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THE GREEK ORTHODOX COMMUNITY OF SYRIA AND LEBANON
IN THE TWENTIETH CENTURY

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June 1, 1952



اله حفرة الولاية التسيطة ماري كلبورن ،

تحيات وادعية طيبة .

كان لزيارتك لنا الاسبوع قبل الماضي في اطار الطريركة بدشق باليرعيق
 علي ما فرنا . لم تكن زيارة مجاملة لقضاء الوقت بل كانت زيارة حل وتوثيق
 تتعلق بموضوع دارسك العالي الذي اخترته نفسك وهو تاريخ بطريركية
 انطاكية وسائر المشرق للروم الارثوذكس في الشرق الودني للشيخ الوجيه
 علي كون هذا الموضوع لا يمتا بعلة الي تاريخ بلادك وشعبك وليس
 من المواضيع التي تهتم المشتغلين بالتاريخ سوى ما يتعلق منه بالناسه الجديسه
 في هذا الشرق . ذلك ما برهن لنا انك واثالك من نبات الوردات المتجده
 عرفتم ان الجهلي في هذه بيانه هو الطالب للتحقيق والتاريخ والبيادق الودنية
 بحالده اينما كانت وهي التي تبنى مروج العلم القصبو وتبنى مقامه .
 لذلك جئنا هذه السطور نهنك كاتسها الولاية التسيطة لانيك
 وانت في سن القسا الزاخر اعرضت عما جعل من حياتك متعة وسجحت
 صفة منيرة من النشاط لبراز تاريخ حقة من عالم بلاد الشرق الكنته الي من
 يهتم الاطلاع عليه استنادا الي الحقائق التاريخية والسندت الصحيحة .
 وسنا ندمو لك اتسها الولاية بدوام نهنك بالمتعة واتجاهك اهل
 الذي بين يديك جانرجه لك من نجاح واحادة نتمنى ان تذكربنا نسخة من
 التاليف بعد ايجازه عند الامكان وان تشاركني دوايم اقبارة شخصك الكريم .

الداعية
 بطريرك انطاكية وسائر كسوره
 (المنه درسته)

عن دمشق في ١٩ ايار ١٩٥٥
 اله بيروت

(Translation of frontispiece)

The Greek Orthodox Patriarchate
of Antioch and the Orient

Damascus, Syria

To the zealous young lady, Mary Kilbourne:

Invocations and Greetings

Your visit to the Patriarchate at Damascus the week before last has left a deep impression on us. It was not a social visit to while away the time; it was a visit for work and investigation in connection with the subject you have selected for your study, namely: The Recent History of the Orthodox Patriarchate of Antioch and the Orient--although it is a subject unconnected with the history of your country and your people, and, apart from that portion which relates to recent political developments in this (section of the) East, it is not one to attract students of history. All this has proved to us that you and those like you of the daughters of the United States have known the ideal of a life of search for truth and the eternal moral principles which serve to set up the edifice of true knowledge and to enhance the honor in which it is held.

Therefore, we come with these lines to congratulate you, zealous young lady, because, while still full of youth, you have turned away from that which would have made your life an enjoyment, and have registered a page of brilliant activity in bringing out the story of a period in the history of the Church in the Eastern world for those interested, basing it on historical facts and proven statements.

While praying, young lady, for your continued enjoyment of good health and for the success of the work in your hands and its excellence, we hope that, for a remembrance, you would send us, if possible, a copy of your work when completed; and rest assured of our continued regard for your honored self.

Your well-wisher,
Patriarch of Antioch and the Orient

(signed) Alexandros

From Damascus to Beirut
May 14, 1952

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Mary Kilbourne. Department of History

THE GREEK ORTHODOX COMMUNITY IN SYRIA AND LEBANON IN THE
TWENTIETH CENTURY

Precis

There are 250,000 Arabs in Syria and Lebanon today who are not Moslems, not Roman Catholics, but Christians of the Eastern Orthodox faith. They are under the jurisdiction of the self-governing Patriarchate of Antioch, which, like its sister Churches in Russia, Greece, Bulgaria, and elsewhere, has accepted the doctrines laid down by the first seven Ecumenical Christian Councils.

From its founding in 53 A.D. until the time of Constantine (323 A.D.) the Antioch Church expanded within a pagan Roman state; from 323 A.D. until 638 A.D. it was part of the official Church of the Byzantine Empire. It kept its identity under Moslem rule from 638 A.D. until 939 A.D., when Byzantine forces re-occupied Northern Syria. Between 1085 and 1098 Antioch was again under Moslem rule. With the coming of the Crusaders, Antioch became the capital of a Crusader state and remained so until its surrender to the Moslem Mamlukes in 1268. The Mamlukes were driven out of Syria by the Ottoman Turks in 1516, and from that time until 1918 the Orthodox were under the control of the Ottoman Sultan in Istanbul. During this period the Community enjoyed a considerable degree of self-government.

Roman Catholic evangelism in Syria and Lebanon helped produce a schism in the Antioch Church in 1724, when a large section split away and recognized the supremacy of the Pope. However, material and moral assistance from the Russian Orthodox Church helped to offset Roman influence in the area.

From 1724 to 1899 the Patriarch of Antioch was an Ionian Greek, but in 1899 the native Arab element managed, with Russian aid, to secure the election of an Arab Patriarch, Malatios Dumani. Malatios was never recognized by the Greek Patriarchs, but his successor, Gregorios Haddad, who came to office in 1906, was recognized by all branches of the Orthodox Church in 1910. The cause of Arab nationalism found support in the Antioch Community after World War I, and Patriarch Gregorios recognized Feisal as King of Syria on behalf of the Community in 1920. Feisal was soon driven out, however, and all Syria and Lebanon were under a French mandatory government from 1921 until 1945.

Precis, 2.

The death of Gregorios in 1928 plunged the Orthodox Community into a four-year crisis, which ended with Alexandros Tahhan being hailed the new Patriarch by all parties. Another schismatic movement within the Church was led by Bishop Epiphanius Zaid in 1935; the Independent Orthodox Church he established lasted until 1940, when the schism was healed. In 1938 the Holy Synod decided that laymen should not participate in the election of Bishops of the Church. In 1949 a new Constitution was drawn up for the Antioch Church, which was replaced by another in 1952. The personal status regulations of the Church were drawn up systematically for the first time in April, 1952.

Throughout the twentieth century attempts were made by the laymen to reform the Antioch Church. Some sought to reform the secular administration of the Church, while others sought to reform the characters of individual members of the Community. The two types of movement had a common basis: the dissatisfaction of the laymen with their clergy.

The supreme power in the Antioch Church administration rests with the Holy Synod, an assembly of all its Bishops, under the Chairmanship of the "First Bishop," or Patriarch. The center of the Patriarchate is Damascus. At present the Church has twelve Bishoprics, eleven of which are in Syria and Lebanon. The Patriarch and the Bishops are all elected by the Holy Synod. Each Bishopric may have a Congregational Council of laymen to supervise the financial affairs of the Bishopric and the operation of all its schools, hospitals, orphanages, and other charitable institutions. Each Bishopric has a religious court to deal with cases of personal status among Greek Orthodox Christians of the Bishopric; there is also a Court of Appeal in Damascus. Besides the Patriarch and Bishops, the clergy consists of priests and deacons; the latter two grades need not be celibate, and are little distinguished from the laymen in background and education.

The Orthodox Community has not increased in size in the twentieth century due to economic conditions, emigration, and Catholic and Protestant evangelism. The Orthodox have tended to move from villages to the towns, and at the same time are reluctant to lose contact with their village homes. For the most part the Orthodox are middle-class people; prosperous land-owning peasants, white collar workers, and professional persons. Some,

Precis, 3.

however, are extremely rich, especially since World War II. The educational level attained by the Community as a whole is exceptionally high. Many of the intellectual and political leaders of modern Syria and Lebanon are Orthodox Christians. Many Orthodox have been educated in Western schools; one outcome of this is a growing spirit of secularism and an apathy toward religion among Orthodox youth. Traditional customs and mores have not lost their hold on the Community, but the effects of Western influence can already be seen in religious, family, and public life.

Constitutional guarantees in Syria and Lebanon safeguard both the individual and communal rights of the Orthodox Christians. Matters involving their personal status are still under the jurisdiction of the Orthodox religious courts. Representation in the Syrian and Lebanese Parliaments is distributed in appropriate proportions among the various religious sects. The Orthodox have no political party of their own at present, but are distributed among the membership of the Syrian Popular Party, the Arab Nationalist parties, the Communist Party, the Progressive Socialist Party, and others. Clerics of the Antioch Church often participate actively in politics.

With other sects in Syria and Lebanon the Orthodox Community has little direct contact; in matters of common interest, however, all Christian sects co-operate. During the twentieth century the Antioch Church has had active relations with the Anglican and Ionian Greek Orthodox Churches. Since 1943 there has been a growing rapprochement between the Antioch and the Russian Orthodox Churches.

The present problems of the Orthodox Community in Syria and Lebanon have three sources: 1) the bad financial state of the Antioch Church 2) the split between its laity and clergy 3) the secular spirit and apathy toward religion among Orthodox youth. The Orthodox are especially disturbed by Catholic evangelism in the area recently.

Although numerically small, the Orthodox Community exercises important political influence in both Syria and Lebanon today. In Lebanon it is courted by Catholics and Moslems, and serves as a balance between the two. In Syria it provides a good example of material and intellectual progress to the Moslem majority.

Precis, 4.

The official position of the Antioch Church is one of neutrality in the struggle between the Soviet and Western powers. As both sides seek to extend their influence in Syria and Lebanon, the Orthodox Community may be expected to play a critical role in determining how the tide of public opinion will turn.

June 1, 1952
Beirut, Lebanon

INTRODUCTION

To my knowledge this is the first comprehensive study of the Greek Orthodox Community of Syria and Lebanon in the twentieth century. I have neither tried to apologize for the weaknesses nor to laud the virtues of the Community or any party within it. Above all I have tried to discern what has happened in the last half-century of the history of the Community, and then to find out what the Orthodox Christians think about what has happened. Emphasis has been laid upon contemporary conditions rather than the dim past of the Community. The Bishopric of Beirut has also received special attention, since it is one of the most important of the Bishoprics.

Most of the research for this study was done in Beirut between October, 1951, and May, 1952. I also made trips to Damascus (Syria), Tripoli (Lebanon), and Jerusalem (Jordan) to gather documents and interview authorities. I soon found it was not only desirable, but absolutely necessary, to use primary sources as the backbone of my research. These included translations of documents in Arabic (constitutions, exhortatory pamphlets, newspaper articles) and interviews with members of the Orthodox Community in Syria and Lebanon. To these sources it was necessary to apply what statisticians call a "correction" to distinguish between misrepresentation, partisan opinion, and accurate accounts of events.

Interviews: Most of the persons interviewed were members of the Orthodox Community. Few outsiders knew much about affairs within the Community. I did not try to take extensive opinion polls among Orthodox Christians of varying ages and status; most of the persons interviewed were recognized lay and clerical leaders. Among these there was remarkable agreement as to what were the internal problems of the Church and Community at large; they also expressed similar views on Orthodox relations with the local civil governments, the other local religious communities, and foreign powers.

Of the laymen we should first mention three men, now advanced in years, who have played prominent roles in Community affairs: George (Jurjis) Baz, Boufiq Shamive, and Yusuf Bey al-Hakim. The latter two have both played prominent roles in Syrian national politics as well. Other contemporary political leaders interviewed include Habib Rubeiz, Philip Bulos, Nasim Majdalani, Na'im Majdalani, and Ghassan Twaini. Other Orthodox laymen who gave me valuable data include Mr. Jibran Bikhazi, Acquisitions Librarian of the American University of Beirut; Walid Twaini, responsible editor of AN-Nahar; Andre Jehu, acting President of the Orthodox Youth Movement of Beirut; and M. Mamari, Orthodox advisor

at the American Legation in Beirut.

Heading the list of Orthodox clerics interviewed is the Patriarch himself, Alexandros Sahhan. Bishop Melatios Swaity of Damascus also provided his information and good services. Bishop Elia Salibi of Beirut received me, but referred me to his vicar, archmandrite Gabriel Salibi, for full information. Archmandrite Salibi was especially helpful in checking information and was kind enough to take me on a tour of most of the charitable establishments of the Beirut Bishopric. Bishop Theodosius Abu Rjall of Tripoli presented the clerical point of view on certain issues.

An Anglican cleric, Rev. E. Avery of Jerusalem, furnished some interesting insight on the role of the Antioch Church in international relations. Mr. John Gulick, Harvard Anthropology Fellow, who has studied and lived in the village of Munsaf (Lebanon), offered the informed opinion of a trained social scientist on Orthodox village life. Rev. L. Gillet, Orthodox cleric now resident in England, also gave me some information on Antioch Church affairs while on a visit to Beirut in October, 1951.

These interviews acquainted me with present-day Orthodox opinion and in some cases yielded information concerning the events of the last fifty years.

Documents: For full and detailed information on the history and organization of the Community I consulted a number of documents collected by Mr. Jibran Bikhazi. The oldest was A General Constitution for the Religious and Civil Activities in the Greek Orthodox Congregation in the Bishopric of Beirut (Beirut, 1884); this was actually a proposed program of reform brought forth by laymen at the time. A pamphlet of similar nature was Society of the Orthodox Weawakening in the Antioch Church (Beirut, 1921). The Constitution of the Antioch Patriarchate of the Greek Orthodox Church (Damascus, October, 1929) and the Constitution of the same name published in Damascus in 1949 were the principal sources of data on Church organization. The Constitution officially adopted by the Antioch Synod on April 2, 1952, has not yet been published, but its main provisions were given me by Archmandrite Salibi upon consulting a carbon copy. A document shedding much light on the events of 1928-31 within the Church was A Declaration to the Orthodox Community in All Section of the Antioch Patriarchate and the World Over (Damascus, probably early in 1931). The Constitution of the Independent Orthodox Church (around 1935) is important ^{to} understand the events of 1935-40.

Basic works on the affairs of the Beirut Bishopric were The Orthodox Congregation in Beirut: An Appeal for Reform (Beirut, April, 1950) and the official Law of the Congregational Orthodox Council in Beirut (Beirut, 1950). Valuable data was also gained from A report submitted to the Bishop of Beirut and to the members of the Congregational Council (Beirut, 1951).

On the subject of personal status there is A Law for Limiting the Privileges of the Congregational Authorities for the Christian and the Israelite Communities (Beirut, April, 1951) published by the Lebanese Government and the Personal Status Regulations of the Greek Orthodox Patriarchate of Antioch and the East (Damascus, April, 1952). Other material is available in Minorities in the Arab World by A. H. Hourani (London, 1947) and The Constitution of the Syrian Republic (Damascus, 1950).

The ideals of the Orthodox Youth Movement as conceived by one of its founders are set out in Principles of the Orthodox Youth Movement by George Khodre (Beirut, 1950). Information on the numbers of Orthodox Christians at the American University of Beirut is found in Report of the President for 1925-28 and for 1950-51.

The Editorial Review of the Lebanese Press (published semi-daily by the American Legation-United States

Information Service) and the Tapline Press Review contain translations into English of articles in arabic, French, and Armenian language newspapers. All articles from arabic papers used as sources in this study were found in translation in the above-mentioned reviews. The U.S.A. News Review (published by the United States Information Service in Beirut) gives incidental data on Orthodox-american relations.

The weekly Al-Haraka has been published since March 25, 1951, by Habib Rubeiz. It is to be distinguished from the Haraka ash-Shabiba (Youth Movement) which publishes the monthly An-Nur. Most of the information on recent attempts at reform in the Antioch Church were culled from translations especially made for me from Al-Haraka. This publication is the only one now in active existence that claims to represent specifically Orthodox opinion in Syria and Lebanon and which deals at any length with Community affairs.

Secondary sources: Information on the external relations of the Antioch Church was mostly taken from Irenikon (Prierure d'Amay, Belgium; a French language quarterly), the Eastern Churches quarterly (London) and The Christian East (London). The latter is published by Anglicans promoting union between the Anglican

and Orthodox Churches while the other two are published by Catholics promoting union between the Roman and Greek Orthodox Churches. The Middle East Journal and The Syrian World are American publications which supplemented by chronology.

The historical background of the Antioch Church was found mostly in Philip K. Hitti, History of Syria (New York, 1951). A work of special value on the growth of the "Arab nationalist" movement in the nineteenth century was Frederick J. Bliss, The Religions of Modern Syria and Palestine (Edinburgh, 1912). Of more limited value were Archdale A. King, The Rites of Eastern Christendom (2 Vols., Rome, 1947); Raymond Janin, Les Eglises Orientales et les Rites Orientaux (Paris, 1938); Adrian Fortescue, The Orthodox Eastern Church (London, 1907; reissued 1929); Walter F. Adeney, The Greek and East^{ern} Churches (New York, 1908); and Robert Devresse, Le Patriarcat D'Antioche (Paris, 1945). The History of the Church of Antioch by Chrysostomos (in Greek, Alexandria, 1951) gives full coverage of events before 1900, but is very weak on the years following. T. V. Arnold, The Preaching of Islam (London, 1935) gives information on the condition of Orthodox Christians under Moslem rule. Steven Runciman, A History of the Crusades

(Vol. 1, Cambridge, 1951) reviews the condition of the Orthodox under Moslem rule up to the twelfth century.

For general surveys of the Orthodox faith and the history of the Church at large I referred to Basil . Shurbawi, The Old Church in the New World (New York, 1930); Stefan Zankov, The Eastern Orthodox Church (London, 1929); Metropolitan Seraphim, Eglise Orthodoxe (Paris, 1952); and F.W. French, The Eastern Orthodox Church (London, 1951) as well as the Encyclopedia Britannica (Ed. 14, Chicago, 1944).

Information on the Antioch Church in the twentieth century is scanty in all secondary sources. An intelligent introduction to the subject is found in Minorities in the Arab World by A.H. Hourani (London, 1947). He also offers worthwhile insights on the milieu in which the Orthodox live in Syria and Lebanon: A Political Essay (London, 1946). Three Years in the Levant by Richard Fearn contains many inaccuracies but gives us the benefit of first-hand experience. George B. Kirk, A Short History of the Middle East (London, 1948) and George Haddad, Fifty Years of Modern Syria and Lebanon (Beirut, 1950) provide useful historical background. Donald Attwater, The Dissident Eastern Churches is of limited value; it is presented from the Roman Catholic point of view.

The principal handicap under which I worked on this study was my ignorance of arabic. Many of the people interviewed spoke and understood English quite well (i.e. Y. sir Najjilani, Gabriel Sabini, A. Hamari) but in most cases it was necessary to fall back on an interpreter. The official records of the Antioch Patriarchate (in arabic, kept in Damascus) were consulted only with regard to certain dates given me by the Patriarch. Further research on this subject should take these records more fully into consideration.

Another difficulty I encountered was that "scientific research" is misunderstood or held suspect by many people in Syria and Lebanon. To request exact dates for events and documents (not accepting, "several years ago") appears in some quarters to be a sign of academic fanaticism. Others look upon foreigners with suspicion, entertaining doubts as to their motives for research.

Almost all the Orthodox Christians I interviewed felt that Americans had little knowledge or understanding of the Greek Orthodox Community of Syria and Lebanon. For Americans or any others interested in the subject for theoretical or practical reasons, I hope this study will be of value.

Mary A. Kilbourne
June 1, 1952

ACKNOWLEDGMENTS

This study was made possible by a fellowship granted me for one year by the Rotary Foundation. I am deeply indebted to Dr. Nicola A. Ziadeh of the American University of Beirut for supervising the research and checking the manuscript. Mr. Jibran Bikhazi, Acquisitions Librarian of the American University of Beirut, has helped in almost every phase of my work: arranging interviews, interpreting from Arabic into English, collecting documents, and reading the manuscript. Without his help in making contacts for me within the Orthodox Community this study would have been impossible. Most of my translations were done by Mr. and Mrs. J. Said and Mr. Afif Bulos. The manuscript was examined from the point of view of style and composition by Dr. Edwin J. Neumann of the American University of Beirut. Miss Hermine Ohannesian did much painstaking work typing the documents in the appendix.

To these and all the other people who have co-operated to make this study possible I am deeply grateful.

ORIENTATION

There are 250,000 Arabs in Syria and Lebanon today who are not Moslems, nor Roman Catholics, but Christians of the Eastern Orthodox faith. These Arabs are descendents of natives converted to Christianity in the first century. In the fourth century, they were organized under the Patriarch of Antioch and have maintained themselves thus under the domination of Roman Catholics and Moslems until the present day.

With the collapse of Ottoman Turkish rule in Syria and Lebanon in 1918 the Orthodox Community recognized King Feisal as its temporal ruler. But in 1920 Feisal was driven out by French forces, and all Syria and Lebanon became a French mandate. This lasted until 1946, when the last French forces were withdrawn, and Syria and Lebanon became independent states. Their combined populations were about one-half Moslem, one-fourth Roman Catholic, and one-eighth Orthodox (the remainder being other minorities).

This is a political and sociological study of the Orthodox Community of Syria and Lebanon in the twentieth century. The questions it attempts to answer were posed by a Lebanese writer in December, 1951:

Who are we? Whence are we? With whom are we? Do we agree with the Western policy or are we just Lebanese? Do we follow the principles of the National Syrian Party, the National Arab Party, or are we only a link between the East and the West? Are we Phoenicians or the descendents of nations that have disappeared?

In answering these questions we shall find that the Orthodox Community is now in a position of significance in the political scene far exceeding its numerical weight. As the Orthodox Patriarch himself put it, the Orthodox of Syria and Lebanon form a kind of "balance" (egg, or weight) on the scales of Near East politics today.

¹In Haraka, I:39:5, December 25, 1951.

I. Background

- A. Summary of the Orthodox religion
- B. History of the Orthodox Community in Syria and Lebanon, 37 A.D. to 1900 A.D.

The Orthodox Church of Syria and Lebanon (or, Antioch Church for short) is part of what is officially known as the Holy Orthodox Catholic Apostolic Church. Usually the adjective "Catholic" is not used, to avoid confusion with the Roman Catholic Church. "Eastern Orthodox Church" is a common title, since most Orthodox Christians are found in the Balkans, Near East, and Russia. In Syria, and Lebanon the Antioch Church is known as the "Greek Orthodox Church" although it is almost entirely Arab in laity, clergy and liturgy. This is because Syria and Lebanon were part of the Byzantine Empire when the Patriarchate of Antioch was established and also because until the twentieth century the Greek language was almost always used in the liturgy of the Antioch Church.

Only an outline of the essential characteristics of the Orthodox faith is within the scope of this study. The Orthodox Church of Syria and Lebanon, like its sister Churches in Russia, Greece, Bulgaria, and elsewhere, has accepted the doctrines laid down by the first seven ecumenical Christian councils (325-783 A.D.) and has remained in full communion with these sister Churches. Though Orthodox doctrines are similar to those of the Roman Catholic and Anglican Churches, the Orthodox Churches are quite distinct in history, organization, liturgy, and cultural heritage.

As for doctrines, we find a succinct exposition of them in the official name of the Orthodox Church. The Church is "Holy", according to the Orthodox, because it was sanctified by Jesus Christ and because it has the holy mission of saving souls. It is "Orthodox" (Greek word meaning "right belief") because its doctrines are based upon the Holy Scriptures and were established by the Seven Ecumenical Councils. The Orthodox believe their religion is the "purest" Christianity since they have neither added to, nor subtracted from, the original Christian faith, teaching, and worship. Room is left for personal interpretation and theological development, however, once the "basic truths" attested by the Seven Councils are accepted. Liturgical books and the writings of the Church Fathers are revered, but not considered basic to Orthodoxy.

The Orthodox Church is also considered "Catholic" (Greek word meaning "universal") because it is not limited to any time, place, or people in its mission of redemption. It does not regard the Roman Church as truly Catholic, being only a part which has broken away from the "Mother" Orthodox Church. But Orthodox catholicity is mostly nominal since the Orthodox Church is divided into autonomous national churches without universal secular headship or administration; Jesus Christ is its only head. The "Ecumenical" Patriarch of Constantinople

is ecumenical only by honor, and is recognized as primus inter pares by the other Orthodox Patriarchs.

The Orthodox Church considers itself "Apostolic" because it upholds the teachings of the apostles of Jesus and because it believes its officiating clerics derive their power from the apostles by uninterrupted succession. The Antioch Church is believed to have been established by the Apostle Peter, who came to Antioch in 37 A.D. However the Patriarch is regarded only as a "first" Bishop among equals, and the policy of the Patriarchate is established by a Holy Synod of all the Bishops of the Patriarchate.

Along with its clerical hierarchy the Orthodox Church also has a tradition of lay participation in the temporal affairs of the Church. Congregational Councils are provided for in each bishopric of the Antioch Church, and until recently laymen have participated in the election of Bishops as well.

The supreme spiritual authority of the Orthodox Church rests with the laymen and clerics combined:

The unshakable firmness, the unchangeable truth of the Christian dogma is not dependent on the order of the hierarchy; it remains preserved in its fullness in the communality of the Church people, which is the Church, which forms the body of Christ. Neither the hierarchical power nor the importance of the clerical station can be recognized as a guaranty for the truth.¹

Another characteristic of the Orthodox Church is that its ecclesiastical units of organization generally coincide with civil units of organization. When a given country becomes independent its Church becomes not only self-governing, but autocephalous: it has the right to elect its own chief and the members of its Holy Synod without outside confirmation. When the Orthodox are a minority in a Moslem state, as in Syria, they are citizens of the state but still have ecclesiastical self-government.

The differences between the Orthodox and Roman Catholic Churches in belief and practise may be summed up as follows: The Orthodox believe in the procession of the Holy Spirit from the Father alone, and not also from the Son (filioloque clause added by the Roman Church); they also believe in the necessity for triple immersion in baptism, the use of leavened bread, and a particular form of invocation of the Holy Spirit (epiclesis), and they forbid graven images in their churches. The Orthodox do not accept the Roman dogmas of indulgence, purgatory, the immaculate conception of the Virgin and the assumption of the Virgin. But most important of all, the Orthodox deny Papal supremacy and infallibility in spiritual matters. The only head of the Orthodox Church at large is Christ; the only authoritative

interpreter of doctrine, an ecumenical council in which all the autocephalous churches are represented.²

The only creed of the Orthodox Church is the Nicæan-Constantinopolitan ("Apostles'") Creed, which is regarded as the norm of faith.³ To be a confirmed Orthodox Christian one must profess this creed as an act of inward comprehension of the religious truths expressed therein. When a person wishes to unite with the Orthodox Church he also makes a more extended "Declaration of Faith"⁴

One can distinguish the Orthodox from the Roman Catholic and most Protestant Churches in doctrine and organization by reading the summary below. Points of difference with the Roman Catholic Church are in capitals, and with the Protestant Churches, underlined.

The Church of Christ is the fellowship of ALL THOSE WHO ACCEPT AND PROFFER ALL THE ARTICLES TRANSMITTED BY THE APOSTLES AND APPROVED BY GENERAL SYNODS. Without this visible Church there is no salvation. It is under the abiding influence of the Holy Ghost, and therefore cannot err in matters of faith. Specially appointed persons are necessary in the service of the Church and they form a threefold order, distinct "jure divino", from other Christians, of bishops, priests, and deacons. THE FOUR PATRIARCHS, OF EQUAL RANK, HAVE THE HIGHEST RANK AMONG THE BISHOPS, AND THE BISHOPS, UNITED IN A GENERAL COUNCIL, REPRESENT THE CHURCH AND INFALLIBLY DECIDE, under the guidance of the Holy Ghost, all matters of faith and ecclesiastical life. All ministers of Christ must be regularly called and appointed to their office, and consecrated by the sacrament of orders. Bishops must be unmarried, and PRIESTS AND DEACONS MUST NOT CONTRACT A SECOND MARRIAGE. To all priests in common belongs, besides the preaching of the word,

the administration of SIX SACRAMENTS: BAPTISM, CONFIRMATION, PENANCE, EUCCHARIST, MATRIMONY, UNCTION OF THE SICK. The Bishops alone can administer the sacrament of orders. Ecclesiastical ceremonies are part of the divine service; most of them have apostolic origin; and those connected with the sacraments must not be omitted by priests under pain of mortal sin.⁵

History of the Antioch Church, 37 A.D. to 1900 A.D.

In the first century A.D. the city of Antioch was the greatest and most famous city of Western Asia, the virtual capital of the Asiatic Roman provinces. In 37 A.D. St. Peter fled to Antioch from Jewish persecution in Jerusalem; and it was in Antioch that the name "Christians" was first given to the believers.⁶ The Church is believed to have been established here in 53 A.D.⁷ With the destruction of Jerusalem by the Romans in 70 A.D. Antioch became the sole capital of Christendom, and the headquarters of St. Paul and other Christian missionaries as well.⁸

Originally the Antioch Church consisted of one congregation which met for worship with its bishop. Then, as the number of Christians within the city and the surrounding countryside increased, other congregations were organized, each with its own bishop, who was recognized as an equal of the Bishop of the "Mother" Church in Antioch.⁹ From time to time the bishops would meet at a central point to discuss important matters of common interest, or to elect a new bishop.¹⁰ These

meetings were called "synods". At such meetings the Bishop of the "Metropolis" (Mother City) would preside; he was called "Metropolitan" and considered not superior, but first among equals with regard to the other bishops.¹¹

In the time of the Emperor Constantine (early fourth century) three important developments changed the status of the Antioch Church. First, Christianity was recognized as the official religion of the Byzantine (East Roman) Empire and the old Roman Empire. Second, the capital of the Empire was moved from Rome to Constantinople. Third, Antioch, Rome, Constantinople, and Alexandria were named "First Bishoprics" as their Churches had an apostolic origin. Later they were called "Patriarchates" and their Chief Bishop was termed "Patriarch". Each Patriarchate was independent with regard to internal affairs.¹²

At its height the Antioch Church had 150 bishops. A famous school of theology was founded in the city in the third century which used the Greek language and emphasized the human, historical Christ.¹³ Its famous graduates included Arius, Nestorius, and John Chrysostom. During the centuries that followed Syria enjoyed a great Christian age:

The Church was its greatest institution; the saints were its most revered heroes. From the fourth to the sixth centuries monks, priests, bishops, nuns, anchorites, flourished as never before and never after. Church buildings, chapels, basilicas, monasteries, all with a new style of architecture involving domes, bell towers, and prominent crucifixes, dotted the land. Hermit caves were enlarged or created. Pillars were erected on which stylites curiously enough lived and died. Pilgrimage boomed...Monasticism was the favored way of life.¹⁴

In this period Antioch, with its Greek-language school, was the leader of the Greek-speaking part of Syria, while Edessa had a corresponding position in the Syriac-speaking areas.¹⁵ At the same time Arabic-speaking bedouins from Southern Arabia were moving into the Hauran area of Syria, and in the course of the fourth century at least one of these tribes, the Banu-Ghassan, was Christianized.¹⁶ The resulting linguistic and cultural differences within the Syrian Church were the basis of the schisms that followed.

The rise of Syrian nationalism in the fourth and fifth centuries was to shatter the power of the great Antioch Church and to divide the Christians into hostile camps. A series of heretic leaders, all of Syrian nativity and education, began with Arius. He advocated a doctrine tending to deny the divinity of Christ which was condemned by the First Ecumenical Council of Nicaea in 325. His party succeeded in banning the Patriarch of Antioch in 330, and the resulting schism lasted until 415.¹⁷ A more disastrous controversy occurred in 431 when Nestorius, a man trained in the school at Antioch, was condemned as a heretic for his teachings by the Council of Ephesus. His doctrine, which opposed the deification of the Virgin Mary, was taken up by the Syriac-speaking Christians of eastern Syria

and Persia was split away from the Antioch Patriarchate and came to be called Nestorians. As a result of the Council of Ephesus the Antioch Church also lost the Archbishopric of Cyprus, which was recognized as independent by the Council.¹⁸

The greatest loss to the Antioch Church resulted from the Council of Chalcedon in 451, which condemned the Monophysite doctrine. This doctrine, which emphasized the divinity of Christ, gained more adherents after Chalcedon, winning over most of North Syria in the early sixth century.¹⁹ The Ghassanid Arabs also turned Monophysite. Jerusalem was set up as a separate Patriarchate as a result of the Council of Chalcedon, which removed 60 bishoprics from Antioch jurisdiction.²⁰

The Syriac-using Maronite congregations of the Antioch Church were lost to Monothelitism, a doctrine advocated by the Byzantine Emperor Heraclius and then condemned by the Council of Constantinople in 680. The Maronites remained separate until the eighteenth century, when they became definitely united with the Roman Church.²¹

As if such internal schisms were not enough to wreck the Antioch Orthodox Church two earthquakes, in 526 and 528, brought death to hundreds of thousands of the people of Antioch. The city was twice sacked by

Persian invaders (540 to 614)²² and its career as an intellectual center came to an end.²³ Constantinople had become the capital of the Christian Empire and Antioch, a ruined provincial town.

Thus, on the eve of Islam in the early seventh century Monothelites and Monophysites vied for power in Syria, while the Orthodox Church could count among its faithful only imperial officials, merchants in Greek colonies, and indigenous Greeks.²⁴ By way of reproach the opponents of the Orthodox termed them "Malkites" (Royalists, or "Emperor's Men"), since their spiritual and temporal loyalty remained with the unpopular Byzantine sovereign.

The main cause for the breakup of the Antioch Church was that Christianity had become the official religion of the Byzantine State, and thus an instrument for political control. Heresies became political ideologies for the native un-hellenized Syrians and Arab newcomers with political axes to grind. The measures taken by the Byzantine government against heretics in the fifth and sixth centuries had been unwisely severe; even if heretics re-adopted Orthodoxy they were treated as outcasts.

In 637 the Moslem wave from Arabia swept up over Syria; the Arabs were definitely established in Antioch by August, 638. The Cathedral of St. George in Damascus

was confiscated and converted into what is now the Great Mosque; the Melkite Patriarch fled to Constantinople.²⁵ To all Christians a degree of toleration was granted by the Moslem rulers. They were allowed to continue worshipping in peace, but along with the Jews were placed under certain restrictions. Christians could erect no buildings higher than Moslem buildings. The sound of their bells and services had to be inaudible to Moslem ears. They had to wear distinctive clothing and were not allowed to ride on horseback. They could not publish anything offensive to Moslem practise, evangelize among Moslems, marry Moslem women, or speak slightly of Islam.²⁶ In addition they had to pay special taxes. In matters of civil and criminal violations Christians were left under the jurisdiction of their own spiritual heads unless a Moslem was involved. The testimony of a Christian was not acceptable in court against a Moslem.²⁷

Many Orthodox Christians emigrated to Byzantine territory without Moslem opposition.²⁸ Those who remained enjoyed the protection of the Byzantine Emperor, who had Moslems in his territories whom he could persecute if he chose. Thus Orthodox Christians in Moslem territories held a favored position in comparison with the unprotected heretic communities.²⁹ Most of the voluntary conversions to Islam were among the heretic Christians, while the

Orthodox Community remained intact. The Moslems did not make forced conversions to Islam except among the Banu-Ghassan and the Tanuka, who were Christians of pure arab descent.³⁰

The Umayyad caliphs encouraged Hellenistic Christian culture, employing Christian artists, craftsmen, and civil servants. For many decades state accounts were kept in Greek.³¹ The mosaics in the Great Mosque of Damascus are believed to have been done by Christians.

In this period there arose a great Christian leader, John of Damascus. John prepared a manual for Christians for their theological arguments with Moslems, and also wrote several monumental works including the first "summa theologica". This was a standard guide, when translated into Latin, for the great Scholastics of the West. John's debates with Moslems on freewill started a short-lived movement toward rationalism in Islam.³² Today John is regarded as a saint by both the Orthodox and Roman Catholic Churches. His policy of rendering temporal loyalty to Moslem temporal ruler, along with spiritual loyalty to the head of the Orthodox Church, set a precedent for the Orthodox Community in Syria and Lebanon in the years to come. Even today one hears the Orthodox say, "We render unto Caesar what is Caesar's, and unto God, what is God's."

After the Moslem Conquest the Arabs in Syria at first gathered in the cities, and Arabic became the urban language. The country people bringing their goods to market began to use Arabic alongside their indigenous Aramaic; and the Greeks in the cities, wishing to qualify for government jobs, found it advisable to learn Arabic as well.³³ Gradually Arabic displaced Aramaic (Syriac) and Greek as the language of everyday use.³⁴

The Orthodox community did suffer some persecution in the tenth century, when things went badly for the Moslems in their wars with the Byzantines. The Orthodox churches in Ramleh, Askalon, Caesarea, and Damascus were destroyed by Moslem mobs in 923-924. Later, however, the Abbasid Caliph al-Wuqtadir helped in their restoration.³⁵ Then, in 969, Byzantine armies reoccupied Northern Syria. Antioch was held for over a century (969-1084), and the Orthodox Community enjoyed security and revitalization.

Meanwhile the Moslem Fatimid rulers of Egypt held Jerusalem and Southern Syria. Although Christians under their rule suffered persecution from the Caliph al-Hakim from 1009-1017, full liberty was returned to them in 1020. In 1027 the Byzantine Emperor Constantine VIII was given permission to rebuild the Church of the Holy Sepulchre

in Jerusalem, a project which was carried out by Constantine IX in 1046. For half a century Christian officials and pilgrims travelled freely to Jerusalem. To the disgust of Moslems, the Christians seemed to be in control of the Holy Land. Protected by Byzantine armed forces the native Orthodox Community prospered on trade with Christians overseas.³⁶

It was during this period that the final break between the Orthodox Church of Constantinople and the Roman Church occurred. Peter III, Patriarch of Antioch in 1054, the time of the schism, worked to maintain union in the Christian Church. It might be noted that neither he, nor anyone else in his Patriarchate that could be found, could read Latin. Writing of the Latins, the Antioch Patriarch said:

They are our brothers, although their rusticity and stupidity often make them behave indecently. We must not expect from these barbarians the same perfect manners as we find among our civilized people.³⁷

For the most part the Orthodox of Antioch followed Constantinople, although there was always a party of Roman sympathizers henceforth present in Syria.

In 1071 the Byzantine armies were put to rout by the Seljuk Turks at Mansikert, leaving Antioch and the rest of Syria helpless before the Seljuk invasion in 1085. The loss of the Holy Land to this hostile Moslem power was the ostensible cause of the Crusades, beginning in

1098. Antioch became the capital of a Crusader state. There the position of the Greek Orthodox Patriarch, John IV, was made so intolerable that he fled to Constantinople; and the Crusaders then elected a Latin Patriarch in his place.³⁸ Latin evangelism brought some Orthodox Christians into union with Rome. One Latin prelate, Jacques de Vitry (died 1240), gave the following picture of the native Orthodox Community:

There are other men, who, since the days of old, have dwelt in the land under divers lords...These men are known as Syrians...The Syrians...use the Saracen language (sic: Arabic) in their common speech and they use the Saracen script in deeds and business and all other writing, except for the Holy Scriptures and other religious books in which they use the Greek letters.

Therefore, in divine service their laity, who only know the Saracenic tongue, do not understand them (whereas the Greeks, who use the same language in common talk and in the Scriptures, can understand their priests in their Churches and in their written language, which is the same as the spoken language). The Syrians exactly follow the rules and customs of the Greeks in divine service and other spiritual matters and obey them as superiors. As for the Latin prelates in whose dioceses they dwell, they obey them in word but not in deed, and only in outward show say that they obey them, out of fear of their masters according to the flesh; for they have Greek bishops of their own and would not fear excommunication or any other sentence from the Latins in the least.³⁹

In the latter part of the twelfth century Saladin and his successors reconquered for Islam most of Syria and Lebanon. The control of the Holy Places was returned to the Orthodox Church. Mongol invasions, beginning sometime after 1260, reduced the Crusader holding at Antioch to vassalage.⁴⁰ But the Mongol tide was dammed

by the invading Mamluke Sultan of Egypt, Baybars, who then proceeded to mop up the Latin principalities in Syria. Antioch surrendered to him in 1268; its ancient citadel and famous churches were burned; and 16,000 of its population killed with another 100,000 sold as slaves.⁴¹ The last Crusader holdings surrendered to the Mamlukes in 1291.

