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Editor-in-Chief
George Mghames



English Editor
Kenneth Mortimer



Reporting
Ghada Mouawad



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Representatives of Faculties
and Student Clubs



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Print
Meouchy and Zakaria



Notre Dame University - Louaïze
Zouk-Mosbeh Tel: (09) 218950/1/2/4/5
Barsa Tel: (03) 749402 - (06)416101/2/3
Shouf Tel: (05)511202-4-5-6

email: nduspirit@ndu.edu.lb

OUTLINE

A WORD FROM THE PRESIDENT

I- ACADEMIC AFFAIRS

Agreement with Central Connecticut State University	3
World Bank, UN and NDU	4
Visit of LAU President	4
Admissions in Action	5
Memoranda	7

II- STUDENT AND ACADEMIC ACTIVITIES

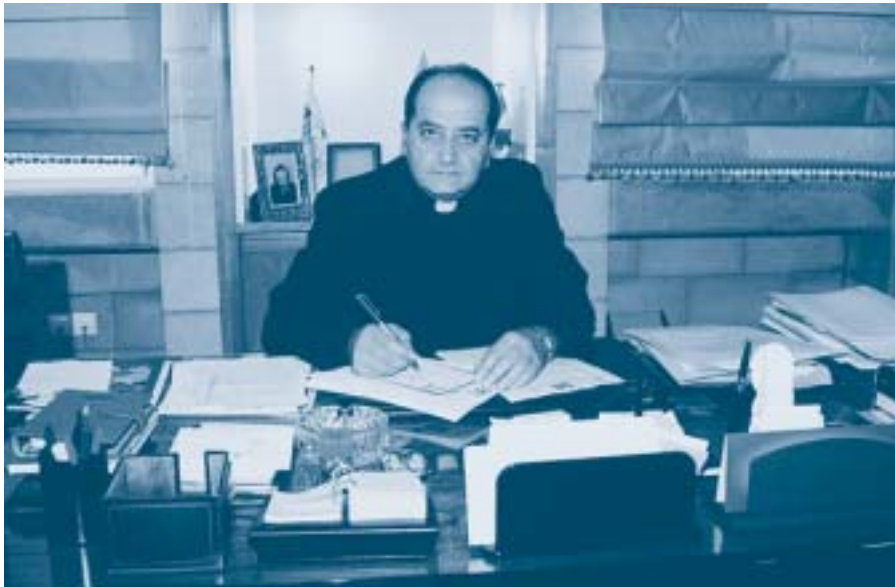
Christian Mysticism, International Conference	8
The Anti-Drug War - NDU Activity	12
Dr. H. Maalouf and the Greek Catholic Association	13
Fulbright for former NDU Student	13
Maronite Requiem of Abbot Eid	14
Millennium Lecture Series	15
Shouf Campus News	17
Founder's Day up North	19
NDU Job Fair	20
NDU and Environment	21
IAA "Creativity" Workshop	21
FAAD and Photography	22
FAAD in Rotterdam	23
The Sound of Music in Istanbul	25
NDU Society of Civil Engineers	26
NDU at 14th IEEE International Conference	28
Founder's Day at Main Campus	29
CARES comes to Campus	30
<i>Communio</i>	31
Amin Asswad, Student Martyr	32
General Aoun on the Phone	32
Dr. Abdul Rahman Bizri on SARS	33
Professor Raizis on Byron	35
Third Year of Traditions	36
Dory Chamoun at NDU	38
Religious Diversity Discussion	38
European Union Ambassador	39
Sports Office News	40
Another Day to Remember - Fadia El-Hage	42
NDU Choir ... 10 years!	43

III- OPINION AND CULTURE

God's Fatherhood and Drug Use - Father Roger Chikri	44
<i>Economie et Salut - Père Béchara Khoury</i>	46
<i>Le Synode de l'Eglise Maronite - Dr. Georges Labaki</i>	48
The Lebanese in Guadeloupe - Guita Hourani	50
The Art of Unarmed Combat - Joe Chamma	53
Life in Our Lebanon	54
Something for Your Grey Matter	55

IV - BOOK REVIEW

Fear and Anxiety in the Arab World - Dr. Michel G. Nehme	57
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A WORD FROM THE PRESIDENT

With feeble fluttering, the dove of peace is trying to take flight. We can only wish it well, putting our trust in God and not in men. But when peace comes, the sense of urgency disappears and the ambitious think only of themselves. War moves from the battlefield to the economic and social scene and with the sufferings of the poor and the oppressed the seeds are sown of further bloodshed.

Christ said: "The poor you have always with you." (Matt. X, 11) Too often this verse is quoted with a shrug of the shoulders to justify indifference to the fate of the unfortunate. But quite clearly Our Lord meant that as we have the poor always with us we should always be doing good. Of course, we no longer help the poor simply by almsgiving. The world has changed. We help the poor by educating them and by providing them with the facilities of modern times, in particular so that they can enter the labour market. We have seen how the devil finds work for idle hands to do.

The fault of the Jewish people and the cause of their rejection was their belief that only they were the Chosen People, a people of race rather than a people who heard the Word of God. "Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent you!... Your house will be left to you desolate...until you say:

Blessings on him who comes in the name of the Lord! (Matt. XXIII, 37-39) But Christ gave us an example to show that our concern for others must not be limited to our clan, or sect or national boundaries. The Jews despised and hated the sect of the Samaritans, but Christ stayed two days with them and spoke to them, until many came to believe. (John IV, 41)

Even more striking is Christ's attitude to the Canaanite woman. She belonged to a pagan people, yet his mercy extended to her. *Then Jesus answered her, "Woman, you have great faith. Let your wish be granted." And from that moment her daughter was well again.* (Matt. XV, 28, Mark VII, 29, 30)

The fact is that no part of a population can live in peace, prosperity and security while another part lives in want and ignorance. That is why the mission of Notre Dame University of Louaize extends beyond the Mountain to the whole of Lebanon and beyond that again to wherever there is a need for education to ensure a human existence and to lift up the mind and the spirit.

Rev. Boutros Tarabay
President

AGREEMENT WITH CCSU

NDU and Central Connecticut State sign agreement

Under the supervision and guidance of Dr. Edward Alam, NDU Director of International Affairs, a university cooperation agreement has been signed between NDU and Central Connecticut State University (CCSU), USA.

This occurred on April 22, 2003, when Mr. George Hajjar LCSW, NDU lecturer, was hosted by Dr. Richard Judd, President of CCSU, at a dinner offered in the President's Dining HALL. Mr. Hajjar and President Judd, in the presence of prominent members of the Lebanese American Community of Connecticut, signed a memorandum of understanding between NDU and CSSU. Mr. Hajjar, a native of Connecticut and graduate of CSSU, was honored and impressed by the hospitality of CSSU President Dr. Judd. "Almost twenty years after I had graduated from CSSU," remarked Mr. Hajjar, "Dr. Judd remembered me! This is a testament to Dr. Judd, who is known as a personable, well-respected and well-liked University President. In particular, he is recognized as having been most helpful and kind towards Connecticut's various American ethnic communities." At the dinner meeting, Mr. Hajjar gave an overview of NDU's academic programs and reviewed with Dr. Judd and the participants the various research institutions at NDU, the LERC, WEE, ISORCS and DPC.

Mr. Hajjar also discussed with Dr. Judd and the other participants aspects of NDU's vision for inter-university cooperation. Dr. Judd offered a very impressive outline of CSSU's interest in establishing a center for Lebanese studies at CSSU, complete with teacher and student exchange, research on the Lebanese-American experience and history, and university courses in Lebanese studies as well as lectures, cultural events, exhibitions and so on. Dr. Judd proposes to "develop an endowment (1.5 million corpus) to fund a named academic chair for Lebanese-American studies."

The agreement between NDU and CSSU



Mr. George Hajjar, lecturer at NDU, and Dr. Richard Judd, President of Central Connecticut State University, USA, sign the memorandum of understanding between their respective institutions.



Signing the agreement in the presence of prominent members of the Lebanese-American community in Connecticut. Left to right: front row Mr. George Hajjar, representing NDU, and Dr. Richard Judd, President of CCSU; back row, Rev. George D. Hajjar, Commissioner of the Governor's Financial Planning and Assistance Board, Deacon of St. Michael's Catholic Church in Waterbury Ct. and owner of David Jeweler's; Attorney William Hamzy, State Representative of Terryville Ct.; Dr. Ghassan el Eid, Professor of Political Science at CCSU; Mrs. Selma Frohm, TV talk show producer and host; Mr. Nehme Atallah, Lead Cantor of our Lady of Lebanon Church in Waterbury; Mr. John Atallah, recent CCSU graduate and former captain of the football team; and Dr. Lawrence Aucella, school psychologist and University professor.

holds great promise and the possibility of future benefits for the two universities as well as for American-Lebanese community relations.

