unless he was sick or away on a trip and for many years he was a dedicated member of the Assyrian Foundation of America. Eshaya was a gentle, cheerful and very friendly person and had a great sense of humor. He was soft spoken and kind hearted.

The funeral service was conducted by Archdeacon Badal Piro, Archdeacon Nenos Michael, Qasha (Priest) Samuel Dinkha and Qasha Oshana Kanoun at Mar Addai Assyrian Church of the East in Turlock. Eshaya is survived by two brothers: Paul D'Mar Shimun and George D'Mar Shimun, both of San Francisco, Calif.; and three sisters: Mercina D'Mar Shimun (San Francisco), Sophia Mickaily (Turlock) and Sulti D'Mar Shimun (London, England).

The family extend their appreciation to all those who offered their condolences and kind thoughts on his loss. The pleasant memories of Eshaya will remain in the hearts of his family who loved him dearly, as well as those he came to know.

**Also paternal nephew of Surma D'Mar Shimun, Rab Khaila David D'Mar Shimun, Eshaya D'Mar Shimun, Hormuz D'Mar Shimun and Romie D'Mar Shimun.*

Phillip Herman



Phillip Herman, 74, passed away of a heart attack in Fremont, Calif. on October 2, 1994. He was born in the state of Alabama in 1920 to David Herman (Hormuz) from the village of Ada, Iran and Irene, an Irish-American. When a child, his parents moved to Turlock where he finished his elementary and high school education. He joined the United States Navy in 1941 and served in both the Second World War and the Korean War.

In 1948 he met and married Daisy Tamraz of Turlock. Afterwards the family lived in San Francisco for several years with their only son, David, and when they moved to Fremont, Phillip lost his wife after a long illness with cancer.

Phillip was a patriotic American and it is evident by the service he rendered to his country in two wars. He was also very proud of his Assyrian heritage. When in Turlock the family was active in the Assyrian Presbyterian Church and the last sixteen years of his life with his wife, Victoria, attended the Assyrian Church in San Jose.

Phillip and his wife were active members of the Assyrian Foundation of America, Berkeley, Calif. from the year 1982 and he served the organization for two years as the social chairman, where he gained the respect and admiration of the members. Having a kind heart and gentle nature, he was loved and respected by all those who knew him.

The funeral service was held at the Calvary Presbyterian Church in Fremont and officiated by Rev. Shimshon Khangaldi and Rev. George Shahbaz. Phillip is survived by his wife, Victoria (Amel), of Fremont; his son David Herman, who is a police sergeant in San Francisco; his daughter-in-law Susan and three grandchildren, Katherine, Robin and David, Jr. He is also survived by a half-sister, Manno of Ceres, Calif., two nephews and a niece.

May God grant him his eternal love and rest in peace.

Submitted by Nathan Nasseri

Nona Ezaria Nona



Nona Ezaria Nona was born in November 1942 to Ezaria and Arousiak Nona. After residing in Habaniya, Iraq, for six years the family moved to Kirkuk where Nona attended Mar Yousif Elementary School and Kirkuk High School.

From 1963 to 1965 he was employed as a teller at Eastern Bank in Kirkuk, followed by two years of employment in Kuwait for Fluor Company as an assistant safety engineer.

On August 8, 1967, Nona came to the United States and lived with his older brother, Edward, in San Francisco. He continued his education here and was employed by Cyrus Amirfar for Texaco. He

*Prof. Dr. Rudolf Macuch
(1919-1993)*

was active in Mar Narsai Assyrian Church of the East and participated in Assyrian activities. It was in San Francisco that he met Kathleen Clibourne and they were married at Mar Narsai parish on April 20, 1969. Soon afterward Nona owned and operated a Texaco gas station, where he employed many fellow Assyrians.

Through the efforts and persistence of both Nona and Edward, his parents, two brothers and three sisters eventually joined them. This made Nona very happy that all the family was together again.

During the summer of 1972, Nona and his wife moved to Clayton, CA. They had two daughters, Michelle and Nahrain. As his family grew, he decided to relocate to Turlock so he could surround them with Assyrian culture and they could be raised knowing Assyrian traditions, and so they eventually settled in Turlock in 1978. Nona and his brother Sargon bought land, built and operated Nona's Auto Center. It was officially opened on April 20, 1979 on his tenth wedding anniversary. By June of the same year, he proudly became a U.S. citizen. November brought a new addition to the family, a son, Ezaria, named after his father.

