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# LIGHT FROM THE EAST

DECEMBER JANUARY 1952

**VOL. 5**

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**NO. 1**

## **PATRIARCHAL EPISTLE**

### **A CHRISTMAS MESSAGE FROM THE PATRIARCH OF THE EAST.**

To our beloved children in Christ; our brothers in apostolic service, along with priests, deacons and other orders of the church, and all faithful children of the Catholic Church; Peace and Blessing in Our Lord. Nearly twenty centuries have elapsed since the birth of the Saviour in Bethlehem was heralded by angels to shepherds, and by the star to the Magi, and through them to the whole world.

This divine message in its essence was twofold:

**HISTORICALLY**, it was the birth of the Messiah who was to be conceived of the Holy Spirit and born of a virgin from the Royal lineage of David; therefore, a Prince in Israel, and a light into the Gentiles.

In the visit of the Magi and in their offerings of worship the Gentiles recognized Him as Son of God and Saviour of the World. The Magi to this day rest in the church of Mart Maryam, in Urumia (Rezhiah), Iran, where they were buried, on the very spot where they themselves erected the first edifice in order to worship the Messiah.

The present church was built soon afterward by the Church of the East, and through God's grace remains in its hands to this day.

**THEOLOGICALLY**, It was the birth of the second Adam, who alone could atone for the sins of the first Adam, and thereby redeem mankind from its fallen state.

The fullness of this great event is contained in the angelic message: "Peace on earth, and good hope to mankind".

Yet, tragically enough, the man of whom this was proclaimed, and whose life, from manger to Calvary, was an example of perfection, was himself hated, despised, persecuted, betrayed and crucified by the very people whose wounds he healed, whose sorrows and sins he took upon himself.

In the words of the prophet: "Truly he hath endured our griefs and borne our sorrows; yet we esteemed him turbulent, smitten of God, and humiliated". How true these words have proved to be!

Men have since refused to follow Him and nations have rejected Him. Others have paid Him lip service, and misconstrued His teaching to meet their paganistic philosophy and their selfish ends. Nations have persisted in their struggle for power and possession. The tumult and din of war has been constant. At this moment the world is faced with a catastrophe greater and more awful than any in the history of man.

But in all this turmoil, the angelic message, like a signal of hope to a ship in distress, has inspired confidence in the hearts of men. Many men and women from among all peoples and Nations, have given their lives to bring about the rule of the King of Peace.

We Assyrians, as descendants of a people who were foremost in accepting Christ as their God and Saviour, and as children of His One Holy Apostolic and Catholic Church—the Church which carried His Gospel to the four corners of the earth, contributing so much in the blood of martyrs and confessors—should render humble gratitude to God for the role He has entrusted to us in the propagation of His message of Salvation, and for the inspiration and blessing the example of these martyrs have been unto us and the world at large. For indeed their influence has been felt, directly or indirectly, by all peoples and nations. This is a historical fact!

We should therefore, set aside this holy season for prayer and contemplation of His divine will, beseeching His guidance of those into whose hands is entrusted the fate of the nations of the world; that he prosper their deliberations for peace and equality of men, and that He may make the United Nations a truly international medium for realization of that peace.

Addressing ourselves to all our beloved children in Christ, throughout the world; we wish to assure them that although physically we remain separated by great distance yet spiritually we are constantly with them, sharing all their problems and afflictions most keenly, and rejoicing with them in all that brings progress and prosperity to the church and our people.

We wish to say a special word to our beloved children of the Church of the East in India who have shown their filial love and devotion to the Apostolic See by sending us various gifts useful to our Office, and which have given us great joy.

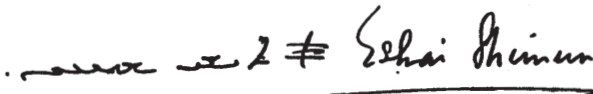
Their anxiety in the absence of Episcopal supervision and the spiritual guidance which can come only from that source for a church that firmly holds to apostolic succession, is fully shared by us. It is our hope that our united prayers will be heard by the Chief Shepherd, Our Lord, the Head of the Church, and that he may soon supply the shepherd for His flock,

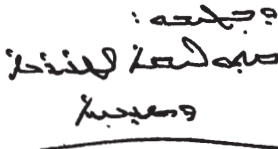
Let us therefore, follow in spirit the footsteps of the shepherds and the Magi, and there in the cave in Bethlehem, we with Isaiah shall see the Babe, wrapped in swaddling clothes and lying in the manger.

