

**Apostolic Line**  
**The Syro-Chaldean Church Of North America**

An Annotated Chart of the Apostolic Succession  
of  
The Syro-Chaldean Church of North America  
from  
Our Lord Jesus  
Through the Catholicos-Patriarchs  
Of  
The Holy Apostolic Catholic Church of the East

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The Chancery  
Syro-Chaldean Church of North America

## Apostolic Line

### The Syro-Chaldean Church Of North America

An annotated chart of the apostolic succession of the Syro-Chaldean Church of North America from our Lord Jesus through the Catholicos-Patriarchs of the Holy Apostolic Catholic Church of the East.

Maran Eshu M'Shikha  
(Our Lord Jesus Messiah)

Dates, AD	Names	Notes
33 - 73	Tooma Shlikha Thomas, Apostle	<p>The Apostle Thomas established churches in Mesopotamia and Persia then went on to India where, having established several churches, he was martyred by being run through with a spear while in prayer. This occurred on a high hill outside Mylapore near Madras. According to ancient tradition, he sold himself as a slave to the master of a ship. In this way, serving as ship's carpenter, he was able to reach southern India. It may have been that he went as a slave of Jesus, responding to a call from India for carpenters. It is known that around this time, Greek carpenters were held in high regard by Indian rulers and many made their way there.</p> <p>There are two ancient traditions about where Thomas went in India. One has him travelling to the north, the Punjab, and preaching to Gundaphar, king of all northern India. The other has him traveling in the south and establishing seven churches in the area of Cochin and Madras. There remains a Christian community in the Cochin area that, to this day, looks back to Thomas. Neither tradition is impossible. In recent years the previously unknown Gundaphar has become known to history as a great king living at precisely the time and place of the tradition. It is also possible that both are true and that Thomas traveled in both areas.</p> <p>His arrival in India was probably sometime from AD 50 to 52.</p>
33 -	Bar Tulmay Shlikha (Bartholomew)	<p>The Apostle Bartholomew, according to tradition, was a missionary to India and to Lycaonia and Armenia. In Armenia he was martyred by being flayed alive at Alanopolis, now Derben in Azerbaijan.</p>
33 - 45	Addai Shlikha (Taddai, Thaddeus)	<p>There is some confusion as to whether this person was Judas Thaddeus (also known as Jude and Lebbeus) one of the Twelve or a different Thaddeus, one of the Seventy. (Different sources vary.) Under the direction of St. Thomas, he preached the Gospel in Osrhoene, a small Syriac-speaking, Arabian buffer kingdom between the Roman Empire and Persia, founding the church in its capital, Edessa (modern Urfa in south western Turkey), which became one of the greatest centers of the Church of the East. It is believed that he died there after appointing his disciple Aggai to be his successor.</p> <p>He is also credited with founding the Church in Nisibis as well as travelling and preaching to Mesopotamia.</p> <p>According to the tradition of the Church of the East, he brought leaven from the bread of the Last Supper (actually served and eaten prior to Passover as in the Gospel of John). It is understood that the leaven used to make communion bread in the churches throughout the East is descended from this same yeast.</p>
45 - 81	Aggai (Haggai)	<p>Disciple of Addai and one of the Seventy commissioned by Jesus in Luke 10:1. He may have been martyred by the king of Osrhoene.</p>

48 - 81	Mari	<p>Disciple of Addai and one of the Seventy. The major liturgy of the Church of the East is attributed to Addai and Mari. Their feast day is honored in the Western Church. He may have been martyred by the king of Osrhoene.</p> <p>Early traditions attribute to Addai and Mari the evangelism of the neighboring kingdom to the east, the Persian Adiabene with its capital at Arbela (modern Irbil in Iraq), the only Assyrian city to be continuously occupied from ancient times to the present day..</p> <p>They are also thought to have continued into the Persian Empire itself and as far as the borders of India.</p>
90 - 107	Abris	<p>A relative of the Virgin Mary.</p> <p>In 1909 a fascinating document, <i>The Odes of Solomon</i>, was discovered. It dates from this period (possibly as early as AD 80) and appears to be the first Christian hymn book.</p> <p>During this period, Osrhoene was under Roman domination. It may have been under the Emperor Trajan that the first martyrdoms occurred in Edessa.</p> <p>In Arbela, the Parthian king Xosroes martyred the second bishop of that city in 107</p> <p>In 115, the Romans invaded Adiabene and named it Assyria.</p>
130 - 152	Oraham (Abraham)	Native of Kashkar, a city in western China.
171 - 190	Yacob I (Jacob)	<p>Jacob I was a relative of Joseph the Carpenter, earthly father to Jesus.</p> <p>About the year 172 Tatian the Assyrian (ca. 110-180) returned from Rome – where he had gone some twenty years earlier and had studied under Justin Martyr – to the area of Adiabene and founded a catechetical school there. His writings and teaching were to have a profound and long lasting effect on the Syriac Church. He wrote the Syriac harmony of the Gospels known as the <i>Diatessaron</i>. This was the first translation of a major part of the New Testament into another language. He was later accused by Western Church Fathers, especially Jerome, of being Father of the Encratites, monks who followed a path of overly ascetic self-denial. His own extant writings, while emphasizing asceticism do not go to the extremes of which he was accused; however the Syrian monks through the succeeding centuries were known for their extreme asceticism.</p> <p>In AD 177 Abgar VIII ascended to the throne of Osrhoene. He may have been a Christian for, though he was known as “a friend of Rome” he protected the Christians during the periods of Roman persecution of the Church. Abgar’s boyhood companion, Bardaisan, himself a deacon in the Church, in his <i>Book of the Laws of Countries</i>, refers to “when King Abgar had come to the faith.” Abgar’s faith is also corroborated by Roman historian, Sextus Justus Africanus who visited Edessa in 195 , who refers to Abgar as a “holy man,” an unusual complement from one of the Romans who generally despised the Osrhoeneians as a deceitful people. It may be said that from this time Osrhoene was the first Christian kingdom.</p> <p>Around AD 180 or 190 (depending on the dating of the death of John Mark), Pantaenus of Alexandria was sent to India by Demetrius, Bishop of Alexandria, in response to the request from that land for a deputation. Upon his return to Alexandria, he reported that he had met Christians in India who had the Gospel of Matthew in Hebrew</p>