Throughout the eighties, he was actively associated with Mar Addai Assyrian Church of the East and the Assyrian American Civic Club of Turlock. He volunteered for committees and served as a board member, delegate and vice-president of the Club, where Nona and his close friends worked together to further promote and enhance the Assyrian culture, tradition and other activities. He gave generously to Assyrian causes and worked tirelessly for his people and community with whom he had good rapport.

Nona enjoyed many interests including sports, travel, and recreation. He was a devoted family man who shared his love of the outdoors. He visited Australia several times and enjoyed family vacations throughout the U.S. and Canada, visiting many National Parks.

Nona passed away on October 19, 1994, but enriched the lives of everyone he met in his nearly 52 years. He gave happiness, hope and a sense of worthiness to all he encountered.

The funeral service was officiated by Archdeacon Badal Piro at Mar Addai Assyrian Church of the East in Turlock, followed by a memorial luncheon at Mar Zaia Assyrian Church in Modesto.

The late Nona is survived by his wife Kathleen, two daughters: Michelle, Nahrain, and a son Ezaria; by his mother Arousiak; three brothers: Edward, Sargon and Ashor; three sisters: Josa, Evelyn and Pluena.



“There is hardly any other nation in the world whose number would be so small, have so difficult a history, and so split up internally and scattered so locally, which could be compared with the Assyrians from a literary viewpoint.”

These words honored the literary achievement of Prof. Dr. Rudolf Macuch, Slavic Orientalist and director of Seminars for Semitic and Arabic studies at Freie University, Berlin, in his scholarly work of the Assyrian nation, “History of the Late Syriac and New Syriac Literature,” in 1976. For the first time specialists in Oriental studies have been confronted with the existence of modern Assyrian literature, which remained unknown until then. This eminent lexical reference book as well as a chrestomathy of Assyrian modern literature go back to his 13 years of residence in Teheran where Rudolf Macuch had contact with Assyrian scholars and writers. He cultivated life-time friendships with some and was able, in this way, to evaluate scientifically the Assyrian publications that were difficult to access at the time.

Rudolf Macuch, who was born on October 16, 1919 in Slovachy, not far from Bratislava, studied theology and specialized in Oriental studies. He received his doctorate degree in 1948 with a dissertation on “Slavonic Names and Expressions in the Arabic Geography.” He had already worked on a wide spectrum of scientific subjects; and later focused his interest on Mandeans, Samaritans and Assyrians as religious, ethnic and national minorities.

While studying in Paris, he made the acquaintance of his future Persian wife and moved to Teheran in 1950, where he lived for 13 years, with time spent for scientific study in Oxford and as pastor for an evangelical community in America. In Iran he earned his living as a teacher at a German school, but laid the foundations, in long research activity, for many scientific works which could be later

published.

In 1963 he was offered a chair at Freie University, Berlin, where he was credited with introducing the modern written language and literature of the Assyrians in the syllabus — the teaching schedule — of seminars. Together with his Assyrian assistant Estefan Panoussi, he edited in 1974 this collection of Assyrian modern literature, which was unique in Europe, and placed it within the Oriental studies next to the existing Assyrian small book collection. Beyond his scientific interests, Rudolf Macuch supported Assyrians living in Germany, by means of asserting to German courts the need of getting Assyrian translators for Assyrians seeking asylum in Germany. He supported Assyrian organizations' endeavors in requesting from the Ministry of Culture permission for the teaching of the mother tongue to Assyrian children.

As a guest of honor of the Assyrian Union he participated in the Assyrian national celebration in Berlin.

With his translation of an Assyrian war diary into German, Rudolf Macuch made known to the Western World the tragic history of the Assyrians in the 20th century. Likewise, his valuable foreword to Gabriele Yonan's book, "A Forgotten Holocaust — The Extermination of the Christian Assyrians in Turkey and Persia," gave scientific recognition to an event of genocide ignored until then.

