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LIGHT FROM THE EAST

JANUARY, 1949

Vol. 1

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6346 N. Sheridan Road, Chicago 20

No. 3

GLAD NEWS!

HOMELAND OF IRAN OPENS ARMS TO WELCOME BACK ASSYRIANS

In conference with the new Ambassador of Iran in Washington, His Holiness, Mar Eshai Shimun XXIII, Catholicos Patriarch of the East, has been informed that Iran now officially welcomes Assyrians desiring to return to their homeland.

This vitally important development was made known to the Patriarch on his visit to Washington during Christmas week by His Excellency Hussein Ala, the ambassador of Iran.

The ambassador made this statement:

All Assyrians in the United States who wish to visit Iran now can do so under three categories:

1. Those who have been born in this country can get a visa without delay.

Those who were born in Iran, former Iranian subjects, are under two classifications:

2. Those who have not acquired American citizenship can go to the Iranian consulate in New York, or direct to the embassy in Washington, and get a passport to Iran for as long as they want to stay.

3. Those who have acquired American citizenship can acquire visas for temporary visits.

"Each case will be considered on its merits," the Ambassador stated.

This development, of profound concern to all former residents of Iran now in the United States, was one of three requests made by His Holiness last summer.

The first was release of Assyrian prisoners who were held because of the events in Azerbaijan. The second was the right to revisit Iran. The third, education for Assyrian children.

All three of these objectives have been gained.

A letter from the ambassador, confirming these new rights, was received at the Patriarchate on Jan. 21.

PATRIARCH'S VISIT TO THE EAST

Mar Shimun left Chicago Thursday, Dec. 16, arriving in New York on the 17th.

On Wednesday, December 22, he lunched with His Imperial Highness, Prince Mahmoud Reza Pahlavi, brother of the Emperor of Iran, at the Hotel Pierre. His Excellency Ahmed Mehboud, consul of Iran in the United States, was present.

The Patriarch found the prince to have a wide knowledge of current events, and to be gifted with a charming personality. His age is about 22.

On the same day, at 4, he was driven to New Britain, Conn., escorted by Shamasha Petros, of the Church of St. Thomas in New Britain. Arthur Nimrod drove the car.

Wed., Thurs. and Fri., evening prayer was celebrated in the Church of St. Thomas attended by a considerable number of worshippers.

On Saturday, the Christmas Day of the West, the Patriarch celebrated the Holy Mystery of the Qurbana, in St. Mark's Episcopal Church, at 7:30, by courtesy of the rector, the Rev. Reamer Kline.

He was attended by three deacons, Shamashas Sargis, David and Israel. Shamasha Yonan conducted the choir. The Rev. Benjamin Sargis, priest of the church, joined in the worship.

The congregation in New Britain has purchased the Stanley estate, consisting of a dwelling and five lots, and has remodelled the house to serve as a church and meeting hall. Ultimately it is hoped to build a church after the traditional custom of the East.

After the Qurbana, the Daughters of the Church of the East gave a breakfast in honor of the Patriarch.

During this breakfast His Holiness spoke strongly on the necessity of backing up the publication of this magazine, LIGHT FROM THE EAST, with a vigorous campaign for subscribers and advertisers.

He informed them also that every priest and deacon, and every member of each parish committee, is ex-officio a member of the Patriarchal Council.

When in Chicago, all Council members are to have the privilege of attending meetings of the Council, and expressing their views.

On Monday, Dec. 27, he called on Dr. Guy E. Shipler, editor of The Churchman, a national publication of the Episcopal Church. This paper recently published an article on the Church of the East, which attracted very wide attention.

At 5 o'clock the Patriarch left for Washington, arriving at 9. On the following day he attended a session of the American Historical Association, and found that much interest had been aroused by the publication of this paper, and by the new policy enunciated therein toward the Middle East.

On Wednesday he lunched with His Excellency Faiz Al-Khoury, the Syrian minister. Madame Al-Khoury and their family were present.

On Friday he met Mr. Warren of the American state department. After this meeting he had tea with His Excellency Hussein Ala, ambassador from Iran to Washington, who is just back from Arizona, where he had been resting. Mr. Noury Esfandiary was also present.