		(possibly Aramaic) brought there by the Apostle Bartholomew when he evangelized in India. Pantaenus, a Jewish convert to Christianity, well schooled in Greek philosophy, was head of the great Catechetical School of Alexandria. He was acknowledged as the greatest scholar of his day and was teacher to Clement of Alexandria and Origen from whom they learned much about the Indians.
191 - 203	Ebed M'shikha	<p>"Servant of the Messiah"</p> <p>The <i>Chronicle of Edessa</i> records a great flood in the year 201 in the city which destroyed the palace of King Abgar and damaged the nave of the Christian church building. This is the earliest historical record of a church building. We do not know when this church was built. Prior to this the Christians had assembled in homes or large houses converted for worship such as the one excavated in Dura-Europus on the Euphrates.</p>
205 - 220	Akhu D'awu	
224 - 244	Shakhlupa	<p>of Kashkar.</p> <p>In the year 226, the religiously tolerant Parthian dynasty fell to the Persian Sassanids who were initially indifferent of Christianity but became persecutors of the Church. They ruled the empire for the next four centuries.</p> <p>By this time, the <i>Chronicle of Arbela</i> reports more than twenty bishops in the Persian empire with jurisdictions from the mountains of Kurdistan in the east to the Caspian Sea in the west.</p> <p>At some point during this period, the <i>Didascalia Apostolorum</i> (<i>Teaching of the Apostles</i>) was written in Syriac by a bishop living between Antioch and Edessa. It is the oldest manual of church order extant. Though composed within the Roman Empire, it circulated throughout Persia.</p> <p>In 241, during the first year of the reign of the second Sassanid emperor, Shapur I, a new prophet, Mani, began preaching. His followers were the Manichaeans. His new religion spread throughout the Persian empire, into India, and into China.</p>
247 (or 285) - 326	Papa Bar Gaggai	<p>Papa bar Gaggai was the first to hold the title of Catholicos ("Holder of All"). In 280 (or 285), he was made the first bishop of the see of Seleucia-Ctesiphon, about 20 miles south of Baghdad and some 50 miles north of ancient Babylon. His consecrators were the bishops of Arbela and Susa. To this day, the Catholicos of the East has been titular primate of Seleucia-Ctesiphon.</p> <p>Papa sought to bring all other bishoprics into submission to him as bishop of the capital city, including the deeply revered Miles, bishop of the ancient imperial city of Susa and his own consecrator. At the synod called by Papa to settle this issue, Miles chastised him severely, where upon he, in a fit of anger, pounded on the Book of the Gospels calling on it to speak. At this, he suffered a paralyzing stroke which was considered a judgement on his sacrilege. He was deposed and his archdeacon, Shimun Bar Sabbai was made bishop in his stead.</p> <p>In spite of this beginning, the need for a single Catholicos to lead the whole church was recognized and the position that Papa established has continued to the present day.</p>

		<p>Upon the death of Shapur I, the Zoroastrian priest, Kartir, rose very rapidly to the highest position within the official imperial religion. He immediately set about destroying the Manichaeans. After an initial persecution that included the capture and execution of Mani, there was a brief respite, but during the reign of Varahran (Bahram) II, a fresh persecution of the Manichaeans broke out. This time it spilled over to include the Christians, even to the emperor's Christian wife. In the Syriac <i>Acts of the Martyrs</i>, this is called the First Persecution.</p> <p>In 301 Tiridat I, King of Armenia, was converted to Christianity. It is from this that Armenia lays claim to the title of first Christian kingdom. As Osroene ceased to exist as a Kingdom or a people, the Armenians may claim to be the first Christian nation still in existence.</p> <p>Sometime around the year 306, Ephrem the Syrian, Mar Aprem, was born in Nisibis. He lived until 373. A deacon and founder of the catechetical school in Nisibis, he is considered to have been the greatest hymn writer of the ancient Church, Eastern and Western. In 350, he helped repel a Persian attack on Nisibis. In 363, he moved to Edessa which, at that time was under Roman rule. He composed such hymns as <i>The Father of Truth</i> and <i>The Pearl</i>.</p> <p>In 325, Constantine convened the first ecumenical council, the First Council of Nicea.</p>
326 - 341 (or 344/5)	Shimun Bar Sabbai (Simon, Simeon)	<p>Shapur II began a severe persecution of the Church that lasted forty years. Shapur was at war with the Byzantine Empire and decided to impose a severe tax on the Christians as a means to raise money for his war and to crush the Christian community which was growing steadily. The Zoroastrian priesthood was deeply incensed by such growth and instigated this action. Shimun bar Sabbai, the Catholicos refused to implement the tax on his people whereupon he, along with the rest of the Church, was accused of being friends of Rome and traitors to the empire. Refusing to recant he was martyred outside Susa on Good Friday (the year may have been 339, 341, or 345) after being forced to watch the execution of five bishops and about one hundred priests. His sister, Mart Tarbula, followed some time later.</p> <p>The period from 340 to 363 and 379 (or 383) to 401 is known as the Great Persian Persecution. It ended with the death of Shapur II. During this period, 16,000 names of martyrs were recorded. In addition to the 16,000 known, there were countless numbers whose names were not recorded.</p>
344 - 345	Shahdost	Martyred under Shapur II
345 - 346	Bar Bashmin	Tortured and beheaded with many others.
346 - 364	Vacancy in the Catholicate	<p>There follows a break in the line of the Catholicate (but not the Apostolic succession – there were other bishops to carry that on) because of the extensive persecution that the Church underwent within the Persian Empire.</p> <p>About 370, Ephrem celebrated the translation of the bones of St. Thomas from India to Edessa with the following words:</p> <p style="padding-left: 40px;">“I stirred up death”, the devil howled. . .          “But now I am struck all the harder.          The Apostle whom I slew in India</p>