Connecticut is the second oldest state in the USA and CCSU is the oldest university in Connecticut and even in most of New England. CCSU is a Division 1-A university and has 15,000 students. It has a full range of academic programs leading to bachelor, master and doctorate degrees. Dr. Alam had the following comment to make: "The NDU/CSSU agreement surely stands out as one of the most promising." 🍷

Information kindly supplied by Mr. George Hajjar

WORLD BANK, UN AND NDU

On May 6th, 2003, the NDU authorities received **Professor Jon Martin Trondalen**, Director of the Committee for Water Resources under the *ægis* of the World Bank in Geneva, and **Dr. Adel Bichara**, expert of the World Bank Rural Development, Water and Environment Department, Middle East and North Africa Region. The visitors had a long meeting with **Dr. Ameen Albert Rihani**, Vice President for Research and Development, **Dr. Shahwan al-Khoury**, Dean of the Faculty of Engineering, **Dr. Fadi Qomair**, Director General of Water Resources, and other officials of the new Center for Water and Environmental Studies proposed for the University.



The delegation and its hosts in the NDU Restaurant.

During this reunion, a study was made of possible future projects that the Center might launch in Lebanon and the Arab World and means of cooperation between the University and the World Bank.

During their tour of the Campus, members of the delegation expressed special praise for the laboratories devoted to hydraulic engineering, the environment and development in the Faculty of Engineering. 🍷

VISIT OF DR. RIYAD NASSAR, PRESIDENT LAU

Our accompanying photograph shows **Doctor Riyadh Nassar**, President of the Lebanese American University, in the company of **Father Boutros Tarabay**, President of NDU, **Doctor Ameen A. Rihani**, Vice President for Sponsored Research and Development, and **Mr. Suheil Matar**, Director of Public Relations, during Doctor Nassar's visit to NDU on May 8. This was a happy occasion as the Lebanese American University played an important role in launching Notre Dame-Louaize during a very difficult period. 🍷



ADMISSIONS IN ACTION!!!

Kindly supplied by Miss Elham Hasham, Director of Admissions

Another academic year comes to an end! Thank God, it has been extremely productive and NDU is definitely up there at the top of the list. It is worth noting the words of wisdom that **Reverend Father Butros Tarabay**, our NDU President, used in the catalogue of 2001-2003:

All of us at NDU are going forward with our mission, our philosophy, our curriculum and our university spirit. We are all members of one large university family, working together and learning from each other with worthy ambition, commitment and enthusiasm. The moral and spiritual task of NDU is to build a fully formed, well-rounded personality with a clear value system confirming a sense of human dignity along with the active role of a creative and analytical mind. We need a university culture that is genuinely humanistic, in the sense that culture must correspond to the human person and his rights. We will never compromise on essential human values.



The NDU Stand at the Educational Exhibition, World Trade Center, Dubai



Presiding the Seminar: Miss Hasham, Director of Admissions; Dr. Antoine Karam, Dean FBA&E; Mr. Abou Jaoudeh, General Manager Lebanese Canadian Bank; and Dr. Rachid Saber, Chairperson, Department of Management and Marketing.

The Admissions Office has settled into its new Main Campus location, which now houses a complete and unified division. All members of the Admissions Office at all three campuses are always ready to serve and facilitate procedure for all. It is because of this teamwork and healthy interaction that we are as successful as we are. This is something about which we will never compromise and which has translated itself into total loyalty and commitment to NDU. The Director of Admissions, **Miss Elham Hasham**, would like to con-

gratulate and commend the Admissions team on such academic professionalism, on their contribution and on their achievements: **Miss Pascale Abi Rizk, Mrs. Karine Saadeh, Mrs. Mirna Sfeir, Miss Marise Abboud, Mr. Mario Kozaily, Mrs. Suzanne Dandan and Mr. Farid Haykal.**

Through total collaboration between the three campuses and an excellent network, about two hundred schools have been visited across Lebanon. The principals and students showed enthusiasm and interest at each of the orienta-

tion sessions. These entailed the promotion of all programs of study within the six faculties, together with a brief overview of NDU, membership, admission requirements, financial aid, tuition fees and entrance examinations, all incidentally explained in the Admissions Guide.

The annual School Principals' gatherings, held individually at Main Campus, North Campus and Shouf Campus, were very constructive. The Principals of the schools related to each area were invited. The meeting at Main

Campus was exceptional this year. The lunch was preceded by a seminar with the participation of **Dr. Ahmad Al-Jammal**, Director of Higher Education; **Mr. George Nehme**, Director General of the Ministry of Higher Education, **Reverend Father Marwan Tabet**, Secretary General of Catholic Schools in Lebanon, and **Miss Suheila Tohme** from the Equivalence Committee. The NDU Director of Admissions, Miss Elham Hasham, welcomed the guests and gave a power-point presentation of NDU in the Past, Present and Future.

The talks covered the concerns and challenges of our schools and about how to maintain quality education through enhanced relations with the universities. Both the speakers and the audience expressed their appreciation of the initiative of the Admissions Office in launching such dialogue, as NDU has been the first university to show interest and concern and take action in the field. A committee has been formed to follow up the matter further.

In addition to contacting schools within Lebanon, the Admissions Offices continues to contact schools abroad that have been visited in KSA, UAE, Kuwait, Jordan and UK. Contact has also been made with schools in Bahrain, Qatar and France. Many applications have been submitted from these schools. As usual, NDU had a stand at the Educational Exhibition at the World Trade Center in Dubai. NDU has just participated (in June) in the first educational exhibition to take place in Syria. There will also be NDU representation at the 40th Annual NAM Convention due in New York in July.

Through our healthy interaction with NAM (National Apostolate of Maronites), the Admissions Office has received numerous inquiries about the Summer Arabic Program and applications are being submitted. This program is attracting people from other countries, including Sweden, Belgium, France, Australia



NDU graduate students listening attentively to guest speakers at the Management Seminar.

and Africa. The Admissions Office has also initiated and established contacts with three prestigious international associations - AACRAO, NACAC and the College Board. NDU is now a member of each of these organizations. The AACRAO contacted the Director of Admissions for a presentation of the Educational System in Lebanon at its annual conference. The 24th Annual Arab ACRAO (Associate of Collegiate Registrars and Admissions Officers) Conference will be held once again in Lebanon and hosted this time by Notre Dame University. This arrangement was approved by the Executive Committee last year in Jordan at the request of Miss Elham Hasham.

The Admissions Office and the Office of Tests, Measurements and Evaluation have been working in close coordination for greater academic involvement. The OTM&E has prepared an Entrance Test Guide that is being distributed to applicants. Special thanks are due to the Director, **Dr. Kamal Abou Chedid**, **Mrs. Diana Sarkis** and **Miss Rita Orfali**.

Last year, the Director of Admissions invited the Directors of Admissions of all other well-established universities to NDU. Talks were initiated to join hands and collaborate for more academic professionalism and a healthier relationship. This year an association for

Admissions Officers in Lebanon has been established. The official name and details will soon be set down. The purpose is to maintain the quality of higher education and to create a smooth flow of interaction with schools.

As a member of the Department of Management and Marketing in the Faculty of Business Administration and Finance, Miss Elham Hasham organized a seminar this year, the topic of which was *Diagnostic Management Processes and Applications of Quality Management in Financial Institutions*. The speakers were **Mr. Ahmad Hussein**, Managing Director of U.M.C. Consulting Services, and **Mr. George Zard Abou Jaoudeh**, Chairman and General Manager of the Lebanese Canadian Bank. The audience included both professionals and NDU graduate students.

NDU aims for the future of Lebanon by instructing persons who may choose to apply themselves to the common goals of life. We want to bring courage and rationality into their lives and help them to become physically strong, mentally alert and full of grace.

Institutions of higher learning are centres of science, learning and creativity for the service and betterment of humanity. NDU has always fulfilled its role of confirming and spreading a sense of human dignity and will continue to do so.



At the Management Seminar: Mr. Ahmad Hussein,
Managing Director, U.M.C. Consulting Services.

