

Père Elias ZAHLAOUI

*War and
Peace*

In Syria

**Guerre
et Paix**

En Syrie

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2021

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Translator's Remarks

Translation is, no doubt, a difficult task—even impossible in some views—due to the plethora of linguistic as well as cultural factors involved in it. Translating Fr Zahlaoui's writings presents a compounded difficulty and an immense challenge due to his style of writing which, as his Arabic readers know, is characterized by long, complex, intertwined, and often intermingled reflections and rich thoughts. I have tried hard to remain faithful to his distinctive style of writing, and diverged from this only when to stick to it too closely would confuse the meaning. Sometimes, this made the English of the translation a little awkward, long-winded, and not the most lucid.

Please forgive me, therefore, dear reader, if this makes reading not as smooth as it could have been had I concerned myself with conveying the “semantic content”, or “message”, only. I am aware that many a sentence could have been structurally formulated in a simpler, more lucid, and more succinct way, but fidelity to the writers' style and diction dictated my choices.

An added difficulty in this work is finding neutral terms to convey the intended message in the original text. Terms like “Middle East”, “Far East”, “Near East”, “Orient”, “Oriental/ist”, etc. are terms that do not convey necessarily the same geographical boundary for every reader, and even more problematic, is the fact that they are loaded with colonial connotations which makes using any of them ‘take’ the translated text in a direction that is not intended or meant in the neutral source/original text. A clear example of this is the words of Lord Jesus to the inhabitants of this region of the world (the ‘Middle East’) when He

commands them/us to “حافظوا على شرقيتكم”, which would translate perfectly into “Preserve your ‘Easternism’”. This would avoid the problems of colonial connotations had the word ‘Easternism’ existed in English. We (Fr Zahlaoui and I) considered coining the word “Easternism” to convey the meaning, but could not be sure that the readers would understand it in the neutral way it is intended, and, clearly, we could not risk that. The French translation opted for “orientality”, which we considered for some time, to keep the French and English translations ‘equivalent’, but eventually, decided against it for its colonial connotations. Besides, like “Easternism”, it does not exist in English. After consultations and a lot of brain racking, we opted for “Eastern identity” as a neutral expression that is closest in meaning to what we understood the command of Lord Jesus to mean.

As the best translations are always the ones that are done in collaboration with the writer, him/herself, this translation, as all translations I have done for Fr Zahlaoui, has been discussed in minute details with him—an adept translator, himself, from and into French. This helped me very much especially in areas of religious terminology where I would offer possible options for a specific term for him to choose the most appropriate. Often, he would suggest some very pertinent option/s, himself. This is done to guarantee the accuracy of the translation and to make sure that the translated version conveys the ‘correct’ nuances of meaning and appropriate connotation/s and/or specific implication of any Arabic expression.

Please keep in mind, though, that despite repeated reviews and proof-readings, there must, inevitably, remain some slips here and there still. For these please forgive me, and never hesitate to communicate to me/us any thoughts and/or comments regarding

this work (or any other) my personal e-mail: tumajian@gmail.com

On the subject of proofreading, I cannot but express my sincere gratitude and indebtedness to Ms Nora Hoppe, an American residing in Thailand, who volunteered to proofread the entire work. And what a professional she turned out to be: precise, meticulous, and extremely thorough! Thank you, Nora!

Jack-Sarkis Tumajian,
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(ALTC)
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English Programme Director, Syrian Virtual University
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A Note on the Pronunciation of Arabic Names

To help those who care to read the Arabic names that are mentioned in this book in a reasonably accurate way, I have adopted the following conventions: double vowel letters indicate a long vowel, for example “Baab Touma”. This example also shows that “ou” is used to indicate a long /u/ sound, as in “food”. Doubling a consonant letter, on the other hand, indicates pronouncing that letter twice, as in “Haddad” (ironsmith). The prevalent Arabic “Mufaxxama” consonant sounds (ط، ظ، ح، ص، ض)، (basically “Velarised” consonants, i.e. produced with the dorsal part of the tongue at the back of the mouth) of which only (ح، ص، ض، ظ) occur in some names here, are indicated by underlining the relevant consonant letter as in Haddad, above, Zahlaoui, Lahhaam, and Youhanna (This ‘fricative’ sound has no approximation in English); Soufaniyeh, Saladdine, and Faisal (pronounced in a similar way to the “s” in “soldier” and “salt”); Faadel (pronounced as the letter “d” in “Derby” and “drum”; and "ظ", which is a velarized form of the sound in “the”, but because of its difficulty, it is usually replaced by “Z, z”, in colloquial Arabic (as in Myrna’s family name: Nazzour).

I Hope this is helpful.

Jack-Sarkis Tumajian,
MSc (Edin), PhD (St Andrews)
October, 2020

Foreword

Alain Corvez

Various blatant lies about the war on Syria have been propagated to convey the fiction of a civil war, and to hide the truth that what is happening is a new plot, drawn up by the Americans and their European allies in order to destroy a country that does not bow to the orders of the two powers which consider themselves ordained to lead the world: the United States and Israel.

The book *War and Peace in Syria*, written by Fr Elias Zahlaoui, who is a Catholic Priest from Syria, aims to expose the harsh truth. He recalls the covetousness that this country provokes, a country, which, since the dawn of humanity, has been placed at the crossroads of cultural and economic exchanges in the heart of this Orient, the cradle of civilisations and monotheistic Religions, and which has acquired immense importance for the economic world's development because of its rich energy resources.

In a study that I wrote March and presented in the Mosco-Canossa-5 Conference, on March 5, 2020, I reminded the Westerners of what Syria used to be in reality when the barbaric swarms of Islamic terrorists ran it over, and called upon them insistently to liberate themselves from their humiliating enslavement to the American Empire, so that they finally see matters as they really are, in their own interest, and said:

“All kinds of lies have been used in an attempt to falsify reality. The propagators of these lies have spoken of an Alawite State, and about a ‘butcher’ who finds pleasure in slaughtering his people, without (them) realizing, even for a moment, the absurdity of these claims that are

contradicted by the massive support the people offered to their legitimate president, people who have united in facing the aggression organized and financed and supported by Turkey and NATO, and which is carried out by barbarian Jihadis brought from more than one hundred countries. Who can believe that Syria would have been able to withstand this aggression over nine years—together with the important support of its natural allies, Russia, Iran, Lebanon, and China—had it not been for the massive popular support of all the Syrians and establishments, adhering to the government's directives, starting with the army with its Sunni majority? Despite the war, civil servants received their salaries regularly, including those who were still in the areas under the terrorists' control and collaborated with them. The most distinguished religious dignitaries of their various denomination, called upon their faithful to stand united in support of the government! Some of these have even paid with their lives because of taking this position, such as Sheikh Mohammad Saeed Ramadan Al Bouti, who was brutally assassinated in his own Sunni mosque in 2013, along with several Christian Priests and Bishops, taken hostage, or assassinated by the terrorists.”

I have known Fr Elias since the beginning of the terrorists' attacks on his homeland. I was immediately captivated by the richness of his personality, his erudition, and vibrant patriotism... combined with a deep Christian faith that privileges his love and respect for his fellow man without any exclusion, be they Muslims of all kinks or sincere atheists. It was he who helped me meet the patriarchs of other Christian denominations and the Sunni Sheikhs, especially the Grand Mufti, Dr Ahmad Badr El Deen Hassoun, who is known for his exceptional open-mindedness.

Fr Elias is a quiet and collected man. This, however,

does not prevent him from being exacerbated by the repeated lies concerning the situation in the Middle East, and primarily in Syria. In his open letters to the heads of state, the Pontiffs in Rome, the bishops of the world, and in his many writings, he proclaims the implacable truth that Syria is the victim of attacks by barbaric Islamist hordes, openly or indirectly supported by the Western powers, its Turkish neighbour, and the Gulf monarchies, who all want to overthrow a legitimate secular government that refuses to submit to their ideologies.

In September, 2019, I participated in an international delegation to Syria, during which President Assad gave us a deep eloquent geopolitical talk explaining that the Syrian conflict offered the best example of the resistance of the nations of the world to the domination of the global financial oligarchy, based in Washington and London. He added that this was the reason the sovereign peoples of the earth supported the Syrian people.

Together with Fr Elias, we realise that this enterprise of destroying an independent country—one that does not comply with the stateless greediness of the financial oligarchy—by inhuman means, complacently propagated by the modern means of communication, is indeed a demonic work. There is no other example of attack on international conventions that is comparable to the atrocities perpetrated against Syria hiding behind a wall of blatant lies.

Both Proudhon and Leo Tolstoy share one concept: Both war and peace are the result of the violence inherent in the human condition, and they are interrelated. In Proudhon's *War and Peace: A research into the origin of human right and its formation* (which Tolstoy was the first to read), he wrote:

"War is our history, life, our whole soul. It is legislation, politics, the State, the homeland, social hierarchy, peoples' rights, poetry, and theology: Once again, war is everything"...

Tolstoy will recall this years later, making it the title of his major work. In Syria, however, we have come out of the human logic, Tolstoy describes in his book: War and Peace, and fallen into what is inhuman, or more accurately, what is demonic; there is no beast in the world that can follow the barbaric behaviour of those who devastated Syria (alas!) with open or hypocritical support from the Western powers.

War and Peace in Syria is a significant historic document for the author shows us first of all what Syria is: the universally recognized cradle of civilizations, with an exceptional historical heritage as it is the birthplace of the-revealed religions and, for us, Christians, it is the birthplace of our faith. Indeed, the Road to Damascus, where St Paul collapsed before the power of Divine revelation, is close to Damascus, and it is associated with this holy and blessed land. Additionally, having become a regional and strategic power, in the twentieth century, Syria has also become a land of refuge, first for the Palestinians who were expelled from their land, then to the people whose countries were devastated by Imperialist wars, especially the many Iraqis who have fled their country following the American invasion in 2003.

This unique history, combined with its central geographical location in the region, gives it an unmatched strategic role in the Middle East since its independence, since France declared its independence in 1943 under chaotic conditions due to the circumstances of the war. It provoked the hostility of the Hebrew State and its friends since its creation

voted on November 29, 1947, as a result of American pressure at the newly created UN. This hostility explains the genesis of the conflicts which have bloodied this region, a region that possesses energy resources that are indispensable to the world powers for their development. Fr Elias's book provides us with a valuable history of the establishment of this Hebrew state "in the midst of Arab peoples, who were fundamentally hostile towards it", as General de Gaulle said twenty years later. That was due to the duplicity or submission of the Western powers, its denial of the basic rights of the Palestinians whom it had subjugated, and its incessant expansion by force, to the detriment of its neighbours whose territories and resources it was seizing, without recognizing any of the United Nations' resolutions condemning it.

The second part of the book assumes equal importance to the first because it is devoted to the miraculous events which occurred in a modest neighbourhood in Damascus, called the Soufaniyeh, where a humble young un-known woman, named Myrna Al Akhras, received, episodically, but at remarkable times, since November, 1982, messages from the Virgin Mary, or from her son, Jesus Christ, announcing the sufferings to come, or calling humanity to repentance. Reading these messages, in their chronological order, in the light of what we know, today, of these events, is striking. Fr Elias Zahlaoui was one of the first to believe in these miraculous manifestations, and publicized them. And he was present during some of the ecstasies and during the exudations of oil from the young woman, as well as from the icon placed in her house, which represents the Lady of Kazan. In the face of the violence taking

place in Syria, divine intervention was inevitable so that hope is restored to the good souls. This icon has since then been called the Lady of Soufaniyeh.

Remarkably, this is the first time in the history of Christianity that Virgin Mary and Lord Jesus Christ have spoken Arabic to convey messages of warning or hope to all mankind. They are universal messages addressed to the believers in the One God from all religions as well as to atheists of goodwill. What is equally remarkable is that a Roman Catholic Priest, was the person who first introduced the world to the heavenly messages received by a Syrian woman of a Roman Catholic Church—although her husband is of a Roman Orthodox faith—who has in her modest house an icon of the Virgin of Kazan, periodically exuding fragrant oil. Kazan is a city in Russia, whose intervention, as everybody knows, was decisive in fighting the terrorists. The first miraculous healings involved Muslims, thus demonstrating the universal nature of the messages of Our Lady of Soufaniyeh.

Fr Elias interprets these revelations of Damascus in the Arabic language two thousand years after those came in the Aramaic language, which made Paul, the apostle of the gentiles—that is, of the Gentiles or foreigners—as a second incarnation of Christ to all humanity. Faced with the impiety and materialism of the West, Christ and His mother, Mariam call upon the peoples of this East to “preserve their Eastern identity”, and the whole humanity to Unity and faith, and this in the very heart of the Arab peoples, the majority of whom are Muslims, who venerate them both.

At the end of this book are listed the apparitions and

ecstasies, as well as the divine messages that came with them, accompanied by explicit comments by Fr Zahlaoui, which are truly impressive and shed special light on the suffering that Syria has endured for over nine years now... notably the last message of Lord Jesus, on Maundy Thursday of Holy Week, on April 17, 2014, which is Syria's Independence Day:

*“The wounds that have bled on this land,
are the self-same wounds in my body
because the cause and perpetrator are one.
But rest assured that their fate is similar to the
fate of Judas.”*

May, 2020

Alain Corvez

French International Strategy Adviser

By way of Introduction

Three questions:

1. Why was it intended to destroy Syria, the recognized cradle of civilizations, the land of 'revealed' religions, and the first oasis of historical and permanent Islamic-Christian shared living?
2. Who programmed and implemented, at a global level, this total destruction, that was intended to be definitive?
3. Was it for only Syria (with its allies?) to confront this unprecedented non-civilization al plan?

