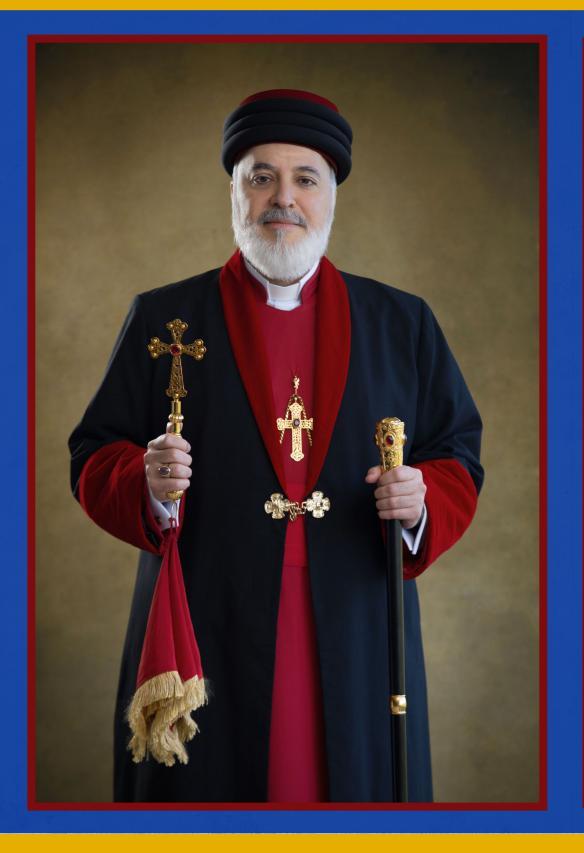


His Holiness Mar Awa III -Catholicos Patriarch of the Assyrian Church of the East Worldwide



שייבה מאח שיי אלא たるとしる र्यार्यक्र פלייבא הנהא התינוא האפהים 5451



لاعطفرد لاستعديه دودتم المرابة

نِسَوْتُوَمِّى هَوْسِتِهِ حَمْدُى: جَلَكْتِهِ سَهِٰتُهُ. حَتَوْبَ حَدُوسُهُ وَهَٰتُهُ وَهَجُمِحْتِهُ <mark>حَدِثَهُ. جَح حيوْتِه</mark> وحنَّةٍهُ سَخبِتِهُ دِخِدِمُهُ فِدِبِعَهُ فِحَلَبِسَمَهُ عُمُولَبِعب دِهْدِيسُهُ دِنْمُودْنِهُ. وحَجُبَع فِدبِن 1وهمَّى ثَمُوذْنِمُهُ. وَكَتَوْبُهُ جَح حَوَدَثُهُمْ فِحُلُونِهِ

حصوتدمه دِهْمْ دِهْمْ هَودَكِدْ كِدِهْنَدْ: جَدَهُ نَهْ هَهْكِرِه دِهْدُ وَقُدَهْ بُنَهُ هَمْ بُحَهُ عَدِهُ بَ بَدِهُ عَلَمْ هَوَدُهُ مَهْ كَحُدُ دِهُونَ مَذِ جَنَهُ عَدَبِهُ عَلَمُهُ جَدُهِ مِهْدُ بَعْدُ بَعْدُ عَلَمْ ع عَكُمْ عَمْهُ مِنْ دَدْ بَكِبِدُ فَعْ حَكَمَ حَدَى حَدِي عَدْهِ مِهْم بُعَدُ بَهْ عَهْم بَعْدُ اللّهِ عَلَمُ اللّه عَدْدُ اللّه عَلَمُ اللّه عَدْدُ اللّه عَلَمُ اللّه عَلَمُ اللّه عَدْدُ اللّهُ اللّه عَدْدُ اللّهُ اللّه عَدْدُ اللّه عَدُا اللّه عَدْدُ اللّه عَدْدُ اللّه عَدْدُ اللّه عَدْدُ اللّه عَدُ

His Holiness Mar Awa III Catholicos Patriarch of the Assyrian Church of the East Worldwide with Holy Synod Prelates – 2024.

(First Row - Right to Left) Mar Aprim Khamis, Bishop-Emeritus; Mar Aprim Athneil, Metropolitan of Syria; Mar Meelis Zaia, Metropolitan of Australia, New Zealand & Lebanon & Patriarchal Vicar General; Mar Awgin Kuriakose, Metropolitan of India and Gulf Countries. (Second Row - Right to Left) Mar Abrs Youkhanna, Bishop of Nohadra (Dohuk) and Nineveh; Mar Odisho Oraham, Bishop of Scandinavia & Germany; Mar Narsai Benyamin, Bishop of Iran, Armenia and Georgia; Mar Benyamin Elya, Bishop of Victoria & New Zealand and Holy Synod Secretary. (Third Row - Right to Left) Mar Awraham Youkhanis, Bishop of Western Europe and Ukraine; Mar Paulus Benyamin, Bishop of Eastern USA; Mar Elia Isaac, Bishop of Baghdad; Very Rev'd Archdeacon William Toma, Holy Synod Under-Secretary.



Г			ا. دەجۇنى دىخدى ۋىگى چەجىنى.							
2	خجەد	Sunday ښچفنځ څ	Mond خجتہ	•	Tuesday مکہنیدہ	Wednesday	Thursday	Ĭ	Saturday عضج	3. دەخۋىر دېچى خونىڭ جەمۇرى بادىيى بادەۋىدىكى بادەۋىدىكى
Н		1 1 1		 ,, ,,						5. دەجۇنى دېخت بېچى دىمىد.
	2					1	2	3	4	6. 🛧 \$2\$ ډويسه ډڅنې مقذهها بعده معبدد.
كذٍ 2	ڊٽمٰذ ب						_		_	10. دوجدْن دهنت جحمدْند.
				***						13، 14، 15 شحومً ، جَجَهِ وَكَمْ ٤.
. 2.4		5	6 *	#	7	8	9	10	11	16. دِوجِذْتُ دِصْدَت نَفْسَتْ وَدَفَصْدُ.
257	ڊٽجَد ب									17. دەجدىنى دىنىدە دىنى دىنى ئەلمەت تىلىپى ئىلىرىنى دىنىدە ئىلىدە دىنى ئىلىرى تىلىپىدى دىنىدى تىلىپىدى تىلىپىدى
	2	12	13	3	14	15	16	17	18	جهبیت، 24. ډوجڏنن ډڼند کن پوبېله پېر (هغرب، هندموه، ولومن ودوښني).
2	ذڌ ہپ									26. دوجدُند دهند مهنت دبلههند ها سدِّهُ.
	_									28. دەجدْنا دٖشدى ئېھىمەڭا دىبىي،
2	ڊڊيٽ جويٽ	19	20		21	22	23	24	25	31. دوجدُنْ دَصْدَت يُصَالِكُ مَنْ دَعَا دَصَعَتِهُ عَبْدُ عَرَادُهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَي دِهْرِيةُ دُنْ
				•						1. Commemoration of Mar Zaia the Blessed.
,	ڊ <u>ڊ</u> يٽ	26	2'	27 28		29	30	31		3. Commemoration of the Blessed Virgin Mary, and of St. James the Brother of our Lord, the first Bishop of Jerusalem.
Н	1 New 1	جمَّة Year's Day	ن کگنگ	ئڭ2 ھُذ	<u>ت</u> الأذ			20 Martin Luther K	ing Dav	5. Commemoration of Mar Athqin of Shish.
Date		<u> </u>		<u> </u>	Lection 1	Lect	ion 2	Apostle	Gospel	6. 🛊 Feast of the Epiphany of our Lord and Savior Jesus Christ.
Н		NDAY AFTER TH	С					2 Timothy 2:16-	3337	10. Commemoration of St. John the Baptist.
1/5	NATIVITY	NUAI AFILK III		Exodus	2:1-10	Isaiah 49:1-6		end	Luke 2:21-end	13, 14, 15. Rogation of the Virgins.
1/6	THE HOLY FEAST OF THE EPIPHANY Numbers				rs 24:2-9; 15-end	Isaiah 4:2-5; 1	1:1-5; 12:4-end	Titus 2:11-3:7	Matthew 3	16. Commemoration of Mar Yokhannan Zaroqa ('the Blue').
Н	FIRST CUMPAY OF EDIDUANY									17. Commemoration of Ss. Peter and Paul.
1/12	FIRST SUNDAY OF EPIPHANY Exodus 3:1-15				3:1-15	Isaiah 44:21-4	5:4	2 Timothy 3:1-15	Luke 4:14-30	24. Commemoration of the Four Evangelists (Ss. Matthew, Mark, Luke & John).
1/19	SECOND SUNDAY OF EPIPHANY Numbers 10:			rs 10:29-11:10	Isaiah 45:11-17		Hebrews 3:1-13	John 1:1-28	26. Commemoration of Mar Yokhannan the Dailomite.	
										28. Commemoration of Mar Eshaq, Bishop of Nineveh.
1/26	THIRD SUNI	DAY OF EPIPHAN	IY	Number	'S 11:11-20	Isaiah 45:18-4	6:4	Hebrews 3:14-4:10	John 1:29-42	31. Commemoration of St. Stephen the Deacon and Protomartyr.



جَدِيهُ وَخُدِيهُ فَدُد يُجُدُ هُذُو يَّهُ وَكُدِيهُ وَجُدِيهُ وَجُدِيهُ وَجُدِيهُ وَفُودِهُ وَمُودِيهُ وَكُد His Holiness Mar Awa III Catholicos Patriarch of the Assyrian Church of the East, Bishop Ordinary for the Diocese of California and Western USA with His Grace Mar Paulus Benyamin, Bishop of Eastern USA

				7. ڊەجدْنى دېلقتى نەنتى.								
25	خجن	نبختجته منختجه	Mond <u>خ</u> خد	J	Tuesday	Wednesday		rsday ښمځه	Frida !مجمّد	Ĭ	Saturday بخخبّ	10، 11، 12 ڪڪھڳئ جعبية تِئ.
	ユ										1	13. ښمڅدېڅه دموټه ۲۵۰ ښم
2.3	ذڏ ہ										1	14. ڊەجدْنى ڊھكىڭچى ئھەدنىد، ەدھدى
	÷											هٔجنبخد دچیم کِدهٔد (دِجنههٔهم هٔجنهٔه خدههٔ۱).
2.3	ذڏ ر	2	3		4	5		6	7		8	21. ڊوجڏٽڻ ڊهند بُجْع ڊند شموه کيشد.
	Б	9	10	n	11	12	1	13	14		15	23. دەجدىد دىنجى يىكى دى:
2.3	خڌہ	9	1(J	11	14	1		17		13	شەرەكىشى قىلىدىدىدى مەھۇد (1887-1918).
	0	1.5		_	10	1.0						28. حدوجمً جبيدًا.
2.3	ذ ڏي	16	17		18	19	2	20	21		22	7. Commemoration of the Greek Fathers.
	u :9	23	2 4	4	25	26	2	27	28	,		10, 11, 12. Rogation of the Ninevites.
	ذڌر											13. Thursday of Thanksgiving.
Date			ı	Lection		Lection 2	A	postle		Gospe	el	The managering.
	FOURTH S	SUNDAY OF EP				Isaiah 46:5-en		lebrews ;			1:43-2:11	14. Commemoration of the Syriac (Assyrian) Fathers,and of Mar Sabrisho' of Beth Garmai
2/9	FIFTH SUI	JNDAY OF EPIPHANY Deuteronomy 18:9-end Isaiah 48:12-20 Hebrews 6:9-7:3 John 3:1-2		3:1-21	(during whose time the Rogation occurred).							
2/12	WEDNESI	DAY, ROGATIO	N OF J	Joel 2:1-	27	Jonah 3	C	olossian	s 3:1-4:1	:1 Matthew 6:1-18		21. Commemoration of Mar Aba the Great, the Catholicos (540-552).
2/16	SIXTH SU	NDAY OF EPIPH	HANY	Deutero	nomy 24:9-end	Isaiah 63:7-16	н	lebrews	8:1-9:10	John	3:22-4:3	23. Commemoration of Mar Benyamin Shimun XXI,
	SEVENTH	SUNDAY OF		Deutero	nomy 14:2-15:4	Isaiah 42:5-9,	14-17 1	Timothy	6:9-end	Mattl	hew 7:28-8:13	Patriarch and Martyr (1887-1918).
2/23	EIGHTH S	UNDAY OF EPII	PHANY E	Exodus	15:22-26	Isaiah 44:23-4	5:7 E	phesians	i 1:15-2:7	Mark	1:1-11	28. Friday of the Faithful Departed.