Rudolf Macuch died after a short illness on July 23, 1993, in Berlin. As a scholar and academic, he won high merits and reputation at home and abroad. He bequeathes to us a voluminous and diverse work.

Assyrians should honor such a man who devoted so much of his life to Assyrian studies and through his scholarly publications expanded the public's awareness of Assyrians.

*Submitted by Gabriele Yonan
Berlin, Germany*

Avigil Zia



Avigil Zia, 62, passed away on October 15, 1994 and was interred at Turlock Memorial Park following funeral services at Modesto's *Mar Zaia* Assyrian Church of the East. A memorial luncheon followed at Turlock's Civic Club, attended by 750 people.

The late Avigil is survived by her husband, Yatron Zia, current president of the Assyrian American National Federation; by her children, Sargon in San Jose and in Modesto, Shamiram and Ashur, and her mother Esther; by her siblings Janet Sabbagh and Abraham (Goriel) Robert in Modesto, and Isaac Goriel and Jacob (Goriel) Robert in Sacramento; and by two grandchildren.

Avigil was born in Baghdad, Iraq on July 27, 1932 to Esther "Darzi" Ovrhim of Gavilan and the late Shmouel Goriel of Mouishawa. She grew up, and was educated in *Raabi* Yacoub's school, in Habbaniya, with a two-year course at the American Institute of Languages in Baghdad.

In 1960 Avigil was married to Yatron Zia, a young, promising officer in the Iraqi air force since 1956. But in 1969 Yatron's military career was suddenly terminated by the *Baath* Government. Finding his situation precarious, he sent Avigil and their three children to Kuwait, from where they managed to reach Chicago. He rejoined them six months later.

Before her marriage, Avigil took care of her younger siblings while assisting her mother as a seamstress, which trade she plied for some years in a business of her own in Chicago. Avigil also assisted her husband — often preoccupied by Assyrian national affairs — for many years in running the family convenience store they had in Modesto, to which city they had relocated in 1978.

In eulogizing her, several speakers emphasized Avigil's strong faith in her Saviour and her love and devotion to her family, church and people; and her sincere, gentle, meek, hospitable and cheerful character was held up in high esteem. She was chosen Mother of the Year by Turlock's Civic Club in 1992.

In her three-year struggle against cancer, evidently Avigil's firm faith gave her strength and endurance, for she even visited, in March 1993, Christ's tomb in Jerusalem, her long-time wish. Although her strong faith did not save her life, she was convinced it would save her soul.

Avigil's coffin was bedecked and flanked by many flower bouquets and wreath offerings. Although they added an aesthetic theme to the solemn occasion, money spent by our people on such ephemeral sentiment could be best donated — in memory of the deceased — to benefit the Assyrian needy, as aptly pointed out by *Qaasha* Oushana Kaanon.

Submitted by Mikhael K. Pius

Paul Nimrod Benjamin



Paul and wife Cardelia in happy and healthful days.

The news of the death of Paul Nimrod Benjamin, 69, reminded me not so much of a stooped, gaunt, haggard and prematurely aged man evidently ravaged by liver cancer that I saw here several months earlier, but rather of a formally-dressed, tall, slim, smiling, very handsome eligible bachelor dancing partner who won the 1951-52 Latin American Dance Championship at the R.A.F. Assyrian Employees' Club, Habbaniya, Iraq, and who, three years later, lost his heart to his vivacious teenaged neighbor Cardelia, the only daughter of Maria ("Baajj") and Eramia Shimon Benyamin.

Paul died on August 7, 1994 in West Vancouver, Canada. The funeral services were held at St. Anthony's Catholic Church where some 250 people attended, and was followed by a memorial luncheon. A 40th Day mass and coffee memorial was also offered for him by his brother Philip Benjamin Malik, a well-to-do businessman in Ceres, Calif. at Mar Zaia Assyrian Church of the East in Modesto.

Paul is survived by his wife of 40 years, Cardelia, and three children: Ashur, Terry and Larry Benjamin in West Vancouver; by his older brother Philip; by a younger sister Battu, in Baghdad; and by a number of nephews and nieces.