Mongols again devastated Northern Syria from 1299-1303, and Timur the Lame repeated the performance a century later. Droughts, famines, and pestilence added to the toll; it was estimated that during the Mamluke period (1269-1516) the population of Syria was reduced to one-third its former size.⁴² Concessions made to Venetians and other European merchants in Lebanon and Syria stimulated local industries and the silk, perfume, and spice trade with the Far East, nevertheless. As for the Orthodox, their Patriarch was directly responsible to the Moslem nayib in Damascus. His duties included seeing to it that his community observed the laws of marriage and inheritance and the rules imposed on them in questions of dress and behavior; supervising his monks; caring for the needy in his flock; and attending to impoverished churches and monasteries.⁴³ One Antioch Patriarch, Theodotus V, signed the act of union with the Roman Church at Lyons in 1275, and later resigned

rather than go back on his word.⁴⁴ The Antioch Church also sent legates to the Council of Ferrara-Florence in 1438-39, which again agreed to union between East and West; but the union was again rejected in 1472 by Constantinople, and again Antioch broke communion with Rome.⁴⁵

Meanwhile a new power had risen in the Near East--that of the Ottoman Turks. Little by little they ate away Byzantine territory in Anatolia and in 1453 they finally took Constantinople, the capital of the Orthodox Christian Empire. In Syria they fought a decisive battle with the Mamlukes in 1516, and by the next year all Syria, Lebanon, and Egypt were under Ottoman control. Until 1918 the Orthodox Patriarch of Antioch was to be responsible to the Ottoman Sultan.

In these four centuries Arabic remained the language of the people. The Orthodox were granted some autonomy in what was known as the millet system. Christians could not bear arms nor testify against Moslems in court and they continued to pay special taxes. Nevertheless they kept their own religious organizations, places of worship, church properties and funds, and personal status regulations.⁴⁶ The Patriarch was chosen by the Orthodox Community and approved by the Sultan. Approval was conveyed

when the Sultan issued an imperial "berat" which enabled the Patriarch to assume office. The Patriarch was regarded as an Ottoman functionary, serving as a liaison between his flock and the Sultan.⁴⁷ With the assistance of a council of clerics and laymen, he carried on the government of the Orthodox Community. His jurisdiction embraced clerical discipline, the control of properties, education, marriage, divorce, and civil rights. He could collect certain taxes and had his own force of Turkish gendarmes. Sentences pronounced by the Church courts were executed by the Ottoman officials.⁴⁸ Both the strength and weakness of the Ottoman regime was its tolerance to minorities:

(The Government) defended the country, maintained a sort of law and order, raised taxes, and preserved the true religion (it was only for short periods that it tried seriously to impose this religion on all its subjects). There were vast spheres of social and individual life with which the Government did not try to interfere, and which could therefore be regulated by the customs of one's nation or the precepts of one's religion...

The Government imposed its will in the provinces by feudal delegation; as always in feudal countries, its power of creating feudatories was limited, and it was compelled to adjust itself to the facts of social power, to accept the existing leaders of tribes or communities and to deal with the individual members of the community through their leaders only, not directly.⁴⁹

Under Ottoman rule the Orthodox Community underwent some important internal changes. They had already become Arabic in language, and thus in culture to a large extent; in their social relations and popular ethics, they had also felt Islamic influence. As the process of assimilation

lation went on it must have been extremely difficult for the Orthodox to maintain something of their identity in an alien world.⁵⁰ Their roles in Ottoman economy were mostly those of merchants and craftsmen, although some Orthodox were peasants and some landlords. Except in certain regions, however, they tended to seek the comparative safety of the towns.⁵¹

During the troubled Mamluke period the residence of the Orthodox Patriarch had varied, but in 1531 it became definitely established in Damascus and has remained there ever since.⁵² Three years later the last Syrian Patriarch of Jerusalem was replaced by an Ionian Greek.⁵³

Throughout the Ottoman period the Roman Church sought to extend its influence in Syria and Lebanon. One Antioch Patriarch, Joachim V, is said to have acknowledge papal primacy, to have kept the definitions of the Council of Florence, and to have published in 1560 a decree against injurious language against the Roman Pope.⁵⁴ In 1583 Papal delegates first came on a mission of reconciliation to Syria;⁵⁵ in 1584 a Maronite theological seminary, for the benefit of the Syrians, was founded in Rome itself.⁵⁶ By the seventeenth century Roman missionary activity was well organized in the area⁵⁷ Roman clerics assumed the authority to relax the heavy and rigid system of Orthodox fasts in order to gain converts. Moreover, in local disputes over elections to ecclesiastical office the

Latins would intercede with attractive promises in order to gain the allegiance of dissident parties. In 1686 four Orthodox bishops even sent their submission to Rome.⁵⁸ The primary object of the Orthodox Patriarchs in these times was the fending off of Roman influence.

A new force, the Russian Orthodox Church, came to the aid of the Antioch Orthodox Church in the sixteenth century. In the year 1680 Joachim, the Antioch Patriarch, paid a visit to the Metropolitan Dionysius at Moscow in order to find financial aid for his people.

Dionysius stood on his dignity in giving the benediction to his visitor in the first instance, instead of merely submitting to the blessing of an ecclesiastical superior and returning it. The tsar then proposed to his boyars the suitability of establishing a patriarchate at Moscow, and sent one of them to discuss the question with Joachim, who replied that it was a matter that could only be settled by an oecumenical council, but promised to consult the other patriarchs about it....It is painful to see how... the need of pecuniary aid introduces a sordid element into the consideration of the tsar's proposal.⁵⁹

After due negotiations, the Holy Synod in Moscow elected Job as the first Russian Patriarch in 1687.⁶⁰ Another Patriarch of Antioch, Makarius, went to Moscow in 1685 and again in 1688 to collect money for his flock. He was accompanied in 1686 by the Patriarch of Alexandria, Paisius, and participated in the Council which tried and deposed Nikon, the Russian Patriarch. Russia at the time was the only

Orthodox country under Orthodox Christian rule; Makarius made his journeys apparently in defiance of the Sultan's order forbidding such travel without leave, and one account says he was hanged upon his return.

To the Orthodox in bondage under Moslem rule, Russia appeared as a far off land of promise, a place of rest and peace, where Orthodoxy was free and honoured.⁶¹

The Russian and Antioch Orthodox Churches remained in contact for the next three centuries, during which the Antioch Church exchanged holy relics for Russian icons and money. Especially from the eighteenth century on the Russian Tsars assumed the role of protector of the Orthodox communities under Turkish dominion. Donations poured in for the benefit of the local Christians. A Russian mission was established in Jerusalem in 1846, and by 1906 there were over 100 Russian schools in Syria and Palestine with over 10,000 pupils, all financed by the Russian Church and the Russian royal family for the benefit of the Orthodox communities.⁶² Two teaching training colleges were founded--one for men in Nazareth and one for women at Bet-Jala. Some Orthodox clerical candidates, including the present Patriarch of Antioch, went to Russia for advanced theological training.

While Russian influence tended to strengthen the Antioch Church against Roman inroads, there nevertheless occurred a serious schism in the Patriarchate in 1724. After studying Arabic manuscripts concerning the matter,

Frederick Bliss wrote:

The ecclesiastical history of the half century preceding the schism of 1724 shows passages of genuine melodrama. Here is a bewildering succession of intrigue and counter-intrigue: ~~two rival patri-~~archs of Antioch, Cyril and Athanasius, backed in turn by the Porte, alternately ousting each other from the see; popes of Rome, Circassian janissaries, members of the Holy Synod at Constantinople, all taking a hand in the game; bribery freely used and acknowledged; sudden imprisonment followed by dramatic release, and finally a cynical compromise between the two prelates...⁶³

Cyril died in 1720, and was succeeded by Athanasius.

In 1722 the Holy Synod sent out a letter to the Orthodox flock, warning them of Latin heresies.⁶⁴ Before Athanasius died in 1724 he requested the Antioch Synod to ask the Synod of Constantinople to appoint his successor in Antioch. He asked that the new Patriarch be of Greek speech and blood; it was hoped that such a man would be less likely to dally with Roman advances and would restore the lessened prestige of the Antioch Church in the eyes of the Sultan. This request was complied with in 1724, and Sylvestre of Cyprus, an "Ionian" Greek, became the new Patriarch at the suggestion of Constantinople.⁶⁵

At the same time the Roman Catholic party in the Antioch Church elected a rival Patriarch, Seraphim Tanas (Cyril VI), on the death of Athanasius. The struggle between Sylvestre and Cyril VI that followed resembled in its methods the struggle between Cyril V and Athanasius

a few years before. But now there were two rival parties and henceforth two rival lines of patriarchs.⁶⁶ Large parts of the Orthodox communities of Aleppo, Hama, Haida, and Tyre joined the Roman party.⁶⁷ In 1728 Sylvestre of the Greek party was recognized as head of both groups by the Sultan. Cyril VI was exiled from Damascus and Sylvestre started a bitter persecution of the Catholics which led to his own expulsion from Damascus in 1731. (However, he was permitted to return the next year.) Generally arrogant and tactless, Sylvestre did much to widen the breach within the Community.

Meanwhile Cyril settled in Lebanon and was recognized by the Pope as the head of the Greek Catholic Church in 1730. Before 1760, when Cyril died, there was a definite Greek Catholic hierarchy. In 1831 the Sultan recognized the Greek Catholic Patriarch as independent.⁶⁸ A Western observer reported in 1860 that the Greek Catholics predominated over all other Christian sects in wealth, numbers, and influence in Damascus, Aleppo, Sidon, and Tyre, and included the most intelligent and liberal men in Syria.⁶⁹ After 1860, however, the status of the Orthodox and the Maronites rose in Syria and Lebanon so that the statement no longer holds true.

Over the Orthodox Patriarchate of Antioch Ionian Greeks ruled from 1724 until 1899. Although the Greek Patriarchs tended to keep local factions in balance,

they failed to establish good ecclesiastical schools and to further the education of the youth of the community. Laymen charged them with corruption and indifference, saying that the "foreign" patriarchs remained only to enrich themselves at the expense of the community. They resented that the native bishoprics were filled largely with Ionian Greeks. These grievances, taken together, drove many Orthodox into the Roman fold.⁷⁰

It was during this period that a strange incident occurred. On June 20, 1773, the Russian fleet sailed into the Beirut harbor and occupied the town. The background for this event lay in a local disturbance. One Ahmed Bey al-Jazar, deputy of Yusuf Shahabi (Governor of Lebanon), had usurped power in Beirut. Among other misdeeds he had destroyed Christian churches in Beirut and used them as stables. Another deputy of Shahabi, Dahir Umar (Governor of Akka) requested Russian help to drive out al-Jazar. Forty Russian ships arrived; the Russians took over the local castle; and the Cross was raised over Beirut. The Governor of Akka gave his son to the Russians as a hostage until he could pay them 500 bags of gold (about 162,500 French gold coins). The Russians stayed in Beirut about two years, during which they were hailed as protectors by the Orthodox community.⁷¹

But Russia was not the only foreign power to interfere in the affairs of Syria and Lebanon. French and Eng-

lish pressure upon the Turkish Sultan resulted in the issuing of formal decrees in the nineteenth century which defined and guaranteed on paper the position of the Orthodox Community. The Gulmans Decrees of 1839, the Hatti Himayuni of 1856, and the Constitution of 1876 established the formal equality of civil rights and duties of all Ottoman subjects--on paper at least.⁷² A number of individual Christians in the towns secured European nationality or protected status, thus enjoying the privileges of the Capitulations granted to Western powers. Many Christians adopted Western habits, and the "closed community" was opened by the expanding life of the cities and by emigration.⁷³ The absolute validity of communal loyalty began to be questioned; the Orthodox Christian started to think of himself as an individual and not primarily as a member of the Orthodox Community. In some cases he sought to immerse himself in European culture; but Albert Hourani tells us that

There was another tendency, however, among the Christians: an awakening of their Eastern Christian self-consciousness, a conviction that although they must refuse to become Islamicized and must re-create their spiritual life with the aid of Europe, they had nevertheless a special part to play in the Moslem Orient. (underlining mine)⁷⁴

Indeed a movement began in the Antioch Community in the nineteenth century to throw off Greek ecclesiastical domination. The movement was partly an outgrowth of the development of schools for the higher education of Arab Orthodox youth. At the Bellamand school near

Tripoli, the Damascus school (founded in 1825 by Joseph Haddad), the Beirut College of the Three Doctors (founded 1835) and elsewhere the idea was spread of the necessity of having an Arab Patriarch for the Antioch Church.⁷⁵ The Greek-born Patriarch Methodius (1824-50) realized this danger and closed the Bellamand school as part of an anti-nationalist program.⁷⁶ When Methodius died the Holy Synod in Damascus still consisted chiefly of Ionian Greek, and not Arab, Bishops. This Synod accepted the next Patriarch, Erotheos, a rich Ionian Greek appointed by the Holy Synod in Constantinople. His rule, which lasted until 1885, is described by native chroniclers with the deepest of contempt.⁷⁷ In 1885 a native party of laymen and bishops failed to prevent the appointment of another Greek Patriarch, Gerasimos, to the Antioch chair. This was also a defeat for the Russians, who had sought to counterbalance the influence of the Greek Patriarchs of Constantinople and Jerusalem upon the Sultan.⁷⁸

In 1891 Gerasimos was transferred to Jerusalem and another Greek, Spiridon, was appointed to take the Antioch chair. Again the native party had failed, and native historians charged that Spiridon had bought the Patriarchate of Antioch by a bargain with the nobles of Damascus.⁷⁹ The Greek party in turn charged, as it had done in 1885,

that the Arabs of the Antioch Church were subservient to the interests of Russia. This was vehemently denied by a Damascus representative of the Arab party who said:

Why change the rule of the Ionians for that of the Russians? Why run from the rain to seek refuge under the water-spout? We have made use of Russia, in permitting her to establish schools for our benefit, but with the exception of allowing one Russian priest to make an annual visit to confess and communicate members of the Russian Church in our see, we do not allow a single Russian ecclesiastic or monk to set foot in the patriarchate. 80

The final struggle between the local Orthodox community and the Greek clerics took place in the 1890's. It began almost immediately after the enthronement of Spiridon in a contest for the control of the walf property of the Church. Some demands were granted in 1896; about this time the Turkish governor joined the side of the laymen. In the summer of 1898 Spiridon granted a divorce decree which appeared to the Community to be highly irregular; this was what precipitated the actual crisis.

The following day the people crowded into the cathedral shouting, "We won't have a patriarch who gives such divorces!" Men seized the ropes and tolled the great bell as for a funeral, while the crowd shouted: "Our patriarch is dead! Our patriarch is dead! We must have another." 82

Through the mediation of the Turkish civil governor, the divorce decree was annulled, and the crowd dispersed. But new trouble began shortly after when the Patriarch had two native priests arrested for omitting to mention his

name in mass. This time the entire Christian quarter of Damascus was aroused, and by dawn a crowd of four thousand people, including Christians of ^{all} sects, had gathered in the Orthodox cathedral, all shouting at the top of their lungs.⁸³ This time the Turkish governor could not quiet them; he was also being deluged with telegrams from the bishops demanding permission to gather in Damascus and settle the matter. At this time the majority of bishops were Arabs; only four were Greeks. The Turkish governor gave his permission for the conclave.

Spiridon retired to the Sednaya Monastery, and then fled to Constantinople. There was no recognized electoral procedure for his successor, so the national party succeeded in getting official permission to follow the regulations of the Patriarchate of Constantinople. This was an Arab triumph, as it gave the laity a good number of votes and disqualified three of the four Greek bishops in the Patriarchate on the basis of tenure.⁸⁴ All four Greek bishops then left the Damascus conclave. The electors who remained, after waiting for months for Constantinople to authorize their candidates, executed a coup d'etat and elected the Syrian Bishop Malatios Dumani of Lattakia as Patriarch.⁸⁵ A year later official confirmation came from the Turkish Sultan, a triumph believed to have been assisted by Russian influence.⁸⁶

Thus we find, as the twentieth century opened, an Arab Patriarch again enthroned in Damascus. He is recognized by the Russian, Serbian, and Romanian Churches only; the Greek Church and the Patriarchs of Constantinople, Alexandria, and Jerusalem refuse recognition, contesting the legality of his election.⁸⁷ He is recognized by the Ottoman Government as one of its functionaries, and the autonomy of his Church stands as it has stood for almost four centuries.

Meanwhile the "Greek" Orthodox Community in Syria and Lebanon is no longer Greek, either in membership or leadership. It is Arab in speech, culture, and--through intermarriage--blood. It has fought for centuries the attempts of the Roman Pope to take it into his fold; it has enjoyed the economic and political assistance of Tsarist Russia. Now it will try to meet the problems of the twentieth century with local resources and local leadership. For the Antioch Orthodox Church is now truly an Arab Church.

FOOTNOTES, Part I.

- 1 Stefan Zankov, The Eastern Orthodox Church, p. 92.
- 2 cf. Basil M. Kherbawi, The Old Church in the New World, Chapters I and III; also Frederick J. Bliss, The Religions of Modern Syria and Palestine, p. 40.
- 3 See Appendix.
- 4 See Appendix.
- 5 Encyclopedia Britannica, Ed. 14, vol. 16 (1944), pp. 939-40.
- 6 Adrian Fortescue, The Orthodox Eastern Church (1929 ed.), p. 15.
- 7 Bliss, op. cit., p. 41.
- 8 Phillip K. Hitti, History of Syria, p. 335.
- 9 Kherbawi, op. cit., p. 20.
- 10 Ibid., p. 21.
- 11 Ibid., p. 22.
- 12 Ibid., p. 24.
- 13 Hitti, op. cit., p. 335.
- 14 Ibid., p. 363.
- 15 Ibid., p. 369.
- 16 Ibid., p. 401.
- 17 Fortescue, op. cit., pp. 90-91.
- 18 Raymond Janin, Les Eglises Orientales et les Rites Orientaux, p. 195.
- 19 Hitti, op. cit., p. 372.
- 20 Janin, op. cit., p. 195.
- 21 Hitti, op. cit., p. 522.
- 22 Janin, op. cit., p. 195.
- 23 Hitti, op. cit., p. 375.
- 24 Janin, op. cit., p. 195.
- 25 Fortescue, op. cit., p. 21.
- 26 Steven Runciman, A History of the Crusades, Vol. I, p. 22.
- 27 Ibid., p. 28; also Hitti, op. cit., pp. 486-87.
- 28 Runciman, op. cit., p. 28.
- 29 Idem.
- 30 Idem.
- 31 Ibid., p. 25.
- 32 Hitti, op. cit., pp. 499-500.
- 33 Ibid., p. 484.
- 34 Runciman, op. cit., p. 24.
- 35 Ibid., p. 27.
- 36 Ibid., pp. 36-37.
- 37 Fortescue, op. cit., p. 192.
- 38 Archdale, A. King, The Rites of Eastern Christendom, Vol. II, p. 90.
- 39 as quoted in Anton Bertram and J.W.A. Young, The Orthodox Patriarchate in Jerusalem, p. 50.
- 40 Hitti, op. cit., p. 631.
- 41 Ibid., p. 608.

FOOTNOTES, Part I, continued.

- 42
43 Ibid., p. 638.
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Mamluks, p. 115.
44
45 King, op. cit., p. 90.
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47 Albert Hourani, Minorities in the Arab World, p. 18
48 Ibid., pp. 20-21
49 Idem.
50 Ibid., p. 17.
51 Ibid., p. 18.
52 Ibid., p. 21.
53 Bliss, op. cit., p. 56.
54 King, op. cit., p. 91.
55 Idem.
56 Bliss, op. cit., p. 87.
57 Ibid., p. 98.
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59 Ibid., p. 88.
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61 Ibid., p. 406.
62 R.M. French, The Eastern Orthodox Church, pp. 94-95.
Eastern Churches Quarterly, Vol. VI, No.7 (July-Sept.) 1946.
pp. 406-7.
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64 King, op. cit., p. 91.
65 Bliss, op. cit., p. 64 and p. 89.
66 Bliss, op. cit., p. 90.
67 Yusuf Bey al-Hakim, in an interview, April, 1952.
68 Bliss, op. cit., p. 91.
69 Idem.
70 Ibid., p. 64.
71 According to George Baz, in an interview, January, 1952.
72 Hourani, op. cit., p. 23.
73 Ibid., p. 24.
74 Ibid., p. 25.
75 George Baz, idem.
76 Bliss, op. cit., p. 67.
77 Ibid., p. 65.
78 Idem.
79 As quoted in Ibid., p. 66.
80 As quoted in Ibid., p. 66.
81 Ibid., p. 66.
82 Ibid., p. 67.
83 Idem.
84 Ibid., p. 68.
85 Ibid., p. 69.
86 Fortescue, op. cit., p. 287.
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II. History of the Orthodox Community in
the Twentieth Century

- A. History of the Antioch Church, 1900-1952
- B. The Orthodox Reform Movement

History of the Antioch Church, 1900-1952.

The twentieth century opened with an Arab patriarch, Malatios, installed in the highest position of the Antioch Church. Malatios was neither clever nor learned, but a native of Syria and devoted to the Church. He succeeded in getting rid of the three Ionian bishops who had opposed him, allowing the Ionian Bishop of Akkar to remain for a time. ¹ In 1904 he reopened Bellamand, patterning its curriculum after that of a Russian seminary; the Russian language was obligatory there until 1914. ² Upon the death of Malatios on February 8, 1906 ³ the laymen and bishops chose Gregorios Haddad of Lebanon as the new Patriarch (June 5, 1906). ⁴ The new Patriarch was shortly after recognized by the Sultan and, by 1910, by all the other Orthodox Patriarchs. ⁵ Gregorios was known as eloquent, well-versed in Arab history and Islam, generous, tolerant, and devoted both to the Orthodox Church and the people of Syria at large. He had received his education at the College of the Three Doctors in Beirut. Pro-Russian and pro-Ally in his sympathies, he was under Turkish suspicion during World War I. He succeeded, however, in gaining the confidence of Jamal Pasha, who gave assistance to British, Russian, and other Allied subjects stranded in parts of his Patriarchate. He also gave re-

fuge to the Patriarch Damianos and his Synod when they were deported from Jerusalem by the Turks in 1917.⁶ However, when the Jerusalem Synod rebelled against Damianos in 1920, Gregorios refused to help either side.⁷

When Feisal was proclaimed King of Syria in 1920 Gregorios paid him special allegiance as temporal ruler on behalf of the Orthodox Community. A few months later Feisal was forced to leave Damascus, having been defeated by French armed units, and Gregorios saw him off on the train south to Hejaz. During the French Mandate Gregorios opposed the efforts of French groups to bring Orthodox Christians into the Roman Catholic fold, but remained on good terms with the Anglican Church. In fact his strong pro-British sympathies made him unpopular with the French. He was represented at the Nikaan celebration at Westminster Abbey in 1925 by Patriarch Photios of Alexandria. Between 1924-29 he cordially received Anglo-Catholic pilgrimages to Damascus.⁸

When the Druses rebelled against the French in 1925-1926, Gregorios wrote a personal letter to the Druse leader, Pasha al-Atrash, asking him to protect all Christians as far as possible. He also sheltered and fed 500 Christians of all creeds who were made homeless during these troubles.⁹ When he himself was sick and was operated on at the American University of Beirut Hospital the President of the University insisted that the University

carry all the Patriarch's expenses.¹⁰

From the beginning of the century until the First World War Russian influence was strong in the Patriarchate. In 1911 there were 38 Russian schools for the Antioch Community with 10,000 students.¹¹ In 1912 the Russians bought the monastery of St. Elias Betina near Beirut.¹² And in the same year Gregorios himself went to Russia for the 300th Anniversary of the Romanov dynasty. In passing through Constantinople he did not stay at the Patriarchate (although he made a courtesy call there), but resided at the Hotel Perapolis as a guest of the Turkish Sultan.¹³ Russian subsidies stopped after 1917, however, and the Russian schools in his Patriarchate were forced to close.

During and after the First World War the cause of Arab nationalism found support in the Orthodox Community. After Feisal led his Arab forces into Damascus in October, 1918, the Patriarch Gregorios, as has been mentioned, paid him tribute on behalf of the whole Orthodox Community.¹⁴ One of the Orthodox leaders, Yusuf Bey al-Hakim, was a member of Feisal's first cabinet of March, 1920.¹⁵ French rule over Syria and Lebanon was opposed by most Orthodox Christians, who sided with the Moslem Arab nationalists. Both Moslems and Orthodox felt that the

French discriminated against them in employing men in government posts and business firms. Instead, the Maronites and other Catholic groups were favored. Before the Mandate the Orthodox had precedence over the Maronites in diplomatic protocol in Lebanon and Syria, but this was reversed by the French.¹⁶ Once the French General Goreau, in writing to Patriarch Gregorios to come to Beirut for certain reasons, addressed him as "Mr. Gregorios, Patriarch of Syria", thus ignoring his sovereignty over the Apostolic Patriarchate of Antioch--including Syria, Lebanon, Mesopotamia, and the rest of the eastern Arab world. The Patriarch refused the invitation until a correction and apology were made to him.¹⁷

The Holy Synod under Gregorios passed several resolutions in 1921 for reform within the Patriarchate. A special law providing for a general budget for the Patriarchate was drawn up, but unfortunately never carried out. Indeed the finances of the Patriarchate fell into a bad condition under Gregorios.¹⁸ The Synod also resolved in 1921 to unify the prayer books and religious teaching, to publish a journal, to reform regulations for the appointment of priests, to prescribe fixed salaries for clerics, and to form a committee to supervise the monasteries and convents.¹⁹ The latter resolution had also been passed in 1913, but had not been carried out due to the opposition of the Bishops of Mt. Lebanon and Tripoli, in whose Bishoprics most of the monasteries

were located.²⁰ It is doubtful that the resolution of 1921 was ever carried out; a provision for unifying the administration of the monasteries and convents appears in the 1952 Constitution, however.

A conference was held at Suq al-Gharb, Lebanon, in 1927 to draw up a law regulating the status of the Congregational Councils of the Patriarchate.²¹ It gave the Councils control of the finances of the respective bishoprics and the right to participate in the nomination of the Patriarch, the nomination and election of a new Bishop, and the formation of the mixed courts.

The death of the Patriarch Gregorios on December 12, 1928, plunged the Orthodox Community into a four-year crisis. Seven Bishops sought to have the new Patriarch elected without the participation of any laymen, as had been the custom. These seven Bishops were Arsenios of Lattakia, Zakharfa of Hauran, Rafael of Aleppo, Ignatios of Hama, Epiphanius of Homs, Basilios of Akkar, and Elia Salibi, Acting Bishop of Beirut.²² The above seven Bishops also favored the election of Arsenios, the Acting Patriarch, while the Bishops of Tripoli (Alexandros), South Lebanon, Zahle, and Biarbekr together with most of the laymen supported Alexandros Tahhan, Bishop of Tripoli, for the position of Patriarch.²³

After much discussion a conference was held in Beirut attended by two lay representatives from each Bishopric along with some of the Bishops on behalf of the Holy Synod. The conference resolved 1) to elect a committee to draw up a new constitution for the Patriarchate; 2) to hold a general conference in Damascus of all the Bishops and two laymen from each Bishopric to study the new constitution--which was to be published and executed after the election of the new Patriarch; 3) to elect the new Patriarch according to previous regulations.²⁴

As a result a conference of all the Bishops and the lay representatives was held in Damascus which approved a new Constitution on October 13, 1929.²⁵ It was considered effective from the day the new Patriarch would be installed. According to Article 10, a council of nine laymen and one priest from Damascus, two laymen from Antioch, two laymen from every Bishopric, the Patriarchal Vicar of Antioch, the Patriarchal Vicar of Damascus, and all the Bishops with Bishoprics was to meet to nominate three candidates for the position of Patriarch. Then the Holy Synod (consisting of all the Bishops with Bishoprics) was to elect one of these candidates as Patriarch. Laymen were also to participate in the nominations for the post of Bishop, according to Article 31. The nominating council

was to be composed of the members of the Congregational Council, all the clergymen attached to the service of churches in the Bishopric, and one layman from each of the churches of the Bishopric. The Holy Synod was then to elect one of the three candidates as Bishop.

The seven Bishops raised certain objections to this Constitution, so the election of candidates for patriarch was postponed two days. They, the seven Bishops left Damascus secretly and went to their Mar Elias Shava, saying that the atmosphere in the Patriarchal center (Damascus) was "disquieted". In their sanctuary outside Damascus the Bishops declared an amendment to the Constitution, which denied the people the right to participate in the nominations for Patriarch.²⁶

The laymen were even more alarmed; they met again in Beirut and sent protests to the French Mandatory authorities and to the other Orthodox Patriarchs. Many letters and cables from the Patriarchs were sent to Arsenios, the Acting Patriarch, but to no avail.²⁷ The advice of the Orthodox Patriarchs of Jerusalem, Alexandria, and Constantinople was that the election be carried out according to a new law passed by a conference of Bishops and laymen.

Before a conference could be called, however, the seven Bishops executed a coup d'etat by electing Arsenios

as Patriarch at Deir Jurjis al-Hamra. This election was not recognized by the laymen or the four Bishops, who again protested to the civil and Orthodox authorities. Negotiations continued through 1930. Then on January 27, 1931, the four Bishops and the laymen elected Alexandros, Bishop of Tripoli, as Patriarch. On hearing that the seven Bishops had gone ahead and initiated Arsenios as Patriarch in Lattakia, the laymen and four Bishops proceeded to initiate Alexandros in Damascus. Thus there were two Patriarchs of Antioch in 1931.

The "Damascus Party" (as the laymen and four Bishops were called) charged that the election of Arsenios was illegal because 1) the laymen and the Bishops of Zahle, South Lebanon, Tripoli, and Diarbekr were not consulted 2) the election was carried on outside the Patriarchal center (Damascus). The Damascus Party also charged that "unseen foreign influences" had caused the illegal election.²⁸

The seven Bishops, on the other hand, accused the Damascus Party of "sour-graping" because Arsenios was not a Damascene. The Damascus Party retorted that they had been the first to support Gregorios, the Late Patriarch of Lebanese origin, and pointed that they had nominated the Bishop of Beirut along with Alexandros.²⁹

In March, 1931, it was reported that the Anglican Archbishop of Canterbury, then visiting the Near East, had been asked to conciliate in the matter. In May

it was reported that the French authorities had denied a passport to bishop Abu Kfali of Antioch to go to Paris to negotiate directly with the French Government on behalf of Alexandros. An appeal was made then to the Patriarch of Constantinople, who sent a representative to Paris to attend to the matter. The British Government suggested that the matter be submitted to the League of Nations.³⁰

By the end of 1932 it appeared that a reconciliation was going to be reached. Then, perhaps fortuitously, Ignace died; Alexandros recognized him as predecessor and the seven Bishops recognized Alexandros as successor. Thus all parties hailed Alexandros as the legitimate Patriarch.³¹

Alexandros (III) Fakhan, the present Patriarch, was born in Damascus on May 9, 1869. He completed secondary school there, and then attended the Theological College at Khalki near Istanbul from 1887-1894. He left as a deacon in 1897 for the Theological Academy of Kiev, where he was ordained a priest in 1900. In 1902 he was promoted to the position of archmandrite in the Cathedral of the Holy Savior in Moscow. Returning to Syria, he was consecrated Bishop of Tarsus-Adana in 1903; five year later he was transferred to Tripoli, where he remained until his

election as Patriarch in 1931.³²

Alexandros is a learned man and in full possession of his faculties at the age of 85. He knows Arabic, Greek, Russian, Turkish, French, and English. However it is felt that he has failed to give the Church an efficient administration, especially with regard to finances. In view of his Russian education it is hardly surprising that he is sympathetic with the Russian Orthodox Church; some authorities are even convinced he is "in the pay" of the Communist regime.³³

After the establishment of Alexandros as Patriarch in 1932 things did not go smoothly for the Antioch Church. In 1935 a serious schism occurred, centering around the person of Epiphanius, Bishop of Homs. Ever since his installation there in 1926, Epiphanius had been at odds with a party of eminent men in the Bishopric over the control of finances. He had taken the control of the waqf property of the Bishopric from the Congregational Council and had given a certain layman (who was enemy of the leader of the party of eminent men) the duty of administering it. The majority of the laity of Homs were behind Epiphanius, while most of the notables were against him. Mediation by Yusuf al-Hakis, who represented Patriarch Gregorios, had failed to bring results when suddenly the Patriarch died in 1928. The Homs community as a whole supported Alexandros, while Epiphanius was one of the seven Bishops

who supported Arsenios; thus the misunderstanding widened.³⁴

After Alexandros was recognized by all as Patriarch, a deputation of notables from Homs went to him requesting that Epiphanius be removed. Hoping to find another place for Epiphanius, the Patriarch sent a cable to the Synod in Buenos Aires, Argentina, asking if Triphon was acceptable to them as their Bishop. Triphon was known to be interested in moving to Argentina from Lattakia; and Epiphanius was known to have a party of supporters in Lattakia. The people of Lattakia were angered that Triphon would want to leave them for the richer Bishopric of Buenos Aires.³⁵

The answer from Buenos Aires was delayed ten days, during which Triphon got nervous, fearing refusal by the Argentine Synod. He told his supporters that he would stay in Lattakia if they "drafted" him. Meanwhile the Antioch Synod had appointed Epiphanius to the post in Lattakia. Finally the message from Buenos Aires arrived, announcing the acceptance of Triphon. One party in Lattakia insisted that he stay; another insisted that he leave.³⁶

Finally Epiphanius set out for Lattakia, passing through Beirut and Tripoli. The people in these places who opposed Alexandros gave Epiphanius much encouragement. On arriving in Lattakia Epiphanius sent the following

telegram to his Patriarch:

We arrived at our Bishopric, as we are appointed to it by the Synod. We went straight to the Cathedral and we were acclaimed by the people. We raise our wishes to God for keeping you and our brother, the Bishop of Buenos Aires, Triphon. His job in Lattakia is finished.³⁷

Whereupon the Patriarch ordered Epiphanius to return to Damascus immediately and informed the civil governor of Lattakia by telegram that the Bishop of Lattakia was Triphon. Epiphanius answered the Patriarch with: "We refuse your power. We announce the Independent Orthodox Church."³⁷

Half of the people of Lattakia and a sizable group in Lebanon supported Epiphanius. The latter assumed the title of Primate and issued a Constitution for his new Church.³⁸ A number of clerics joined him, and Bishoprics were established in Beirut, Mt. Lebanon, Tripoli, Akkar, Lattakia, Hama, Homs, Aleppo, South Lebanon, and Zahle. An interesting feature of the Constitution was that the Primate and Bishops were to be elected without lay participation by the Bishops of the Independent Church as a body. In matters of doctrine, however, there was no disagreement with the "mother" Patriarchate.

In September, 1936, the Holy Synod of Antioch degraded Epiphanius from Episcopal to monastic status, stripped him of his power to hold sacraments, nullified the sacraments he had performed, and ordered him to the

monastery of St. Ptekla at Malula.³⁹ Epiphanius continued to head the Independent Church until 1940, when the schism was healed. In this year the bishop of Akkar died; Bishop Jeha, who had gotten along poorly with his congregation in Tripoli since 1934, was transferred to Homs (the post left vacant by Epiphanius); the Bishopric of Akkar was thus open for Epiphanius. He accepted the offer of the Akkar post from the Holy Synod; a reconciliation was effected in June, thus ending the Independent Orthodox Church. One congregation in Luttakia, however, still refused to accept Triphon, so Epiphanius presides over their services in St. Michael's Church even today.⁴⁰

The post vacated by Jeha at Tripoli was left open until February, 1948, when Bishop Theodosios Abu Rjall of South Lebanon was transferred there. At the same time Archmandrite Bulos al-Khoury of Beirut was appointed to the post of South Lebanon. On May 16, 1950 Elia Yusa-wad was appointed to replace the late Bishop of Aleppo.⁴¹ All the appointments of Bishops after 1938 were made directly by the Holy Synod without previous lay participation in nominations.

The Holy Synod passed resolutions in August, 1949, for the reform of the administration of the Patriarchate. These included the alteration of the geographical jurisdiction of the Bishoprics and the establishment of a monastic order under the supervision of the Synod.⁴² In the

same year the Synod approved a new Constitution for the Patriarchate given in the appendix. In it laymen were definitely excluded from nominating the Patriarch or the Bishops. A new Cathedral was built at the Patriarchal center in Damascus in the same year at a cost of 200,000 Syrian pounds obtained from the Syrian Government.⁴³

The Lebanese Parliament passed a Personal Status Law in April 2, 1951, which required that all religious sects draw up their personal status laws exactly. This was done by the Orthodox Church at a Holy Synod meeting on April 2, 1952; at the same time a new Constitution was adopted which has discussed below.

In June, 1950, a new Law for the Congregational Council of Beirut was passed by the incumbent Council; and on March 16, 1952 elections were held according to the new law.

Whether the new regulations will prove satisfactory to the laymen or not cannot as yet be established. The will of the laymen to take an active part in the managing of the Antioch Church is still strong; this will be understood upon examination of the following section. The foregoing account of events in the Antioch Church between 1900 and 1952 shall serve as a general framework.

FOOTNOTES, Part II, A.

- 1
- 2 According to Yusuf Bey al-Hakim, April, 1952.
- 3 Janin, op. cit., p. 201.
- 4 Fortescue, op. cit., p. 287.
- 5 Bliss, op. cit., p. 69.
- 6 Idem.
- 7 The Christian East, Vol. X, No. 1, p. 33.
- 8 Ibid., p. 34.
- 9 Ibid., p. 32.
- 10 Ibid., p. 34.
- 11 According to Jibran Bikhazi, May, 1952.
- 12 Janin, op. cit., p. 202.
- 13 Ibid., p. 201.
- 14 According to Yusuf Bey al-Hakim, April, 1952.
- 15 Al-Haraka, I:29:5 (December 25, 1951).
George Haddad, Fifty Years of Modern Syria and Lebanon,
16 p. 65.
- 17 According to Nasim Wajdalani, May, 1952.
- 18 Al-Haraka, I:14:1 (July 14, 1951).
- 19 According to Jibran Bikhazi, May, 1952.
- 20 Al-Haraka, I:5:11 (April 28, 1951).
- 21 Ibid.
- 22 Ibid., I:8:1 (May 19, 1951).
A Declaration to the Orthodox Community in All Sections
of the Antioch Patriarchate and the World Over from
the Community's Lay Representatives in Damascus and
Antioch, Section VII.
- 23 Idem.
- 24 Ibid., VIII.
- 25 The Constitution of the Antioch Greek Orthodox Patriarchate
of October, 1929.
- 26 See note 22, Ibid., IX and X.
- 27 Ibid., XII.
- 28 Ibid., II and III.
- 29 Ibid., XVI.
- 30 The Syrian World, May, 1931, p. 53.
- 31 According to Malatios Swaity, March, 1952.
- 32 Eastern Churches Quarterly, VIII, No. 4, p. 248.
- 33 Names withheld upon request.
- 34 According to Yusuf Bey al-Hakim, April, 1952.
- 35 Idem.
- 36 Idem.
- 37 Idem.
- 38 Idem.
- 39 Constitution of the Independent Orthodox Church. (appendix)
- 40 Trenikon Vol. IX, No. 4 (1936).
- 41 According to Yusuf Bey al-Hakim, April, 1952.
- 42 According to the Patriarch Alexandros, referring to the
records of the Patriarchate in April, 1952.