In sending you our Apostolic and Patriarchal Blessing, we greet you in words of Isaiah:

"For unto us a child is born, unto us a son is given; and His authority was upon his shoulder, and His name was called wonder, and counsellor, the mighty God of the World, Governor of Peace".

May the Grace of Maran Eshoo Mshikha, the love of Alaha Awa, and the communion of Rukha Qaddisha, be with us all, Amen.





By Grace,  
Catholicos Patriarch of the East.

## **WESTERN CHURCHES TWISTED ORIGINAL FAITH, EAST KEPT IT, SCHOLAR SHOWS**

Christian churches of the West have completely misunderstood and twisted the original faith preached by Jesus Christ and his apostles, which was understood only in the East, according to Prof. F. W. Buckler, of the University of Oberlin, Ohio.

Prof. Buckler, who holds the chair of Church History in the graduate school of theology in that famed university, made these assertions in his presidential address to the American Society of Church History in its annual convention in Chicago, in 1942.

His address, widely hailed at the time, was entitled "Barbarian and Greek— and Church History". This title was drawn from St. Paul's remark: "I am a debtor both to the Greeks and Barbarians" in Romans 1:14. That term Barbarian was applied by the Greeks to all outside the Greek-Roman empire. Originally the word is Aramaic, "Bar-bara", meaning "son of the outside"— that is of the open country, or desert. It is used in the expression of Christ to Lazarus: "Ta l'bar"—"Come out".

Prof. Buckler states that in the feud between Cyril of Alexandria and Nestorius at the council of Ephesus, Nestorius represented the true original faith of Christ and the apostles, whereas Cyril spoke for the pagan concept of the Greeks. These were entirely unable to comprehend the meaning of terms used by the evangelists, which were quite clear to the Christians of the East.

When Nestorius was condemned by the West, the true faith of Christ remained in the keeping of the Church of the East, thereafter known in the west as Nestorian.

Prof. Buckler remarks in his address "In the West, the Church is moving under the sinister impulse of ignorance of its own history to forge its own disaster.

"When we view the achievements of scholarship in Old Testament and Oriental studies during the past half century, the contrast presented by the field of Church History is lamentably conspicuous. Still more sinister has been the reluctance of Church historians to be influenced by the changed aspect of the Ancient World. Fundamentally the history of the church" (as taught in the West)" is still built on the Roman Empire. Significance of the origins of the Christian Church have been suppressed more effectively than ever could have been achieved by the ravages of Roman persecution.

"New Testament scholarship has failed to accept and transmit the fruits of the Oriental Renaissance to the field of Church History. The result is found in the modern bankruptcy of New Testament scholarship. Ignorance or neglect of the Oriental setting and historical background encourages resort to speculation.

"This historical misplacement of the origin of the Christian church within the Roman circle of lands, instead of the realm of the Eastern King of Kings, is a fundamental error.

"Theologically it is bad, for it introduces a schism between the Prophets and the Gospels, whereas the Evangelists claim to record the satisfaction of their oracles. To the World of the Evangelists the Roman empire was a late-comer. Their world was the area of the time-long struggles for supremacy between Ahura Mazda and Ahriman, between Bel and Nebu of Babylon and Yahweh of Jerusalem whose lieutenant-plenipotentiary had achieved victory in the final stage with the Christian Church as his corporate inheritor.

"When St. Luke wrote the Acts of the Apostles, he still regarded the "World" as the land of "Parthians and Medes and Elamites, dwellers in Mesopotamia, in Judea, in Pontus, in Asia, in Phrygia and Pamphylia, in Egypt and Cyrenaic Libya, Cretans and Arabians."

No Greeks are mentioned, and no land of the Greeks. Rome is represented only by "strangers", or "visitors."

"Condemnation by the Western Church of the Nestorian Christology was a Graeco-Roman condemnation of the doctrine of the Kingdom of God on earth as preached and established by the Lord it professed to worship.