Solomon said that the Temple of Jerusalem was built from the Cedars of Lebanon. Those cedars have broken off little splinters that have spread throughout the world. The young men and women of Notre Dame University are themselves also splinters of the cedars and they will undoubtedly reward our efforts by leaving enduring impressions wherever they go and whatever they do.

NDU takes pride in its achievements and despite all tribulations we vow that we shall continue to offer quality education, spread goodwill and show progress and determination in the face of all adversity.

Finally, I would like to quote from the Second Letter of Peter, verses 5-8:

For this very reason, do your best to add goodness to your faith; to your goodness add knowledge; to your knowledge add self-control; to your self-control add endurance; to your endurance add Godliness; to your Godliness add brotherly affection; and to your brotherly affection add love. These are the qualities you need, and if you have them in abundance, they will make you active and effective in your knowledge of Our Lord Jesus Christ.

...May the Holy Virgin guide and bless you always. See you next year, God willing... 🙏

MEMORANDA

From the President's Office

APPOINTMENTS

27.03.2003:

Ms. Guita Hourani as full-time Co-academic Researcher at the Lebanese Emigration Research Center (LERC), with effect from 1st March, 2003.

07.04.2003:

Mr. Walid Mrad as Manager at the Center for Digitalization and Preservation (CDP) and Miss Carla Sfeir as CDP Technical Assistant, both reporting to Dr. A. Rihani, Vice President, Sponsored Research & Development.

09.06.2003:

APPOINTMENT:

With effect from 1st April, 2003:

Mr. Maroun Mhanna as Driver.

TRANSFERS:

With effect from 1st April, 2003:

Ms. Elsie Khoury from the position of Circulation Assistant at the Library to the position of Secretary, Faculty of Architecture, Art and Design.

Ms. Gisele Mrad from the position of Cataloguing Assistant at the Library to the position of Secretary, Division of Computing Services.

Ms. Reine Wehbe from the position of Operator (Main Campus) to the position of Operator, Division of Continuing Education (Old Campus).

With effect from 1st June, 2003:

Mr. Abdo Bejjani from the position of Maintenance Worker to the position of Photographer at the Radio/Television Studio.

PROMOTION:

With effect from 1st April, 2003:

Mr. Maroun El Rayess from the position of Security Officer to the position of Circulation Assistant at the Library.

CHRISTIAN MYSTICISM INTERNATIONAL CONFERENCE

This remarkable event, held under the patronage of His Beatitude Nasrallah Boutros Sfeir, Patriarch of Antioch and of the East and Cardinal, who was represented by Archbishop Chukrallah Harb, was held on Friday May 16th, 2003 in Friends Hall at the main NDU Campus. It introduced speakers of outstanding authority, both international and local. We might mention here the presence of Dr. Mahmoud Ayoub, due to speak in a coming Millennial Lecture; a man of profound learning and spirituality, he is an authority on the Sufite tradition and its links with Christian monasticism. His remarks were heard with keen attention.



NDU President Father Boutros Tarabay welcomes Archbishop Chukrallah Harb, representing His Beatitude Patriarch Cardinal Nasrallah Sfeir.

Proceedings started at 9.30 a.m. with the chanting of the Lord's Prayer by **Mr. Raji Haddad** accompanying himself on the lute and the playing of the National Anthem. Then **Dr. Boulos Sarru'**, Dean of Humanities, gave a penetrating introduction to the whole subject of mysticism, dealing with it as the "inevitable path of the soul". Referring to the statement contained in the first three verses of the Gospel of St. John, he said we were called to accept it not merely by exegesis, inductive or deductive reasoning, but by faith. This did not mean "a vague exaltation that drenches us in an ecstasy without reason but rather a reasoning exaltation." He analysed the question of man having a third dimension, the soul, as well as body and mind, the soul revealing truth to the mind. Dr. Sarru' then outlined the intention of the Conference as being to highlight the nature of the mysticism of Christianity, to respond to the atheist trends plaguing the world especially since the 19th century, to highlight the oneness of Christianity through the oneness of the mystical manifestation, to accentuate the nativity of mysticism in the East and its propagation in the West, and to highlight the reciprocal integration of faith and reason, heaven and

earth, and the secular and the religious, within the body of the contemporary Church.

Father Boutros Tarabay, President of NDU, then welcomed the speakers and guests to an occasion that would show how such people as Eckhart, Edith Stein, Rielo, Palamas, Cabasilas and Nareg, far from being divided, were united as sources of spirituality by their love of Christ. All people needed to go deeper into their spiritual roots.

First Session: Western Mysticism

The first guest speaker was **Father Richard Woods**, Ph.D. S.T.M., of the Dominican Order, associate professor of theology at the Dominican University of River Forest, Illinois, between 1991 and 1999 lecturer and tutor at the Dominican Blackfriars Hall, Oxford University, UK, and in 1999 Aquinas Scholar at Emory University, Atlanta, Georgia. He was Associate Professor at Loyola University, Chicago, 1970-1996, and adjunct associate professor of Psychiatry at Loyola University Medical School. A trustee of the Eckhart Society, he is author of *Eckhart's Way* and of a number of articles and essays on Meister Eckhart.

Father Woods explained that Eckhart was a profound philosophical thinker, scripture scholar and theologian, but that it was as a preacher and spiritual writer that he became a major source for Christian mystics for centuries as well as for spiritual seekers in other traditions in more recent times. Drawing on a thorough knowledge of Holy Scripture, the early Alexandrine spiritual theology, the Cappadocian Fathers and the Dionysian writings, Eckhart fused Thomistic, Arabic and Jewish elements into a great mystical synthesis. Radically apophatic, he sought union with God by ridding the mind of all images and the heart of all attachments, without special practices such as penances, pilgrimages or other works. Father Woods presented Eckhart's spirituality as a "wayless way". Pope John Paul's endorsement in 1985 of Eckhart as a spiritual teacher and master, he remarked, had dispelled the clouds of papal censure that had previously hung over him.

The next to speak was **Dr. William Sweet**, Professor of Philosophy at St. Francis Xavier University in Nova Scotia, Canada, after earning doctorates from the University of Ottawa, St. Paul's University and the University of Paris, Sorbonne.



Father Richard Woods, Dean Antoine Karam, Dr. Williams Sweet and Father Robert Badillo

Recent books include *Anti-foundationalism, Faith and Community*, Amsterdam, Rodopi Press 2003, and *Science, Religion and Non-Science*, Bangalore, Dharmaram Publications, 2003. Current research covers books on *Meaning and Truth in Religious Belief and Idealism in India and South Africa*. Professor Sweet's **Edited Collections** include *The Nature of Metaphysics*, Kluwer, (forthcoming) *Philosophical Theory and the Universal Declaration of Human Rights*, University of Ottawa Press, 2003, and *The Philosophy of History: a Reexamination*, Ashgate Publishers, 2003. Recent articles include "Takiing Metaphysics Seriously", in *The Nature of Metaphysics*, Kluwer (forthcoming 2003) and "Intelligent Design, Science, and Religion in Philosophico-theological Reflections on Science", ed. V. Manimala. Professor Sweet is presently Vice-President of the Istituto Internazionale Jacques Maritain (Rome) and Secretary General of the World Union of Catholic Philosophical Societies, editor of *Philosophy, Culture, and Traditions* and associate editor of *Journal of Dharma*, to mention but a few of his editorial activities.

Taking as his subject *Edith Stein: From Empathy, Through Dialogue, to "The Science of the Cross"*, Professor Sweet pointed out that Edith Stein, in religion as a Carmelite nun Teresa Benedicta of the Cross, now Saint, was one of the most outstanding Catholic thinkers of the 20th century. Both her intellectual and her spiritual itinerary were remarkable, but neither of these aspects of her life can be understood without the other. From a secular Jew to a Catholic mystic, from a Husserlian phenomenologist to a Christian phen-

sonalist, Stein struggled with questions of empathy and intersubjectivity before arriving at what she eventually called *Kreuzwissenschaft*, the Science of the Cross, which involves "the mystery of joy in suffering, of victory in failure, of dying and rising with Christ."

Professor Sweet outlined Stein's intellectual and spiritual development, from her early studies with Husserl in Phenomenology to her later - and arguably mystical-writings such as essays and poems written between 1931 and 1942, and later collected in various publications. In particular Professor Sweet focused on the relation to Husserlian Phenomenology as well as describing in what way Stein might be called a mystic.