The Arrival of the Christian Gospel to the East

محسنها محسسها که مدنسا

The Christian Gospel reached Mesopotamia as early as the first century AD. The Gospel of Matthew tells us about the Magi, who came from the East, led by a star to the child Jesus in Bethlehem. According to the Church Fathers, such as St. Ephrem and St. Narsai, the wise men were Assyrians, while St. John Chrysostom (5th century) and Patriarch Timothy the Great (9th century) believed that the wise men were Persians who came from the East, searching for the child born under the star, following the ancient tradition of their prophet Zoroaster.

Another theory regarding the evangelization of the East and the beginnings of the church is preserved in the Acts of the Apostles, which mentions that when the Holy Spirit descended upon the disciples, "There were devout Jews from every nation under heaven residing in Jerusalem. (...) Parthians, Medes, Elamites, and residents of Mesopotamia, Judea, Cappadocia, Pontus, and Asia" (Acts 2:5-9). Thus, those who received the Gospel on

Pentecost, at an early stage, spread it among the Assyrians who lived in Mesopotamia.

The sacred tradition of the Assyrian Church of the East honors St. Thomas the Apostle, one of the Twelve Disciples, as the Evangelizer of the eastern lands. He was aided in this mission by St. Addai, one of the Seventy-Two Apostles, and Addai's disciples, St. Aggai and St. Mari. St. Addai and St. Aggai went to the northern regions of Mesopotamia, while St. Mari preached in central regions and other areas, founding the oldest church (Kokhe) in AD 81. This church later became the seat of the Patriarch of the Church of the East, holding significant spiritual and historical importance, and served as a launching point for many missionary expeditions to Persia, India, and China.

The spread of the Christian Gospel was facilitated by the fact that the missionaries spoke Aramaic, a common language in the Middle East and the Mediterranean since the ancient Assyrian Empire. Aramaic was also the language spoken by Christ, providing a fertile environment for the spread of the Gospel.

Today, the Church of Kokhe still holds significant spiritual and historical importance, with its ruins visible near Baghdad, while the current seat of the Patriarch of the Assyrian Church of the East is in Erbil. A new cathedral, bearing the names of the Blessed Apostles St. Thomas, St. Addai, and St. Mari, the Evangelizer of the East, was recently built adjacent to the Patriarchate.

يُكُلُ مِكَافَدُنْ لَسَجُكَمْ لَا جَمْعَبُدِمْ لَا جَمْدِيشَا وَكِجْمَا لِجَمْدِيشَا وَثْمَافُتِا، فَبَعَبُ لَكُنَّ لَكُنَّ لَكُوهُ وَلَا مِكْوَدُنْ لَا يَكُوهُ وَلَا يُكُوهُ وَلَا يَكُوهُ وَلَا يُكُودُنَا لَا يَكُودُنَا لَا يَكُلُودُنَا لَا يَكُودُنَا لَا يَكُودُنُونَا لَا يَكُودُنَا لَا يَكُودُنَا لَا يَكُودُنَا لَا يَكُودُنُونُ لَكُودُنَا لَا يَكُودُنَا لَا يَكُودُنَا لَا يَكُودُنُونُ لَكُودُنَا لَا يَكُودُنُونُ لَكُودُنَا لَا يَكُودُنُونُ لَكُودُنَا لَا يَكُودُنُ لَكُودُنَا لَا يَكُودُنُونُ لَكُودُنُونُ لَكُودُنَا لَا يَكُودُنُ لَكُودُنُونُ لِكُودُنُونُ لَلْكُونُ لَكُودُنُونُ لَكُودُنُونُ لَكُودُنُونُ لَكُودُ لَكُودُ لَكُودُنُونُ لَكُودُونُ لَكُودُ لِكُودُ لَكُودُ لَكُودُ لَكُودُ لَكُودُ لِكُودُ لَكُودُ لِكُودُ لَكُودُ لَكُونُ لِكُودُ لَكُودُ لَكُونُ لِكُودُ لَكُودُ لَكُودُ لَكُودُ لَكُودُ لَكُودُ لَكُودُ لَكُودُ لَكُودُ

حيدت فدهنهم فح فدهبكة خنتم تموديم دجيمنهون

جهدهید مهده مید.

مد جحجمید مهده مید.

مد جحجمید به در مید به در به د

بُدِهُ هِ مِدِهُ المِحْهُ لِدُا دُوسُنَا هُمُعَكَبَهُ الْبَالْمِنَا الْبَالْمِنَا الْبَالْمِنَا الْبَالْمِنَا الْبَالْمِنَا الْبَالْمِنِ الْبَالْمِنِ الْبَالْمِنِ الْبَالْمِنِينَا الْبُلْمِينَا الْبُلْمُ الْبُلُونِ الْبُلْمُ الْبُلُمُ اللَّهُ ال



			March 2	2025 عُدِدُ				
0.00 % _ 2	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	2. ښېخځځ ډېکې خومکه ډخه.
څجهکړ	بنجخخن	٧٤٠٠٤	مكجنجند	بنجحخجد	بمخخخد	حذ ەجمْ2	بخخبة2	
و: يت							1	26. بْدْجْىدْجْمْدْ، جۇلگە دېمەھە.
ڊڍي شع							1	
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ڊيُوشِد	4	3	4	3	0	/	O	
3	0	10	11	10	10	4.4	45	
ڊيُ ه هُـدِ	9	10	11	12	13	14	15	 Sunday of the Entrance into the Great Fast (Beginning of Sawma Rabba/Lent).
4	16	17	18	19	20	21	22	(Segimming of Savrina Hadda/Letite)
جينەمد	10	17	10	19	20	41		
Ģ								26. Wednesday of Mid-Lent.
ڊڻومي	23	24	25	26	27	28	29	
σ ₁								
ڋٷڞٚۮ	30	31		9 Daylig	ght Saving Tim	e Begins		
Date			Lection 1		Lection 2		Anostle	Gospel

ŀ	Date		Lection 1	Lection 2	Apostle	Gospel
	3/2	SUNDAY ENTERING THE GREAT FAST	Exodus 34:1-7, 27-end	Isaiah 58:1-13	Ephesians 4:17-5:4, 15-21	Matthew 3:16-4:11
	3/9	SECOND SUNDAY OF THE GREAT FAST	Genesis 5:18-31	Joshua 4:15-end	Romans 5	Matthew 7:15-27
	3/16	THIRD SUNDAY OF THE GREAT FAST	Genesis 7	Joshua 5:13-6:5	Romans 7:14-24	Matthew 20:17-28
	3/23	FOURTH SUNDAY OF THE GREAT FAST	Genesis 11	Joshua 6:27-7:15	Romans 8:12-27	Matthew 21:23-end
	3/30	FIFTH SUNDAY OF THE GREAT FAST	Genesis 16:1-17:all	Joshua 9:15-end	Romans 12	John 7:37- 8:12-20

Names of the Assyrian Church of the East:

The Church in the East has held various names since its founding up to the present day, including:

- 1. Church of the East: This is the oldest name for the Church in the eastern lands, with its borders stretching from the Euphrates River in Iraq in the west to China in the east and Yemen in the south.
- 2. Church of Seleucia-Ctesiphon: This name derives from the city of Seleucia, the Persian capital, where the patriarchal seat of the Assyrian Church of the East was former.
- 3. Church of Kokhe: The name given to the first church built in the Seleucia area, constructed in the form of huts made from mud and clay, mirroring the housing style of the region's poor and needy.
- 4. Church of Persia: So named because the Persian Empire ruled the region during the first sevefcn centuries of Christianity, and the church's spread occurred primarily within Persian territory.
- 5. Nestorian Church: This designation originated from the misconception that the theological teachings of the Church of the East were based on those of Mar Nestorius, Patriarch of Constantinople, considered a martyr without bloodshed. The church was labeled "Nestorian" due to its refusal to condemn Mar Nestorius.
- 6. Church of Mesopotamia: This name highlights the fact that the majority of the Church's believers, clergy, monks, teachers, martyrs, and saints were Assyrians residing in Mesopotamia.
- 7. Church of Martyrs: This title reflects the church's long history of persecution and the great sacrifices made to preserve the Christian faith. The title is closely associated with the waves of violent persecution faced by the church, especially under the Persians in the 4th century AD, known as the Great Persecution of the East.
- 8. Assyrian Church of the East: The term "Assyrian" was officially added during the Patriarchate of Mar Dinkha IV in 1978. However, this was not the first time "Assyrian" was used, as older historical sources also applied this term to the Church of the East.



The Great Arch of Ctesiphon, built by Christian prisoners of war, in Seleucia Ctesiphon, where the patriarchal see was located until 780 AD.

عَوْمُورُ دِكِدِكُمْ دِهُدِينَا دِكْمِفْدِي

كون مرتبع دَيْمُورُدِي ٤ دِمِكُم صِعدِيْه مِع عَرْمُهُم مِع عَرْدُي دِمْكِم مِعْدِي وَمِنْهُم مُورِه مُعَالِم مُعْدِي وَمِنْهُم مُعْدِي مُعْدِي وَمِنْهُم مُعْدِي مُعْدُم مُعْدُدُ مُعْدُم مُعْدُدُ مُعْدُم مُعْدُدُ مُعْدُم مُعْدُدُ مُعْدُم مُعْدُدُ مُعْدُم مُعْدُم مُعْدُدُ مُعْدُدُ مُعْدُدُ مُعْدُم مُعْدُدُ مُعُمْدُدُ مُعُدُدُ مُعُدُمُ مُعُدُدُ مُعُدُمُ مُعُمُ مُعُدُدُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُونُ مُعْدُدُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُونُ مُعُمُ مُعُمُونُ مُعُمُونُ مُونُ مُعُمُونُ مُونُ مُعُمُونُ مُعُمُ مُعُمُونُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُ مُعُمُ مُع

- ا. چچۀ٤ جغجدش٤: بچه ٥٥ عغد حمد جميڤ٤ جچڊۀ٤ حغجدش٤، ٥٥متوه ب٥٥٥ جع نِهوٰد٤ جِګۀ٨ ټه ج٤ڏه جحدث٤ب٨ هيع جودش٤ب٨ ونجع خيصد٤ب٨.
- ۵. چچۀ٤ جحوچ٤: بچ٥ ٥٥ چۀ٤ ج٩عه همهټ٤ بد چچۀ٤ بخۀ٤ تعليۀ٤ که الله که جۀ٤ جۀدبه، ٥٩حکه همونيۀ٤ بد وونۀ٤ جحوق٤ هموتو٤ هې چین٤ میت٤، نه به به جدیه وهمیټ٤ دود الله الله که دودنه ده.
- 4. چَدِمْ، دِفَدَهَ: صَهَدَ فَدَهَيْ صَعَولَهِيْهُ بِهُ لَكُ فَلَيْمُ، ثِدَ فَلَيْمُ، ثِدَةِ عَجَدَا ذَوْرَ فِدِهُتِهُ لَهُذِي وَكَدِمِ، فَذِهُمُهُ بِهُ وَكُومُهُمْ فِيهُ وَيُصَافِّهُمْ فَدَهُمْ، فَدَهُمْ،
- 6. چَدِمُهُ دِچِىمِنِهِدِى: هَهُدُ حَبِّمَتُ هُوَنِهُ عِدِيهُ وَعَلِيهُ هُذِكُمُ وَخُدِيهُ هُمُلُكُتِهُ وَهُدُ هُمُوهُ وَفِدِيجُهُ دِهُمُهُ مُوْمَدُ مِنْهُ عُدِيهُ اللّهُ عَدِيهُ اللّهُ عَدِيهُ اللّهُ عَدِيهُ اللّهُ عَدِي
- 7. چچۀ٤ جۀ٩٠ξ٤: ٤عچ٥ ص٥٥ج٤ ٤ۀ٤ عض٤ ح٥٩ خعدبۀ١ ٤٤٠٩٠٥ وجبتۀ١ ١٩٥٥ ح٥٩ ح٥٩ ح٥٩ عنه٤ و٠٩٠٩٠٥ وجبتۀ١ ١٩٥٥ ح٥٤ ح٥٩ عنه٤ و٠٩٠٤٠٥٩ عنه٤٠ منه٤٠٨٤ معتبشتۀ١ ١٩٥٤ ح٥٤٠٠٤ و٠٩٠٩٠٤ و٠٩٠٩٠٤.

