

Patriarch Mar Dinkha Caused the Name Issue Mess

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Recently, Rev. Emanuel Baito Youkhana of the Assyrian Church of the East, Iraq posted a series of remarks on his Facebook wall about the Assyrian name issue. I am not sure what brought this up, but, many argue, it opens the doors for the enemy of the Assyrian people to use these arguments against this small, [indigenous](#), unprotected and defenseless people.

The controversial priest has his issues with the church and many Assyrians around the world in the past 30 years or so. He was excommunicated from the church once or twice, but for some mysterious reason, the Church leaders approved that he gets reinstated. It is argued that pressure from the Kurdish leaders forced his return. More on the priest later.

After the 2003 US invasion of Iraq and the preparations for the writing of the 2005 Iraqi Constitutions, Assyrian voices were demanding self-rule within a new province of the Nineveh Plain and conditioned that this new governorate to be attached to the center in Baghdad. In October 22-23, 2003, an expanded conference organized by the Assyrian Democratic Movement (ADM) in Baghdad was attended by many Assyrian political and civic groups, individuals, churches, institutions from around the world. The ADM leadership were aware of the consequences of not being united while facing the challenges in the new Iraq post the invasion. The conference adopted the compound name ChladoAssyrian to refer to all the Assyrian (Syriac) speaking Christian people in Iraq. **It was a political maneuver and not a historical conference on the name issue.** It aimed to unite the people under one “political” name to face the anticipated challenges and fight together for the rights of the Assyrians.

The enemy of the Assyrian people did not want to see the Assyrian people united. Kurdish and Foreign hands interfered in the Assyrians’ internal affairs and in the final analysis the fragmentation of the 2003 conference became imminent. After all was said and done, the polarization of the Assyrian people under various terms of Assyrian, Chaldean, ChaldoAssyrian, Suryani, Syriacs, etc. etc. forced themselves. This article is not about the reasons for the failed attempt to unify the people under the compound name ChaldoAssyrians or whether it was the right or wrong thing to do and many articles were written about this issue in the last 20 years; therefore, I will leave this issue aside.

However, the plan to empty the provinces of Kirkuk, Nineveh and Baghdad from the Assyrians was in the making. Attacks on Assyrians and their churches throughout Iraq was set and continued from 2004 to 2011/12. Then ISIS was brought into Iraq and Syria in 2014 to finish the job.

Do you ever wonder why ISIS never attacked the Kurds or Kurdish establishments in Iraq considering that ISIS was at the borders of the Kurdish region? Obama told ISIS that the Kurdish region in northern Iraq was a red line. [If Obama had such power over ISIS](#), why did the president of the most powerful country in the world not say the same about the Nineveh Plain or Sinjar, for example?



The ADM and almost all other Assyrian groups were demanding that after the creation of the Nineveh Plain province, it should be linked to Baghdad. However, the leaders of the Assyrian Patriotic Party (APP) including Rev. Emanuel and his brother Nimrod Baito Youkhana, the general secretary of the group at the time, began their campaign of demanding [to join the Nineveh Plain to the Kurdish region](#).

This was the Kurdish plan from the beginning, meaning, force the Assyrians out from the region. But since the Kurds were not able to do it on their own after the world has assisted these victims of Saddam Hussein and the Anfal campaign ([a narrative that was fabricated](#)), they needed someone else to do the dirty work for them. This is where ISIS came in. The Kurds kept doing everything in order to delay the reconstruction efforts or plans in Nineveh Plain after the liberation in an attempt to discourage the Assyrians from returning. The Kurdish leaders figured the long status of being displaced will push many of them to apply for refugee status and leave their lands. Here, it would have become easier for the Kurdish leaders to attach the Nineveh Plain to the Kurdish region.

Rev. Emanuel visited Mosul after it was liberated by the Iraqi forces and the al-Hashd al-Sha'bi (People's Mobilization Force). He stated, *"I don't see a future for Christians in Mosul"*. In Baghdeda of the Hamdaniya district, some families wanted to return, but Kurdish leaders suggested that it was not advised. The ADM's Nineveh Plain Protective Unit (NPU) arrived to protect those families, [Youkhana described the NPU](#) saying, *"They are trying to play politics as a big actor, when in reality they don't have that power," he said. "What little role they have is exaggerated in the Christian diaspora, where it starts to sound like a Hollywood movie. If you're sitting in Phoenix, Arizona, or Sydney, Australia, you're not aware of this."*

The Assyrian national movement lived a period of frustration and stagnation specially in and post 2014 when ISIS invaded northern Iraq's Nineveh Governorate, including Mosul and Nineveh Plain. As I stated,

this was a planned scheme to purge the Assyrians out from the Nineveh Government where they have concentrated since the ancient times of the Assyrian Empire. We know that two weeks before ISIS invaded the Nineveh Plain, Masoud Barzani's Peshmerga confiscated the arms of the Assyrians in the Nineveh Plain and Yezidis in Sinjar, claiming that they (the Peshmerga) will be protecting them. On the night of ISIS invasion, the [Peshmerga withdrew without firing a bullet](#), leaving the unarmed Assyrians and Yezidis and other civilians under the mercy of ISIS. Even after the liberation of northern Iraq from ISIS in 2017, the Peshmerga still maintained foothold in certain regions of the Nineveh Plain as M. Barzani continued to claim that the region is part of the [so-called disputed territories](#) and part of the Kurdish region. The struggle between central Baghdad and regional Arbil governments regarding many issues including the budget, the so-called disputed territories, the Iraqi border outlets revenues, the illegal oil sales from the Kurdish region, Kirkuk's future and other issues continue to this very day.