When the Patriarch last summer met Noury Esfandiary, the ambassador ad interim, His Holiness made three requests: to release prisoners, allow Assyrians to revisit Iran, and provide for the education of Assyrian children. All three of these requests have now been granted, or are under favorable consideration, through this direct contact of the Patriarch with the authorities of Iran.

The Patriarch also met the new Iraqi Ambassador, His Excellency Abdullah I. Bakr, and discussed with him current affairs relating to the Assyrian situation.

Education For Assyrian Children Pledged By New Iranian Premier

One of the first acts of the new Prime Minister of Iran, Mohammed Saed, was to reopen the way for the education of Assyrian children.

He sent a cablegram to the Patriarch, as head of the Catholic Church of the East, acknowledging his message of congratulation and goodwill to the emperor. This cablegram, somewhat delayed in reaching Mar Shimun, was delivered to him by the ambassador in Washington.

It reads, under date of Dec. 17:

Tehran, Iran.

"I am extremely pleased and thankful for the expression of your kind sentiments, and your appreciation of His Imperial Majesty's benevolences, and the goodwill of my government extended toward all the Assyrians who suffered during the Azerbaijan incidents.

"In pursuance of the exalted intentions of His Majesty, my government and I have taken favorable measures to ensure their independence and prosperity.

"The ministry of education is now also considering the possibilities of promoting the educational status of the Assyrian children.

"Please accept the assurances of my highest consideration.

MOHAMMED SAED,
Prime Minister of Iran."

By this action of the Iranian government, the keenest desire of Assyrians everywhere, to provide for the education of their children, is in the way of fulfillment.

It is urgently necessary that all Assyrians in this country should prove their good faith by helping forward the Patriarch's plan for support of his educational system through the means of the Patriarchal Pence.

250 Missionary Women Leaders Hear Patriarch

Two hundred and fifty women, members of the League of Church Women of Suburban Chicago, representing forty Christian denominations, on Jan. 19 heard Mar Shimun describe Christianity in Asia.

They were deeply stirred when he told them:

"After 34 years of sacrificial service to the Western Allies, we

were unable to achieve as much as in six months of direct negotiations with the governments of the Middle East."

The conference met in the United Lutheran Evangelical Church, Oak Park. After the conference, the Patriarch was guest at a dinner in his honor given by Mr. and Mrs. A. W. Robinson to 12 church leaders, including the Rev. Harold Holt, rector of Grace Church, Oak Park.

This was the first opportunity for the Patriarch to state frankly the case of the Assyrian Christians to representative church members.

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Rev. Irwin St. John Tucker, president

Rev. Saul D. Neesan, vice president

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PATRIARCHAL PENCE RETURNS FAR EXCEED ORIGINAL HOPES

Returns from the Patriarchal Pence have far exceeded the original expectations, although the system as yet is hardly in fair operation.

On the strength of the money received so far, the Patriarch has authorized the opening of a second theological school in the Middle East.

It is now planned that the cans will be opened on the last Sunday of every second month, the money counted by the local committee, and forwarded immediately to the Patriarchate.

In every community a committee should be formed to have the responsibility for seeing that every family gets one of these Patriarchal Pence cans, and that these are collected regularly.

Sums gathered by this means are astonishing. Chicago so far leads the way. The largest sum contained in any of the Pence cans is that of Mrs. Nazlo Jacob, which, when opened, was found to contain \$24.75.

In another a partly paralyzed man, Robert Kurban, turned in the sum of \$9.98. What can the other cities show?

CHRISTIAN SCIENCE MONITOR PUBLISHES ASSYRIAN PRAISE

In the magazine of the Christian Science Monitor for Dec. 18 is an article written by Mrs. Elsie Morgan, wife of a Canadian engineer supervising construction of dams and irrigation channels in Iraq.

It contains high praise for the Assyrian people whom she has met. The story is illustrated by picture, among them a photograph of the family of the uncle of the Patriarch, Shlimon di Beth Matran, head of the Shamisdin tribe.

Commenting on their habits, Mrs. Morgan says:

"Trained from the cradle in thrift and an economy of the utmost rigor, the cleanliness and order maintained by the average Assyrian woman, both in her home and in her person, is outstanding in Eastern districts, where the purposes of soap and water and sanitary appliances are wont to be diversely interpreted."