				April	ـهــ 2025	<u> </u>			6. دەجدىنى دېخدى ھېجدىد سجدى دېجدىدى.
		Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	11. خدَوجهُ، دَبُدَحُمِع نُه دَبُكُوْدُ.
25	څجه.	شوفخفه	J	مكمنغند	<u>ئۆخىخىڭ ئ</u>	<u> </u>	حذہ تِمْ2	بخخخ	13. چ٤ڋ ڊ٤٥ڿۮڐ۪٤.
			, ,		· · · · ·		` • •	<u> </u>	17. ئىھىدىنىڭ دۇيسە دھنى مقدەنى
	q			1	2	3	4	5	18. كذهبه دښچه دهخې مقدهېي.
2.	£20ð								19. جَنجُ، ڊيوموڏي
	0	-	_	0	0	40	44	40	20. 🛊 چېږې ډهېمچه ډهنې مقدهېي.
2.5	, 60¢3	6	7	8	9	10	11	12	21. ٨ڎ۪ٮٮڂۼڂ٤ ڊڳڻۿ٤.
									24. ڊەجدْن، دھدد كېفدكېھ ھەد،، بىرىد،
	,	13	14	15	16	17	18	19	25. خذوجمًا دِصْهِدِنتِا.
2.4	ڋٷ٥٥ٞ								27. ښېڅڅځ ښېڅ، هډهجڅټه ډېود ښده څه
	2	• • •				- 4			ڊڊ <u>ە</u> ذ، ؋ڋڝٚڎ٦ ھە ڮ ٢ دڿٟٚڮ٢.
2Å	ڊمنھ	20 🕌	21	22	23	24	25	26	6. Commemoration of Mar Michael, Companion of the Angels in Mosul.
	· ·								11. Friday of the Raising of Lazarus, or of the
	_	27	28	29	30				Fortieth Day (of Lent). 13. Feast of the Hosannas (Palm Sunday).
2Å	ڊِعٽھ								17. Thursday of the Passover of our Lord
			1 As	syrian New Year	جئڭد ئەەۋىڭد	ءِ الْخُ هُ			(Maundy Thursday).
Date				Lection 1	Lection 2	Apost	le l	Gospel	18. Friday of the Passion of our Lord (Good Friday).
		DAY OF GREAT FA	ST Gen	esis 19:1-26	Joshua 21:43-22:9	Romans 14:10		:39-10:21	19. Saturday of Light (Great Saturday).
					Zechariah 3:7-4:6,				20. ‡ Feast of the Resurrection of our Lord and
4/13	PALM SUNDAY (HOSANNAS) SEVENTH SUNDAY OF GREAT FAST		(ien	esis 49:1-12, 22-26	11-end; 7:9-10; 8:4-5, 1	2-19; Romans 11:13-	24 Matthe	ew 20:29-21:22	Savior Jesus Christ. 21. Monday of the Thief Crucified with our Lord
A/17	7 HOLY THURSDAY OF THE PASSOVER		SSOVER Evo	dus 12:1-20	9:9-12 Zachariah 9:9-12; 11:4	-5, 1 Corinthians	5:7-8; _{Matth}	ew 26:1-6, 14-30	(Easter Monday). 24. Commemoration of St. George the Triumphant
4/17	HOLI INUI	SUAT OF THE PA	SSOVER EXOC	1U3 12+1*2U	12-13; 12:9-end; 13:7-e		end	=vv 20.1-0, 14-30	Martyr.
4/20	EASTER SU	NDAY	Isaia	h 60:1-7	1 Samuel 2:1-10	Romans 5:20- Hebrews 13:2	John 2	0:1-18	25. Friday of the Confessors.
4/27	SECOND SUND	JNDAY OF RESUR	RECTION -	h 55:4-end	Acts 4:32-5:5	Colossians 1:1	-20 John 2	0:19-end	27. New Sunday and the Commemoration of Mar Qayoma, and of Mar Moshe of Chalek.

The Great Persecution in the East, or the "Forty-Year Persecution"

The Edict of Milan, issued by Emperor Constantine the Great in 313 AD, which granted legal status to Christianity in the Roman Empire, had an indirect impact on the situation of Christians in the Persian Empire. It is said that Emperor Constantine sent a letter to King Shapur II, congratulating him on his fair treatment of Christians. However, this gesture aroused Persian suspicions regarding the loyalty of their Christian subjects, leading them to believe that Christians might be spies for the Romans.

Hostilities began between Persia and Rome when Shapur II demanded the return of five provinces previously annexed from Persia. These conflicts quickly took on a religious dimension, with the pagan Persian Empire facing off against the Christian Roman Empire. Shapur attacked these provinces to regain control, but he was unsuccessful. This failure was attributed to the prayers of St. Jacob, Bishop of Nisibis, or the prayers of St. Ephrem the Syrian. Infuriated by the setback, Shapur mobilized the entire Persian Empire's forces.

According to the acts of Catholicos-Patriarch Mar Shemon Barsabae, the king issued a letter saying: "You must detain Shemon, the leader of the Christians, and do not release him until he signs a bond pledging to collect and double the head tax and the regular taxes from the Christian people living in our land." When Shapur received Mar Shemon's response, which stated the impossibility of complying with this demand, Shapur grew furious and accused Mar Shemon of inciting his followers to rebel against his kingdom, claiming, "He wants to make us Caesar's slaves and refuses to obey my orders."

During this period, Jews in the region also played a role in stirring hostility in Shapur's heart by spreading rumors and sowing discord against Christians. They had a vested interest in strengthening their position by portraying Christians as a threat to the security of the Persian Empire, further exacerbating tensions.

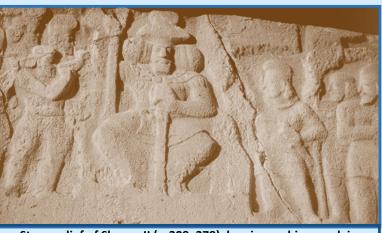
These actions led to an escalation of persecutions against Christians, resulting in a violent campaign that lasted about 40 years (341-380 AD), claiming the lives of approximately 200,000 believers. The first to be martyred was Catholicos-Patriarch Mar Shemon Barsabae, who, along with 103 of his clergy companions, was executed. This persecution was largely due to the Christians' inability to pay the increased taxes needed to fund the war against Rome.

Despite the loss of many leaders and members during this persecution, the Church of the East emerged resilient, steadfast in its faith, and unwavering in its principles.

دُدِهِ كُنْ دُحْدِ دُحْدِيمَةٍ أَهُ دِيْدُحْدِيم

ەحىرى كَوْبَرُ كَرَسْكِهُ مُوهُونِدٌ حَمُو جُونُونِ دَسَمَهُ وَجُكُونُ خُحَدُهُ حَدُوهُ حَدُوهُ وَعُ

مجمة دُمَهُ، يُكَ كِي مَكْمُلُمُهُ مَدِيَّهُ فِي فَكَمُكُمُ مِعَانِيْهُ مِنْ مَكَمُ مِعَانِيْهُ مِنْ مَكِمُ فَ مُعْمُهُ مَدَعَانِهُ دَوْمُهُمْ مُدَانِهُ لِمُكْمُ فِي فَكُمُ مِعْمُنَا مِنْ مُعَانِيْهُ مِنْ مُكْمِنِهُ مُعَا مُعْمِيْهُ مِنْ مُنْعُمِهُمْ مُحَامِنُهُ مُعْمُونُهُ مُعْمُلِهُ مُعْمُلِهُ مُعْمُلِهُ مُعْمُلِهُ مُعْمُلِهُ م



Stone relief of Shapur II (r. 309–379), leaning on his sword, in Bishapur, Iran.

			1. دوجدُند د جدبته شده بجبجهه هرده میهده د دوجدُنه د جدبته شده بهده دهده د د (۱۹۷۶-۱۹۶۹).						
		Cunday	Monday	Tuesday	Wadnasday	Thursday	Criday	Caturday	2. ڊەجۇنى دىنى كېلىپ جۇمۇد، دېدۇرۇد دېدۇدۇر.
2.5	څجهڅ	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday کذہ تے کے	Saturday	4. ڊوجڏنڍ ڊهند نوبي عوجڊنهد، وڊهند ڊعبيد ڏهند.
		بتذحجح	73,73 3,36	, tażażaw	**************************************	بـ ١٨٨ ـــــــــــــــــــــــــــــــــ	7 % -3627		5. دەجدْنى دۈجى ھەدھىبود قدھىنى.
	ح					1	0). دەجدىد دهدىء عصوب ەدبىتە.
2 ۾	ڊمنھ					1	2	3	و. دەجدىد دىدىد دىدىد كىلىدىد ئىلىدىدىدىد
	- †								(دِيَّهُ بُخَوْبِكَبِكُ). 15. دِەجِدْنْ دِمْدْمُد صِدْبِكَ حَجُوكُمْ، صِدِبِكُمْ، (بَهْدُمُ، 15
	4	4	5	6	7	8	9	10	.(25.5)
2Å	ڊِمنھ	4	3	U	,	O	9	10	16. دەجدىنى دىخدى ھەلجىھ ۋەھدى قىدەھ ھەۋ، بىرىتىد.
	è	4.4		1.0					18. دەجۇند دىدىد ئۆد خىلىنى ھىلىيدىند دىدىدىد.
2Å	ڊوٽھ	11	12	13	14	15	16	17	23. دەجدْنى دېتېد دەخىنى: جىلىدى مەنىمىنى.
	1								29. 🏌 چانې دهېکچې دهخې مقده څخې څخه محبشه
	б	18	19	20	21	22	23	24	المعمدة. 1. Commemoration of Mar Timotheus Metropolitan of
2Å	ڊِسنم	10							Malabar (1878-1945).
									2. Commemoration of Mar Pinkhes of Awsar of the land of Gazarta.
2 %	ە ج ىنم	25	26	27	28	29 🕏	30	31	4. Commemoration of Mar Yonan, and of Mar Daniel the Physician.
									5. Commemoration of Rabban Hurmizd the Persian.
	1	National Day o	of Prayer	11 M	lother's Day		26 Memoria	al Day	C. C
Date				Lection 1	Lection 2	Apostl	е	Gospel	6. Commemoration of Mart Shmuni and her Seven Sons. 9. Commemoration of Mar Elia III Catholicos-Patriarch
5/4	THIRD SUN	NDAY OF RESURR	ECTION Isaial	1 56:1-7	Acts 5:34-end	Ephesians 1:1-14		John 14:1-14	(Known as 'Abu-Khalim').
5/11				1 49:13-23	Acts 8:14-25	Ephesians 1:15-2:5		John 16:16-end	15. Commemoration of Mart Mariam the Blessed Virgin (Protectress of the Harvest).
									16. Commemoration of Mar Sargis and Mar Bacchus, the Triumphant Martyrs.
5/18	18 FIFTH SUNDAY OF RESURRECTION			1 49:7-13	Acts 9:1-19	Hebrews 10:19-36		John 21:1-14	18. Commemoration of Mar Addai the Apostle of the
5/25	/25 SIXTH SUNDAY OF RESURRECTION			1 51:9-11; 52:7-12	Acts 10:1-16	Ephesians 2:4-end		John 17	East. 23. Commemoration of Abgar Ukkāmā , the Faithful King.
5/29	THE HOLY FEAST OF THE ASCENSION			gs 2:1-15	Acts 1:1-14	1 Timothy 1:18-2:all;	3:14-end	Luke 24:36-end	29. ‡ Feast of the Ascension.