Fr Elias Zahlaoui
Damascus, October 5, 2018
(Feast of St Thomas)

Chapter 1

Jesus in the face of His Elimination

I know that my choice of such a title is bound to raise many objections, even suspicions, from Arabs and non-Arabs alike, who would accuse me of utilizing the political arena to raise purely religious issues which nobody needs today.

I immediately declare my total detachment from such false suppositions.

I insist, however, on keeping this specific title, and beg the readers to have patience until they finish reading what I have written in order to fully understand where I shall arrive with them, and where I shall meet with them in confronting a project that threatens them and threatens every human being, without exception, all throughout the length and width of the Arabic homeland, even the whole world, including those "Arabs" who strive to implement the Zionist project!

As to what this period of time encompasses, it extends over one hundred-and-twenty years, beginning with the announcement of the Zionist plan. Most of this time has been spent in the actual execution of this plan, with the intention of dominating the entire Arab World, a domination that, in reality, negates every real or effective presence of all societies—starting with the Christian ones—that have existed here since ancient times.

In this study, I shall focus on the major stations without delving into details. I shall, every now and then, though, make use of some important documents, which the reader, even some researchers, might not be aware of.

There are nine stations, each of which contains some document-based points.

1***First Station: The Zionist Project***

I included here the following points:

1. The appearance, in 1894, of a book by the Hungarian Jewish journalist, Theodore Herzl (1860 – 1904), entitled “The Jewish State”.
2. The convening of a Jewish conference in Bale, Switzerland, in 1897, with the intention of establishing a Zionist Movement to follow up on the establishment of this “State” without specifying any place for it, yet.
3. The ‘oscillation’ of the officials of this Movement, and of Herzl, in the search for this land between Uganda, the island of Madagascar in Africa, and Argentina in South America.
4. Herzl’s attempts, with support from the Rothschilds, to convince the ‘Ottoman Sultan’ in Istanbul to agree with their choice of Palestine, a land for this state.

First document: Birth of Zionism

I cite an extract from pages 10 – 12 of “The case of Israel: a study of political Zionism”, a book by Roger Garaudy, published in French in Paris in 1983, in which he states...

“Palestine, anyway, was not Herzl’s ‘compass’, at all. Political Zionism was born with Theodore Herzl (1860 – 01904). He had formulated its dogma in Vienna, in 1882. He then formulated it into a theory in 1894 in his book, “The Jewish State”, and started its practical application in the First Zionist Conference, in Bale, in 1897.

“This political Zionism, its origins and results, is what we address in our study. Therefore, let us, from the beginning, define it accurately. At the very beginning, and contrary to religious Zionism, Theodore Herzl, was an atheist to the bone. He even strongly resisted those who defined Judaism as a religion.

“In the view of Political Zionism, the Jews are “people”, before anything else. Theodore Herzl, whose basic interest was political, not religious, proposed the issue of “Zionism” in a very novel way:

- 1. the Jews, in the various countries in which they reside, constitute “a single people”.*
- 2. They have all been, at all times and in all places, subject to persecution.*
- 3. It was impossible for them to assimilate into the nations within which they lived.*

“Theodore Herzl arrived at the following practical results, and suggested solutions to end this constant and final dilemma, as he sees it, in the following way:

- 1) Rejection of assimilation—which was not available, anyway, in the countries of Eastern Europe, especially within the Russian*

Empire—which was widespread in the countries of West Europe, especially France.

2) *Establishment of not only a spiritual “Homeland” that would be an illuminating centre for the Jewish religion and culture, but a ‘Jewish State’, which could absorb all the Jews of the world.*

3) *This ‘country’ has to be established in a ‘vacant’ land. This was the special concept of occupation prevalent at the time, i.e. disregarding the interest of the local inhabitants of this ‘vacant’ land. Herzl (and the leaders of Political Zionism, after him) depended on this concept of colonization, which would control the future of the Zionist Project, and the State of Israel resulting from it.*

The ‘location’ was not important for Theodore Herzl—as we shall see—because he saw in Argentina, as in Uganda, the possibility of establishing ‘his colonialist enterprise’.

Herzl thought also of Palestine as a possible place for the establishment of this state, seeking to support his movement through utilizing a religious tradition he did not believe in.”

Second document: Early prophesy

I cite, here, an extract from the beginning of a book by the Lebanese thinker, Najeeb Azouri, entitled “Awakening of the Arab Nation”, published in Paris, in French, in 1905.

He states what resembles a prophesy:

“Two important phenomena—similar in nature, yet contradictory, have not attracted the attention

of anybody until now—have nowadays become clear in Asian Turkey. I mean the awakening of the Arab nation, and the hidden efforts of the Jews to re-establish the ancient kingdom of Israel on a large scale. The destiny of these two movements is that they will continue to fight with each other until one of them triumphs. And on the final result of this ‘fighting’ between these two peoples who represent two contradictory principles, the fate of the whole world depends...”

I include here the following points:

- 1) The insistence of the Zionist Movement on the choice of Palestine, a land for this 'State'.
- 2) The attempts of the various Zionist Movements to succeed in "this" final choice.
- 3) The widespread activities of these movements within all the European countries and the United States of America. This includes all the activities these Movements have been involved in, in order to occupy sensitive management and media positions in these countries, also to win strong friendships in them, and to secure immense budgets for the implementation of this project on the "ground".
- 4) Fierce competition among the various Zionist Movements throughout long years, which sometimes reached physical liquidation, but which did not move away from the compass of "Palestine".

First document: Readiness of the Zionist Movement

I cite this extract from pages 51 and 52 of a book by the French researcher, Catherine Nicaud, entitled "France and Zionism" and published in Paris in 1992, in which she affirms the presence of 130,000 Zionist fighters at the time—1913!

She says...

"The eruption of war in Europe, in August, 1914, and the intervention of the Ottoman Empire with the central Allied Forces in October, have, in fact, turned everything upside down. The French and Zionists were preoccupied with concerns of much

more gravity than their mutual relations. The French, surprised by the German strategy, were on the verge of collapse. Under these conditions, there was no scope for de-fining the goals of the war, let alone the colonialist aims of this war. The International Zionist Movement saw in the war a hope and an imminent grave danger at the same time: Hope, because the war opened to them a real political chance, due to the possibility of the collapse of the Ottoman Empire. But the war could also shatter the Zionist organisation, as the Zionists—approximating 130,000 fighters across the world—were in fact living within the two warring sides, and they differed on what position they should adopt towards these.

“The majority of the Jews, especially in their important organisations in Russia and the United States, wanted to adopt an entirely neutral-position. The truth was that very many Jews and Zionists, then, desired and hoped for a victory of the Central Allied Forces, not out of animosity towards the two Western democratic countries, England and France, but because of their hatred towards those countries’ ally, Caesarian Russia. Nonetheless, neutrality would guarantee the protection of the Jews and Zionists living in the countries of the two warring sides, while at the same time it would protect Jewish immigration to Palestine.

“The Executive Bureau, headed by the German, Otto Warburg, adopted a middle position! Declaring that a certain neutrality was not a bad thing, but they estimated also that a break between them and Germany was reckless as

Germany was Turkey's ally, and it was likely that it would be victorious in the war. Furthermore, the protection of the Jews in Palestine—even the realisation of the Zionist dream in it—depended on that “neutral” position. Thus, in December, 1914, the executive bureau divided itself into two positions: With Berlin, on the one side, which was still the theoretical centre of the Zionist movement, and with Constantinople, New York, and Copenhagen, on the other, where there were offices for the Zionist Movement.”

Second document: A question, no more...!

A question that I direct to the Arab researchers in Arab and Palestinian is-sues:

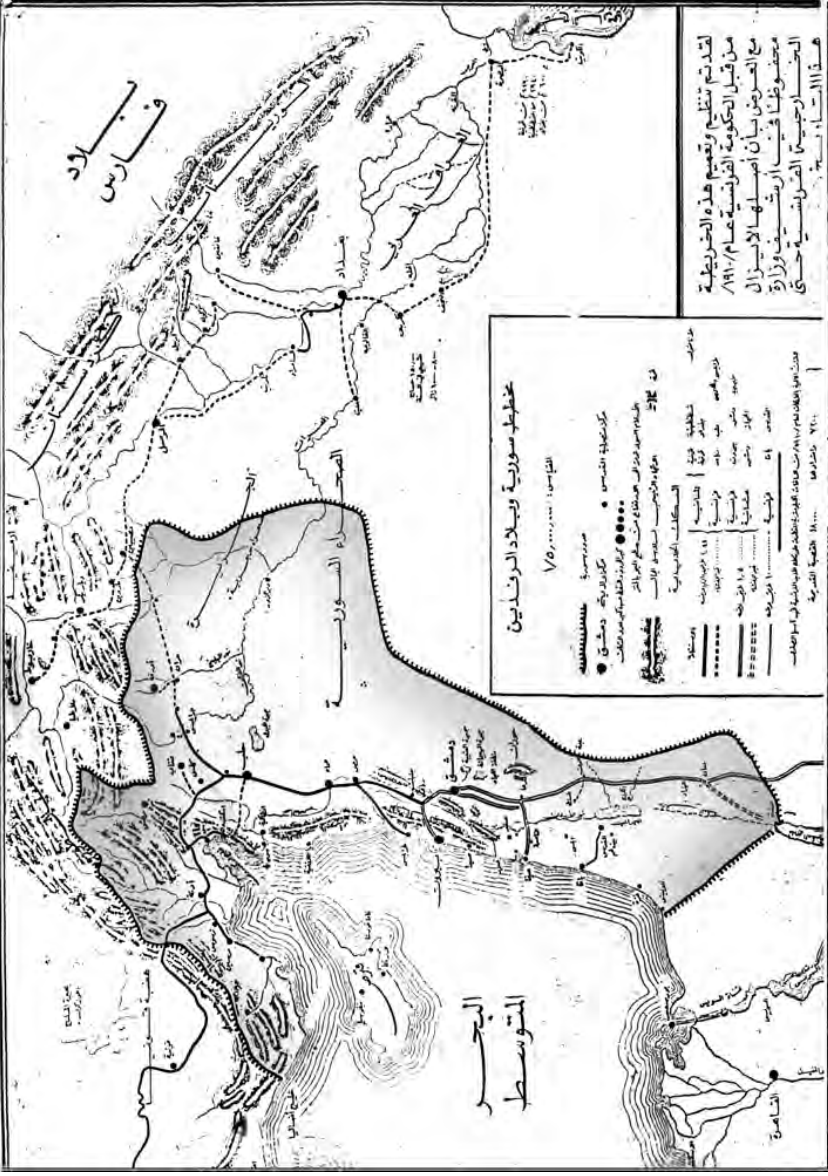
How many Arab fighters were there, in 1913, inside Palestine and outside it?

Third document: Map of Syria, as drawn by the French Foreign Ministry in 1910

The Westerners decided the existence of countries as they wished!

Third document: a map of Syria, as drawn by the French Ministry of Foreign Affairs in 1910.

Westerners decide the existence of states as they like!



هذا التماثلية
 الحثوينا ونك الإيخا وراة
 مع العرض بأن أصبا الإيخال
 من قبل الحكومة الفرنسية عام 1918
 لقد تم تنظيم وتعميم هذه الخريطة

خريطة سورية وبلاد الرافدين
 المقياس: 1:750,000

● مدينة
 ○ قرية
 ●●●●● مركز البلدية
 ○○○○○○ مركز قضاء
 ○○○○○○ مركز مديرية
 ●●●●● مركز محافظة
 ○○○○○○ مركز ولاية
 ○○○○○○ مركز لواء
 ○○○○○○ مركز إقليم
 ●●●●● مركز ولاية
 ○○○○○○ مركز لواء
 ○○○○○○ مركز إقليم
 ●●●●● مركز ولاية
 ○○○○○○ مركز لواء
 ○○○○○○ مركز إقليم

خط السكة الحديدية
 خط الهاتف
 خط الكهرباء
 خط الغاز
 خط المياه
 خط الصرف
 خط الصرف الصحي
 خط الصرف الزراعي
 خط الصرف الصناعي
 خط الصرف الحرفي
 خط الصرف المنزلي
 خط الصرف التجاري
 خط الصرف العسكري
 خط الصرف الديني
 خط الصرف التعليمي
 خط الصرف الصحي
 خط الصرف الزراعي
 خط الصرف الصناعي
 خط الصرف الحرفي
 خط الصرف المنزلي
 خط الصرف التجاري
 خط الصرف العسكري
 خط الصرف الديني
 خط الصرف التعليمي

3 | *Third station: Western double-standards*

I include here the following points:

1. The decisive agreement that was struck, in 1914, between 'Shareef Mecca' (Al Hussein) and McMahon about the siding of all the Arabs with the Allies in their war against the Ottomans and the Germans, in return for the Allies' support for the establishment of One Arab State at the conclusion of the WWI.
2. Signing the Sykes-Picot Accord between England and France, in 1916, dividing the Arab East between them after breaking the region up into small sectarian states, with the proviso that Britain be mandated to govern Palestine in preparation for the establishment of the Jewish state in it.
3. Britain's hastening to, effectively, occupy Palestine in 1919.
4. Holding the St Remo Conference in Italy in 1920 between Britain and France, in which, they gave themselves the right, in the name of international law, to impose their mandate on all the new countries in the Arab East: Palestine, Jordan, Lebanon, Syria, and Iraq.
5. Occupation of Damascus, by military force, in July, 1920, and the issuing of a decree to divide Syria into 4 small sectarian states centred around their major cities: Damascus, Aleppo, Latakia, and Sweida.
6. Eruption of Syrian insurrections... and the Grand Revolution lead by Sultan Baasha Al Atrash.