		Has overtaken me in Edessa.” <sup>1</sup>
364 - 373	Tomarsa	
372 - 380	Qaiyuma	Persecution renewed.
380 - 399	Vacancy in the Catholicate	
399 - 410	Eskhaq (Isaac)	<p>Mar Isaac's reign was a period of respite from persecution. Peace was brought to the Church through the diplomatic support of Mar Maruta, sent by the Emperor of Rome to Yezdegard I, Shah of Iran from 399 to 410. Yezdegard I gave permission for a synod to be called at Seleucia-Ctesiphon in 410 at which his Edict of Toleration was read bringing great rejoicing to the Church (even as the Western Church was grieving at the fall of Rome to Alaric the Goth). The Shah's approval for the appointment of successors to the Cathilocos was agreed to. Bishops were given official status in the realm. Yezdegard I never embraced Christianity but he caused many churches to be rebuilt. General and severe persecution returned upon the deaths of Yezdegard and Mar Isaac.</p> <p>The decrees of the First Council of Nicea (AD 325) and the First Council of Constantinople (AD 381) were published and accepted in the East at the council of 410. This made these first councils truly ecumenical (world wide) and are the only ones that are so recognized by the Church of the East. The Nicene Creed was formulated at these two councils and is accepted by the Church of the East as the primary creedal statement of the Faith.</p> <p>At this same council in 410, along with accepting the doctrines of the first two councils the Church of the East asserted its right to govern itself and not be governed from the Roman Empire. By the time of the Council of Ephesus in 431 (which is considered to be ecumenical by the Byzantine and Western Churches), political and linguistic barriers had permanently separated the Catholic Church of the West from the Catholic Church of the East in the Persian Empire.</p>
411 - 414	Akhi (Akha, Ahai)	
415 - 420	Yoalaha I (Yaballaha)	<p>"The Lord is God."</p> <p>After many years as a missionary to the pagans, Yoalaha returned to build a monastery on the Euphrates where he longed to devote his life to praising God, singing songs and hymns, but this was not to be. He was called to the Catholicate and then sent on a diplomatic mission to the Constantinople. Returning from that, he had to deal with schisms in his own church. He called a council in 420 which accepted the canons of the Western councils.</p> <p>In the year 420, the last of Yezdegerd's reign, he who had been a friend of the Christians turned against the Church and instituted a persecution that lasted for several years and, while not seeing the martyrdom of as many as under Shapur II, outdid it in ferocity and cruelty.</p>
420	Maana	<p>Varahan V (Bahram) was Shah from 420 to 438.</p> <p>Maana was banished by the Shah for refusing to rebuke Christians</p>

<sup>1</sup> Ephrem the Syrian, *Carmina Nisibena XLII*, Latin trans. G. Bickell (Leipzig: Brukhaus, 1866) 163, quoted in Moffett, pg. 46.

		who had burned a Zoroastrian fire temple.
421	Qarabukht	Qarabukht was forced upon the Church by the Shah after which, he was deposed.
421 - 456	Dad Ishu	<p>"Beloved of Jesus"</p> <p>In 422 Vharhan's war with the Byzantine empire was brought to an end and with it the persecution of the Church. A treaty decreeing freedom of religion in both empires, Zoroastrians in the Byzantine and Christians in the Persian. This was most likely helped by the generosity of the Byzantine ambassador, Acacius, bishop of Amida, a city just across the border on the Tigris.</p> <p>Mar Acacius sold the golden vessels of his church to succor 7000 Persians, prisoners of the Romans.</p> <p>Dad Ishu was imprisoned early in his Catholicate under the accusation of being pro-Roman. During his imprisonment a pseudo-catholicos attempted to create an alliance with the anti-Christian Zoroastrians. Upon his release, Dad Ishu refused to lead the Church and went off to a hermitage in the northern mountains to pray for and mourn the spiritual fall of the Church of God. Only the petition of thirty-six penitent and weeping bishops induced him to return and preside at a council to reform the Church.</p> <p>Mar Dad Ishu was called Patriarch, equal to any in the West, at the council of Markabda in 424, the third council of the Church of the East. In so doing this Church declared itself free of and of equal standing with the Church in the Roman Empire. This was a declaration of independent equality not of separation.</p> <p>Upon the death of Varahan V (438/9), persecution of the Church once again swept the land, and once again, it was connected with war with Byzantium. Yazdegerd II (438 to 457) began his reign by declaring war. Even though this war was short and inconclusive, the persecution continued. The worst years of the persecution were 445 to 448. In the latter year, in Kirkuk, a horrendous massacre occurred. Ten bishops and 153,000 clergy and laity were slaughtered on the mound outside of town over a period of several days. The Persian executor, Tamasgerd, was so moved by the steadfastness of the Christians that he finally joined them to be baptized in his own blood.</p> <p>Within the Byzantine Empire, the Third Ecumenical Council, that of Ephesus, in 432 condemned Nestorius, Patriarch of Constantinople for the heresy that came to bear his name. For centuries he bore this stigma in the West, his own writings had all been destroyed. In 1889 a Syrian priest discovered an eight-hundred-year-old manuscript of a Syriac translation of Nestorius's own Greek account of his controversies. This manuscript of the <i>Bazaar of Heracleides</i> had been made about 540. (Bazaar or market, was a term used to refer to an anthology.) Modern scholarship has come to recognize that Nestorius was actually much more Orthodox than he been given credit for.</p> <p>Coming from a Syrian background and using Aramaic language, Nestorius, who was strongly influenced by Theodore of Mopsuestia, used terminology that did not translate well into Greek (or Latin). It is now understood that the conflict was more the result of political maneuvering and linguistic misunderstanding than real differences. The Church of the East was not represented at the Council of Ephesus and never accepted it's statements, or those of any</p>