The Assyrian Church of the East and the Council of Nicaea

This year, all the apostolic Churches commemorate the 1700th anniversary of the First Ecumenical Council held in Nicaea. Convened by Roman Emperor Constantine I in 325 AD, this council was pivotal in establishing the first formal version of the Christian Creed. The importance of the Council of Nicaea lies in its condemnation of numerous heresies and erroneous teachings prevalent at the time, which necessitated a comprehensive ecumenical gathering to uphold orthodox doctrine.

Mar Marutha, Bishop of Maypherqat, brought the decrees of the Council of Nicaea and delivered them to Catholicos-Patriarch Mar Isaac, along with a letter from

the Western Fathers. Since the decrees were in Greek, they needed translation into Syriac and Pahlavi for the Persian king to review. In 410 AD, King Yazdegerd I called for a Church council, presided over by Catholicos Mar Isaac. The council fathers studied the Nicene decrees, the canons of the council, and the letter from the Western Fathers. These decrees encompassed doctrines, liturgical practices, and reformative measures beneficial to the church. Therefore, the Assyrian Church of the East accepted the Nicene Council's decrees without hesitation, making only minor adjustments.

The Council of Mar Isaac is considered the first recorded synod of the Assyrian Church. Based on the

Nicene canons and the faith affirmed by the 318 Fathers, it issued 21 new canons addressing Christian life, the relationship of believers with church leaders, and the duties of the bishops to the Catholicos of the East. Additionally, it standardized the celebration of feasts and the Great Lent fast. The council concluded with great joy for Christians in the region. Christianity, which had once faced persecution, was now recognized by the Persian king, becoming an organized church comprising several major provinces under the Patriarchal See in Seleucia. The Nicene faith became the unifying element for Christianity in both the East and the West.

كِدِمْ، دِهُدِينَ، دِنْمِهُدْنِ هِحِيمَة دِيمِينَ

بكىقى ھۆرەپتى چۆڭى خىلىشىنى دۆلەر خىكى دەدۇھى دىندى دەدۇرى دىندى دەدۇرى يېلىكى دەرەت تىلىكى دەرەت ئىلىكى ئىلىك

ﻣﻪﻧﺠﻪﻟﻪ ﻫﺪﺩ ﻫﺪﻩﻫﺔ، ﻧﻪﻫﻤﻪﻗﻪ ﺩﻫﯩﻘﺪﻩﻟﻪ ﻣﻪﺷﺘﻪ ﺩﺣﻪﻣﺘﺔ ﺩﺑﯩﻤﺘ

كفحةكحفه حفودده، 2ىھنىت كە يكذك، دِئْدُمْ، ھكڌئىد. ەقەھقتە قىجە بەۋە خەنچە دىغنە تەنتى، كىلە مىلىدە دىمىنى كۆلەند حسدنده محا محكفه بودكدد فدهُند، ەحدخىدەھ، دېھەرلىق، ئھنت حَتَمَا 410 كَشَدُر، ٥٥٩٥م نُكَمَّا 2٨٥٩م نُكُمَّا مغممقد كعمفتد دحيمعند دييمند ەفىدەتە حدمعنا ٨حــكنه، ١٥كـذه٤ د٩عـكم صعـهدده٤ حـند نَحْمَدُ مُحَدَّخُتِهُ، وَكَوْنَانِهُ فُوهُمُ يُخْمُوهُ تحمقه مقدمته محتجه جججهه جمحدته محح فمكشتع كستهد كعدديد منددد جِكِجِكُ، حَوْدِ مُخِيَ مِكِمُ كِجِكُ، دِهُدِيسُهُ لات ومفتد دحيه ديميد ديميد حكد هم حتكد، خص حدة المندحدة وحفقه.

چه قیم مسمعته حیممته دهده نهشت خوهنه تنیفنه که حدهه، میکد



The city of Nicaea (today it is called Iznik), where the first ecumenical council in the world was held, in the year 325 AD, in the presence of 318 Church Fathers.

			ا. دەجدىد، دىكەن ھەەكىقى قىكدىددى دىغدىدە، دىكەن كىك حەدھىد						
• 49 5		Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	ددهکیت به مهربهه ک
1 22.0	چخو	بنجتجتع	٧٤٠٠٠	مكمنجند	بُذَجُكَتُبُ	2343404	حذه جمّه	بخخبر ،	8. 🛊 چېڅ د فومکي د و د کې او د کې د کې
	2: جَدِّ ھەك	1	2	3	4	5	6	7	11. دەجدْنى دېدى ھېلىھ دېلىت، ەدېدى جە ھەھدٍ2.
	2 جعد	8 🛊	9	10	11	12	13	14	13. حَدْهِبِمْ، دِدْٖصَبْ.
	_	15	16	17	18	19	20	21	15. ڊەجڭئا ڊھند بنتا ھۆكىنى.
	ڊ حڪ								18. ډەجدْنى دھدەد ئىەبد بىسىمە (جىكىدچە دۈخى كەدەر) دىمجىدىك
	4	22	23	24	25	26	27	28	حدّه جد بودکدد ۵ دُنده،
	خ جحج								1. Commemoration of all Catholicoi- Patriarchs of Seleucia-Ctesiphon.
	ب جعد	29	30						8. 🛊 Feast of the Pentecost.
			14 Flag [Day	15 Fat	thers' Day			11. Commemoration of Mar Meelis of Tel-
Date				Lection 1	Lection 2	Apostle		Gospel	Khesh, and of Bar Qosreh.
6/1	SUNDAY AFTER THE ASCENSION		CENSION	Isaiah 6	Acts 1:15-en	d Philippians	1:27-2:11	Mark 16:2-end	13. Friday of Gold.
6/8	PENTECOST SUNDAY - THE ENTRANCE INTO THE FAST OF THE APOSTLES			Exodus 19:1-9; 20:	Acts 2:1-21	1 Corinthia	ns 12:1-27	John 14:15-17, 25- 26; 15:26-16:15	15. Commemoration of Mar Abba Serapion.
6/15	5 SECOND SUNDAY OF THE APOSTLES		HE APOSTLES	Joel 2:15-26	Acts 4:5-22	1 Corinthia	ns 5:6-6:11	Luke 7:31-end	· ·
6/22	/22 THIRD SUNDAY OF THE APOSTLES		Deuteronomy 1:3	-17 Isaiah 1:1-9	1Corinthia	ns 7:1-7	Luke 10:23-end	18. Commemoration of Mart Anahid, the illustrious virgin and martyr (disciple of Rabban Pethyon), who was martyred	
6/29	729 FOURTH SUNDAY OF THE APOSTLES		HE APOSTLES	Deuteronomy 1:1	6-33 Isaiah 1:10-2	o 1Corinthia	ns 9:13-end	Luke 6:12-46	during the reign of Yazdegerd II.

Councils of the Assyrian Church of the East

The spirit of conciliarism has been clearly evident in the Assyrian Church of the East, shown through its early efforts to unify under a central organization, as seen in the Council of Seleucia held during the time of Mar Papa in 317 AD. The formal practice of holding councils began with the Synod of Mar Isaac in 410 AD in Seleucia-Ctesiphon, where the Church officially accepted the decrees of the Council of Nicaea. Following this, the Council of Mar Yahbalaha was held in 420 AD, during which the Assyrian Church of the East accepted the teachings of the First Council of Constantinople (381 AD). The Council of Mar Dadisho in 424 AD, possibly held in Al-Hira, affirmed the distinctiveness and administrative independence of the Assyrian Church of the East.

In 486 AD, the Synod of Mar Aqaq was convened after two unofficial Synods were held by Barsuma, the Bishop of Nisibis; the Synod of Mar Aqaq annulled these two councils. Later, in 497 AD, the Synod of Mar Babai established the Assyrian Church's independence from the Western Church, adopting the Eastern theological tradition. The Synod of Mar Aba I in 544 AD marked a significant reform era, addressing issues of dual authority within dioceses, addressing challenges within the clergy and dioceses, and establishing rules to reinforce Christian ethics, particularly in marriage.

The Synod of Mar Joseph in 554 AD set specific guidelines for the supreme leader's responsibilities. Subsequent Synods included Mar Ezekiel's Synod in 576 AD, Mar Ishoyahb I's Synod in 585 AD, Mar Sabrisho's Synod in 598 AD, and Mar Gregory's

Synod in 605 AD. Additionally, in 612 AD, a significant meeting took place at the Persian court, where the bishops of the Assyrian Church responded to their Monophysite counterparts. Later Synods included those of Mar Giwargis I in 676 AD and Mar Khnanisho II in 775 AD. The records of these Synods are preserved in two primary texts: "The Collection of Synodal Canons" and "The Ecclesiastical Legal Code".

In contemporary times, the synodal spirit remains active in the Assyrian Church of the East, where the Catholicos-Patriarch presides over the Holy Synod, composed of metropolitans and bishops from dioceses worldwide, meeting regularly to discuss the church's matters at all levels.

حدمعت دکدمهٔ دخدسهٔ دهمونی

عودكد دوشد دحدومعده كه خدهد. وحشوس كَرْقَد كه جَدِهُد دَفِدِدَهُ دَهُ وَهُمُ وَفَدِدَهُ مِنَ مِنَ مِنَ عَلَى م چَدِّنَا دِسَوَقَهُمُ كَمَا مِنْهُ كِذَا عَلَى كَدُونَا مَا كَدُونَا مُنْهُ عَنِي دِهُونَا مُنْهُ حَدَّمُ عَل دِهْدَا حَدِدُنَا دِهُدَا قَفْعُ 117 كَمْذِي.