"Instead, the Western Church, both Greek and Roman, took a pagan philosophical line.

"The term "Theotokos" to Nestorius appeared to suggest the Babylonish whoredoms of the Temple of Daphne, rather than the Christian doctrine of incarnation. . . . The Graeco-Roman church preferred to follow Cyril rather than Nestorius, despite the fact that Augustine's Christology is marked by the same characteristic phrases as that of Nestorius. The feud between Cyril and Nestorius is a continuation of the feud between Greek and Barbarian—the West and the East.

"Establishment of the Nestorian Patriarchate in Babylon in 499 A.D." (This is an error in date: see note EDITOR) "restored the kingship of God on earth to its original home, and provided the balance to Rome, the "Babylon of the West.

"Nevertheless, in church histories, the story of this Patriarchal See, whose range of authority included the Sassanid empire, India, China, Arabia, and from time to time Egypt, is usually delegated to a single chapter of fragments, without any reference to the restored World of the prophets and the Gospels, together with their doctrine of the kingship of God on earth. This world and doctrine had been anathematized as heretical by the Graeco-Roman church.

"After the failure of Nestorius to restore that doctrine within the Christian Church (of the West) its restoration outside the church, in Islam, became inevitable.

"In the Caliphate of Umar (634-644 A.D.) Christological controversy was silenced by the triumph of Muslim arms. In the century following the death of Muhammad every apostolic see of Christendom with the exception of Rome, together with every source of criticism of Rome from Babylon and Antioch to Toledo and Arles, was brought under Muslim rule, leaving Rome the sole unquestioned repository of Apostolic tradition. Constantinople was merely an imperial foundation.

"Hence the ecclesiastical supremacy of Rome was the by-product of the triumph of Muhammad, rather than the legacy of the Prince of the Christian apostles. Innocent III's assumption in Latin of the title Caliph (Vicar) sums up the historical dilemma.

"With the establishment of the Abbasid Caliphate in Baghdad, the Roman Caliphate was confronted with a rival—not only conscious of the validity of its own theoretical claims, but also in power.

"Beneath the veneer of Muslim conquest the Christian Church continued in the Great World, unnoticed save incidentally by the Church historian, who has accepted Rome's adjudication as final.

"There it endured persecution. It remained generally tolerant. Through all the changing scenes of Muslim politics, its course is steady. It maintained its role as the Established Church against the established religion of the Muslim world, with no more denial of faith than its western sister—or daughter."

#### NOTE

These excerpts from the 32-page article by Prof. Buckler are of great importance to the study of the church of Christ. The article in full is in the magazine Church History, Vol. XI, No. 1, March, 1942.

Dr. Buckler traces the causes of the final break at the council of Ephesus between Eastern and Western Christianity—between the Graeco-Roman churches and the Semitic original Church.

Chief factor was the wedding of Platonic metaphysical thought to the divine teaching of Our Lord Jesus Christ—a union which, as Buckler states, could only culminate in disaster.

Political considerations which led the Greek and Roman churches to follow the already-condemned teaching of Cyril of Alexandria, rather than the Catholic and Apostolic teaching of St. Nestorius, are also clearly demonstrated.

This dispassionate criticism, coming from a man of Prof. Buckler's scholarly qualities, is of utmost importance. Prof. Buckler is an Anglican. The Church of England still officially adheres to the imperial decrees of the Council of Ephesus.

Dr. Buckler however, is in error when he dates the establishment of the "Nestorian Patriarchate" of Babylon to the year 499 A.D. Use of the name "Nestorian" for the Patriarchal See of the Church of the East is historically incorrect, since the Church of the East was founded some four centuries before Nestorius was born by the apostles Simon Peter, Thomas, Thaddeus and Bartholomew, along with Mari and Addai of the Seventy. Prof. Buckler is using a nickname employed by Western historians who copy verbatim the biased account emanating from the followers of Cyril of Alexandria.

The official title of the Apostolic see of Babylon is "The Patriarchate of the East." The See also has been known by the name of the Metropolis in which it was established, that is "Seleucia-Ctesiphon" or "Kukhy" that being the original name of the city before Seleucia was established. The title "See of Babylon" is also used.