First document: Lies of Europe, and the persistent work to break up the Arab World

I cite an extract here from pages 38 – 41 of the book, "When Syria awakens", by the two writers, Richard Labeviere and Talaal Al Atrash, published in Paris in French, in 2011...

"The First World War and the alliance of the Ottoman Empire with Germany have hastened the breaking up of the great 'ill person'. Britain had promised the Arabs the establishment of an independent kingdom to the south of Latitude 36, which included Syria, Mesopotamia, and the Arabian Peninsula in return for the Arab tribes' insurgence against the Ottomans.

"Contrary to the treaties signed with the Arabs, London signed, in secrecy, in 1916, the Sykes-Picot Accord with Paris, which aimed at dividing the Fertile Crescent between them following the breaking up of the Ottoman Empire. According to this treaty, Britain was accorded, by the League of Nations, control of Mesopotamia and Palestine, while France was accorded control over Syria... in the name of its historic rights which it had claimed since the Crusader kingdoms !Britain had—at the same time, and according to the Balfour Declaration of November 2, 1917—promised the British Jews, the establishment of a 'Jewish National Homeland' in Palestine.

"Thomas Edward Lawrence, dubbed 'Lawrence of Arabia', had 'taken care of' the Arab-British alliance. So, the Arabs revolted against the Ottomans, who had been retreating on many fronts. On October 1, 1918, the forces of Emir(Prince) Faisal, the son of 'Shareef Mecca', Al

Hussein, together with the British soldiers, entered the long-established capital of the Omayyad's, thus, putting an end to the Ottoman domination, which had extended for over four centuries.

“The ‘Unified Arabic State’ was immediately declared, secular and multi-religious: A Parliamentary kingdom which included historical Syria and Mesopotamia, with Damascus as its capital. But Arab vehemence soon dissipated and was replaced by disillusionment as the British forces invaded Mesopotamia. On October 8, 1918, General Allenby occupied Beirut and expelled its Arabic Government. On November 21, 1919, General Henri Gouraud arrived in Beirut having been appointed High Commissioner over Syria. On July 14, 1920, he gave the Syrian Government an ultimatum to totally and unconditionally surrender to his forces. The young Syrian Minister of Defense at the time, Yousef Al Azmeh, with 600 meagerly armed soldiers decided to confront the French forces near the Syrian-Lebanese border. He declared that “It will not be said that Damascus fell without the Arabs having struggled to defend it!” On July 24, 10,000 French soldiers—with all their tanks, field guns, and airplanes crushed this Syrian force near Maysaloun. Yousef Al Azmeh was killed in this battle. His statue, erected in the middle of Damascus, keeps forever alive the memory of this great battle against the colonizer.

“The following day, the French forces entered Damascus as King Faysal was banished into exile...

“In Damascus, the French High Commissioner, General Gouraud, vi-sited the tomb of the ‘conqueror of the Westerners in the 11th century’, Saladdine (the Ayyoubite), placed his foot on Saladdine’s grave and said: “Saladdine, wake up! We have returned!”

Second document: Revolt against dividing Syria

I cite here an extract from pages 46 – 47 of the same book above, “When Syria awakens”:

“Incensed by the deceitful promises of the British and the French, the nationalists organized a new armed revolt on May 29, 1945, which they had planned, in detail, on the scope of the whole country. This revolt was brutally crushed by the mandate forces, which bombarded the Syrian parliament, as well as the heart of the Capital, by field guns. Part of the ancient Castle of Damascus was also destroyed in the bombardment, which resulted in the killing of 700 people. Sweida, with its history steeped in rebellion, was the first Syrian governorate that broke away from the colonial mandate, thanks to the British support of its many political forces resisting the French mandate. This logistic and financial support had multiplied in the latter period because Great Britain was striving with all its power to remove all kinds of French presence in the Levant. Due to this British pressure, which incited the internal front, the French Forces finally departed from Syria on April 17, 1946.

“The general revolt, with the participation of the Druze, Christians, Alawites, and Sunnis, against dividing Syria, presents a blatant renunciation of

the 'Theory of Minorities', which the Orientalists depend on in order to claim that the Arab East consisted of a non-homogenous mosaic of tribes that could not co-exist. Despite the 'awakening' of the Arab nationalists, this theory still perseveres and has crossed over to the successive colonial powers, even until today. And in-between the French mandate and the British dominion, David Bin Gurion, one of the founders of the Israeli state, used this 'Theory' to divide his neighbours and weaken them. It is, itself, a main source for the Neo-Conservatives who chanced to influence Arab politics in the eras of the two governments of Bush, and which will also influence some of Barak Obama's Advisers."

4	<i>Fourth Station: Resolution to divide Palestine</i>
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I include here the following points:

- 1) The intensification of Jewish emigration to Palestine...
- 2) The effective coordination between the Zionist movement and the Nazis in Germany for the intensification of this emigration to Palestine...
- 3) Pressure inside the United States for re-electing President Truman, with the proviso that he supports the 'Resolution of Division' in the United Nations.
- 4) Pressure inside the General Council in the United Nations to adopt the 'Resolution of Division' on November 2, 1947.

First document: From the book: "Israel's Original Sin"

On extracting support for voting, on the Resolution of Dividing Palestine in the United Nations... I cite the following from page 38 of the book, "Israel's Original Sin" by Dominic Vidal, printed in Paris, in French, in 1997.

"Anxious about his re-election, Harry Truman threw all his weight into the 'battle'. Every means was employed. Of these is the American Firestone Co for Rubber—instigated by the American Democratic Administration—which warned the government of Liberia that 'It would review its projects in Liberia if it did not adopt a supportive stance towards division.' Threat reached even France, itself, with blocking vital aid to it because it had refrained from voting for the 'division' due to its apprehension of the reactions of North African countries. Some delegates also accepted

‘special envelopes’ (bribes), and their wives were showered with presents... So, on November 29, 1947, the General Council approved the division with 33 votes for and 13 votes against...”

Second document: Arming the Jewish Organisations

I cite here an extract from pages 46 – 49, from the same book, “Israel’s Original Sin”, with regard to arming the Jewish Organisations:

“The ‘old accounts’ lean towards the insistent ascertaining of the permanent lack of arms and ammunition at the ‘Hagenah’ and the ‘Israeli Defense Forces’ due to the embargo of Western armament imposed on the Jewish State. The documents related to 1948 in the archives of Britain and the United States, as well as the ‘new history books’ tend to balance this assessment with the complex problems-faced by Arab states in purchasing arms and ammunition. For political reasons, the Arabs also suffered from harsh intermittent, or permanent restriction, and delays in the delivery of arms. For example: one of the reasons the Jordanians lost the two cities of Al Lud and Al Ramla in July was because of a severe shell shortage. In addition to that, one must add that the Jewish Groups had relatively advanced, though limited, ability of producing armament, contrary to the Palestinian Arabs and the neighbouring Arab States. Between October, 1947, and July, 1948, the Hagenah factories produced three million 9mm calibre bullets, 150,000 bombs, 16,000 ‘Sten’ machine guns, and 210 three-inch calibre Mortar guns.

And thus, the military—and especially so, the political—superiority of the Jewish Groups was achieved. Their opponents, by contrast, suffered deep schism instead of forming a cohesive and goal-oriented unity. This was true for the Palestinian National Movement, which was annihilated following such defeat which dealt a heavy blow to the ‘Grand Revolution’ that lasted from 1936 to 1939... George Marshall, the United States Secretary of State took notice and pointed out to his diplomats ‘The internal weak points of many Arab States, which prevent them from working together’. He also highlighted, ‘the forms of jealousy existing between Saudi Arabia and Syria, on the one hand, and the Hashemite governments in Jordan and Iraq, on the other, which prevents the Arabs from seriously utilizing their present powers’. The United States’ Ambassador at the United Nations, on the other hand, declared on May 8, 1948, that ‘The Arab States’ involvement will be of little effect’.

“Here lies the secret of the 1947-1948 war... If the United Nations had decided on November 29, 1947, to divide Palestine into a Jewish State and an Arab State (in addition to a special region with ‘a special international order’ for the city of Jerusalem), there was another division that had—prior to that by fifteen days—been agreed upon ‘unofficially’ between Golda Meir and King Abdullah (with encouragement from London) which provisioned that the Jewish State would be established, but not the Arabic one, because the Jordanian army would occupy the major part of it, and will annex it to Jordan. This arrangement

had been in preparation for a long time, through the old relations the Zionist Movement had established with 'Shareef Hussein' and his heirs, especially his son, Abdullah, as would continue with his grandson, the current King Hussein. This was an arrangement that offered the Jews immense advantage, and at the same time it will multiply divisions among the Arabs. This is why the enemies of the promised Jewish State, who sensed the 'treason' of king Abdullah, without actually being in the know of it, were going to exert every effort to prevent the Hashemites from usurping Palestine. This is why, on May 15, 1948, the Arab armies entered the war against king Abdullah and against Israel at the same time. As to Egypt, it decided not to enter the war except at a very late time, primarily to stand against the Hashemite aspirations. This 'hidden aspect' of the first war between Israel and the Arabs was not hidden from historians, but it remained for a long time without being accorded serious attention, until the historian Avi Schlaim came up with his research, collected in his exiting book: "Collusion across the Jordan."

Historian, Avi Schlaim, wrote:

"Reviewing the history of the Israeli-Arab struggle towards the end of the forties makes prominent two important results: The first is that its first and most prominent victim is the idea that the moment the State of Israel is created, it would be confronting an Arab world that is united and consolidated in hostility (towards it), and adamant in its decision to obliterate it from the Middle East map... The second grand victim is the

statement concerning Arab Unity, that is very precious to Arab Nationalists' hearts... In brief, the Hashemite-Israeli collusion was one of the keys which helps us understand how Palestine was divided, and why the Movement of Palestinian Unity was exposed to a catastrophe of this caliber, while the Jewish National Movement achieved its aspiration in establishing an independent Jewish State on a very important part of Palestine..."

5 *Fifth Station: Emergence of Israel*

Here, I include the following points:

- 1) The declaration of the independence of Israel on May 15, 1948
- 2) War of annihilation and racial cleansing in Palestine, which has continued until today
- 3) The constant Israeli challenge to all United Nations and Security Council Resolutions
- 4) The United States' blatant and disgraceful support of Israel through the use of 'veto' (44 times)

First document: Declaration of the Jewish University in 1946

I take this from the address of the President of the Hebrew University in Jerusalem, Judas Magnes, at the opening of the academic year, 1946. He had been president of this university for twenty years. This address came in the introduction of Roger Garaudy's book, "The founding myths of modern Israel".

"The new Jewish voice speaks through the barrels of guns... That is the new Torah of the land of Israel. The world is tied up with the madness of material force. Heaven forbid that we should now chain Judaism and the people of Israel to this folly. It is idol-worshipping Judaism that has overtaken a large section of the strong Jewish diaspora. At the time of Romantic Zionism, we used to think that Zion had to reclaim itself with righteousness. All the Jews of America bear the responsibility of this sin and this transformation... even those who do not approve of the actions of this idolatry leadership but sit idly with folded arms. Anesthetizing the moral sense leads to its atrophy."

Second document: The concept of 'human' in the Israeli constitution

I cite here page 58 in a book by the Israeli researcher, Israel Shahak, entitled "Racism of the State of Israel", published in Paris in French in 1975.

"In the Jewish State, only Jews are considered human; the non-Jews are accorded the status of animals.

"They are useful animals sometimes, and harmful, even dangerous, at other times.

"There are people who think that it is not right to deal harshly with animals and non-Jews. Others think that is not important.

"Everyone who believes in the principle of the Jewish State accepts also that a non-Jew in the Jewish State is not human (according to Kant's definition, i.e. 'he is not an end in himself'), but is a mere 'task' of the 'tasks' of the Jewish interests."

Third document: State of Israel' racial and geographical cleansing

I cite here pages 152 -170 (chapter four)of the same book, above.

It is sufficient for me to translate the beginning of the chapter and its end, and to mention the number of the destroyed villages, and the remaining ones until 1975, the date the book was published.

"The destroyed Arabic villages in Israel:

"The truth about the Arab inhabitants, as they used to live in the land of the State of Israel before 1948, is one of the most important secrets of Israeli life. There is not a publication, a book, or booklet that provides their numbers or positions. The purpose of this silence is to authenticate the

officially accepted myth, the myth of 'the deserted-wasteland'... This myth is taught and publicized in Israeli schools, and related to visitors. Such falsification of realities is one of the most dangerous breach of moral law, and is one of the most prominent thurdles in front of every quest for peace, a peace that is not based on force, nor on suppression. This falsification becomes increasingly dangerous, in my opinion, in as much as it is accepted all over the world outside the Middle East. As the Arabic villages had almost always been totally destroyed—all their houses and boundaries, even tombs and monuments—without even a single stone remaining in them, it becomes easy for the visitors to believe that there was nothing there but desert!

“And I see it as a first duty for every honest human being, inside and outside Israel, that he tries as much as possible to expose this truth. With this intention, I offer the following report: It contains a complete list of all the tribes and villages which existed on the land of Israel (within the 1967 border), and those that still exist until now...

“This list of the pre-1948 residents is based on the studies conducted by Mr Aaref Al Aaref from Ramallah, the most famous historian and geographer in Palestine. The existence of these villages, was reconstituted with the help of many Israeli Arabs.”