١٥ لَهُذَا وَ مِحْدِنَا قُولًا كِنْ سِنْ وَهُ وَهُولِنَا حَوْدُولُ وَهِدَنَا وَهِدُولُ وَمِحْدَنَا وَهُولُ وَمِحْدَنَا وَهُولُ وَمِحْدَنَا وَهُولُ وَمِحْدَنَا وَهُولُ وَمِحْدَنَا وَهُولُ لَهُولُ حَجْدًا وَهُولِنَا لِمُولُ حَجْدًا وَهُولِنَا لِمُولُ لِمُحْدُنِ وَمُحْدَنَا وَهُولِنَا لِمُحْدُنِ وَلَمُعُلِّلًا لِمُحْدُنِ وَهُولِنَا لِمُحْدُنِ وَلِمُعُلِّلًا وَمُعْلِمُ وَمُحْدِنِهُ وَهُولِنَا لِمُحْدُنِ وَمُحْدُنِهُ وَمُحْدِنِهُ وَمُعْدُلِكُمْ مِنْدُولِكُمْ وَمُحْدِنِهُ وَمُحْدِنِهُ وَمُحْدِنِهُ وَمُحْدِنِهُ وَمُعْدُنِهُ وَمُحْدِنِهُ وَمُحْدِنِهُ وَمُحْدِنِهُ وَمُعُمْلِكُمْ وَمُعْدُنِهُ وَمُحْدِنِهُ وَمُحْدِنِهُ وَمُحْدِنِهُ وَمُعْدُلِكُمْ وَمُحْدِنِهُ وَمُحْدِنِهُ وَمُعْدُلِكُمْ وَمُعْدُلِكُمْ وَمُعْدُلِكُمْ وَمُعْدُنِهُ وَمُحْدِنِهُ وَمُحْدِنُهُ وَمُحْدِنُهُ وَمُحْدِنُهُ وَمُعْدُنِهُ وَمُحْدِنُهُ وَمُعْدُنِهُ وَمُعْدُنِهُ وَمُعْدُنِهُ وَلِمُعُلِكُمُ وَمُعْدُنِهُ وَلِمُعْدُنِهُ وَلِمُعُلِكُمُ وَمُعْدُنِهُ وَلِمُعُلِكُمْ وَمُعْدُلِكُمْ وَالْمُعُلِي وَالْمُعُولِ وَلِمُعُلِكُمْ وَلِمُعُلِكُمُ وَالْمُعُلِكُمُ وَالْمُعُولِ وَالْمُعُلِكُمُ وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِكُمُ وَالْمُعُلِي وَالْمُعُلِكُمُ وَالْمُعُلِكُمُ وَالْمُعُلِكُمُ وَالْمُولِ وَالْمُعُلِكُمُ وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِكُ وَلِمُعُلِكُمُ وَالْمُولِي وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِكُمُ وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِي وَالْمُعُلِي مُعْلِمُ وَالْمُعُلِي وَالْمُعُلِي مُعِلِمُ وَالْمُعُلِي

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 فعله علية ديمين وهد نقع 486 له

 خهذ هود حدمين ثر قمعهيد وهم هيده

 خهذ هود حدمين ثر قمعهيد وهم هيده

 خوه هيكڏفه ليمين وهد نقع وي دمين

 معهدي حبو حدمين وهد نقع وي که حدمين

 وهد خدم دورد نقع وي که دورد

 دورد خدم دورد

 دورد خدم دورد

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مثه حدمت دهدد تمهك 554 لهذ كحدهم

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2.13	ە ۋىد كب	13	14	15	16	17	18	19	25. ډوجڏن، دېجحب فهډب حکبټه.
	•	£9							27. چ <u>د</u> دْد دىمھدْدِىك، ەدەجدْنى دھۈخھە سىلىپتىن
<u>ئ</u> ت	, چعکب	20	21	22	23	24	25	26	3. Commemoration of Mar Thomas the Apostle.
2.5	دِښٽ	27	28	29	30	31			4. Commemoration of Mart Febronia, the illustrious martyr, who was crowned during the reign of Yazdegerd II.
				4 Inde	pendence Day				13. Commemoration of Mar Rabban Pethyon the Martyr, and of Mar Yosip Khnanisho
Date			Lecti	on 1	Lection 2	Apostle		Gospel	Metropolitan (1893-1977).
7/6	FIFTH SUNDAY OF THE APOSTLES		POSTLES Deur	eronomy 1:33-2:1	Isaiah 1:21-end	1 Corinthians	14:1-19	Luke 12:16-34	15. Commemoration of Mar Cyriacus and his mother Julitta, the Illustrious Martyrs.
7/13	SIXTH SUI	NDAY OF THE A	POSTLES Deur	eronomy 4:1-9	Isaiah 2:1-21	1 Corinthians	10:14-32	Luke 12:57-13:17	20. Commemoration of Mar Ezekiel of Daqoq.
7/20		SUNDAY OF TH	IE Deu	eronomy 4:10-24	Isaiah 5:8-25	1 Corinthians	15:58-16:all	Luke 13:22-end	25. Commemoration of the 72 Apostles.
7/27	FIRST SUNDAY OF SUMMER			gs 18:30-39 or eronomy 4:25-31	Acts 5:12-32 or Isaia 2:23-3:15	h 2 Corinthians	1:8-14	Luke 14:1-14	27. Feast of Nusardeil (the 'Feast of God'), and commemoration of the 12 Apostles.

Educational Institutions of the Assyrian Church of the East Throughout History

The Assyrian Church of the East has a deep-rooted tradition of educational institutions that significantly contributed to the theological and intellectual life of the church, cultivating generations of theologians faithful to its doctrine. These institutions, often located alongside churches and monasteries, played a key role in cultural and intellectual development. Syriac was the chosen language of instruction, not only serving liturgical purposes but also becoming a medium of science, philosophy, and literature, especially before the spread of Arabic following the Islamic conquests. Syriac, derived from Aramaic and Akkadian, was a prominent language in the Roman and Persian empires.

Prominent schools of the Assyrian Church included: School of Edessa, A central hub that bridged the Assyrian Church with other Christian traditions, School of Nisibis, School of Gundishapur, Schools in Seleucia-Ctesiphon and Merv, Other schools such as: Maihaparkat (Miafarqin), Hira, Deir Qunni, Balad (Eski Mosul), and Tikrit.

These institutions produced influential graduates such as Patriarchs Mar Akha, Mar Yahbalaha the Martyr, and notable scholars like Hunayn ibn Ishaq, a preeminent physician and

translator of the Abbasid era, and Abu Bishr Matta ibn Yunus, a leading logician of his time. Esteemed instructors, or "Malphaneh", included Mar Ephrem the Great, Mar Narsai "Harp of the Spirit", Gabriel of Qatar, Patriarchs Mar Gregory I, Mar Saliba Zkha, Mar Awa II, Mar Ishoyahb Bar Nun, Gabriel the Scribe, and physician scholars such as Gabriel of Singar and Timothy of Nisibis.

In modern times, this educational spirit endures, particularly within the Assyrian Christian schools in the Australian dioceses of the Church of the East, At the forefront are the Nisibis Theological College and Mar Narsai College. These institutions aim to extend this rich heritage by educating new generations in both secular and theological fields, thereby continuing the church's legacy of holistic learning and spiritual formation.

يُعجةِ (هُجَدِّعَنْمُ) جِجْجَمُ جَعْجِيسٌ جِنْمُوةُ بِلِ كُوهُ مُعَلِيمٌ عُعْجِيمُ

ۻڋڎؚٚۼٮٚڎ۪٤ ڋڿڋۿ٤ ڋۻڋؠۺ٤ ڋؠٞۉڎ۫ۑ٤ ٤ؠڡ ٥٥٥ ٥٥٥ ڳڏ٤ ٤ڹڽۺێ٤، ڳ٥ ڝۿڎؚؗؠۿ٤ ڋٮڡڎڮڎ ۻؠڮ٥٥٥ڳټ٤ ڝڣٮڝؾ٤ ځ٤٠١٥ڳێ٤ ڋڿڋۿ٤. ٥ڎٛڎ٤ ڎٷڎ٤٤ حد شؤس ٤٫ ښډ ۼۄ٨٤ۿ٤ ڹڡڿۮ ٤ڹڽۺٮۄۿ٤ حـۻڎڋۄۿ٤٤ ڋٮؠ ڋڂڿڐڰ؋ ڿڋۿ٤ ڋۻڋڽٮڽ٤ ڋٮڎ٤ ڋڂڽ٤٤٥ ۻڋڎؚۼٮؿۿ٤ ۮڋڰێ٤ ڋڿڎؚڎ٤٥؋۫ڽڎ۫ؼ٤.

دَمْنَد عَنهُ بَيْ مَا مَدِهُ بَدِيْدَ بَنْ فِي مِنْدَهُ وَيَدَا مِنهُ مِنْدَهُ مِنْدَهُ مِنْدَهُ مَلِمِ مَلْكِ مُنْدَهُ مَلْكِ مُنْدَهُ مَلْكِ مُنْدَهُ مَلْكِ مُنْدَهُ مَلْكُ مُنْدُهُ مَلْكُ مُنْدُهُ مَنْدُهُ مَنْدُهُ مُنْدُهُ مُنْدُمُ مُ مُنْدُمُ مُنْد

ذ٥٥٥ خَنْ وَفَدْهَا مِنْ وَ وَهَدْهَا وَ لَكُونَا الْكِنْ الْكِنْ الْكُونِ الْمُنْ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْكُونِ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْكُونِ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْكُونِ الْمُعْلَى الْمُعْلِي الْمُعْلَى الْمُعْلِي الْمُعْلِي الْمُعْلَى الْمُعْلَى الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلَى الْمُعْلَى الْمُعْلِي الْمُعْلِيْ



			1. ܫܘڏٽ، ڊٽܥܘڏ، ڊھندھ، ھنڊح ܒܓܘਣڏ، خوده ڏه (١ عام ١٠ عند)						
2.\$	پخدہ	Sunday ښېخنېت	Monday کڈنٹٹٹٹ	Tuesday	Wednesday بُذَجِٰ كَـٰجَحُـٰدِ	Thursday ښمڅخځد	Friday کذوجگ	Saturday غخمًد	ڣڊبعمُ3، (1 - 15 حَكِجَس) 1. ڊەجدْئى دَهْدْ، بىلسەت دِىيبتىب سْدٍ هِي ئِدُهُمُ3، دىبسىئى
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. 40	÷	17	18	19	20	21	22	23	29. دەجدْنا دھىدى ھىھەلب ە ۈجلىتە.
	و دفح	24	25	26	27	28	29	30	1. Rogation of the Blessed Virgin Mary (August 1-15).
	ە: خۇب	31							1. Commemoration of Mar Jacob, Bishop of Nisibis, one of the 318 Fathers of Nicea.
25	خفح		7 Assyri	ian Martyrs Day	y كېڅەھڏ كې	تەمت كېن			6. Å Feast of the Transfiguration of our Lord and Savior Jesus Christ on Mount Tabor.
Date	SECOND S	UNDAY OF SUMA		on 1 eronomy 4:1-40	Lection 2	Apostle 2 Corinthians		ospel	8. Commemoration of Mar Mari the Apostle of the East.
8/10 8/17	THIRD SUI	D SUNDAY OF SUMMER Deuteronomy 5:1-16 Isaiah 5:1-7 2 Corinthians 7:1-11 John 9:1-38 TH SUNDAY OF SUMMER Deuteronomy 5:16-6:3 Isaiah 9:8-end 2 Corinthians 10 Mark 7:1-23		ark 7:1-23	15. Commemoration of St. Mary the Blessed Virgin, the mother of Christ.				
8/31	8/24 FIFTH SUNDAY OF SUMMER SIXTH SUNDAY OF SUMMER SEVENTH SUNDAY OF SUMMER		R Levition	Leviticus 23:9-22 Leviticus 19:1-4; 9-14 Leviticus 19:15-18; 20:9-14		2 Corinthians d 1 Thessalonia 1 Thessalonia	nns 2:1-12 Lu	ke 16:19-17:10 ke 17:5-19 ke 18:2-14	29. Commemoration of Mart Shmuni and her Seven Sons.

Liturgical Year of the Assyrian Church of the East

The liturgical calendar in the Assyrian Church of the East is a structured journey through the Christian narrative of salvation, guiding believers to celebrate the central mysteries of the faith throughout the year. At the heart of this liturgical cycle is the Resurrection of Jesus, which shapes the weekly celebration of Sunday as a "mini-Easter." This practice echoes Christ's command at the Last Supper, "Do this in remembrance of me" (Luke 22:19), leading early Christians to commemorate the salvific events during the Sunday liturgy from the church's earliest days.