This See of Babylon claimed and practiced full Patriarchal authority ever since its apostolic foundation. It was at no time subordinate to the See of Antioch, as incorrectly and maliciously taught in histories emanating from the camp of Cyril of Alexandria.

Originally it used the title "Catholicos", which means Catholic, General, Universal. The title Patriarch was added officially to that of Catholicos in the synod of Mar Dadishoo, Catholicos of the East, in the year 424 A.D. In the same synod reference is made to Catholicos Mar Shimun Bar Sabai (320-335 A.D.) as Patriarch. Thus the title Patriarch was not considered to add any dignity or authority to the Catholicos, rather to bring it into line with the metropolitan sees within the Roman empire, which had adopted the title Patriarch about a century before.

At the council of Chalcedon (451) the Patriarchs of the West bore the title of "Exarch". It was not until the seventh century that "Patriarch" was applied solely to the prime historical sees within the Roman empire. But in the Church of the East that title was used regularly after its adoption, and applied only to the Catholicos.

Among early bishops of Seleucia Ctesiphon, Abris (82-98) and Jacob (98-110, 120 A.D.) were related to Our Lord himself, through the Virgin Mary or St. Joseph, her spouse.

In the synod of Mar Ishaq Catholicos, held in 410 A.D. reference is made to Mar Porporiyos, Patriarch of Antioch, as "Bishop Catholicos of Antioch" not "Patriarch." This was in connection with the all-important mission of Mar Maruta of Maparqat, an Assyrian bishop of the Church within the Roman empire, in a dual ambassadorship from the Byzantine Emperor to the Emperor of Persia and from the Church of the West to the Church of the East. Mar Maruta especially represented Porporiyos, being under his jurisdiction.

It is therefore evident that the titles Catholicos and Patriarch were synonymous. Patriarchs of the East have continued to use the title of Catholicos along with that of Patriarch, which means "Father - ruler."

The Rev. Qashisha Ogin Yacob Manna, a priest of the Chaldean church—the schismatic branch which in the last three centuries was weaned over by Rome

from the Mother Church—and subsequently bishop of Van and Baghdad, adds proof to this. In his book "Margy Paghyany" (Pleasant Meadows) published in Mosul by the Dominican Press, Vol. ii, p. 399, he says:

"Places where the Patriarchates were organized by the Holy Apostles are the following cities, mothers of all cities. The first, Babylon, it is the metropolis, yea, the mother of all cities. Second Alexandria, third Antioch, fourth Rome, and fifth Constantinople."

Speaking about the apostolic see of the Church of the East, this author adds: "Some say the first to receive Patriarchal authority (meaning from Antioch) was Shakhlopa the Catholicos in the year 162-172 A.D. Others say it was Mar Papa the Catholicos (247-320 A.D.)"

This however, is historically incorrect for the title Patriarch had not been adopted in the west at this date.

Nevertheless, this statement from a bishop of the Roman Church who is considered one of the foremost authorities, bears full witness to the facts stated, and repudiates the erroneous impression that the Patriarchate of the East was founded in the fifth century.

## **THE CHALDEAN CHURCH CHOIR ASSOCIATION, EAST FORT, TRICHUR.**



**SITTING.**

1. K. A. Kurian. 2. M. F. Lazar. 3. M. D. Kakku. (Committee) 4. P. V. Pylath. (Secretary) 5. Rev. Mangalam Francis Kassiso. (President) 6. A. L. Rappai. (Committee) 7. E. S. Anthony, 8. E. V. Verghese. 9. M. K. Timothy.

**STANDING 1st Row.**

1. A. I. Timothy, 2. K. J. Paul. 3. P. A. Devassy. (Cashier) 4. C. T. Timothy, 5. C. K. John. 6. P. R. Thomas. (Committee) 7. C. I. Anthony.

**2nd Row.**

1. T. A. John. 2. P. J. Rappai. 3. M. D. Thomas. 4. M. K. Rappai and 5. C. I. Johny.



## **NEW MAGAZINE LAUNCHED BY CHURCH IN INDIA FIRST FRUITS OF ERNAKULAM PRINTING PRESS**

On Oct. 10, 1951, a modern printing press, under the name of Mar Timotheus Memorial Printing and Publishing House, Ltd., was opened at Ernakulam, South India.