Paul was born on June 5, 1925, and baptized Polous, in Khatoun Camp near Baghdad. He was next to the youngest of three sons and three daughters of Shaamam and Nimrod Malik Benyamin of Gangachin. He grew up and was educated at *Raabi* Yacoub's schools in Hinaidi and Habbaniya, Iraq, and was married to Cardelia on September 11, 1954.

In Habbaniya, Paul worked for the R.A.F. in clerical capacities for about 15 years. After a brief stay in Baghdad, the family left for Tehran, Iran, where he worked for a few years as a club manager. In the early 1960s he and family moved to Ceres, Calif. for a while and then relocated in 1963, to West Vancouver, where he had his own business for many

years.

In his eulogy to his late father, his son Ashur said: "My father was a caring son, a respectful brother, a loving husband, a devoted father, and a true and sincere friend. In an age when principles are [often] sacrificed at the altar of self-gain and expediency, my father was a relic to a time when the word of an individual meant something . . . he was a good and decent man."

Submitted by Mikhael K. Pius

Shirin Shabbas



Shirin Shabbas, 87, passed away on December 13, 1994 in Martinez, CA. Born in 1907 in Geogtapa, Urmia, Iran, she was the youngest of Yosip and Aslie Badal's three children. Just prior to World War I her father died, and her two siblings Oraham and Shushan had gone to live in Tbilisi, Georgia. Shirin and her mother stayed in Geogtapa to attend to the small acreage of vineyard. In 1918 they were among the Assyrians and Armenians who fled from Urmia in the mass exodus of political persecution. After two years of refuge in Baquba, Iraq, Shirin was orphaned and was cared for by relatives until 1921 when she married Nwyia Shabbas of Chama-keye, Urmia, Iran. They had eight children, five sons and three daughters. Shirin followed her husband wherever his catering business to the British officers took him — to Mosul, Baghdad, Hanaidi, Habbaniya and Kirkuk.

In 1963 Shirin and Nwyia immigrated to the United States and lived in Berkeley for a few months, then to Keyes, Calif. where they tended a 20-acre vineyard as well as a prolific garden of flowers and vegetables. As members of the Assyrian Church of the East in Turlock, Shirin actively participated in the Women's Auxiliary group. When they no longer could bear the heavy burden of farming, they moved to Modesto, and finally settled in Richmond, Calif. to be near their families.

Shirin was a kind, gentle and generous person. Her delightful nature gained her the admiration of

those she met. Pleasant memories of her will long be cherished by her family who respected and loved her dearly, as well as those who knew her.

The funeral service, held at a mortuary chapel in Berkeley, was officiated by Archdeacon Nenos Michael of the Assyrian Church of the East (San Francisco), assisted by Father Sabri Yousif of the First United Assyrian Catholic Church (Turlock), and was followed by a memorial luncheon. Shirin is survived by three sons: Julius, Hamlet, and Baba; two daughters: Lily Neesan and Alice Henderson; sixteen grandchildren and eleven great-grandchildren; a sister, Shushan in Tbilisi, Georgia.

The family extends their appreciation to all those who offered their condolences and kind thoughts on their loss.

Zussimas Yosip



Zussimas Yosip, 86, passed away of cancer in Baghdad, Iraq, on November 16, 1994 and was interred at the new cemetery near Baquba. His funeral services were held in Baghdad at St. Mary the Virgin Chaldean Church. A mass at *Mart* Mariam Catholic Church, celebrated by the visiting Bishop of Canada, *Mar* Youkhanna, and attended by 350 people, followed by a luncheon, was also offered to his memory by his sons Pius and Joseph in Chicago on November 20.

He is survived by six sons and two daughters: Pius, Toma, Aunto and Joseph Z. Yousif in Chicago, George Yousif in San Diego, Calif., and Francis and Margaret Yousif and Elizabeth Amir in Baghdad, as well as by nine grandchildren and a number of nephews and nieces.

Zussimas' wish was that his body be laid to rest at the Chaldean Cemetery near Gailani Camp, beside his late wife, Rosa, who passed away in 1978. But his wish remained unfulfilled because the cemetery had been shut down some years earlier. Although loved by all of his children, another unful-

filled wish — and a common cause of nagging sorrow to many an Assyrian aged parent of today! — was that he could not see again his absent five sons before his death, because they were far away. But the presence of three of them was a consolation, fortified by the selfless love, care and concern of his daughter, Margaret, who cared for her parents in their declining years!