The first major structure in the liturgical year was established by the Council of Nicaea, setting Easter as the Sunday following the spring full moon, which in turn established a yearly preparation for this pivotal event. Subsequently, the Assyrian Church's calendar developed around the Christmas and Epiphany celebrations, which symbolize the beginnings of Jesus' public ministry, and eventually expanded to commemorate other significant events in the life of Christ, along with memorials for the Virgin Mary, martyrs, and saints.

Patriarch Mar Isho'yab III of Adiabene (649–659 AD) organized the Eastern liturgical year by synthesizing two prevailing traditions: the monastic tradition of the Great Monastery in Mosul and the cathedral tradition of the patriarchal Church of Kokhe in Seleucia-Ctesiphon. His work unified these variations into a single liturgical rite, consolidating diverse practices into one harmonious calendar.

The liturgical year of the Assyrian Church is divided into several seasons, each reflecting a key aspect of the Christian mystery: Season of Annunciation (4 Sundays), Season of Nativity (2 Sundays), Season of Epiphany - Denkha (up to 7 Sundays), Season of Great Lent (7 Sundays), Season of Resurrection (7 Sundays), Season of the Apostles (7 Sundays), Season of Summer

(7 Sundays), Season of Elijah-Cross (7 Sundays), Season of Moses (up to 7 Sundays), Season of Dedication of the Church (4 Sundays).

Thus, the liturgical year begins with four Sundays and concludes with four Sundays, symbolizing the Holy Cross, through which all rites and prayers begin and with which they conclude. Some seasons, such as Epiphany and Moses, may be shortened if adjustments are needed for Easter's shifting date.

بججهد دجدهم دخدسه دنه فبنه مختهد بججهمه

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دەھد دېنډدخخد بهورو دونده خدوردن، ويادهد دېندد دونده دونده

عِمدِه فَهَدَدْدَهُ هُدَهُ بِعهٰحَهِ دِسَذِبِهِ مَلْبَمْنَهُ (659 – 649 لَهُذِهِ) حَمَيْهُمُ دِجْنَمُهُ هَجْنَمُهُ هُدِهِمْهُ جَجْنَمُهُ هُدِهِمْهُ جَجَنَمُهُ هُدِهِمْهُ جَجَنَمُهُ جَدِهُمْهُ جَدِيثُهُ مُدِهِ مُجْدَنَهُمْ جَدِيثُهُ الْجَدْنَةُ مُدَهُ جَدِيثُهُ الْجَدْنَةُ مُنْهُ حَدِيثُهُ الْجَدْنَةُ مَنْهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللل

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		 دەجدْن، دەخدى مەجەد (محكمبود قدهند. 									
;	بخخوج	Sunday ښېښښت	W onday	Tuesd	•	Wednesday			riday حذہ ب	Saturday <u>بخ</u> نج	5. ډوجۇند جھىدى جىدى خەن ئېچى ئېدەردى دۇخۇرە .5 مەھۇردى دۇڭچىدى دۆلەخلىكى ئېچىدى دۇھۇد ئەدىدى دەھىك كەھىدىدى ئەدىدى ھەلىدى دۇدىدى دۇلىدى ئېچىدى ئۇدىدى ئۇدۇرىيى ئۇدۇرىيىدى ئۇدۇرىيىدى
	• :0 2 		1	2		3	4		5	6	بَعِبشد. 12. دەجدْند دھد، ققد شمەكبشد.
	2 ج <u>يد</u> ئ	7	8	9		10	11		12	13 🕌	13. ۗ بِكِوْدُ فِعَضِمِ فِيكِبَثِهُ وَهُذِي مَقَوْفَطِ بعدد هعبث. 14. وَمِحُدُنْ وَهُدُد هُجُهُ فِهِنْ فَوَهُدُد وَسَدِيك فَوْهُدُد جَجَدِيعَهُد فَوْهُدُد وَسُدُدٍ كُهُوثُنْ،
	2: چڭېد يولې چ: چړلې	14	15	16		17	18		19	20	؋ڎ۪ڞڎٮ چەبعەد مەەكىد، ؋ڎڞڎٮ <u>ك</u> جڎ٤ ھەدۋد بىءىشد. 19. دەجددد خىلىكد، ۋدھەھكىدىخىدەھ ھىلقد ۋدىد.
	ت <u>د</u> پکېن	21	22	23		24	25		26	27	1. Commemoration of Mar Tawor (the disciple of Mar Zaia), and of Mar Rabban Hermizd the Persian. 5. Commemoration of Mar Shimun bar
	۸ ډيمن	28	29	29 30		1 Labor Day					Sabbae the Catholicos and Marty, and of the Fathers who were crowned with him. The Commemoration of Mar Yosip Busnaya, and of Mar Moses of the Monastery of Beth Sayyare., and of Mar Qardagh the Martyr.
Date	CLINDAY ENTE	DING THE FACT	Lection 1		Lectio	n 2	Apostle		Gospel		12. Commemoration of Mar Papa the
9/7	OF MAR ELIJAH	RING THE FAST	Deuteronomy (ó:20-7:5	Isaiah	31	2 Thessalonians 1		Luke 18:3	5-19:10	Catholicos.
9/13	3 THE FEAST OF HOLY CROSS		Isaiah 52:13-53:2	all	Acts 2	:14-36	ı Corinthians 1:18-end	I	Luke 24:1	3-35	13. 🛉 Feast of the Finding of the Holy Cross.
9/14	FOURTH SUNDAY OF ELIJAH - FIRST OF THE HOLY CROSS		Deuteronomy 8	Deuteronomy 8:11-end Is		33:13-end	Philippians 1:27-2:11		Matthew 4:12-5:16		14. Commemoration of Mar Sawa the Physician and of Mar Daniel, and of Mar Odisho', and of Mar Zia the Blessed, and of Mar Bisho of Kmol, and of Mar Gawra
9/21	SECOND SUND	AY OF ELIJAH	Deuteronomy 7:7-11		Isaiah 30:15-26 2 1		2 Thessalonians 2:15-3 (all)		(all) Matthew 13:1-23		the Martyr.
9/28	THIRD SUNDAY	Y OF ELIJAH	Deuteronomy 7	7:12-end	Isaiah 32:1-33:6 Philippians 1:12-25 Matthew 13:24-4			13:24-43	19. Commemoration of Mar Shalitta, and of Constantine the Victorious King.		

Geography of the Assyrian Church of the East: Past and Present

Christianity in our land grew like a mustard seed, spreading across the Euphrates to the farthest east, a process that took years and even centuries to unfold. Dioceses were established in various regions, countries, and kingdoms, experiencing periods of prosperity, activity, and evangelistic presence, but they also suffered setbacks and decline,

even disappearing in remote areas known as the external dioceses, perhaps because these dioceses were established outside the center, more cohesive body of the Church. Over several centuries, the dioceses of the Assyrian Church of the East reached around 250 dioceses, which were organized by official Church Synods into: the Patriarchal or 'Great Diocese', which moved across multiple cities including Seleucia, Ctesiphon, and al-Madain, among others. Following these were the Metropolitan dioceses, each presided over by a metropolitan or archbishop, and each had episcopal dioceses managed by a bishop, assisted by parish priests and local abbots, which were widespread outside cities and populated areas.

Among the ancient metropolitan dioceses were: the Diocese of Ahvaz, followed by the Diocese of Maisan, the Diocese of Beth Garmai, the Diocese of Hadiab, the Diocese of Nineveh, the Diocese of Bahrabaye, the Diocese of Persia, the Province of Media, the Diocese of Aran, the Diocese of Dailam, the Diocese of Gilan, the Diocese of Merv, the Diocese of Herat, the Diocese of Samarkand, the Diocese of Angamaly, the Diocese of China, the Diocese of Syria, and the Diocese of Jerusalem. Each of these metropolitan dioceses was followed by up to five diocesan dioceses.

Today, the Assyrian Church of the East has 15 dioceses distributed as follows: the Patriarchal Diocese of Erbil,

followed by Kirkuk, and Metropolitan dioceses in: Australia & New Zealand & Lebanon, Syria, India & the Southern Gulf Countries. Additionally, there are Episcopal dioceses in: Baghdad, Dohuk and Nineveh, Iran & Armenia & Georgia, , Scandinavia and Germany, Western Europe & Ukraine, Victoria & New Zealand, and Eastern United States. Furthermore, there are dioceses that are directly under the Patriarchal See due to vacant episcopal sees: the Diocese of California (USA), the Diocese of the Western United States (USA), the Diocese of Canada, and the Diocese of Russia.



Mar Shalita Patriarchal Cathedral in Quchanes, Hakkari Mountains, southeastern Türkiye.

> ٥٤٤٠٥٥٦، چَدِمْ٤ دِهُدِينَ٤ كَبَهُودْيِ٤ كَبِعَمْ٤ بَكُهُ هَكُوبُهُ٤ كِمُ مَكُوبُهُ٤ كَبَهُ مِحْدُدُهُ٤ كَبَهُ مَحْدُدُهُ٤ كَبَهُ٤ مَحْدُدُهُ٤ عَنْهُوهُودِي٤ مِحْدُدُهُ٤ عَنْهُ٩٥٥ مَكْدِهُ٤ كَبُهُ٩٥٥ مَكْدِهُ٩٤ عَنْهُ٩٥٥ مَكْدِهُ٩٤ مَكْدِهُ٩٥ مَكِدُهُ٩٤ مَكْدِهُ٩٥ مَكِدُهُ٩٤ مَكْدُهُ٩٤ مَكْدُوهُ٩٤ مَكْدُهُ٩٤ مَكْدُهُ٩٤ مَكْدُهُ٩٤ مَكْدُوهُ٩٤ مَكْدُهُ٩٤ مَكْدُوهُ٩٤ مَكْدُوهُ٩٤ مَكْدُوهُ٩٤ مَكْدُوهُ٩٤ مَكْدُوهُ٩٤ مَكْدُوهُ٩٤ مَكْدُوهُ٩٤ مَكُومُ٩٤ مُكُومُ٩٤ مَكُومُ٩٤ مِكُومُ٩٤ مَكُومُ٩٤ مُكُومُومُ٩٤ مَكُومُومُومُ٩٤ مَكُومُومُومُومُومُومُومُومُومُومُوم

ەندىسىدى ەكەندىدى دەندىدى، دەھجىنىلىدى دەكىدى، دۇرۇكى دىدەك، دەكەندى دىلەربكىد، دەجىدىد دەرسىتى ھىلىتى دۇھىدىد.