As its first fruits the press issued almost immediately the first number of a monthly magazine called MESSENGER OF THE EAST-Pourasthya Doothan-in English and Malayalam. Deacon M. O. Vargheese is editor.

It is an imposing magazine of 24 pages with cover. In his opening announcement, after preliminary recital of difficulties encountered in previous attempts, the editor states:

"A Magazine competent to fight for the rights and privileges of the Church in Malabar is indeed a dire necessity. It will be a great help in pushing forward the work of the Patriarchal Pence Fund, the Mar Timotheus Center at Puthur, and such other institutions of the Church.

"We pray the religious heads and leaders of the Church may be pleased to render whole-hearted support to the Doothan, bound to serve our Holy Church faithfully and loyally. The Doothan will publish regularly important articles on religion, literature, and international developments, from the angle of vision of the church. News of interest from America, Iran, Iraq, Lebanon, Syria, Japan, China, Cyprus and other centers of the church, will find place in its issues."

Directors of the printing Company are M. O. Thomakutty, chairman; C.P. John, C. D. Lonappan, C. F. Antony, C. K. Devassy, T. V. Andrews, E. D. Lazar, K. T. Paul, A. A. Antony. These, together with numerous prominent personalities of the town, attended the opening.

Only a few months ago, Light from the East reported laying of foundations of the building by the Rev. P. T. John. In switching on the machines, K. Kuttappan Nair, a leading business man, hailed the establishment, with its up-to-date machinery and facilities, as meeting a long felt want of the Ernakulam region. He praised the tireless enthusiasm of members of St. Thomas Church of the East, which had brought this about.

A spokesman for the press reported the volume of business immediately after opening was very gratifying.

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Sri. Pandit Jawahrlal Nehru, visited Trichur on November 24th.

Collection of the Patriarchal Pence Fund proceeds steadily. In the 12th round, 602 rupees, 7 annas was collected. A Total of 1500 rupees has been received by the Metropolitan Mar Yosip Khnanishoo at Baghdad, from this fund.

Published In Arabic and English

### **THE CALIPH'S CHARTER TO THE NESTORIAN PATRIARCH**

A forgotten document of tremendous importance to the history of the Church of the East.

Order of  
**THE PATRIARCHAL COUNCIL**  
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Price 50 cents.

## **CHURCH IN INDIA ESTABLISHES GREAT CENTER IN MEMORY OF METROPOLITAN MAR TIMOTHEUS**

In honor of the late Metropolitan of India, Mar Timotheus, a great new Centre has been established by the Church of the East in India on a hill at Puthur, five miles from the busy town of Trichur.

Purchased a quarter century ago, this hill, including an area of some sixteen acres, had been unused, and was overgrown with trees.

This last year it was resolved to establish here a center which should be both educational and charitable. At its heart is to be a seminary for training of young men for the priesthood. In addition it is planned to erect a chapel, an orphanage, a sanatorium for disabled priests of the church, and other institutions.

To provide income for these enterprises, all wild growths were cleared, and more than two and a half lakhs of tapioca stumps planted.

A Five-Year Plan was drawn up, involving extension of this plantation to include mango, jackfruit, pepper, and other productive and marketable growths.

Formal opening of this Center took place August 28, the birthday of the late Metropolitan. Trustee M. O. Thomakutty, members of the Committee and more than 500 members of the church took part in dedication ceremonies conducted by the Rev. P. T. John, assisted by Deacon M. O. Vargheese. These included erection of a Nestorian Cross and hoisting the Patriarchal flag to the top of a tall flagpole.

In the Seminary, it is hoped priests can be trained not only for India, but for China, Japan, and all other countries in Asia.

Extension of the church in other ways is reported by Deacon Varghese, Secretary of Mar Timotheus Metropolitan Center. Land has been purchased on the west side of Trichur as a site for a new church, also in honor of Mar Timotheus, to be occupied by a small but vigorous congregation, which already has raised 8,000 rupees for this purpose.

### **DAUGHTER OF ARCHDEACON NEESAN WEDS**

On January 5 Miss Esther Neesan, daughter of the Rev. Saul D. Neesan, will become the wife of Raymond Gerlach, of Chicago. The ceremony is to be held in St. Stephen's Episcopal Church, at 10:30 a.m. The father of the bride is to officiate, with Anne Jeffrey as maid of honor, and Glenn Jeffrey as best man. A reception will be held at 2:30 p.m. at the church parlors.