* * *

"It is impossible to become acquainted with Assyrians, whether Nestorian, Chaldaean, or Jacobite, without becoming aware that deeply rooted in the hearts of the race is the desire for a homeland. Some favor seeking it in the New World, while others would be well content to obtain citizenship of Iraq or some other country of the Middle East, where they have for so long found refuge and livelihood while contributing their skill and industry for their own and the common good of the land of their adoption."

This deep longing is in process of fulfilment, through the diplomatic skill of the Patriarch, head and father of the nation, in negotiating with the governments of the Middle East. Already Iran has opened its arms to their return.

Kum, Athuraya!

ASSYRIAN NATIONAL FEDERATION PLEDGES SUPPORT TO PATRIARCH

December 17, 1948

His Holiness, Mar Shimun,
6346 N. Sheridan Rd., Chicago

The Annual Convention of the Assyrian National Federation, meeting in the City of Yonkers, sends holiday greetings and best wishes for your Holiness, and desires to pledge its full cooperation and support to your efforts in bringing relief and improving the general welfare of the Assyrians of the Middle East.

DARIUS BENJAMIN,
Convention Secretary,
371 Riverdale Ave.

NEW THEOLOGICAL SCHOOL TO OPEN IN URUMIA, IRAN

Support of the school in Tell Tamer, Syria, on the Khabour River, now being assured, the Patriarch has written to Kashisha Rewil, of Urumia, to start a Madrashta Kah-nayta, or Theological School, similar to that in Syria.

The Patriarch states:

"The effect of these schools will be that the Church of the East will face the future with renewed confidence, and by the grace of God will once again hold its rightful position as the apostle of Asia.

"The passage contained in the Prime Minister's message, relative to the educational status of Assyrian children in Iran, and the sympathetic attitude shown by the Iranian authorities to the opening of village schools, is indeed most encouraging and gratifying."

A very great responsibility rests upon Assyrians in the United States to help their fellow-countrymen get their start toward the new day. Once they get this fair chance, there is no doubt they can support themselves and their schools. They never have failed.

Bishops Receive Passports, Ready to Attend Council

The Patriarch has received official information that Mar Yosip Khnanishoo, Metropolitan Iraq, and Mar Sargis, bishop of Jilu, have received their passports, and are only awaiting instructions from the Patriarch as to time and place to meet him to take counsel on the future of the Church of the East. Principal matter of their conference will be the consecration of new bishops.

The first meeting will be held in Cyprus. Afterward a full Church Council, attended by as many of the clergy as can come, will be held in the Middle East.

Names of persons eligible to be consecrated bishops have been under careful consideration.

As soon as Mar Shimun receives his American citizenship, and thereby acquires the right to travel anywhere in the world without interference, the time of this meeting will be set. Then the Church of the East will begin to arise again from the Valley of the Shadow of Death into the full glory of its rightful calling as Apostle to Asia and to the world.

BRAZILIAN HOAX EXPOSED BY WORD FROM GOVERNMENT

**BY THE REV. S. D. NEESAN,
CHICAGO**

Among the cruel deceptions practised upon the Assyrians in this and other countries, is the fantastic project for a resettlement in Brazil.

Although this has been rendered entirely unnecessary by the developments following on the adoption of the Patriarch's new policy, the activity of a small group promoting it is still continuing.

To show the bad faith of this group, it is necessary to publish the following information:

In a letter from Washington, dated Nov. 23, addressed to Mar Shimun, the following information is given:

**BRAZILIAN EMBASSY
WASHINGTON, D. C.**

YOUR HOLINESS:

"Messrs. Yusuf Malik and Daniel Malik Esmail went to Rio Janerio as delegates of the Assyrian groups. They called on the chairman of the Brazilian Council for Immigration and Colonization, and exhibited comprobatory documents of their function and conduct. They petitioned to the Council with a view to obtain permission for the entry of their compatriots into Brazil.

**THAT PETITION WAS DENIED
BY A PLENARY SESSION OF THE
COUNCIL ON AUGUST 16, 1948."**

(Signed) MAURICIO NABUCO,
Brazilian Ambassador.

Although this appeal was thus flatly refused on this date, these two men have continued to assure the Assyrians on the Khabour and elsewhere that their petition had been **ACCEPTED**.