		succeeding councils. As far as the Church of the East is concerned their have been only two truly ecumenical councils, Nicea in 325 and Constantinople in 381. Nestorius was never condemned in the East. Because of this and because of the fact that it used the same terminology that Nestorius had, the Church of the East became known as the Nestorian Church. This is a complete misnomer for it was not “Nestorian” in doctrine (as that was understood) nor did Nestorius ever rule in it. His jurisdictions were all within the Byzantine realm.
457 - 484	Bawai I (Babowai, Babu)	Bawai spent the majority of his patriarchate in prison. He also had a series of clashes with Barsauma, Bishop of Nisibis. Barsauma also clashed with bishops on the western side of the border. One of the issues was on the two natures of Christ. He was strongly “Nestorian” or diophysite while they were monophysite. He was also married which brought him into conflict with both the Western bishops and Bawai. In an attempt to appease the Western bishops and solicit their support in putting pressure on Peroz the Shah to grant the Church greater freedom, Bawai secretly sent them a letter which was intercepted by Barsauma who revealed it to Peroz who then had Bawai executed for treason. Unfortunately for Barsauma, before he could be appointed Patriarch by the Shah, Peroz perished in battle with the Huns on his eastern border. His successor, Vologases (Balash, 484-488) sought peace in the empire and appointed Acacius as Patriarch.
484 - 496	Aqaq (Acacius)	In 486, Acacius convened the fourth general synod of the Church of the East which condemned Monophysitism, confirmed the formula of Nestorius concerning the two natures of Christ and affirmed the right of all Christians to marry regardless of whether they were laity, priests, or bishops. What was remarkable about this synod was that the three main prelates of the Church, Acacius, Papa of Beit Lapat, and Barsauma of Nisibis, all present, and all representing differing stances, maintained the unity of the Church and accepted the authority of this synod while maintaining relations with the Byzantine Church. There was in the Eastern Church truly diversity within unity. To this day, the Church of the East has been more tolerant of diversity than the Western Church, both Greek and Latin.
496 - 502	Bawai II	Mar Bawai II assumed the title Patriarch of the East in 498. It then became standard for the primate of the Church of the East to be known as Catholicos-Patriarch. This practice is still followed. Bawai was a prolific writer.
505 - 523	Shila (Silas)	In 519, in the Kingdom of Himyar (modern Yemen), there was a fierce persecution of the Christians. Men, women, and children were forced into the Church, some 2000 of them, so packed in that there was no room to move. The Church was then set to the flame and all perished. Those who were not in the Church were hunted down from house to house.
524 - 538	Elisha	Period of dual patriarchate. Elisha was appointed by Silas, his father-in-law, to be his successor.
524 - 535	Narsai (Narses)	The bishops of the Church, rejecting Silas’ s nepotism, elected Narses to be Patriarch. Both parties appealed to Shah Kavād to decide the issues which he refused to do.
539 - 540	Polos (Paul)	
540 - 552	Aba I	Aba, a convert from Zoroastrianism, was in a precarious position, not only because of his conversion (a capital offense in Persia) but



		because in the year of his accession, Persia launched a war against Constantinople—a state of affairs that was always treacherous for the Christians. Aba ruled the Church from prison or exile for seven years during his reign, yet managed to do so with great ability. Aba is known for four great accomplishments. They were a thoroughgoing reorganization of the Church by means of a grand tour of all provinces, a reinvigoration of theological studies, a successful calling of the Church back from decadence to spiritual rejuvenation, and the work of reunion within the sadly divided Body, healing the wounds within his own church and reaching out to restore broken relationships between Christians east and west. Shortly after his conversion, Aba made a pilgrimage to Jerusalem, Egypt, Greece, and Constantinople where he was received to communion as a matter of course.
552 - 567	Yosip (Joseph)	Joseph was personal physician to Shah Chosroes I and proposed to the bishops by him. They accepted him as Patriarch but soon regretted his unscrupulous and autocratic rule. Eventually, they were able to put enough pressure on him that he called a council in 554, the church's seventh. This council laid restrictions on the Patriarch's ability to act alone and condemned secular governmental influence in the affairs of the Church. Finally, in 566 or 567, the bishops called a synod to depose Joseph; however he remained in power until removed by the Shah in 570.
570 - 581	Khazqiyil (Ezekiel)	
581 - 595	Eshuyow I, Arzunaya (Yeshuyab)	"Jesus has given" He wrote against heresies and on the sacraments.
596 - 604	Sorishu I, Garmaqaya (Sabr Ishu)	"Hope of Jesus" He was more effective as a hermit and a missionary than as Patriarch.
605 - 608	Greghor, Partaya (Gregory)	The Shah nominated Gregory, Bishop of Nisibis, but the bishops preferred another Gregory and tricked the Shah, Chosroes II, into thinking they had elected his man. In fury at the deception, the Shah refused to confirm any more Patriarchs for the rest of his reign.
608 - 628	Vacancy in the Patriarchate	During this period, which ended with the death of Chosroes, no bishops or metropolitans were consecrated. The Shah's death followed his downfall and removal in favor of his son, Siroes, Kavad II, as a consequence of the failure of his war with the Roman Byzantine empire.  Babai the Great, abbot of the Great Monastery on Mt. Izla, was elected by a number of metropolitans and bishops to the post of Inspector of Monasteries which enabled him to travel freely. His prestige was such that he was able to function as administrator of the whole church. With the end of Chosroes' reign, he was chosen to be Catholicos but refused the honor and returned to the solitary life of his monastery.
628 - 644	Eshuyow II, Gdalaya	Mar Eshuyow was an Arab.  The early part of his reign was marked by political chaos within the Persian Empire and the threat of war with Rome. He was sent by the imperial family, along with a delegation of bishops to sue for peace with the Romans.

		<p>He also negotiated with Mohammad the first agreement on the favorable status of the Church of the East under Islam. In 637, Seleucia-Ctesiphon fell to the Arabs</p> <p>He created the first metropolitanate of India and sent out the first known mission to China (Peking) in 635. During his patriarchate there began a revitalization of the Church and flowering of evangelism.</p> <p>He wrote a commentary on the Psalms, poetry and other works.</p>
647 - 650	Immeh	
650 - 660	Eshuyow III, Kdayawa	<p>Mar Eshuyow, during his time as a monk at the famous missionary-sending monastery of Beit Abhe tried to establish a school for children adjacent to his cell. The other monks objected to having children there so he relented and established the school in his native village. During his term as Catholicos, he continued to encourage the building of schools for children, seeing them as the first step in preparing young people to dedicate their lives to the service of God especially as monks.</p>
661 - 680	Gewargis I (George)	<p>Mar George wrote hymns and poetry.</p> <p>During his Patriarchate, the Church suffered persecution at the hands of the Ummayyad Caliph, Muawiyyah. Mar George was imprisoned and many churches destroyed.</p>
681 - 683	Yokhannan I, Bar Marta (John)	
683 - 685	Vacancy in the Patriarchate	
685 - 693	Khnanishu I	"The Mercy of Jesus" - Martyr.
693 - 694	Yokhannan II, Garba	
694 - 714	Vacancy in the Patriarchate	
714 - 728	Sliwazkha (Selibha-Zekha)	<p>"The Victory of the Cross"</p> <p>During Mar Sliwazkha's term the monk Rabban Babhai was extremely active in establishing schools. He established a large and famous school in the wealthy town Kepahr-Uzzel. He then went on to establish village schools in close to a hundred villages throughout the region staffing them with his disciples. He would visit the schools twice a year to check on progress and to be sure they maintained good discipline.</p> <p>The system of village schools fed into the well developed East Syrian monastic and specialty school system. This system provided translators from Greek to Syriac to Arabic, secretaries to the Abbasid rulers, medical doctors and other professionals.</p>
728 - 731	Vacancy in the Patriarchate	
731 - 740	Pethyon	In 737, Caliph Mahdi decreed that all churches built since the Muslim conquest be destroyed. Some 5000 Christians were forced to convert to Islam or face death.
741 - 751	Awa	Awa translated the Old Testament into Syriac from Greek for