Г			ر. دەخۇتى دۇخدى شېئىنى (حىم سىتىنى) دېدىچې كۆدى قەلەھ ەە دەمۇرى ھېڭدەدلىنى						
Г	• 4 L _ 2	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	بَدَهُن حَدِدهه ف عند
	تجوكد	بنجخخع	ەۋىعىخچە .	مكمنجند	د خدخده	بمعجججين	حذوجمً	بخخمٔ2	5. دەجڭنۇ دېدىد ھېدىكد دېدې صەھۇ دېدېدۇ دېدېدىد دىھېدىل يىتىدىكى،
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	1,7 53				_	_		·	15. ډوجځنه ډڅخه هېڅډيک ښجځه ډې <i>ېد</i> چه
	:=	5	6	7	8	9	10	11	24. ڊەجۇڭئ دېخى يىلىن سېتىن يىسىدىنى.
	نام و دولاند مناع و علاية مناع و علاية	3	0	,	O	9	10	11	25. ڊوجڏنئ ڊھند ججمهر جنب کمنٽ ھوڊي دچيم ھڪفي، وڊھند ذِخي کمنٽ ھوڊي
	ب :								فيبشد.
	12 جَثَمُوْ عَلَيْهُمْ		13	14	15	16	17	18	26. دەجۇنى دىخدى ھەچى ھەجۇن ۋىجىن.
	ه: ويُكْبُكُ								27. ڊەجۇنى دۈنى ئى دۇرۇ دۆلكى دۇرۇرۇرۇرۇرۇرۇرۇرۇرۇرۇرۇرۇرۇرۇرۇرۇرۇرۇر
2 =	ڊ: جَمْهُة يركب	19	20	21	22	23	24	25	22، 28، 29. ڪھڳھ ڊھند هيودي.
	و: جِهُكُبُـّ								1. Commemoration of Mar Khanania (Ananias)
	2	•		••					who baptized St. Paul and became the first
	د هنه خر	26	27	28	29	30	31		5. Commemoration of Mar Sabrisho of Bet- Qoqa, and of Mar Youkhanan the Arab, of Al
				13 Columbu	ıs Day				15. Commemoration of Mar Michael the Companion of the Angels.
Date			Lection 1	Lection 2	Арс	stle	Gospel		24. Commemoration of the Prophet Mar Elijah
10/5	10/5 FIFTH SUNDAY OF ELIJAH - SECOND OF THE HOLY CROSS		Deuteronomy 9:1-8	Isaiah 25:1-8	Phil	ippians 3:1-14	Matthew 17:1	4-end	25. Commemoration of Mar Tahmazgard the Martyr, of Beth Slokh (Kirkuk).
10/12	SIXTH SUNDAY C		Deuteronomy 9:13-22	Isaiah 26:1-19	Phil	ippians 4:4-end	Matthew 15:2	:1-38	26. Commemoration of Mar Moses, the Firstborn of the Prophets.
10/19	SEVENTH SUNDAY OF ELIJAH - FOURTH OF THE HOLY CROSS		Deuteronomy 10:12-en	d Isaiah 28:23-2	29:12 1 Co	1 Corinthians 14:26-end		-18	27. Commemoration of Rabban Mar Yareth of Alexandria.
10/26	10/26 FIRST SUNDAY OF MOSES		Deuteronomy 11:1-12	onomy 11:1-12 Isaiah 40:1-17		rinthians 1:23-2:16	Matthew 20:	ı-16	27, 28, 29. Rogation of St. George the Triumphant Martyr.

Missions of the Assyrian Church of the East in Asia

The Assyrian Church of the East began spreading the Gospel at a very early stage in the lands east of Mesopotamia, through the Silk Road, and southward via the Spice Route. Despite being a minority and facing persecution, the Church of the East demonstrated remarkable dynamism in its missionary efforts.

The Church benefited from the trade relations that existed between Mesopotamia and India, as these trade routes served as conduits for goods, ideas, culture, and doctrines. Missionaries utilized these routes to carry the Gospel to distant lands. Reaching the Far East was facilitated by the presence of organized Christianity along the coasts of the Arabian Gulf since the late fourth century, including regions such as the islands of Bahrain, Qatar, Oman, Persia, and other known areas at the time.

In 1625, a commemorative stele with a lengthy inscription in Chinese, dating back to the eighth century, was discovered. This stele was erected in the courtyard of a monastery by order of Emperor Taizong of the Tang Dynasty in the western part of his capital, Xi'an (formerly Chang'an). The text was composed by Adam (Jingjing), an Assyrian. The stele details the various stages of Christianity's spread in China and lists the name of Bishop Mar Yohannan at the top of a register of seventy priests mentioned in the inscription.

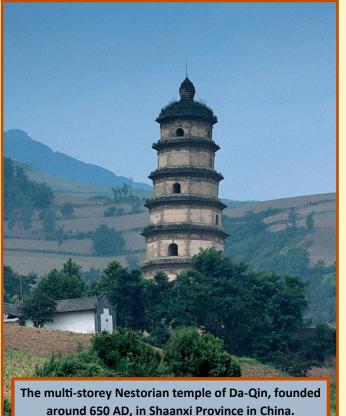
During the tenure of Patriarch Mar Ishoyahb III of Gadala, the dioceses of Herat (Afghanistan) and Samarkand (Uzbekistan) were elevated to the rank of metropolitan provinces due to the Church's growth in these regions. The Metropolitan of Mery recounts, in his journey to Turkestan

in 644 AD, that he observed the conversion of a large number of Turks to Christianity. In later centuries, Christianity extended to Mongolia and reached Japan. From Mongolia, two prominent figures in the history of the Assyrian Church of the East emerged in the 13th century: Mar Yahballaha the Mongol, who became Patriarch, and his companion Rabban Bar Sauma.

In India, there are numerous relics indicating the antiquity of Christianity in the region, such as a cross in the city of Mylapore, where the tomb of St. Thomas the Apostle is venerated, and another cross in the city of Kottayam. Both date back to the sixth or seventh century. Christianity reached India through Christians coming from Persia who settled in Malabar. From there, Christianity spread to the regions of Cochin and Travancore.

عكبسومًا دخديه دخدته دنه ويه كبحبه دنهبا

> وحعود بن وغهد المحدد وعلى مديد فيحدد لحدد المحدد ا



			2. ڊەجڭنا دھدى ھەلبھ ەدھدى كخەھ ھە13 نىبتا، ەدھدى ھېڭا سەھددىر.						
2.5	څجفک	Sunday ښجفنجنه	Monday کچندنی	Tuesday کجنجتہ	Wednesday		Friday خذوجہً2	Saturday ئخفخ	3. ڊەجدىد جىدى كېمدلىيى ھەدى بىيىدىد.
	•	•							7. دەجدىد دەخدى ئەكىپ كەخىد.
2	خصت خ							1	9. ڊەجڭتى دىخدى ئەنىتى كېتىد.
<u> </u>	· · · · · · · · · · · · · · · · · · ·								14. دەجدىنى دىخدى ھىجدىك دېددىك
بدير	د صۆچى خ	2	3	4	5	6	7	8	روجدٌنا دچه هند ۱۵.۶ جوجدُنا دجلهه .15 غدبین
	<u>.</u>	9	10	11	12	13	14	15	19. دِوجِدْن الْمُحَدِّدُ بَحْمَاتُ مُحَدِّدُ الْمُحَدِّدُ الْمُحَدِّدُ الْمُحَدِّدُ الْمُحَدِّدُ الْمُحَدِّدُ
2824	خص فچ <i>ت خ</i>								28. دەجدْن، دۈخے خد چدې،
	4	16	17 18		19	20	21	22	30. دەجدْنا دھدد بسددانه علبسا.
1837	د دهنونی خ				•				 Commemoration of Mar Sargis & Mar Bacchus the Illustrious Martyrs, and of Mar Micha of Nohadra.
بجمَّد	دْھەۋچى خ	23	24	25	26	27	28	29	3. Commemoration of St. George the Illustrious
	2	20	2 Daylight Sav	ing Time End	ls	11 Veterans Da	v		7. Commemoration of Mar Awgin the Blessed.
25	ڊھەڭ	30	5 Election Day			27 Thanksgivin			9. Commemoration of Mar Youkhanan the Arab, of Al-Hira.
Date			Lection 1	Lectio	n 2 A	oostle	Gospel		14. Commemoration of Mar Michael of Tar'el.
11/2	FIRST SUNDAY OF THE HALLOWING OF THE CHURCH		Exodus 40:17-end	Isaiah	1 (orinthians 12:28-13:all	Matthew 16	:13-19; 21:12-13	
11/Q	SECOND SUNDAY OF THE HALLOWING OF THE CHURCH		Exodus 39:32-40:16	1 Kings	8:10-28 He	brews 8:1-9:4	Matthew 12	:1-13	15. Commemoration of All the Saints.
11/16	THIRD SUNDA		Numbers 7:1-10; 9:1	5-20 Isaiah	5.4:1-15	brews 9:5-15 or orinthians 2:10-3 (all)	John 2:12-22		19. Commemoration of Mar Jacob the Mutilated.
11/23	FOURTH SUND		1 Kings 6:1-19 Eze			brews 9:16-end Matthew 22		2:41-23:22	28. Commemoration of Rabban Mar Bar 'Edta.
11/30	FIRST SUNDAY OF				42:18-43:13 Ep	hesians 5:21-6:9	Luke 1:1-25		30. Commemoration of St. Andrew the Apostle.

Prominent Believers of the Assyrian Church of the East in the Abbasid Era

Eastern Christians played a significant role in fostering and developing Islamic thought and Arab culture. Despite being a political and demographic minority, they pursued professions that earned them respect from the authorities and granted them some influence. Among these prominent figures were:

Patriarch Mar Timothy I (781-823): A scholar, administrator, and politician, he chose to reside in Baghdad, the Abbasid capital, to strengthen the Church of the East's role as a

representative of all Christians. He maintained excellent relations with the Abbasid court and worked tirelessly to open doors for Christians to engage with the contemporary world. He encouraged believers to participate in the political, cultural, and economic life of the country. Known for his steadfast ecclesiastical stance, he upheld strict adherence to canon law and doctrinal orthodoxy. His dialogue with Caliph al-Mahdi showcased his intellectual and political acumen. He served during the reigns of six Abbasid caliphs as bishop and patriarch.

Gewargis ibn Bukhtishu: The director of the Gundeshapur hospital, he successfully treated Caliph Abu Ja'far al-Mansur after other physicians had failed. His success earned him significant influence over the caliph and made him a protector of the Church's faithful under Abbasid rule.

Gabriel bar Bukhtishu: A skilled physician who intervened to prevent the enforcement of a law requiring non-Muslims to wear distinctive clothing. Following the death of Harun al-Rashid, he became the secretary of the new caliph and held this position from 791 to 828 AD, fostering an environment of peace and stability for the Church of the East's faithful.

Masawaih Abu Yohanna: An expert pharmacist at the Gundeshapur hospital, renowned for diagnosing and treating diseases. He treated Al-Fadl, a minister of Caliph Harun al-Rashid, and later treated the caliph himself, earning substantial rewards for his service.

Yohanna bar Masawaih: Successor to Gabriel ibn Bukhtishu in managing the Gundeshapur hospital and academy. However, he later moved to Baghdad and joined the caliphal court physicians. His departure from the academy significantly contributed to its decline.

Hunayn bar Ishaq: The most prominent translator of Greek science into Arabic. He founded a school for science and translation in Baghdad. It is said that Caliph al-Ma'mun rewarded him with gold equivalent to the weight of the books he translated. Hunayn was renowned for his scientific and critical approach to translation.