FOOTNOTES, II, A (continued).

⁴²Irenikon, XIII, No. 1, p. 65 (1950).

⁴³According to Malatios Swaity, March, 1952.

III. Organization of the Orthodox Community
in the Twentieth Century

A. Organization of the Patriarchate of
Antioch

B. Social Structure of the Community

The Orthodox Reform Movement

e have seen now, especially during electoral crises, the laymen have made themselves felt in the Antioch Church. A most striking development in the twentieth century is the fact that the laymen organized themselves independently of the clergy in order to bring about administrative reforms within the Church. As early as 1878 the Orthodox Welfare Society was formed in the Bishopric of Beirut to establish schools for Orthodox children and to care for the waqf properties. In 1884 this society wrote a "General Constitution for the Religious and Civil Activities in the Greek Orthodox Congregation in the Bishopric of Beirut".¹ It provided for a religious council of four clerics to conduct spiritual affairs and a civil council of eight laymen to be elected by the whole community according to family representation. The civil council was to supervise the charitable societies, waqf property, etc.; to deal with the Turkish Government in matters concerning the Beirut Orthodox congregation; and to settle disputes between clerics and laymen. This constitution was submitted to the Beirut community, ^{and} stated that unity and the will to reform would overcome all obstacles.

The struggle with the Greek clergy seems to have occupied the attention of the Arab laymen until the time of the Patriarch Gregorios Haddad. In 1907 ten men gathered in Beirut and addressed the following letter

to the Holy Synod then in session in Damascus:

The enlightened and sincere members of the community appeal to you to save it from the religious indifference which has taken possession of it. They ask for a standing budget for the inalienable properties (waqf), for the establishment of Congregational Councils in every bishopric, for a high school to educate the youth, for the formation of literary and philanthropic societies, for the reformation of the ecclesiastical school at Ballama; and they hope that the election of the bishops for the vacant bishoprics should be delayed until suitable persons are available, lest the incapable should be elected.²

As we have seen the Holy Synod did try to reform the monastic administration in 1913; but World War I and its complications intervened, and we find no record of attempted reforms again until 1921. In this year the "Society for the Orthodox Awakening in the Antioch Church" was formed in Beirut with the aims of "caring for the community, bringing it prosperity, and integrating its departments".³ The program of the society was to collect money for Orthodox schools; its constitution provided that should the society be dissolved the money left over was to be spent by the Patriarch for scholarships in the various bishoprics.

Another society, the "Orthodox Union", was formed in Beirut in 1922 and demanded the following: 1) The appointment of laymen to manage convents and waqf property 2) The establishment of a good ecclesiastical school and improvement of existing schools 3) The election

of congregational councils in every diocese 4) The transfer of surplus income of convents to the improvement of poor churches and aid of poor clerics 5) The establishment of an inspection department of laymen and clerics under the supervision of the Patriarch.⁴ I have found no record of the fate of this or the preceding society; they are now defunct.

Reformers were active in 1923. Archmandrite Isa'ia Abboud (now in Brazil) suggested in the newspaper Hawadeth that men of letters write on the subject, "What is the cure for the present state of the Greek Orthodox Community?" The suggestions received include 1) Forming a mixed council of clerics and laymen to direct reform 2) Moving the locale of the Patriarchal center from Damascus to a place where the Orthodox community was larger and more prosperous 3) Uniting the monasteries and convents under a central administration responsible to a mixed council headed by the Patriarch 4) Paying all clerics definite salaries from the income of monasteries and local waqf properties.⁴

In the same year Nu'man Abu Sha'ar, on behalf of the Orthodox laymen of Damascus, addressed a letter to the prominent members of the Antioch community at large which read, in part:

None are ignorant of the fact that our Orthodox community is not as it should be as to progress, the administration of its establishments, and the mutual understanding amongst its members. Therefore it is the duty of every sincere Orthodox to revive himself, as others have revived themselves, and renounce himself in his effort to restore the glorious past...Oh Brethren, we are at a crossroad in this struggle; it is a matter of life or death.⁵

Another letter on behalf of the lay council in Damascus and addressed to the Holy Synod outlined the following points as a desirable basis of reform: 1) To hold a general annual conference of laymen from all parts of the Patriarchate to consider community affairs along with the Patriarch and Bishops 2) To enact a common law for the Orthodox monks 3) To enact a common law for the congregational councils of the Patriarchate, giving each the power to conduct its own internal affairs 4) To improve the Orthodox ecclesiastical school at Hellamand.⁶

The activities of the laymen during the crisis following the death of Patriarch Gregorios have been discussed. It should be noted that many laymen who did not actually secede from the Church with Epiphanius in 1935 nevertheless sympathized with him as a reformer.⁷ In 1937 the lawyer Adib Maja'is submitted to the Holy Synod in Damascus the following reform plan: 1) A census of the property belonging to the Patriarchate should be taken; 2) A general budget should be drawn up for the

Patriarchate; 3) A re-arrangement of the jurisdictional areas of the bishoprics should be instituted according to economic and political needs; 4) The monasteries and convents within the Patriarchate should be united under the headship of a bishop, elected by the Holy Synod and directly responsible to it; 5) This bishop should have the power to establish monastic orders, should supervise the clerical schools, and should publish a journal on behalf of the congregation.⁸ The fourth point of this program has been adopted in the 1952 Constitution of the Patriarchate.

An organization of a different sort was started in 1942 called the "Society of Peter and Paul". Its aim was to awaken religious feeling and to spread the teachings of the Bible among the sons of the Orthodox Congregation. This society issued a journal for a year, but like its predecessors, was short-lived.⁹ But another organization was begun in 1942 which is growing in strength even now. Known as the "Orthodox Youth Movement", it was founded by three young men--George Khodre, Gabriel Ma'ali, and Albert Lahhan--who were at the time law students at the Roman Catholic University of St. Joseph in Beirut. They founded the organization with the purpose of bringing about a spiritual revival in the Community by giving religious

instruction to the youth of the Community. It was felt that Catholic evangelism among Orthodox youth was gaining ground rapidly due to the lack of Orthodox "Sunday schools" and to the low standards in Orthodox elementary and secondary schools. The Movement now has about 4,000 active members in Syria and Lebanon, not counting the several thousand children who attend its Sunday schools. Leadership is all voluntary. Leaders try to restrict the Movement to the reformation of individual Orthodox Christians, and not the Orthodox Community directly. In An-Nur, the journal of the Movement, judgments on purely secular matters are avoided.¹⁰

One of the founders of the Youth Movement, Albert Lahhan, joined in appealing for reform in the Beirut Community in April, 1950. In a public statement it was declared that the Beirut Community had not had a lay council for three years, and that rumors of mismanagement of finances by the Bishop had been circulating. The appeal stated that Habib Abu Ghahia, Na'im Majdalani, and Albert Lahhan presented various suggestions for reform to the Bishop of Beirut on behalf of the laymen, including the reorganization of the welfare societies and the spiritual courts of the Community and the rebuilding of the cathedral. The Bishop refused the requests, but agreed to hold an election for a new lay council according

to the Ordinance of February, 1927. The appeal went on to say that the election that followed was illegal, but that the laymen should back the new council for the sake of church unity. It was then stated that on March 15, 1930 the new council had resolved to study the old community constitution, the waqf property situation, the budget, and the condition of St. George's Hospital. The appeal concludes with the following recommendations to the new Beirut Council: 1) On the basis of a census of the Orthodox Community in Beirut to divide the bishopric into twelve districts, each of which should elect representatives to the Community Council. All Orthodox men of at least 21 years of age should be allowed to vote. 2) To define the functions of the Community Council precisely 3) To publish an annual budget for the Congregation which should be audited by a professional company; and to publish the budgets for the three previous years when there was no Community Council in the bishopric 4) To raise the educational standard of Orthodox schools so that Orthodox youth would not find it necessary to study and teach in the "more progressive foreign schools" 5) To reorganize the spiritual courts of the Bishopric with the assistance of the leading Orthodox jurists and the clergy 6) To support the Youth Movement by choosing clergymen to help in its services 7) To publish an Orthodox journal

8) To give Orthodox women opportunity to share in all the activities of the Orthodox establishments and to give the women more education in the principles of their religion.¹¹ It will be remembered that a new constitution of the Beirut Council was passed in June, 1950, but that the provision in it regarding elections stated that a list of 240 electors was to choose the council, rather than all male Orthodox members of the community who were at least 21.

Another group of reformers in Beirut, headed by Habib Rubelz, began to publish the weekly Al-Haraka in March, 1951.¹² In the third issue it was urged that the Bishops of Antioch come under closer supervision by the Patriarch, as the clerical organization was "of a military nature and requiring obedience and action for the common good." The new "Reform Movement" was then described as neither a political organization nor a society, but

...a general feeling radiating from the spirit of the Orthodox Church, aiming at putting the spiritual and ordinary affairs of this community in their natural course according to the principles upon which they were originally laid.¹³

It was pointed out that the Orthodox Church is democratic, its members being only under the sovereignty of the sacred teachings ceded them by their predecessors; that the work of the clergy should be limited to carrying out spiritual duties; that the waqf property belonging to the Community should remain intact; and that the rich Orthodox, as well as the "intellectuals", should care

for the poor through charitable institutions. The reformers said they considered the Orthodox Community of Lebanon as...

A historical group of Lebanese made up of clergy and civil members with a definite creed uniting them together. They have buildings, churches, and other religious institutions; inalienable (waqf) property, money, and communal institutions--all under the governance of the Orthodox Patriarchate of Antioch. The members of the Lebanese community are brought together by the unifying factors of religion, law, politics, economics, and custom, which make them a united entity--one entity among the number of other sectarian entities which form the Lebanese Nation.¹⁴

It was reported in Al-Haraka on January 17, 1958 that the Beirut laymen submitted a financial report to the Bishop of Beirut and the Congregational Council, including the reports of Iskandar Sama'an, the head of the Committee for the St. George waqf. Summarizing the condition of the property between 1947 and 1950, Mr. Sama'an stated that 1) there had been a continuous decrease, year after year, in the income of the waqf 2) there was a deficit amounting to over 250,000 Lebanese pounds in the budget 3) there were no accurate records of receipts and expenditures 4) waqf property had been mortgaged without the consent of the Congregational Council by the Bishop.¹⁵

A meeting of laymen was convened the following March to discuss this financial report. There it was pointed out that the Bishop of Beirut had mortgaged waqf property at an interest rate of 8% with a bank that had given a loan to a Moslem society at a 2% rate. It was also

pointed out that 10,000 pounds were needed immediately to start classes in mathematics and philosophy at the College of the Three Doctors in Beirut; and that the decrease in income of the St. George waqf had been from about 294,000 pounds a year in 1947 to 104,000 in 1950.¹⁶

In April, 1951 it was stated that the waqf of the community was worth a yearly income of 300,000 pounds. More attacks were made in al-haraka against the indirect system of electing the Congregational Council.¹⁷ In May a club for Orthodox families in Beirut was proposed.¹⁸ In June a list of suggestions for reform by Abu Fu'ad was published; points not mentioned before included 1) The appointing of an unpaid inspecting committee for the financial affairs of all the Bishoprics 2) The trial of priests who had neglected their duties to their parishoners 3) Offering a money prize for a book on means of reform 4) Holding an annual lay conference 5) Forming a committee to write a "modern history of Orthodoxy".¹⁹

The next month sarcastic attacks were made in Al-Haraka on the bishop of Beirut, especially regarding his allotment of 400 pounds a month for the maintenance of two clerical candidates no longer in the Bishopric.²⁰ The reformers met again in October, and it was stated that increasing attempts to reform the Church had been frustrated by the authorities. The holding of a lay conference in the Patriarchate was proposed.²¹

More attacks were made on the financial dealings of the Bishop of Beirut in November, 1951. Among other things, the Bishop was accused of keeping 5,000 pounds to himself from the sale of certain church property.²² It will be remembered that in March, 1952, Habib Rubeiz was re-elected as a member of the Congregational Council. The tone of antagonism in Al-Haraka toward the Bishop of Beirut continues.

Mr. Rubeiz told me in May, 1952 that plans were being laid for an "Orthodox Action" organization in the Patriarchate. He was still opposed to the method of electing the Congregational Council, and felt that financial conditions should be improved by the Community itself, without foreign aid or interference. He said his group accepted the Personal Status Law of the Orthodox Community on the whole, but felt that civil courts should administer it. He also spoke optimistically of projects for founding new schools in the Beirut Bishopric.

From the above account it appears that attempts by Orthodox laymen to reform the Antioch Church from within fall into two classes: 1) Reform of the secular affairs of the Church 2) Spiritual and moral reform of individual members of the Community. The two are linked by a widespread dissatisfaction of the laymen with their clergy. Verbal expressions of this have not been lacking in the

last fifty years, but little corresponding action taken. Flagrant abuses by the clergy can be checked by lay control of waif properties and general boycott. And, by private influence and public protests laymen can act as a spur to reform. But the power to take action in matters of church administration lies, as never before, with the Holy Synod of Bishops.

FOOTNOTES, Part II, B.

- ¹Published in Beirut, 1884.
- ²Bulos al-Khouri in Al-Haraka, I:3:8 (April 14, 1951); these ten men included Shaikh Alexander al-Azar, Dr. Sama'an Al-Khouri, Elias Tannad, Jirjis Dimitri Sursuk, Shaikh Ibrahim al-Mundhir, Shaikh Constantine Yanni, Khouri Jirjis Tuma, Dr. George Sawaya, Da'ud Waja'is, and Jurjis (George) Nicola Baz.
- ³Al-Haraka, I:3:8, and Society of the Orthodox Reawakening in the Antioch Church (Beirut, 1921). The outstanding members of the society were Nasif Bey Ra'is, Michel Trad, Michel Majdalani, Ibrahim Mundhir, Lutf Attallah Khallat, Najib Sursuk, Wadi' Fi'ani, Beshara Karam, Issa Abu Samra, Elias Shamdouni, Hanna Haddad, Najib Attiyah, Antun Trabulsi, Dr. Sabri Fara, Lorenzo Manashi, Kaesar Sayegh, Tufiq Shammiye, Dr. Anis Ghantus, Dr. Hanna Shamas, Nicola Gausn, Yansaf Tabba', Dr. Salim Bashir, Elias Shuwairi, Isbir Shukair, Jurjis (George) Bas, Sa'id Abu Saahla, Yusef As'ad, Mitri Saba, Dr. As'ad Ufeish, Jibran Butrus, and Khouri Aisa As'ad.
- ⁴Al-Haraka, I:3:8, and I:4:6 (April 21, 1951).
- ⁵Ibid., I:4:6.
- ⁶Idem.
- ⁷According to Yusuf Bey al-Hakim in April, 1952.
- ⁸Al-Haraka, I:4:6.
- ⁹Al-Haraka, I:3:8; founding members were Peter Risk Allah, Ibrahim Risk Allah, William Sa'b, George Matar, Adib Rubeiz, Suleiman Hawi, Farid Shuqair, Fahim Khouri, George Sayegh, and George Shuqair.
- ¹⁰According to Andre Jeha in December, 1951, and May, 1952.
- ¹¹The Orthodox Congregation in Beirut: An Appeal for Reform (Beirut, 1950).
- ¹²Leading members are Habib Rubeiz, Hanna Mansur, Na'im Majdalani, Farid Araman, Michel Zekkar, and Adib Azan.
- ¹³Al-Haraka, I:3:1-3.
- ¹⁴Al-Haraka, I:3:3.
- ¹⁵A Report submitted to the Bishop of Beirut and to the Members of the Congregational Council (Beirut, 1951).
- ¹⁶Al-Haraka, I:3:8, (March 23, 1951).
- ¹⁷Ibid., I:3:6.
- ¹⁸Ibid., I:9:1.
- ¹⁹Ibid., I:11:3. (June 9, 1951).
- ²⁰Ibid., I:18:2, (July 18, 1951).
- ²¹Ibid., I:31:4, (October 27, 1951).
- ²²Ibid., I:33:6, (November 10, 1951).

III. Organisation of the Orthodox Community
In the Twentieth Century.

A. Organization of the Patriarchate of
Antioch.

B. Social Structure of the Community.

Organization of the Patriarchate of Antioch

The supreme power in the Orthodox Church of Antioch rests with its Holy Synod, an assembly of all its Bishops, under the Chairmanship of the "First Bishop", or Patriarch. The Patriarch and the Synod of Antioch have jurisdiction over all the Greek Orthodox congregations of Syria and Lebanon, which are organized into eleven bishoprics. Outside of our consideration is a twelfth bishopric in North America and the congregations in South America, Turkey, and Iraq, that recognize the Patriarch of Antioch as their head.

The town of Antioch, now in Turkey, is only the nominal center of the Patriarchate. Damascus has been the actual center since 1531.

The twelve bishoprics of the patriarchate, with their incumbent bishops, are listed below:¹

1. Damascus-Antioch--Alexandros Tahhan (Patriarch), since January 30, 1931. First ordained as a bishop, 1903; Bishop of Tripoli 1908-31.
2. Lattakia--Triphon Gharub, since February 24, 1933.
3. Hama--Ignatios Hrayki, since July 12, 1925.
4. Homs--Alexandros Jeha, since June 13, 1940. First ordained as Bishop of Tripoli; 1934.
5. Aleppo--Elia Muawwad, since May 16, 1950.
6. Hauran--Arsenius Klayli, since June 11, 1933.
7. Beirut--Elia Salibi, since October 12, 1936. "as Acting Bishop, 1928-36.
8. Tripoli--Theodosios Abu Rjalli, since February 26, 1948. First ordained Bishop of South Lebanon in 1923.

9. South Lebanon (Tyre and Sidon)--Bulos al-Khoury, since February 26, 1948.
10. Mount Lebanon (Jebail and Batroun)--Elia Karam, since June 10, 1935.
11. Akkar--Epiphanius Said, since June 13, 1940.
12. North America--Antonios Bashir, since January 23, 1936.

The "First Bishop", Alexandros Fahhan, bears the title "His Holiness, the Patriarch of the God-beloved City of Antioch and of All the East". Traditionally the laity of the Antioch Church have had a voice in the election of their Patriarch. First, three candidates were nominated by a body of 24 laymen (10 from Damascus and 2 from Antioch), along with a priest from Damascus, the Patriarchal vicar of Antioch, and all the Bishops with Bishopsrics. Then one of the three candidates was elected patriarch by the Holy Synod, consisting only of Bishops.² This regulation, adopted in 1900 and published in 1906, was in force until the controversy of 1928-31. Then, it will be remembered, the seven bishops who supported Arsenios as Patriarch rewrote the constitutional provisions for the election of the Patriarch so as to exclude lay participation in the nominations. In 1938 the Holy Synod, under the chairmanship of Alexandros, upheld the exclusion of

laymen from nominating candidates for the post of Patriarch and also for the post of Bishop. This decision is incorporated in both the 1949 and 1952 Constitutions:³ it not longer meets serious lay opposition, but a fresh controversy may start when Alexander, the present Patriarch, dies. Many laymen feel that the present regulation is suitable, since lay participation in ecclesiastical elections has divided the Community into bitterly jealous factions, especially in the last 25 years. Clerical leaders feel that the laymen should have no part in "purely spiritual" affairs. At any rate, the gradual exclusion of laymen from the participation in Church affairs is one of the most characteristic features of the history of the Antioch Church in the twentieth century. This is a marked change from the traditional congregational spirit of the Orthodox Church.

The most important qualifications required of a candidate for the office of Patriarch of Antioch are that he be at least forty years old; of high character, intellect, and ability; and devoted to the faith, teachings, rites, and congregational values of the Orthodox Church. He should have completed at least five years of successful service in the clergy of the Antioch Church.⁴

The rights and duties of the Patriarch may be sum-

marized as follows: 1) He is Chairman of the Holy Synod of Antioch and executor of its decisions 2) He is recognized as superior of all bishops and other clerics; head of all clerical, lay, and mixed councils of the Church; and protector of all convents, monasteries, churches, schools, waqf properties, welfare societies, and committees of the Antioch Community 3) He appoints, on the death of a Bishop, an acting bishop and calls for the election of a permanent Bishop; he also nominates an Honorary Bishop, to be elected by the Synod, to help him in the administration of the Patriarchate 5) Along with four laymen from his own Bishopric, he prepares an annual budget and submits it to the Synod for approval. He may not interfere in the internal affairs of Bishoprics other than his own unless requested to do so by the respective bishops; nor, according to the 1952 Constitution, may he pass judgment on laws and regulations of organizations of Bishoprics other than his own, unless requested to do so by the bishop involved. Any complaints he may hear from the Bishoprics he must, according to the 1952 Constitution, refer to the Holy Synod. He has no right to lend, borrow, exchange, pledge, or sell any of the waqf property of his Bishopric without the approval of the Lay Council there; nor may he do any of the above with waqf property directly attached to his office without the approval of the Holy Synod.⁵

A new provision of the 1952 Constitution adds that if for any reason two-thirds of the members of the Holy Synod find the Patriarch incapable to carry on his duties, the Synod can remove him from office and elect a successor. If he is ill or senile, however, he is to be "retired"; he is then recognized as Patriarch in name while a trustee carries on his work. Only the Holy Synod has the right to judge the Patriarch.

Another new provision is that the Patriarch may not leave the juridical region of his Patriarchate without the permission of the Holy Synod. This means the Patriarch may not visit Moscow or Athens--as he did in 1951--without the Synod's approval.

As for the office of Bishop, it has been traditional that the laymen of the Bishopric concerned nominate three candidates, one of which is elected by the Holy Synod; in Ottoman times the approval of the Turkish Government was required for all three nominees.⁶ This system was blamed as the cause of bitter disputes over the election of certain bishops in the early thirties.⁷ Since 1938 the laymen have not been formally consulted in these elections, although they still can make their influence felt behind the scenes. Now, if a Bishop dies or for any other reason must be replaced, the Holy Synod

meets and chooses three candidates in a primary election; as soon as this is done one of the three is elected bishop in a final election.⁸ Thus no time is allowed for a pressure group within the Community or outside to "lobby" for a certain candidate. A candidate for the office of bishop must be at least 35 years old (1952 Constitution) and must have seen at least five years service in the clergy of the Patriarchate.

All Bishops of the Antioch Patriarchate bear the title "Metropolitan" or "Archbishop" out of respect. (This is translated as "Mutran" in Arabic; sometimes "Usquf", meaning ordinary Bishop is used in discussions.) There is one Honorary Bishop in the Patriarchate, who assists the patriarch with administration and who is known as the Vicar of Damascus. At present the office is held by Valatios Swqity, who came to take over his duties from the United States in November, 1951.

Each of the regular bishops has a bishopric, where it is his duty to supervise all councils, societies, and waqf property belong to the congregation or directly to his office. Since 1952 he no longer has jurisdiction over any convents and monasteries in his bishopric, as they are now considered directly attached to the Holy Synod. According to the 1952 Constitution he may appoint all the members of the Congregational (Lay) Council of his bishopric.⁸ The Bishop may not lend, borrow, of his bishopric.

exchange pledge or sell any waqf property of the Bishopric without the permission of the Congregational Council. Before 1952 the permission of the Patriarch was also necessary.⁹

In case of medically proven disability, a Bishop may be retired and a deputy appointed by the Patriarch along with the Congregational Council. This deputy will take over the administration of the Bishopric.

It will be remembered that in 1940 and in 1948 certain Bishops were transferred from one Bishopric to another. In the 1952 Constitution this is specifically forbidden; once a Bishop is appointed to a Bishopric he must remain there permanently.

All Bishops must reverence the Patriarch as foremost among the Bishops and Head of the Congregation. No Bishop may negotiate with the heads of the independent Orthodox Churches or others concerning matters within the jurisdiction of the Holy Synod.

All the Bishops, including the Patriarch, when gathered together are known as the Holy Synod. The Synod has the power to impeach the Patriarch; to cancel any of his transactions concerning waqf property it has not approved; to elect the Patriarch and the Bishops and consider their resignations; to judge all cases submitted by or against the Patriarch or Bishops; to negotiate with other independent Patriarchates and

Churches; to permit the Patriarch and Bishops to travel outside the Antioch Patriarchate;¹⁰ and to pass judgment upon the budget of the Patriarchate.¹¹ The Synod meets regularly once a year and at other times when the Patriarch calls a special session. The Patriarch draws up the agenda and presides at the Synod meetings. He may not close a session until after a minimum of fifteen days.

All the monasteries and convents of the Patriarchate, according to the 1952 Constitution, are to be united into one body for purposes of administration; they are no longer to be directly attached to a specific Bishop or Bishopric, or to the Patriarch himself. A special Bishop or Archmandrite is to be elected by the Synod and held responsible by the Synod for the administration of the monastic institutions. At present these include Mednaya, Halula, St. George Humaira, St. Elias Chweir, St. Elias Harf Haman, St. John Puma, St. Michael Biskinta, Deir Nurriyo, Deir Kiftun (Kifteen), St. Jacob Kura, Deir Natur Anfi, St. Elias Saphita Akkar, St. Dumit--Wadi al-Nasara. The institution at Suq al-Gharb is considered now as a church directly attached to the Bishop of Beirut. For the last four years the monastery St. Elias Pina has sheltered Palestinian refugees; these will soon be moved away, leaving the place free for the establishment of an advanced school of Orthodox theology.

A theological school called Bellasand, directly

attached to the Patriarch, is located in the Kura district outside Tripoli. It was founded in the early part of the seventeenth century for the higher education of Syrian youth in secular and theological studies. After being closed by the Ionian Patriarch Methodius in the early nineteenth century, it was reopened by Malatios as a training school for Syrian aspirants to the higher clerical ranks (Archmandrite and above).¹² The school was financed by the Patriarch, who sent as many students as he pleased, while each Bishop might also send one or two boys. The six-year course was given by all native Syrian teachers, not necessarily men of the holy orders.¹³ Apparently the school was again closed after 1912, because it was reported on the death of the Patriarch Gregorios that he had decided, a month before, to reopen the school at Bellamand.¹⁴ In 1960 there were about thirty students attending; their studies were to be completed abroad.¹⁵ Bellamand has always been considered poorly organized; a point in almost every reform program for the Church in the last thirty years has been the improvement of conditions there. The present plan is to make Bellamand only a preparatory school for the St. Elias Tina school.

The everyday administration of the Patriarchate is carried on by a staff of deacons and priests headed by the Honorary Bishop of Damascus. The participation of a lay councillor is abolished in the 1952 Constitution.

The Patriarchate also has a system of religious courts for handling matters of personal status and waqf property within the Community. Each Bishopric is to have a District Court composed of its Bishop and two other members whom the Bishop appoints. In the Bishoprics of Beirut, Tripoli, and Mt. Lebanon the two other members must be clerics.¹⁶ There is also a Court of Appeal composed of an active Bishop as chairman and two other members appointed by the Holy Synod. This Court holds its sessions at the Patriarchal center in Damascus under ordinary circumstances; but it may hold special sessions in Lebanon when considering sentences passed in Lebanese district courts.¹⁷

The jurisdiction of the religious courts covers all matters within the Orthodox Community relating to engagement, marriage, dissolution of marriage, dowries, legitimacy of children, adoption, parental authority, guardianship of minors, alimonies and allowances, waqf property, releasing legacies, legacies of clerics, funerals, and establishing the power of attorney and fees in cases within its jurisdiction.¹⁸ A decision of the Court of

Appeal in the presence of the appellant is considered final.¹⁹

The most important unit in the organization of the Patriarchate is the Bishopric. We have seen how each Bishopric is to a large extent autonomous under the headship of its Bishop, and how laymen participate in its affairs through the Congregational Council. Probably the richest and most complexly organized Bishopric of the Antioch Church is the Bishopric of Beirut. It is given special consideration here as a key to understanding the organization of the Orthodox Community.

There are about 60,000 Orthodox Christians now resident in the Bishopric of Beirut, but of these only 28,000 are considered "real" Beirutis, the rest having come in the last thirty years or so. Of the 28,000 only about 20% were not originally from the Kurna district (the locale of seven small Orthodox villages outside Jebail in central Lebanon).²⁰ The Orthodox from these villages and elsewhere bought land from the Moslem Emirs in Beirut--mostly in the Ashrafiye, St. Nicholas (Rumail), and Ras Beirut quarters--during the nineteenth century.²¹ Large numbers of Orthodox are now found in the Nazra'a and Mousseitbey quarters also.

The Constitution of the Congregational Council of the Beirut Bishopric now in force was approved by the

Patriarch on October 29, 1950.²² The Bishop is the Chairman of the Council and honorary president of all Orthodox societies in the Bishopric. The Council consists of twelve laymen who serve a two-year term. Three must be from Rumail, three from Ashrafiye, one from Saifi and environs, one from Mazra'a, two from Mousseitbey, and two from Ras Beirut and environs. The present members of the Council, elected on March 16, 1952, are Ghassan Twaini, Alfred Assailli, and Michel Eid (Ashrafiye); Albert Saliba, Michel Frad, and Nicola Am (Rumail); George Bridi (Saifi); Nadi' Sutores and Alexander Seman (Mousseitbey); Nadi' Barbur (Mazra'a); Habib Fubeis and Philip Bikhazi (Ras Beirut). A member of the Council must be at least 30 years old, must have been born in Beirut, and must inhabit the district he represents.²³

Electing of the twelve Council members is done by 240 electors allotted proportionally to the various districts. These electors are appointed by the previous Council from the leaders of the Beirut congregation: "its thinkers and the elders of its families".²⁴ The Bishop summons these electors to his residence when it comes time for a new election; a secret ballot is cast. Candidates who receive the majority of votes in each district are considered elected.²⁵ A Council member cannot be a member of any committees or societies of the

Bishopric.²⁶ The functions of the Council are: to study the budget of the waqf properties, schools, philanthropic societies, and other congregational establishments; to settle all financial affairs of the congregation, especially dealings that concern the waqf properties; to elect the heads and members of societies that have waqf property; to supervise the work of all societies that exist in the name of the congregation; and to care for the improvement of Orthodox schools in the Bishopric.²⁷

The Council meets in the Bishop's residence at least once a week. The Bishop is responsible for executing the Council's decisions.²⁸

The income of the Bishopric is about 210,000 Lebanese pounds a year (about \$85,000) and is expected to increase to 260,000 pounds in 1954.²⁹ About 35,000 pounds a year of this income is allotted for the expenses of the "Mutraniat" or Bishop's residence. The rest is used to support the various charitable establishments of the Bishopric and to provide scholarships and stop-gap aid to needy members of the Congregation.

There are twelve churches and two chapels now in Beirut, with one more church being constructed. The church at nearby Suq al-Gharb is directly attached to the Bishop (not the Bishopric). Each church has its own committee, appointed by the Congregational Council.

The main church, or cathedral, is St. George's on the Place d'Etoile in downtown Beirut. It is believed to stand on the spot where St. George was executed; the present building was built in 1810 after an earthquake had destroyed the previous structure. The other churches and chapels include: St. Nicolas in Hamail, St. Dimitri and Annunciation in Asrafiye, St. Catherine at the Zahrat al-Ahsan School, St. George at the Invalid Home, St. George at the St. George Hospital, St. Vierge in Ras Beirut, St. Elias at Kousseitbey, St. Michael and Gabriel at Masra'a, St. Joan near Elias at Tina, the church at the Convent of St. Vierge, the Chapel of St. Vierge (Kurriye), the Chapel of St. Antoine at the Bishop's residence, and the St. George Chapel at Suq al-Gharb. There are also three convents in the Bishopric: St. Elias at Tina (not in use), St. Vierge (18 nuns, 20 orphan novices) and Suq al-Gharb. All the establishments at Suq al-Gharb have their own waqf and are directly attached to the Bishop, who lives there in the summer.³⁰

The elementary schools of the Bishopric are under the direction of the Societe de Bienfaisance, headed by Nicola Michel Bistros and Shafiq Butros. Expenses are met from the income of the attached waqf (12,000 pounds a year), from tuition and registration fees, and from

special collections at feasts and funerals. There are two co-educational elementary schools (St. Dimitri and Ashrafiye), two schools for girls (Mousseitbey and Mazra'a), and two schools for boys (Mousseitbey and Elias at Tina). Two schools in Ras Beirut formerly under the Bishopric have now been taken over by the Lebanese Government. 1,600 students attend the remaining six schools; most are poor children whom the Bishop sends on scholarships. A five-year course, supervised by the Lebanese Department of Education, is offered; Arabic is the language of instruction.³¹

The oldest and most famous school of the Bishopric is the College of the Three Doctors (St. John Chrysostom, St. Gregorios Theologian, Basileos the Great), which was founded in 1835. It includes the primary grades up through the second year of college. Up to 1937 it was co-educational, but since then only boys have been admitted. The total attendance has always been between 400 and 450 students. About 70% of these are Orthodox, with Moslems, Armenians, and Maronites making up the difference. Headed by George Farah, the principal, the 35 teachers and two kindergarten supervisors receive an average salary of 225 pounds a month. Not all of them have completed four years of college. Classes are taught in French, English, and Arabic. Since 1914 the standards of the school

have gone down, but last year 12, out of the 13 who tried, passed their first-year college examinations.³²

The sister school of the College of the Three Doctors is Zahrat al-Ansan in Asrafiye. Most of its 450 students are girls, the rest being boys under ten years of age. 115 of the girls and 35 orphans board at the school itself. 70% of the regular students and all of the orphans are Orthodox Christians. There are 30 teachers, half of whom are nuns, headed by Mother Mary Azar. Zahrat was founded in 1875; in 1895 it received a large grant from Emily Sursuk, to whom a statue is erected on the schoolgrounds.³³ The school is now supported by the Society of Zahrat al-Ansan under the presidency of Linda Sursuk, the daughter of Emily.³⁴ A modern kindergarten was added in 1951.

Another school, Tahdhib al-Fatat, is known for its high standards. Its course runs to the end of high school, and all Tahdhib students who tried in 1951 passed their examinations for the high school diploma. Founded in 1917 by Sister Avdukiya, it is now attended by 200 girls and 100 boys under the age of eleven. 70% of the students are Orthodox Christians; there is an optional Orthodox catechism class. Four orphans also reside at the school. The 21 teachers are headed by Cyprus-educated Sister Avdukiya and her "right arm", Sister Agape. The budget of the school is about 40,000 pounds a year;

Sister Asape's brothers in America send generous grants to supplement the income of tuition fees.³⁵

There are two orphanages in the Bishopric, both of comparatively recent date.³⁶ Each has an elementary school of its own supervised by the Lebanese Department of Education. St. Michael, founded in 1932 by Michel Trad, takes only Orthodox boys under the age of 14. Since the founding of the school 125 boys have come and gone; at present 50 boys are there, cared for by Mother Catherine Abduh and three other nuns. The orphanage has its own waif and a supporting society headed by Elida Bistros. The St. Elias at Tina Orphanage is the home of 70 girls under the age of 16. It was first opened in October, 1947, and is supported by a society headed by Mrs. Philip Tamir; the director is Miss Ramza Karoglan. When the girls leave they are given a small capital; sometimes they marry, sometimes they stay on as teachers. Special courses in homemaking are offered, and the girls do much of their own "housework".³⁷

Another important establishment in the Bishopric is the St. George Hospital in Ashrafiye. It was founded in 1876, but the present structure dates only from 1913. Last year there were 760 in-patients, about half of whom were Orthodox Christians. 4,200 people of all faiths were also treated in the free out-patient clinic. The staff,

headed by Dr. Maurice Nassar, consists of 15 doctors and 23 nurses--all of whom are Orthodox. The hospital has 90 beds, 25 of these being gratis. Its budget is 150,000 pounds a year, with a deficit of about 50,000 which is made up by the Bishop himself.³⁸

There is also an Invalid Home for aged men and women with 60 beds, only 31 of which are now in use. Its budget is 75,000 pounds a year, and the only budget in the Bishopric without a deficit. The Home is supported by the Society for the Burial of the Dead, founded in 1885, and now headed by Eli s Hasbani and Mrs. Maurice Bursuk. This society also pays for the burial of Orthodox Christians who cannot afford it and gives aid to Orthodox outsiders stranded in Beirut. Contributions are solicited at funerals for these projects.³⁹

The Union of Benevolence, headed by Gabriel Asad Bursuk, has no waqf, but contributions are collected to buy and distribute wheat, meat, sugar, soap, and clothes to the poor at Christmas and Easter. Although the Union has no waqf, its officers are appointed by the Congregational Council.

Most of the people who are served by the above organizations are poor Orthodox Christians. The Orthodox who can afford it generally patronize schools and hospitals established by Americans, British, French, and others.

There are a number of other organizations, all without

naqfs, under the supervision of the Congregational Council. Some are associated with charitable activities in specific quarters of Beirut. Some organize Bible study, provide dowries for poor girls, maintain churches, provide scholarships, and hold "Sunday schools". The Youth Movement of Beirut is one such organization. The officers of these societies are approved, but not appointed, by the Congregational Council (excepting the Union of Benevolence).⁴⁰

A new school for boys, financed by Afifa and Adele Sabbagan, is now being built in the Askrafiye quarter. It will care for 100 boarding students. Three floors will be devoted to the school proper, while one floor will be a chapel. The cost of the building is 300,000 pounds. It is expected to give a course up to and including the first year of college.⁴¹

The clerical staff of the Bishopric includes the Bishop himself (Elia Salibi); his vicar (and nephew), Archmandrite Gabriel Salibi; two other archmandrites, 15 priests, 3 deacons, and 2 sub-deacons. At the Bishop's residence there is a secretary, B.G. Messarra, and 13 servants beside.⁴² The members of the District Court of the Bishopric are (beside the Bishop) Spiridon Messarra, Dimitri Shehadi, Michael Masaud; and Nicola Halaf and George Saba acting as substitutes.⁴²

The clergy of the Antioch Church is divided into three basic orders: mutran (bishop), khouri (priest), and shamas (deacon). The distinctions of intermediate ranks are secondary: butruk (patriarch) being honored above mutran; archmandrite being between khouri and bishop, and archdeacon being between deacon and khouri. A bishop must be celibate at the time of his ordination and thereafter. Archmandrites must also be celibate; their post is generally regarded as a stepping-stone to the post of bishop. A deacon may marry before his ordination and rise thereafter to the position of priest, but a married priest rises no higher.

Every priest is attached to the bishop of a specific bishopric or to the Patriarch directly. He is subject to the orders and discipline of his superior. With the permission of his bishop he holds sacraments and other religious services in his locality, and collects fees according to customs. He may not hold religious services in any church of his bishopric other than his own without the permission of the priest of that church; nor may he travel to or hold services in another bishopric without the permission of his superior. He is forbidden to sit in cafes or places of amusement, nor may he appear in any way degrading to his office.⁴³

As a rule the parish priest is married. His edu-

cation goes little beyond the elementary level; he knows little Greek, as the service books are all translated into Arabic. Often the priest of a given parish is chosen from the same family for one generation after another, thus making the office almost hereditary. Since he seldom receives an adequate salary, getting only occasional fees for performing the sacraments of baptism, marriage, etc., he often must ply a trade on the side.⁴⁴ In Munsif we have seen that the village priest not only cares for the fields of the waqf property but also runs a small "general store". In fact, the unfortunate condition of the village priests has been the object of attempted reform for generations; and the new Honorary Bishop of Damascus said in an interview that his first object was to improve the educational and material standards of the rural clergy.⁴⁵

Within the cities there are usually a number of parish churches besides the Cathedral, or seat of the Bishop. These churches belong to a "circuit system" in the case of Beirut and elsewhere: the priests rotate each week to a different church within the city to hold services and collect the appropriate fees. Each week a different priest holds high mass in the Cathedral and receives the special fees appropriate for doing so. During the week the priest serves the people of his own

parish by hearing confessions, making calls, and holding services of baptism, marriage, and death.⁴⁶

Between Christmas and Epiphany the Bishop, archmandrites, and priests of the Bishopric visit houses of leading families in each quarter. There they sprinkle holy water on the threshold and over the rooms with an olive-wreathed cross. For this they are given special personal gifts. On the birthday of a Saint the priest visits the houses of all those in his parish who wish that carry the name of that saint, and are given a small gift for doing so.⁴⁷

The order of deacon, with its various titular gradations, is merely a step toward priestly ordination after an interval not definitely prescribed. During this period the deacon may serve the bishop of a bishopric or the Patriarch himself. There are usually a number of celibate deacons attached to each bishop who aspire to the offices of archmandrite and bishop.⁴⁸

We may conclude that the ordinary Orthodox priests and deacons are little distinguished from the laymen in education, occupations, and sympathies. They perform for the laymen the sacraments which sanctify important occasions--baptism, marriage, and death--and hold services on the great religious feast days which are attended by almost all their parishoners. Only celibate aspirants for the post of bishop, a few monks and nuns, and the

bishops themselves resemble hierarchs "removed" in a real sense from the non-ordained.