On page 156, Israel Shahak offers the following figures:

- 1. The villages existing prior to 1948- 475 villages*
- 2. The villages currently existing 1975- 90 villages*
- 3. The destroyed villages - 385 villages”*

6

Sixth Station: The State of Aggression

I include here the following points:

- 1) The construction of the Dimona Nuclear Plant in occupied Palestine in 1955 with British and French cooperation
- 2) Tripartite aggression against Egypt in 1956
- 3) 1967 war, the occupation of Sini, Golan Heights, and the West Bank
- 4) 1973 war
- 5) Israel's invasion of Lebanon in 1982
- 6) War on Lebanon in 2006
- 7) War on Gaza in 2009 – 2010 – 2012
- 8) War on Gaza in 2014

First document: Professor Benjamin Cohen's letter to his friend

I take this from the letter the Israeli professor, Benjamin Cohen, wrote to his friend, the Jewish French writer, Paul Vidal-Naquet, on June 8, 1982, i.e. during the Israeli army invasion of Lebanon. It was published in the French Le Monde newspaper on August 19, 1982.

“I write to you while listening to the transistor radio, which has just declared that ‘We are on the verge of achieving our objective’ in Lebanon, which is securing ‘peace’ for Al Jaleel residents. These lies, that are worthy of Gobbels, makes me mad. It is obvious that this savage war, which exceeds in its savagery all the previous wars, has no relation to the assassination in London, nor to the security of Al Jaleel... How could the Jews, the children of Abraham... the Jews who were themselves victims

of uncountable unjust practices... How could they have become hard-hearted to such extent? The greatest success of Zionism is nothing but this: the 'de-Jewification' of the Jews.

"My dear friends, do whatever you can to prevent the likes of Begin, and Sharon achieving their two aims: the final liquidation (the term most used these days) of the Palestinians, as people; and of the Israelis, as human beings."

Second document: "Religion of the Holocaust"

I cite the following extract from a book by the Jewish musician, Gilad Atzmon, entitled "La Parabole d'Esther – anatomie du peupleélu", printed in Paris in 2012 in its French translation.

I selected a few paragraphs (29-31):

"In my studies, I have crossed over a few yellow lines with a cold conscience as I examine philosophically the tribal aspects inherent in secular Jewish discourse, be it Zionist or anti-Zionist. I bear all the responsibility in claiming that some aspects of similarity between Jewish Zionism and anti-Zionism are alarming. I examine the 'religion of the Holocaust' and go further in my thoughts to contemplate what the concepts of history and time mean in Jewish political address. I should point out that this thinking establishes a distinction between the Jews (as people), Judaism (as religion), and Judaism (as ideology). My thinking is focused, especially, on this last category, and it performs a criticism of the Jewish self-made politics, and of the con-temporary Jewish ideology. And even though some proponents of the Jewish propaganda ascertain that this is 'anti-Semitic', I refute their

accusations. This work of mine is not directed against the Jews, or Judaism. This does not prevent me, however, from criticizing a group of thoughts and philosophies, of tribal nature, but encompass sun-hidden international aims. Some would like to describe this bunch of thoughts and philosophies as Zionism, but I disagree.

“Zionism is in fact a vague concept, and narrower than being able to explain the complexity of the current Jewish nationalism, its brutality, its ideology, and its practices.

“Additionally, the Jewish nationalism is a psychological and mental state that knows no clear boundary. In fact, no one knows where Jewishness ends and where Zionism begins, and vice versa. Likewise, we do not know where the interests of Israel end and the interests of the Neo-Conservatives begin.

“What is at issue is concern for justice and peace, the message is worrying. We face here a political ideology, and very strong political pressure groups who allow no criticism, let alone opposition. Clearly, we are not just dealing with Israel or the Israelis. In reality, we are in conflict with an extremely determined pragmatic philosophy, which generates and promotes international confrontation on a gigantic scale. It is a tribal practice that seeks influence in the corridors of power, especially of the super powers. The American Jewish Congress is openly pushing for a war against Iran, and this has been going on for some time.

“There are spokesmen of Zionism, such as Bernard Henry Levy, who calls openly for military interference. In the same open style, the Jewish

Lobby in Great Britain practices pressure on the British government for the sole purpose of ensuring that British laws of universal jurisdiction are amended in a way that favours Israelis suspected of war crimes.

“While all this is happening, millions of Palestinians are starving in the Gaza District, an open-air prison bordering on a humanitarian crisis.

“While all this is happening, the so-called anti-Zionist and left-wing Jews (notably Chomsky), are working actively to dismantle any criticism of AIPAC (American-Israeli Public Affairs Committee), Jewish lobbying and power—as formulated by American academics, John Mearsheimer and Stephen Walt, or by this book itself.

“Is it all merely about Israel? Is it really all about Zionism? Or are we going to end up admitting that it is about something else, something much more important?

“My conviction is that solidarity with the Palestinians means saving the world. Saving Palestine means restoring truth, peace, and justice. But to do so, we must have the courage to wake up and realise that this is not just a political struggle. We are not dealing with Alan Dershowitz, Ambe Foxman and their censorship leagues. It is in fact a war against a regrettable mentality that has taken the West hostage, and has, at least momentarily, diverted it from its humanistic inclinations and Athenian aspirations. It is much more difficult to fight a state of mind than it is to fight people, for the simple reason that it requires us to fight the traces that this state of mind has left in us. So, if we want to fight “Jerusalem”, we must, first,

confront our internal "Jerusalem" inside. Perhaps we should look at ourselves in the mirror, and look around us as well. Perhaps, we should search for the remnants of amicability in ourselves, hoping that we still have some left."

Third document: "Explosive NearEast"

I cite here pages II, and III of the Introduction of a book by the contemporary Lebanese historian Georges Corm entitled "The explosive Near East" (1956 – 2007), which he published in Paris in French in 2007.

"In reality, the observer historian, never ceases to be surprised in the Near East. Who would have imagined, at the onset of last century, that historic Palestine, that the Canaanites of the ancient kingdoms of Israel, of Christ and of the Mount of Olives, that of Caliph Omar's magnificent mosque in Jerusalem would become the State of Israel, the most formidable military power after that of the United States, Russia, and China? Who would have thought that petroleum richness will knock on the doors of poor Bedouin tribes in the desert? And that it would transform the Arabian Peninsula into a massive slot machine, mobilized for the propagation of Wahhabism, one of the fundamentalist 'reform' movements of Islam, which the warlike and conquering ardor of the Saud family would transform into extremism that is contradictory to the spirit of the Islam, qualified by the Quran, itself, as the religion of 'the golden mean'? Who would have imagined that the amicable and picturesque Lebanon of the French romantic poets, Gérard de Nerval, and Alphonse de Lamartine, would descend into fifteen years of

continuous violence? That the Lebanese religious communities, so renowned among anthropologists and ethnologists for their exoticism and their good-natured and tolerant intermingling, would become the cannon fodder for cruel militia warlords sheltered behind ruthless foreign patrons, criminal warlords who have never been tried in a court of law for forced population displacements and for collective massacres? Who would have thought, also, that the, so-called, 'civilised' world, and in the heart of a historic time that has known dismantling of colonialization and the application of great modern principles of freedom for peoples, would facilitate the colonization of the people of the whole land of historic Palestine, whose Palestinian native inhabitants have been uprooted, despite the very many and very frank United Nations' resolutions, while colonialists and tyrants in other places, like South Africa, Rhodesia, or even East Timor were forced to step down and give back freedom to their enslaved people? Who would have thought that the United Nations, which is supposed to manifest all the modern principles relating to human dignity and the dignity of the people of the earth would impose on the Iraqi people a complete economic siege whose only result was the death of tens of thousands of children and old poor people and support for the tyrannical and absolute authority of the administration? And lastly, who would have thought that the United States, after supporting many dictatorships in the Arab World in order to stand in the face of Communism, and after it invaded Iraq viciously, will reach such a degree of rudeness as to claim to protect freedom and human rights in the Near East?"

7

7th Station: The Harbingers of the 'Arab Spring'

I include here the following points:

1. Internal Arabic 'explosions'

- In Palestine...
- In Jordan: the 1970 war against the Palestinian Fida'is
- In Lebanon (1997 – 1990)
- In the Sudan until the separation of the South in 2014 and after that
- The war between Iraq and Iran (1980 – 1989)
- The invasion of Kuwait (1990)
- The international war on Iraq (1991)
- The continuous siege on Iraq until its invasion in 2003

2. The current 'Arab Spring'

- In Tunisia: 2010
- In Egypt: 2010 – 2011
- In Syria 2011
- In Libya 2011
- In Bahrain 2011
- In Yemen 2015

A Crucial Document: The Grand Revelation!...

The Zionist Kivonim ("the Direction") magazine, issue 14, published in Jerusalem in February, 1982, included an article entitled "The Israeli strategy in the eighties". From this I quote a few paragraphs, only!

"The regaining of the Sinai Peninsula with its present and potential resources is therefore a political priority.

"Egypt does not constitute a military strategic problem due to its internal conflicts, and it could be driven back to the post 1967 war situation in no more than one day. The myth of Egypt 'being the strong leader of the Arab World' was demolished back in 1956 and definitely did not survive 1967. Egypt, today, is a cadaver. Breaking Egypt down territorially into distinct geographical regions is the political aim of Israel in the Nineteen Eighties on its Western front.

"If Egypt falls apart, countries, countries like Libya, the Sudan, or even the more distant states will not continue to exist in their present form and will join the downfall and dissolution of Egypt.

"... The western front, which on the surface appears more problematic, is in fact less complicated than the Eastern front, in which most of the events that make the headlines have been taking place recently. Lebanon's total dissolution into five provinces serves as a precedent for the entire Arab World including Egypt, Syria, Iraq, and the Arabian Peninsula is already following that track. The dissolution of Syria and Iraq later on into ethnically or religiously unique areas, such as in Lebanon, is Israel's primary target on the Eastern front in the long run...

“The entire Arabian Peninsula is a natural candidate for dissolution due to internal and external pressures, and the matter is inevitable especially in Saudi Arabia...”

“Jordan constitutes an immediate strategic target in the short run but not in the long run, for it does not constitute a real threat in the long run after its dissolution, the termination of the lengthy rule of King Hussein, and the transfer of power to the Palestinians in the short run.

“Changing the regime east of the river will also cause the termination of the problem of the territories densely populated with Arabs on the west bank of the Jordan.

“We have to reject the independent-state plan, and any plan that implies any compromise or division of territories, and anything that interferes with separating the two nations...”

“Genuine coexistence and peace will reign over the land only when the Arabs understand that without Jewish rule between the Jordan and the sea they will have neither existence nor security. A nation of their own and security will be theirs only in Jordan....”

“When we are at the threshold of the nuclear age, it is not possible any more for us to accept that three quarters of the Jewish citizens are grouped in a densely populated coastal region that is, by its very nature, subject to danger. Forcing these residents to emigrate is an extreme necessity for our internal politics. Judea, Al Samira, and Al Jaleel constitute the sole guarantee to our national existence. If we do not become the majority in the

mountainous regions, we shall be subject to the fate of the Crusaders who lost the country...

“Bringing back the demographic, strategic, and economic balance of the region must be at the forefront of our ambitions...”

“Dividing Lebanon into five regions is the precursor to what will happen to the whole Arab World, including Egypt, Syria, and Iraq, and the whole Arabian Peninsula. Effectively, this already exists in Lebanon. The fragmentation of Syria and Iraq into regions that are racially or religiously attuned, as in Lebanon, is the prime target for Israel in the long run on its eastern front. Its purpose, in the short run, is the disintegration of these two countries militarily. Syria will be divided into many mini states, according to its racial divisions. So, the coast will become a Shiite-Alawite state; Aleppo region, a Sunni state; Damascus will be another Sunni state in opposition to its neighbour in the north. The Druze will establish their own state, which will extend perhaps to our Golan, and to Horan and the north of Jordan in any case. This country will guarantee peace and security in the region in the long run. This target is within our reach, today.”

8	<i>Eighth Station: The Cosmic War against Syria</i>
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I include here the following:

- 1- 140 countries, declared war on Syria in the name of 'democracy, freedom, and human rights'
- 2- 83 countries openly sent Islamist fighters and freed-prisoners to fight in Syria
- 3- The whole Western media, and most of the Arabic ones, worked against Syria
- 4- Absolute silence vis-à-vis the killing and destruction carried out on and in Syria

First document: Noam Chomsky's Declaration

I cite extracts from pages 184 – 186 of a book by the American thinker and historian, Noam Chomsky, entitled "Perilous Power. The Middle East and US Foreign Policy. Dialogues on Terror, Democracy, War, and Justice", published in its French translation "La Poudrière du Moyen-Orient" in Canada in 2007. (I shall quote the question of the Israeli journalist, Stephen Shalom, then the answer).

***"Shalom:** There has been talk of the possibility of the United States carrying out military operations against two more countries in the Middle East: Syria and Iran. How would you evaluate the United States' policy towards Syria?*

***"Chomsky:** The policy of the United States towards Syria has always been very utilitarian... In 1990, George Bush Senior, approved Syria's remaining in Lebanon very much because he wanted it to join the coalition against Iraq... However, through the years, Washington has adopted a different position because Syria does not succumb to Washington's orders... In most*

countries, the officials simply bow in front of the United States. But not in Syria. In order to see the extent of the seriousness of the United States' criticism of Syria, regarding its violations of Human Rights, it is sufficient to cast a look at the history of events. In reality, there is a list of countries that support terrorism, i.e. countries which, in reality, do not appease the United States, for one reason or another. In 1994, Clinton, offered Syria to have its name struck off this list if it accepted the American-Israeli propositions regarding the Golan Heights, which Israel had occupied in the war of 1967. As Syria wanted to regain its land, it refused this barter, so it remained on the list of the countries supporting terrorism. There is no need to say any more on the subject.

"In 2004, there was an opportunity to dispose of Syria. The officials in the United States and France connived together and imposed a resolution on the United Nations to force the Syrian forces to leave Lebanon. Today, the United States applies strong pressures to overthrow the Syrian regime, but not for the reasons that the US claims. The United States' true motive is the same reason they bombed Serbia: it is not obedient!"