		scholarly use, not to supplant the Peshitta (the ancient Syriac version of the Bible, still the official translation of the Church of the East. He also wrote a number of commentaries, hymns, letters on discipline and canons.
752 - 754	Surin	Surin was deposed by the new Caliph, Mansur, the second of the Abbasid dynasty. During his reign (754 – 775) Mansur built his new capital near the ruins of Seleucia-Ctesiphon, using its stones. Its official name was <i>Madinat as-Salam</i> or “City of Peace,” but it was known by the name of the Persian village that had been there before – Baghdad.
754 - 773	Yacob II	In 762 the physical seat of the Catholicos-Patriarch was moved to Baghdad.
774 - 780	Khnanishu II	
780 - 820	Timotheus I (Timothy)	<p>Mar Timotheus I had a strong interest in missions and in governing the vast domain of the Church of the East throughout and far beyond the Abbasid Caliphate with care and to the glory of God. He sent many monks out as missionaries into the lands to the east, specifically Tibet, India and China. He also negotiated skillfully with five successive Abbasid Caliphs for the security and prosperity of the Christians living under <i>dhimmi</i> status throughout the Caliphate.</p> <p>He convened a synod in 791 that established a Metropolitan for India, creating a new province there and distinguishing it from the Province of Fars (Persia).</p> <p>In 781 a monument, known as the Nestorian Monument, was erected in China to commemorate 150 years of Christianity in that country. The erectors stated that Khnanishu was Patriarch. The news of his death some three years prior had not yet reached China. The monument, discovered by Jesuits in 1625 and still in very good condition, documents the early spread of Christianity in China during the Tang Dynasty. It was financed by a Chinese Christian nobleman and prepared by Syrian monks from a monastery in Peking. Surmounting the monument is a Cross, known as the "Nestorian Cross," which forms the main device of the seal of the Syro-Chaldean Church of North America. On the monument, the Cross is above clouds and a lotus blossom to show the superiority of the Cross over Islam and Buddhism. Above it is a flame representing the Holy Spirit. Modern copies of the monument stand in Diamond Mountains of North Korea and in a Buddhist cemetery on Koya-San (Mt. Koya) in Japan</p>
820 – 824	Eshu Bar Non (Joshua Son Of Nun)	He wrote theology, Inquiries into the Bible, philosophical and liturgical works.
825 – 832	Gewargis II	
832 - 836	Soreshu II	
837 - 850	Oraham II, Margaya	In 845, Wu Tsung, Emperor of China, set about to destroy Buddhism in China which had been growing rapidly during the same period as Christian missions there. At the time of his decree, there were some 44,600 Buddhist monasteries in China occupied by more than 265,000 monks and nuns. By the end of his persecution Buddhism had been nearly wiped out in China. It was during this same period that Christianity, equated to Buddhism in the Chinese mind because of its monks and monasteries, was eliminated. Just as Christians had been caught up in the persecution of the Manichaeans in Persia, so they

		once again suffered in a persecution of another religion.
850 - 852	Teadasis (Theodosius)	During the Patriarchate of Theodosius, Caliph Mutawakkil imprisoned the Patriarch on the false charge of being a Byzantine spy. The Caliph also decreed that the Christians wear identifying badges.
852 - 860	Vacancy in the Patriarchate	
860 - 872	Sargis, Suwaya	
873 - 884	Annush D'beth Garmay	
884 - 892	Yokhannan III, Bar Narsai	
892 - 898	Yokhannan IV	Nephew of Theodosius
900 - 905	Yokhannan V, Bar Ogare	
906 - 937	Oraham III, Abraza	
937 - 949	Ammanoel I (Emmanuel)	
961 - 962	Esrail (Israel), Karkhaya	
963 - 986	Odishu, Garmaqaya	"Servant of Jesus"
967 - 1000	Mari Aturaya	
1001 - 1012	Yokhannan VI	
1013 - 1022	Yokhannan VII, Bar Nazuk	In 1014, during the reign of Caliph Qadr, the Church was persecuted, buildings were destroyed, the people tortured and murdered.
1023 - 1027	Eshuyow IV, Bar Khazqiyil	During Eshuyow's Patriarchate, Kurds attacked Edessa and took about 3000 captives.
1028 - 1049	Elia I, Terhan	
1049 - 1057	Yokhannan VIII, Bar Tragala	
1057 - 1072	Sorishu III, Bar Zanbur	
1072 - 1090	Odishu II, Bar Ars, Aturaya	
1092 - 1109	Makkikha I, Bar Shlemon	"Lowly One, Son of Solomon"
1111 - 1132	Elia II, Bar Maqli	
1133 - 1135	Bar Soma	of Suwa
1135 - 1136	Bar Gabbara	
1138 - 1147	Odishu III	nephew of Elia II
1148 - 1175	Eshuyow V	from Beth Zodia, Baladaya