The Patriarch and the Bishops intercede at times with the civil governments on behalf of their congregations or members of their congregations. When Gabriel al-Murr resigned as Minister of the Interior of Lebanon in July, 1949, it was reported that the resignation had been requested by the Orthodox Patriarch (Murr is an Orthodox Christian) since the Orthodox Community was dissatisfied with the treatment it was receiving by the Lebanese Government.⁴⁹ Cases have been known of Orthodox clerics taking an active part in secular affairs of the state. Bulos al-Khoury, Bishop of South Lebanon, ran for Parliament in April, 1951, but was defeated. The Bishop of Hama, Ignatios Brayki, was Vice-President of the Pan-Arab Conference of Bludan in Syria in 1937.⁵⁰ If an Orthodox layman wants to get elected to a civil office in Syria and Lebanon, he does well to obtain the support of his Bishop, whose personal influence and following may be of great weight.

FOOTNOTES, Part III, A.

- ¹According to the Patriarch, Alexandros, after referring to the records of the Patriarchate, April, 1952.
- ²Janin, op. cit., p. 198.
- ³See Constitution of 1949, appendix, Art. 3-9, 27-32.
- ⁴Constitution of 1949, Art. 3.
- ⁵Ibid., Art. 11-26.
- ⁶Bliss, op. cit., p. 56-57: (1912) "A few years ago the Orthodox inhabitants of Beyrout insisted on the sole nomination of their candidate (the present bishop) instead of the canonical three, thus creating a deadlock between themselves and the electoral body of bishops. The people boycotted the churches and threatened to seceded to the Anglican Communion. The resident chaplain of the Anglican bishop in Jerusalem refused to receive the dissidents as a body, but while leaving them to settle their dispute he proffered his friendly offices in the general interests of peace. The deadlock was finally relieved by the agreement of the synod to recognize the nomination of two dummies; thus the canonical demands were satisfied while the people secured the election of their admirable candidate, whose popularity has been amply justified by a wise and brilliant administration."
- ⁷Bulos al-Khoury received the greatest number of votes in the lay nominations for Bishop of Mt. Lebanon in 1935, and when the Holy Synod selected Elia Karam instead (a far less popular nominee), a great deal of dissension ensued.
- ⁸Constitution of 1949, Art. 27-32.
- ⁹Ibid., Art. 56.
- ¹⁰An article in Al-Haraka, II:41:11 (January 12, 1952) attacked the Bishop of Hauran for living in Damascus and also (with the Bishop of Akkar as well) for leaving their Bishoprics during feasts to share in the services of the Bishopric of Beirut.
- ¹¹Constitution of 1949, Art. 69.
- ¹²Bliss, op. cit., p. 57.
- ¹³Ibid.
- ¹⁴The Christian East, XI:sp. 32.
- ¹⁵Irenikon, XXIII, No. 2, p. 197 (1950).
- ¹⁶Personal Status Regulations of the Greek Orthodox Patriarchate of Antioch, Art. 130-31.
- ¹⁷Ibid., Art. 134-34.
- ¹⁸Ibid., Art. 138.
- ¹⁹Ibid., Art. 136.
- ²⁰According to Jibran Bikhazi.

FOOTNOTES, Part III, A (Continued).

- 21 According to George Baz, January, 1952.
22 See appendix for full text.
23 Law of the Congregational Orthodox Council in Beirut, Arts. 104. The names of the incumbents were given me by Archmandrite Salibi in referring to the records in April, 1952.
24 Ibid., Art. 5.
25 Ibid., Art. 7-17.
26 Ibid., Art. 19.
27 Ibid., Art. 21.
28 Ibid., Art. 24-26.
29 According to Archmandrite Salibi, May, 1952.
30 Idem.
31 Ibid., along with B.G. Messarra, secretary to the Bishop. They were kind enough to take me on a tour of the institutions discussed below, where I asked questions of the respectation directors.
32 Idem.
33 Emily Sursuk married her cousin and was excommunicated by the Bishop of Beirut; in order to be forgiven she devoted much time and money to the Zahrat school and finally obtained forgiveness from Bishop Messarra, who had succeeded to the Beirut post, before her death.
34 See note 31, Idem.
35 Idem.
36 An "orphan" in the Near East is a child who has lost one or both parents. When one parent dies, and the surviving parent is poor or negligent, the child is sent to an orphanage. If he has relatives that can take care of him, however, they usually do so, as it is considered a disgrace to resort to public charitable institutions.
37 See note 31. Idem.
38 Idem.
39 Idem.
40 According to Archmandrite Salibi.
41 See note 31. Idem.
42 Idem.
43 Constitution of 1949, Art. 61-64.
44 Bliss, op. cit., p. 58.
45 Al-Haraka; Y:40:9 (January 1, 1952).
46 Bliss, op. cit., p. 59.
47 According to Jibrán Bikhazi, May, 1952.
48 Bliss, op. cit., p. 60.
49 An-Nahar, July, 21, 1949.
50 Albert H. Murani, Minorities in the Arab World, p. 83.
****References to the 1952 Constitution are from Gaoriel Salibi, referring to a carbon copy, May, 1952.

Social Structure of the Orthodox Community

We now come to a consideration of the Orthodox Community at large in Syria and Lebanon. Since 1900 it has probably had no more than 350,000 members. The estimate of the Imperial Russian Society in 1912 was 358,000, but this was far in excess of other estimates at the time.¹ Janin put the number at 300,000 in 1938.² according to the official ^{estimate} census there were 109,853 Greek Orthodox Christians in Lebanon as of December 31, 1944, comprising 9.8% of the total population of the country.³ In Syria at the same time there were 136,957 Orthodox, comprising 4.8% of the total population.⁴ In 1947 there were 115,096 Orthodox in Lebanon (9.7% of the total population) and in Syria 144,517 Orthodox (4.7% of the total population of that country).⁵ Later figures indicate that there were 130,858 Orthodox in Lebanon as of December 31, 1951 (10% of the total population);⁶ and in Syria, 149,706 in 1948⁷ and 153,886 in 1949.⁸ The estimated population of Syria in 1950 was 3,252,664 with the Greek Orthodox Community comprising 4.6% of this total.⁹ At any rate it is clear that throughout the twentieth century the Greek Orthodox has always been the largest Christian community in Syria and the second largest, after the Maronites, in Lebanon.

The causes for the lack of growth in the Orthodox

Community lie in 1) the chronic economic difficulties and lack of economic opportunity in Syria and Lebanon 2) the relatively high standard of living attained by a large proportion of the Orthodox, which they sought to maintain by keeping their families small 3) the better organization and greater financial resources of Roman Catholic and Protestant groups in the area who engaged in active evangelical work among the Orthodox 4) the continuous emigration from Syria and Lebanon to North America, South America, and Egypt, principally.

No reliable figures are available as to the number of Greek Orthodox who emigrated from Syria and Lebanon since 1900 or who were converted to other sects. One authority states that about 95,000 Orthodox have emigrated from Lebanon alone since 1918.¹⁰ Most of the Syrians and Lebanese who are now Protestants were formerly Orthodox Christians or are the children of Orthodox parents. Most Protestant converts were those Orthodox who had attended Protestant schools established in the area; Protestant missionary work was more active before the Second World War than now. Since the War, however, the Orthodox leaders have become most afraid of Roman Catholic evangelism. For poor Orthodox communities the Catholic missionaries build churches, open schools, and even give out-

right financial grants.¹¹ Catholics profit from local quarrels among the Orthodox by inducing disgruntled factions to join the Roman fold. The main locales of evangelical work among the Orthodox have been Beirut, Lattakia, Wadi al-Nasara, the Hauran, and even the Kura district of North Lebanon.¹²

Interesting light on the consequences of internal and external emigration is found in a study of the Greek Orthodox village of Munsef near Jebail.¹³ A census taken in 1952 showed that there were 400 former inhabitants of the village living in America, with 470 remaining in Lebanon. Of that 470, only about half lived in the village all year round; many of those living outside came back to the village to spend the summer. Members of families who had moved to Beirut two generations before still married only members of other village families. Even families resident in the city for two generations are still considered "Newcomers" by the "old" families of the city. As for the emigrants abroad it was found that contact was maintained with relatives in Lebanon. Money sent from relatives in America was a regular part of the village income. There were also cases of emigrants who had returned to the village to enjoy their savings and talk about old times. All this indicates that

Orthodox villagers who have moved to a city or even to a foreign country are very reluctant to lose their connections with the village they still regard as "home".

The stronghold of Orthodox Christians in Lebanon is the Kura district outside Tripoli. There is also an important enclave of Orthodox villages outside Jebail and about 60,000 Orthodox live in Beirut and its suburbs.¹⁴ In Syria the largest concentrations of Orthodox are in Lattakia, Damascus, Homs, Hama, and their respective satellite villages.¹⁵ Orthodox families average about six persons (mother, father, children) in Syria; there are about five persons in the families in Lebanon.¹⁶

It is difficult now to characterize Orthodox Christians generally in terms of economic occupations. Traditionally the handicrafts and professions were a virtual monopoly of Christians and Jews in Syria and Lebanon; Moslems have now entered these fields, while the urban tendency among the Orthodox continues. During the nineteenth century Christians living in towns and coming more and more under Western influence began to develop a different mentality from that of their village relations. They became rich and sent their children to European and American schools. Choosing to imitate (at least superficially) European culture, they came to despise the Oriental life around them, including Orthodox forms of piety and the Arabic

language. This was not true in all cases, as the "national" schools in Beirut and Damascus as well as those financed by the Russians tended to offset the tendency. As we have seen, there was an attempt to bring about spiritual revival and reform within the Church as early as 1874.¹⁷

The aptitude of the Orthodox Christians for Western languages and ways of thought enhanced their usefulness to western governments and business firms in Syria and Lebanon. These tended to employ a disproportionately large number of their lesser employees from the Orthodox and other Christian communities.¹⁸ As of May 12, 1952, one-sixth of the native employees of TAPLINE, the American oil company office in Beirut, were Greek Orthodox Christians (while the latter form at most one-tenth of the total population of Lebanon). This tendency has affected the social structure of the area, making the Moslem Community envious and resentful.¹⁹ As the communications linking towns and villages in Syria and Lebanon have improved and industrial and commercial life has developed in the last thirty years in Syria and Lebanon, the economic status of Orthodox Christians, at least individually, has tended to improve and some great fortunes have even been made.

Some of the wealthiest trading and land-owning fam-

families of Syria and Lebanon are of the Greek Orthodox Community. In the nineteenth century great fortunes were made in business by the grandparents of the present-day "aristocrats"; some families owned property all around the Mediterranean Sea. But these fortunes have since dwindled due to the lack of initiative and the tendency to live on the capital among the children and grandchildren. The families most generally mentioned in this class are the Sursuk, Trad, Tueni, and Bistros in Lebanon and the Farkouh, Farabulsi, Kudsi, Abdel-Wur, Shamiye, Funa, Rabbat, Sa'adeh, Bashur, Warkous, Wuraqadi, Louis, and Allawardi in Syria.²⁰

Most of the Orthodox who are rich now, however, made their money during the since World War II--in some cases 80-90% of their fortunes. At the top of this group are the Assailis, who own a weaving and spinning factory and extensive valuable real estate in Lebanon. John Kudsi has made a fortune from selling automobiles in Damascus; Fuad, Philip, and Fawzi Tamir and Bulos Fayyad have also made great fortunes. The Tadros, Majdalani, Murhij, and Sabbagah families should be rated at least upper middle class.²¹

Most of the Orthodox of Syria and Lebanon are "middle class": prosperous land-owning peasants,

white-collar workers, and professional people. Those of the Orthodox who are poor are mostly in the Hauran and Akkar districts or have come into Syria and Lebanon proper from the Alexandretta district, which gradually went under Turkish control in the Thirties.

The Orthodox regard themselves as economically better off as a whole than other communities in Syria and Lebanon. It is difficult to determine to what extent this is true; but it seems the Community is not less prosperous than any other. Beirut, Lattakia, and Tripoli are mentioned as the richest parts of the Community. Accustomed to a relatively high standard of living, the urban Orthodox tend to have small families.

A more distinguishing feature of the Orthodox Community is its high level of educational accomplishment. As we have seen, the founding of Orthodox schools in Damascus (1825) and Beirut (1835) had an influence upon the development of the "Arab nationalist" movement within the Church itself. These schools even produced some locally famous men of letters; the poets Elias Fayyad and Nicola Fayvad, and Michael Na'imi, writer, mystic, and friend of Khalil Gibran. Russian financial grants helped the Orthodox schools up to 1917, counterbalancing French help to Maronite and Greek Catholic

institutions. In 1911 there were 68 schools established by the Russians in Syria, with about 10,000 boys and girls attending them.²² The Orthodox never had a university of their own, however, and were forced to attend the Jesuit University of St. Joseph, the American University of Beirut, or institutions abroad. A large proportion chose to attend the American University of Beirut (called the Syrian Protestant College until 1921). In 1912 Frederick Bliss wrote that about 40% of the students there were Greek Orthodox.²³ In 1919-20 the Orthodox students were the second largest group at the University comprising 22% of the student body.²⁴ In 1950-51 they were still the second largest group (after the Moslems) and formed 24% of the student body.²⁵ Remembering that the Orthodox Community has never amounted to more than about 7% of the total population of Syria and Lebanon, we can see that the American University became a kind of Orthodox educational "mecca".

Indeed the trend has been for the Orthodox to attend private schools--either those of their own Church or of foreign missions--rather than government schools. In Syria, for instance, Christians constituted 32% of the school populations and only 19% of the total population in 1938; the proportion would be even more

disparate if secondary schools alone were considered.

In the same year 32% of the Christians of Syria attended foreign schools, 61% attended ^{non-foreign} private schools, and 7% attended government schools. 170 out of the 294 private schools were controlled by Christian communities, of which the Greek Orthodox was the largest.²⁷

It was found in 1952 that, in the almost entirely Orthodox village of Munsaf in Lebanon, 95% of the inhabitants were literate in Arabic and further, that a high proportion could read, write and speak English. At the time, eight students from Munsaf were attending the American University of Beirut--a high proportion for a village of 470 inhabitants.²⁸ The Orthodox tend to prefer English or American schools and to emphasize the teaching of English, rather than French, in their own schools.

Some of the most outstanding educated leaders in Syria and Lebanon are Greek Orthodox Christians. Among them are Charles Malik, Lebanese Minister to the United States and Permanent Representative in the United Nations; Costi Zurayk, former Syrian Minister to the United States and till lately President of the Syrian University; Fayiz al-Khuri, former Syrian Minister to the United States; George Haddad, Professor of History at the University of Chicago; Asad Rustum, former Professor of History at the American University of Beirut; Michel Abu Shahla,

Elias Khalil Zakhariya, Jabbour Abdennur, Nicola Fayyad, Elias Fayyad, Costi Zurayk, Michael Naimi--men of letters; George Hakim, economist; Khalil Salibi, Habib Srur, Alexis Butros--artists; Alexandra Badran, singer; Yusuf al-Issa, Wadi Sidawi, Hanna Ghosn, Jibran Twaini, Walid Twaini, Ghassan Twaini--journalists; Mary Yanni, feminist and writer. Outstanding among Orthodox women in social welfare work have been Emily Sursuk, Linda Sursuk, Evelyn Bustros and Mrs. Philip Tamir.^{28 A}

The Greek Orthodox have formed a large proportion of the native teachers in English and American schools. In the British Mission School for Girls in Damascus, for instance, three of the seven teachers are Greek Orthodox and 65 of the 148 pupils are also Orthodox--the best represented of all the sects.²⁹ At the American University of Beirut Orthodox Christians comprised 16% of the staff in 1925-26; and in 1950-51m 26% of the staff. The proportion of Orthodox on the staff has been second only to the Protestant (which has been composed mainly of foreigners).³⁰

The standard of Orthodox schools, however, has tended to drop in the last thirty years. It is said this has been due to lack of funds and the mismanagement of what funds existed. The poor of Beirut, for instance, cannot

afford to send their sons to the College of the Three Doctors, and the rich and upper middle class Orthodox consider its standards so low they send their children to foreign schools. The average salary of the teachers at this school is only about \$60. a month. Trained stenographers make more than that in Lebanon. One result of this state of affairs is that the Syrian and Lebanese governments have taken over the management of some schools formerly belonging to the Orthodox Church. This has been the case with two of the eight primary schools formerly run by the Bishopric of Beirut. The Orthodox faith may be taught, at Church expense, in government-run schools in predominately Orthodox localities.

Today five Orthodox schools give courses for degrees up to the junior college diploma: in Damascus, Homs, Lattakia, Tripoli, and Beirut. In Syria it is estimated that 85% of the Orthodox students still attend Orthodox schools, but this is probably too high an estimate.³¹ Taking Munsef as an example we find education holding a high place of importance in the Orthodox village. There is a government school covering the first five elementary grades and a private school run by an Orthodox layman covering ten grades. In the government school, students may choose between French and English as their second language; in the private school English is emphasized and in some classes standard American texts are used.

Some of the village children are away in boarding schools in Chweifeit, Aley, and Dhour Chweir.³²

Despite their high level of educational attainment the Orthodox have not turned out many specifically Orthodox publications. The Patriarchate published in 1909 and after the periodical Na'ama (Grace) which is now defunct. An-Nur has been the publication of the Orthodox Youth Movement since its founding in 1942. Al-Haraka is the organ of a reforming group in Beirut and has dealt mainly with Orthodox affairs since March, 1951. The Beirut daily An-Nahar, founded in 1930 by Jibran Twaini, has been edited since his death in 1947 by his two sons, Ghassan and Walid.³³ Other daily and semi-daily newspaper with Orthodox editors are Al-Jumhur (Michel Abu Shahla) and Al-Diyar (Hanna Ghosn) in Beirut and An-Nasr (Wadi Sidawi), Alef-Ba (Yusuf al-Issa) and Bilad in Damascus. None of the above dailies claim to represent the opinion of the Orthodox Community.

Special mention should be made of the Youth Movement in connection with Orthodox education and its fruits. The Movement has sought to increase the solidarity of the Orthodox Community by giving religious instruction and conducting discussion groups. It has six centers (Beirut, Tripoli, Lattakia, Hama, Damascus, and Idlib) under an unpaid General Secretary in Beirut who co-or-

dinates their work and directs "external" relations with Orthodox Youth Movements abroad such as ZOY in Greece and SOYO in America. (It has no contacts behind the Iron Curtain). At present the Movement has about 4,000 active members in Syria and Lebanon, not counting several thousand Sunday School attenders. Leadership is all volunteer; facilities and expenses come from voluntary contributions and benefit cinemas. An-Nur, the regular publication of the Movement, avoid discussing local and international politics. George Khodre, one of the founders of the Movement recently returned from theological school in Paris, explained the character of the Movement thus in 1960:

Our effort is a movement which cannot be broken into parts and limited. It includes all life and embraces every target which aims at uniting all people with the God of love and melts all human beings into the Church of Christ...

It is a movement of youth that has been emancipated from the slavery of the idols which the history of human ideas presents to us, and has come with its free will to Christ because it has felt that He alone can solve all its problems; it has left its worldly enjoyments because it has found its greatest joy in Christ...

The Movement is a community organization in touch with the Orthodox Community, which carries the truth in the world...The movement is not a program for community reform, but all reform comes from it. All efforts made by the sons of the Church to draw up a program of reform will be in vain if those efforts are not preceded by a strong religious awakening...The attempts at reform which have appeared in the Church of Antioch for decades have all failed because they do not understand this truth; the crisis is basically spiritual.

The revival which we aim at starts with fighting sin present in the sons of the Church, for the sin that is in me and in every man prevents us from reaching our revival and attaining the light of truth. The ignorance of some, the materialism of many, and the laziness of all of us are the result of this evil that is within us. The first thing a man should do is purify himself...34

Turning now to the everyday life of the Orthodox we shall begin Community/with a study of the Orthodox village. In Munsaf there is a village church and its priest and three small shrines dedicated to saints. One mass a week, on Sunday morning, is held in the church; the shrines are visited only occasionally by those who wish to light candles and say special prayers. The priest *a native of the village, has been in office over twenty years;* ~~now in Munsaf has been there only two years,~~ previously services were held irregularly by visiting priests. Church attendance is low except at Christmas and Easter. On New Year's ^{Day} Eve, 1951, there were only about 50 people attending the service. Arabic is the only language used in the liturgy, and lay readers take part in the service. The iconostasis³⁶ of the church is painted, *and some have* ~~but the shrines are bare of images and pictures.~~

To each shrine and to the church there is a piece of land attached which is dedicated to the support of the building. This land (waqf) cannot be sold without the consent of the community. The priest supervises in person the tilling of the land and even does some of the

manual work himself (all the time in clerical garb). In addition he runs a small "general store".

In the home of the priest no ^{spoken} prayers ~~are spoken~~; ^{were observed} silent prayer before meals is the rule. In other Orthodox homes icons and religious pictures are rare; occasionally a post-card size picture of a saint is seen half-lost among dusty portraits of absent or deceased members of the family.

Munsef is a poor village, built on rocky soil and having a poor water supply. It is surrounded by Maronite villages on more fertile sites. The explanation given for this is that 300 years ago the founder of Munsef was forced to leave the Hauran district of Syria on account of Moslem persecution; on arriving in Lebanon he found most of the good land already taken by Maronites. Now, Munsef and its six tiny satellite villages form a small enclave in a Maronite district.

The core of Munsef society is composed mainly of descendants of the founder of the village. This core is Orthodox in faith except for three Protestant families who were formerly Orthodox. The Protestants are still accepted members of the core; but three other families of Shi'a Moslems, who came to Munsef within the last ten years, are not regarded by the core as "real" inhabitants of the village. In addition there are ~~three~~ ^{several}

Maronite families from a village higher in the mountains who winter in Munsef and whose children attend the local schools during that time.

What governing is necessary for the village is done by a mukhtar, or mayor, who keeps records of birth, marriage, death, and so on. The village priest keeps the records of the sacraments he performs: baptisms, confirmations, weddings, funerals.

The most important crops grown by the village are olives, figs, and grapes. There are two oil presses in Munsef and part of the olives and oil are sold commercially. In addition the village has two bakeries, a mill, a carpenter, a butcher, a family of masons, and three "general" stores. The majority of the villagers supplement their earnings with money received from relatives in America.

Most of the families in the village consist of an older father and mother with several young children; the older children of the family are away at school or are living and working in Beirut. In some cases the latter are married; in summer the wives and children come up to Munsef, while the men commute in on weekends.

Some of the girls of the village have married Maronites and Moslems; they have then changed their faith, moved away, and have thus been lost to the community.

Recently a young man of the village fell in love with a Maronite girl in a neighboring village whose family refused to allow her to change her religion to marry her Orthodox lover. When it appeared that the young man was willing to change his religion to marry the girl, the village was thrown into an uproar: such a thing was unheard of! Cases have been known, however, of Christian girls from other sects marrying men of Munsef, bringing up their children as Orthodox, and becoming absorbed into their new community.

Social life in Munsef consists mainly of sitting around talking, drinking arak, and playing parlor games in the evenings. Since Munsef has no electricity there are no radios; but hand-winding record players are found and many young people enjoy dancing, especially to the Latin rhythms. The young people have a clubhouse of their own, and in summer they play volleyball together. Most literature found in Munsef is in Arabic--mostly newspapers and "dime novels". As has been mentioned, 95% of the villagers can read and write Arabic.

There is no doctor in Munsef, but a Red Cross ambulance visits the village once a month to give free medical care to the poor. There are no village welfare societies, but if someone is in need money is collected for him informally by his friends. 36

As we have mentioned, the liturgy of the Orthodox services in Hunsef is entirely in Arabic; this is generally true for mountain villages. Another feature of the village communities is that some of the men carry the title of "sheikh". During Ottoman times certain families served as representatives for the Turkish Government in the area, and in some cases were feudal lords. Now, however, the "sheikhs" and their families are mostly middle-class, though the titles are still used out of respect. Those entitled to use them must be from the al-Azar, Zakhariye, Malik, and Jeha families. Certain members of the Yanni and Mundhir families bear the title due to local usage.³⁷

In cases of villages not predominately Orthodox, but containing members of various sects, co-operation and interdependence is the tendency. Social exclusiveness persists however, and intermarriage usually means the loss of one of the partners to his or her sect.³⁸

Economically the Christian does not differ from the Moslem peasant. "It is only in the large towns," says Albert Hourani, "that Western ideas and values have made any deep impression on the Orthodox." There the economic structure of the Christian and the Moslem communities differs. It is from such centers and Beirut and Damascus that Western ways are disseminated throughout

the countryside.³⁹ Recently Youth Movement facilities have been established in certain villages, where they serve as religious educational and recreation centers.⁴

In the urban areas of Syria and Lebanon Western ways of thought and behavior have already made great headway among the Orthodox Christians. All the Orthodox I have met wear Western clothes; homes are furnished with Western furniture, though oriental rugs are still the rule; the diet of Arab food is supplemented with Western dishes. The traditional social life, consisting of small gatherings in homes, has been modified with the introduction of bridge and dancing parties, radios, and record players. Going to nightclubs and gambling is still looked upon a bit askance by the "solid citizens", but young men from the wealthy families have managed to dissipate substantial fortunes in these activities. The men of the Community still gather in cafes to talk politics and smoke water pipes; but a more popular form of recreation now is going to the movies. There are 22 cinemas in Beirut showing French, English, and Arabic films; some students attend them three and four times a week. Athletics have also become popular with the young men; soccer, basketball, tennis, and swimming in the Mediterranean probably head the list.

In the summer the Orthodox, like most of the Syrians and Lebanese, like to go up to the mountains, which are

literally speckled with resorts. Any humble village may claim the title of "summer resort," but the most famous centers are Bludan in Syria and Hofar, Aley, Beit Meri, Bhandoun, Bhour Chweir, and Zahle in Lebanon. The mountains are cool; numerous open-air cafes, hotels, and even night clubs provide opportunities for conversation ranging from gossip to intellectual speculation. In the winter there is skiing up in the Cedars of Lebanon inland from Tripoli, where a modern ski lift has been installed and several hotels built.

Orthodox women have so far shown little interest in the "strenuous life"; only women students participate much in athletics. One survey showed that 20% of the women of Beirut belonged to various charity organizations and clubs; 70% read for recreation; 74% went to the movies; 60% attended lectures and art exhibits; 32% attended club meetings; 8% took extension courses; 19% had dancing parties; 5% practised physical culture (mainly in the form of walks and excursions); and 60% enjoyed a quiet day at home.⁴¹ Another survey, taken mostly among women students, found that 9% admitted they drank (but at home or with friends) and 14% smoked.⁴² 20% of the women had a family car, but only 8% knew how to drive it.⁴² These surveys concluded that social life in Beirut was not highly commercialized as it still centered in homes,

social clubs, and schools.

Knowledge of English is especially widespread among the Orthodox Christians of Lebanon and Syria. Most of them were educated in American or English schools and many work for American firms. It is especially striking that Orthodox women speak English so well, since most have not had a college education.

Marriage and all matters pertaining to the family are under the regulation of the various religious sects in Syria and Lebanon. The Orthodox regulations drawn up in April, 1952, are given in full in the appendix. Article 3 provides that any person born of an Orthodox ~~father~~ father and any convert who has fulfilled his religious and civic duties is considered a member of the Orthodox Church. The minimum age for a girl to become engaged to be married is thirteen; for a boy, fifteen.⁴³ Girls may marry at eighteen and boys at seventeen.⁴⁴ Marriages must be performed by a licensed Orthodox priest;⁴⁵ civil marriage is not permitted in Lebanon.⁴⁶ Marriage between cousins up to the fourth degree is forbidden; marriage between relatives through baptism up to the second degree is also forbidden.⁴⁷ Neither is polygamy allowed.⁴⁸

The provisions for mixed marriages (cases where one party is not an Orthodox Christian) are as follows:

If one of the parties is a non-Orthodox Christian he or she should: a) Submit a testimonial from his or her Church to the effect that he or she is not engaged or married; if the Church refuses to do so,

the Department of Civil Status (sic) or even the mukhtar (in urgent cases) may give the required testimonial; b) Apply in writing to be accepted into the Orthodox Church, promising to abide by its rites and regulations. He or she should be accepted into the Orthodox Church before the marriage.

When the married couple is not Orthodox and one of the parties turns Orthodox, marital disagreements should be referred to the Church court that married the couple. If both parties become Orthodox and a year has passed they become subject to the regulations of the Orthodox Church court.⁴⁹

The husband is considered the head of the wife and the family unless the Church orders otherwise.⁵⁰ When a marriage is dissolved the father is given preference over the mother in bringing up the children;⁵¹ but if the mother is the innocent party she is given custody of the children.⁵² Both the husband and wife may manage their respective fortunes independently, unless another arrangement is decided upon;⁵³ and anything earned by the wife through her own efforts, besides housework, is hers by right.⁵⁴ Separation, with the husband giving an allowance to the wife and children, is allowed when living together is impossible on account of quarrels or when either or both the parties become dangerous to the other.⁵⁵ Divorce cannot be granted merely because the husband and wife have agreed to it;⁵⁶ marriages can be dissolved only in the following cases: bigamy, marriages of third cousins or closer; marriages performed by a non-Orthodox cleric; the husband or wife being converted to another religion; the husband or wife trying to kill the

other; one of the parties becoming incurably insane; one of the parties being sentenced to prison for at least three years for an obscene offense; neglect for three consecutive years; entry of one party into a monastic institution; the husband's failing to give sexual satisfaction to the wife for three consecutive years; permanent impotency of the husband; marriage brought on by coercion or misrepresentation; the wife not being a virgin, if the husband was not informed before the marriage took place; the wife's deliberate taking of contraceptive measures; the wife's keeping of company with persons the husband objects to; the wife's spending a night in a suspicious house without her husband's consent, unless he has driven her out; the wife's refusal to live in her husband's house; the husband's encouragement that the wife commit adultery; any perverted sexual acts on the part of the husband; and accusation by the husband, without proof, that the wife has committed adultery (then she can sue him for divorce).⁵⁷ A guilty party to a divorce cannot remarry until a year has elapsed, and then only with the permission of the spiritual head.⁵⁸

Illegitimate children may not claim support from their real father, unless the parents later marry.⁵⁹ The father is responsible for the religious and social training of his legitimate children; he can employ their services in

the interests of the family, and may wisely dispose of their money until they become adults.⁶⁰ Paternal authority ceases when the son becomes of age, or if it is established that the father treats him with unlawful cruelty; and in cases of the daughter, when she gets married.⁶¹ A child reaches its majority at eighteen years of age.⁶²

Waqf property is property which the owner donates to a church or other charitable institution.⁶³ The donor or church concerned must appoint a trustee for the waqf.⁶⁴ If the donor is later proven to be in need, he is given priority on the proceeds of the waqf, but no donor may reclaim waqf ownership.⁶⁵ The shares given heirs in a legacy is determined by the civil courts; but the legacies of Orthodox clerics, monks, and nuns, are disposed of according to Orthodox Church regulations.⁶⁶ Waqf property may be granted directly to the Church or its charitable societies without civil intervention.⁶⁷

Women as yet do not have the right to vote or hold office in Lebanon. It is worth noting that on April 1, 1952 Habib Abu Shahla, a Greek Orthodox deputy in the Lebanese Parliament, announced that he had drafted a plan giving women political rights (suffrage and the right to hold office) because they were "active members of Lebanese society".⁶⁸ In Syria the electoral decree

of September 10, 1949 gave the right to vote to all women eighteen years old or more and holding at least an elementary school certificate.⁶⁹

The career woman, however, is an innovation in Syria and Lebanon; marriage is still regarded not only as the ideal career, but the duty of every woman. Marriage also gives a woman more social contacts and freedom. When asked, "Do you think marriage without love is preferable to single life?" 52% of the women in Beirut questioned said "Yes".⁷⁰

Traditionally marriages have been arranged by the families of the parties concerned. The Orthodox have a keen sense of family status, and it is considered a disgrace to marry "beneath one's family". The aristocratic Orthodox families of Beirut⁷¹ generally marry only among themselves; the respectable middle-class families are freer, but still conscious of slight gradations in status. Status is determined by the wealth, education, and "good breeding" on one's parents and ancestors. Though a "good" family may lose its money the education and "blood" of its members permit their marriage with members of other "good" families. This situation is now being upset by two factors: the great fortunes made during and after the Second World War, and the opportunities for higher education being offered through

school ships to those who could not otherwise afford it. Nevertheless, the nouveau riche and the nouveau intellectual are in the main from at least respectable middle-class backgrounds.

The system of arranged marriage between "good" family scions is also being altered by the increasing popularity of western manners and mores; the movies, American magazines such as "True Story", and Western schools are the main instruments in the changeover to the ideal of the love-match. This is particularly true in Beirut, where 70% of the women questioned said they had the opportunity to meet and get acquainted with their husbands at least six months before marriage. "Dating" as Americans know it is still practically unknown in Syria and Lebanon. As a rule only engaged couples may go out in public without the company of other persons.

Another change in family life is the growing popularity of the single family unit (mother, father, and their children) and the gradual disappearance of the extended patriarchal family living under one roof. In one survey 80% of the Beirut women said they were living independently of their parents-in-law, and 75% said they liked it.

About 70% of the middle-class women of Beirut have maids, which considerably lightens housework. 60% of the Beirut fathers and 60% of the mothers help their children

with their school work.⁷⁵ Only 6% of the families employ governesses.^{76.}

Women seldom take up full-time paid work outside the home except in cases of financial need. 70% of the Beirut women questioned felt that a married woman should not combine home-making with paid work outside.⁷⁷ Although 28% of the women questioned worked before marriage, only 7% continued to do so after marriage in jobs like teaching, sewing, and secretarial work.⁷⁸ 75% of all the women in business work in Beirut have dependents.

It may conclude that traditional customs and mores have not lost their hold on the Orthodox Community. The influence of urban life and Western culture has set in motion the wheels of change, however, which continue to gather momentum. The effects can already be seen in Orthodox religious life, family life and amusements. Communal ties have been loosened, and individual Orthodox Christians are turning to outside standards of thought and behavior. The Orthodox in politics seek to disregard their own and others' sectarian identity. Whether efforts like the Orthodox Youth Movement can reawaken and develop an "Orthodox culture" or not remains to be seen.

FOOTNOTES, Part III, 3.

- 1 Bliss, op. cit., p. 56.
- 2 Janin, op. cit., p. 201.
- 3 Hourani, Minorities in the Arab World, p. 63.
- 4 Ibid., p. 78.
- 5 Haddad, op. cit., pp. 17-18.
- 6 Mapline Press Review, February 11, 1952.
- 7 Statistical Abstract of Syria, 1949.
- 8 Ibid., 1950.
- 9 John Meran, ed., Information Please Almanac, 1952, p. 575.
- 10 According to Mr. Mamari, May, 1952.
- 11 According to Toufiq Shammiye, April, 1952.
- 12 Al-Haraka, 1:24:1 (August 8, 1951).
- 13 The following information on Munsaf is from John Gulick, Harvard Anthropology Fellow, May, 1952.
- 14 According to Gabriel Salibi, April, 1952.
- 15 According to Toufiq Shammiye, April, 1952.
- 16 Ibid.
- 17 Hourani, Minorities in the Arab World, pp. 25-26.
- 18 Ibid., p. 25.
- 19 Ibid.
- 20 A consensus of opinions; Toufiq Shammiye especially for Syria.
- 21 consensus of opinion.
- 22 Janin, op. cit. p. 202.
- 23 Bliss, op. cit., p. 57.
- 24 Report of the President, 1919-20.
- 25 Ibid., 1950-51.
- 26 Hourani, loc. cit., p. 82.
- 27 Ibid.
- 28 John Gulick, May, 1952.
- 29 A) Haddad, op. cit., Ch. VII; also Hourani Jamil, Beirut and the Republic of Lebanon, pp. 103-112; criticism of Jibran Bikhazi, May 1952.
- 30 According to the school records, April, 1952.
- 31 Report of the President, 1925-26; also 1950-51.
- 32 Malatias Swalty, March, 1952.
- 33 John Gulick, May, 1952.
- 34 These three Twainis are not to be confused aristocratic Twaini family of Beirut with which they have no blood tie.
- 35 Principles of the Orthodox Youth Movement. The above information on the Movement is from Andre Jaha, its acting President in Beirut, May, 1952.
- 36 The iconostasis is a partition separating the congregation from the sanctuary containing the altar.
- 37 This and the foregoing information on Munsaf from John Gulick.
- 38 According to Jibran Bikhazi and others, May, 1952.
- 39 Hourani, loc. cit., p. 82.
- 40 Ibid.
- 41 According to Andre Jaha, December, 1951.

FOOTNOTES, Part III, B (continued).

- 41 Alwan Bayouh and some Qurayyib, Status of women in Lebanon, p. 5.
- 42 Ibid., p. 10.
- 43 Personal Status Regulations of the Greek Ortodox Patriarchate of Antioch and the East, art. 5.
- 44 Ibid., art. 18.
- 45 Ibid., art. 19 and art. 20.
- 46 Ibid., art. 18 and A Law For Limiting the Privileges of the Congregational Authorities (Syriac Chamber of Deputies) April 2, 1951, art. 16.
- 47 See note 43, Ibid., art. 22.
- 48 Ibid., art. 23.
- 49 Ibid., Arts. 25-26.
- 50 Ibid., art. 28.
- 51 Ibid., art. 33.
- 52 Ibid., art. 34.
- 53 Ibid., art. 35.
- 54 Ibid., art. 39.
- 55 Ibid., art. 56.
- 56 Ibid., art. 69.
- 57 Ibid., art. 67-72.
- 58 Ibid., art. 75.
- 59 Ibid., art. 88-90.
- 60 Ibid., art. 94.
- 61 Ibid., art. 95-96.
- 62 Ibid., art. 97.
- 63 Ibid., art. 107.
- 64 Ibid., art. 110-111.
- 65 Ibid., art. 114.
- 66 Ibid., art. 123 and Law of April 2, 1951, art. 10.
- 67 See note 43, Ibid., art. 115.
- 68 Sawt al-Ahwar, April 2, 1952.
- 69 Haddad, op. cit., p. 111.
- 70 Status of women in Lebanon, p. 4.
- 71 Included in anyone's list are the Sarsuk, Brad, Twaini, and Bustros families; otherwise opinions differ.
- 72 Status of women in Lebanon, p. 5.
- 73 Ibid.
- 74 Ibid., p. 6.
- 75 Ibid.
- 76 Ibid.
- 77 Ibid.
- 78 Ibid.
- 79 Ibid., p. 19.