"The reasons that push the United States to oppose Syria are not noble at all. And, as much as I can express my opinion, we can say the same thing about France. What pushed the United States to insist on expelling Syria from Lebanon is that Syria refused to join the second war on Iraq in 2003. On the contrary, it even adopted a belligerent position... This is why the United States decided to punish the Syrian regime..."

Second Document: Voice of Truth from France

I cite an extract from pages 32 – 33 of the Introduction to a book by the French Ambassador, Michel Raimbauld, entitled “Tempête sur le grand Moyen-Orient” (“A Storm in the Greater Middle East”), published in Paris in 2015.

“There is no need to hide the truth”

“The current turmoil, whether unleashed by the Arabs themselves or not, constitutes but one episode in a project which has been theorized and planned by the American Empire for tens of years. ‘Destabilization’ is a very weak and vague word to properly qualify the long-term strategic plan in question, which is to achieve, by all means, a global deconstruction of this universe that is too vast to be swallowed and digested by “globalisation”. Good authors, out of deference to their thought masters, will utter cries of outrage if they hear or read that globalization – ‘American style’, is a treacherous ‘totalitarianism’, sometimes smart, but often violent in its form, and relentless in attaining its aims. Whatever the opinion of those obsessed with everything American, it is no more and no less a matter of achieving a global society on a planetary scale, in which citizens will imagine that they live in an absolutely free, liberal, and permissive society, when they are totally under control, recorded, taped, filmed, formatted in all aspects of their lives, including the petty, daily details.

The militants of political Islam, for their part, have never made any secret of wanting to establish a global society, governed by the

precepts and principles of Koranic law, the famous Sharia, brandished as the panacea for all problems and all iniquities in the face of their opponents who see in them a danger to civilization. Whether they have seized these golden opportunities from the air, or whether they have cooperated with the masters of the Empire in order to achieve their goals in what they think is a clever game, makes no difference to the matter.

Syria, with support from its powerful allies, has stood firm in the face of the universal aggression against it and is scoring points. As for the last hurdle that could stop an apocalyptic deconstruction of the peoples concerned and their states, the Empire seems to have failed in its attempt, and the Islamists in theirs. The context has changed a great deal in the space of four or five years, even if, seen from the West, the outcome of the Syrian conflict has yet to be finalised. No one believes any longer in the meaning of History (perhaps wrongly), but one sometimes begins to hope that there is immanent justice in the course of the world.

Third document: Modern barbarism

I cite here extracts from two pages (74 – 75) of Amin Ma'louf's book, "Le dérèglement du monde" ("Disordered World: Setting a New Course for the Twenty-first Century"), issued in Paris, in French, in 2011. Here is their translation:

"In the West, barbarism is not based on obscurity, on-tolerance, and-darkness, but on arrogance and cessation of feeling. The American army ran over

Mesopotamia, as though it were a hippopotamus that went over a field of tulips! And in the name of freedom, democracy, self-defense, and human rights, they 'misbehaved', destroyed, and killed. They will withdraw—after killing seven hundred thousand human beings—with vague apologetic words on their lips. They have spent approximately, 'Three thousand billion dollars, even double or triple these estimates, according to some studies.' They have left the country that they have occupied much poorer than it ever was. They wanted to fight terrorism, but terrorism has never been more wide-spread in it. As an excuse, they claimed President Bush's Christian faith, but made every cross in every church stand accused of being in collusion with them. They claimed to spread democracy, but what they have done has disfigured the concept of democracy for a long time.

"America will rise from its shock in Iraq, but Iraq will never rise from its American shock. Iraq's most numerous religious sects will lose hundreds of thousands of their children, and Iraq's least numerous religious sects will have no place in it any more. This does not involve the Mandaeans or the Yezidis only, but also the Assyrians and the Caledonians as well, whose mention did not even remind us of wonderful eras of our great human adventure.

"Now, the fate of all these minorities has been decided. In the best estimate, they will end their historic march in an exile far from their land, or will be crushed between the "variant" jaws of modern barbarism.

Fourth Document: The Methods of Modern Colonization

I cite here extracts from the first three pages of a truly horrifying book that every educated person must read and study. It is by a French researcher named Ignatio Ramonet, who has for a long time headed the 'Le Monde Diplomatique' newspaper. The book is entitled "The Wars of the Twenty-First Century", issued in Paris in 2002. The extracts below appear under the heading "The New Face of the World".

"Following the attacks of 11 September, 2001, after the war against Al Qaeda network and the Taliban regime in Afghanistan, what are the main geographical attributes of the planet at the beginning of the 21st century?"

"The United States dominates the world as no empire ever has. It exercises overwhelming supremacy in the five traditional realms of power: politics, economy, military, technology, and culture. One political analyst in the Herald Tribune wrote on January 7, 2002:

'The United States is in a way the first proto-global state. It has the ability to lead a modern version of the Universal Empire, a spontaneous empire whose members voluntarily submit to its authority.'

"For the first time in the history of mankind, the world is thus dominated by a single hyper-power. It has been able to exercise its imperial hegemony in Afghanistan in three ways: by bombing the Taliban regime and the armed al-Qaeda networks that supported it; by establishing a vast diplomatic alliance in support of their retaliatory

action (with the support, in particular, of Russia and China) while limiting the scope of the United Nations to a minimum; finally, by enlisting, as mere supplementary forces, the once proud British forces and by keeping at bay allies who were eager but considered cumbersome, such as France, Germany, Italy, Canada and Japan.

Such a display of military and political powers in this new era, however, is deceptive. Despite its crushing superiority, the United States cannot in reality aim to occupy Afghanistan and invade it militarily (as Britain tried to do in the nineteenth century, and as Russia tried in the twentieth century), although this would not pose, technically speaking, any difficulty. Why? Military superiority no longer translates into territorial conquests, as it did in the nineteenth century and in the first half of the twentieth century, because, in the long run, they have become politically untenable, financially costly, and catastrophic from the media point of view. The media has confirmed itself as a strategic factor of the first degree.

“There is another central phenomenon: All states are being drawn into the dynamics of globalization. This would almost constitute a second financial revolution because economic globalisation touches the farthest corner of the globe, and equally ignores the independence of peoples and the diversity of political systems.

“But, while those who were involved in former colonization expansions were the States, today it is companies and conglomerates, private

industrial and financial groups that want to control the world.

“The masters of the earth have never been fewer or more powerful than they are today. These conglomerates are established essentially in the triangle of the United States – the European Union – Japan. And half of them are in the United States.

“This concentration of capital and power has accelerated in an unprecedented way over the last twenty years, driven by the digital technological revolutions.

“A new leap forward will be made at the beginning of this millennium with modern genetic technology for the manipulation of life.

“The privatization of the human genome and the widespread patenting of living things are opening up new vistas for the expansion of capitalism. An immense privatization of everything related to life and nature is in preparation for the emergence of an authority that might be the most powerful of anything we may have known throughout human history.

“Globalisation does not aim to occupy countries as much as it aims to ‘occupy’ markets. The concern of this new authority is not, in reality, the conquest of territories, as during the great invasions or colonization eras, but the acquisition of wealth and resources.

“This conquest will occur simultaneously with terrifying acts of destruction, as evidenced by the spectacular collapse of Argentina in 2001. This

country was the best model of what the International Monetary Fund used to consider a general example that it sought to export to the whole globe with unrelenting stubbornness. The collapse of Argentina was to neo-liberalism what the fall of the Berlin Wall was to state socialism: the evidence of failure, the acknowledgement of an impasse. Everywhere else in the world, entire industries are being brutally damaged, in all regions... With the resulting social suffering of massive unemployment, underemployment, precariousness, and exclusion. This resulted in 18million unemployed workers in the European Union, and a billion unemployed people and under-employed people all over the world... the overexploitation of men, women and, worst of all, children: 300 million of them are exploited in conditions of extreme brutality.

“Globalization constitutes global plundering. Large company groups are plundering the environment with excessive means; they exploit natural resources, which are the common good of humanity without any pang of conscience, and without restraint. This is accompanied by financial crime, linked to the business community and the big banks, which recycle sums exceeding one thousand billion Euros annually, i.e. a sum that exceeds the GNP of a third of humanity.”

9	<i>Ninth Station: The Joint Responsibility of Eastern and Western churches</i>
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I record with sorrow the absence of the church authority individually and collectively in the whole world and especially in the Arab World from these fateful events. This is so even though what has happened on the scope of the whole Arab World, since the emergence of the Zionist entity in Palestine, would have been sufficient to raise the dead 'in horror'...

There are certainly many reasons and even more justifications for this sorrowful absence... In what concerns the Eastern Church, however, I see that the inherited church structure, on one side, and the deep-rooted individual practices of the authority in it, on another, enabled every 'higher' church official to behave of his own accord, in the best of times; and according to some of those in his circle, in the worst... Thus, everyone was immeasurably low in meeting the responsibilities expected of them!

The aggravated events were not hidden from those aware of what has been going on around them: The external wars, the invasions, and the horrifying internal wars—all of which have resulted in killings, injustices, homelessness, impoverishment, humiliation, terror, and despair. Neither were they hidden from those familiar with the long-standing 'Policy of Creative Chaos' (a project involving Israel and the entire West) which aims for the total and systematic destruction of the whole Arab World, ancient and modern, with all its religious, ethnic, social, and political variations.

These circumstances call for constant vigilance, extreme preparedness, and a well-researched pre-

emptive plan with which the Church can confront the most important, if not all, eventualities!

O how I wished, that my church superior (ever since he became patriarch in 2000) had responded, even once, to my repeated written calls to him to hasten, along with other Eastern Patriarchs, to hold an international conference on the Arab-Israeli struggle before it is too late... even though a lot has already happened... until the universal inferno, dubbed ironically, 'the Arab Spring', broke loose!...

Despite all that, the Higher Church Authorities have not made even one serious gesture outside the "closed" meetings and the extravagant, even timid, individual and collective declarations towards a cosmic open and unprecedented war that has targeted all the Arab societies, and especially in Syria, not only their present existence, but also their unique, ancient and deep-rooted history...

In this overwhelming deluge of killing, terror, expulsion, starvation, and humiliation... should the high officials of all the churches (whose structures, management, and mentality are in such a state) not have seen the necessity to unite in prayer, in thinking, and active investigation of these circumstances in order to take a collective position on this 'deluge' in some way?...

All the offices of the Eastern Church Establishments have little understanding of this unparalleled state of affairs. These officials should have sought the advice of established and conscientious experts in political, economic, social, religious, media-related, even military matters, experts who have transcended every religious affiliation to concern themselves with purely regional and national matters. They would have been able to investigate these circumstances together in

order to reach a consensus and take a unified new historic stand, with all the consequences attached – because this is the price of existence!

They should have then announced their stand to the world as the one-and-only Arab and Christian choice of destiny and existence. They would have then ‘re-conquered’ all their faithful followers and their homelands. They would have, also, contributed to uniting all the upright faithful citizens, regardless of their religious affiliations, into one solid front under the banner of national and international legitimacy. It is a pity that they did not undertake such steps, as they have abandoned the people to becoming what they are today—lost disoriented herds.

The absence of any stand has such a destructive effect that I felt compelled to call upon church officials openly in official conferences and even on television to adopt a united position. But my efforts were in vain! I am certain that there is not a single human being who does not need such a solid, strong, courageous, and unwavering stand. In the restless, bewildered and warring Arab societies, such a stand would have, in the absence of any Islamic authority, constituted an important spiritual reference.

Had the church authorities adopted such a united stand, it would have had an extraordinary effect on Western opinion, especially that they have been given opportunities to speak before members of the American Congress, and even in front of Obama!...

The greatest effect, however, would have been on all the churches in the West, which are submerged in their massive guilt complex towards the Jews, Zionism, and Israel. They trail blindly behind their states... as though they wished to make their societies forget the tyranny their churches perpetrated against them over many centuries. We cannot forget that

these churches are drowning in an overwhelmingly materialist insatiability that has made them forget Christ and the obligations of His crucial 'Gospel', as well as made them forget the crimes of their states against entire peoples.

I am sorry to say that nothing even resembling a united stand has been taken, not even at the lowest level.

As to various written or spoken statements and spontaneous, awkward proclamations made by individuals or groups of this or that church authority, these were never on the level of the event, nor on the level expected by the people.

These were, in part, a form of 'grovelling' and kowtowing to the tyrants of the globe, a conduct that does not befit a church official representing Jesus... nor does it befit a church official who is aware of the fact that the very existence of his church is under threat – not in the long run, but in the foreseeable future... by all the killing or forced emigration... That is to say... if he himself – I am sorry to add – is not part of the apparatus that is organising this emigration for some of his faithful followers!

Lastly, and to curtail any useless attempts to accuse me of striving to be 'more Catholic than the Pope', I have decided to include two more documents and leave it to the readers to make up their minds about them.

The first document: Declaration by three Eastern Patriarchs

These are their Eminences: Patriarchs Yuhanna Yaaziji, Afram II, and Gregorios III Lahhaam. The declaration was issued on August 23, 2016.

“Since the beginning of the Syrian crisis in 2011, the effects of the economic and financial punitive measures against people’s lives in Syria have intensified, weighing down on the Syrian people and in-creasing their hardship. These punitive measures constitute another facet of the crisis and aim at imposing pressure on individuals, establishments, and companies, and consequently, on all the people.

The absence of new investments, and the embargo on air travel to Syria, in addition to reducing imports and to placing the names of some Syrian companies on the black list of international trade, are measures that isolate Syria from the international community. More-over, the closure of most Western embassies in Syria and the withdrawal of their staff and employees, to tighten the grip on diplomatic relations, further isolate Syria from the international community and limit its relations with the world.