The third speaker on Western Mysticism was **Father Robert Badillo**, born in New York City, and in 1990 awarded a Ph.D. by The American University in Washington, D.C. for his dissertation on Jürgen Habermas. He has taught philosophy in various universities in the United States including St. John's University, Fordham University, Villanova University and the University of the District of Columbia. Currently he is teaching at Sacred Heart Philosophical College in Aluva, Kerala, India. He has specialised in metaphysics, philosophical anthropology and ethics. His first book, entitled *The Emancipative Theory of Jürgen Habermas and Metaphysics* (1991) was described by George F. McLean as "marking a new beginning for philosophy."

Given the specifically Christian elements of St. Teresa's mysticism, Father Badillo sought to indicate the manner in which Rielo provides

the metaphysical ground that elevates these elements to pure ontology ("pure" as used here signifies ontological science that has not been infected with the pseudo-principle of identity.) Thus Rielo's genetic metaphysics, or science of the Absolute, must account for a *Trinitarian* conception of God or of the Absolute Subject, in contradistinction to the traditional philosophical view of God understood, at best, as consisting in a monotheistic unipersonalist absolute in terms of an identical conception of substance. Further, what is implied in St. Teresa's conception of God and of the human being is that it is possible for God - the absolute, infinite and eternal - to be in relation with the human being - the relative, final and temporal. Rielo, said Father Badillo, explains the nature of this relation within a genetic conception of the connection between God and creatures without having recourse to the traditional philosophical conceptions of causality and the analogy of being, while invalidating all forms of absolute transcendentalism, static or dynamic forms of pantheism, metaphysical dualisms and nihilisms.

Father Badillo examined these various proposals which jointly make plain Rielo's contribution to mysticism, i.e. the elevation of Christian mysticism to pure ontology, in three interrelated sections: first, Rielo's metaphysics or the genetic conception of the Absolute Subject; second, the genetic conception of what is not the Absolute Subject; and third, ontology or the genetic conception of the human person as *homo mysticus*. The paper ended with reflections on the implications of Rielo's genetic model for ecumenical discourse.

The first session then concluded with points raised from the floor and a coffee break.

Second Session: Eastern Mysticism I

For this session Dr. Boulou Sarru' introduced the speakers, the first of whom should have been **Monsignor George Khodr**, Orthodox Archbishop of Mount Lebanon. However, as he had been called for



Doctor Boulos Sarru', Archbishop Chukrallah Harb, Bishop Nareg Alemezian, Doctor Ameen Rihani and Archbishop Cyril Bustros of Baalbek.



Father Boulos Wehbe of NDU did a fine job interpreting from Arabic to English; at his side Doctor Mahmoud Ayoub.

an urgent consultation by Patriarch Ignatius, his paper was read by **Dr. Ameen Rihani**, NDU Vice President for Sponsored Research and Development.

Archbishop Khodr holds a degree in law from St. Joseph's University, Beirut, and in theology from the St. Sergius Orthodox Institute of Theology in Paris. He has an honorary doctorate from the St. Vladimir Institute of Orthodox Theology in New York. He has taught about Arab civilisation in the Lebanese University and given courses on theology and on Islamic questions in the St. John Damascene Theological Institute in Balamand University. Apart from his pastoral appointments, he has done notable work for the Orthodox Youth Movement in the Patriarchate of Antioch, and has published in English, French and Arabic. Notably, he is head of the Theological Committee of the Middle East Council of Churches (which includes the Catholic, Orthodox and Evangelical communities.)

The Archbishop's paper pointed out that, in the words of the Church Fathers, God was made man that man might be divinified. The question was how God could live in man as He had promised. An answer to this question came from St. Gregory Palamas, Bishop of Salonika, in the 14th century, in answer to the philosopher Barlaam, coming from the West, who denied that monks could have seen the Divine Light. Saint Gregory affirmed that the light which had surrounded Christ on Mount Tabor was uncreated and was grace itself, coming from God.

But it was not the Divine Essence itself as this could not be shared by a created being. So Palamas made a distinction between the Divine Essence, which could not be shared, and the divine energy which was from God, uncreated, but capable of being shared. Men could receive this and be divinified truly and not merely resemble God. In the 14th century this doctrine was officially adopted by the Orthodox Church.

Monsignor Cyril Bustros, Greek Catholic Archbishop of Baalbek, continued in the eastern tradition, insisting during later discussion that the Church he belonged to was an eastern one but in union with Rome, even accepting Palamas in its calendar of saints.. In this spirit he took as his subject *Life in Christ according to Nicholas Cabasilas* (1290-1371). He pointed out that the Christian life was not merely faith in certain dogmas but a life of union with the person of Christ, its source, in which it found its completion and joy. This was the theme of the book of Nicholas Cabasilas, *Life in Christ*.

Cabasilas became a monk on Mount Athos, where he wrote his works, the most important being *Life in Christ*. In this he shows how we begin and how we advance in the Christian life, what are the sources we rely on and how it works out in practice. He bases the Christian life on three sacraments, baptism, confirmation and the Eucharist, which unite the Christian with Christ and enable him to follow the example of Christ.

Cabasilas develops his thought in four basic steps. First, he defines the Christian life from the point of view

of the Christian's union with Christ and then he speaks of how the Christian is saved through Christ. Next, he describes the three sacraments of baptism, confirmation and the Eucharist as the doors by which Christ receives believers into his kingdom. Finally, Gregory shows how through the sacraments one may lead the Christian life. From love of Christ Christians may seize the mind of Christ, desire what he desires, love what he loves and demand what he wants them to demand. He insists on the grace that the Christian life bestows on us, on our membership in Christ, and on thinking about God and what he has done out of love for us. Life in Christ means living like him, being humble like him, and being merciful like him and compassionate towards others. It means being pure of heart, striving to be like Christ, being prayerful, sharing in his will and his freedom, and avoiding sin. This life in Christ even on this earth gives the fullness of joy and leads to eternal bliss.

The last speaker in the morning was **Bishop Nareg Alemezian**, born in Beirut in 1962. After graduating from the Theological Seminary of the Armenian Catholicosate of Cilicia in Antelias in 1981, he was ordained a celibate priest and for a time carried out various duties at the Catholicosate. Between 1986 and 1991 he pursued higher studies in theology in Vancouver, Canada, and then served in two parishes in North America. Since 1997 he has been Ecumenical Officer for the Catholicosate, being consecrated bishop in 2002. He has contributed extensively to periodicals and writ-

ten multi-lingual volumes on the Armenian Church. Currently, he is preparing his Doctorate in Ministry at the Vancouver School of Theology. For the conference he presented a paper on *St. Gregory of Nareg (951-1003) and his Spirituality of Healing*, with special reference to his prayer n° 18. In this year 2003, the Armenian Orthodox Church is celebrating the millenary of Naregatsi, the genuine representative of Armenian mysticism. Bishop Nareg Alemezian said he found the ecumenical atmosphere of the present conference an appropriate occasion for a tribute to this great saint, the initiator of a religious culture and a historic figure of philosophical, theological, literary and aesthetic significance. Bishop Alemezian dealt with the characteristics of the lifetime of St. Nareg (political stability and renaissance), his biography and his literary achievements, and dominant features of his literary legacy, with special emphasis on his *Book of Lamentations*, covering divine inspiration and praise, deification, universalism, humanism and drama, the beauty of nature and human interaction with it, the tragedy of sin and the mystery of salvation, and prayer and dialogue with God. The speaker concluded with an exegetical exposition of Prayer 18 in the *Book of Lamentations*.

Third Session: Eastern Mysticism II

For the afternoon session, **Dr. Doumit Salameh** presented **Father Elias Hanna**, a Lebanese Maronite monk with a doctorate in religious history and relations from the Paris IV - Sorbonne - University. Now he is a university instructor and does research in Church history and spirituality. On these subjects he has frequently lectured and written learned articles. He is an instructor in Church History and Patrology in the two universities of the Holy Spirit, Kaslik, and the Antonine in Baabda, as well as being Director of the Shekka (North Lebanon) campus of the Holy Spirit University and member of the Patriarch Estefan Dweihy Institute. He is author of a number of books, including *Saint Rafqa, teacher of*



Archbishop Harb, Father Elias Hanna, Doctor Basil Aggoula and Doctor Sarru'.

Generations and Intercessor for the Suffering, published in Arabic, French, English, Italian and Spanish, *Saint Rafqa, Her Life and Events*, and similar works.