IV. External relations of the Orthodox
Community

A. The Orthodox Christians as Citizens

B. Foreign Relations of the Antioch
Church

Orthodox Christians as Citizens

We shall now consider the status of Orthodox Christians as citizens in Syria and in Lebanon. Before 1917, under Ottoman rule, certain matters of personal status were under the jurisdiction of the courts of the various "millets" (religious sects); other matters fell under that of the Sharia (Moslem law) courts, which were higher than other religious courts. In 1917 Christian and Jewish courts were stripped of their special jurisdictions by the Ottoman Family Code, but this law was never effective and was finally annulled in 1921 under the French mandate. Soon afterwards all matters of personal status except marriage, divorce, separation, annulment, and alimony were transferred to the civil courts; Moslem courts were put on a level with those of other communities. This measure was opposed on all sides and finally suspended; investigation and attempts at reform continued until 1936.¹

Then in March, 1936 the French High Commissioner issued Declaration No. 60 requesting religious communities to draw up their laws and regulations, especially those regarding personal status.² The same declaration recognized the right of anyone who was of age to change his membership from one religious community to another. In April, 1936 a comprehensive decree was issued defining the position of the religious communities. They

were to be subject to civil law where community statutes were silent; but where community statutes on personal status existed they were to be effective. The communities were to enjoy corporate personality, and their spiritual heads were to represent them in relations with the civil authorities. Individuals who were not members of any religious community were to be subject to civil law in matters of personal status.³

These decrees also met with opposition so a new decree with modifications was issued in 1938; it, too, was opposed and never fully carried out. The High Commissioner excluded Moslems from the application of these laws.⁴

Personal status in Syria is still undefined. The Lebanese Law of April 2, 1951 is still in effect, despite the opposition of Lebanese lawyers. This law puts within the jurisdiction of the religious courts all matters pertaining to marriage, divorce, adoption, guardianship, waqf property, inheritance of minors and clerics, appointment of ecclesiastical courts, and executing of wills. In cases of mixed marriages (between members of different sects) approval must be gained from the court of the sect to which the man belongs, unless the two promise to submit to the laws of the community to which the woman belongs. A fine is laid on any cleric who 1) marries a

man and woman who do not belong to his sect; 2) marries a couple in which one of the parties is not of his sect and has neither a certificate from the authorities of his own sect or the civil authorities. Further, civil marriages of Christians and Jews in Lebanon are deemed invalid.⁵

The Orthodox have criticized the above law on the following grounds: 1) the civil courts should have wider jurisdiction in view of the present disorganization and even dishonesty in the religious courts; 2) permission for mixed marriage may be impossible to obtain, especially when a Roman Catholic is involved; 3) civil marriage should be allowed.⁶

Constitutional provisions guarantee the individual and community rights of the Orthodox in both Syria and Lebanon. The ninth article of the Lebanese Constitution of 1926 reads as follows:

La liberte de conscience est absolue. En rendant hommage au Tres-Haut, l'Etat respecte toutes les confessions et en garantit et protege le libre exercice, a condition qu'il ne soit pas porte atteinte a l'ordre public. Il garantit egalement aux populations, a quelque rite qu'elles appartiennent, le respect de leur statut personnel et de leurs interets religieux.

Article 10 also provides for the right of communities to have their own schools under the general regulations on public education issued by the State.⁷ The Syrian Constitution of 1930 contained similar guarantees: all

Syrians, regardless of religion, race, or language, were equal before the law and possessed the same civil and political rights; liberty of conscience and worship were guaranteed, as well as the religious interests, personal status regulations, and educational institutions of all sects.⁸

The new Syrian Constitution, promulgated on September 5, 1950 contains the following provision regarding the State and religion:

Whereas the majority of the citizens profess the Islamic creed, the State declares its adherence to Islam and its high principles.

We declare that our people are determined to strengthen co-operation with the Arab and Moslem world and to build up their modern State on the basis of the upright principles taught by Islam and other revealed religions, combating atheism and immorality.⁹

Islam is the religion of the President of the Republic. Islamic jurisprudence shall be the principal source of legislation. Freedom of belief is safeguarded and the State respects all revealed religions and guarantees the freedom to practise the rights thereof provided that they do not offend public order. Personal status regulations of religious communities are recognized and protected.¹⁰

In both Syria and Lebanon representation in Parliament is distributed in appropriate proportions among the religious groups. In 1947, for example, seven of the 18 Christian deputies in the Parliament of 135 members in Syria were Greek Orthodox; in 1949 there were 14 Christian deputies out of a total of 114. In Lebanon the Orthodox hold eight seats out of a total of 77. In both Syria and

Lebanon there has customarily been an Orthodox Christian in the Cabinet of Ministers. In Lebanon the Deputy Prime Minister is usually Orthodox.¹¹

One Orthodox publication expressed the feeling in October, 1951 that the Orthodox of Beirut were not adequately represented in Parliament in proportion to their numbers and also that municipal judgeships should be distributed more equitably among the sects, if distribution by sects was to be insisted upon.¹² But sectarian representation in government is opposed by the Orthodox more than any other group in Syria and Lebanon. Most Orthodox feel that if men are chosen for posts according to merit, the Orthodox will be more than adequately represented. George Khodre, a leader of the Orthodox Youth Movement expressed this feeling in 1949:

The conversion of all the Christians of our land to the love of their land and her history, to a participation in her sufferings, and even in her oppression which has made us martyrs and oppressors, is conversion to Christ. This means the end of what we call "taiffya" or confessionism, which has for us quite a special significance: viz: the selfish retention of the autonomy, the rights, the political-social prestige, the pride of an ethnico-religious group. Even though the civil society protects this national way of life, the Christian churches can fight it with spiritual weapons, replace it with the idea of spiritual coinheritance, with a serious revival of the religious life, and, united, positive witness before the Arab world.¹³

With reference to the position of the Orthodox Community as a drop in the Moslem lake he continues:

Eastern Christianity ought not to exist only to claim rights; the Church may not even demand her liberty itself from the Moslem. Towards the civil power the Church has only duties, and her own inherent liberty, given to her by the Lord, is not to be compared with political liberty. The Church is either tolerated or persecuted but never "established"; she is a pilgrim on the highroads of history and does not settle down. In all this what matters is that she should not sacrifice to idols, nor betray the sole Lordship of Christ.¹³

The above is not unlike the Western Protestant outlook on the proper relation between Church and State, viz, that individuals should believe and worship freely but that ecclesiastical institutions should have no special temporal autonomy. Opposed to this is the old Byzantine caesaropapism, the Ottoman millet system, and the Roman Catholic view. If the governments of Syria and Lebanon were more stable, the Orthodox would agree more completely with George Khodre. But as long as there remains the danger of discrimination by Moslems and Roman Catholics, and as long as the sense of national citizenship remains in embryonic stages, the Orthodox feel that they must demand equality as individuals and proportional representation as a sect.

The extent to which the Orthodox acts as a community in politics is limited; political leaders prefer to consider themselves as representatives, not of Orthodox, but of Syrian and Lebanese constituents. There is no such thing as an Orthodox political party in existence today. The Ghassasina Organization, which lasted from 1943-50, was only about 60% Orthodox in membership.¹⁴ Its original

aim was to encourage patriotism among the Orthodox youth of Syria and Lebanon, but Maronites, Moslems, and Druses also participated in its activities. The program included scouting activities, social welfare work (providing free medical care to the poor of all communities), and discussions on political and social questions; in character the organization was purely secular. When its newspaper, al-Ghassasin attacked the President of Lebanon the paper was banned and the license of the party revoked (September, 1949). Meetings were continued and declarations issued from time to time until October 21, 1950, when Nasim Wajdalani, the leader, announced the dissolution of the Organization and his own decision to join the Progressive Socialist Party. The next day An-Nahar commented that this was a positive step because it recognized the necessity for young men to continue their socio-political action within the scope of ideological parties free of identification with religious sects.

Today the Orthodox belong to various political parties: the Arab Nationalist parties, the Progressive Socialist Party (PSP), the Syrian Popular Party (SPS) and the Communist Party. The latter two are now underground. Ghassan Twaini, Orthodox Deputy in the Lebanese Parliament and publisher of An-Nahar, feels that the Communist Party

is the only genuine political party in Syria and Lebanon, being the only party with a characteristic ideology, membership in all religious communities, and followers that follow party principles seriously. He believes that the Progressive Socialist Party and the Syrian Popular Party are trying to reach this condition. He feels that the reasons the Orthodox Christians join the Communist Party are that 1) there is a sympathy for Russia inherited from the nineteenth and early twentieth centuries, when Russia helped the Arab Orthodox get an Arab Patriarch of Antioch; also a sentimental attachment to Russians as fellow Orthodox Christians; 2) socially-conscious Orthodox are disgusted with the corruption of their clergy and the failure of reform movements within the Church; 3) religion as such has a weak hold on Orthodox youth, many of whom have become "secularized" during their studies in the American University of Beirut and other Western schools.¹⁵

There are other reasons beside these given for the conversion of Orthodox Christians to Communism or the party line. Ecclesiastical domination is weaker in the Orthodox Community than among the Maronite and Moslem Communities; Orthodox clerics are not primarily Christian ideologists, but men of affairs. Religious indoctrination

among Orthodox youth has been either haphazard or lacking. Further, the whole spirit of Orthodox Christianity is liberal as long as the dogmas of the Seven Councils are left untouched. Many Orthodox find it possible to put their religious beliefs in logic-tight compartments or else reinterpret them and reconcile them with Communist doctrines. In Orthodox thinking it is possible to be a Christian and live under a civil government officially un-Christian. This results from the fact that the Orthodox of Syria and Lebanon have lived under Moslem rule for thirteen centuries.

Perhaps the principal reason for Arab Orthodox Christians becoming Communist is resentment against Western "imperialism". The French Mandate, British military occupation in 1943, and American pressure in favor of the Middle East Defense Command have all been considered as infringements upon the independence, well-being, and self-respect of Syria and Lebanon. American support of Israel is the sorest point, since there is a constant fear of Zionist military expansion at the expense of Syrian and Lebanese territory. A sizable Orthodox community from Palestine is now destitute or semi-destitute in Syria and Lebanon, and the local Orthodox Christians feel not only sympathy for their brothers but also a ^{at} riteous indignation against those whom they feel are responsible for the situation. Thus we have the phenomenon of the Communist whose affiliation is

is based not so much upon ideological conviction as upon resentment of the policies of the Western democracies. The present government of Lebanon is unpopular, and many Orthodox feel that American support is keeping it in power. The belief that Americans supporting the Roman Catholic Church, which has made some devastating missionary raids against the Orthodox Community since World War II, is another source of Communist tendencies among the Orthodox Christians.

The reactions of a British agent who was in Lebanon and Syria between 1942 and 1945 throw some light upon the subject: he claimed that in the Kura district, stronghold of the Orthodox in Lebanon, Communism flourished as a concomitant of Anglophobia during the British occupation.

The creed was even preached from the Orthodox pulpit, the only dissentients being the handful of Khourys who had spent most of their lives in North America. All the other Khourys were declaring themselves to be pro-Russian, and, by inference, anti-British. During the few weeks that I was acquainted with the Khoury of Bir, he was summoned to the Patriarchal residence and warned to cease being a British agent.¹⁶

The writer also felt that many Communist "converts" were only opportunists, as in the case of workers who wanted to get in the good graces of the Communist foremen for British Army construction jobs.

I had no anxieties myself about this form of communism. The El Koura communists were communists not by conviction but only by opportunity. As soon as the division went away there would be no more rackets, and it would no longer be fashionable or profitable to be a communist. The Lebanese idea of communism was hazy. I questioned dozens of people on Russian communism; none knew even the most elementary points about it.¹⁷

Another time a potential candidate for Parliament approached this agent for British support, saying,

"Of course, I'm not a communist. But this district is bound to return a communist deputy at the next election. See what a chance it gives me to get into Parliament."

"But," said the agent "a wealthy man like you would never pursue a communistic policy once you got elected as a deputy."

He laughed. "When I get into Parliament--as a communist--I shall have still greater prestige. The political colouring has no meaning these days. The Falangists, the green-shirts, the communists--they are all the same in Lebanon. But I hate to see all those Abdul Karama and Ghosn people with important jobs in the Government whilst I, who am as good as they, have to sit out here in my bungalow, abandoned by my British friends. Well...you've driven me into the communist fold, but it won't be difficult to reconcile communist principles with my own ideas of...of what I consider to be my own ideas... You understand me?¹⁸

In recent years, however, Titoists and "parlor pinks" have been purged and Communist ranks tightened. The Orthodox who joins the Party today must be no political dilettante.

It is impossible to get reliable estimates of either the proportion of the Communist Party which has been recruited from the Orthodox Community, or the extent to which Communism and pro-Russian sympathies are present within

the Community itself. A former Lebanese intelligence agent believes that in Syria about 6% of the total population are party members, whereas 15% of the Orthodox Community belongs to the party. He believes that 14% of the total population of Syria, as compared to 40% of the Orthodox in Syria, are Communist sympathizers.

As for Lebanon, he believes that 20% of the Orthodox Christians, as compared to 15% of the total population are party members and that 30% of the Orthodox, as compared to 20% of the total population, are Communist sympathizers.¹⁹ These figures should be taken with a pitcher of salt, however; the kind of Communist sympathy and its strength varies greatly between different individuals and further, convinced party members are reluctant (with reason) to admit their affiliation. The Communist Party is illegal in both Syria and Lebanon.

We should be extremely cautious in evaluating the spread of Communism among the Orthodox. As one Orthodox leader said, "In the eyes of the American State Department every Orthodox Christian in Lebanon is a Communist." This, he holds, is a mistake since 1) the Orthodox believe in God, and Communism is militantly atheistic; 2) the Orthodox believe that social reform should be carried out by peaceful means; 3) most Orthodox are Arab nationalists

and want domination neither by the Pentagon nor by the Kremlin.²⁰

Indeed, the loyalty of the Arab Orthodox Christians to the cause of Arab nationalism is most striking. At first Arab nationalism was not clearly distinguished from Islamism, and the majority of Christians feared it as a thinly-veiled religious movement; Nevertheless, says Albert Hourani,

The educated young men who were the real leaders of the movement were in general concerned to preach the separation of politics and religion, and to emphasize the equality of all creeds inside the Arab community; and on that basis they found many collaborators among the Arab Christians, particularly the Greek Orthodox. This lay tendency was due partly to the growing indifference in religious matters; partly to the belief that internal divisions had weakened the Arab nation and could be used by its enemies to keep it in subjection; also, more positively, to the increasing consciousness of and pride in the Arab heritage of culture; and again to the influence of the ideas of Western liberal democracy, coming in through Paris, Stamboul, Cairo, and Beirut.²¹

While attending schools like the American University of Beirut have studied alongside their Moslem brothers and joined them in nationalist activities. During the French Mandate the Orthodox joined in the struggle for independence. In a letter to the Pope (dated November 5, 1945) the Orthodox Bishop of Mt. Lebanon, Elia Karam, asked the Pope to support the cause of Lebanese independence and stated that all the Greek Orthodox, and even the Greek Catholics, were in favor of it.²² The young Bishop of

Aleppo stated (in April, 1952): "This country is ours. We are Arabs and we love our land. The Orthodox Church can live under any political system."²³ As for Moslem-Christian fraternization in politics, Albert Hourani adds:

The leaders of the national movement have always professed the best possible intentions towards the Christians and have been quick to disown anything which might give the opposite impression. The periodical crises of nationalistic feeling have been accompanied by scenes of Moslem-Christian fraternization. This attitude on the part of the leaders often arises from a genuine desire to build a national unity which will transcend religious differences and make them less acute; or else from a desire not to alienate Western opinion, which tends to care more for minorities than for majorities.²⁴

Toufiq Shammiye, Orthodox leader in Syria, claims that the Orthodox are perhaps the only believers in secular Arab nationalism and adds, "There has been a strong tie between Orthodox leaders and the Moslem nationalists." However, he feels that in the last few years Arab nationalism has taken on a more Islamic character. This has been exemplified in the tone of the Moslem press, the rise of the Moslem Brotherhood, the treatment of Orthodox army officers, and discrimination against the Orthodox in appointments to public offices and promotions. Nevertheless he feels that the Orthodox would benefit from a union of Arab states for economic reasons--if adequate guarantees of equitable treatment under law would be given.²⁵

"Syrian nationalism" has also attracted a following

among the Orthodox. The Syrian Popular Party, founded by Antun Sa'ade (himself an Orthodox) stresses Syrian, as distinct from Arab, culture and favors union of Syria, Lebanon, Jordan, and Iraq under a strongly centralized socialist government. It is estimated that 15% of the Syrian Party are Orthodox Christians; the reasons given for this are: 1) the Patriarchate of Antioch has jurisdiction over the same territory proposed for incorporation into "Greater Syria"; 2) the Syrian Party is non-sectarian and has followers from all sects; 3) the Syrian Party takes the middle road between Pan-Arabism and "Lebanonism" (the ideal of a Christian enclave oriented toward Western Europe).²⁷

Most Orthodox do not think that Lebanon has a special role in the Middle East, and that it should gradually leave behind its autonomy and independence and become absorbed in a greater Syrian or Arab state.²⁸ But men like Philip Bulos, member of the Lebanese Parliament, feel that their first loyalty is to Lebanon as a place of freedom, toleration, and refuge to Middle Eastern minorities.²⁹

A relatively new party in the area is the Progressive Socialist Party of Kemal Jumblatt. Its leading Orthodox members are Nasim Hajdalani and Michel Bustros. The party advocates that the Arab states join India and Pakistan

to act as a "third force" in the Cold War; it also calls for socio-economic reform in Syria and Lebanon without Soviet direction. As the party gets better organized these principles may have wider appeal among the Orthodox.³⁰

Some of the most able and intelligent political leaders of Syria and Lebanon are Orthodox Christians. In Syria the list should be headed by Yusuf Bey el-Bakim, member of King Feisal's first cabinet and leading jurist; Toufiq Shammiye, perennial deputy in the Parliament and several times Prime Minister;³¹ Fayez Khouri, former *Minister* Ambassador to the United States; Constantine (Costi) Zurayk, former *Minister* Ambassador to the United States and President of the Syrian University. Na'im Antaki, Fuad Shiba'at, Habib Khehali, Jamil Saliba, Wadi' Sa'ade, Abdullah Farkouh, Farid Murhij, and Mikhail Ilyan should also be included.

From Lebanon there is Charles Malik, *Minister* Ambassador to the United States and permanent representative in the United Nations from Lebanon. Habib Abu Shabla has represented the Orthodox of Beirut in the Lebanese Chamber of Deputies since 1936; he has been Deputy Prime Minister several times and at present is also employed as a lawyer by TAPLINE, the American oil *transportation* company office.

And He has been Speaker of the House and was head of the Provisional Government in 1943.

Abu Shahla's rivals in Beirut include Habib Kubeiz, publisher of Al-Haraka and former Attorney General of the Lebanese Government, and Nasim Majdalani, who is now a leader in the Progressive Socialist Party. Philip Bulos has been Minister of Public Works and Deputy Prime Minister; Gabriel Murr has been Deputy Prime Minister also. Ghassan Twaini, publisher of Al-Nahar, is also a member of Parliament now³² along with Fu'ad Khoury, Fu'ad Borth, Yacoub Barraf, Iias Trabulsi, and Alex Sursuk, Philip Bulos, and Habib Abu Shahla. The Muhafiz (mayor) of Beirut, Nicola Rizqallah, is also Greek Orthodox. We should not omit from this list Orthodox leaders in the outlawed Communist Party: Nicola Shawi, former party president; George Hanna, doctor and leader of intellectual front organizations; Ilyan Dirani, George Ghashash, Rene Chantas, and Fuad Kazan.

We have already seen that members of the Orthodox clergy participate in politics in the cases of Bulos al-Khoury and Ignatios Hrayki cited above. Other clerics are known to have definite political leanings. The Patriarch, Alexandros Tahhan visited Russia in 1951 (see below) and has cordial relations with the Soviet Legation in Damascus, but proof is lacking that he has

"sold out" to the Communist cause. Archmandrite Basilios Samaha, Patriarchal Vicar in Russia, has been named as a Communist, as has Bishop Elia Karam of Mt. Lebanon. The Partisans of Peace, a Communist front organization, tried to hold a meeting at this Bishop's residence in Shamoun on September 28, 1950; police surrounded the place, however, preventing all the guests from entering except Bishop Photius Khouri of Palmyra, who walked straight through the cordon and was left untouched. In a statement given afterward to the Lebanese press Bishop Karam said,

We are not communists. We shall continue to promote peace. This is part of our duty. Do they want us to call for killing and massacre? Or do they want us to have Communism alone monopolize the support of peace? Respectable men from the nation wished to meet in my residence in order to urge the people to promote the spirit of peace. But armed forces prevented them from holding the meeting!...Does the government wish to resist the idea of peace by force? We expected anything save this utter disregard for personal liberty and liberty of belief in Lebanon...

They forbid the holding of a meeting in my residence and forget how I asked in the great Church of Leningrad, when I was in Russia, that 170,000 praying people salute Sheikh Bishara Khouri and Riadh Bey Solh. 170,000 throats then cried out: "Long live Sheikh Bishara Khouri! Long live Riadh Bey Solh!" Do you know the meaning of 170,000 my son? It means the number of electors in Lebanon or more!³³

The Bishop of Beirut, Elia Salibi, is considered to be an ally of the western democracies. His relations with the Soviet Legation are correct, but not too friendly.

It is said that 3000 members of his clan are American citizens. Bishop Salibi struck a blow for academic freedom in November 1948 when he demanded the immediate release of Nasib Nimur, a teacher at the College of the Three Doctors, who was being detained by the Lebanese Government on account of his Communist sympathies.³⁴ The present Honorary Bishop of Damascus, Malatios Swaity, arrived there from America in November 1951; he is sometimes described as a counter-balance to any pro-Russian sympathies of the Patriarch.

As a whole the Orthodox Christians are aware of their responsibility as citizens to participate in national politics. Some, like George Khodre, feel that religious and political loyalties should be separated, with political loyalties subordinate:

The time has come for the Orthodox to understand the difference between the Reign of God and the Reign of Caesar; to understand that there is no Russian, Greek, or Arab Orthodoxy, but only Orthodoxy in Russia, Greece, and the Arab countries. Will the day come when they will stop sticking earthly labels on the sacred name of Orthodoxy and substituting for that gift divine, politics and false nationalisms? When will they understand history is completed only in the Church?³⁵

Other Orthodox, however, feel that organized activity in "Caesar's World" is of the utmost importance. After certain violent political demonstrations by American University of Beirut students in October, 1951³⁶ An-Nahar

carried an editorial defending student participation in politics in "this revolutionary phase of our history":

Strikes and demonstrations are, in their way, means of expressing opinion. They are, when staged for sound national causes, phenomena which indicate national consciousness. The students who fill their heads with knowledge without national feeling in their hearts, and who do not build this knowledge on an understanding of life and on the realization of their ability to determine their destiny and that of their society, and, ultimately, to develop their lives and those in their society--the knowledge of such students is seldom useful outside the laboratories.³⁷

Charles Malik, himself a Greek Orthodox Christian, speaks of democratic elements in the Near East in a way that might include a strong portion of his own religious community:

There are valuable democratic elements in the Near East. By "democratic elements" I...mean people who have arisen from the masses, who therefore know and feel with their situation, who have a genuine sense of social responsibility, who despise darkness and place a premium on freedom, who crave for economic and social justice, who hate autocracy, who are responsibly conversant with the great issues that shake the world today, and who are in genuine communion with the Western positive tradition.³⁸

FOOTNOTES, Part IV, A.

- 1 Hourani, Minorities in the Arab World, p. 64.
- 2 Ibid.
- 3 Hourani, op. cit., p. 65.
- 4 Ibid., p. 77.
- 5 A Law for Limiting the Privileges of the Congregational authorities, Articles 10, 15, and 16.
- 6 Al-Haraka, I:2:3; I:5:4; I:6:1; I:7:1; and I:8:3.
- 7 Hourani, op. cit., p. 65.
- 8 Ibid., p. 75.
- 9 Constitution of the Syrian Republic, Preface, 2.
- 10 Ibid., article 3, Chapter 1.
- 11 Haddad, op. cit., p. 112.
- 12 Al-Haraka, I:29:3 (October 13, 1951).
- 13 Eastern Churches quarterly, VIII:4:242ff(1949).
- 14 According to Nasir Majdalani, May, 1952.
- 15 In an interview in January, 1952.
- 16 Richard Pearse, Three Years in the Levant, p. 166.
- 17 Ibid., p. 163.
- 18 Ibid., p. 171-72.
- 19 W. Mamari of the American Legation staff, May, 1952.
- 20 Habib Rubeiz in November, 1951.
- 21 Hourani, op. cit., pp. 30-31.
- 22 Eastern Churches quarterly, VI, p. 407 (1946).
- 23 He added that the majority of his flock were Arab nationalists; the flock total 12,000, half of whom live in Turkish territory.
- 24 Hourani, op. cit., p. 83.
- 25 Interview of April, 1952.
- 26 Ghassan Twaini, January, 1952.
- 27 Ibid.
- 28 Hourani, op. cit., p. 71.
- 29 Philip Bulos, December, 1951.
- 30 Clovis Maksoud, April, 1952.
- 31 Albert Hourani, Syria and Lebanon, pp. 215-16, 229:
In June, 1937 Kurds and Christians in the Jazira district of Syria revolted against the appointment of officials from outside the Jazira sent to govern the district. In December the separatists kidnapped the Governor of the Jazira, Toufiq Shamaiye of Damascus, and released him after a few days. The kidnapers were arrested and held for many months. Shamaiye was replaced by a Moslem, who was soon chased out of the district. By December, 1940, the situation was normal again. With the return to constitutional government in August, 1943 Shamaiye was appointed Minister of Agriculture and Commerce.
- 32 Ghassan Twaini has only to write his dissertation to obtain his Ph.D degree in political science from Harvard University. He is a graduate of the American

FOOTNOTES, Part IV, A (continued).

³²University of Beirut where he studied under Charles Malik. Upon the death of his Father, Jibran Twaini, in 1947 he returned from America to Lebanon to take over An-Nahar. He has been to jail four times, a total of six months, for criticizing the Lebanese Government in its columns. He is no longer an official member of the Syrian Popular Party, but known to be sympathetic with it. In April, 1951, he was elected to the Lebanese Parliament on the Progressive Socialist Party list; but in January, 1952, he broke with Kemal Jumblatt, the party leader.

³³Kul-Shai, October 1-2, 1950.

³⁵Irenikon, XXI, No. 3, p. 313 (1948).

³⁴Telegraph, November 22, 1948.

³⁶I was an eye-witness to the fracas, in which students and Lebanese gendarmes fought with rocks and clubs until the gendarmes opened fire, wounding several students.

³⁷An-Nahar, October 26, 1951.

³⁸Richard W. Frye, Ed., The Near East and the Great Powers, p. 19.

Foreign Relations of the Antioch Church

The Orthodox Church of Antioch has little direct contact with other sects in Syria and Lebanon. On the death of eminent men from other sects Orthodox clerics attend the funeral services held in other churches or in mosques. Russian Orthodox, Greek (Ionian) Orthodox, Assyrians, and British Anglicans have been allowed to conduct their services in Orthodox churches.³⁹ Roman Catholics are feared and mistrusted by Orthodox clerics, however, due to the success of Catholic missionary raids upon the Orthodox Community. Especially since World War II Protestants and Orthodox have been on cordial terms. Representatives from both groups attended a conference at the American University of Beirut in May, 1951 to study conditions among the Palestinian Arab refugees and possible relief measures through religious communities.⁴⁰

In matters of common interest all Christian sects in Syria and Lebanon co-operate. Maronite, Orthodox, and other Christian representatives met on April, 11952, in the Orthodox Patriarchate to discuss the personal status problem; they decided not to accept any personal status law "unless it would be applied to all sects".⁴¹ In 1950 Catholics and Orthodox sent a common memorandum to the Syrian Constituent Assembly in Damascus, protesting against the proposed clause for the new constitution which would make Islam the religion of the Syrian State.⁴²

The Anglicans have taken a special interest in the Orthodox Churches. A party under the Anglican Rev. H.C. Frere, Archdeacon of Syria, visited the ruined Church of St. George in Baalbek in 1924, which had been used as a Turkish granary during World War I; later the Anglicans raised 100 pounds in England for its restoration, and the Bishop of Zahle guaranteed that Anglicans would be allowed to hold services there if they chose.⁴³ Gregorios received the Anglo-Catholic pilgrimages to Damascus (1924-29) quite cordially. In 1925 he delegated the Patriarch of Alexandria to represent him at the Nikaan celebration in Westminster Abbey.⁴⁴ The acting Patriarch Arsenios delegated Bishop Ignatios to represent the Antioch Church at the later Lambeth Conference of July, 1930.⁴⁵ The Amsterdam Conference of August, 1948 (Protestant-Orthodox, Catholic observers) was discussed by the Russian and the Arab Patriarchs in Moscow the preceding July; but none of the Middle East Orthodox Churches sent representatives to Amsterdam.⁴⁶ No single Orthodox Church can negotiate any kind of union with the Anglican Church, according to one Orthodox leader; an ecumenical council of all the Orthodox Churches must first be held to consider the matter.⁴⁷

The three Middle East Patriarchs (Antioch, Alexandria and Jerusalem) met in Jerusalem in March, 1940 - - ostensibly on a pilgrimage to the Holy Sepulchre, a couple of which

had been restored. They said a prayer for the peace of their sorely-trying Russian brothers as well. No such meeting between the Arab patriarchs had occurred since 1443, when they met to discuss the Union of Florence.⁴⁸

Although the Patriarch of Constantinople is called "Ecumenical", his supremacy over the Antioch Church is only nominal. In Ottoman times the Patriarch of Constantinople acted as an intermediary between the Sultan and the other Patriarchs. In normal times these Patriarchs received the chrismatic oil of their office from the Ecumenical Patriarch; but after the Greek-Arab dispute in the Antioch Church the Arab Patriarch Malatias in 1900 received the chrism from the chief Metropolitan of the Russian Church.⁴⁹ The Ecumenical Patriarch may intervene in the internal affairs of the other Patriarchates only at their special invitation; during the 1928-31 crisis in the Antioch Church, for instance.⁵⁰ The present Patriarch of Constantinople, Athenagoras, is Greek by birth, but became an American citizen in 1948.⁵¹ He was sent to take office in Istanbul in President Truman's plane, and consecrated on January 27, 1949.⁵² In the spring of 1951 he sent Bishop Thomas of Chalcedon as the head of a mission to the Patriarch of Antioch, and it was believed that a subject of discussion was the growing

rapprochement between the Russian and Antioch Churches.⁵³ While in Bucharest (August 22 to September 3, 1951) the Patriarch of Antioch stated:

I remain convinced that the Patriarch Athenagoras longs for peace personally, but that nothing will be done in this cause until his patriarchal chair is relieved of pro-American influences.⁵⁴

Included in the Patriarchate of Constantinople is the theological school at Khalki near Istanbul where Patriarch Alexandros received part of his training. Five other Bishops (of Tripoli, Lattakia, Hama, Aleppo, and South Lebanon) in the Antioch Church today have had Greek education. After the reconciliation of the Antioch and Greek Churches in 1910, Greek clerics would occasionally come to the Antioch Patriarchate to conduct services for native Greeks living in Syria and Lebanon. On August 20, 1949 the Antioch Synod met and agreed to permit Father Constantine Moraitaki of the Greek Church in Athens to perform church services in Lebanon with the permission of the Bishop of the Bishopræ concerned.⁵⁵

It was customary for the Greek community in Beirut to hold its services, religious feast ceremonies, and official feast ceremonies in the Cathedral of St. George, during which Bishop Salibi or the retired Bishop Photius Khouri presided. This was stopped, according to Al-Haraka in May, 1951, because of a controversy between Bishop

Salibi and the Greek Legation in Beirut. Bishop Salibi requested the Greek Minister to ask the Greek Government to send him a medal similar to that which had been given the Patriarch of Antioch. The Greek Minister refused to pass on such a request on the ground that Bishop Salibi had rendered the Greek Government no special services. The Bishop stopped visiting the Greek Legation and said he was ill whenever he was called upon to lead the usual services for the Greeks in the Cathedral. Then the Greek Government turned part of its Legation into a church, where all services for the Greeks in Beirut could be held in the Greek language; the Greek Government also supplied this church with priestly robes and prayer books.⁵⁶

A celebration was held in Athens in June, 1951 commemorating the 1900th anniversary of the coming of St. Paul to Athens. Alexandros, the Patriarch of Antioch, attended the celebration, accompanied by Theodosius, Bishop of Tripoli and Ignatios, Bishop of Hama. On June 29 Alexandros presided at a special service in the Athens Cathedral. Four members of the Orthodox Youth Movement of Antioch and an Arab choir also attended, along with Catholics, Anglicans, and other Protestants.⁵⁷ Alexandros probably hoped that the Greek Church would offer financial

assistance to the Antioch Church; Habib Rubeiz estimates that two thousand dollars at the most were given by the Greeks, and commented that the Patriarch was not happy when he left Athens.⁵⁸ A few months later in Bucharest Alexandros said:

It is regrettable that influences hostile to the pacification of the world have hindered the union of all the Orthodox Churches in the struggle for peace. My recent visit in Greece has led me to the conviction that the Orthodox Church of that country--which receives American financial support each year--is not engaging in the cause of peace.⁵⁹

The following October the new Greek Minister to Syria and Lebanon, Constantine Chimarios, visited Alexandros and thanked him for the interest he had shown in attending the celebration.⁶⁰

Certain accusations against the Antioch Church appeared in the Greek paper "La Revue d'Athenes" and were reprinted in Al-Haraka in January, 1952. The Greek paper said that Soviet influence was leaking into the Antioch Patriarchate; that the Antioch Patriarch and other Orthodox Arabs were Communist propagandists; that the Patriarch and Bishops were not sincere in their Orthodoxy; and that the non-co-operation of Arab nationalists with the Western democracies was an example of light-headedness. Al-Haraka retorted that Orthodoxy would have disappeared in Syria and Lebanon had the Arab Orthodox not gained their independence from the Greeks; that the

"destructive factors" in the East were a result of the bad organization of the Patriarchate under Greek control; that the visits of the Patriarch and others to Russia did not prove (as had been alleged) that the photo of Stalin hung beside the holy icons in the Antioch Church.⁵¹

Another series of articles appeared in the Greek paper Kathimerini concerning the Antioch Church in February, 1952; it was stated that it is dubious whether or not the Antioch Church is poor, but that the condition of certain Bishoprics is unsatisfactory since certain Bishops have dissipated waqf property. The writer appealed to the Greek Church to support the proposed new theological seminary at St. Elias at Tina near Beirut; he felt that the old Byzantine spirit would be corrupted if theological students went to America to complete their studies. Comment was also made on the friendly relations between the Antioch and Russian Churches.⁵²

Habib Rubeis tells me that relations between Bishop Salibi of Beirut and the Greek Legation have now improved. He also said that about six theological students from the Antioch Church are now studying in Athens at Greek expense; that the Greek Church is welcoming all who wish to come and study free of charge; and that the Greek Church has offered to pay the cost of sending a professor to teach theology at the new seminary of St. Elias **Beitina**⁵³

We now come to a more detailed study of recent relations between the Antioch and Russian Churches. According to Patriarch Alexandros the Antioch Church had no official contact with the Soviet Union or the Russian Orthodox Church from 1917 until 1943. Until the war with Nazi Germany began the Communist Government used repressive measures against the Russian Church. Then, in 1943 Stalin ordered that the Patriarchate be reinstated in Russia and Sergius, Metropolitan of Moscow, was appointed Patriarch. Only at this time was a "spiritual" connection between the Antioch and Russian Churches re-established. Sergius died in May, 1944 and Alexandros, along with the other Orthodox Patriarchs, was invited to attend the election and consecration of the new Russian Patriarch in the coming February. The Patriarchs of Alexandria and Antioch were present personally for this occasion, and other Orthodox Churches sent representatives. Alexandros says that no calls were exchanged between himself and the Soviet Government at this time.

In March, 1945 the new Russian Patriarch, Alexei, visited Damascus, Beirut, and the Holy Land. He celebrated a solemn liturgy in the Church of the Holy Sepulchre in Jerusalem which was attended by representatives of all the oriental churches. The Bishop of Beirut was the first

Antioch cleric to receive the white mantle and diamond cross worn in the Russian Church, as a gift from Alexei. The Russian Patriarch had little to say to the laymen of the Antioch Church, however.⁶⁴

Another Russian cleric, Metropolitan Gregory of Leningrad, visited Syria, Lebanon, and Egypt in November, 1946.⁶⁵ An important issue concerning the Antioch and Russian Churches was still unsettled. Before 1917 the Antioch Church had owned property in Russia and Bessarabia which yielded an income of 10,000 gold pounds a year; this was mostly confiscated by the Soviet Government.⁶⁶ Extensive Russian property in Syria and Lebanon, including the many schools mentioned above, was taken over by the Antioch Church and members of the Orthodox Community. The Russian schools, deprived of their supporting income, were closed. After the re-establishment of contact with the Russian Church, negotiations were begun for the settlement of the properties. It was reported in August, 1947 that agreement had been reached on the recognition of the Soviet title to former Russian property in Syria and Lebanon.⁶⁷ In 1949 this property was partly, at least, returned to Russia. For instance, a piece of land near the monastery of St. Elias Betina outside Beirut became the site of the Russian Legation in Lebanon. Previously it had been held by the Orthodox Abdouh and Zahar families on the claim that the last

Mother Superior of the old Russian school there had decided, when she died, to Afifa Abduh (one of the teachers of the school). In order to satisfy the demands of the Russian Legation for the return of the property, the Lebanese Government bought it for 200,000 Lebanese pounds from the Abduh-Zakar families and turned it over to the Russians.⁶⁸

Three representatives from the Patriarchate of Antioch took a plane for Moscow on June 30, 1948 "to attend the religious celebrations to be held there on the occasion of the passage of 500 years since the independence of the Russian Church." These representatives were Alexandros Jena, Bishop of Homs; Elia Karam, Bishop of Mt. Lebanon, and Archmandrite Basilios Saaha of the Deir Chweir monastery. They carried with them a silk tapestry, handwoven at Zuq Michael, as a gift for Stalin from the Patriarch of Antioch; in addition Bishop Karam took a quantity of incense and Lebanese olive oil as a gift for the Russian Patriarch. The delegates indicated that they would stay for one month.⁶⁹ On July 8 they attended a meeting in the Church of the Resurrection in Moscow under the chairmanship of Alexei; a visitor of honor was the Soviet Minister of Religious Affairs. Alexei gave a speech telling the story of how the Russian Church got its first Russian head in 1448, and how it con-

demned the union with Rome in 1439 negotiated by the Greeks to save Constantinople. The patriarch went on to say:

The Orthodox Church Council has met in the hope of renewing unity with the ancient Churches of Constantinople, Antioch, Alexandria, and Jerusalem; and with the new Churches like those of Serbia, Rumania, and Bulgaria. I had expressed this hope during my visit to these Churches and the visits of our representatives. We have also been positively active in keeping up this unity which was nearly broken; the Churches that broke away from us did so of their own accord as we had no intention of subjugating them to our Church...