This is deliberate falsification, and shameful deception of trusting people.

At the same time, through their

agents in Syria and in Chicago, these men have continued to ask for funds for the immigration of Assyrians into Brazil.

It has been stated that Yusuf Malek, who is a Chaldaean, and not an Assyrian, went to Paris in order to join the Kurdish delegation which is pleading before the United Nations for Kurdish independence.

Is it possible that the money raised from the Assyrians was used for the Kurdish cause, instead of for the Assyrians?

Why is it that there are people who will believe every false rumor, instead of accepting the facts from tried, true and reliable authority—from the very head and chief of their nation?

It is only right that these men should be required to give an accounting to the Assyrians for the money thus raised.

How has it been spent? Who got it? And why?

Membership In Council Granted Church Officers

Every priest and deacon, and every member of the parish committees of the Church of the East in this country, has been granted membership ex-officio in the Patriarchal Council.

In each locality, these officials are to form subsidiary councils, and report their activities to the general council in Chicago.

When any member of any local council is in Chicago at the time of a Council meeting, he is given the privilege of attending and of voicing his views.

By this means the Patriarchal Council will become truly representative of the Church of the East in this country.

Send for a copy of the Constitution of the Patriarchal Council, enclosing 10 cents for postage.

A CALL TO THE YOUTH OF THE CHURCH OF THE EAST

In the old country, everybody went to church morning and evening. Everybody knew the service by heart. Often lay people could sing and say the prayers better than the clergy. Every one knew every one else in the village—knew their sorrows and their happinesses—joined in condolences and in congratulations.

On feast days, they all went to church; then to the priest's house; then every house in the village was visited by turns, with congratulations and joviality everywhere.

Then came the war. Our people were uprooted. Village acquaintanceships were destroyed. We were transported to new countries—some into exile in the deserts, some came to this country.

The old ties were cut, old communities wiped out. Here in the United States, Assyrians gropingly found one another again. But it is in a strange surrounding. All around us is a giant civilization, utterly different from that of the little villages of the Middle East. These differences are so great they can hardly be grasped even by those who experience them, not at all by those who did not undergo this wrenching.

Under these new conditions, only one familiar thing remains for the older generation. That is our church. To it they cling with intense fervor. It means everything to them.

But the younger generation, growing up as Americans, do not feel the same grim necessity of clinging to the ancient church. To many of them, nearby American churches appeal more than the ancient glories of their ancestral faith. Why should they cling to the old church?

Why?—because we are custodians of a priceless gift. Our coming to this country is an act of God, a providential bringing to the Christians of America the pure beauty of the original gospel.

As the tide of Christian membership has rolled further and further away from its source in the Holy Land, it has become more and more mixed with other and laxer elements, with superstition, with paganism.

It is the mission of the Apostolic Catholic Church of the East to set up here the standard of a clean, pure faith.

Why were the tribes of the Assyrians, surrounded in their mountain fastnesses, kept unmixed so long? Because in God's providence, they were the guardians of His original Gospel.

The young generation of the Church of the East in this country has a very great responsibility to God. It holds a trust of profound importance. This can be fulfilled only by learning the ancient faith, in deep humility and high determination, resolving to proclaim it afresh to the world which waits for it.

Study Aramaic! Study the sublime liturgy of the Church!

NESTORIAN PRAYER

For all thy helps and graces given to us, which cannot be repaid, let us confess and glorify thee without ceasing in thy crowned Church, which is full of all helps and blessings. For thou art the Lord and Creator of all, Father, Son and Holy Ghost, forever. AMEN.

Assyria, Mother of Civilization

Assyria, say the encyclopaedias, invented the alphabet, originated centralized and systematic government, discovered scientific medicine and scientific work, pioneered in modern architecture, and issued the first codified law.

Together with the Babylonians, its people established scientific astronomy, and in higher mathematics were far beyond subsequent eras and peoples, until recent years. The vast extent of their contributions to civilization is only now becoming known through excavations, largely carried on by American universities.

They invented skyscrapers; and today the towers that rear into the clouds in American cities are called "Babylonian architecture."