Father Hanna took as his subject **Modern Maronite Syriac Monasticism**, starting with the profound modifications that came in 1695 after a thousand years of Antiochean tradition. They implied a change from individualism and remoteness from the world to a more collective and institutional existence. Apart from Holy Scripture there were three Eastern influences, namely the Egyptian eremitic model, the more missionary Syriac model and Cappadocean monasticism. In 1732 confirmation came from Rome for rules reflecting these influences for the three Maronite orders, the Lebanese (formerly Baladite), the Miriamite (formerly Aleppine) and the Anthonine. The pioneers of the new movement, in particular Bishop Abdallah Karaali, tried to insert this threefold Eastern tradition into a Western mould, inspired more particularly by the Jesuits. Three personalities stand out as fruits of this reformed oriental monasticism, namely Saints Sharbel and Rafqa and Blessed Naamatallah Hardini.

Father Hanna was followed by **Dr. Basile Aggoula** of Mosul in Iraq. He studied philosophy and theology in the Institute of St. John the Beloved under the direction of the Dominican Fathers in his home city and earned a doctorate in Semitic Languages from Lyon in France. He then studied archæology in the Lebanese University and the universities of St. Joseph, Beirut, and

the Holy Spirit, Kaslik. He has also carried on work in the French Middle East Archæological Institute in Beirut and studied in the Higher Faculty of Letters. He has been a visiting professor in a number of universities. He was Director in the National Scientific Research Institute in France attached to the Collège de France. He teaches Comparative Semitic Literature in St. Joseph's University.

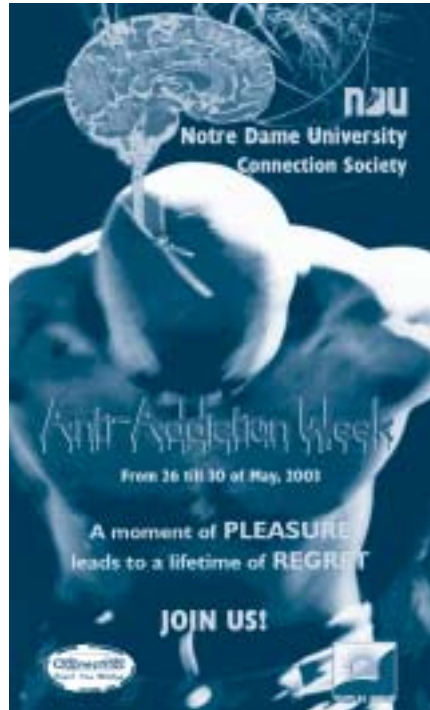
Dr. Aggoula took as his subject **Afrahat the Persian Doctor and the Earliest Syriac Monastic Writing**. He explained that the twenty-three texts written by the learned Afrahat in the first half of the 4th century after Christ are definitely the oldest Syriac Christian writings. His doctrine and instructions for monks are the oldest Christian testimony of the eremitic life in the Syriac-speaking lands. But they have suffered undeserved neglect except for the serious research by John Barizzo, who published the entire Syriac text, comparing between all the documents to be found in his time and translating the Syriac into Latin. The writings of Afrahat were fundamental for monasticism in the Syriac East.

To end the Conference, a tribute to the speakers came from **Dr. Joseph Yacoub**, who insisted on the silence emanating from the lives of the great mystics expressed in humility, love and simplicity arising from a feeling of awe of God. He showed that the simplicity of educated and uneducated mystics alike was not far removed from our everyday simple acts. 📖



From May 26 to May 30 this year, the NDU Connection Society campaigned against the use of drugs, under the patronage of the Minister of the Interior H.E. Elias El-Murr and with the cooperation of the Umm El-Nour Association. The meeting of the first day opened with that great and beloved Lebanese singer, Wadih Al-Safi, giving a touching rendering of Lubnan, ya qutaat sama'. Among his charmed audience were NDU President Father Boutros Tarabay, Director of Public Relations Mr. Suheil Matar, the actor Rafaat Tarabay and former Miss Lebanon Joëlle Behloc, as well as Faculty members, staff and students. Afterwards, Mr. Rafaat Tarabay urged students to be aware of their responsibilities. Father Roger Chikri spoke of the attitude of the Church, details about which may be found in his article on another page. Father Boutros Tarabay finally presented Mr. Wadih Al-Safi with an NDU shield to express the general appreciation of his devotion to Lebanon.

CONNECTION THE ANTI-DRUG WAR



Subsequently, various NDU student clubs organised events to help students to resist addiction to tobacco, such as offering one ice cream in exchange for two cigarettes. There was a music festival with songs whose words were directed against the use of drugs and the week ended with a conference entitled *Drugs - Reasons, Manifestations and Treatment*.

The last session of the conference was held in the presence of the Governor (Mohafez) of Beirut Yacoub Sarraf, representing the Minister of the Interior. Mgr. Guy Njeim, President of *Umm El-Nour*, and Father Boutros Tarabay. As drugs present important security and juridical problems, Mr. Melhem Riachi, in charge of communication at the Interior Ministry, brought up a project of the Minister for a preventive prison for drug addicts, which some prefer to call a preventive centre. Mr. Sarraf for his part insisted that security action sought to punish



drug dealers, while showing a certain compassion for the sick addicts. Mr. Riachi made clear that addicts could leave the prison if they agreed to follow a course of treatment. However, it remained to be pointed out that while there was progress in the law, there was still no means of applying it, and the Higher Ministerial Committee for combating drugs, to be presided by the Prime Minister and provided for by the legal texts, had still to be set up.

The conference then dealt with the social aspects of drug trafficking and addiction. The declarations of specialists were supported by the courageous personal witness of a former addict, rehabilitated by *Umm El-Nour*, who showed just how arduous the return to normality was. A member of *Umm El-Nour* and education specialist, Mr. Nady Sfeir, declared that there was a need to associate

with young people as well as with parents, teachers, the media, etc.. If an appropriate movement were to be formed among the young, these young people could have a positive influence instead of a negative one on others.

As for the psychological influences, **Dr. Marie Houry**, psychologist and advisor and instructor at NDU, boldly affirmed that not all the blame was to be put on broken families as 47% of addicts arriving at *Umm El-Nour* came from families that were united. She blamed erroneous ideas of education and various social factors causing discouragement among the young.

Moussa Khoury, president of the NDU Student Cabinet, stressed the concern of the Cabinet with the threat to the youth of the country.

Guilène Boustany Abou Akl, psychologist, psychoanalyst and *Umm El-Nour* member, indicated symptoms which, taken together, might help recognise addiction in a family member or friend and also means of



helping an addict. She stressed the difficulties in the way of the ex-addict's return to society, while pointing to the important role here of certain institutions, particularly the universities.

Ms. Betty Hindi described her own personal experience helping an addict to reform, experience which led to the formation of a group of friends in NDU concerned about the influence and spread of drug addiction in Lebanese society.

Finally, **Zeina Ghossoub Assouad**, dietician, described the effects of drugs on general health, particularly through severe loss of appetite.

The folders shown with this report are available from NDU. 📄



DR. HODA MAALOUF AND THE GREEK CATHOLIC ASSOCIATION

Recently **Dr. Hoda Maalouf**, Chairperson of the Computer Science Department in the NDU Faculty of Natural and Applied Sciences, joined the Greek Catholic Association and on February 25, 2003 was appointed head of its Committee for Academic Affairs. The accompanying photograph shows her with His Beatitude **Gregorios III Lahham**, Melkite Patriarch of Antioch. 📄



Fulbright for former NDU Student

The Mechanical Engineering Department has the pleasure of announcing that its graduate student **Mr. Charbel Antonios**, at present attending AUB for a master degree in Mechanical Engineering, has been awarded a **Fulbright** Scholarship to study active vibration control using smart materials at Virginia Technical University, Blacksburg, Va., USA.

Information kindly supplied by **Doctor Walid C. Assaf**, Chair, Mechanical Engineering.

MARONITE REQUIEM BY ABBOT EID

To celebrate the tenth Easter since its foundation, on April 12th the NDU Choir performed the *Maronite Requiem* of **Abbot François Eid** MMO, conducted by **Fr. Khalil Rahmeh** MMO. The performance took place in the church of the Jesuit Fathers, St. Joseph's, in Beirut.

The Requiem is a prayer for the repose of the souls of the departed. From its early days the Latin Church had a complete text for the Requiem Mass, and in due course this was set to music by a number of famous composers outside the clergy. However in the Maronite rite there has so far been no similar complete text, although there are many prayers for the dead.