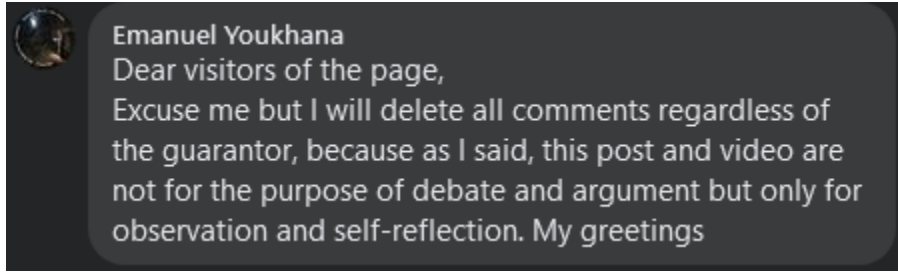
Rev. Youkhanna appeared again to post a very appalling remarks on his Facebook wall. He mentioned that the spread of the name Ashuraya (اشورايا) was the effect of heresy spread by a person from Beirut (hinting Ashur Giwargis) and a media person from Modesto (hinting Sargon Dadesho). Rev. Youkhana stated that he was proud for being Atouraya and not Ashuraya.

المضحك المبكي ان اكثر اشخاص من منظري هرطقة مسعفة اشورايا ومروجيها هم من هذه العشائر، وتحديدًا: كاور حيث اليها ينتمي احد "منظري" اشورايا من بيروت، واليها ينتمي أيضا احد "الاعلاميين" من مودستو.
أليس الأجدد بهما، وبعموم دعاة مسعفة اشورايا، ان يقوموا بتغيير (في هذه الحالة تصحيح) اسم عشائريهم (وهي جزء من الشعب الاشوري) كتجربة أولية ومن ثم، بعد تقييم التجربة، الانتقال الى مشروع تصحيح اسم الشعب الى مسعفة اشورايا والذي هو (بعكس الامثلة اعلاه) رأي يحتمل الخطأ والصواب، مثلما يتحمل التغيير والتصحيح بحسب اكتشافات وتحليلات ونظريات وآراء جديدة في سنين لاحقة.
والى ومضات لاحقة في الطريق الى الفيديو.
تحياتي

Rev. Youkhana wrote that the name (Ashuraya اشورايا) is a doctrinal that has malicious intentions on both the religious and nationalistic levels. He later writes that this doctrinal is an innovation that targets Christianity, especially the Assyrian Church of the East.

أضاف متسانلا: إذن لماذا الجهد والكتابة؟
أجبت: أنا أساساً لست معنيا بهم ولا اتوجه اليهم، فأنا أتوجه الى:
اولا: ضحاياهم من الشبيبة الاشورية المخلصة البرينة لتنيبها وتوعيتها بالفخ والبدعة.
ثانيا: الكنيسة، فالاشوريون ايوثا بدعة عقائدية تستهدف المسيحية، وتحديدًا كنيسة المشرق الآشورية، من خلال تسويق وعبادة الاله اشور على أنه الاله الحق والصلاة اليه، واحلاله محل السيد المسيح.
ثالثا: الشعب ومؤسساته القومية حيث تسعى البدعة الى نسف أي رابط وجسر والغاء أية مساحة مشتركة مع أهلنا الكلدان والسريان، وضرب وتحجيم نخبهم ومؤسساتهم القومية الوجودية.
فالى هؤلاء الثلاثة أتوجه.
سالني مختتما: وهل سيتجاوب من تتوجه إليه؟
أجبت: ليشهد الله والشعب والتاريخ أنني بلغت

However, Rev. Emanuel did not allow the readers to respond to his outrageous post. He made it clear that he will delete any posted reply.



How are the clergy of the Assyrian Church of the East allowed to make such statements, yet receive no discipline of any kind? We are the indigenous people of northern Iraq (Occupied Assyria). We created Ashur, which means *shoraya* or “the beginning” and built the temple by his name some 7,000 years ago. Despite the fact that the majority of our Assyrian people converted to Christianity, that should not mean that we point to those who are proud of Ashur as seekers of an innovated doctrine, as the priest put it, because that is against all historical and archeological knowledge. Why do we promote our enemy to repeat and spread such fallacy?

In 2018, Rev. Emanuel posted a thought regarding why in the elections he voted for the Union of Bet Nahrain National group and not others. He wrote that the title Ashuraya (اشورايا) that was part of the name of those other groups was illegitimate or bastard (Arabic لقيط).