May the Divine Love surround and sustain the happy couple, all their lives.

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### **BAZAAR HELD IN CHICAGO CHURCH**

Daughters of the Church of the East of Chicago held a bazaar, with tea and chada, in the church basement Dec. 1. All items offered for sale were made by women belonging to the organization. A net profit of \$550 was cleared, for which heartiest congratulations are offered. Mrs. Regina Hosanna and Mrs. Suria Bacus are president and secretary, respectively, of the organization.

A New Years Eve party is planned for the church basement.

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### **ASSISTANCE IN KIRKUK ACKNOWLEDGED**

Our representative in Kirkuk, Youab Toma, wishes to acknowledge valuable assistance rendered by four friends in distributing Light from the East in that city. These friends are the Rev. Easha Sheet, Deacon Ezaria Kochoo, Youab Perjoo, and Alfonso Zarip. Cooperation of this kind spreads the influence and effectiveness of our publication. Friends, thanks!





**Hill at Puthur before  
clearance of trees**

**Nestorian Cross  
on top of Puthur  
Hill  
Rev. P. T. John  
Deacon M. O.  
Vargheese, stand-  
ing beside it.**



**Laying foundation  
stone by M. O.  
Thomakutty  
trustee  
Rev. P. T. John  
Deacon M.O.  
Vargheese, stand-  
ing beside it.**

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Rev. Isaac Rehana, President  
Narsay Serges, secretary-treasurer  
Shirley Bacus, Editorial Assistant

A VISITOR

Sliwoo Barkho, now in this country, is the only Assyrian from the Upper Tyari tribe, now on the Khabour River. His family is Beth Sammano. He visited the Patriarchate, and made a deeply interesting report of conditions. Sliwoo is in this country to study engineering. He will return to Svria to practice his profession.

CHRIST THE TRUE LIGHT

Lakh, Meshikha, nuhra sharira d'  
kul nuhreen,  
D'nahirey m'athar min nuhrey,  
D'amar b'nuhra gaya  
D'nash min b'nay-nasha la khzay  
U-la m'shkha d'nithqarab leh;

Mithkhashpinan u-shalinan,  
Ap khnan, m'khiley u-kattyeh  
D'tithnahr l'khishukoteh d'madan  
B'simkhay d'nuhrakh la- mithmal-  
lana;

Aykana d'kad nahrin lampadey d'no-  
shatan  
B'mishkha d'rakhmey u-d'khosana,  
U-ninhar b'nuhreh d'nuhrakh m'nhar  
kul  
U-nirwaz barwazeh d'parsopakh  
ma-psaleh kul,  
U'niswakh l'meara gilyanah  
m'khadeh kul;

Baroyeh d'nuhra b'taybuteh,  
U-m'takhsana d'khishuakha  
b'khakimtheh,  
Weidatheh u-alanuteh d'la mithdarka  
Min rukhana u-paghraneh.  
Mare-kul, Awa u-Wora u-Rukha  
d'Qudsha  
Min alam thamma alam almeen,  
Amen.

CHRIST THE TRUE LIGHT

Thee, O Christ, true light of all  
lights,  
Who feedest lights from thy light,  
Who dwellest in light excellent  
Which man from sons-of-men sees  
not  
And is not able to approach;

We beseech and we ask,  
Even we, weak and sinful  
That thou enlighten the darkness of  
our minds  
In the brightness of thy light un-  
speakable;

So that when lamps of our souls are  
lit  
By the oil of mercies and pity  
And we are enlightened in the light  
of thy light which lightens all;  
That we may rejoice in the joy of  
thy countenance which rejoices all  
And desire to meet thy revelation  
which gladdens all

O Creator of light in goodness  
And orderer of darkness in wisdom  
And in His knowledge and in His  
Godhead unfathomable  
By spiritual or bodily ones,  
O Lord of all, Father and Son and  
Holy Spirit  
From ages unto ages of ages,  
Amen.

12:1 21:2 22:3 23:4 24:5 25:6 26:7 27:8 28:9 29:10  
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