For this reason, Fr. François Eid, who is now Superior General of the Miriamite Maronite Order, resolved to bring together these particular prayers under the title of *The Maronite Requiem Mass*, in particular those in the book of Bishop Yusuf Darian, himself from the Miriamite Order. He completed this task in a single night, the eve of Christmas 1970, describing it as his offering to God in words and music.

In the Maronite rite this Mass is new of its kind. No western work resembles it and it does not conform to western rules of composition; it takes into consideration the Maronite melody so as not to affect the familiar Maronite spirituality. The work is complete in every aspect, particularly the technical one. The musical distribution was confided to **Benoît Arbain** of France, giving a touch of western orchestration to the oriental melodies and instruments, with a special role being given to the eastern *qanoun*.

The performance in the church of the Jesuit Fathers took place before an audience of eminent members of the clergy, political personalities and intellectuals. The choir was supported by twenty-three musicians. The soloists were **Miss Aida Tomb** and **Mr. Salem Tamer**. It should be noted here that a recording on CD is under preparation.

The University Choir and its conductor want to express their particular esteem and affection for Father General François Eid, who took the Choir in the University under his wing.

(Information kindly supplied by **Charbel Abi Rached** - Ed.)



Abbot François Eid with Archimandrite Boulos Nazha of the Shweirite Order and Father Elias Kmeid.



Miss Aida Tomb, soloist.



Father Khalil Rahmeh conducts choir and orchestra.

MILLENNIAL LECTURE SERIES

2002
2003

FACULTY OF HUMANITIES, DEPARTMENT OF SOCIAL AND BEHAVIORAL STUDIES

This year's theme: Cultural Vistas and the 21st Century - Paradoxes and Challenges

DR. HABIB C. MALIK ON KIERKEGAAD

When not travelling to conduct basic research, **Habib C. Malik** teaches History and Cultural Studies at the Lebanese American University, Byblos Branch. He has also taught at the Off-Campus Program of the American University of Beirut, the Lebanese University and the Catholic University of America, Washington D.C.. He received his doctorate from Harvard University in 1985, after taking as his research subject Modern European Intellectual History. In 1983 he was offered a research and travel grant which allowed him to spend time in Denmark, Germany and Austria researching his dissertation. He has published two major books, *Receiving Soren Kierkegaard: The Early Impact and Transmission of his Thought and Between Damascus and Jerusalem: Lebanon and Middle East Peace*, now running into its second printing. He has written numerous articles on Christians of the Middle East, political Islam and human rights, which appeared in such publications as *First Things*, *The Middle East Quarterly* and *Global Affairs*. In 1995 and 1996 he was a visiting fellow at the Washington Institute for Near East Policy, a leading Washington think-tank. As president of the Charles Malik

Foundation (a non-profit organisation), he is overseeing the collection, editing and publication of his late father's massive intellectual and diplomatic legacy. He recently published a volume entitled *The Challenge of Human Rights: Charles Malik and the Universal Declaration*, which appeared with I.B. Tauris in London through the Centre for Lebanese Studies in Oxford. He is currently editing his father's writings on America and the papers relating to the idea of the internationalisation of Jerusalem proposed by Charles Malik at the United Nations in the late 1940s.

In the framework of the NDU Millennial Lecture Series, on March 27, 2003 Dr. Malik gave a talk entitled *Musings on the History of Ideas with References to the Early Reception of Kierkegaard's Thought*. He began by reflecting on the meaning and the possibility of a "history of ideas", stressing the all-important point that *ideas have consequences*. In this connection, Dr. Malik examined the role of the reception historian, concerning which he insisted on the importance of receiving a thinker's ideas - a task just as monumental and important perhaps as the ideas themselves. His reference throughout was the early reception of the religious and philosophical ideas of

the great 19th century Danish philosopher Soren Kierkegaard. Revealing an impressive breadth and depth of learning and scholarship, Dr. Malik went on to answer a wide range of questions concerning the nature of truth, history and culture. Not a few of these referred to the need to publish a definitive book on the writings of his late father, Charles Malik, who played a leading role in drawing up the U.N. Declaration of Human Rights and was one-time President of the U.N. General Assembly. Dr. Malik answered by connecting these enquiries to the theme of his lecture, the history of ideas, and pointed out that his father had been responsible for introducing the idea of Civilisation Studies to Lebanon during his early days at the AUB.

DR. NICOLAS ZIADEH ON THE SEVENTH DOOR

On April 30, 2003, **Dr. Nicolas Ziadeh** gave a talk entitled *The Seventh Door*. Presiding the occasion were NDU President **Father Boutros Tarabay**, Public Relations Director **Mr. Suheil Matar**, Dean of Humanities **Dr. Boulos Sarru**, and Chair of Social and Behavioral Studies **Dr. Doumit Salameh**.

Dr. Ziadeh delivered his talk with



Doctor Mahmoud Ayoub with Doctor Doumit Salameh,
Chair of Social and Behavioral Sciences.

clarity and vigour, profiting from long observation as he was born in the year 1907. He spoke of the problems of the Arab peoples, of their oppression, exploitation and humiliation, insisting on the role here of the Sykes-Picot Agreement and the Balfour Promise. In their political evolution the Arabs had been haunted by feelings of betrayal, treachery and conspiracy against them. Opening a book of history at random he had once chanced upon page 1 of chapter 7, dealing with 1907, the year of his own birth. From then on, two events influenced the future of the region: there was the Sykes-Picot Agreement and in 1921 the crowning of Prince Faisal as King of Iraq thanks to the British, whose interests in the region were represented by Anglo-Iranian Oil and then the Iraq Petroleum Company (IPC). A throne was made for the new monarch out of the only wood available and it was noticed by an American journalist that King Faisal sat on a throne upon which the words Anglo-Iranian Oil were clearly stencilled. No doubt petroleum still underlay the regimes and the politics of the Middle East.

Dr. Ziadeh pointed out that during the years of British and French colonialism, Arab resistance appealed to nationalism and to unity. But once the enemy was gone, nationalism

became the pawn of whoever wanted power.

DR. MAHMOUD AYOUB ON THE UMMAH

On May 29, 2003, the Series introduced another distinguished scholar of international reputation, **Dr. Mahmoud Ayoub**, Professor at Temple University, USA, and the only non-Christian to have had an article published in the high-profile learned Catholic multi-lingual review *Communio*. He is mentioned at the beginning of our report on the conference on Christian Mysticism.

Dr. Ayoub explained that the term *ummah* had a number of lexical, religious and political meanings. Basically, however, the term signified an organic entity or social organisation. In this regard, *ummah* was conceptually and religiously akin to the Christian Church.

The Qur'an used the term *ummah* to mean a period of time, an established custom or practice, or a single important personality. Thus Abraham was called *ummah wahida*. In common usage, the word meant a group of people, be it small or large. Religiously, the totality of Muslims in the world was an *ummah muslimah*. Politically-juristically, the Muslim Ummah constitut-

ed *Dar al-Islam*, or the abode or sphere of Islam. This concept of the Ummah had traditionally defined its relationship with the rest of the world.

Since the end of the 19th century, explained Dr. Ayoub, the Muslim Ummah had been politically and geographically divided into a large number of nation states, usually with a parliament and a secular constitution. Nevertheless, religiously the Muslim community remained one *ummah muslimah*. Thus understood, this *ummah* was responsible to God on the Day of Judgment, and thus had to abide by a well-defined set of norms of conduct.

The political transformation of the one Muslim *ummah* into many nation states raised many questions for all Muslims in the modern world. These questions centered on the necessity for the *Ummah* to become an *ummah* not against the world but an *ummah* in the world. This required important reformulations of traditional *fiqh* or jurisprudence and a new theology of *jihad*, among other things. Dr. Ayoub was of the firm belief that the Qu'ran and early prophetic tradition could provide the basis and framework for such changes. 📖

SHOUF CAMPUS NEWS



After presentation by Dr. Assaad Eid and Mr. Suheil Matar, Deputy Bahia Hariri addresses the forum.

DEPUTY BAHIA AL HARIRI, CAMPUS GUEST



Distinguished guests together honour Shouf Campus - Deputies Bahia Hariri, Nabil Al-Boustani and Georges Deeb Nehme and Mayor Dory Chamoun with Dr. Assaad Eid and Mr. Suheil Matar.