Their language, called Aramaic, was for milleniums the common commercial language of the world. Aram is the name given in the Bible to that keystone land which all the traffic of the ages traversed. Caravans crossed the mountain passes and the wide dusty plains, from China, Burma, India, through Persia and Aram, on down to Egypt and across Syria to the Ionian coast. Near Nazareth was the great cross roads, where caravans going south branched off from the great east-west route.

In Egypt, the writing was hieroglyphic; in China, ideographic; in Mesopotamia cuneiform. Caravan traders must have a uniform script; so they invented our alphabet, and with it wrote bills of lading and receipts in Aramaic. Aramaic was the common tongue of the world at the time of Christ.

In that language Jesus spoke; in that language the apostles preached; and in that language the Gospels and epistles were written. Clumsy translations made in haste at the order of Constantine, on which all our Testaments are based, contain many absurdities and misrepresentations of the Gospel.

When the Gospel of Christ—himself a Semite—was preached among the Lost Ten Tribes dispersed through the land of Aram, it was received with deep enthusiasm. Those vast populations had no love for the Greeks who had conquered them under Alexander, nor for the Romans, who had followed the Greeks. They hailed this Semitic Gospel, preached in their own language. According to the Book of the Acts, those who heard the first proclamation of the Kingdom on the Day of Pentecost included "Parthians, Medes and Elamites and dwellers in Mesopotamia."

Edessa, capitol of the kingdom of Osrhoene, an Assyrian principality, was the first city to become Christian as a unit. Along the caravan roads this Gospel was proclaimed by traders and passengers from Jerusalem, so that within thirty years of the Resurrection, the story of Christ was heard and accepted in India. China was not far behind.

Monuments and metal inscriptions all the way to China bear out this claim. At one time the Church of the East—commonly called Nestorian—giving allegiance to the Patriarch of the East, numbered 80,000,000 members, with 19 archbishops and innumerable bishops.

Their mark on the West is deep. When the persecutions of Christians by Christians began in the Graeco-Roman Empire, the scientists and philosophers of the world fled Eastward. There, in enormous universities at Edessa, in Nisibis and in Babylon, they kept alive the flame of knowledge. Translated from Aramaic into kindred Arabic, this knowledge made its way through the universities of Cordova into the universities of the Middle Ages; so that the learning of Europe during those ages came at third hand from the universities of the Church of the East.

Ephraem the Assyrian, Greatest Composer of Christian Hymns

Wherever the Apostles of Jesus went, newly made Christians broke out into singing. Their songs were in the language of Jesus, the Aramaic in which the Gospel was preached and the New Testament written; and they were in the very spirit and rhythm of the Scriptures.

Greatest of these singers was Ephraem the Assyrian, born about the year 305 A. D. He is credited with having written more than three million verses in praise of Christ.

His hymns and prayers form part of nearly every liturgy of the Old World—in the liturgies of the Russians and Greeks, and in the Latin translations. He finds a place in the new hymn book of the American Episcopal Church, and in the ancient and modern hymns of the Church of England.

Ephraem attended the Council of Nicea, as a deacon. Returning thence, he spent his life in championship of the divinity of Christ. His fame as a poet, commentator, preacher, and defender of the faith spread among all branches of the Church.

This reputation he owes partly to the vast fertility of his pen, partly to the elegance of his style and to his poetic inspiration; but most of all to the strength and consistency of his personal character, and his ardor in defense of the Creed of Nicea. His hymns are sung at every liturgy of the Church of the East.

A life of Mar Aprim—as he is called among his own people—written not long after his death in 373, states that he was born in the reign of the emperor Constantine, in a small town near Nisibis. His father was a pagan, priest of an idol called Abnil or Abizal. Showing his repugnance toward idol worship, Ephraem was driven from home, and became a ward and disciple of Bishop Jacob

of Nisibis. At his hands Ephraem received baptism, and later was ordered shamasha, or deacon.

Bishop Jacob attended the Council of Nicea in 325, and died in 338. Ephraem went with him to that great Council. His humble estimate of his own worth caused him to refuse advancement to any higher degree in the church, although his close relations with Bishop Jacob were continued under three succeeding bishops—Babu, Vologaeses, and Abraham.

He played an important part in guiding the fortunes of the city of Nisibis during the war begun by Shapur II in 337, in the course of which Nisibis was three times unsuccessfully besieged by the Persians.