The Russian Church assures its sister Churches that its purpose is to keep intact the creed which it received as a legacy from its predecessors, and has no ambition whatsoever to interfere with the affairs of others whoever those Churches may be.⁷⁰

One of the visitors from the Antioch Church, Archmandrite Basilios Samaha, did not go home at the end of the celebration. Instead he took up residence in Moscow as representative of the Antioch Church and supervisor of its properties in Russia. Several months later he wrote a letter to Bulos al-Khoury, the new Bishop of South Lebanon, praising the humanity and piety of the Russian people and the conscious and sound observance of their religion. He added that he hoped Bishop Khoury would visit him soon in Moscow.⁷¹ In 1949 Patriarch Alexei gave the sanctuaries of the Archangel Gabriel and of St. Theodore the Stratilite in Moscow, as well as the neighboring residence for the officiating cleric, as dependencies of the Antioch Church to be cared for by Archmandrite Samaha.⁷²

The following year Bishop Gregory of Leningrad came to Syria and gave Patriarch Alexandros the degree of Honorary Doctor of the Moscow Theological Academy.⁷³ Not long after Alexandros conferred on the Bishop of Frague, Eleutherios, the highest honorific distinction of the Antioch Church for having brought back to Orthodoxy a large number of Catholic Uniates.⁷⁴

Finally, in the summer of 1951 Alexandros himself went behind the Iron Curtain. It was announced that the purpose of his visit was to talk with Russian religious authorities. Accompanied by the Bishop of Homs, Alexandros Jaha, he left Damascus by plane on July 15, stopping enroute in Rome for three days and in Frague for two days. In Moscow the progress of uniatism was discussed, and on August 4 a statement was issued, signed by Alexandros, Alexei, and three other Orthodox heads, which supported the cause of peace and called upon Christians to sign the Stockholm Appeal. Included in the statement was the following paragraph:

The darkness of the storm clouds is increasing with the arming of the aggressive powers--headed by the United States--thus inflicting on the peoples calamities of misery in the present and complete extermination in the future.⁷⁵

On the same day a statement of the Deputy Patriarch of Antioch, Bishop Niphon of Zahle, was published for "clarifying" the position of the Antioch Church:

Certain newspapers have reproduced a report from the Press News Agency to the effect that His Grace, the Patriarch of Antioch and all the East, who is now on a special visit in Moscow, has signed with a number of Greek Orthodox patriarchs and archbishops a statement which denounces the democracies. The office of the Deputy of the Patriarch feels that this report is highly improbable and has not, until now, been able to prove it. In order to remove any confusion and misunderstanding, it finds it incumbent upon it to announce that in the event the report is proved, the act of His Grace the Patriarch would be regarded as personal because the opinion of the Holy Synod has not been taken on the matter. The Holy Synod has not decided anything of the kind and the statement does not, therefore, express the view of the Greek Orthodox Community.⁷⁶

While in Moscow Alexandros had some special talks with Patriarch Alexei, with whom he lived as a guest after the other delegates had departed.⁷⁷ On August 22 he went to Bucharest, Rumania, and on August 26 he was awarded the degree of Honorary Doctor of the Bucharest Orthodox Theological Academy for his contribution in the study of religious sciences and the tightening of fraternal bond between various Orthodox Churches of the Orient, especially with the Russian and Rumanian Churches.⁷⁸ While in Bucharest he also made a statement to the effect that pro-American influences were hostile to the peace of the world.⁷⁹

Accompanied by Archmandrite Samaha⁸⁰ the Patriarch returned to Damascus on September 15. Six days later An-Nahar published a statement issued by the Holy Synod

of Antioch:

In compliance with the invitation of His Holiness, Alexandros III, Patriarch of Antioch and All the East, the Holy Synod of the Greek Orthodox Church of Antioch met in Damascus Wednesday, September 19, 1951, under His Chairmanship and listened to his explanations following his return from Greece, Russia, and Rumania. The Holy Synod was gratified with the results of his efforts in the service of the Church of Antioch, particularly in connection with its religious endowments there, and decided to announce the following:

The Greek Orthodox Church of Antioch has always assumed a neutral position toward the world political struggle and is fully zealous in maintaining friendly relations with their Holiness and Grace, the heads of the Holy Greek Orthodox Churches, in accordance with its teachings and traditions.⁸¹

(An-Nahar went on to comment that this statement supported the previous statement of Nippon, the Deputy Patriarch.)

Al-Jumhour, another Beirut newspaper (edited by Michel Abu Shahla, ^{cousin} brother of Habib Abu Shahla) commented that most of the Bishops of Antioch had resented the tone of the petition signed by Alexandros in Moscow and that the Patriarch's signature was not more than a "courteous gesture" necessitated by the circumstances of the Soviet atmosphere. Al-Jumhour added:

Furthermore, in its statement the Holy Synod expresses in a free atmosphere its adherence to a neutral position toward the world political struggle. We hope this position will remove the effect of the Patriarch's petition in Moscow and will put the Antioch See along the right path and demonstrate its adherence to the friendship of all the great powers, particularly the United States, where hundreds of thousands of the sons of the Antioch See live. The Patriarch and the prelates are anxious to foster their feelings and preserve their love and obedience to the Greek Orthodox Holy Synod of Antioch.⁸²

The following day an interview given by the Patriarch to delegates of the "Orthodox Reform Movement" was published in Al-Naraka. The Patriarch stated that he did not go to Moscow for any political purpose, but only to regain the waqf property of Antioch Church in Russia. He said that, with the withdrawal of this income, it had become possible to execute many plans for the welfare of the Antioch Orthodox Community. He then announced he was going to 1) start a theological school; 2) raise the salaries of the clergy, making them independent of gifts from members of the community; 3) reform the monasteries; 4) aid Orthodox schools. He commented favorably on the spiritual life of the Orthodox in Russia and Rumania, saying that the Russian clergy were cultured, active, and respected. The civil government, he added, never interfered with the spiritual institutions in Russia in view of the help given by the latter to the Soviet Government in the war with Germany. Then the Patriarch went on to describe the full employment, the great development projects, and the system of free and compulsory education in the Soviet Union. He stated that 90% of the Orthodox Christians there were regular churchgoers; as for apostates, he felt they existed in every country and every age. Since Moslems and Orthodox Christians were in a majority, he

said he believed a minority like the Zionists had no influence in the Soviet Union. Lastly, he declared that what he saw in Russia made him believe that the Russian Government and people were working for the building up of Russia under the banner of peace, and were not considering war at all.⁸³

As to how much money the Patriarch actually obtained in Moscow speculation continues today. Officially it was arranged for the Patriarchate of Antioch to be paid \$20,000 a year by the Russian Church as "indemnity" for the confiscated property. Other estimates run much higher; one Orthodox authority⁸⁴ said the amount handed over to the Patriarch in summer, 1951 was \$75,000, part of which was distributed to certain bishops in the Antioch Church; and that the Russians have promised to pay in addition \$80,000 a year henceforward. He also doubted that the Antioch property in Russia and Rumania is worth any such amount.

Meanwhile, an editorial battle took place between Al-Jumhour and Al-Haraka over the Patriarch's visit to Moscow. On July 27 Al-Jumhour had charged that 1) the Patriarch should not have gone to Moscow without holding council with the chief men of the Antioch Community; 2) the Patriarch had been invited to Moscow by the Communist Government in order to participate in Communist

propaganda; 3) the Patriarch should have avoided such suspicious behavior contrary to a neutral position; 4) the Soviet Government did not revive the Russian Orthodox Church except to use it as an instrument of propaganda.⁸⁵

On August 4 Al-Haraka expressed doubt that Al-Jumhour would have published such accusations if the Patriarch had visited London, Washington, or another Western capital. It asked where the zeal of Al-Jumhour was when the Patriarch was visiting Athens, in view of the well-known political position of Greece. Al-Haraka then pointed out that the Patriarch had gone to Moscow on the invitation of the Russian Church, whose 300 million adherents could not be ignored, and further, that the visit of the Russian Patriarch to Damascus in 1945 should be returned. It added that the Patriarch had gone to Russia with the permission of the Holy Synod of Antioch; that many Quakers go to Russia in search of knowledge and are not accused of Communist propaganda; and that the Pope would have sent a legate to Moscow without damaging his neutrality between the two camps--had Moscow acknowledged the Vatican Government. The Russian Church, said Al-Haraka, never died at all; financed by gifts from its members it lives independently of the civil government.

Describing the poverty of the Antioch Church, Al-Haraka added:

It lives only on its income and does not get help from national funds like other churches; for it does not want to subject its principles to those of the imperialists. Had it done so it would have had plenty of money coming in for the building of schools, hospitals, and other institutions.⁸⁶

The editorial battle continued throughout the summer; Al-Haraka attacked the statement of Nippon, the Deputy Patriarch; Al-Jumhour accused Al-Haraka of praising Communism. The latter charge was denied by Al-Haraka which said that it held to Christian ideals--which are contrary to those of materialistic and despotic Communism--and that it joined the democracies in upholding the rights of man. It also pointed out that the call for world peace was different from a call to Communism.⁸⁷

Orthodox laymen whom I interviewed played down the Patriarch's visit to Moscow whenever the subject was raised, either by denying that the Patriarch meant to express antipathy to the Western democracies or by denying that the Patriarch represented the Orthodox Community of Antioch.

Another phase of Antioch-Russian relations was entered with the recognition of Syria and Lebanon independent countries by the Soviet Union in July, 1944. The following October, M. Nicolai Solod was appointed Minister to both countries. A British observer commented:

Within a few weeks a halo had grown about him, and in the eyes of Lebanese communists he was already as great a hero as Churchill... "Mr. Solod," said the Greek Orthodox communists "has been sent here by Russia to look after the Christians. Let the French and British go. Russia will protect us from resurgent Islam"...

Mr. Solod attended functions and visited many notables, and when the communists saw he was not after all one of those picture-book bolsheviks, but rather a well-groomed and handsome young man, and lived in a fine house and was driven about the country in a luxurious car by a liveried chauffeur, their enthusiasm for Russia knew no limits. It became fashionable to say you were a communist.⁸⁸

At the beginning of 1948 Solod offered Russian support to the Syrian and Lebanese governments in their efforts to rid their lands of British and French occupation forces. The Soviet veto was also used in the Security Council to block the American compromise resolution, since the latter did not state that the presence of these forces was a threat to world peace.⁸⁹

The Russian Legations in Beirut and Damascus since the war have maintained cultural centers and have issued the Soviet News Bulletin and Tass releases regularly. Officially the Orthodox and the Russian diplomats have only the most formal relations. Every November the Bishop of Beirut, along with most other important figures in Lebanon, attends the Russian Legation's reception in the Normandy Hotel in Beirut. The Russian Minister, along with all other important diplomats, visits the Bishop of Beirut's residence every New Year's Day.⁹⁰

Official relations between the Antioch Church and the American Legation are also formal. Unofficial contacts between Orthodox Arabs and Americans have been considerable, however, ever since the coming of American missionaries to Beirut in the early nineteenth century. The property of the present American University of Beirut was bought in the name of a Greek Orthodox, Michael Ghazuzi, about 80 years ago.⁹¹ The high proportion of Orthodox teachers at the American University and the large numbers of Orthodox in the student body have already been discussed. Most of the 22,000 Protestant citizens of Syria and Lebanon were converted by American missionaries from the Greek Orthodox Church (or are the children of converts).

Several Orthodox Christians have served as official interpreters for the American Legation in Lebanon (formerly, Consulate): Dimitri Nassara Bursuk, Isbir Shuqair, Constantine al-Khoury, and his son Ilyas. Aziz Ghazuzi and Philip Khoury have been connected with the American Legation for 25 years. In 1922 the Orthodox Patriarch Gregorios presided at the 100th Jâbilee of the American Press in Lebanon.⁹¹

Reliable figures on the number of Greek Orthodox who have emigrated to North and South America are not

available, but they probably run to several hundred thousand. In January, 1952, Major James A. Jabara (an Orthodox Christian whose father was born in Marjayoun, Lebanon) visited Lebanon under the sponsorship of the National Association of Syrian and Lebanese-American Federations. On January 12 this jet pilot hero was awarded the highest Lebanese decoration by the President of Lebanon.⁹² The new library of the American University of Beirut dedicated in May, 1952 is the gift of the family of an Orthodox, Nami Jafet, who was born in Chweir, Lebanon; graduated from the American University of Beirut in 1882; and emigrated to Brazil in 1893, where he made a fortune. Carlos (the son of Nami Jafet), and Faris Nâmr (son-in-law of Nami Jafet), along with a delegation, came from Brazil to Beirut in May to attend the dedication ceremonies.⁹³

The new American Minister to Lebanon, Harold B. Minor, was received in January, 1952, by the Bishop of Beirut, the Lebanese Minister of Public Works (Philip Bulos), Deputy Habib Abu Shahla, and the Mayor of Beirut (Nicola Riskallah) in the residence of the Bishop. A picture of the Bishop and the American Minister taken on this occasion was hanging in the Bishop's reception room when I visited there in May, 1952. The new Point Four Co-ordinator in the Near East, Edward A. Locke, was taken on a tour of Northern Lebanon by the Lebanese Minister of Public Works, Philip Bulos, on January 4, 1952.⁹⁴

The fact that the Orthodox Community of Antioch is a political as well as a religious unit is recognized by the Syrian and Lebanese Governments, by other religious sects, and by foreign legates. Although we can find significance in the unofficial contacts of the Community with Russians and Americans, the official position of the Antioch Church is one of neutrality in the struggle between the Soviet and Western powers.

FOOTNOTES, Part IV, B.

- 39 according to George Baz, January, 1952.
- 40 Al-Haraka, I:6:11 (May 5, 1951).
- 41 Al-Ahwal, April 2, 1952.
- 42 Irenikon, XXIII, No. 2, pp. 198-99 (1950).
- 43 The Christian East, Vol. IX, No. 2, pp. 53-54 (1928).
- 44 The Christian East, Vol. X, No. 1, pp. 31-32 (1929).
- 45 Ibid., X, 4, p. 90 (1930).
- 46 Irenikon, XXI, 4 (1948).
- 47 Habib Hubeiz in May, 1952.
- 48 Irenikon, XVIII, 1 (1945).
- 49 Bliss, op. cit., p. 45.
- 50 Ibid., p. 46.
- 51 Irenikon, XXII, p. 15-16 (1949).
- 52 The Christian Century, 68:25:73 (June 30, 1951).
- 53 Idem.
- 54 Irenikon, XXIV, No. 4, p. 477.
- 55 Al-Haraka, I:18:3 (July 28, 1951).
- 56 Ibid., I:6:7 (May 5, 1951).
- 57 An-Nur, July, 1951, p. 104ff.
- 58 Al-Haraka, I:30:12 (October 20, 1951); Hubeiz in May, 1952.
- 59 Irenikon, XXIV, 4, p. 477.
- 60 Al-Haraka, I:30:12 (October 20, 1951).
- 61 Ibid., II:2:5 (January 19, 1952).
- 62 Ibid., II:13:5 (April 4, 1952).
- 63 Interview in May, 1952.
- 64 according to Nasim and Naim Majdalani, May, 1952.
- 65 Irenikon, XIX, No. 4 (November, 1946).
- 66 Patriarch Alexandros said the value was 5,000 gold pounds a year; all others said 10,000.
- 67 Source Egyptienne, as quoted in Kirk, A Short History of the Middle East, p. 277.
- 68 Gabriel Salibi in May, 1952.
- 69 Telegraph, June 30, 1948.
- 70 Al-Haraka, I:11:6 (June 9, 1951).
- 71 Telegraph, January 5, 1949.
- 72 Irenikon, XXIII, 2, p. 199 (1950).
- 73 Ibid., XXIV, 2, p. 215 (1951).
- 74 Idem.
- 75 Al-Bayraq, August 4, 1951.
- 76 Ad-Diyar, August 4, 1951.
- 77 Irenikon, XXIV, 4, p. 477.
- 78 Ibid., p. 478.
- 79 Ibid., p. 477.
- 80 Samaha shortly later returned to Russia, after failing to obtain the title of Bishop--Gabriel Salibi in May, 1952.

FOOTNOTES, Part IV, B (continued).

⁸¹Al-Nahar, September 21, 1951.

⁸²On September 21, 1951.

⁸³Al-Haraka, I:26:5 (September 22, 1951).

⁸⁴Name withheld upon request; his estimate seems most reliable.

⁸⁵On July 27, 1951.

⁸⁶Al-Haraka, I:19:1 (August 4, 1951).

⁸⁷Ibid., I:22:9 (August 28, 1951).

⁸⁸Fearse, op. cit., pp. 168-69.

⁸⁹Kirk, op. cit., p. 277.

⁹⁰Gabriel Salibi, May, 1952.

⁹¹George Baz in April, 1952.

⁹²The U.S.A. News Review, (Beirut) January 17, 1952, p. 3.

⁹³Ibid., May 8, 1952, p. 3.

⁹⁴Ibid., January 10, p. 3.

CONCLUSION

Problems of the Orthodox Community

After finishing the research for this study I have come to the conclusion that the present problems of the Orthodox Community in Syria and Lebanon have three sources: 1) the bad financial state of the Antioch Church; 2) the growing split between laymen and clerics in the Community; 3) and the secular spirit among Orthodox youth resulting from their non-Orthodox education and the influence of new distractions (such as the movies).

One important reason for the poverty of the Church and its institutions is bad financial management. Budgets are vague, non-existent, or concealed; monasteries, schools, and hospitals are poorly administered or neglected; poor Bishoprics, such as the Hauran, are not given material help by the more fortunate Bishoprics. Laymen also accuse clerics of pocketing for themselves the income of waqf properties and special collections in America instead of using them for the benefit of their congregations. For this we cannot blame the Constitutions and Laws of the Patriarchate; if their provisions were properly carried out the situation would be greatly improved.

Some individuals in the Community are quite wealthy, but give little support to the Church; an important reason for this is their distrust of the clergy as financial administrators. This lack of confidence in the clergy felt among laymen is based upon the repeatedly

charged corruption of the clergy in financial matters and the feeling that the clergy are less well-educated than the laymen. In modern Syria and Lebanon one's formal education is an important factor in one's prestige. The Orthodox Bishops I met had an imposing bearing; they are also known to be shrewd men of affairs; but the ability of most to discuss intellectual matters is limited, and to my knowledge no cleric in the Antioch Church (excepting George Khodre) has written anything significant on theological or social matters in recent years. The parish priests especially lag behind the laymen in formal education.

Most of the thought and discussion of the younger Orthodox generation is concerned with secular affairs: politics and the ideals of Arab nationalism, Syrian nationalism, Communism, Socialism, and Democracy. Young Orthodox are most concerned with civil reform, and believe for the most part in complete separation between Church and State. Their growing secular interests are accompanied by apathy toward religion and Church affairs. Many have become, or are in danger of becoming, "Levantine" due to the penetration of western ideas and customs into Syria and Lebanon. As Albert Hourani puts it:

To be a Levantine is to live in two worlds or more at once, without belonging to either; to be able to go through the external forms which indicate the possession of a certain nationality,

religion, or culture, without actually possessing it. It is no longer to have a standard of values of one's own, not to be able to create, but only to imitate; and so not even to imitate correctly since that also needs a certain originality. It is to belong to no community and to possess nothing of one's own. It reveals itself in lostness, pretentiousness, cynicism, and despair.¹

It was the challenge of this cultural crisis that brought into being the Orthodox Youth Movement.

Most Orthodox laymen and clerics I consulted were well aware of these problems. Various possible solutions have been suggested already, as we have seen in the study of the Orthodox reform movements. What can be done is known; what will be done is a different matter. The financial difficulties of the Church could be greatly ameliorated with the resources of the Community itself by re-organizing the administration of waqf properties and persuading wealthy members of the Community as to the value of supporting the Church and its welfare institutions.

The Orthodox would prefer not to turn to foreign powers for aid. But some, in view of the financial power and aggressiveness of Catholic groups, feel that some outside aid is necessary. Russian aid has already been given and is being given now. American aid is received in the form of remittances from Orthodox emigrants living in the United States, and there are also rumors of the possibility of American funds being sent

to the Antioch Church via the Orthodox Church of Greece.² At any rate, all Orthodox laymen in Syria and Lebanon I consulted agreed that foreign aid should be given to a committee of laymen to distribute, as certain Antioch clerics, they feel, are liable to pocket a substantial share for themselves and their relatives.

The gap between Orthodox clerics and laymen can be bridged by 1) better education for the clergy and 2) more lay participation in the temporal affairs of the Church. Plans have already been made to establish a new theological school near Beirut; the Greek Government has offered to accept free of charge as many theological students from the Antioch Patriarchate as there are willing to attend the Theological Academy at Athens. George Khodre has just returned from his training at the St. Sergius Theological Academy in Paris and promises to be a leader in ecclesiastical affairs in the coming years.

An "Orthodox Action" group is being planned by Habib Rubelz and Dr. Michel Khouri to encourage lay participation in Church affairs. On the other hand, the clergy and some laymen feel that it is just as well that laymen be excluded from participation in the elections of Bishops and the Patriarch (to avoid bickering and jealousies). One Bishop feels that there is no real "public opinion"

among Orthodox laymen--but the account given here of attempted reforms by laymen contradicts this view. Clerics also charge that laymen are subject to the underhanded pressures of scheming politicians and that the laymen are so lacking in spirituality that they are not fit to participate in ecclesiastical affairs. Both these charges are leveled quite as often at the clergy itself. But the right of laymen to exercise control on Church finances through the Congregational Councils has not been seriously challenged. Through these Councils the criticisms of the laymen can be given constructive outlets.

Secularism and apathy among Orthodox youth is being met by the Orthodox Youth Movement, which has consistently sought to remain aloof from politics and to pursue its primary goal: spiritual renaissance in the Community through individual character building. The continuous growth of the Movement and the official support it is gaining are signs boding hope for the future.

Spiritual and intellectual leadership--this is the greatest need felt in the Orthodox Community. Wily politicians--even with considerable insight into the mazes of human nature--cannot truly command the loyalty of the Community unless they bear witness to standards of honor, decency, and impartiality. Dynamic leadership must also

be of such a caliber that it can meet head on the sophistries of enemies. To be truly respected leaders must combine both elevation of mind and spirit and competence in action; neither alone is sufficient.

Summary

1. The Orthodox Christian of Syria and Lebanon are true Arabs in ~~race~~, language, and--to a large extent--culture.

2. As a whole they are better educated than the Moslem majority, and in the last fifty years their education has been mainly in western schools (American, British, French, and Russian). This has brought about a loosening of communal ties, confusions concerning standards of value, and changes in social life.

3. The main problems of the Orthodox Community are financial mal-organization, a poorly educated clergy, and a younger generation indifferent to religion.

4. As a minority group split between the two independent states of Syria and Lebanon the Orthodox Community must remain alert to see that its rights and interests are protected. It is especially fearful of Roman Catholic evangelism in the area.

5. Although small in numbers, the Community exercises important political influence in both Syria and

Lebanon. In Lebanon it is courted by Catholics and Moslems and serves as a balance between the two. In Syria it provides a good example of material and intellectual progressiveness to the Moslem majority.

o. As the struggle between Anglo-American and Soviet Russian influence intensifies in Syria and Lebanon, the Orthodox Community may be expected to play a crucial role in determining how the tide of public opinion will turn. At present the Orthodox prefer to remain neutral in international affairs. But if and when neutrality become impossible the Orthodox Christians of Syria and Lebanon may have to face an agonizing dilemma of conflicting loyalties.

¹A.H. Hourani, Minorities in the Arab World, p. 71.

²Names of informants withheld upon request. The American Legation in Beirut had no information or comment to give out on the subject.

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A P P E N D I X

The Orthodox Creed

The Orthodox Declaration of Faith

A Declaration to the Orthodox Community

Constitution of the Independent Orthodox Church

Principles of the Orthodox Youth Movement

Law of the Greek Orthodox Patriarchate of Antioch

Law of the Congregational Orthodox Council in Beirut

Personal Status Regulations

THE ORTHODOX CREED

(Taken from Basil M. Kherbani, The Old Church in the New World, pp.56-57)

The Holy Orthodox Catholic and Apostolic Church derived her dogmas from and founded her doctrine on the Holy Scriptures, the Holy Traditions, and the Creed of the Catholic Church as it is expounded in the dogmatic decisions of the Holy Ecumenical Councils accepted by the undivided Church without the "Filioque" or additions to it, which reads as follows:

I. I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

II. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all worlds; Light of Light, Very God of Very God, begotten not made, being of one substance with the Father, by whom all things were made.

III. Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Ghost and the Virgin Mary and was made man.

IV. And was crucified also for us under Pontius Pilate, and suffered, and was buried.

V. And the third day rose again, according to the scriptures.

VI. And ascended in Heaven and sitteth on the Right Hand of the Father.

VII. And He shall come again with glory to judge the quick and the dead, whose Kingdom shall have no end.

VIII. And I believe in the Holy Ghost, the Lord, the Giver of Life, Who proceedeth from the Father, who with the Father and the Son, together is worshipped and glorified; who speaks by the Prophets.

IX. I believe in one Holy Catholic and Apostolic Church.

X. I acknowledge one Baptism for the remission of sins.

XI. I look for the Resurrection of the dead.

XII. And the life of the world to come.

AMEN.

THE ORTHODOX DECLARATION OF FAITH

(Required from each person desiring to unite with the Church.
Taken from Basil Kherbadi, op. cit., pp. 61-62)

I will accept and confess the Apostolic and Ecclesiastical Canons, established at the Seven Holy Ecumenical and Provincial Councils, and the other traditions of the Holy Orthodox Catholic and Apostolic Church of the East, the rules and ordinances; and I likewise will accept and understand Holy Scripture in accordance with the interpretation which the Holy Orthodox Catholic Church of the East, our mother, hath held, and doth hold.

I believe and confess that there are Seven Sacraments of the New Testament, to wit: Baptism, Chrismation, the Eucharist, Confession, the Priesthood, Marriage, and Anointment with Oil, instituted by Jesus Christ and His Church, to the end that, through their operation and reception, we may receive blessings from on high.

I believe and confess that, in the Divine Liturgy, under the mystical forms of bread and wine, the faithful partake of the holy Body and Blood of our Lord Jesus Christ, unto the remission of their sins, and unto eternal life.

I believe and confess that it is proper to reverence and invoke the Saints who reign on high with Christ, according to the interpretation of the Holy Orthodox Catholic Church of the East; and that their prayers and intercessions avail with the beneficent God unto our salvation. Likewise that it is well-pleasing in the sight of God that we should do homage to their relics, glorified through incorruption, as the precious memorials of their virtues.

I acknowledge that the images of our Saviour Christ, and of the Ever-Virgin, and of the Saints are worthy to be owned and honored; not unto idolatry, but that, through the contemplation thereof, we may be cited unto piety, and unto emulation of the righteous deeds represented by those images.

I confess that the prayers of the faithful, which are offered up to God for the salvation of those who have departed this life in the faith, are favorably received, through the mercy of God.

I believe and confess that power hath been given by our Saviour Christ unto the Holy Orthodox Catholic Church, to bind and to loose; and that whatsoever, by virtue of that power, is bound or loosed on earth will be bound or loosed in heaven.

I believe and confess that the Foundation, Head, and Great High Priest and Chief Shepherd of the Holy Orthodox Catholic Church is our Lord Jesus Christ; and that Bishops, Pastors, and Teachers are appointed by him to rule the Church; and that the Guide and Pilot of that Church is the Holy Spirit.

I confess that this Church is the Bride of Christ, and that therein is true salvation.

**A DECLARATION TO THE ORTHODOX COMMUNITY
IN ALL THE SECTIONS OF THE ANTIIOCHATE PATRIARCHATE AND THE
WORLD OVER, FROM THE COMMUNITY'S LAY REPRESENTATIVES IN DAMASCUS AND ANTIIOCH**

1. The declaration points out that it is well-known and also a published law of the Ottoman Constitution that the representatives of the Community should share in the nomination of the candidates for the position of Patriarch. This is according to the customs and traditions of the Antioch Patriarchate, and was done at the time of Patriarch Malatios II and Gregory IV and those who preceded them.

2. Since the people have the right to vote, everyone in most of the Antioch Patriarchate was disappointed and surprised to know of the election of Bishop Arsenios of Lattakia as Patriarch for Antioch by the seven Bishops at Dair Jirjis al-Haura, and this was for several reasons:

- a. This election was carried on outside the Patriarchate center contrary to the law.
- b. Neither the representatives of the people nor the Bishops of Tripoli, South Lebanon, Zahle and Diarbekr were consulted, as prescribed by the law.

3. It was believed that the illegal election was effected by foreign unseen influences. As a result the representatives called the four bishops who did not take part in this illegal election to the Patriarchal Centre, and legally elected the Bishop Alexandros, of Tripoli, as Patriarch for Antioch and the rest of the Orient. This gave satisfaction to the people, and the election was recognized as valid by some high religious authorities.

4. The purpose of this declaration is to enlighten public opinion and show the illegality of the step which the seven bishops had taken.

5. After the death of the Patriarch Gregory on Dec. 12, 1928, some of the bishops abided by the law, but others who hoped to be candidates for election, while not competent for the position, resorted to illegal methods. One of the outstanding of these men was the Bishop of Haura, who was helped by foreign influences.

6. Therefore the representatives of the Community had to oppose their efforts and elect the Patriarch fit for the post.

7. The seven bishops were Arsenios of Lattakia, Basilios of Akkar, Zakharia of Haura, Rafael of Halb, Ignatius of Hama, Epifanios of Hama (Aleppo) and Elias Salibi, who was acting for the Archbishop of Beirut; they tried all they could to exclude the representatives and to follow illegal procedures.

8. After a great deal of discussion it was suggested that a conference including two representatives from each bishopric should be held, along with some of the bishops on behalf of the Bishops' Council. This conference was held in Beirut and made three decisions:

2. Lay Declaration

- a. The election of legal committee to draw up a new law for the patriarchate.
- b. The holding of a general conference in Damascus of all the bishops and two representatives from each bishopric to study the new law on condition that it will be published and executed after the election of a new Patriarch.
- c. That the election of the new Patriarch should be according to the previous law.

9. The above three decisions were carried out, but the seven bishops were still dissatisfied, so the election of candidates was postponed for two days in order to come to terms on certain misunderstandings which the seven bishops raised. When the time of the meeting of the conference came, some of the bishops left Damascus secretly and went to Dair Mar Elias Shuya, where they justified their deed that the atmosphere in the Patriarchate was quiet.

10. As a result, and to the surprise of everybody, they declared the amendment of the law, denying the people the right to vote. This was the beginning of the dispute between the seven bishops and the people.

11. These seven bishops proceeded to commit one illegal act after another until some outstanding persons in Beirut held a conference and sent a protest to the higher authorities according to the Law of the Mandate, which makes the Mandatory powers responsible for guarding the laws and rights of every religious community. Such a protest was also sent to the Orthodox higher authorities.

12. The acting Patriarch, Arsenios of Lattakia, received many letters and cables from various Patriarchs in different parts of the world and from others, protesting and asking him to make haste and carry out the elections according to the law. But he used to hide those letters and cables. These were finally published in the Patriarchate of Alexandria's journal.

13. All this did not have any effect on the obstinacy of the seven bishops, and they persisted in their wrong-doing. So some of the thoughtful members of the community suggested various solutions for the problem. But all was in vain because the seven bishops continued to spread rumors about the four bishops and attributing to them what they had no knowledge of. When all attempts failed we raised the matters before the three Patriarchs. Their counsel was that we should submit to arbitration according to the old traditions of the Churches. We submitted to the will of the Patriarchs, and the conference of Beirut asked them to be the judges in this dispute, but the seven bishops refused arbitration. Thereupon it was suggested that election should be carried out in accordance with a new law which was passed by the general conference in which all the bishoprics with their lay representatives take part. Some bishops agreed to this, but as we were expecting to have mutual agreement to such a conference, we were surprised by the news that the seven bishops elected Arsenios, Bishop of Lattakia, as Patriarch, contrary to the law. This caused unrest and dissatisfaction in the community, and protests were sent to the religious and civil authorities.

14. When matters reached that stage we had to call the nominating council to a meeting on Monday, Jan. 27, 1931 and on February 9, 1931, when candidates were elected. The well-known and highly-accomplished Bishop of Tripoli (who possesses the Khalki certificate and the Certificate of the High Russian Academy) was elected Patriarch. This pleased the community, particularly when they heard his speech calling them to keep the peace and be loyal to their government and abide by the new law previously mentioned.

15. While the community was preparing festivities for the initiation of the Patriarch on Thursday, January 30, 1931 (Eastern calendar), a telegram signed by prominent persons in Beirut was received by the elected Patriarch requesting him to postpone the celebration of his appointment and send delegates of clergy and laymen to Beirut to discuss matters with delegates from Lattakia who would also postpone the initiation of their Patriarch until peace was reached. The Patriarch of Tripoli and all his followers consented to send delegates. His Excellency, the High Commissioner, undertook to delay the initiation at Lattakia for the sake of peace, and requested that such a delay should take place in Damascus. The delegates from Damascus who went to Beirut accepted His Excellency's proposal.

On Thursday, the day of initiation, news came from the High Legation that the seven bishops had broken their promise and carried out their plan of initiating their patriarch. The party in Damascus thus considered itself free of its pledge, and proceeded to initiate its own Patriarch.

AN APPEAL TO THE ORTHODOX COMMUNITY

In the above pages we traced the conflict between the seven bishops and the Greek Community. It is not a conflict between bishops, but between the community and certain bishops who wish to usurp their rights of electing the Patriarch according to the law and constitution which these same bishops have signed and approved. Fortunately, not all the bishops were of this type who opposed the will of the community. If we allowed these seven bishops to do as they liked they might next usurp the inalienable property and the budget and spend money as they did during the last two years with regard to the inalienable property of Deir Mar, Jirjis Hussaira, and Deir Elias Shaya. This is a regression to the Middle Ages, and the twentieth century community will not accept it.

The legally elected Patriarch is a learned, virtuous man, knows many languages, and is a capable administrator; his illegal counterpart has none of these qualities.

We were accused that we chose Alexandros III because he is a Damascene. But this is false, because the candidates nominated with him were Bishop Theodosius of Beirut and the Damascenes as a whole were the first to support the late Patriarch Gregory who was of Lebanese origin.

Let each Orthodox support the truth. We hope that these seven bishops will come to their senses, submit to truth, and guard the rights of the people.

CONSTITUTION OF THE "INDEPENDENT ORTHODOX CHURCH"

In view of the violation of the law by Patriarch Alexandros Takhan, head of the Orthodox Church of Antioch; in view of the chaos which has prevailed in his regime and the difficulty of introducing reform; and in order to avoid trouble and protect those believers who have shunned the Church in their despair; and in accordance with the democratic spirit of the Orthodox Church - a spirit which gave independence to the Churches of Russia, Greece, Serbia, Roumania, Bulgaria, Finland, Cyprus and elsewhere; and in compliance with the insistence of the believers, I have been compelled to announce the creation of the Eastern Orthodox Church which shall be subject to the following Constitution:

Article 1. On August 11, 1935 (according to the Eastern calendar) an independent Church bearing the name "The Eastern Orthodox Church" was established and proclaimed in Lattakia.

Article 2. The Eastern Orthodox Church believes in all the holy creeds of the Orthodox Church and upholds its rites and traditions; it obeys the civil authorities in power in accordance with Christ's words: "Give unto Caesar what is Caesar's, and unto God, what is God's".

Article 3. The Church shall be headed by a Primate, at present Bishop Epiphaneos Zaid, who shall be responsible for its administration in accordance with this Constitution and other administrative acts which may be introduced for this purpose in the future.

Article 4. The Primate shall represent the Eastern Orthodox Church before the civil and religious authorities and at official functions.

Article 5. The Primate of the Eastern Orthodox Church shall permanently reside at a place appointed by the Holy Synod. For the present he will reside at Lattakia.

Article 6. The affairs of the Eastern Orthodox Church shall be conducted by a Holy Synod composed of those Bishops with bishoprics under the presidency of the Primate, who shall have no voice in the resolutions of the Synod.

Article 7. The Primate of the Eastern Orthodox Church must promptly put into effect the resolutions of the Holy Synod. Should he refuse to do so, the Synod should remind him in writing; and if he insists on refusing, one of the members of the Synod has the right to take charge of enforcing the resolutions.

Article 8. The Eastern Orthodox Church will be composed of the following bishoprics: 1) Beirut 2) Mt. Lebanon 3) Tripoli 4) Akkar 5) Lattakia 6) Hama 7) Homs 8) Aleppo 9) Tyre and Sidon 10) Zahle; and of any other bishoprics which later may join them.

Article 9. The boundaries of these bishoprics will be subject to changes should the Holy Synod deem such a step necessary.

Article 10. When the Primate dies, the eldest member of the Holy Synod shall act in his place.

Article 11. Forty days after the death of the Primate, his deputy should call a meeting of the Holy Synod in order to elect a successor; the meeting will be convened in the Church, which may not be entered until the elections are over.

Article 12. The Primate of the Eastern Orthodox Church shall be elected by secret ballot by a majority of all the votes cast by the Synod. An absentee will forfeit his vote. Should no majority be obtained, the voting should be repeated, in which a proportionate majority of those present should be sufficient. In case of a tie, lots should be drawn.

Article 13. Upon the death of a Bishop of one of the bishoprics, the Primate calls the members of the Holy Synod together to elect a successor to the deceased. They should meet in the Church under his presidency and elect by secret ballot, the majority of the votes of those present being sufficient. Should there be a tie, lots should be drawn. The Primate may not adjourn until the elections are complete.

Article 14. The Synod may decide by a two-thirds majority to transfer a Bishop from one bishopric to another should it prove to be in the interest of the two bishoprics.

Article 15. The administration of the bishoprics lies only in the hands of the Primate or the Bishop concerned. The Synod, together with the Lay Council, should allocate in each bishopric the revenue of part of the waqf properties to the maintenance of the Primate or Bishop. Should the bishopric be without an waqf properties, the Primate or Bishop, together with the Lay Council, should provide a source of revenue sufficient for their upkeep. The waqf properties and the rest of the Church institutions should be administered by the Primate or Bishop and the Lay Council (which is elected by every bishopric in accordance with the voting law which will be established in the future).

Article 16. All the convents belonging to the Eastern Orthodox Church shall be run by a legal body of monks headed by an Archmandrite elected by the Holy Synod. This body shall appoint administrative committees for the convents.

Article 17. A chief Abbot shall administer the convents. He should see to it that the waqf brings a revenue, and should control expenditures. He should submit an annual financial statement to the Holy Synod which should include an account of payments made to the upkeep of the Primate, the Bishops and other clergymen.

Article 18. The Holy Synod should decide to establish an ecclesiastical school; the Chief Abbot should execute the decision.

Article 19. Neither the Primate, a Bishop or the Chief Abbot has the right to sell any waqf property; but with the consent of the Holy Synod they may effect such changes as will bring in a higher revenue.

Article 20. The Primate and every Bishop should establish in his bishopric a religious court composed of a chairman, an ecclesiastical member, and a lay member elected annually by the lay council in each bishopric.

Article 21. The Holy Synod shall form, in the seat of the Primate, a Court of Appeal composed of two Bishops, one of whom shall preside and the other act as a member, and a lay member who must be a licensed lawyer. This court shall settle religious cases brought to it from the local courts in the bishoprics.

Article 22. Religious courts must not hold sessions until they have been approved by the Synod.

Article 23. Should the Primate or one of the Bishops be unable to attend to his duties due to illness or weakness, the Holy Synod should give him an allowance, payable to his account by his bishopric, and appoint a deputy in his place. In cases other than those of weakness or illness, the Primate or Bishop should appoint a member of the clergy as his deputy, who shall enjoy all the administrative rights of the office.

Article 24. Should a Bishop have to travel to places outside the jurisdiction of the Eastern Orthodox Church he must ask the Holy Synod for permission of his Bishop and the Primate.

Article 25. The Holy Synod has the right to look into cases raised by the Primate or one of the Bishops and to take a decision. In such situations no judgment can be made without a two-thirds majority of the members of the Synod. Similarly the Primate and Bishops are entitled to deal with violations of church law in the respective bishoprics and to impose punitive measures in accordance with the Holy Laws of the Church.

Article 26. The Primate must call meetings of the Holy Synod at least twice a year to discuss financial matters. The Primate should appoint the time and place.

Article 27. If the Primate or his deputy does not call a meeting of the Holy Synod at the appointed times the majority of the members of the Synod have the right to meet and ask the Primate or his deputy to preside over their meetings. Should he refuse, the eldest member of the Synod may preside instead, and the resolutions of the meetings will be considered effective.