On March 5th, 2003, the Chairperson of the Parliamentary Committee on Education, **Deputy Bahia Al Hariri**, was guest of the NDU Shouf Campus for an open forum with staff and students. Other important participants included deputies **Nabil Al Boustani** and **Georges Deeb Nehme**

and the mayor of the municipality of Deir El-Qamar, **Mr. Dory Chamoun**.

After the opening address by **Dr. Assaad Eid**, Director of the Shouf Campus, and **Mr. Suheil Matar**, Director of NDU Public Relations and Advisor to the NDU President, the floor was given to Deputy Bahia Hariri, who spoke about the reper-

cussions of the war on Iraq and the re-mapping of the region. She insisted on the need "not to let details deter us from the more pressing issues of the world. Everyone is against the war and His Holiness the Pope is praying for peace." Furthermore, she considered that truly harmonious life together was

the only way of abolishing political sectarianism.

In another connection, Deputy Hariri refuted the rumour circulating that Lebanon is an insecure country; pointing to the spread of stability, the liberation of the South (excluding the Sheb'a Farms), and the redeployment of the Syrian Army according to the Taef Agreement.

On the issue of the shooting up of new universities, Deputy Hariri said that the documentation of all these universities was incomplete and that they therefore had no legitimacy. She also highlighted the importance of the equivalence of the university diplomas, including those given by such universities as the American University of Beirut and St. Joseph's. Both parents and students were responsible for satisfying themselves about the legitimate standing of any university before enrolment.

FOUNDER'S DAY

On May 8, 2003, the Shouf Campus celebrated Founder's Day. Crowds came to celebrate with the students, with individuals coming from all over Lebanon, making it a day to remember. There was an exhibition of paintings by the students, and the occasion was enlivened by the par-

ticipation of **Amir Yazbek, Moueen Shreif** and **Sonia** and **Sami Al Ayyoubi**.

In the evening there was a traditional Lebanese menu of *mankousheh*, *tabbouleh* and *fattoush* and then everybody danced into the wee hours of the night. (There seems to be no more need to put these words for Lebanese food in italics despite the red lines marked under them by our computer; according to the BBC the word *tabbouleh* is already entering English dictionaries, following the spread of Lebanese restaurants in the West! -Ed.)

ACADEMIC ITEM

Dr. Fouad Chedid, Chairman of Science and Engineering Programs, Shouf Campus, has sent us the following information about his activities.

Recently published papers

"On Generalization in a Spatio-Temporal Setting", in *Proceedings of the GIS Research UK: 11th Annual Conference (GISRUK 2003)*, City University, London, April 9th-11th, 2003, pp. 171-174.

"The Bidding Method: A General Distributed Method for Designing Approximation Algorithms for NP-

Complete Problems", in *Proceedings of the 18th International Conference on Computers and their Applications (CATA-2003)*, March 26-28, Honolulu, Hawaii, pp. 214-218.

Conference committees

Dr. Chedid is on the program committee of four international conferences scheduled in the USA for 2003.

Member of the Program Committee, The 16th International Conference on Computer Applications in Industry and Engineering (CAINE 2003), November 11-13, Las Vegas, Nevada.

Member of the International Program Committee, the 2003 International Conference on Parallel and Distributed Processing Techniques and Applications (PDPTA'03), June 23-26, 2003, Las Vegas, Nevada.

Member of the International Program Committee, The 2003 International Conference on Information and Knowledge Engineering (IKE'03), June 23-26, 2003, Las Vegas, Nevada.

Member of the Program Committee, the 19th International Conference on Computers and their Applications (CATA - 2004), March 18-20, 2004, Seattle, Washington. 🍷



Founder's Day - Games during the day-



-and dancing into the night.

FOUNDER'S DAY UP NORTH



The glorious scenery of North Lebanon provides a superb background for all of Barsa's open-air activities.



Red Bull was generous with sponsorship.



Warming up to the music.

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Students at North Campus, Barsa, celebrated Founder's Day, Friday May 9th, for the second year running with gusto. The Student Cabinet and the Clubs organised the activities, backed by the sponsorship of Red Bull and Strike FM. Free passes were distributed to students from neighbouring schools. The Sports Club organized games, tournaments and competitions.

There were ten stands and artists Nadi Chamali, Hassan Hachem, George Al Rassi, Haytham Attieh, and Omar Amoun enlivened the evening with their musical talents.



Artist George Al Rassi adds to the joy of the evening.

On Tuesday and Wednesday, 27th and 28 May, 2003, the NDU Placement Office under the direction of Mrs. Grace Khalil held its third annual NDU Job Fair, with the cooperation of some twenty commercial and financial houses. It took place under the patronage of the Minister of Education and Higher Education H.E. Minister Samir Al-Jisir, represented at the opening ceremony by the Director General of Education George Nehme. With him at the ceremony were NDU President Father Boutros Tarabay, NDU Public Relations Director Mr. Suheil Matar, Mrs. Grace Khalil and representatives of the various companies participating. The Fair was visited by crowds of students desirous to know the opportunities offered them by the labour market and the appropriate specialisations.

In his introductory speech, **Mr. Suheil Matar** spoke of the difficulties facing students wishing to enter the labour market and of the confusion caused by the opening of new universities, bringing the number in Lebanon up to 42. **Mrs. Grace Khalil** spoke of her own experience, which had led her to feel strong sympathy for graduating students in this matter.

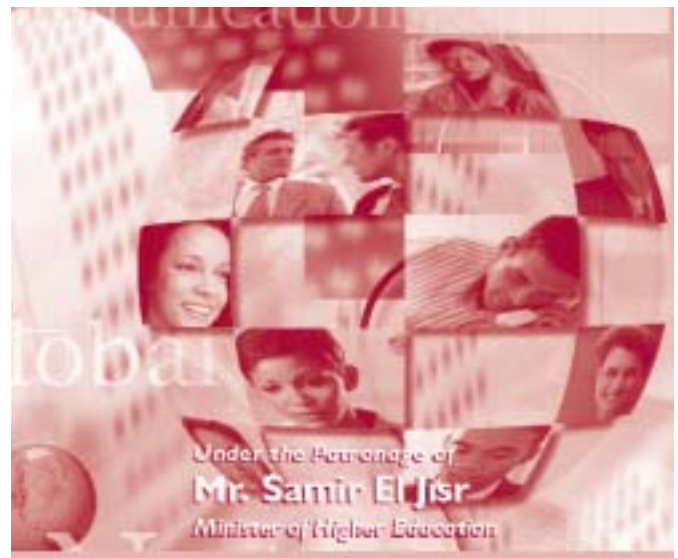
Father Boutros Tarabay in his speech insisted on the role of the capitalist, as it was through him that the University could contribute to building the future of the country. The University's own capital was its students who, while they had to be educated and cultured leaders, had also to be able to work for Lebanon.

Director General **Mr. Georges Nehme** pointed out that for a small country of limited possibilities like Lebanon, emigration was nothing new, but this diminished or increased accorded to the possibilities of employment at home. He added that danger lay not merely in the excessive number of universities but also in the kind of formation they offered. There had to be cooperation between the government, the universities and the institutions offering work and a study of the opportunities for employment to be found in the Arab countries.

A booklet can be obtained from the Placement Office containing useful information particularly about those participating in the Fair and kindly offering their service. They include the following:

Alfred & Jacques Matta - Soft Flow - BMB - MDS - IDM - ACT - CBM - Commercial Insurance - Caporal & Moretti - Libano-Suisse - ProActive - BSO - Prestige - Head Hunter - SNA - Indevco - Standard Chartered - Banque Audi - Byblos Bank - Microsoft - SETS - and last but not least! NDU

Our illustrations are taken from the Job Fair booklet. 🍷



NDU JOB FAIR



NDU AND ENVIRONMENT

On June 12, 2003, in cooperation with the Lebanese Association for Protection of the Environment, NDU organised a conference of specialists on the subject of the Johannesburg Summit on Sustainable Development and the Environment. This was done with the presence of NDU President **Father Boutros Tarabay**, very active in this field, and **Doctor Barjees Gemayel**, Advisor to the Ministries of Information and of the Environment. NDU Public Relations Director **Mr. Suheil Matar** opened proceedings with a few words of welcome to guests, Faculty members, staff and students. **Doctor George Abou Jaoudeh**, President of the Association and Coordinator, spoke of the earlier Rio de Janeiro Summit, which had brought up the principle of sustainable development as the principal way to a better future for humanity and produced the "21 Calendar". Now there had been the Johannesburg Summit, concerned with what had since been achieved and with the priorities and realisations necessary for the future at every level. Dr. Abou Jaoudeh then turned to the raising of public awareness in Lebanon.