لماذا انتخبت اتحاد بيث نهريين الوطني؟

في: 07:56 13/05/2018

الخوري عمانويل يوخنا

عضو قنصل جبا

شارك: 374

لماذا انتخبت اتحاد بيث نهريين الوطني؟

سألوني لماذا انتخبت قائمة اتحاد بيث نهريين الوطني دون سواها؟ اجبت انه من حيث المبدأ فان خيار الانتخاب هو قرار شخصي ولست ملزما بالافصاح عن اختاري اساسا، ولكني فعلت برغبتي وتلبية لطلب بعض الاصدقاء.

كما لست ملزما بالاجابة على السؤال ولكني سافعل بغبة تفعيل الحوار في الرؤية والاداء السياسي لمؤسساتنا واحزابنا القومية فيما بعد الانتخابات، وتحديدا في امور تكاد تكون وجودية على شعبنا الذي اكرر القول انه ينتحر نتيجة اداء مرجعياته السياسية والدينية، وبخاصة المرجعيات السياسية وخطابها واداءها الشعبي والفويوي.

فأفكر بداية ما عوننت به مقالتي الانتخابي باتي بدأت اختاري بسؤال من لا انتخب؟ وصولا الى من انتخب.

فأقول:

- لاني احترم شعبي واحترم كنيسة و ارفض الفساد بكل انواعه و ارفض الاحتكار و ارفض كل سلوك مشين في النشاط القومي والسياسي فاني لم اصوت لقائمة الرافدين.
- ولاني اعزّ شعبي وهويتي وانتسابي الى شعب (انورايا) الاصيل وليس الى شعب (اشورايا) اللقيط فاني لم اصوت للمجلس الشعبي ولا لابناء النهريين.
- ولاني ارفض الخطاب الشعبي الفويوي وجعل الوطن اسيرا للمهجر فاني لم اصوت للرافدين ولا لابناء النهريين.
- ولاني ارفض ان تكون المؤسسة روبوتات ملقنة وسيرمجة ومنزوعة العقل والقرار وتنفذ مشيئة شخص واحد، ايا كان، فاني لم اصوت للرافدين ولا للمجلس الشعبي.
- ولاني لا اتسامح مع افتقار التنظيمات للجراة والصراحة وتحمل مسؤولية الاخطاء التي شاركت في ارتكابها واصرارها على عدم الاعتذار عنها فاني لم اصوت لابناء النهريين.

Rev. Youkhana writes then that it is strange that it was Mar Dinkha who OFFICIALLY [added the name Assyrian to the title of the Church of the East](#) in 1976. He also added that he uses the name Assyrian

Ashuraya (اشورايا) [with sh] sometimes, but not to replace the title Atouraya [with T]. He stated that he will state more on that in a video in the near future.

The various church denominations of the Assyrian people always had issues among them, which is typical between the various churches everywhere. However, as Mar Dinkha added the name Assyrian to the church title in 1976, he inflamed the disputes and created the foundation that led to the efforts to create the separate Chaldean ethnic category in the 2000 US Census. The Chaldean Catholic Church bishops in the US had been in communication with the Census Bureau since the early 1990s to execute that plan and succeeded to make the US Census consider Chaldean as an ethnic term and not strictly religious. This snowballed to other regions around the world. The addition of the name Assyrian to the church by Mar Dinkha created the mess that we have been living through since then. Of course, the issue got complicated yet further in the Census Bureau, but that is not the subject matter here.

هل طلب او توقع قداسة البطريرك مار دنخا الرابع ان نعتد اسم آشورايا؟
الجواب قطعاً وبالمطلق: كلا

فقداسته هو ذات البطريرك الذي اضاف واعتمد في 1976 اسم (ܐܘܪܝܝܐ ܐܘܪܝܝܐ) على الكنيسة التي هو بطريركها ورئيس مجمعها السنهاديقي الذي له حق وصلاحيه تغيير اسم الكنيسة **وليس أسم الشعب**. ولكنه ومن جاءوا بعده لم يغيروا اسم الكنيسة الى (ܐܘܪܝܝܐ ܐܘܪܝܝܐ). فمن لا يعتمد اسم (ܐܘܪܝܝܐ ܐܘܪܝܝܐ) على المؤسسة (في هذه الحال الكنيسة) التي هو صانع قرارها وله صلاحيه تغيير اسمها، لا يطلب ولا يتوقع من الشعب ومؤسساته ان يعتمدوا اسم (ܐܘܪܝܝܐ ܐܘܪܝܝܐ) اسما لهم.

يسأل سائل: إذن لماذا استخدمه أحيانا؟
سنتناول ذلك في الفيديو التوضيحي وكيف استخدمه أحيانا الى جانب **(وليس بديلاً) لاسم آثورايا**.

ملاحظة: اظنكم تعرفون جيداً ان نسبة كبيرة جداً من الاشوريين ليسوا ابناء كنيسة المشرق الآشورية وليسوا تحت سطة بطريركها حتى في الامور الايمانية والكنسية (عقيدة، طقوس، قوانين، الخ) فكم بالأحرى في المسائل القومية.

We wonder, who is behind these posts by the renegade Rev. Emanuel? Are these the views of the leadership of the Assyrian Church of the East? Where does Patriarch Mar Awa Royel stand from all this? Why is the patriarch silent?