Furthermore, forbidding banking transactions to Syria places the people in a tight economic grip, impoverishes them and threatens their livelihood and human dignity.

All these measures led to skyrocketing inflation, the collapse of the currency and consequently the reduction of the purchasing power of the Syrians, and thus limited their access to basic resources.

All this has had serious consequences on all classes of Syrian society and affected all levels of daily life. It has also led to the emergence of many new social problems.

If the basic aim of imposing these punitive measures is political, they have affected all the Syrian people, especially the poor and hard-working in a brutal manner – in matters related to their daily lives, food and health. And despite the steadfastness of the Syrian people in the face of these obstacles, social conditions are worsening and poverty is increasing, as is human suffering. This has pushed us, the three patriarchs residing in Damascus – from where we observe closely what the Syrians of all denominations and religions are suffering – to raise our voices in a humanistic plea, demanding the lifting of the economic sanctions against the children of Syria who are clinging with all their might to their land... the land of their forefathers... the land of civilisations that date back thousands of years.

This plea of ours is a call to take exceptional measures... to make courageous and responsible decisions within a humane scope, based on the Charter of Human Rights and international conventions... with the aim of lifting the economic sanctions against Syria. This will meet the aspirations of our children of Syria and help improve their standard of living and strengthens their roots in the land of their ancestors, and will help tighten the fabric among the children of the same homeland and reduce the exploitation of the tragedy imposed on the Syrian people by groups that do not wish them any good. This will also

facilitate the work of ecclesiastical and humanistic institutions, enabling humanitarian aid and quality medicines, as well as medical equipment, to be made available to those in need of them throughout Syrian territory. This plea of ours is in tune with, and supports the desire of many States and humanitarian institutions to alleviate the weight of this crisis that is crushing the Syrian people, and to reduce the harm caused by it.

We hope that the international community will respond to the human cry of the Syrians:

Stop the economic blockades.

Lift the international sanctions against Syria.

Allow the people to live and enjoy their dignity, the dignity that is a fundamental right of all peoples.

Damascus, August 23, 2016”

Gregorios III
Patriarch Roman
Melkite Catholics

Aghanatius AframII
Patriarch
Syrian Orthodox

John X
Patriarch
Roman Orthodox”

The second document:

Declaration of Catholic Bishops of the United States of America

Declaration of the Management Committee of the United States Conference of Catholic Bishops, dated September 10, 2013, entitled "Statement on Syria":

Conference of the Catholic Bishops
of the United States of America

Management Committee
September 10, 2013

"The Administrative Committee of the United States Conference of Catholic Bishops is gathered for its September 2013 meeting in Washington, DC, just three miles away from the Capitol where Congress is debating a resolution to authorize the use of military force in Syria. Today we prayed for our nations' leaders and for the Church and people of Syria. Having just participated, with our people, in the Holy Father's Day of Prayer and Fasting for Peace in Syria, the Middle East and the world on September 7, we commit ourselves to continued prayer and action for peace in the days ahead.

As our nation contemplates military intervention, we stand in solidarity with the Church and people of Syria, and with our Holy Father, Pope Francis, and the bishops of the Middle East. We affirm the actions and messages of our President, Cardinal Timothy Dolan, and the Chairman of our Committee on International Justice and Peace, Bishop Richard E. Pates, and now add our own collective voice to theirs in the national debate.

Chemical weapons have no place in the arsenals of the family of nations. There is no doubt that the use of chemical weapons in Syria was a heinous crime against humanity. As Pope Francis declared: "With utmost firmness I condemn the use of chemical weapons: I tell you that those terrible images from recent days are burned into my mind and heart. There is a judgment of God and of history upon our actions which are inescapable!"

Tragically, the deaths from chemical weapons are only part of the grievous story of Syria these days. More than 100,000 Syrians have lost their lives. More than 2 million have fled the country as refugees. More than 4 million within Syria have been driven from their homes by violence. A humanitarian catastrophe is unfolding in Syria. We call upon our nation and the international community to save lives by pressing for serious dialogue to end the conflict, by refraining from fuelling further violence with military attacks or arms transfers, and by offering more humanitarian assistance.

We have heard the urgent calls of our Holy Father, Pope Francis, and our suffering brother bishops of the venerable and ancient Christian Churches of the Middle East. As one, they beg the international community not to resort to military intervention in Syria. They have made it clear that a military attack will be counterproductive, will ex-acerbate an already deadly situation, and will have unintended negative consequences. Their concerns strongly resonate in American public opinion that questions the wisdom of

intervention and in the lack of international support.

We recall a decade ago when the Holy See and the Church in the Middle East urgently warned of the “unpredictable” and “grave” consequences of a U.S.-led invasion of Iraq, concerns we shared with our government. Although Syria is not Iraq and the resolution before Congress calls for a limited strike, not an invasion, the warnings we are hearing from the Holy See and local bishops of the region are similar; they question the probability of success of the use of military force in shortening the conflict and saving lives. We are also aware of the heavy burden already borne by the military and their families.

For this reason, we make our own the appeal of Pope Francis: “I exhort the international community to make every effort to promote clear proposals for peace in that country without further delay, a peace based on dialogue and negotiation, for the good of the entire Syrian people. May no effort be spared in guaranteeing humanitarian assistance to those wounded by this terrible conflict, in particular those forced to flee and the many refugees in nearby countries.”

The Congressional resolution acknowledges that “the conflict in Syria will only be resolved through a negotiated political settlement.” Instead of employing armed force, our nation should work with the international community and direct all of its considerable diplomatic capabilities to initiate dialogue and negotiation. The use of force is always a last resort, and it should only be

employed by legitimate authority in accordance with international norms. The lack of international and domestic consensus in this case is deeply troubling. Recent international proposals to secure and destroy Syria's chemical weapons deserve serious consideration, evaluation and encouragement.

We affirm the longstanding position of our Conference of Bishops that the Syrian people urgently need a political solution. We ask the United States to work with other governments to obtain a ceasefire, initiate serious negotiations, provide impartial humanitarian assistance, and encourage efforts to build an inclusive society in Syria that protects the rights of all its citizens, including Christians and other minorities.

As Congress struggles with the complex challenges and humanitarian catastrophe that have engulfed Syria, we offer the voice of the Universal Church and our prayers for peace.”

Chapter 2

Is there a Divine Plan in the Soufaniyeh (1982 – 2020)?

In the first place, it seems to me necessary to face two valid objections: the first concerns material facts, and the second, a theological concept.

By material facts, I mean everything that has happened in this Soufaniyeh-neighbourhood in Damascus, from the latter part of November, 1982, until April 17, 2014...

Something did truly happen in one of the houses in this neighbourhood that no one had expected; many, even today—October 2020—refuse to believe it. What is more, they do not even want to know what happened, or what might have happened there. It is a-prior refusal, which makes it difficult for any researcher to find a logical or scientific, or even psychological basis for it. It is refusal for the sake of refusal!

However, strange events, both observed and tangible, happened in this house, starting on Saturday, November 27, 1982. Spontaneously, it attracted thousands of people day and night... over days, weeks, and months. Many were witnesses, and many have followed it in astonishment and prayer, and still do so until today. Many have looked away, and many have denied it. Many have accepted it, and many have even testified to it!...

These 'many' were, initially, all Damascene: Christians from all the churches, Moslems, and Jews. Then people came from other towns and cities in Syria: Aleppo, Homs, Hama, Al Jazeera, Khabab, Der'a, and Sweida. Then, many came from Jordan, Lebanon, Egypt, Iraq, and Iran. Then people came from the United States, Canada, France, Germany, Austria, Italy, Belgium, Australia, Switzerland, Brazil, Sweden, Denmark, Norway, Russia, and Poland...

They were an odd mixture of ordinary, and not so ordinary people, brought there by the miracle that happened in an Arab land, and in Damascus specifically. Among them were media people, theologians, doctors of many specialisations: radiologists, anatomical and laboratory specialists; general surgeons, cardiologists, ophthalmologists, endocrinologists, nephrologists, as well as psychologists and psychiatrists...

But one of the first arrivals, before the news spread out, was a bishop representing one of the patriarchs, accompanied by two young priests...

Then, along with the masses of people, came many priests...

During these times, the events and occurrences were exposing many new-surprises, super natural ones, following the flowing of perfumed oil in an almost continuous fashion from a small image of the Holy Virgin carrying the child, Jesus. This image was a copy of the icon of the Lady of Kazan, the patron-saint of Russia... but, at the time, we were ignorant of its origin and its real name, so we gave it the humble name of the small little known neighbourhood where this house is located. This name has attached to it since then... and thus it became known as the "Lady of Soufaniyeh".

As to the events I have just referred to, these are...

1. The Holy Virgin specified the owner of the miraculous "icon", Myrna Al Akhras, the young wife of Nicolas Nazzour, with five apparitions. During these apparitions, the Virgin gave Myrna four messages of various lengths and contents; some were in standard Arabic, while others were in colloquial Arabic. That was the first time, in two thousand years, that the Holy Virgin spoke Arabic.

2. Healings of various incurable illnesses took place, inside and outside the house. The first of these healings was of a Moslem woman whose right hand was paralyzed.

3. Myrna's states of loss of consciousness, during which oil poured from her face and hands in front of the eyes of the crowd present. Little by little, Myrna "lost" her sight, hearing, and sensation. These states of "loss of consciousness" lasted from five minutes to an hour and a half. We called these states of loss of consciousness, "Ecstasy", as used in theology. We always brought in doctors of various specialties from Damascus to examine her. Many wrote their testimonies and expressed their opinions. Then a day came when doctors of various specializations came from all over the world. They, in turn, wrote their reports and testimonies.

When Myrna regained consciousness, she told us of what she had seen, which was either a bright light, or the Holy Virgin, who always gave her a message in Arabic... which Myrna dictated to us verbatim. Starting from May 31, 1984, and preceding these states of loss of consciousness, oil poured from Myrna's eyes as well in addition to her face and hands. We came to know that the issuing of oil from Myrna's eyes was a sign that she would see Lord Jesus during the

ecstasy. Lord Jesus dictated to her his messages in standard Arabic. I must point out that these states of ecstasy occurred to Myrna 37 times, between Friday, October 28, 1983, and Maundy Thursday, May 17, 2014.

4. The appearance of Stigmata in Myrna's body, on her palms and feet, and in her left side. This happened first on Friday, November 25, 1983, then recurred in the years in which all the Christians celebrated Easter on the same (Sun)day, i.e. in the years 1984, 1987, 1990, 2001, 2004. In the years 1987 and 1990, the wounds in her forehead opened first. All the wounds would fully heal either on the same day or on the next, without resorting to any medical means.

It is worthy of mention that all these occurrences have been documented by photographs and video-recordings. Little by little, they brought (to Myrna's house) many doctors, media people, and theologians, from Western countries like France, Italy, the United States, Germany, Austria, Canada, and the Scandinavian countries.

They have all written their reports. Some have even written books on this event, some of which were translated into many languages. They have all admitted their inability to offer any scientific or medical explanation for all these exceptional states. They have all agreed, also, that Myrna was an ordinary woman, who did not suffer any physical or psychological illnesses.

Here, after all the medical and psychological sciences have exhausted their capabilities in this regard, we are led into the world of theology.

It is known that theological matters are the specialization of the church.

Naturally, the local church is the first arbiter and has the decisive role in this regard.

Here, the role of the Orthodox Church in Damascus became prominent because Myrna's husband is of the Roman Orthodox Church.

Truth be said, this church had, at the beginning, an effective presence, with the arrival of the patriarch's deputy, then, Arch Bishop Boulos (Paul) Bandaly, accompanied by two youthful priests, on the first day of the pouring of the oil. Then Orthodox priests continued coming for a whole month to pray with the faithful in front of the miraculous "icon". It happened then that (the Greek Orthodox) Patriarch Ignatius IV Hazeem received Myrna and Nicolas in his private office on December 30, 1982. On the following day, an official statement was issued from the patriarchate accepting what was termed an "unusual observation" in describing the flowing of the oil and affirming also the necessity of forming a theological and medical investigative committee under the supervision of church authority in order to follow up on the event. In the statement, it was also advised that the "Holy Icon"—as it was described—be moved from the house to the Church of the Holy Cross. The Icon was then indeed, transferred to the Church of the Holy Cross in a grand procession on the morning of January 9, 1983. It remained in the Church, attracting praying crowds from all over the country, until Monday, February 21, 1983, when it was returned to the house in complete silence, carried by two Orthodox Priests. It saddens me to point out that the medical-theological committee, called for by the patriarchate statement, remains until this day of 2017, a dead letter.

There are, however, theological authorities, Orthodox and Catholic, who have got involved in following up on the phenomenon since then. The Orthodox authority

was none other than the renowned theologian and lawyer, Spiridon Jabbour, who suggested that the phenomenon be followed up and defended. In special letters to the Higher officials in the Orthodox Church, he demanded, that the authorities look after the phenomenon and provide it with the necessary care.

I cannot but point openly also to another great Orthodox authority of the great stature of the late Patriarch Zakka Eiwaaz I, who also became involved, but only in August of 1987. Even though his involvement had such a strong and positive prolonged effect—which accelerated later—throughout his widespread Church in the Arab East, the Gulf, the European countries, Canada, the United States, Australia, and even India, I prefer not to talk about this at this early stage of the event.

The official Catholic authority in Damascus, however, chose to remain reticent until the position of the Orthodox authority became clear...

The papal ambassador to Damascus, Archbishop Nicola Rotunno, however, became involved—not typical of Rome’s officials—and asked me, in August, 1984, in a personal letter that carried no signature, to give him a detailed and private report on the event.