Surrender of the city in 363 resulted in a general exodus of Christians, including Ephraem. He settled in Edessa, and there spent the last ten years of his life.

Lived as a Hermit

He lived as a hermit outside the city, spending his time in study, writing, teaching, and refuting heresies. During a famine he rendered great public service by distributing food in the city. His death occurred in 373.

His biographer states:

"From the time he became a monk to the end of his life, he subsisted only on barley bread and sometimes beans and vegetables. His only drink was water. His flesh was dried upon his bones, like a potter's sherd. His clothes were of many pieces, patched together, the color of dirt. In stature he was little; his countenance was always sad, and he never condescended to laughter. He was both bald and beardless."

Many of his works were early translated into other languages. We possess MSS versions in Greek, Armenian, Coptic, Arabic, and Ethiopic.

The Greek version occupies three entire volumes of the Roman folio edition. The Armenian version was published in Venice in 1836.

It was primarily as a sacred poet that Ephraem impressed himself on his fellow-countrymen. With the exception of his commentaries on Scripture, nearly all of his extant Aramaic writings are composed in meter.

In many cases the metrical structure is of the simplest. In other poems, such as the *Carmina Nisibena* (Songs of Nisibis) as many as 66 different meters are to be found.

These with refrains were set to music, and sung by alternating choirs of girls. Ephraem's main motive was to counteract the effects of the heretical hymns of Bardesanes and Harmonius, which had been sung for a century and a half.

Ephraem's poems cover a wide range, including all departments of theology.

The Roman edition contains; interpretations of Scripture, hymns on the Nativity of Christ, 65 hymns against heretics, 85 on the faith as against sceptics, a discourse against the Jews, 85 funeral hymns, 4 on free-will, 76 exhortations to repentance, 12 hymns on paradise, and 12 on miscellaneous subjects.

The 72 *Carmina Nisibena* consist of 20 songs written during the prolonged siege of Nisibis, and 52 written at Edessa after its fall during the ten years of his existence as a hermit there. His songs enable us to reconstruct in detail the story of the siege.

Poems of Two Kinds

Ephraem's poems fall into two great divisions; the popular style, with many repetitions and constant refrains, on the one hand; and the poetic style, marked by great richness of diction, and skill in the use of metaphors and illustrations, on the other.

In some respects Ephraem's poems

are of the extremely "modern" type—one word, or a succession of them, conveying a sensation of multitude and of motion; very much as the quickly flashing scenes in a moving picture give a feeling of living action, which a series of careful studies and diagrams could not do. Here is an example:

In Aramaic, the word we spell "Hosanna" appears as "Oshana", with the plural "oshane." One of the Hymns for Palm Sunday, known in the Aramaic calendar as "Eeda Oshane"—"The Feast of Hosannas" consists of quickly painted impressions of the color, noise and movement of the throng.

French writers, with their love of exactitude and literary form, criticise Ephraem as being "wearisome and prolix in the extreme." But to an American, used to such quick and rapidly changing impressions, Ephraem the Syrian seems to be a highly "modern" poet;

FEAST OF HOSANNA

By Mar Aprim

O church sing—Hosanna!
To the Son of God—Hosanna!
With sweet voices—Hosanna!
With the children of the sons of
Jerusalem praising Him—
Hosanna, Hosanna, Hosanna to Thee
in the highest.

Companies, companies—Hosanna!
Ranks, ranks—Hosanna!
Multitudes, multitudes—Hosanna!
Came out the Hebrews with one accord,
crying out;
Hosanna, Hosanna, Hosanna to Thee
in the highest!

Angels cried—Holy art Thou!
And their chief ones—Holy art
Thou!
With one accord—Holy art Thou;
Hosts of heaven to the ranks of the
deep in love agreeing—
Holy art Thou, Holy art Thou, Holy
art Thou, Son of God!

The refrain changes every two stanzas; "Blessed is He that came"—"Glory to Him"—In Thy kingdom—"

But so far from being "prolix and wearisome", this is exactly the kind of rolling repeated refrain that would work a crowd of worshipers up to a deep ecstasy.