Article 28. In emergencies the majority of the Holy Synod members may ask the Primate in writing to convene a meeting in instances not mentioned above. The Primate must comply with the request. Should he refuse, they may meet at least ten days after the date of their written request and ask him to preside over the meeting. If he remains adamant, the eldest member may preside and the resolutions passed will be considered effective.

Article 29. The Primate or Bishop may collect all the fees allowed him by the Holy Synod in respect to legal transactions such as checks and testimonials, etc.

Article 30. No Bishop may be promoted except with the consent of the Holy Synod and no priest may be promoted without the consent of the community, priests, deacons, and monks who form part of the Primate's retinue.

Article 31. No member of the clergy may on any condition accept a lay job or any position that is unsuitable for a clergyman in accordance with the holy laws.

Article 32. No article in this law may be amended, added, or deleted without a decision of the Holy Synod.

Article 33. The Primate should submit a copy of this law to the civil authorities for their information.

Epiphanius

Bishop of Lattakia and
Head of the Eastern Orthodox Church.

THE ORTHODOX YOUTH MOVEMENT AND ITS PRINCIPLES

The Orthodox Youth Movement was established on the following six principles:

1. The Orthodox Youth Movement is a spiritual movement which calls all members of the Orthodox Church to a religious, moral, cultural, and social revival.

2. The movement believes that the moral and religious revival is possible when the religious duties are followed and through the knowledge of the teachings of the Church. Therefore the movement aims at spreading those teachings and strengthening the Christian faith in the Community.

3. The movement aims at establishing an Orthodox Culture which is inspired by the spirit of the Church.

4. The movement treats the social problems with the Christian principles.

5. The movement disapproves of community fanaticism, but it considers faithfulness to the Orthodox principles a basic condition for the strengthening of the religious life and the establishment of brotherly relationships with the other Christian Churches.

6. The movement is connected with the World Orthodox current and it follows the teachings of the Orthodox Catholic Church and its traditions as well as it shares in its world growth and its human message.

LAW OF THE GREEK ORTHODOX PATRIARCHATE

OF ANTIOCH

PART I.

Concerning the Position of the Patriarchal Chair and the Number of its Bishopricks

Article 1. Antioch is the nominal center for the Greek Orthodox Patriarchate of Antioch. Damascus is its official center; the residence of the Patriarch and the offices of the Patriarchate are located there.

Article 2. The Bishopricks of the Chair of Antioch are as follows (arranged alphabetically):

1. Ardenous and its suburbs
2. Al-Lathikia (Lattakia)
3. Buenos Aires and the rest of Argentina
4. Beirut and its suburbs
5. Jibrail, Batroun, and their suburbs
6. Aleppo, Alexandretta, and their suburbs
7. Hama and its suburbs
8. Homs and its suburbs
9. Hauran and the Druse Mountains
10. Diyar Bekr and the district between the Tigris and the Euphrates Rivers
11. Rio de Janeiro and the rest of Brazil
12. Zahle, Baalbek, and their suburbs
13. Tyre, Sidon, and their suburbs
14. Tripoli and what is annexed to it
15. Tarsus, Adana, and their suburbs
16. Akkar and what is annexed to it
17. New York and the rest of America

PART II.

Concerning the Candidate for the Patriarchal Chair and How He is Elected

Article 3. The candidates for the Antioch Chair should be of the outstanding clergy in the Antioch Patriarchate, who have taken part in the administration and done their work successfully for no less than five years. The candidate should not be less than forty years old, should be without bodily defects, and should be of high virtues and excellent character, accomplished in learning and religious and ethical knowledge, and should have proved in his previous conduct that he observes to the utmost degree

the religious beliefs, honorable teachings, rites, and congregational values of the Church. And since he is one of the Heads of the Orthodox Church at large and a spiritual father to all the Orthodox attached to the Antioch Chair and the union of all the bishops in it along with the rest of the independent Orthodox Churches, he should be of such a capacity as to strive earnestly and defend the faith by words and deeds in every place and every time and circumstance, in accordance with his prescribed religious duties.

Article 4. It is the duty of the Chairman of the Antioch Council existing in the Patriarchal center, when the position of the Patriarch becomes vacant, to declare this by cable to all the bishops in charge of bishoprics of the Antioch Chair and to the independent churches and the civil authorities, so that the bishops shall be present to conduct properly the ceremony of burial. After the burial the bishops who are members of the Holy Council, under the presidency of the eldest in the Holy Orders, should elect some one from among themselves to be the acting Patriarch by secret ballot. The ballot. The one who receives the majority of votes should be the acting Patriarch. If two or more got the same number of votes, then the one who has been in the Holy Orders longer should be considered elected. Then the Council should register the minutes of the meeting, which should be signed by those present. These minutes should be kept at the Patriarchate to be handed with the rest of the official papers to the new Patriarch. The results of the election should be declared to the responsible authorities, to convents, and to churches of the Patriarchate. The foremost duty of the acting Patriarch is the preparation for the election of the new permanent Patriarch. The acting Patriarch should not leave the Patriarchal center to change anything in the Patriarchal center or in convents belong to it or in its departments. (Matters of dismissal, appointment, promotion). He has no power to sell, buy, or change in any way the property belonging to the Patriarchate. He must also keep a special account of receipts and expenditures carefully and accurately which is to be presented to the new Patriarch.

Article 6. On the second day after the election of the acting Patriarch, the bishops should meet in the Patriarchate under his presidency. When the meeting is attended by two-thirds of the members at least, the doors will be locked and no mixing allowed. The meeting should be opened by the acting Patriarch. If two-thirds of the members are not present (at least) the meeting should be postponed for three days. On the first of the three days the acting Patriarch should cable to the absentees. On the fourth day the meeting should be held with however many are present. After the customary prayers, the acting Patriarch should call for the nomination of candidates. Each Council member should write secretly on a piece of paper the names of three of the chiefclergy who are entitled to be considered as candidates for the position of Patriarch according the Third Article of this law. Then the clerk of the Council should collect the papers on a tray in front of the members present. After this two members, openly elected, should open the papers and announce the names written on them. These names should be registered on a list signed by the two above-mentioned members and the clerk of the Holy Council. Particular indication should be given to the names of the three bishops who receive the majority of nominations. If there is a tie so that there are more than three names, then a lot should be taken between the candidates with equal numbers of votes. This proceeding should be registered in the books of the Patriarchate without delay and signed by all the members of the Council.

Article 7. As soon as the candidates are chosen and their names registered, the acting Patriarch should cable to the bishops who could not come to the meeting because of sickness or old age and to the bishops abroad to inform them of the results of the election of candidates and ask them, as an exceptional procedure, to send their votes by cable within three days, asking a bishop on the Council to sign on their behalf in the official register.

Article 8. On the fifth day the number of answers by letter and cable from the absent bishops will be considered sufficient. Then the Committee of the Holy Council, composed only of the active bishops, who have bishoprics attached to the Holy Cathedral, accompanied by the clerk of the Council carrying the registration book and a memorandum with the names of the three candidate bishops, shall unlock the door. After the customary prayers each member of the Holy Council should proceed to the Holy Table and put on a tray his choice from the three candidates for Patriarch. The acting Patriarch should come first and put with his own paper the papers and cables of the absentee bishops. Then the tray should be brought to a table in front of the "royal door" outside the "chorus of the temple". There the acting Patriarch, together with two of the younger bishops, should count the papers openly before those present and see to it that the number of votes is equal to the number of voters. If this is not so the elections should be repeated immediately. If the elections are found correct, the acting Patriarch should announce the results loudly within the sight of the two bishops. The clerk should prepare a list of the votes; the candidate who gets more than half of the votes should be declared Patriarch. If no one receives a majority of votes the election should be repeated; meanwhile none of the members of the Holy Council may leave the Church until one candidate receives a majority of votes. At the end of the election, before the bishops leave the Church, the ballots should all be burned and the clerk should register the minutes immediately in the special election register. These should be signed by the bishops, and sealed on behalf of themselves and the others absent, without comment. After the thanksgiving prayers begin and the Church doors open the clerk should read the minutes of the Council meeting publicly.

Article 9. After leaving the Church the bishops should meet in the Hall of the Patriarchate and appoint the time of initiation, which should then be announced to the civil and religious authorities. At the initiation the eldest of the bishops present should hand the new Patriarch the Patriarchal Staff. Then the new Patriarch

should start his activities by sending his official declaration and messages of peace.

Article 10. Nomination and elections take place at the Patriarchal center or in one of the Patriarchal convents.

Article 11. The Patriarch is superior ^{to} the bishops and all the clergy and monks belonging to his Patriarchate. He is the only representative and intermediary for the Antioch Chair with the heads of the independent Orthodox Churches and all others. He is the Head of the Antioch Council and the executor of its decisions. He is the highest president of all the religious congregational and civil councils and general protector of all the convents, churches, schools, inalienable properties, philanthropic societies, committees, and centers in the Antioch Patriarchate. He enjoys all the congregational rights and privileges.

Article 12. When a bishop's post in one of the bishoprics is vacant the Patriarch has the right to appoint in it whomever he finds fit from the clergy to act for him. He shall announce the name of this representative to the various bishoprics and to the civil authorities. Soon thereafter, the Patriarch should order legal action be taken to fill the vacancy.

Article 13. The Patriarch has the right to hear every case or complaint from his bishoprics against their bishops or other clerical persons belonging to the Patriarchate. The Patriarch should either investigate such cases himself or send a representative to do so. He should either deny the complaint, settle the matter peacefully, or refer it to the Holy Council.

Article 14. The Patriarch has the right to visit all of the bishoprics of his Patriarchate, to conduct services by agreement with their bishops, and to offer any observations he deems necessary for reform and progress.

Article 15. The Patriarch has the right to call special meetings of the Antioch Council when necessary.

Article 16. The Patriarch has the right to look into all the laws and rules pertaining to councils, societies, and committees in congregations belonging to the Patriarchate. He may either request a change or approve them. He has the right to approve all the laws and rules pertaining to the councils, societies and committees

in the bishoprics at the request of a bishop for the bishopric.

Article 17. The Patriarch has the right to examine all publications dealing with the Orthodox doctrines and rites, and of permitting or forbidding their publication.

Article 18. The Patriarch has the sole right to appoint an honorary bishop to help him with the affairs of the Patriarchate, provided the nomination of the bishop be made by the Patriarch and the election done by the Holy Council. He has the right to replace that bishop with another bishop who is without a bishopric, with the approval of the Holy Council.

Article 19. The Patriarch should uphold the Orthodox teachings and the general and local laws and regulations. He should uphold the rites and ceremonies of the Church, uphold the financial rights according to ancient custom, and supervise the administration of churches, schools, and convents, particularly the clerical school for training of the clergy. He should execute the decisions and judgments of the Holy Council of Antioch and administer the Patriarchate and the rest of the religious and mixed courts.

Article 20. He should appoint a suitable member of the clergy of the Patriarchate to register all possessions of the Church Cathedral in a special book; and he should safeguard all valuables in their cupboards by appointing trustees of the Church. He is generally responsible for all things in his trust.

Article 21. The Patriarch should appoint a member of the clergy to manage the library of the Patriarchate. The librarian should not let any book out of the library except by a written order from the Patriarch or his deputy, and then he responsible for it according to proper receipts.

Article 22. The Patriarch should appoint a member of the clergy to be responsible for the control of the finances of the Patriarchate and the keeping of well-organised books. All the possessions of the Patriarchate, including its furniture, should be registered and safeguarded.

Article 23. The Patriarch should choose capable clergymen, and laymen if necessary as officials of the Patriarchate.

Article 24. Whenever the Patriarch wishes to visit a certain bishopric he should inform its Bishop and the rest of the bishops of his destination and the name of his deputy.

Article 25. The Patriarch has no right to lend, borrow, exchange, pledge, or sell any of the inalienable property of churches, societies, schools, and welfare establishments in Damascus or Antioch, except with the approval of the Congregational Council in each of these two places. The Patriarch may not lend, borrow, exchange, pledge, or sell the inalienable property belonging directly to his office except with the approval of the Holy Council.

Article 26. The Patriarch should prepare an annual budget and present it to the Holy Council in its usual sitting, together with three members of the Damascene Congregational Council and one member from that of Antioch according to Article 69, of this law, showing the accounts of the previous year. This budget should include in its statement of income the following: religious gifts, fees, the income of the inalienable property and the convents belonging to the Patriarchal Chair. The expenditure list should include the following: expenses of representation, any special expenses, grants to students, food expenses, travel expenses, salaries of employees, household necessities, alms and gratuities, repairs for buildings, and furniture and their replacement, postage and stationery, and small cash.

PART IV.

Qualifications for candidates for the Bishop's Chair and the Procedure of their Election

Article 27. Candidates for the office of Bishop should be from the clergy of the Antioch Chair. They should know the language of the bishopric they are elected for. They must be at least thirty years old, and without physical defect. They should have acquired their religious knowledge in the Orthodox schools and hold a certificate therefrom. They should be of high moral character. They should have had at least

five years of actual religious service in the Patriarchate or directly under one of the Bishops of the Patriarchate. But those who have served in convents and schools in the Patriarchate need only to have served three years.

Article 28. When the position of a bishop is vacant in any of the bishoprics the Congregational Council should hold a meeting under the chairmanship of the Bishop's deputy or the eldest of the members. He should inform the Patriarch of the situation and within a week the Patriarch should appoint a deputy for that bishopric to manage its business until the new bishop is elected.

Article 29. Within the first fifteen days after the appointment of the Patriarch's deputy, the Holy Council should meet in the Patriarchate centre, on invitation from the Patriarch, to start the nomination and election. The meeting should be held at the appointed time, the doors locked, and after the usual prayers each of the members should be given a piece of paper. He should write on it secretly the names of three clergymen of Antioch who are entitled to nomination for the post of Bishop according to Article 27. Then the clerk of the Council should proceed to collect the ballots on a tray and to count them openly. Two members, having been openly elected, should proceed to open the papers and declare the names on them, which should then be registered in a special book. The names of the three candidates with the majority of votes will also be announced and registered separately. And if by tie there are more than three, the necessary number will be determined by a lot between those who have equal votes. This will be registered without delay at the same meeting in a special book, and signed by all the members.

Article 30. As soon as the nomination proceedings are registered the Patriarch should cable to the bishops absent from the Council on account of disease or old age and to the bishops abroad; he will inform them of the results of the meeting and ask them to cable their votes within in three days, asking one of the members of the Council to sign on their behalf after the election in the official register.

Article 31. On the fifth day after the nominations the number of bishops present along with the cables and messages from absentee voters will be considered sufficient. The members of the Holy Council will proceed to the Holy Church accompanied by the clerk of the Council carrying the election book and the notes and cables received and the Patriarch will hand these papers over to the eldest of the Bishops present. Then the door will be locked and after the customary prayers each member of the Holy Table, having written on it the name of the person for whom he votes from among the three candidates. The eldest bishop in office does this first, laying down also the notes and cables received from absentee voters. Then the tray should be carried to a table in front of the "royal door" in the "chorus". There two of the bishops will count the papers, reading them openly within the sight and hearing of those present. The clerk will record the votes; the candidate with the majority of votes will be declared Bishop. At the end of the election the clerk of the Council will register the election procedure, and the bishops will sign and seal the register in behalf of themselves and those absent, without comment. Then the Council will return to the Meeting Hall at the Patriarch's residence where the Patriarch will be waiting; there the clerk will read the election minutes of the Holy Council.

Article 32. After the completion of the election the Patriarch will inform the newly-elected Bishop and make sure of his acceptance of the position. Then he will inform the Deputy and the Congregational Council in the bishopric and arrange the appointment of the day of initiation which must be on the first or second Sunday after the election, or a feast day which must be on the first or second Sunday after the election, or a feast day which might happen to fall during that period. If the one elected is abroad he will be given ample time to return, on condition that he will be initiated on the first or second Sunday after his arrival or on a feast day within that period.

Article 33. If the one elected resigns without any legal excuse which the Holy Council accepts then he will not be entitled to be nominated again until after three years from the time of his resignation. If he resigns again then he will never again be nominated thereafter.

Article 34. After the initiation the Patriarch will inform the civil authorities of the proceedings.

Article 35. When the new bishop arrives at his bishopric the Patriarch's Deputy and the Congregational Council should hand over to him the possessions of the Chair; its papers according to lists, one copy of which will be kept among the registers of the council and the other in the administration centre of the Patriarch.

PART V.

Concerning the Bishop and His Duties

Article 36. Every bishop has the rights granted him by the Church regulations and the congregational privileges; he also has the right in his bishopric of general direction of the general guidance of the welfare societies and financial bodies according to the legal procedure, so that they may live and grow.

Article 37. The bishop has the right of supervision of the inalienable property and all the financial establishments and convents within his bishopric except convents belonging directly to the Patriarchal office.

Article 38. The Bishop has the right to appoint deputies for churches, schools, and inalienable property, but only in co-operation with congregational councils where such exist. He also has the right of dismissal and confirmation of the heads of financial societies in co-operation with the councils.

Article 39. The Bishop has the right of supervision of the spiritual courts in his bishopric and the execution of their judgments according to the particular law in force in the section of the Antioch Patriarchate.

Article 40. The Bishop has the right to teach novices, to initiate deacons and priests, to grant them Church offices, to punish those who offend, according to the regulations of the Church.

Article 41. The Bishop should listen to every case or complaint brought before him from his bishopric. He may either refuse it or settle it peacefully, or refer it to the Council or responsible Department.

Article 42. The Bishop has the right to look into the rules and regulations of the bodies, societies and financial committees. He may either require their amendment or approve them. He also has the right to examine the books and religious pamphlets in his bishopric and approve their publication.

Article 43. The Bishop has the right to collect the legal fees and donations to the Church according to ancient custom.

Article 44. The Bishop should remain in the Residence of his Bishopric except for some reason which the Church permits according to Church regulations. He should make a circuit once a year at least of his bishopric to become acquainted personally with the conditions of his congregation; or he may send a deputy if there is a legal excuse for doing so.

Article 45. If he wishes to travel to a certain bishopric, he has to inform the Patriarch and the Bishop of the bishopric. If his trip is for official reasons or urgent matters, he should inform the Patriarch at least after his return. He should visit the Bishop of the bishopric and it is not appropriate that he be a guest at any place other than the House of the Bishopric, except with the approval of the head of the bishopric.

Article 46. The Bishop should take care of matters and grant interviews on request of his fellow bishops.

Article 47. The Bishop should undertake the task of promoting the Orthodox schools in his bishopric and concern himself with the teaching of his children

on religious and moral subjects by appointing intelligent people among them who wish to enter the clerical field to the high Orthodox theological schools. He should train those who are taking holy orders in the rites and spiritual services and in the duties of priesthood.

Article 48. The Bishop should patronize the activities and general welfare establishments and support those responsible for them.

Article 49. The Bishop should try to found new inalienable properties in his bishopric.

Article 50. The Bishop should acknowledge the overlordship of the Patriarch and mention his name during religious services. He should reverence the Patriarch as foremost of the bishops and the head of the congregation. He should render his services to his fellow bishops and guard their mutual rights.

Article 51. He should submit to all the resolutions of the Holy Synod of Antioch and enforce whatever is connected with it and his bishopric. He should obey the instructions of the Patriarch, in respect of whatever lies within his jurisdiction.

Article 52. He should not accept in his administration a clergyman that is not in his bishopric, without a legal permit.

Article 53. He should keep official records for birth, baptism, engagement, marriage legacy, inalienable properties and all drafts, contracts, deaths, and wills; also for the religious and mixed courts and all financial groups. He should keep them safe, including all the old ones. He should also take a census of the members of his congregation, both present and absent, to be registered and a copy sent to the Patriarch. He should amend this census every year and ask the priests of his bishopric to submit to him, once every three months, regular lists of births, baptisms, engagements, marriages, and deaths.

Article 51. The Bishop has no right to correspond or negotiate with the heads of the independent Orthodox Churches or others concerning Church matters, as this is the special right of the Holy Council.

Article 55. The Bishop should organize his budget at the beginning of March each year in order to submit it to the Congregational Council and the Patriarch.

Article 56. The Bishop has no right to lend, borrow, exchange, pledge, or sell the inalienable property, or convents, or churches except by decision of the Congregational Council in his bishopric and execute its decisions as prescribed in this Law.

Article 58. The Bishop should make an effort, in co-operation with the Congregational Council, the church deputies, and the prominent men of the villages, to secure a livelihood for the clergymen connected with the service of the churches and should try to provide an income especially for this purpose.

Article 59. If any bishop should become mentally weak and unable to practice his duties, the Congregational Council under the presidency of the deputy should bring the matter to the attention of the Patriarch, and the latter should transfer the matter to the attention of the Patriarch, and the latter should transfer the matter to the Holy Council to be looked into. And if the disability of the bishop is medically proven the Patriarch should appoint a general deputy for the bishopric who will direct its affairs with the aid of the Congregational Council. He should prevent the disabled bishop from practicing his religious and temporal duties on condition that he remain in his chair. The name of his presidency will continue to be mentioned in the religious services and his rest and honor should remain secure.

Article 60. If the Patriarch is so mentally disabled as to prevent him from practicing his duties, then the Holy Council should appoint a Patriarchal deputy who will manage the Patriarchate with the help of the administrative staff. The Patriarch will remain in his chair with his honor and rest secure. The name of his presidency will continue to be mentioned in the religious services.

PART VI.

Concerning the Rights and Duties of the Priest

Article 61. The priest is attached to the bishop of the bishopric to which he belongs. He must obey the bishop's orders and mention his name in the religious services according to the rules of the Council. He should not publish anything connected with religion except by permission of the bishop. Any priest who disobeys these orders is liable to punishment according to the Church rules.

Article 62. The priest has the right, after having received permission from his bishop, to hold the sacrament and other religious services within his own locality and to collect the fees he is entitled to according to custom.

Article 63. The priest is not permitted to hold religious services in any church other than his own within the bishopric to which he belongs, except with the knowledge and approval of the priest of that church.

Article 64. When a priest travels from the bishopric to which he belongs to another bishopric for some personal reason, he must obtain a letter of permission from his own bishop if at all possible. Without such a letter he has no right to hold religious services. He is also forbidden to sit in cafes or places of amusement or appear in a way degrading to his religious office and the religious service.

PART VII.

Concerning the Holy Council of Antioch

Article 65. The Holy Council (Synod) of Antioch is composed of the bishops of the Antioch Chair who have bishoprics. It meets by invitation from the Patriarch once a year under his chairmanship, in the place he chooses, starting from the Monday after the fourth Sunday after Easter, for a period not exceeding fifteen days, and at other times when necessary. No one may be absent from the meeting except by a legitimate excuse (see Article 30) or send a deputy.

Article 66. The Patriarch must attach to the letter of invitation a list of subjects which are to be discussed in the meeting. In ordinary meetings any subject may be discussed, but in an exceptional meeting only the subjects designated may be discussed.

Article 67. The suggestions submitted to the Patriarch should be in writing for his presentation to the Council.

Article 68. If two-thirds of the Council ask for a special meeting, giving their reasons, the Patriarch must comply with their request without hesitation.

Article 69. Since the Holy Council is the highest authority in the Antioch Patriarch, its power includes:

1. The election of the Patriarch and bishops and the consideration of their resignation, appointment, and salaries.

2. The study of reports submitted by the Patriarch's administration. The Council should abolish these things which do not conform with the law and Orthodox welfare, excepting on decisions already taken, with the two-thirds vote of the total number of Council members.

3. The consideration and judgment of cases submitted by the Patriarch and bishops, and those cases submitted against the Patriarch and bishops. Judgments are not considered for execution without the agreement of the majority of members.

4. The consideration of innovations, legal offenses, all important religious matters, and the inflicting of all kinds of Church punishment on all clerical and lay offenders.

5. The negotiation with the other independent Orthodox Churches and others in what pertains to the welfare of the Church and Congregation.

6. Guardianship of the rights of the congregation against all dangers.

7. Getting acquainted with the reports of the financial establishments, especially the clerical school, in order to reform and ensure their progress.

8. Promoting preaching and religious teaching to save souls and cherish Orthodoxy and unifying its own decisions, and giving permission for the printing of religious books, especially those dealing with rites.

9. Giving permission to bishops who are obliged to travel outside the Antioch Chair, for a period which does not exceed one year and should not be prolonged except in case of urgent need. If the one permitted to travel spends more time than he is allowed the Patriarch should warn him to return. If he does not return he should prevent the bishop from holding services and should refer his case to the Council.

10. The Patriarchal administration has the right to look into the budget of the Antioch Patriarchate, to modify it, approve it, and help to avoid a deficit, and to make accounts at the end of every year on the basis of this budget. This should be in collaboration with three Congregational Council members in Damascus and one member in Antioch.

11. The Council has the right to modify the boundaries of existing bishoprics and to build up new bishoprics when necessary, according to the general rules.

Article 70. The Patriarch should appoint for the Council a clerk who is efficient, faithful, and trustworthy and whose duty it will be to register the minutes and decisions of the Council in special books. He should care for all the papers connected with its affairs and be responsible for their veracity and safety. When necessary the Patriarch may appoint more than one clerk.

Article 71. The Patriarch is responsible for executing the decisions of the Holy Council in due time, though he has the right to demand its reconsideration when he sees that the execution would have undesirable results. He has to show the reasons for the lack of execution within three months of the issue of the decision. The Council should look into the reasons given for the delay in execution; if it approves them, the execution should be stopped; otherwise, it should be carried out.

PART VII

The Religious Administration of the Patriarch.

Article 73. The religious administration of the Patriarch is conducted by a bishop from one of the bishoprics as chairman, the honorary bishop, the archbishop and permanent counsellors, and an attached archbishop counsellor, whom the Patriarch appoints by special charter.

Article 74. The Patriarch appoints one of the bishops from the Antioch Chair for chairmanship of this administrative body for a period of one year.

Article 75. The Patriarch also appoints to this body a faithful clerk to organize its business and decisions, to register its judgments in a special book, to keep all papers connected with its affairs, and to be responsible for their authenticity and safety.

Article 76. The duty of the religious administration includes:

1. Looking into matters referred to it by the Patriarch and taking the necessary action.
2. Looking into and judging cases of appeal referred to it from the lower religious courts in the Antioch center and in the bishoprics, according to the rules of the Church.
3. To prepare an annual report of all its activities to be submitted to the Holy Council in its ordinary meeting.

Article 77. All the decisions, summaries, and judgments issued by the religious administration should be signed and sealed by the chairman, members, and clerk. Notices and copies need only be signed by the chairman.

Article 78. Decisions should be made by majority vote, and no member should abstain from signing because of disagreement with the decision, or show under his signature reasons for disapproval.

Article 79. The decisions issued by the religious administration of the Patriarch are considered final.

Article 80. There should be a seal for the religious administration carved as follows: "The Religious Administration in the Antioch Patriarchate of the Orthodox"

In it there should be left a space for writing the date. This should be used to seal all papers issued by the religious administration. The seal should be kept by the chairman.

PART IX.

Concerning the Mixed Administration of the Patriarchate.

Article 81. The Mixed Administration of the Patriarchate is composed of the head of the Religious Administration and one of its counsellors, and a lay counsellor who is an expert in law, trustworthy, and respectable. He should be not less than forty years old. The Patriarch should also appoint "attached counsellors" - one clergyman in the position of "archbishop" and one layman, having the qualities mentioned above.

Article 82. The Patriarch appoints a clerk with the same rights and duties for the Religious Administration to serve the Mixed Administration.

Article 83. All the activities, rules, registration, publications, and signing and sealing of the Mixed Administration should be done according to the rules of Articles 77 and 78 of this Law.

Article 84. The duty of this Administration includes:

1. Looking into matters referred to it by the Patriarch and doing what is required to execute decisions.
2. Looking into and judging cases which are sent it on appeal from the Mixed Courts - lower courts in the Patriarchal center and bishoprics - according to the church rules. The trial procedures shall be like those of the civil courts temporarily until the book for religious courts is published.
3. The preparation of an annual report of its activities to be presented to the Holy Council at its regular session.

Article 85. There should be a special seal for the Mixed Administration carved with "The Mixed Administration in the Patriarchate of Antioch for the Orthodox" in which a space is left for putting the date in writing. All the papers issued by

the administration should be sealed with this seal, which should be kept by the chairman.

PART X.

Article 86. The lower religious courts and mixed courts at the Patriarchal center, and in Antioch, and in the center of every bishopric; all their judgments can be brought before the Court of Appeal. In the case of financial indemnities the judgments should be accompanied by an order of urgent execution and the execution should continue until the Court of Appeal issues its judgment.

Article 87. The lower religious courts are formed of a chairman, who is the bishop of the bishopric or his deputy, and two priests whom the chairman appoints for a period of two years, which may be extended. If one of the members absents himself for a legal excuse, a substitute member may take his place, who will be appointed as the regular member for the same period. The court will present his name to the Patriarch in order to inform him. The court should have a clerk appointed by the bishop of the bishopric.

Article 88. The lower mixed courts should be composed of a chairman, who is the bishop of the bishopric or his deputy, and two members, one a clergyman and the other a layman. The first is appointed by the bishop and the second elected by the congregational council by majority vote for a period of two years. In case of absence, the first will be replaced by one whom the bishop appoints as a substitute member; the second may be replaced by one whom the congregational council elects. The names of the court members should be submitted to the Patriarch for his information. This court also should have a clerk appointed by the chairman.

Article 89. These courts should issue their judgments according to the rules of the church. Trial procedures should be like those of the civil courts, temporarily, until the book of rules of religious trials is issued.

Article 90. The summaries of application to the courts should be registered in a special book, which, with the records of the trials, should be kept in a special cupboard. The judgments should be registered in a special book. The bishop of the bishopric is responsible for this work.

Article 91. The duties of the religious courts include the consideration and judgment of cases of engagements and the breaking thereof; of deposits and gifts concerned with engagements and compensations resulting from the breaking thereof; of marriage, separation, desertion, divorce, dowries, trousseaus, and weighing of financial obligations involved; of the nursing and accommodation of children and the necessary expenditure for them in the case of the continuation of marriage and in the case of its breakage; of cases of adoption and legitimacy; of return of marriage to its former state.

Article 92. The duties of the mixed courts include the consideration and judgment of all cases connected with the inalienable property of the congregation; of cases brought against the trustees of that property, managers of churches, and those permanently absent and any other guardians appointed by the bishop. Also it is the business of the mixed courts to look into cases concerning committees and welfare societies and preparations for funerals, costs of death ceremonies and burials, authenticity of wills, seizure and release, the appointment and trial of guardians and the approval of death certificates, cases of legacy - right, maturity, control, and distribution according to the rules of civil justice, and approval of agencies connected with the cases which come under its authority.

Article 93. Each of the two courts mentioned above should exact a definite fee amounting to 250 piastres (gold) for every financial case which they look into if the value of the case does not exceed 10,000 piastres (gold). If the value is more than this, whatever the excess may be the court should demand but one per cent of this excess. But with cases having no financial value, such as cases of engagement and marriage without financial complications, it is the discretion

of the court to determine the fee, considering the state of the disputing parties and provided that the fee should not be less than 200 pistres (gold) for every active sitting of the court. Similarly the religious and mixed courts of appeal should exact the same fees prescribed in this article.

Article 94. The fees mentioned above should be paid half in advance as soon as the application is submitted to the lower court. So also it should be when it is submitted to the court of appeal. But with cases in which the fees are mixed the claimant should pay for two sittings in advance; the rest should be paid by the party winning the case as soon as an application is submitted for issuance of the result.

PART XI.

The Congregational Councils.

Article 95. The Patriarch in the Patriarchal center in Damascus and in Antioch and the bishop in every bishopric must form a Congregational Council of no more than twelve and no less than six members which should meet under his chairmanship or that of his clerical deputy.

Article 96. The members of these Councils should be elected from the laymen directly by secret balloting for a term of two years. Their tenure may be renewed upon expiration.

Article 97. Every bishopric should organize the procedure of its election in its congregation council, in agreement with the bishop and the elders of the bishopric.

Article 98. There should be no connection made between the membership of the Congregational Council and the membership of any society, agency, welfare committee, or other congregational establishment.

PART XII.

Concerning the Duties of the Congregational Councils.

Article 99. The duties of the Congregational Councils are as follows:

1. The study of the bishops' budget, with right to modify it to prevent a deficit, and to approve it. The study of the budgets of convents, churches, schools, welfare societies, committees and the rest of the congregational establishments and the inalienable property belonging to them.

2. Examining the accounts of the societies at the end of each year according to their budgets.

3. Giving licenses for forming societies and preventing any dispute from going beyond limits; and dissolving societies when absolutely necessary, demanding the trial of those responsible in the lower mixed court, and requesting the bishop to dismiss their officers and appoint others, and if necessary to sue them before the civil courts.

4. Approving every suggestion connected with building, wrecking, or transferring a congregational establishment.

5. Approving every suggestion concerning buying or selling inalienable property or exchanging, pledging, lending, or borrowing on it.

6. The consideration and judgment of all matters brought before the bishopric by the civil authorities concerning the affairs of the congregation.

7. Promoting the schools by helping them morally and materially from the budgets of the congregational establishments and finding new funds for them.

Article 100. The budget of the bishopric should include in its revenues religious vestments, lights, gifts, fees, and subsidies of the inalienable properties belonging to the Chair of the bishopric and the convents. In its expenditures there should be the expenses of representation, educating pupils, food, travel, salaries of employees, house necessities, alms and bonuses, repairs and buildings, furniture, postage, publications, stationery, special expenses, and petty cash.

Article 101. The deputies of churches, the managers of inalienable properties, the heads of convents, and trustees of the budgets of societies in the Patriarchal centers

and bishoprics and not permitted to keep in their hands more than the expenses of one month of the average budget allotted for expenses, of the money of the above-mentioned establishments. Anything more than this should be deposited in a public bank which the Congregational Council prescribes for keeping the accounts of these establishments. The deposited money should not be drawn except by an order from the society to which the money belongs, together with a receipt signed by the head of the society, its treasurer and its secretary. The money which belongs, together with a receipt signed by the head of the society, its treasurer and its secretary. The money which belongs to the churches and their inalienable property should be drawn by a receipt signed by the deputy or manager and the bishop or his deputy.

Money of committees and welfare societies annexed to the bishoprics and Patriarchal center cannot be drawn except by a receipt signed by the head of the society, its treasurer, and its secretary according to an order made by the society and approved by the bishop or his deputy. The heads of convents may keep in their hands up to fifty pounds, gold, but have no right to draw from the money deposited at one of the banks on the account of the convents, except after the approval of the higher authority.

PART XIII.

Concerning the Legacy of Patriarchs, Bishops, and the Rest of the Clergy and Monks.

Article 108. Whatever the Patriarch leaves of possessions, goods, books, furniture, land, money, or checks will become the inalienable property of the Chair. The Chair will undertake to pay the debts endorsed by the late Patriarch's signature, and the necessary expenses according to the Church rituals, (endorsed to the accounts of the Patriarchate according to Article 26). But anything that remains of money and checks belonging personally to him and not conflicting with the income which should be included in the budget according to Article 26 - all goes to his legal heirs.

Article 103. Whatever the bishop of a bishopric leaves of possessions, church goods, books, furniture, land, actual money or notes belong to the bishopric still if they did when the bishop was living. The bishopric must pay the expenses of the funeral and the necessary alms to be distributed on the bishop's behalf according to the rites of the Church. The debts which the bishop had incurred on the Chair's account should be paid according to Articles 26 and 56. But if the bishop leaves actual money or cheques or special possessions which had come to him before being initiated as a bishop or received in a way not conflicting with what was received in the name of the bishopric and should not have been included in its budget according to Articles 26 and 100 - these should remain for the bishop's legal heirs.

The bishops of America should make a special will according to the above procedure and should get it approved by the government of their bishoprics and then send a copy of it to the Patriarch to be kept among the records.

Article 104. All that an honorary head of the clergy leaves of possessions, church goods, books, or furniture should be handed to the convent or church of the city he had chosen to live out his life in, according to a Patriarchal document. But from the money, note, and lands should be deducted the funeral and other expenses, then the amount of the debts he owed to others, and then the rest will be divided into three equal parts. The first will be given to the Patriarchate Centre, the second to the convent or bishopric centre which he had taken as his place of residence at the end of his life according to a Patriarchal document, and the third shall be used for founding an inalienable property whose income will be specially designated for the bishopric centre in which the deceased person was born. In case he has needy parents, brothers, or sisters, they will receive only one-third of the actual money and checks he has left.

Article 105. Whatever a Patriarch and bishop, active and honorary, receive in the way of inheritance, will, and gift from relatives may be made use of by him during his lifetime; but after his death his relatives will receive the properties only the rest will be dealt with according to Articles 102, 103, and 104.

Article 106. All the legacies of the monks and nuns (including abbots and abbesses) of the convents of all ranks will be left to the convents to which they belong, whether they die within or without the convent. But monks who die while in the service of the Patriarch or any of the bishops are a different case: the expense of the funeral, the necessary alms, and the amount of their debts will be paid out of whatever they leave, the resting being divided into three equal parts: the first part will be given to the convent to which the monk belongs (but if he does not belong to a convent this part goes to his legal heirs); the second part will be given to the Patriarchal centre or the bishopric in which he served; the third will be used to found an inalienable property, the income of which will be used by the bishopric centre in which the deceased was born. But anything such monks had inherited from their relatives, whether movable or immovable property, will be dealt with according to article 105.

Article 107. As soon as the Patriarch passes away the room containing the legacies will be sealed by the Religious and Mixed Administrations of the Patriarchate and by whosoever the Patriarch's deputy chooses from the members of the Congregational Council, with three special seals. Likewise when one of the bishops dies his private room will be sealed by the Bishop's deputy or the eldest amongst the clergy together with three members of the Congregational Council, with three special seals of the seals of those present. But the legacies of the honorary heads of the clergy and the monks who die while in the service of the Patriarch or bishops will be sealed by the Patriarch or his deputy if the death took place in the Patriarchal centre, or by the bishop of the bishopric or his deputy wherever the death took place. The legacies of the abbots and abbesses will be sealed

by the administration of the convent until the religious head who patronizes the convent is informed; monks' and nuns' legacies will be sealed by the abbot and abbesses of the convents in the presence of one of the monks or nuns.

Article 108. After the election of the acting Patriarch the bishops in the Patriarchal Centre will choose two from among themselves and the Congregational Council will choose two of its members, who will proceed under the headship of the acting Patriarch to remove the seals in the presence of the personalities who undertook the sealing. The legacy of the Patriarch will be registered in a special book. If money is found in the box the expenses of the funeral and the necessary alms will be taken from it. The standing debts endorsed by the signature of the Patriarch on the Patriarchate's account will also be paid. Whatever remains after this will be handed over to the Acting Patriarch on condition that he will not use any of it except for what is needed in the way of daily expenses for the Patriarchate. The financial papers (notes and checks) and the rest of the legacies of movable and immovable property will be kept by the acting Patriarch, who will hand it over to the new Patriarch.

Article 109. The legacies of bishops, monks, nuns of various ranks will be registered and counted and their affairs settled according to the Articles 103, 104, 105, and 106 of the Law with the knowledge of those who sealed it and the knowledge of the spiritual headship.

Article 110. The registration of the legacies of laymen, and their clearing and distribution among heirs should be accomplished with the knowledge of the Patriarch or bishops, each within his own juridical area, together with the Congregational Councils. The appointment of guardians for dependents and defectives and the protection of their rights and the rights of those who are absent permanently, the examination of the accounts of the guardians, and the fulfillment of the wills of the deceased will be dealt with according to the usual procedure and in agreement with the congregational rights and with the knowledge of the Patriarch and bishops involved as heads of the department.

Article 111. No amendment of any part of this Law is permitted except with the desire of two-thirds of the members of the Holy Council of Antioch.

Article 112. This Law should be applied by everyone concerned and is considered to be in effect as soon as it is approved by the Holy Council.