Zussimas was born on July 29, 1908 in Mar Bishu, Turkey to the late Qammar (of Gawar) and *Shamasha* Yosip Eramia, and received his education in the late *Qaasha* Yosip Kelaita's school in Mosul, Iraq. Before his marriage, he served in the Assyrian Levies for a few years, and was employed for 15 years by the Royal Air Force and by the British Overseas Airways Corporation as a storekeeper/clerk at Hinaidi and Habbaniya. After leaving Habbaniya in 1947, he worked for about 30 years for Stephen Lynch & Co., a British commercial firm in Baghdad, finally retiring on a government pension in the mid-1970s.

Zussimas was a religious person and a devoted husband and father, who raised his big family in the fear of God. A passionate person, he was loyal, truthful, sincere, and exceptionally honest, and a delightful conversationalist and storyteller, with a pleasant sense of humor. "Jousimus" was a close lifelong friend of the writer and his family.

Submitted by Mikhael K. Pius

Mishael G. Bakus



A man who had never been hospitalized in all his life, Mishael Gibrail Bakus, 82, died in his sleep of a heart attack in Gravesend, Kent, England, on October 15, 1994. He was interred in his hometown following funeral services in English by the pastor of St. George's Church and in Assyrian by Ealing's *Qaasha* Stephan Yalda, followed by a memorial luncheon. Some 250 people, many from London, including his brothers Khinanya and Elisha Bakus from

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Ethnic community leaders recently commended Governor Jim Edgar of Illinois for his dedication and service to the ethnic communities of Illinois. The communities showed their support by honoring him at a multi-ethnic rally at 13 Colonies Banquet Hall. Over 2500 ethnic supporters came together to cheer Governor Edgar on to victory.

Pictured here are Saliba Alyo, Chairperson, Assyrians for Edgar, and Governor Jim Edgar.

78 - זבא הנהגתו לא לשוב עמו לאה
 ענין חכמתו כלם כדמו
 כדמו מוסתו לאו דלי מוסתו
 תחתיו יתקנה מנודתו לדמו .

79 - זה ילמוהו שישו חבדו
 ממוהו תבדו מוהו חבדו
 מוהו חבדו תבדו דמוהו
 מוהו יבדו מוהו חבדו .

80 - לא מוהו לא מוהו חבדו חבדו
 מוהו מוהו מוהו מוהו
 דמוהו יבדו יבדו
 לא חבדו לא חבדו חבדו .

81 - ויתן דוהו יבדו יבדו
 דחבדו מוהו דוהו חבדו
 תוהו חבדו דוהו יבדו
 מוהו דוהו יבדו חבדו .

82 - מוהו מוהו יבדו חבדו
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83 - זאזו חבדו זאזו חבדו
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84 - חבדו חבדו חבדו חבדו
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64 - כְּעֵלֶם מִלִּבּוֹ מִן מַדָּה יִשְׁמַע
לֵב קוֹדֶשׁוֹתָי אֵלֶּי דָּוָה
אֲשֶׁר הִבֵּל חֲסָדָי לֵבִי
מִלִּבִּי חֲסֵדָי חַיִּים אֲמַעַל .

65 - חַד מִן דְּוַסְוֹתַי מִבְּרָאָה הִקְבֵּיל
אֵל מִבְּרָאָה חֲסֵדָי הַעֲבִיל
מִן דְּוַסְוֹתַי תִּאֲהַדְוֵנִי
וְאֵל לְהַבִּיל מִלִּבִּי דְחִבֵּיל .

66 - לֵב אֲבֹתַי אֲבָדִי אֲבָדִי וְדָוִד
מִלִּבִּי וְדָוִד וְדָוִד קָדְשִׁי 50
לְהַבִּיל וְלִבְרָאָה לְקַבֵּל דְּחִבֵּיל
וְלֵב אֲבֹתַי מִן דְּחִבֵּיל .