There are other poems of exquisite beauty, such as "Father of Truth", used as part of the Liturgy of Mai Addai:

"Father of Truth, lo, Thy Son is Sacrifice, who pleads to Thee; Him receive, who died for me, that through Him I may be absolved."

These hymns of Saint Ephraem were mighty battle hymns of the Faith against heresies that threatened to engulf it. Because they

struggled strongly against the Monophysite and Arian heresies, which had conquered both the Eastern and Western Roman Churches, the Church of the East was called "Nestorian." But careful study of its hymns and its liturgy will convince any one that these nicknames are no more than political labels, hurled scornfully in the thick of a battle against imperial sycophants scrambling for the favors of Caesar.

These are the hymns of one who attended Nicea, who was present when "Athanasius contra mundum" was changed to "Athanasius vicit mundum."

He had no small share in the victory of the True Faith.

To this the Church of the East remained faithful—literally unto death.

OIL FOUND IN KHABOUR

American newspapers report that oil has been found in the Hassetche District of Syria, which includes the Khabour River district, where the Assyrians are settled. This discovery may prove of profound importance, affecting the lives of all the settlement.

A letter from Kashisha Yohannan, at Tell Tamer, received at the Patriarchate Jan. 21, contains the glad news that censorship has been lifted, both in Syria and in Iraq, so that now letters in any language may be sent and received.

The Theological School is progressing famously. Its first yearly examinations were held at Epiphany.

Relief money from this country has been distributed. It has given them all new hope. Acknowledgements will be forwarded, with signature or finger-print of each person who received any aid attached.



"Stand Up on Thy Feet!"

"Son of Man, stand up on thy feet, and I will speak unto thee!"—Ezek. 2:1.

These words came from heaven to the Prophet Ezekiel in the captivity "in the land of the Chaldeans, by the River Chebar"—the same Khabour River beside which so many Assyrians are dwelling in destitution.

This same ringing message now is sent by the Patriarch of the East to all the Assyrian people, scattered throughout the world.

So long hopeless because of the three black and bitter decades through which they have passed, Assyrians now hear a voice like the voice of the angel who spoke to Ezekiel; for their Patriarch cries to each of them:

"Stand up on thy feet!"

After years and decades of fruitless appeals to others; after countless betrayals at the hands of other nations; after interminable rebuffs by the governments of the West, the League of Nations, the United Nations, or the Churches of the West; after their hearts were wearied and their efforts palsied by the hopelessness of despair,—the ancient imperial race, Mother of Civilization, hears the ringing call:

"Stand up on thy feet!"

In Iraq, in Iran, in Syria, in Lebanon, in Palestine, in India, that call is sounding. In each of these lands the Mar Shimun bids the Assyrians:

"Rely no longer on alien forces. Expect nothing from the United Nations nor from pious conferences. Stand up on your own feet, sons of the East—and the Lord will speak to us again!"

With that call, the face of the world has changed for the Assyrians and for their faith. For, strong in this new determination, the Patriarch went direct to the governments of all the lands in which Assyrians live.

He met the ambassadors of Iran, Iraq, Syria; he telegraphed direct to the Shah of Iran. He told them the Assyrians, misled by diplomacy and guile, had been used for the interests of others, much to their own detriment and that of their fellow countrymen.

He told them the Assyrians desire to live as loyal citizens of their respective countries, as did their forefathers for centuries past, contributing and receiving the blessings of peace and justice.

The ministers and ambassadors were ready and willing to give assurances, on behalf of their respective governments, of their desire to see that the Assyrians are treated on equality with their fellow citizens of other races and religions.

The new days that lie ahead are full of promise. But their harvest can be reaped only by a united people. While loyal citizens in many lands, the Assyrians can be one people through the bonds of their holy trust, the ancient, original Apostolic Faith. The worship of the Church of the Sunrise—offered still, as in the days of its foundation, in the Lord's own language, mother language of civilization, Aramaic—overleaps all boundaries in the unity of the spirit.

The Patriarch calls to the Children of the East:

"Appeal not to any foreign political power. Be not the tools of any alien imperialism. Be, all together, outposts of the Gospel of Christ, which alone can end wars, and make all races one."

Thy mercy, O our Lord and our God, and the care of thy good will towards us, are we bound to confess, worship and glorify at all times; Lord of all, Father, Son and Holy Ghost forever. AMEN.