LAW OF THE CONGREGATIONAL ORTHODOX COUNCIL IN BEIRUT

The Law which was approved by the Congregational Council in its meeting of June 16, 1950 under the Chairmanship of the most highly honored Metropolitan Ilia Salibi. This law was approved by His Highness Alexandros, the most highly sanctified Patriarch of Antioch and the rest of the Orient on October 29, 1950.

PART I.

Concerning the forming of the Congregational Council and its method of election.

Article 1. The Congregational Orthodox Council in Beirut is formed of twelve members of those whose names are registered in the birth registration book of this city. They are elected for membership in accordance with the rules of this organization. In forming this council representation of the districts mentioned in the Second Article of this Law is taken into consideration.

Article 2. The city of Beirut is composed of the following electoral districts: Rasmil, Ashrafiye, Mudmar-Saifi-Marfa'-Bashama (all in one district) Masra'a, Musaitbeh, Zukak al-Balat-Mina' al-Hasan-Ras Beirut-Dar al-Mara'isa (all in one district).

Article 3. The above districts are represented in the Congregational Council as follows: Rasmil; 3 members; Ashrafiye, 3; Mudmar-Saifi-Marfa'-Bashama 1; Masra'a, 1; Musaitbeh, 2; Zukak al-Balat-Mina' al-Hasan-Ras Beirut-Dar al-Mara'isa, 2.

Article 4. Each district is represented by secondary delegates acting on behalf of the total of the members of the congregation in Beirut in electing the members of the Congregational Council. The number of these secondary delegates is 240, distributed on behalf of the districts as follows: Rasmil, 60; Ashrafiye, 60; Mudmar, Saifi, Marfa', Bashama, 20; Masra'a, 20; Musaitbeh, 40; Zukak al-Balat, Mina' al-Hasan, Ras Beirut and Dar al-Mara'isa, 40.

Article 5. The Council elects the secondary delegates out of the leaders of the Congregation, its thinkers, and elders of its families in Beirut, within a period of six months from the day of its election. This electing committee has the power to elect the secondary delegates until another committee is formed in its place.

Article 6. No one is elected to membership in the Congregational Council without the following qualifications: He must be a member of the congregation in Beirut; his name must be recorded in the Registration Books; and he must be from the inhabitants of the district he is elected to represent. He must be above thirty in age, not deprived of his civil and political rights, thoroughly efficient, of distinguished social standing, known to be a man of true principles and high character, and eager for the welfare of the congregation.

Article 7. The secondary delegates are called to elect a new Congregational Council within a month at most from the date of the expiration of the period of the previous

Council, or the resignation of two-thirds of its members at least. The old Council remains in office, fulfilling its duties, and responsible for its acts until another Council is elected in its place.

Article 3. His Honor, the Head of the Bishopric, is the one who calls the secondary delegates for the election, which takes place in the residence of the Bishop.

Article 9. The Head of the Bishopric, or the one acting for him, presides over the elections; and those present of the members of the old Council share in the supervision of the election procedure.

Article 10. His Honor, the Chairman, appoints a secretary who keeps a record of the election meeting which is signed by His Honor and each one of those present.

Article 11. The elections start at eleven o'clock in the morning of the day appointed for elections, and end at four o'clock in the afternoon.

Article 12. The elections are conducted by secret ballot on the basis of the list representing all the districts. And every voter for every district should be from the inhabitants of that district.

Article 13. If on the day appointed for elections not more than half of the secondary delegates vote, then the elections will be postponed, and the election committee will be called to a second meeting within a period of two weeks, and in that meeting elections will be conducted, and the results considered valid, regardless of the number of the electors.

Article 14. The list will not be considered out of order if it contained a number of names less than the legal number, but if it contains more than the legal number, the first twelve names which represent the district legitimately will be taken into consideration.

Article 15. No candidate will be considered elected unless he secures one vote more than half of the total at least. The validity of the number of votes can be known by eliminating all illegal ballots. When the number of votes is odd, the majority will be determined by taking half of the legal number plus one.

Article 16. If none of the candidates achieves a majority then the elections will be repeated after a week or two, and every one who gets the greater number of votes will be considered successful.

Article 17. His Honor, the Head of the Bishopric, or anyone acting on his behalf, will declare the results of the elections as soon as the votes are counted.

PART II.

Concerning the Membership of the Council.

Article 18. The term of office of the Congregational Council is two years.

Article 19. There should be no connection between the Council membership and the membership of any of the committees or societies or agencies or philanthropic establishments of the Congregation.

Article 20. If a position on the Council becomes vacant because of death or resignation of a member or for any other reason, His Grace, the Head of the Bishopric, calls the secondary delegates to elect a successor within a month at most of the date of the occurrence of the vacancy, according to the articles of this Law.

PART III.

Concerning the Functions of the Council.

a. To study the budget of the inalienable property, the convents, schools, churches, philanthropic societies, committees, and the rest of the Congregational establishments.

b. The settlement of all the financial affairs of the congregation.

c. The settlement of every suggestion or scheme connected with borrowing, lending, the buying of inalienable property, or selling, changing, or mortgaging it, or destroying, building or renting - in case the period of rent exceeds two years. This is applicable to all the inalienable property connected with the churches and the various Congregational committees.

d. To give permission for forming Congregational societies.

e. To elect agents for the churches and their inalienable property. Then to elect the heads and the members of societies and to supervise these societies and their inalienable property; to supervise the committees organized for philanthropic work; to audit the annual accounts, to amend rules, and to settle any dispute that may arise within the societies, committees, or agencies of the churches and inalienable properties; and to treat with dispatch any discrepancy or shortcoming. No society is allowed to exist in the name of the Congregation without the permission of the Council.

f. To care for the improvement of the schools and other Congregational establishments and to render moral and financial support to them, so that they will be compatible with the position of the Congregation and able to satisfy its needs.

g. His Grace, the Head of the Bishopric, appoints by a legal charter those acting for the churches, the heads and members of the societies and committees and Congregational establishments, and the rest of the officials whom the Council elects.

PART IV.

Concerning the Meeting of the Council.

Article 22. His Grace, the Head of the Bishopric, is the Director of the Congregational Council, and if he is out of town or unable to preside over the meeting he has the right to appoint whoever he wishes of the clergy or members of the Council to take his place.

Article 23. The meeting place of the Council is always in the residence of the Bishop. If circumstances necessitate it, the meeting should be held in a place agreed upon by the Head and the members.

Article 24. The meeting is held once a week on an appointed day; additional meetings can be called by invitation of the Chairman.

Article 25. His Grace, the Chairman, or one acting for him, will open and adjourn the Council's meetings, and present the material for discussion. He collects and counts opinions, keeps the disciplines, and executes the decisions according to the legal procedure.

Article 26. The meeting will be considered official if attended by at least half of the Members and by His Grace, the Chairman or one acting on his behalf.

Article 27. The Council makes its decisions either by a unanimous or majority vote of the members present. If the votes are evenly divided, then the side which His Grace, the Chairman, joins will win.

Article 28. All applications transferred from His Grace, the Chairman of the Council, will be summarized, registered, and given a number. When the meeting is held His Grace will submit them for discussion and consideration.

Article 29. The Council will look into matters according to the date of their arrival and presentation, but urgent matters will be dealt with first. Every Member who has a problem on his mind should put it before the Chairman before the meeting, unless it is of such importance that it cannot be postponed. Then he can submit it to the Chairman during the meeting and His Grace can present it to the Council to determine whether or not it should be dealt with immediately.

Article 30. Minutes should be kept by the Council which include a summary of the discussions and decisions of each meeting. These minutes must be signed at the end of the meeting by the Chairman and the Members present.

Article 31. No one is permitted to enter the Hall of the meeting during its sessions except with permission from the Chairman or by request of the Council.

Article 32. Any member forced to be absent from town for six months or to move should submit his resignation to the Chairman before leaving. If he does not do so he will be considered as resigned at the end of six months. Every member who is in town and absents himself four times successively without a legal excuse presented by him in writing before the time of the meeting will also be considered as resigned.

Article 33. The Council will employ a salaried clerk whose job will be to organize the meetings and register the decisions at the proper time in special registration books. He also must write the letters and keep the records. He has no vote in keeping the secrets of the Council, and should refrain from giving out pictures or copies of the papers kept by him except by written permission from His Grace, the Chairman.

Article 34. The registration books needed for the Council are as follows:

- a. For recording the activities and decisions of the meetings.
- b. A copy of (a) signed by the Chairmand and members.
- c. For applications and attendant correspondence.
- d. For official correspondence of the Council.
- e. For items concerning the inalienable property, the churches with their buildings and contents, and the rest of the philanthropic buildings.

- f. For items concerning the inalienable property and wills connected with such, and other documents such as those of possession, legal contracts, the rules of the inalienable property, and the rest of the documents dealing with such property. These should be copied letter by letter and endorsed with the signature of the Chairman.

Article 35. If the meetings are delayed in accordance with the rule then three members can apply in writing to the Chairman to call a meeting. If this is not granted they should repeat their request, explaining their reasons for wanting a meeting to be held. If this is not granted the Council will hold a meeting and invite the Chairman to attend it. If he does not come or send someone on his behalf, then the Council will elect one of its members to act as the Chairman for that meeting. Whatever decisions he makes will be executed.

Article 36. His Grace, the Chairman, is responsible for executing the decisions of the Congregational Council in due time. However, he has the right to ask for reconsideration of a matter whenever he sees that there is some danger in its execution which has to be avoided; but he must show the reasons for his request within a month of the issuance of the decision. The Council will look into the reasons given for the delay. If it approves them, execution will cease; otherwise the decisions must be executed.

Article 37. This Law is considered applicable from the date of its approval by the Head of the Bishopric, who is the Chairman of the Congregational Council. If circumstances make it necessary to modify some of its articles or abolish or add articles, the Council has to hold a discussion in a meeting presided over by His Grace, the Bishop, in person. Then the Council will issue its decision if it results from the agreement of nine or more Members and is approved by the Bishop.

PERSONAL STATUS REGULATIONS

OF

The Greek Orthodox Patriarchate of Antioch and the East
Passed by the Holy Synod of Antioch at a meeting convened
at the Patriarch's Residence in Damascus on April 2, 1952.

INTRODUCTION:

Article 1. Church courts shall issue their decisions in accordance with these regulations.

Article 2. Since the Greek Orthodox in the Patriarchate of Antioch and the East include people of various countries the Church courts shall take into consideration the nationality of the dependants and appellants, as well as the general regulations of each locality.

Article 3. Any person born of an Orthodox father or any convert who has fulfilled his religious or civic duties is considered to be a member of the Orthodox Church.

SECTION I. PERSONAL STATUS REGULATION

Chapter One: Engagements and Their Ratifications

Article 4. An engagement is a religious bond by means of which two parties express their agreement to a marriage in the future. It is conducted by a licensed priest who reads the special engagement service.

Article 5. Engagement Conditions.

- a. Mutual agreement must be declared by the two parties or their deputies.
- b. Both the young man and young woman must be at least eighteen years old.
- c. The text of the contract, placed in the engagement register at the bishop's residence within a week, should state that both parties may be engaged, having reached puberty - namely thirteen years old for the girl and fifteen for the boy - provided their health and physical development are satisfactory and that the guardians' approval has been sanctioned by the bishop of the diocese.
- d. There should be no objection whatsoever to the marriage.

Article 6. No engagement may take place if one of the parties suffers from insanity or an incurable disease.

Article 7. The date of the wedding should be fixed at the time of the engagement either by the two parties or their deputies. Should this be overlooked, the wedding should take place after a year of engagement if the parties

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live in the parish; or, after two years if one of them is absent. Otherwise the engagement is considered annulled by an order of the court, unless the period has been extended by mutual consent or by an order of the court, unless that period has been extended by mutual consent or by an order of the parish priest.

Article 8. The engagement ring is a token of the engagement. Anything that is offered by the young man to his fiancée because they are engaged and accepted by her, is a sign of her agreement to the engagement.

Article 9. Should the young man seduce his fiancée and refuse to marry her he should pay compensation for her loss of virginity as well as other payments ordered by the court. He also loses the ring he has given.

Chapter Two: Breaking an Engagement.

Article 10. The engagement is broken if one of the parties dies or enters a convent.

Article 11. Each party may ask for the engagement to be broken for the following causes:

- a. Mutual agreement to have it broken
- b. Change of mind on the part of either
- c. A legal objection that prevents the marriage from taking place
- d. The failure of one party to appear at the time appointed for the wedding
- e. Seduction and refusal to marry as cited in Article 9
- f. Insanity or an incurable disease afflicting one party
- g. A religious or moral emergency

Chapter Three: Results of Breaking of the Engagement.

Article 12. When the engagement is broken for reasons that are not related to the behavior of either party, the ring is returned to the young man. But if it is broken due to the behavior of the young man, he loses all his presents and pays such damages as are decided upon by the court.

Article 13. If the engagement is broken owing to the death of one party or entry into a convent by the young woman, the ring is returned to the young man or his heirs. Otherwise the court decides what should be done with it.

Article 14. If the engagement is broken by the appearance of an unexpected obstacle in the way of the marriage, the ring is returned to its original owner.

Article 15. An engagement does not entitle either party to force the other into marriage, but entitles both parties to fix the date of their wedding. Should the date be ignored, the man is entitled to claim the ring and any presents he may have given and to obtain whatever compensation had been agreed upon. In the absence of conditions for compensation, damages should be paid as assessed by the court.

Article 16. Claims resulting from the breaking of the engagement are valid only for a year from the date when the engagement was broken.

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II. Marriage

Chapter One: The Marriage Contract

Article 17. Marriage is one of the mysteries of the Church by means of which a man and a woman are united in order to lead a married life, shouldering the responsibility of the family and bringing up of the children.

Article 18. The following stipulations must be fulfilled before a marriage may take place:

- a. The man and his future wife must, if they are adults, be willing; and if they are not adults, the guardians must approve.
- b. The woman may marry at eighteen and the man at seventeen in urgent cases, provided the health and development qualify him for that.
- c. The absence of any obstacles to marriage
- d. The performance of a church ceremony by a licensed priest
- e. The head priest of the parish must issue a license upon application by the family priest, and register it in the special book at the bishop's residence. The priest is held responsible for every contravention that may appear on the application for a wedding license.

Article 19. If the applicant for a wedding license belongs to a different bishopric or comes from a foreign country or is of a different faith, he has to submit a testimonial from his own church, or from a civil authority, showing that there are no objections to the marriage.

Article 20. A licensed priest shall perform the wedding ceremony in the presence of at least two witnesses other than the best man and the maid of honor. He shall be responsible for recording the wedding, the date of the license with its serial number and place of issue, and for securing the signatures of the bride and bridegroom on the marriage register. After affixing his own signature he shall submit a copy thereof, which has been approved by the head of the bishopric, to the civil authorities.

Article 21. The marriage contract is confirmed by the above document and by the testimony of the priest who officiated at the wedding and by other testimonials. The testimony of the married couple alone is not itself sufficient to prove the marriage.

Chapter Two: Marriage Impediments.

Article 22. Marriages cannot take place in the following cases:

- a. Direct blood relationship in the "stems or branches" (sic)
- b. Between cousins, even when they are four times removed
- c. Between relative by marriage, even four times removed
- d. Spiritual relations through baptism when they are once or twice removed
- e. Relations by adoption on the "stems or branches"

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Article 21. Polygamy is forbidden.

Chapter Three: Objections to the Marriage

Article 24. Any objections to the marriage that are submitted before the marriage takes place are to be immediately looked into by the parish priest, whose decision shall be final.

Chapter Four: Mixed Marriages

Article 25. If one of the parties is non-Orthodox Christian he or she should:

- a. Submit a testimonial from his church to the effect that he is not engaged or married; if the church refuses to do so, the Department of Civil Status (sic) or even the mukhtar (in urgent cases) may give the required testimonial.
- b. Apply in writing to be accepted into the Orthodox Church, promising to abide by its rites and regulations. He or she should be accepted into the Church before the marriage.

Article 26. When the married couple is not Orthodox and one of the parties turns Orthodox, marital disagreements should be referred to the church court that married the couple. If both parties become Orthodox and a year has passed they become subject to the regulations of the Orthodox Church court.

Chapter Five: Marriage Regulations.

Article 27. The husband and wife must remain faithful to each other and live together in mutual respect and co-operation under all conditions.

Article 28. The husband is the head of the wife and the family and is responsible for their livelihood unless the wife is given this duty by a special church order.

Article 29. The wife shall live in the house of her husband- the only legal place where she can live. She shall carry his name, even after his death, so long as she remains his wife.

Article 30. If the husband discards his religious faith the wife is not obliged to change her religious faith.

Article 31. A wealthy wife should help her husband if he is in difficulty by giving him money.

Article 32. Parents should be responsible for the upkeep of their invalid and minor children. In the absence of the father or mother, the upkeep of the children becomes the responsibility of their grandparents or nearest relative.

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Article 33. When a marriage breaks apart the father is given preference over the mother in bringing up the children, unless the court decides that the father is not fit for the responsibility or the child needs to be with its mother.

Article 34. When the marriage ties are broken the innocent party is given custody of the children unless remarriage occurs.

Article 35. Each party of the married couple may manage his or her own fortune independently unless a different agreement is reached at the time of the wedding or at some other time.

Article 36. Any agreement concluded between the parents that is incompatible with the church laws is considered void.

Article 37. After marriage neither party is allowed to unilaterally change previous agreements.

Article 38. Moveable property this is not known to be owned by the wife and is considered the husband's property unless evidence is produced to cancel this arrangement.

Article 39. Anything earned by the wife through her own efforts, other than housework, is rightfully hers.

III. Regulations relating to Money Matters.

Chapter One: The Dowry

Article 40. A dowry is anything that is agreed upon, which the wife or her relative offer the husband upon the marriage.

Article 41. The husband and wife shall agree how to use the dowry.

Article 42. When, in accordance with this agreement the dowry is delivered to the husband, it should be regarded as a trust in his hands which he should safeguard to invest with his wife's consent and in the interests of the family. In case of disagreement, the religious court shall determine how the dowry should be invested. If the marriage is dissolved the dowry should be returned to the wife, after deductions have been made for sums spent on the family.

Article 43. The husband or wife may, within ten years of the marriage, lodge claims in respect to the dowry against the party which has been handling it. No claims can be accepted after that period.

Article 44. To make the agreement in respect to the dowry effective, the following stipulations must be met:

- a. legal marriage
- b. the offerer of the dowry is free to manage the dowry
- c. the dowry should be "possessed money" (sic)

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Article 45. The person who guarantees to offer a dowry, or his heirs in case of death, must present it with any accruing sums.

Article 46. The dowry is established by legal methods.

Article 47. The person who guarantees to pay the dowry must not go back on his word after the marriage.

Article 48. Should a rightful claimant to the dowry appear, the offerer remains responsible to pay it to him.

Article 49. If the marriage is dissolved because of misdemeanor on the part of the wife, the dowry goes to the children, if any, and the father becomes trustee for his children until they become of age, when the dowry is divided among the children.

Article 50. Wedding presents are gifts given to either party of the married couple on the occasion of their wedding or those which the husband gives to the wife or vice-versa.

Article 51. The wedding present is subject to the "Civil Gift Law".

Chapter Three: The "Mahr"

Article 52. The "mahr" is what the prospective husband offers to his betrothed who becomes its rightful owner after the church wedding ceremony has taken place.

Article 53. The wife has the first right to receive payment of the mahr and to dispose of it. She may appoint a trustee to deal with it.

Chapter Four: The Trousseau

Article 54. By trousseau is meant whatever the wife brings to the house with her in the way of clothes, personal effects, jewelry etc. and whatever is given to her of this nature by her father or relatives. All of these are her own rightful property.

Article 55. In case of disputes over the ownership of household effects, what is known to belong to one party, is his or her own, unless evidence is brought to disprove this.

Article 56. Separation occurs when the husband and wife live independently of each other and do not meet for meals or share the same bedroom by virtue of an order passed by the church court owing to significant differences and daily quarrels which make their living together impossible, even temporarily, or to the fact that either or both the parties are dangerous to the other.

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Article 57. The church court decides whether separation should take place or not and if so, for what period. It also estimates the allowance which the husband or wife has to pay to the other, and decides what should become of the children, and what measures should be taken to safeguard their interests.

Article 58. Suckling infants live with their mother unless the law robs her of this immunity, in which case the children live with their father or with someone selected by the court. The expenses are provided by the father.

Article 59. An allowance is a sum of money paid regularly toward living expenses, clothes, education, and maintenance of one's social position.

Article 60. The husband must pay an allowance so long as the marriage ties are intact. The father is responsible for the maintenance of his children first, then the mother, then the paternal grandfather, and then the maternal grandfather.

Article 61. Those who are entitled to receive an allowance are:

- a. The legal wife from her husband; or the poor husband from his wife, if she is rich.
- b. The children from the father and sometimes from the mother, if she is rich, and in general from the parents and the grandparents and the nearest blood relatives.
- c. The parents from their children and from their nearest blood relatives if either of the latter two are rich.
- d. The natural son from his mother and vice-versa.
- e. Poor brothers and sisters from their rich brothers and sisters.

Article 62. If no agreement is reached with respect to an allowance between the claimant and the one who is responsible to pay, it will be imposed by order, in relation to the needs of the claimant and the ability of the debtor to pay. This allowance may be modified or stopped in accordance with the relative position of either of the two parties.

Article 63. The court shall determine the amount of damages to be paid if the husband and wife are unable to do so or leave the matter to the discretion of the court.

Article 64. Children live with their father, who has paternal authority over them. He brings them up and educates them except in the following exceptional cases, when they will live with their mother by order of the court:

- a. When the child needs to be nursed by his mother, up to seven months for the boy and nine for the girl.
- b. When divorce is due to wickedness on the part of the father.
- c. When there are other legitimate causes which make the father unfit to have custody of the child.

Article 65. If the court should find that both parents are not fit to

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look after their children, it may use its jurisdiction to place them at some other place under the care of a guardian, without being restricted to choose relatives of the wife.

V. Dissolution of the Marriage

Article 66. The ties of marriage are dissolved either by death, or by annulment, or by invalidity, or by divorce in accordance with an order from the church court concerned.

Article 67. Marriage is regarded invalid in the following cases:

- a. Bigamy
- b. Violation of the text of the basic church constitutions, such as in cases of marriage between relatives even when they are three times removed cousins.
- c. The marriage ceremony being performed by a priest who does not belong to the same denomination.

Article 68. The marriage is dissolved on application by the husband or wife and by order of the court in the following instances:

- a. If the husband or wife is converted to another religion
- b. If one of them tries to kill the other
- c. If one of them becomes incurably insane
- d. If one of them has been sentenced for a period not less than three years to prison for an obscene offence.
- e. If one of them neglects the other for three consecutive years, irrespective of whether they are absent or living under the same roof, and the court does not succeed in persuading them to return to married life.
- f. If one of them chooses to renounce the world and enter a convent or monastery.
- g. If the man fails to give sexual satisfaction to his wife for three consecutive years beginning with the marriage day, or three medical experts decide that he will always remain impotent.
- h. If the marriage is brought on by coercion or misrepresentation.

Article 69. Divorce cannot take place merely because there has been a mutual agreement to do so.

Article 70. Divorce proceedings can be started for adultery or what is considered adultery as explained in the articles.

Article 71. The husband may start divorce proceedings against his wife in the following instances:

- a. If he finds on the first wedding night that she is not a virgin, unless he has been told before of her condition. In the first case he must abstain from having (with her) another intercourse and report the matter immediately to his religious superiors and prove his claim.

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- b. If the wife deliberately takes contraceptive measures.
- c. If the husband repeatedly asks his wife to stop keeping company with certain objectionable people and she refuses to do so.
- d. If the wife slips out of the house and spends the night out in a suspicious house without her husband's consent, unless she had been driven out of the house by her husband. In this case she may take shelter in the house of her parents or female relatives or some socially acceptable place.
- e. If the court orders her to join her husband and she refuses; or if the court gives her a period during which she should return to her husband's house and she does not return or give a legitimate excuse.

Article 72. The wife may ask for divorce on the following grounds:

- a. If the husband prepares the way for his wife to commit adultery or insists on her committing such an offence and she refuses; or if he attempts any perverted sexual acts.
- b. If he accuses her of adultery without proving his case.

Article 73. Divorce cannot be granted with stipulations.

Article 74. Divorced couples may reunite if no legitimate obstacles arise. Marriage will be re-established by merely reading the service concerned by an order of the religious court after civil and religious registration has been completed.

Article 75. Neither of the divorced persons may remarry until the final divorce papers have been obtained. A year should elapse in the case of the guilty party, and permission must be granted by the spiritual head.

Article 76. No divorce suits shall be considered after the husband or wife openly announced his or her forgiveness of the other, that is if the cause of the divorce has taken place before the date of forgiveness.

Article 77. Divorce suits are dropped when the husband or wife dies.

Chapter Four: Results of the Dissolution of Marriage

Article 78. Death and divorce dissolve the marriage ties between the husband and wife.

Article 79. A divorced woman or widow may not marry until four months have elapsed, unless it is medically proved she is not pregnant.

VI Parentage

Chapter One

Article 80. A legitimate child is he who is born of a lawful marriage.

Article 81. A child is assumed to be that of the husband unless it is proved otherwise.

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Article 82. The mother may raise a case against her husband if he denies parentage of her child.

Article 83. If the wife happens to be pregnant when divorce has been effected she should officially notify the husband, or someone who has authority over him or his residence or the local spiritual head within 30 days of the acts of the divorce. Her guardian or trustee may make a declaration to the effect.

Article 84. If those concerned should raise objections with respect to the wife declaring her pregnancy and should refer the matter to the Religious court, the Religious court will appoint a medical expert to prove the date of conception who shall submit reports on the subject to the above court.

Article 85. If the husband does not raise objection with respect to his wife's pregnancy, he has to admit parentage of the child and be responsible for its upkeep.

Chapter Two: Establishing True Parentage

Article 86. True parentage is established by a Birth Certificate which has been issued by the District Health Office in the town or village when the birth has taken place.

Article 87. If there is no such birth certificate, a certificate from outstanding people living on the place where the birth has taken place, which has been witnessed by the local priest and the higher ecclesiastical authorities is acceptable. Such a certificate will be accepted only in extreme cases and with great reservation.

Chapter Three: Natural Children Born out of Wedlock

Article 88. Natural children are those that are born of a marriage that has not been performed in a legitimate manner. They do not inherit their father's estate and should not be supported.

Article 89. Children that are the result of "mixing of blood" (sic) and are the offspring of an immoral woman may not appeal to anyone else apart from their mother for their upkeep.

Article 90. An illegitimate child must not claim parentage with respect to the father.

Article 91. A natural child becomes legitimate after his parents have been legally married. His father should keep him if he recognizes him or is married to the child's mother in a church.

Article 92. Such an offspring enjoys the same privileges as the legitimate child and occupies a similar position from the moment when his father recognizes him and his legitimacy has been officially announced.

VIII Adoption & Its Laws

Chapter One - Adoption

Article 93. Adoption may take place in the Orthodox church under the following conditions:

- a. A petition should be submitted by the person concerned to his spiritual superiors, explaining the reasons for his taking such a step and an order from the Church Court should accept the petition.
- b. There should be at least 18 years in age difference between the adopter and the adopted, while the adopter should be a relative of the child or who is benevolently fond of him.
- c. The applicant should enjoy a good reputation.
- d. If the adopted is sufficiently grown he or his guardians must agree to the adoption.
- e. The applicant must be childless or have no hope of getting a child due to old age, disease or some other complaint that has been officially certified.
- f. The Church Court must officially order and ratify the acceptance of this adoption, while the Church will give appropriate prayers. All that will be recorded in the Church Register and District Office.

Chapter Two - Paternal Authority

Article 94. Paternal authority is the sum total of all rights which the father has over his children, whether by marriage or adoption, so long as they are living with him and they are not yet of age. These rights are as follows:

- a. The father keeps his offsprings and gives them a religion and social training.
- b. He should improve their condition and train them according to the civil laws, the customs and mores, and justice.
- c. He should employ their services on the interests of the family.
- d. He should appoint a willing guardian for them.
- e. He may wisely dispose of their money until they become adults.

Chapter Three - Cessation of Paternal Authority

Article 95. Paternal authority ceases to exist when

- a. When either father or offspring dies
- b. When the father commits an offence by ordering his daughter or son to behave in a way that is incompatible with religion and ethics.
- c. If the father gets adopted and becomes the son of another
- d. When the son becomes of age

Article 96. The offspring may go outside the domain of his father's authority without his or her father's consent in the following instances.

- a. When it has been established that the father treats his son with unlawful cruelty.
- b. When the daughter gets married.

VIII Concerning the Minor

Chapter One - Status of the Minor or His Legacy

Article 97. If the offspring has not attained 18 years of age, he is considered a minor. But if he has completed his fifteenth year and is sufficiently mature, the court may permit him to manage his legacy.

Article 98. If one of the heirs of a deceased person is absent or is a minor, or in minor status, the Church Court or a representation of the Court undertakes to release the legacy in accordance with an order drawn up by virtue of the laws in question and to have it signed by all concerned.

Chapter Two. Guardianship.

Article 99. Guardianship is a lawful authority, involving legal obligations, which is intended to safeguard the rights of minors and the like. It entitles the guardian to deputize for the minors in managing his estates and looking after his welfare.

Article 100. The minor's legal father is his guardian. He is known as the obligatory or natural guardian. The guardianship is transferred to the paternal grandfather if the father is absent, or his trusteeship has been nullified by order of court or his own will.

Article 101. The father may appoint a guardian for his minor children, by virtue of a statement signed by him and witnessed by his religious superiors. Guardianship is also established by an order of the religious court. The guardianship of the appointed trustee, negates any other guardianship.

Article 102. If the father has not appointed a guardian, the religious court may take on this responsibility either of its own accord or by request of some one concerned.

Article 103. If the interests of the minors clashes with that of the guardian, the religious court should appoint a guardian to look after their welfare and execute its orders.

Chapter Three - Long Absence.

Article 104. If a person goes away and no word is heard from or about him for five years or more his absence is considered "long". The religious courts, on such cases, should, after consulting the persons concerned, take all the necessary measures to ascertain whether the person is dead or alive, and to appoint a custodian to deal with his estate, in accordance with the laws relating to minorship.

Article 105. If the absentee in the previous article is married, his wife may not remarry until final order dissolving the marriage has been passed.

Article 106. No one may inherit from the above absentee until his death has been proved. His share in the will must not be given before death has been established.

IX. Waqfs for Charity

Chapter One - Waqfs

Article 107. Waqfs for charity are those allotted by the owner towards an established charity, such as a church endowment, or other communal charitable institutions.

Chapter Two. Conditions of Charity Waqfs

Article 108. A waqf should be the property of the donor and it should not be tied to anything else and should be properly defined - both movable and immovable parts. It should not be mortgaged or otherwise attached. The donor must be of age and should make the donation of his own free will and should have the right of disposing of his property.

Article 109. The Waqf Deed should be signed and witnessed and filed in the registration records.

Chapter Three - The Waqf Trustee

Article 110. If the donor has not appointed a trustee or custodian to look after the waqf, the Church concerned should assume this responsibility.

Article 111. If the Religious court has conclusive evidence to show the ineptitude of the trustee or the custodian or his mishandling of the waqf, the religious head may dismiss him and appoint some one else.

Chapter Four - Waqf Laws

Article 112. The Waqf remains a Waqf so long as the beneficiary exists. When it ceases to exist it becomes a waqf of the church. So long as it is a waqf it cannot be sold. If it is sold, the transaction is null.

Article 113. If the text of the Waqf Deed shows what can be made and what cannot be made into waqf property, the first part is put into effect and the other invalidated. If the Waqf is bound with a period of time, after that period it goes to the church to which the donor belongs.

Article 114. If the donor is in needy circumstances, and his poverty is proved, he is given priority in the proceeds of the Waqf. He may not ask to reclaim the Waqf for himself.

Article 115. When an order has been passed by the religious court proving the validity of a charitable Waqf which is connected only with those that come under its jurisdiction, it informs the authorities concerned with this fact with a view to obtaining an official deed in this respect.

X The Will

Article 116. The will is a document by which a person leaves all or part of his estate or possessions after his death to an heir or some one else.

Article 117. The testator must be in full possession of his mind, free to donate. He must not be a minor or institutionalized for mental reasons.

Article 118. A Testator may not cut off from his will his legal heirs - namely the parents, the husband or wife and children of both sexes who shall inherit from him if they are still alive.

Article 119. In dividing the shares among the lawful heirs, the "Law of the Civil Will" is observed.

Article 120. The Testator, so long as he enjoys the above qualifications, is legally entitled to modify or amend the will whenever he wishes. Every new will negates the previous one.

Article 121. The heir must be alive or believed to be alive at the time of the Testator's death.

Article 122. The will is drawn up in front of witnesses and should be recorded in the Register concerned after the religious head has signed and read it aloud to all present.

Article 123. Objections raised against the will by laymen are decided on by the Civil Courts. Wills left by members of the clergy, nuns or monks are decided upon by the religious court to which they belong, irrespective of whether they have heirs, since they have consecrated their lives and possessions to God.

Article 124. a. The Religious Court should deal and confirm the will in a way that is not incompatible with the Civil Laws.

b. The Religious Court shall deal and confirm the wills of the clergy and of nuns and monks in accordance with the Constitution of the Patriarchate and an order in respect to its authority and the necessity of putting it into effect.

II. Fortunes of Members of the Clergy: Their wills and their oaths.

Article 125. The word "Clergy" stands for the Patriarch, the Bishop, the Archbishops, the Priest, the deacon, the monk and nun and other clerical titles and religious posts.

Article 127. The word "wealth" includes all the elements that constitute a fortune and is classified into two parts: movable property and immovable property.

Article 128. a. Money that is inherited by the clergyman before his ordination is his private property and upon his death is left to his legal heirs.

b. Any legacy or gift received by the clergyman after his ordination remains his private property and is left to his legal heirs.

c. Any money or legacy received by clergyman after their ordination, (other than those cited above) is regarded as the property of the Sect and its public institutions in accordance with approved systems. Such possessions do not pass into the hands of his legal heirs, but remain as they are.

d. Any property which the clergyman does not reveal to the authorities concerned and which has passed to him as a gift or a legacy or inheritance share from his relatives will be regarded as the Sect's property or that of the Institution to which he belongs, unless it becomes evident that the property which is registered in his name in the Registration Department has passed to him through inheritance.

Article 129. When the clergyman is summoned to make an oath, he does so before his religious superiors and informs them in writing as to the source which asked for an oath.

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Section 3. The Religious Courts.

I. The District Courts.

Article 130. The religious district court is presided over by the bishop of the bishopric at the centre in each of the bishoprics of the Antioch Patriarchate; he shall act as a judge and pass his sentences on behalf of the Orthodox Church of Antioch. In the Bishoprics of Beirut, Tripoli, and Mt. Lebanon, the Court shall be composed of the bishop of the bishopric as president and two clergymen as members.

Article 131. The bishop of the bishopric shall appoint two original members from his courts and two attending members in the same way as he appoints a deputy. He shall submit their names to the Patriarch who shall pass them on to the court of appeal and the Synod.

Article 132. Should it be impossible to form a quorum in the court either because the bishop is absent or for some other reason, the Patriarch shall complete the quorum by appointing any member of the clergy to replace him.

Article 133. Sentences passed in the district courts are subject to appeal.

II. Court of Appeal.

Article 134. The Court of Appeal is composed of an active bishop as president, two counsellors appointed by the Holy Synod and an attendant counsellor. No change in the personnel can be effected without a decision by the Synod.

Article 135. The Court of appeal holds its sessions at the Patriarch's Residence. It may convene special sessions in Lebanon to look into sentences passed in Lebanese courts.

Article 136. Orders passed by the court of appeal in the presence of the appellant are final.

Article 137. Assistants are appointed in every court to help in taking down the minutes of the trials and court proceedings, depending on the occasion.

III. Jurisdiction of Religious Courts.

Article 138. Religious Courts investigate into and pass sentences in the following cases:

1. Engagements - Determining their validity and their dissolution; the engagement ring.
2. Marriage contracts and marital obligations.
3. Validity and dissolution of the marriage, divorce, separation and restoration of marital conditions.
4. Passing decisions on all matters dealing with the "Mahr", trousseau, and dowry when the marital relations stand, or according to marital law suits referred to above.
5. Parentage, legitimacy of children, adoption.
6. Parental authority on the children.
7. Maintenance and bringing up of the children until they are of age.

nearly 18 years old.

8. Determining and enforcing the allowance which ought to be paid by the man or wife during cases of separation, divorce and so on.

9. Determining and enforcing the allowance for the parents and the children. (the stems and branches).

10. Enforcing the compensation in cases where the marriage has been dissolved or declared invalid.

11. Custody of minors and imbeciles, long absence, appointment of guardians making accounts with them, dismissing and replacing them.

12. Establishing charitable and religious waqfs, exchanging and transferring them, determining their validity with respect to the donor, management of the waqf and appointing those who have rights in it; having the right to appoint and dismiss a custodian and settling accounts with him in the following cases:

a. If the rightful claimant to the waqf is a religious institution or a purely charitable institution.

b. If the waqf deed stipulates that the waqf be allocated to a religious body.

13. Releasing legacies when the heirs include minors or absentees.

14. Determining whether members of the clergy, monks and nuns qualify to inherit or to make others inherit them announcing their obituaries and the manner in which their possessions are to be distributed.

15. Establishing powers of attorney in law suits and cases within its jurisdiction.

16. Determining fees, expenses, damages, lawyers fees in cases that come within its jurisdiction.

17. Defining a legacy and appointing the heirs.

18. Undertaking the dead and estimating the expenses of the funeral and burial.

19. Endowing with exclusive power all religious sentences passed outside Syria and Lebanon.

Article 139. The President of the religious district court acts as a judge in urgent cases that are within his jurisdiction and he shall deal with them in accordance with civil procedures.

Article 140. The President of the court appoints as many assistants as are needed for recording the court proceedings; then he passes sentences upon those concerned.

IV. Court Procedure

Article 141. A case is submitted in the place where the defendant is permanently domiciled or where he is living, provided he did not move there as a trick, intending to escape from his natural judges. A case may be submitted in the court of the hishepris where the marriage had taken place.

Article 142. Suits are filed as soon as they arrive and given a serial number, after fees and all papers not subject to the stamp duty have been collected.

Article 143. The plaintiff and dependant may appear in person or request to appoint a lawyer to represent him by virtue of the power of attorney.

Article 144. The court may decide whether the plaintiff and dependant should appear in person or not with a view to ascertaining the truth and trying to effect a reconciliation.

Article 145. The Court may disregard the exchange of the suits and be satisfied with informing the two parties with the details of the file in order to facilitate its own task.

Article 146. Religious courts pass their sentences unanimously or by majority vote. A statement by any objector should explain his reasons for not accepting the sentence.

Article 147. Appeal does not suspend any orders with respect to allowances and the mother's custody of her child.

Article 148. Any objections against sentences passed in absence or by the court of appeal and any points that have not been mentioned in the text of these regulations, are referred to the civil courts, excepting the question of bail money in cases of appeal.

Article 149. In collecting fees the religious courts follow the same system as civil courts.

V. Enforcing and Amending these Regulations.

Article 150.

These regulations become effective in all parts of the Bishopsrics of the Antioch Patriarchate as soon as they have been approved by the Holy Synod and Patriarch has published them.

Article 151. These regulations can be amended only by a decision passed by the Holy Synod at Antioch either unanimously or by two-thirds majority.

Article 152. These regulations come into force from the date of their publication. Past regulations that are incompatible are cancelled.

Article 153. The Holy Synod has passed these regulations at a meeting concerned at the Patriarch Residence in Damascus on April 2, 1952. His Beatitude the Patriarch has graciously arranged for these publications.