67 - אֲנִי מִן אֲבֹתַי לִשְׁמֵךְ דָּוִד
חַיִּים אֲמַעַל וְדָוִד חֲסֵדָי
חַד מִן אֲבֹתַי מִלִּבִּי יִשְׁמַע
מִלִּבִּי אֲבֹתַי חֲסֵדָי אֲמַעַל .

68 - לֵב מִן אֲבֹתַי לְקַבֵּל מִלִּבִּי
חַד מִן אֲבֹתַי מִלִּבִּי יִשְׁמַע
וְלֵב מִלִּבִּי דְחִבֵּיל מִלִּבִּי
אֲבֹתַי אֲמַעַל דְּחִבֵּיל אֲמַעַל .

69 - לֵב מִן אֲבֹתַי מִלִּבִּי דְחִבֵּיל
חַד מִן אֲבֹתַי מִלִּבִּי דְחִבֵּיל
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי .

70 - חֲסֵדָי 51 דְחִבֵּיל מִלִּבִּי
מִלִּבִּי חֲסֵדָי 52 חֲסֵדָי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי .

71 - דָּוִד מִלִּבִּי חֲסֵדָי 53 חֲסֵדָי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
דְּחִבֵּיל מִלִּבִּי מִלִּבִּי 54 .

72 - אֵל קוֹלֵנוּ לֵב לֵב יִשְׁמַע
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
חֲסֵדָי מִלִּבִּי מִלִּבִּי מִלִּבִּי .

73 - חַד מִן דְּוַסְוֹתַי לֵב מִלִּבִּי דְחִבֵּיל
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
דְּחִבֵּיל מִלִּבִּי מִלִּבִּי מִלִּבִּי .

74 - לֵב מִלִּבִּי לְקַבֵּל דְחִבֵּיל לְקַבֵּל
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי .

75 - מִלִּבִּי לְקַבֵּל מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי .

76 - מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי .

77 - חֲסֵדָי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי
מִלִּבִּי מִלִּבִּי מִלִּבִּי מִלִּבִּי .

50 - אִשָּׁה אֲחֵרָה תֵּלַח אַחֲרָיִךָ
וְאִשָּׁה וְיָדוּעַ תֵּלַח אַחֲרָיִךָ
תִּשְׁקֶנּוּ דְמוּתָא זֶהוּ אֲשֶׁר
מִשְׁדָּרָהּ אֲשֶׁר לִבָּת אֲשֶׁר תֵּלַח

51 - רָקִיב תִּהְיֶה לְעֵצֵי דְאִשְׁמֵרָה
דְּהַלְלֵה אַחֲרָיִךָ דְּאִשְׁמֵרָה
זֶהוּ מֵאֲחֵרֵי יַעֲקֹב 45 דְּסִתָּא
לְעַמִּי תִּבְרַח אַחֲרָיִךָ אֲשֶׁר לֵאלֹהֵי

52 - תִּרְדֹּב לֵבָבְךָ אִשָּׁה אֲדֹרָה
דְּהַלְלֵה מִשְׁדָּרָהּ דְּרָבִיב מִיָּמֵי
תַּלְמִידָא דְּמוּתָא לְבַבָּךָ וְלֵבָבְךָ
מִבְּרַח אִשָּׁה מִיָּמֵי מִשְׁדָּרָהּ

53 - לְבַבְךָ תִּשְׁמַח תִּשְׂמַח אֲחֵרֵי
תִּבְרַח דְּרָבִיבָא קְטִיב חֲבִיבָא
יָמֵי לְבַבְךָ תִּבְרַח מִלְּבַב
חֲבִיבָא מִיָּמֵי יָמֵי חֲבִיבָא

54 - אִשָּׁה אַחֲרָיִךָ מִיָּמֵי אֲדֹרָה
תִּשְׁמַח מִיָּמֵי וְלֵבָבְךָ 46 דְּסִתָּא
תִּשְׁמַח לֵבָבְךָ מִיָּמֵי אֲדֹרָה
מִיָּמֵי אִשָּׁה מִיָּמֵי אֲדֹרָה 47