مَرْ مَرُكِيهُ هُوْد كِبُهُمِهُ بُوهُمِهُ بُوهُمْ بُوهُمْ بُوهُمْ دُوهُمُ مَرْ اللهِ عَلَى مَرْكُمُ بُوهُمُ بُ مَرْجُود بُوهُمُ مَرْ اللهُ مُرْكِمُ بُوهُم بُوهُمُ لِمُعْمِى اللهُ مِرْجُمُ اللهُ مَرْكُمُ اللهُ عَلَى مَرْكُ

> ﴿ لَالْمِيهُ جُوْ حَمِيعَهُ لَدُ بُوهُ لَا مَجْدَدُنَا دَحِيهُ وَلَا مَهِ كُوهُ وَلَمُ كُوهُ وَلَا مُحْدَدُهُ وَحَدِيهُ وَكُرُ مَهُ لَا مُحْدَوْدُ لَا مَجْدُ لَا مَجْدُ لَا مَجْدُ لَا مَجْدُ لَا مَجْدُ لَا مُحْدُلُونُ مُحَدِيْهُ وَكُمْ مُوكِلُهُ مُوكِلُهُ مُوكِلُهُ مُوكِلُهُ مُوكِلُهُ مُحْدَدُ لَا مُحْدَدُ لِلَّا مُحْدَدُ لَكُمْ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ لَكُمْ مُحْدَدُ مُحْدُدُ مُودُ مُحْدُدُ مُحْدُدُ مُعْدُدُ مُودُ مُحْدُدُ مُودُ مُحْدُدُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُونُ مُعُمُ مُعُمُونُ مُعُمُونُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُم

گِحَدُّدِهِ دِيْ حَمِجِمِبِعَهُدِ: يُهنَ بَحبِهُ، حَجِدُه دِيْ ضَحِدُ حَصَدهَنَا وَحِدُمُبِعُ جَدُهُ دِيْكُ مَكِ حَصَدهَنَا وَحِدُمُ حَدِيْهُ وَدُنْ دِيْكُ مِنْكُ بُحِهُ لَمَ حَدِيْهُ وَحَدُبُونَا وَخُدَبُونَا مِنْكُنَا الْحَدُمُ الْحُدُمُ الْحُدُمُ الْحَدُمُ الْحَدُمُ الْحَدُمُ الْحُدُمُ الْحُدُمُ الْحَدُمُ الْحُدُمُ الْحُدُمُ الْحَدُمُ الْحُدُمُ الْحُدُمُ الْحَدُمُ الْحَدُمُ الْحَدُمُ الْحَدُمُ الْحُ

مْنَهُوبِهُ حُحْهُ دِبُوبُنْنِ: هَذِعَدِثَنَا دِذِدَهُهِا کُه چِبهِ حَدَبِهِا دِلْهِادِبِعُلَّهُ دَ حَسَبِدُهُ کُه بِذِحْمُا دِهُدَیِا هَهُمهُهُمهُهُا، هَدَهِهِمهُهُا کَهُوبِهُ کَفِیْکُ هَوبِدُا دِجْکَبِقُا هٔ اَدْهُ مِ لَائْعَبِدِ هَمْدَهِهِمِهُم کَذِعَبِدِ دَهُمَ هَاكِمُهُ هَنْدُانِهُا مُعَامِدُا ذَدْا.

ىمنىئى جَدَ مُحَمِيدَ: جُسِلَهَ فَكَ دِيَتَكَيْدِ جَدَ حَهْجَمِيدَهُ مَخِدَدُهُمْ جَدِ مَهْجَدُهُ وَجَدِدُ مَك دَچْنِهُ حَدَبِقِ، ٤٥مُ هُمُعِيْءَ: جُسِلَهُ فَكَ لَاقِكَ لَاقِكَ لَاكِمُ كَبُومِ جَبِهُ وَحَدَدُ فَحَدُ حَدَ نُحْدِبِهُنِهُ وَخَدَبِهُنَاهُ مَنْهُ لَاقَاءً لَاقَاءً لَاقِكَ لَاقِكَ لَاقِكُمْ اللّهُ اللّ



A mural from 837/839 from Al-Mukhtar Palace in Samarra, Iraq, depicting a clergy from the Assyrian Church of the East.

December			2025		۲ مت			14. دوجدْنا دهده نجيد	
خجفکه	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	عبدة فند.	
	بنجنجخته	٧٤٠٠٠	مكخجخته	<u> </u>	1 774720	حذوجمٰہ	بخخمٚ٢	19. دەجدىد ئېدەك دېدىد	
2 جھەڭـدُد		1	2	3	4	5	6	ڊني، مِحكَنَّة ڊيهمه کِير ڊنيبجب.	
ج ڊھەقدۇر	7	8	9	10	11	12	13	25. 🌴 چەۋە دېكۆە دۆھنى مقدەنى بىدەك مىلىنى دېلىنىد.	
ے ڊھەققۇ	14	15	16	17	18	19	20	14. Commemoration of Mar Abraham of Qidun.	
ڊ ڊھەڭدۇ1	21	22	23	24	25 ∯	26	27	19. Commemoration of Mar Abraham Doctor of the School of Nisibis.	
2 چڪھخ جکچَ	28	28 29 30 31 31 New Year's Eve		2	25. ‡ Feast of the Nativity of our Lord and Savior Jesus Christ.				
Date Lecti			on 1	Lectio	n 2	Apostle		Gospel	
12/7 SECOND SUN	ATION Numb	ers 22:9-23:1	22:9-23:1 Isaiah 43:1		:14-44:5 Colossians		Luke 1:26-56		
12/14 THIRD SUNDA	AY OF ANNUNCIA	TION Genes	esis 18:1-19 Jud		udges 13:2-24		s 3	Luke 1:57-end	
12/21 FOURTH SUN	DAY OF ANNUNC	IATION Genes	enesis 24:50-end		1 Samuel 1:1-18		s 5:5-20	Matthew 1:18-end	

Micah 4:1-3; 5:2-4,7-9

1 Samuel 1:19-end

Galatians 3:15-4:6

Galatians 4:18-5:1

Luke 2:1-20

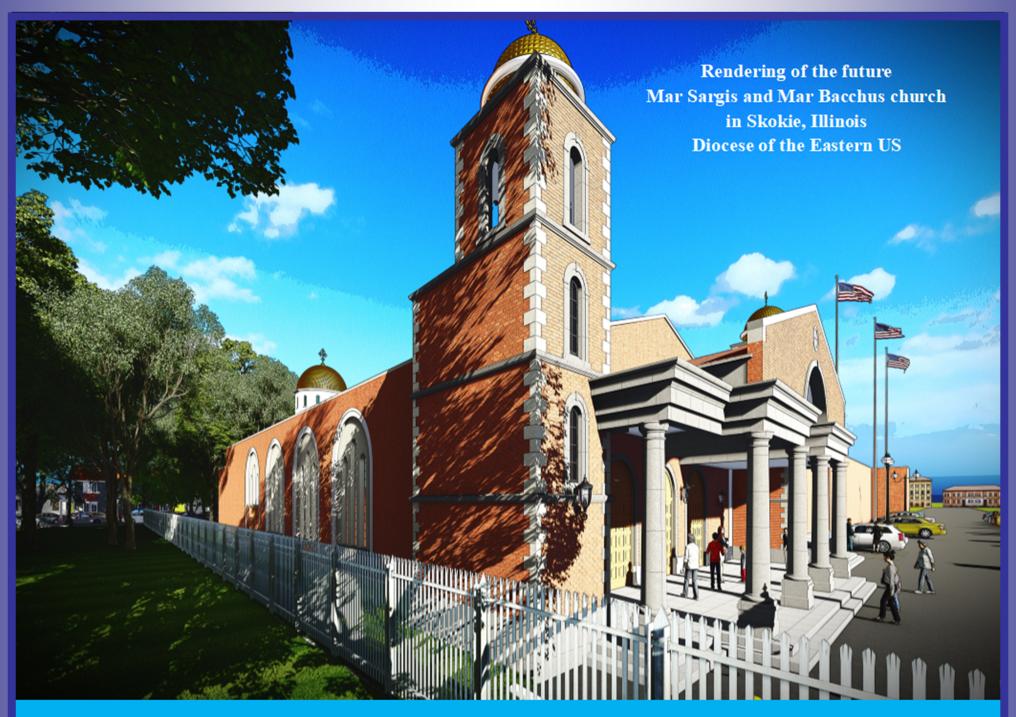
Matthew 2

12/25 THE HOLY FEAST OF THE NATIVITY

12/28 FIRST SUNDAY AFTER THE NATIVITY

Isaiah 7:10-15; 9:1-3,6-7

Genesis 21:1-21



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	Janı	uary	2020	6	حته ح		
٤٤٥ ٦٤	بنڊنڊن بنڊنڊن	Monday کوندخخت	Tuesday	Wednesday عَجْجَدِغَةِ	Thursday १३५३६०५	Friday خذوجۃ٤	Saturday عجد ب
دِ خِکْدِدَ دِحْکِمْدَ خِکْدِدَ					1	2	3
ح دِڪْهُدُ بِكَدِّ2	4	5	6 ∯	7	8	9	10
ج ڇ يٽڊ	11	12	13	14	15	16	17
خڌي پر	18	19	20	21	22	23	24
ج ڊ يشن جيسن	25	26 دعوني وبيدة	27 خدوج: ډىبدة:	28 خدم ۱۹۹۹ و د بده ت	ئەنچ ىرىكىدە ئىمچچچىن 59	30	31

¹ New Year's Day اِجْهَٰدُ هُدُنْتُمْ الْمِجَمْدُ 1 New Year's Day

² Commemoration of the Blessed Virgin Mary ئېدېتگئ دېدېد خېدنى خېدنى دېدېدېدې 2 Commemoration of the Blessed Virgin Mary

^{6. 🛊} Feast of the Epiphany of our Lord and Savior Jesus Christ. 🏖 جدة ويسره وهذي وقدفن بعن ه عبد دوليات المارية عبد المارية المارية



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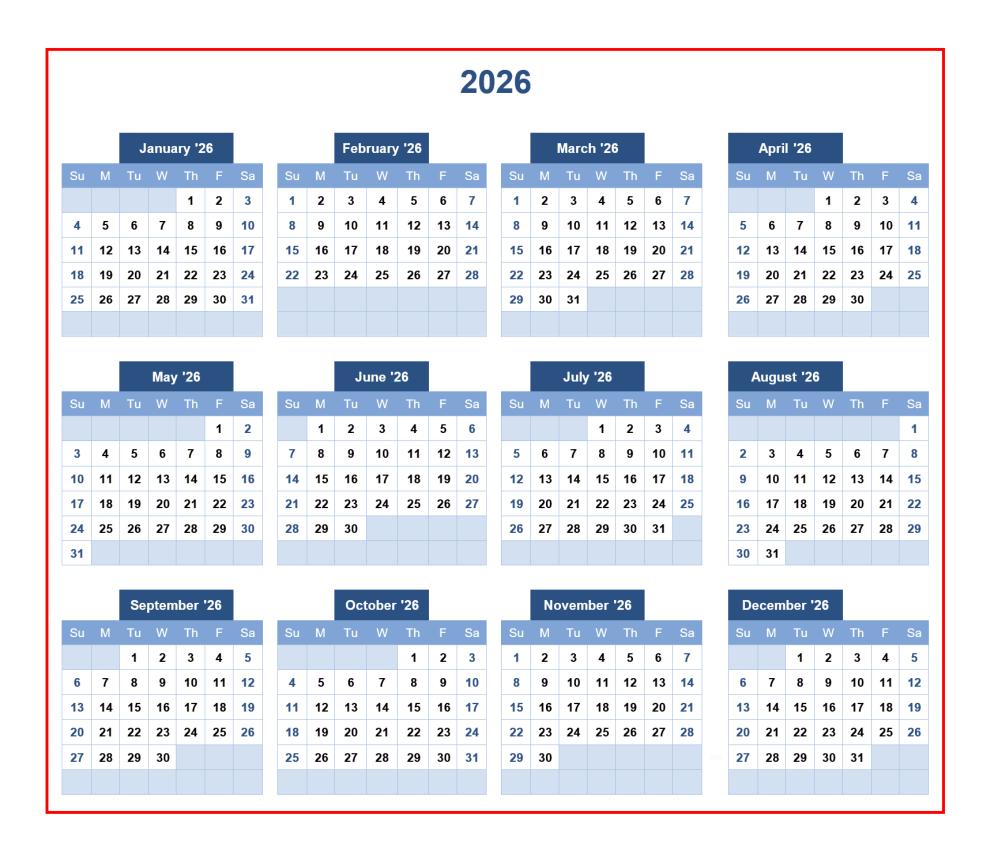
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HOLY APOSTOLIC CATHOLIC ASSYRIAN CHURCH OF THE EAST