He continued his involvement, but in total secrecy, until his departure from Damascus in September, 1987. This involvement continued from 1987 to 1999 with the two papal ambassadors who followed him, in an open manner, as not one of them hesitated to attend the prayers that used to be held on the annual anniversaries in the various Catholic churches of Damascus. The second of these ambassadors, Archbishop Luigi Accoli, established a Centre in Rome with the name of “Fr Bio – The Lady of Soufaniyeh for interreligious Dialogue”, which was

inaugurated in an official celebration on Sunday, October 15, 1999, in the presence of official cardinals and other Catholic personalities, as well as official media representatives. Myrna was also present, and oil poured from her hands in front of everyone to the astonishment of all.

It must be pointed out that since 1988, Myrna has been invited to visit many countries in response to God's command, as He told her on the evening of November 26, 1987:

“Go and preach in the whole world, and tell them, fearlessly, to work for unity.”

She has never left Damascus, however, except in response to an official written invitation, issued by a Catholic archbishop, who would, with his faithful congregation, take care of her visit. Her husband, Nicolas, accompanied her almost always. A priest from Damascus also used to accompany her. On her visit to Australia in 1993, Archbishop George Riyaashi, himself, accompanied her. This way, Myrna was able to visit, until this day of 2017, the United States, 15 times; Canada, 9 times; the European countries, tens of times; Australia, twice; and many of the Arab countries, tens of times as well... The crowds always exceeded one's imagination in their numbers, serenity, and positive reaction, something that made me repeatedly say to them that Westerners may sleep on seas of faith, awaiting someone to 'explode' it, whilst we Arabs sleep on seas of ... oil!

Here, it is time to return to the big question, with which I entitled this paragraph of my research:

Is there, in what happened in the Soufaniyeh, some answer, or part of an answer to what has been happening for six and a half years in Syria, particularly, and in the Arab East, in general, with all

the hostilities, destruction, killing, and expulsion and forced emigration of Christians from the entire East to the West where they are expected to 'melt' in a West in which spiritual and moral values have disintegrated in a flagrant way on every level?

The question is a grave and serious one. I shall confront it in complete confidence, and respond to it without any ambiguity:

Yes! There is, in the Soufaniyeh event, more than just one answer!

The event in itself, its timing, its unifying quality despite its multiple facets, its continuity, its intensity, and its location include many indicators which are impossible to ignore, belittle, or reject...

Before anything else, the many efforts of exploring the event by the church and security authorities, by the scientific and medical committees, and then by the higher church authorities, starting with the higher officials in the Papal Embassy in Damascus, and through them, by the expert authorities in Rome... The effect of this event, and its reverberations, was that it brought to Damascus many doctors, scientists, theologians, and media people from many countries, starting from Lebanon, Jordan, Egypt, and then the United States, France, Italy, Canada, Germany, Austria, Belgium, Russia, and the Scandinavian Countries. It is known that all the people who came from these countries were, to say the least, suspicious, while others were insistent on explaining the phenomenon by psychological, scientific, medical, and social factors, nothing else... They have all ended up admitting that these physical, medical, and psychological sciences were unable to provide any logical and acceptable explanation. Some of these people—doctors, theologians, and media people—

went so far as to write whole books on the event, even to produce television documentaries supporting the religious, spiritual, and humanistic dimensions, which this phenomenon encompasses.

To return to the essence of this event, I would like to say this:

It took place in Damascus... Damascus that enjoys, in the general human history, in Christian history in particular, and in the Christian-Islamic history—what no other city on the face of the earth enjoys...

The event surprised everyone, and occurred in a limited historical period during which Syria experienced long, grave and violent troubles that, with the passage of time and the succession of events, it became clear that they were the beginning of what was later called—with bitter sarcasm: “The Arab Spring”!

This astounding event continued with many new material and spiritual occurrences that complemented each other, and that were witnessed by thousands of people, initially, from Syria, Lebanon, Jordan, and Egypt. The like of these occurrences had never happened for two thousand years throughout the Christian world, despite the many and varied supernatural occurrences and apparitions of the Blessed Virgin and Lord Jesus in it!

This event has extended in an unfamiliar way, and reached an ‘age’, if I could call it that, with the surprise(message)of the Holy week of 2014, that equals the age of Jesus in Palestine, two thousand years ago, i.e. thirty-three years!

I wonder if the event carries within its folds what could almost be a new in-carnation of Jesus in this decisive and fateful time of ours, with all that this ‘new incarnation’ involves of what His former ‘incarnation’ in

Palestine involved, of reminding (us) of the priority of God in everything, and of the certainty of His love for every person, so that peace prevails, and the entire human family unites, and of His insistence on the redemption of all humanity on the cross, and of His clear promise of the emergence of His light anew from Damascus, itself, onto the whole world?

I know that such a statement can, for some people, border on delusion. This delirium would find its explanation in the superhuman tensions that the Syrians in every neighbourhood have experienced for more than seven years—even the neighbourhoods which have maintained some peace and quiet, and even those Syrians who have abandoned Syria and are now thousands of kilometres away!

Despite this, I reiterate with confidence and boldness that in this great event—which has been going on in Damascus since the end of November of 1982—there is what points, with absolute clarity, to a clear Divine plan—which the messages accompanying this event and which the Blessed Virgin spoke first, then Lord Jesus, throughout many long years—that the coming days might surprise us with even more of these messages!

This divine plan is clearly drawn in opposition of a human plan drawn up by some “arrogant and authoritarian” rulers of the world in the West, at whose head are those governing the United States, and especially those who control them!

Those who are in doubt of the veracity of this human plan for the domination of the entire world need only trouble themselves by reading the works of some universally known and esteemed American and Western researchers, who have dared to write about it in recent years:

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- 1- They Dare to Speak Out by the American writer, Paul Findley, 1987
 - 2- Deliberate Deceptions by Paul Findley also, 1993
 - 3- America in Danger by Paul Findley also, 2011
 - 4- The Empire of Shame by the Swiss researcher, Jean Ziegler, 2005
 - 5- Hatred towards the West by the Swiss researcher, Jean Ziegler, 2008
 - 6- Destruction Massive by the Swiss researcher, Jean Ziegler, 2011
 - 7- The Killing Identities by the Lebanese-French researcher, Amin Ma'louf, 2009
 - 8- The World Unbalanced by the Lebanese-French researcher, Amin Ma'louf, 2011
 - 9- The American Nightmare by the American researcher, Robert Dole, 1997
 - 10- Perilous Power by the American researchers, Gilbert Achcar and Noam Chomsky, 2007
 - 11- The Wars of the Twenty-First Century by the French researcher, Ignatio Ramonet, 2002
 - 12- American Terror by the French researcher, Emil Flajki, 2003
 - 13- The Society of the Sheep-Wolves by the French researcher, Emil Flajki, 2005
 - 14- Syria by the Belgian researcher, Bahar Kimyongur, 2011
 - 15- Threats to Iraqi Christians by the Syrian-French researcher, Joseph Yacoub, 2003
 - 16- The Forgotten Genocide: the Christians of the East, the Last of the Aramaeans by the French researcher, Sebastian Courtois, 2002
 - 17- The Bilderberg Group, The Select of the World Authority by the Italian researcher Domenico Moro, 2014

Of course, human plans have forces, weapons, and finances the magnitude of which only a handful of powerful people know.

But God's plan is exercised forever, as happened in Palestine two thousand years ago, in humbleness that is understood only by... God, and a timing that is defined only by God, and by extremely fragile means of which He alone has the secret!

What I depend on in these propositions..., which are absolutely foreign to any human realism, is the few words uttered by the Blessed Virgin first, then by Lord Jesus throughout thirty-three years, first in Damascus, then outside Damascus, but always and forever within the framework of this unique event, the Soufaniyeh event...

It is time for me to go through the most important of these messages, leaving the words alone to open new horizons for anyone who takes the trouble to read them. Some of them require a word of explanation, which I shall make a point of proposing, while others stand out as unavoidable and urgent issues.

1- In her fifth apparition to Myrna, the night of March 24, 1983, the Blessed Virgin uttered an expression that Lord Jesus repeated verbatim during the ecstasy that occurred to Myrna on Holy Saturday, on April 14, 1990:

"My children,

You will teach the generations the word of unity, love, and faith."

2- During the ecstasy which occurred to Myrna on November 4, 1983, the Blessed Virgin said this amazing expression, in colloquial Arabic:

"My heart was consumed over my only son. It will not be consumed over all my children..."

Is there not in this brief expression what is a richer substitute than every comment or conjecture of what the Blessed Virgin chose to warn us of—of the horrors that will lead to the demise of many—while she places all of them on the level of her only son, Jesus, in love, worth, and holiness... at the time in which she chose to reassure us, since then, that these horrors will have limits set by God, in His wisdom, and beyond which, He will not allow them to go?...

Is in what happened in Syria, and other places, not a literal fulfilment of this warning, issued by the Blessed Virgin, in 1983?

3- And here, I find myself jump spontaneously to the brief but so rich message, which the Blessed Virgin dictated to Myrna, during the ecstasy she had in a church in Brasschaat, Belgium, on August 15, 1990, i.e. on Virgin Mary's Day of Ascension to heaven. The church was, then, crowded with the faithful and the curious including priests and doctors.

Here is what this message said:

*“My children,
Pray for peace, especially in the East,
because you are all brothers in Christ.”*

That was only five months before the unjust war on Iraq!

Is this but a call to Westerners to realise that the residents of the East and they, themselves, are brothers in Christ?

Is this not what St Paul, himself, called for, two thousand years ago?

Where is the Christian and where is the Moslem, then, in the viewpoint of the Blessed Virgin?

Does she not, with this message, want to make everyone understand that they are all one family in Christ, who, himself, is her son?

4- In a brief flashback, I am stopped by the vision that Myrna saw during an ecstasy that occurred to her in Damascus on May 28, 1987. She briefed only the priests present then with the following words, which were recorded, verbatim, by Fr Boulos Faadel, immediately, while Myrna was shaking with fear and sadness! She said...

*“A very difficult time is coming upon us,
not only us, but all the people.*

He told me.

*We have to pray a lot
because in His name, we shall be delivered.*

Something global...

In all of Syria...

Is it war? Is it hunger?...

You will not be delivered except in my name...”

This is exactly what Myrna—the night of May 28, 1987—dictated to the priests present: Fr Youssef Ma'louli, Fr Boulos Faadel, and Fr Rizqallah Sim'aan.

Is there an excuse for avoiding it?

Is there a need for comment?

5- The message during the ecstasy on 'Good Saturday', on April 10, 2004, carried to those present in Damascus—of doctors, theologians, Western Media people, and doctors and ordinary people from Syria and Lebanon—a message 'on the tongue of' Lord Jesus that surprised everyone by its promising contents, harsh judgments, and strict and confident appeal:

*“My last commandment to you:
Return, everyone(of you) to his home
But carry the East in your hearts.
From here a light issued forth anew.*

*You are its rays,
Onto a world that is seduced by materialism,
sensuality, and fame,
So much so that it almost lost all values.
As to you (plural),
Preserve your Eastern identity.
Do not allow your will, freedom, and faith in this
East to be robbed of you.”*

I know perfectly well that such words, said by Lord Jesus in 2004, are bound to shock every person, whatever his culture, political stance, or level of education. These are few words, but these words have a weight that exceeds the weight of the whole universe.

If every human testament has sanctity, whoever the speaker is, how would it be, then, if this testament is that of Lord Jesus, as He saw fit to describe it?

It is an exceptional testament that no one would have expected. It came onto the world with a vision every word of which declares that the destiny of humanity is threatened—if it did not find in all humanity somebody who would seek to take care of it.

Except for God, is there anyone who masters the knowledge of what is good for all humanity and of what people hide for themselves in a Western world that has lost all its spiritual values and has become so intoxicated with its power that it is threatening all human beings with it without realizing that it is threatening itself with the same demise!

Here is the Lord announcing suddenly the issuing forth of a light anew from this same East that is heading, apparently, towards total extinction, and from Damascus specifically, in a clear sign to the sudden light which had issued forth two thousand years ago,

in Damascus also, totally unexpected by any human being, and from where it went forth onto the world in a few years...

Here, He is also giving them the responsibility of returning with this light to 'their' West, which Lord Jesus, in his infinite gentleness, described as having "lost almost all values"...

Here, I have to stop a while at one word, no more, that came in this grave message, as it said:

*"From here a light issued forth anew.
You are its rays, onto a world that is seduced by
materialism, sensuality, and fame, so much so
that it has almost lost all values."*

The word that stops me in this message is "world"...

What does Lord Jesus mean by this word exactly, I wonder!

Is it the collection of social, economic, political, cultural, scientific, military, and artistic, etc. institutions of the West only, i.e. everything that is covered by the word "society", away from everything related to religion and, consequently, to the Church?

Or does the word "world" also include everything that is in the West, including the religious, church, and spiritual institutions?

I know that, in the viewpoint of some people—maybe many people—such a proposition is going way too far unnecessarily, as how is it possible for Lord Jesus to accuse his Church of what He accuses the society of a loss of values that is almost total?

Nevertheless, I am inclined to accept this accusation without hesitation. This is because the accusation of Lord Jesus assumes the aspect of generality, which does not negate the existence of many individuals

who actually have authentic values. And there is no doubt that within the church as well, there are bishops, priest, and faithful people who have authentic values.