55 - זֶהוּ אֲשֶׁר לֵבָבְךָ זֶהוּ לְבַבְךָ מִיָּמֵי
מִיָּמֵי מִיָּמֵי לְבַבְךָ דְּאִשְׁמֵרָה
לֵבָבְךָ מִיָּמֵי לְבַבְךָ מִיָּמֵי
דְּרָבִיבָא מִיָּמֵי חֲבִיבָא

56 - רָקִיב תִּבְרַח מִיָּמֵי חֲבִיבָא
אֲדֹרָה מִיָּמֵי חֲבִיבָא דְּרָבִיבָא
זֶהוּ מֵאֲחֵרֵי יַעֲקֹב 45 דְּסִתָּא
מִיָּמֵי אֲשֶׁר לֵבָבְךָ דְּרָבִיבָא

57 - מִיָּמֵי לְבַבְךָ מִיָּמֵי חֲבִיבָא
תִּשְׁמַח 48 לְבַבְךָ חֲבִיבָא דְּסִתָּא
תִּשְׁמַח מִיָּמֵי חֲבִיבָא דְּסִתָּא
מִיָּמֵי לְבַבְךָ דְּאִשְׁמֵרָה מִיָּמֵי

58 - דְּרָבִיבָא חֲבִיבָא לֵבָבְךָ
לְבַבְךָ דְּאִשְׁמֵרָה מִיָּמֵי חֲבִיבָא
לֵבָבְךָ חֲבִיבָא לֵבָבְךָ חֲבִיבָא
אִשָּׁה מִיָּמֵי חֲבִיבָא מִיָּמֵי חֲבִיבָא

59 - רָקִיב דְּסִתָּא מִיָּמֵי חֲבִיבָא
לְבַבְךָ דְּסִתָּא לֵבָבְךָ חֲבִיבָא
לְבַבְךָ אִשָּׁה דְּרָבִיבָא חֲבִיבָא
לֵבָבְךָ יָמֵי דְּרָבִיבָא חֲבִיבָא

60 - חֲבִיבָא מִיָּמֵי חֲבִיבָא חֲבִיבָא
לֵבָבְךָ חֲבִיבָא חֲבִיבָא חֲבִיבָא
חֲבִיבָא חֲבִיבָא מִיָּמֵי חֲבִיבָא
חֲבִיבָא חֲבִיבָא חֲבִיבָא חֲבִיבָא

61 - זֶהוּ אֲשֶׁר לְבַבְךָ לְבַבְךָ חֲבִיבָא
חֲבִיבָא דְּסִתָּא מִיָּמֵי חֲבִיבָא
חֲבִיבָא דְּסִתָּא לְבַבְךָ חֲבִיבָא
חֲבִיבָא מִיָּמֵי חֲבִיבָא חֲבִיבָא

62 - דְּרָבִיבָא דְּסִתָּא מִיָּמֵי חֲבִיבָא
לְבַבְךָ דְּסִתָּא חֲבִיבָא חֲבִיבָא
לְבַבְךָ מִיָּמֵי חֲבִיבָא 49
מִיָּמֵי חֲבִיבָא חֲבִיבָא חֲבִיבָא

63 - מִיָּמֵי חֲבִיבָא חֲבִיבָא חֲבִיבָא
חֲבִיבָא חֲבִיבָא חֲבִיבָא חֲבִיבָא
חֲבִיבָא חֲבִיבָא חֲבִיבָא חֲבִיבָא
חֲבִיבָא חֲבִיבָא חֲבִיבָא חֲבִיבָא

ה: קודם ללב תלמא לא הבלא: יאחא אפוא לאס חלמא:
קודם תלמא לאסא סאא: אר סיוחא סאא דאחא

ו: קודם תלמא חלמא סאא: פאחא סאא חלמא אר סאא:
אחא אר אדוא סאא: אפוא לב מאא דאחא

ז: קודם חלמא אדוא דאחא: אר אדוא דאחא סאא דאחא:
אדוא דאחא סאא קרא: אר סאא סאא דאחא