1176 - 1190	Elia III, Abukhalim	
1191 - 1222	Yoalaha II, Bar Qaiyuma	<p>During this period, the Mongols began their conquests of east, northern and central Asia. Jenghiz Khan began his conquests in 1206 and continued until his death in 1227. The Mongols, for the most part (and until Timur Lenk) were not hostile to Christianity. Their number included many Christians. Jenghiz Khan had a Christian wife and the mother of his grandson, Kublai Khan, who became emperor of China, was also a Christian. As a matter of principle Jenghiz Khan did not embrace any religion, treating them all with equality. Even so, as the Mongols expanded their conquests destroying city after city, many Christians were caught up in the general slaughter.</p> <p>References to the slaying and martyrdom mentioned below are only those where Christians were singled out for specific persecution.</p>
1222 - 1226	Sorishu IV	
1226 - 1256	Sorishu V	<p>from Baghdad</p> <p>Jenghiz Khan was succeeded by his son Ogotai Khan who took his conquests into Europe, overrunning Poland and Hungary. He died in 1241 and was succeeded by the election of his son Guyuk to be ruler of the Mongols. Guyuk Khan was a professing Christian and immediately brought an end to the massacres and devastation that had characterized the reigns of Jenghiz and Ogotai. The fact of his faith is probably the single most important factor in the sparing of Christian Europe from destruction at the hands of the Mongol armies.</p> <p>In 1248 Guyuk died and was succeeded by his cousin, Hulaku Khan, son of Tulu, brother of Ogotai.</p>
1257 - 1265	Makkikha II	<p>In 1258 the seat of the Catholicos-Patriarch was moved to Mosul. During that same year, Hulaku Khan had one of every twentieth Christian man and his family put to death in the city of Tikrit.</p>
1265 - 1281	Dinkha I, (Epiphanius) Arbilaya	<p>Dinkha was from Arbela.</p> <p>In 1268, the Sultan of Egypt slew all Christian men in Syrian Antioch and had the churches torn down. He also took many children into captivity.</p>
1281 - 1318	Yoalaha III, Bar Turkaye (Yahbalaha Morkos)	<p>Yoalaha "Son of the Turks" was the son of a Uighur (a Mongol tribe) archdeacon. He was born in Koshang, northern China. (Uighur is still the predominant language of Sinkiang province, China.) Around 1255 he went on pilgrimage to Jerusalem with another monk, Bar Sauma. Because of fighting, they were unable to get to Jerusalem so returned to Baghdad where they settled. He was raised to Patriarchate in 1281.</p> <p>In 1287, Argun, Il-Khan of Persia sent Rabban Bar Sauma, under Yoalaha's direction, on a mission to Western Europe to seek an alliance against the Moslems for a new Crusade. Bar Sauma met with Andronicus II, Palaeologus, Emperor of Byzantium, Phillip IV of France and Edward I of England. Because of the press of internal affairs, none were interested.</p> <p>In 1289, Kurds attacked over 70 Assyrian Christian villages, killing over 500 men and taking over 1000 children captive.</p> <p>In 1295, the Mongol, Kazan Khan, ordered the destruction of all</p>

		<p>churches in Mesopotamia. Yoalaha was imprisoned and tortured by Arabs carrying out the Khan's orders.</p> <p>Two years later (1297), Ala Al-Din, son of a Mongol, massacred the Christian inhabitants of the city of Amedia and burns the churches. He took over 12,000 into captivity.</p> <p>In 1310, Arabs, with Mongol assistance, captured Arbela and slew all inhabitants that could not be sold into slavery. Many died of starvation in the siege that took place.</p>
1318 - 1328	Timotheus II, Arbilaya	With Timothy of Arbela, a hereditary patriarchate began. The office of Catholicos was passed from uncle to nephew. This was continued until 1976 when the present Catholicos was elected by the Episcopal college.
1329 - 1359	Dinkha II	
1359 - 1364	Dinkha III	
1365 - 1392	Shimun III	<p>During this period, the Mongol, Tamerlane (Timur Lenk, 1336? - 1405), rejecting Christianity and embracing Islam, launched a war of extermination against the Church. Within a generation the Church of the East, numbering some 84 million souls at its peak, was reduced to about two million. These were scattered and isolated in Southern India and Kurdistan (eastern Turkey, northern Iraq and northwestern Iran).</p> <p>He established his power in 1369 by usurping power from Chagatni Khan in Samarkand. Thirteen years later he had established his rule through out central Asia. Examples of his ruthless policy are the pyramid of 70,000 heads after taking the city of Isfahan, the 90,000 head pyramid on the ruins of Baghdad, and his total destruction of the Christian city of Tikrit after a weeks long siege, some 72,000 souls.</p>
1392 - 1403	Vacancy in the Patriarchate	
1403 - 1407	Shimun III	
1407 - 1437	Vacancy in the Patriarchate	
1437	Elia IV	
1437 - 1497	Shimun IV, Basidi	In 1450, Shimun Basidi began a hereditary Patriarchate within the Bar Mama (Abuna) family known as the Patriarchate of Hormizd after the monastery where he lived and where he and many of his line were buried. He began this practice through enacting a canon because of the decimation of the Church under the attacks of Timur Lenk (Tamerlain), the Mongol. Mar Shimun Basidi felt that the only way to assure the survival of the Church was to keep the patriarchate within his family. Unfortunately, because this new canon violated the established canons of the church that no bishop may nominate a successor, this sowed seeds of contention that lasted until the 20 <sup>th</sup> Century.
1497 - 1502	Shimun V	<p>In 1500, the Portuguese arrived in India, beginning a period of tumultuous relations between the Church of the East in India and the Church of Rome.</p> <p>The first Roman missionaries were Franciscans who worked among the non-Christian Indians and, for the most part, left the ancient</p>

		Christianity community alone.
1502 – 1504	Elia V	
1504 – 1538	Shimun VI	From this point until 1976, all Catholicos-Patriarchs of the Church of the East were named Shimun (Simon), generally with another name preceding, but the number referring to the generation of Shimun.
1538 – 1558	Eshuyow Shimun VIII	<p>During this period the Patriarchal see was moved from Alkosh, near Mosul, Iraq, to Azerbaijan province in northwestern Iran. It was then moved to Qudshanis, Hakkari, in Turkish Kurdistan. The remnants of the Church hung on in the far mountains of Kurdistan, enduring severe persecution down to and including the present. The Patriarchal see remained in this isolated area until many Chaldeans fled from Turkish persecutions to the United States at the time of World War I. At that time the see was translated to San Francisco, California.</p> <p>In 1542, Francis Xavier arrived in India heading up a Jesuit mission. In 1551, the Portuguese governors, through the Jesuits, began putting pressure on the indigenous Christians to accept Roman doctrine and practice.</p>
1558 – 1572	unclear	<p>From about this time, there were two separate patriarchal lines, that of Hormizd remaining in the Bar Mama family, which eventually became the Chaldean Catholic line, and this one outside the family. Within the Bar Mama family, Eshuyow Shimun was succeeded by Eliya VI, Giwargis. Different sources give different names within the other line.</p> <p>This was the period when Roman doctrines began to be introduced into the Church, largely through the work of the monk, Rabban Sulaka d'beth Ballo. With this influence, deep and enduring divisions entered into the Church of the East, already weakened by persecutions and the fact that during the generations following Tamerlane's massacre of the Church there were attempts to seek support and strength from Roman, Byzantine, Jacobite and Armenian sources. All this contributed to the present multiplicity of separate Eastern churches having a common history back to the Apostles. However, with the signing of the <i>Common Christological Declaration</i> by Pope John Paul II and Mar Dinkha IV on November 11, 1995, a period of cooperation between the independent Church of the East and the Uniate Chaldean Catholics has begun, seeking to repair the rents in the fabric of Eastern Christianity.</p>
1572 (1558?) - 1580	Yolaha Shimun VIII	<p>In 1578 a Kurdish force of 10,000 attacked the Assyrian city of Urmi (in modern Iran) and carried off over 1000 prisoners. A short time later the Turkish Pasha of Rawandoz sacked the villages of Alqosh and Tel Kepe and pillaged the monastery of Robban Hormizd, killing many monks and a bishop.</p> <p>In 1599, at the Synod of Diamper, the majority of Indian Christians, yielding to Portuguese pressure, professed allegiance to Rome. Some 30,000 refused to submit and the Church was divided. These dissenters continued as the core of the Syro-Chaldean Christians in southern India down to the present day.</p>
1580 - 1600	Dinkha Shimun IX	He was recognized by Rome.
1600 - 1638	Elia Shimun X	
1638 – 1656	Eshuyow Shimun	Eshuyow Shimun may have been removed because of attempts at