The stances of all the Western churches, towards the policies of the rulers of the West, the unjust, destructive, and killing, are very clearly devoid, in my view, of every single value! This is because the silence that these churches adopt towards these policies is not justified by the measures of human and Christian laws at all. I would, without hesitation, even go further to say that it is a silence that approaches complicity. Yes, complicity! Or how else can I understand or explain the absolute silence that all the officials of the Western churches, without exception, have committed themselves to throughout all the shameful wars which the West has been launching on the Arab countries in general, and on Syria in particular? If any of them spoke on any occasion, they would use general words that mean nothing except what might be an attempt to anaesthetize their conscience and the conscience of people like them.

Along these lines, I cite an exceptional example in what happened during Pope Francis's first visit to the United States in September, 2015. During this visit, he gave many speeches, all written, and published verbatim in the official Vatican newspaper, the *Osservatore Romano*, No 40, October, 2015. Four of these speeches stopped me for a long time, and I re-read them five times at different times, so that I would not fall under the influence of the moment. These are the speeches which he delivered in front of Obama and his wife, in the United Nations, in front of the Board of American Bishops, and in front of the American Congress. I challenge any reader to find in these—besides inconsequential general political

realities, and talks about environmental risks—anything except ‘thanks’, ‘praise’, and ‘pride’!... As to what the United States and its ‘servants’ of Westerners and Arabs have practiced and have been practicing for decades in the world in general, and in Syria in particular, of organized terrorism based on direct invasion, as happened in Iraq, and indirect invasion as is occurring in Syria, by enlisting hundreds of thousands of armed fighters, running amok, killing, destroying, forcing people out of their homes, kidnapping, pillaging, and raping... all of which has not ceased and only continues to spread further, without a single condemnation from any international and/or church institutions. In the face of all this, I have not read a single word by the Pope on these issues, as though he were living on another planet!

If this scandalous silence is not described as collusion, how would it be described?

I wonder if Lord Jesus were in place of Pope Francis, in confronting Obama, the United Nations Organisation, the Board of American Bishops, and the Congress, would he have kept silent and offered his thanks towards what the United States and the governments of the West are doing of spreading terrorism that has destroyed entire peoples, even of spreading nuclear weapons that threaten all humanity, or would He have hurled the stands and chairs on top of their owners, as He did in those ancient days in the temple?

To those who say to me, in stupidity and cowardice: “No one listens”, I say: “The word of righteousness has to be said, even if nobody listens. This is exactly what Lord Jesus did two thousand years ago! Because the day is coming, and it is present, in which all the people ask: ‘Why did the church not speak as Lord Jesus did? And as did John the Baptist before

him, and John the golden-mouthed after him, as well as other great ones?”

Or are we to wait for hundreds of years of horror and systematic killing until a day comes when a new pope arrives to ‘beat on his chest’ in front of the peoples of the earth, asking forgiveness from God and from them, as did Pope John Paul II in a book issued on him in 1997 entitled *When the Pope Asks Forgiveness?*

What is the use of repentance of hundreds of popes if this did not raise people’s conscientiousness everywhere, starting with the officials of the churches of the West; and if this did not work to prevent the continuation of this infernal tyranny which has terminated and still terminates, ‘free of charge’, millions of God’s creations who are called to a dignified, quiet, and happy life on the face of the earth, a life that is truly fit for God and humans?

These are some of the issues and burning questions that the first part of Lord Jesus’s message—in the Soufaniyeh on Good Saturday of April 10, 2004—has raised in me, and still does.

The second part concerns the children of the East only, and in it, we read...

*“As to you,
Preserve your Eastern identity.
Do not allow your will, freedom, and faith in this
East to be robbed of you.”*

It is the right of every person to question what the word “you” means... coming ‘on the tongue of’ Lord Jesus.

Naturally, there are those who want to see in it a special directive to Christians.

But I am far from this opinion...not haphazardly, nor

through arbitrary deduction, but based on the many messages given by the Blessed Virgin and Lord Jesus throughout over more than thirty years, starting from the first words with which the Blessed Virgin began her first message on December 18, 1982, when she said:

*“My children,
Remember God because God is with us.”...*

For those who want to see in “My children” Christians only, I find it necessary to remind them of the many messages which came ‘on the tongue of’ the Blessed Virgin which agree with the message of October 4, 2004.

On November 4, 1983, the Blessed Virgin said a ‘word’ which had a comprehensiveness that leaves no scope for doubt of its meaning. At the time, Syria enjoyed, relatively, immense security. The Blessed Virgin said, in colloquial Arabic:

*“My heart was consumed over my only child. It
will not be consumed over all my children.”*

There is not one human being ever, whatever their motives may be, who has the right to read into this an exceptional mention of one group of the faithful, without the others! It is, with total clarity, a clear declaration in which the Blessed Virgin includes all the inhabitants of this East as equal to her only son, Jesus, in her love and compassion, while she affirms that horrors and suffering that will happen to them equals what happened to her son, Jesus,... and from another side, that not all of them will be killed, as He was!

There is then a terrifying warning, and a decisive promise by the Blessed Virgin that came on November 4, 1983!

There is another message that was given by the Blessed Virgin on August 15, 1990 that expands the

comprehensiveness of the earlier message and deepens it. Myrna was, then, in a church in Belgium, when she experienced an unexpected ecstasy on the steps of the altar, during which she received the following message:

*“My children,
Pray for peace, especially in the East,
because you are all brothers in Christ.”*

Oh how far reaching these few words are, and how immense the responsibilities they invoke!

Peace is in the hands of the Western powers, and they are planning to destroy it in the East, while the Blessed Virgin reminds everyone, Westerners and Easterners, that they are brothers in Christ! And since peace cannot be divided, brotherhood in Christ is an essential reality that cannot be divided, and it imposes acting uprightly among all, whatever their religious affiliation...Is there anyone who does not know, or can pretend not to know that most of the people of this East are Moslems? It is worth mentioning that this message preceded the unjust war on Iraq by five months only! But the entire West, with its governments, churches, and people, have ears that do not hear, and minds that do not understand!

Despite that, the Blessed Virgin has spoken!

Returning to Lord Jesus's words on April 10, 2004 in which He specifies the children of this East. These (we find) are truly astonishing.

His mere saying to them: “Preserve your Eastern identity” is a call and a promise that are inseparable. He calls upon the Eastern people to preserve what He calls their Eastern identity, while He clearly knows their level of vulnerability they have reached and their actual absence on the international arena.

These words of Lord Jesus give the “children of the East” two immense responsibilities: Preserving the East, and resisting the destruction that is being plotted against it!

I wonder if He, in His infinite wisdom, does not know that the children of this East have become too weak even to preserve the minimum level of existence, so how can He ask them to preserve their Eastern identity? Was there not, with regard to Iraq, a sufficient number of Western lies and viciousness, and of weakness and fragmentation on the part of the Arabs for all the children of the East to realise that they were destined to annihilation in the short or long term, whatever the forms or their resistance would be?

Or was He, perchance, promising us, indirectly, that He will not abandon us in this East, and in Syria, specifically—despite the ganging up of one hundred and forty countries against us, at the head of which is the United States and the entire West with all that they possess of declared and undeclared powers and unprecedented ferocity the like of which history had not known—in order to revive what faith we still have(which has died in the West) and to revive what remained in us of a great soul that carried the whole world in earlier times and, taught the people of the whole world a pattern of shared living among Moslems, Christians, and Jews—the like of which the whole West had not known despite its claim to being the bearers of the teachings of Lord Jesus, throughout hundreds of years?

In the face of obliterating the entire East and its history, civilisations, and human values, and in the face of the catastrophes that this obliteration will bring about and that will spread mercilessly all over the world through the eruption of insane and systematised religious wars between an artificial and extremist Islam, and a Christianity that has basically lost its

presence in it, here He is commanding all the children of the East to “Preserve your Eastern identity!”

Does He, perchance, want to make us understand that what has distinguished life in Bilaad Al Sham (the land of Al Shaam (Syria)), and in Damascus specifically—since Islam entered it, and spread from it into Jerusalem, Egypt, and then Andalucía, until today—is but a shared living among Moslems, Christians, and Jews, that extended for hundreds of years, a way of life that the whole world needs the like of which today, as well as to the clear commandment: “Preserve your Eastern identity!” That is because what the West is plotting ‘openly’ for the whole world is—as Amin Ma’louf describes in his book, *The Unbalanced World*—“a crushing of this world as a hippopotamus crushes a field of tulips.”

It is true that this long period of living together among Moslems, Christians, and Jews had many periods of bloody strife, but these were, without exception, due to successive barbaric invasions, as well as to changes of systems of government. They were due also to the injustices of this or that local ruler especially because of Western military and political interventions starting with what is called the Crusaders, on to ominous ‘Protection Pacts’ which were struck first between France and the Ottoman Sultan, and then among England, Russia, and the Ottoman Sultan, and extended to them as sac resin Lebanon and Damascus in 1860 perpetrated by Turkey and some Western countries, such as France and England; and in Mardin in 1900 perpetrated by Turkey and Germany; and then the Armenian massacres perpetrated by the Ottomans in 1915; and ending with the Palestinian Nakba in 1948, which marked the veritable launch of the destruction of the entire Arab World...

Mistaken is he who thinks that preserving the East is in the interest of the Easterners only. The fact is that it also extends into the interest of the Western powers who strive to invade the East and destroy it. That is because the Westerners refuse to apprehend the grave dangers latent in their societies, whether in Europe, the North American continent, or Australia, due to the expansive spread of Moslems in those continents in large numbers that has been going on for decades without enabling the majority of these to assimilate into these societies in order to work on developing them and 'raising' them with all their historical and social constituents. This has made these societies—especially after the wars in Afghanistan and Iraq, and today in Libya, Syria, and Yemen—societies that are on the brink of annihilation in such a sudden way that is impossible for any security establishment, no matter how developed it is, to anticipate it, keep track of it, or avoid it! There is in the call of Lord Jesus for the Easterners a clear warning to the Westerners as well!

As to the second part of this message, this is more like a general call up of all the children of the East to ... resistance. Yes, resistance!
"Do not allow...!"

There is in this call for resistance a clear admission of the availability of the will, the freedom, and faith in this East despite the deniers of the children of the East and of the West, equally! It is a grave admission because it comes from above! And, consequently, it calls for a long and truthful contemplation of what is being practiced in the East and West equally concerning what is called "Will, Freedom, and Faith"! And I see in this strong call a general dual announcement: it is directed in appearance to the children of the East, but in content it is directed to the

children of the West. To the children of the East, it is a clear call for resistance, and it is a general call, not specific to any particular group at all, and it shows no preference for someone over anyone else. That is because all the children of the East are threatened with losing what makes man human! And, oh, how often have the events that followed proved the truth of this warning and its comprehensiveness for both its executors and victims.

The deeper message of this call is to a West that claims possession of the will, freedom, and faith while, in reality, it is practicing something that totally robs its people of their will, freedom, and faith, and at the time in which it is robbing all the peoples of the earth of their 'raison d'être', even their existence, itself, in order to pilfer the resources of their lands.

That is unless the whole West, itself, is subservient to a hidden power that controls it, and through it, the whole world!

Nonetheless, there is a higher power that calls, in the message, for resistance!

This was in the month of April of 2004.

This means that it took into consideration the invasion of Iraq by the United States, together with multitudes of allied armies! It also took into consideration the arrival in Damascus of one of the highest American officials carrying with him a threat and menace.

There is in the inter-connectedness of these events with the timing of the message what astonishes and raises questions! And the biggest question is:

Does God interfere in the life of humans?

Whatever the answer is, or the answers are to such a question, we face, vis-à-vis this message, a massive

event which cannot be overlooked, denied, or belittled!

The events (that have taken place) substantiate its veracity and accuracy!

Was it for Syria alone to confront this reckless and brutal cosmic invasion?

Did the whole Resistance Front in Syria, Lebanon, and Iran have the ability to stand in its face?

Here... here exactly, comes Russia's intervention in the logic of the Soufaniyeh messages... in addition to what is in its intervention of political and economic, even existential reasons that nobody can deny...

The connection between the image of the Lady of Soufaniyeh—i.e. the Lady of Kazan, the patron-saint of Russia—and the events taking place in Syria was not clear until Russia used the 'veto' in the United Nations against the American resolution "to direct a military strike against Syria". On that day only, it became so clear that there was no doubt left any more that Russia was involved to the bones in what was taking place in Syria, and that it would go 'to the end of the road' in defending Syria... and in defending itself, and in defending also the whole world against the reckless plan which some have drawn and was being carried out, with extreme stupidity, by all the Western countries, at the head of which is the United States of America!

The veto was repeatedly used by Russia and China in the United Nations! Then the Russian military intervention took place...

There is no doubt anymore—to those who want to see and understand—that the battle raging on in Syria, will lead to a change on the scope of the whole world that touches the essence of relations among all the

countries, and among all the peoples of the earth...

All this was clear in the folds of the unique Soufaniyeh event, but we were unaware.

Now, after almost thirty-five years of the beginning of this event, and in view of the succession of dangerous events which have overtaken the whole Arab region, and the infernal war launched and is still being launched on Syria, how clear has the Divine plan become in confronting the human plans, in the light of the messages of the Blessed Virgin and Lord Jesus!

There is in Lord Jesus's last message, on April 17, 2014, what adds a dimension of redemption to the whole Resistance Front: leaderships, peoples, and armies, as He equates between His wounds and its wounds, i.e. between His redemption and its redemption, between His enemies and its enemies, and consequently, between His resurrection and its resurrection.

It gives me great pleasure to conclude this study of mine, with the words of this great message, which Lord Jesus chose for it to come to us on Maundy Thursday of the Holy Week in 2014, which coincides—is it really a coincidence?!—with Syria's Independence Day:

*“The wounds that have bled on this land,
are the self-same wounds in my body,
because the cause and the perpetrator are one.*

*But be confident that their fate is similar to the
fate of Judas.”*

Damascus, May 15, 2017

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