ח: קודם תלמא סאא דאחא: אר אדוא דאחא סאא:
קודם חלמא סאא דאחא: אר אדוא דאחא סאא

ט: קודם חלמא סאא דאחא: דאחא סאא סאא דאחא:
אדוא סאא סאא דאחא: אר סאא סאא דאחא

י: קודם תלמא קודם דאחא: אר סאא דאחא סאא:
סאא סאא קודם סאא: אר סאא סאא דאחא

יא: קודם תלמא אר דאחא: אר אדוא דאחא סאא:
אדוא סאא סאא דאחא: אר סאא סאא דאחא

יב: אר סאא סאא דאחא: אר סאא דאחא סאא:
אדוא סאא סאא דאחא: אר סאא סאא דאחא

יג: אר סאא דאחא דאחא: אר אדוא דאחא סאא:
אדוא סאא סאא דאחא: אר סאא סאא דאחא

יד: אר סאא דאחא סאא: אר סאא דאחא סאא:
אדוא סאא סאא דאחא: אר סאא סאא דאחא

טו: אר סאא דאחא סאא: אר סאא דאחא סאא:
אדוא סאא סאא דאחא: אר סאא סאא דאחא

10. *... ..*

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4. *... ..*

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5. *... ..*

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Governor Jim Edgar of Illinois was presented with two Assyrian dolls from Ms. Shmoney Malko. Malko was recently awarded the Community Commendation Award for her service and contributions to the Assyrian community.



(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)

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لَا تَجِدُ مَعَهُ جَانِبًا مِمَّنْ يُصَلِّونَ فِي بَيْتِهِ إِذْ يُقْرَأُ فِيهِ الْقُرْآنُ كَمَا تَجِدُ فِي سَائِرِ الْمَسَاجِدِ .
 وَمَا لِي سَمِعْتُ مِنْ مَلَائِكَةٍ مَقَامًا : ذَكَرَ وَمَنْ تَبِعَهُ وَمَنْ . خَلْفَهُ : مِنْ مَلَائِكَةٍ
 فِي الْجَنَّةِ : صَدَقَ فِي 20 : عَمَّا 1953 .

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱ - تَذَكَّرْتُ إِذْ أُنذِرُكَ
 أَخْبَرْتُكَ إِذْ كُنْتُ : مَلَكًا قَدِيمًا
 تَعَلَّقَ بِكَ : خَلْقًا خَلَقَهُ : كَلِمًا
 وَمَعَهُ : خَلْقًا خَلَقَهُ : كَلِمًا .

۲ - مَلَكًا قَدِيمًا
 دَخَلْتُكَ إِذْ كُنْتُ : مَلَكًا قَدِيمًا
 حَمْدًا لَكَ : حَمْدًا لَكَ
 خَلَقَ : خَلَقَ : كَلِمًا .

۳ - تَذَكَّرْتُ إِذْ أُنذِرُكَ
 أَخْبَرْتُكَ إِذْ كُنْتُ : مَلَكًا قَدِيمًا
 دَخَلْتُكَ إِذْ كُنْتُ : مَلَكًا قَدِيمًا
 حَمْدًا لَكَ : حَمْدًا لَكَ .

۴ - أَخْبَرْتُكَ إِذْ كُنْتُ : مَلَكًا قَدِيمًا
 تَعَلَّقَ بِكَ : خَلْقًا خَلَقَهُ : كَلِمًا
 وَمَعَهُ : خَلْقًا خَلَقَهُ : كَلِمًا .

۵ - كَلِمًا خَلَقَهُ : كَلِمًا
 تَعَلَّقَ بِكَ : خَلْقًا خَلَقَهُ : كَلِمًا
 دَخَلْتُكَ إِذْ كُنْتُ : مَلَكًا قَدِيمًا
 حَمْدًا لَكَ : حَمْدًا لَكَ .

۶ - مَلَكًا قَدِيمًا
 تَعَلَّقَ بِكَ : خَلْقًا خَلَقَهُ : كَلِمًا
 دَخَلْتُكَ إِذْ كُنْتُ : مَلَكًا قَدِيمًا
 حَمْدًا لَكَ : حَمْدًا لَكَ .

۷ - كَلِمًا خَلَقَهُ : كَلِمًا
 تَعَلَّقَ بِكَ : خَلْقًا خَلَقَهُ : كَلِمًا
 دَخَلْتُكَ إِذْ كُنْتُ : مَلَكًا قَدِيمًا
 حَمْدًا لَكَ : حَمْدًا لَكَ .

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