XI		<p>union with Rome.</p> <p>In India, by 1653, the rule of the Jesuits over the Indian Church had become so harsh and Portuguese power so weakened by their defeat at the hands of the Dutch, that the vast majority of those who had submitted to Rome in 1599 pledged to reject Roman authority at the Coonen Cross Secession. The Indian Christians made this pledge on the large granite cross, called the “coonen” or “bent” cross, in front of the Church at Matancheri, Cochin, India. Long ropes were tied to the cross so that more people could “touch” the cross. Of some 200,000 Indian Christians, only a few hundred stayed within the Roman fold.</p>
1656 – 1662	Yoalaha Shimun XII	<p>In 1657, the Pope sent a Carmelite bishop and a number of Carmelite priests to bring the Indians back into allegiance to Rome. Through these efforts some two thirds of those who had recanted returned.</p>
1662 – 1700	Dinkha Shimun XII	<p>In 1665, the Jacobite Patriarch of Antioch sent Mar Gregory, Metropolitan of Jerusalem to India managing to get to Malabar where he was welcomed warmly. Those of the secessionists who did not return to the Roman Church, accepted the new Jacobite leadership. This Jacobite Orthodox Syrian Church is today the largest portion of the ancient Chaldean Church in India. The Chaldean Catholics are next in size. The remnant which remained true to the Church of the East is now the smallest church.</p> <p>In 1681 Yosep I received Papal recognition and started a third patriarchal line, this one in full communion with Rome. In 1830, the Patriarchate of Hormizd (Bar Mama) was recognized by the Pope in this succession, bringing the two lines together. This is the line of the Chaldean Catholic Church. The present Chaldean Patriarch is Raphael I Bidawid.</p>
1700 – 1740	Shlemon Shimun XIV (Sulaiman)	
1740 – 1780	Mikhail Shimun XV (Mukhattis)	
1780 – 1820	Yokhanan Shimun XVI	
1820 – 1860	Oraham Shimun XVII	<p>In 1829, Kurds attacked Alqosh and other Christian villages. Several hundred Christians were killed amidst numerous acts of barbarism throughout the region.</p> <p>In 1842, Badr Khan Bey, a Hakkari Kurdish Amir, combined with Kurdish forces led by Nurallah, attacked the Assyrians in order to exterminate them from the mountains. They seized the Patriarch’s aged mother, raped her, then cut her body in two and through it in the river Zab. This persecution lasted until the fall of 1846. During that time well over 10,000 Christians were brutally and treacherously murdered and another 10,000 women and children taken captive to be sold into slavery.</p> <p>In 1860, Druze and Kurdish forces launched a persecution of the Christians in Lebanon. One Ottoman garrison commander offered sanctuary to a large number of Maronites, then slaughtered them all when they were together and unarmed. This persecution spread from Lebanon to Damascus. By the time it was over some 12,000 Christians had been killed in Lebanon and another 11,000 slain during the burning of Damascus’s Assyrian Quarter.</p>
1860 - 1903	Ruwil Shimun	<p>On New Year’s Day, 1895, Kurdish forces attacked the city of Urfa,</p>



	XVIII (Reuben)	slaughtering 13,000 Christians. During the course of the year well over 100,000 more were killed.
1903 - 1918	Binyamin Shimun XIX (Benjamin)	<p>During the period from 1915 to 1918, a fierce persecution of the Christians occurred throughout the region. The number of martyrs is unknown but runs well into the tens of thousands, possibly hundreds. Whole villages and regions were depopulated. A massive exodus of Assyrians and Armenians fleeing the genocide took many of the survivors to Europe, America and Australia.</p> <p>On March 3, 1918, Mar Binyamin Shimun was gunned down treacherously by some 700 Kurdish marksmen as he and his retinue were departing from a “friendly” meeting with the Kurdish chieftain, Simkoo.</p>
1918 – 1920	Polos Shimun XX (Paul)	
1920 – 1975	Eshai Shimun XXI	<p>Eshai Shimun had the office of Catholicos-Patriarch thrust upon him at the age of twelve upon the murder of his uncle, Polos Shimun. To escape Turkish persecutions, he moved his see to San Francisco, California. In 1973, he abdicated and in 1975 was assassinated. The hereditary Patriarchate ended with his death. He called himself the XXIIIrd. This is the result of confusion over the members of this line in the turbulent 16<sup>th</sup> Century.</p> <p>Persecutions and murders of Assyrian Christians continued in the Middle East (though not on the scale of the previous years) including incidents in the years 1923, 1930, 1933, 1945, 1962 and 1969.</p>
1976 - 2015	Dinkha IV	<p>Mar Dinkha IV was elected at the age of 33. At that time, he was the Metropolitan of Iran. His see was in Tehran until the Iran-Iraq War of 1980-1988. At that time, he transferred the Patriarchal See to Chicago in the United States where he resided until his passing on March 26, 2015.</p> <p>He was elected by one party within the Church of the East, “the Patriarchal group”, but was not accepted by “the Metropolitan group.” Tensions between these two groups had lasted for several decades. On November 17, 1995 the separate parties declared their reconciliation and unity under Mar Dinkha IV at a special celebration in Trichur, India at the Mart Maryam Big Church, the oldest in Trichur. At that time it was reported that “the Chaldean Syrian Community [in India] has about 30,000 members, mainly in and around Thrissur. There are small Churches in Cochin, Calicut, Coimbatore, Madras, Bangalore, etc.”* Within India, there are two Metropolitans, Mar Timotheus, the Patriarchal delegate and Mar Aprem, Metropolitan of India. Both live in Trichur, Kerala, India. Since the reconciliation, they have been in cooperation.</p> <p>On November 11, 1994 Mar Dinkha IV and Pope John Paul II jointly signed a <i>Common Christological Declaration Between the Catholic Church and the Assyrian Church of the East</i> which declared that both the Church of Rome and the Church of the East held a common understanding of Jesus Christ, fully God and fully man, eternally begotten of God the Father and born of the Virgin Mary. It recognized that the titles of the Virgin Mary used by each communion – “Mother of Christ our God and Savior” used by the Church of the East and “Mother of God” used by the Church of</p>

\* *Voice of the East*  
Sept. – Oct. 1995

	<p>Rome – are both acceptable as portraying the truth and to be respected by both communions. It rejected the anathemas and divisions of the past as arising from misunderstanding and not true doctrinal difference.</p> <p>In November, 1996 the Roman Catholic National Conference of Catholic Bishops issued <i>Guidelines for the Reception of Communion for Catholics</i>. In this document is the following statement. “According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 §3).” The Churches referred to are the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church. (The “Assyrian Church of the East” is the Church of this apostolic line with Mar Dinkha IV as Catholicos Patriarch.)</p> <p>On July 8, 1997, Mar Dinkha IV, at the commencement of the Third Non-Official Consultation on Dialogue Within the Syriac Tradition sponsored by the Pro Oriente Foundation, decreed “that every clause containing anathemata be removed from the Divine Office and other liturgical texts, for we were created to bless with our mouth and not to curse.”<sup>2</sup></p> <p>On August 15, 1997 Mar Dinkha IV and Mar Raphael I Bidawid, Catholicos Patriarch of the Chaldean Catholic Church promulgated a <i>Joint Synodal Decree for Promoting Unity Between the Assyrian Church of the East and the Chaldean Catholic Church</i> which declares full cooperation between the two Churches in the preparation of educational and liturgical materials, pastoral ministry and other areas while pursuing a more fuller union which respects on the one hand the full independence of the Church of the East and, on the other hand the Chaldean Catholic Church’s full communion with the See of Rome.</p> <p style="text-align: center;">-----</p> <p>Just prior to the outbreak of hostilities in Saddam Hussain’s war with Iran (1980 to 1988), the Iraqi’s exiled thousands of their citizens to Iran on the grounds that they were of Persian ancestry. Many Assyrian Christians were included in this. During the war up to 10,000 Christians may have perished. Many of them, fighting as loyal Iraqis, were killed by their own Arab fellow soldiers and not in battle with Iran.</p> <p>On September 14, 1988 during the genocide of the Kurds at Anfal by Saddam, some 250 Christians (or more) were singled out by the Iraqis and slain for being Christian.</p> <p>Since Operation Desert Storm (1991), a number of Assyrian Christians have been murdered by Kurds in the northern Kurdish controlled part of Iraq, including six men on December 13, 1997.</p> <p>More recently, many Assyrians have been displaced and martyred by the Islamic State (ISIS)</p>
2015 -	<p>Gewargis III</p> <p>On 18 September 2015, the Holy Synod of the Assyrian Church of the East, elected Gewargis Sliwa, the Metropolitan of Iraq, Jordan and Russia, as Catholicos-Patriarch of the Assyrian Church of the East to succeed the late Dinkha IV, as Catholicos-Patriarch. On 27 September 2015, he was consecrated as Catholicos-Patriarch in the Cathedral Church of St. John the Baptist, in Erbil. Upon his consecration, he</p>

<sup>2</sup> Syriac Dialogue 3  
pg. 22

	assumed the ecclesiastical name Gewargis III.
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On 12-17-1862,  
Ruwil Shimun XVIII consecrated  
**Mar Abdisho Antonius**  
*(Thondanatt Anthony)*  
Metropolitan of the Syro-Chaldean Christians of Malabar, India.

On 7-24-1899, Mar Abdisho Antonius consecrated  
**Mar Basilius**  
*(Luis Mariano Soares)*  
Metropolitan of India, Ceylon, Mylapore, Socotra and Messina.

On 11-30-1902, in order to extend the influence of the ancient Church of the East,  
Mar Basilius consecrated  
**Mar Jacobus**  
*(Ulric Vernon Herford)*  
Bishop of Mercia and Middlesex.  
On 2-28-1925, Mar Jacobus consecrated  
**Mar Paulos**  
*(William Stanley McBean Knight)*  
Bishop of Kent.

On 10-18-1931, Mar Paulos consecrated, subconditione,  
**Mar Georgius**  
*(Hugh George deWillmott Newman)*

On 4-13-1952, Mar Georgius consecrated  
**Mar Charles D. Boltwood**  
Archbishop of England

On 5-3-1959, Mar Charles consecrated  
**Mar Yokhannan**  
*(John Marion Stanley)*  
Bishop of Washington State, USA.  
Later elevated to Archbishop Metropolitan of the Syro-Chaldean Archdiocese of North America.

On 3-5-1969, Mar Yokhannan received into the line of the Church of the East  
**Mar Jacobus**  
*(James Andrew Gaines)*  
who had been consecrated in the line of the Russian and Ukrainian Orthodox Churches. Mar Yokhannan elevated Mar Jacobus to Archbishop Metropolitan of the Autocephalous Syro-Chaldean Archdiocese of the Eastern United States of America.

On 10-31-1976, Mar Jacobus, with the assistance of Mar Yokhannan consecrated  
**Mar Uziah bar Evyon**  
*(Bertram S. Schlossberg)*  
Bishop of the North Eastern Diocese of the United States of America.

Co-consecrators were Archbishop Andrew Prazky and Bishop Anthony Prazky, both of the Slavonic Orthodox Church. Mar Uzziah was elevated Archbishop Metropolitan of the Syro-Chaldean Church of North America by Mar Jacobus, upon his retirement, on 9-10-1978.

NOTE: Differing historical sources give differing dates for some of the Patriarchs of the Church of the East. The ones used here are those officially accepted by the Church with minor modifications based on recent research.

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