The Director General of the Ministry of the Environment, **Doctor Berge Hadjian**, dealt with the recommendations of Rio de Janeiro, pointing out that Lebanon was a signatory to Rio and to the two UN agreements concerning biological diversity and climatic change. He then spoke of the measures for cooperation between various organisations being taken in Lebanon and insisted on the need for the formation of the Higher Committee for the Environment on the basis of Article 6 of the Law for Protection of the Environment, 444/2002.

Ms. Dina Khatib, of the Section for the UN Program of the Environment, spoke about the role of the Program for Development in following up the recommendations of Johannesburg as they applied to Lebanon.

Doctor Antoine Karam, Dean of the Faculty of Business Administration and Economics, insisted on a proper understanding of sustainable development and the new economy and also on the role of the University.

The Secretary of the Association, **Mr. Malek Ghandour**, spoke of the decision reached in Beirut in June, 2003 concerning the NGOs involved in the question of sustainable development, calling for cooperation between all the Arab countries. 🍷



From left to right: Mr. Malek Ghandour, Doctor Antoine Karam, Doctor Berge Hadjian, Doctor George Abou Jaoudeh, Ms. Dina Khatib and Mr. Suheil Matar.

IAA "CREATIVITY" WORKSHOP

Accepting an invitation from the IAA Advertising Club of NDU, on March 19, 2003 **Mr. Philip Skaff**, Creative Director at Gray International, gave a presentation on the role of creativity, the importance of the creative team and the method of its application in the Lebanese Market. He was introduced by **Mr. Kamal Darouni**, the Club's advisor. His audience included **Dr. Khaled Fakhri**, Chairman of the Department of Mass Communications, **Dr. Joseph Ajami**, Instructor and Advisor, **Mr. Kamal Zakhour**, Instructor, and a large crowd of students who joined in the many discussions.

Mr. Skaff stressed that creativity is not an innate skill but one which is developed through practice and experience. Creativity is developed through education, tendencies, skills, flexibility and fertility of ideas and is about attitude, dedication and passion.

The creative team should focus not only on the creative part of an ad, but should consider the brief on the basis of which the marketing study is fully developed. This is why the creative person has great responsibility for being able to send the exact message required to the audience. He is not independent of the other departments, which are directly linked to every activity, so marketing and creativity should strike a balance. The

creative person should be interested in every topic, ranging from science to water, including religion, sociology, psychology and languages.

He is a part of his society and the challenge facing him consists of expressing that society's point of view and being able to communicate with the mass audience. Experience is a major key to his success. The job is a very demanding one, requiring great personal psychological and physical investment, knowledge and wealth of ideas. Thinking in a creative way requires a certain procedure and a methodology to give a specific tone to the ad and to create both attention and retention. "This kind of job is a delicate art, being very subtle," declared **Mr. Skaff**.

He finally presented certain recommendations for future creators, saying that the Lebanese market needed a new generation, for the Arab markets were becoming mature and it was about time that members of his audience should take the lead.

Information kindly supplied by **Zeina Sarrouf**, Secretary, IAA Advertising Club. 🍷

Notre Dame University
Faculty of Architecture, Art and Design

FAAD

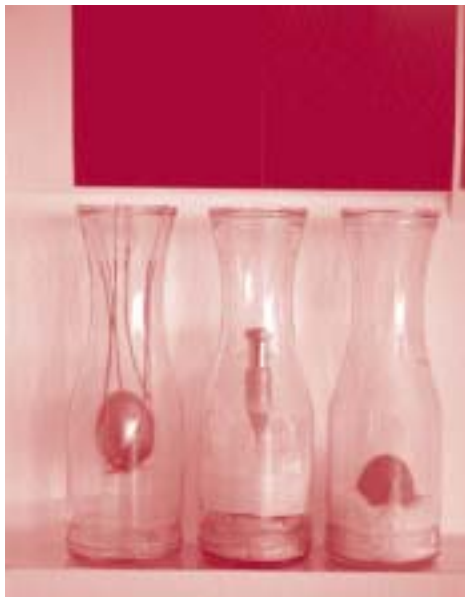
PHOTOGRAPHY



On Monday, April 14, 2003, there was a lecture at NDU organised by the Faculty of Architecture, Art and Design about Imagography, Conceptual Visual Systems. The lecture was given by **Mr. Naji Zahar**, a visual artist and photographer, with a master degree in economics, based in London. He spoke about his projects, focusing on idealised figures, signs and letters, the purpose being to reach the imago of each person via signs.

An exhibition of Mr. Zahar's photographic work remained open in FAAD's Mood Gallery at NDU from April 29th to May 4th. This was entitled *Totipotentiality*, which the artist explained by a scientific particularity experimented by him of cells capable of developing into an entire organism. This phenomenon "constitutes for the artist a violent explosion in order to come to life." An example of Mr. Zahar's work, posing questions for some, represents a transparent raincoat hung on a white wooden door, inside of which is a large rose-coloured ball. This is shown here with other works.

Through common, everyday objects and materials, Naji Zahar aims to give pure objective vision, at once bare, fragile and modern. 🎨



If you want to make an apple pie from scratch, you must first create the universe. Carl Sagan

Victory goes to the player who makes the next-to-last mistake. Chessmaster Savielly Grigorievitch Tartakower (1887-1956)



FAAD IN ROTTERDAM



A panel with illustrations of the Lebanese coastal highway.



FAAD-NDU students surrounding their Dean, Doctor Nadim Karam.

Eleven countries were selected to participate in the First International Architectural Biennale Rotterdam, Netherlands, on May 7th. Lebanon was one of the countries that were represented by prestigious universities, its representative being Notre Dame University through its Faculty of Architecture, Art and Design.

The participating universities were University Wuppertal, Technological University Aachen, Technical University Berlin, University of California, Tec de Monterrey Mexico, Ain Shams University Cairo, University of Tokyo, Hong Kong University, University of Beijing, Technical University Budapest, Bandung Institute of Technology, Delft University of Technology TU Delft, Co-ordination international research team.

We were twenty-three students and faculty members from NDU who traveled to Rotterdam. We had places reserved in Home Hotel, which served as a home residence. The hotel is five minutes' walk from Netherland Architecture Institute (NAI), which was one of the two main locations related to the

Biennial program. The second main location was Las Palmas, where the Mob-Lab exhibition took place.

The First Architectural Biennial was entitled WORLD AVENUE, NEW PATHS TO MOBILITY.

The context of the World Avenue research project is the changing theoretical debate surrounding mobility. Mobility forms part of a changing view of both the physical components as well as the social processes of the developed environment.

The subject of mobility challenges urban designers and architects to sharpen their tools and to formulate the assignment for the future of the city and the landscape in a new, interdisciplinary manner.

The question 'What is infrastructure today?' is accompanied by questions such as 'What is an urban project? What are the most important factors to be taken into account with the integration of infrastructure? What are the techniques?' Architects and urban designers no longer stand alone, but work in interdisciplinary teams on increasingly complex technical programmatic problems of the urban project and, moreover, they work together with various parties on the decision-making process. Do we have suitable instruments for this task? And if not, can we describe what these are?

This research into the present space for mobility addresses these questions with the aid of an international and interdisciplinary analysis.

For approximately one year nine research teams from eleven universities have worked on this project. Each team examined the various questions that mobility raises, according to local circumstances. The objective was to examine the idea of mobility in a broader geographic and theoretical context than the standard approach adopted by most architecture study programs. Each research team selected one area and on the basis of this examined the content and context of mobility. At the same time, the original research question into the way in which mobility shapes urban culture, and the present and future role of architecture in this context, created in turn other questions ensuing from the specific circumstances of each study.

The participating universities drew up teams of researchers and designers, each responsible for examining and portraying a viable mobility route, on an average one hundred kilometers long, according to a fixed research format.

City Reports is an introduction in sound and vision to the areas and cities featured in the World Avenue exhibition at the NAI. Visual and sound material assembled by local research teams was presented in a variety of ways at the First International Architecture Biennial Rotterdam. Take your seat in one of the cars and experience the atmosphere of your chosen destination. Gaze through the windscreen at images of the city and country, accompanied only by the one sound of the local radio station. The car is intimate theater, complete with maps full of information and accessories reinforcing the atmosphere. Experience how local people make their way through the city by car, by bicycle, on foot and in public transport. Feel for a moment like the citizen of a distant metropolis.

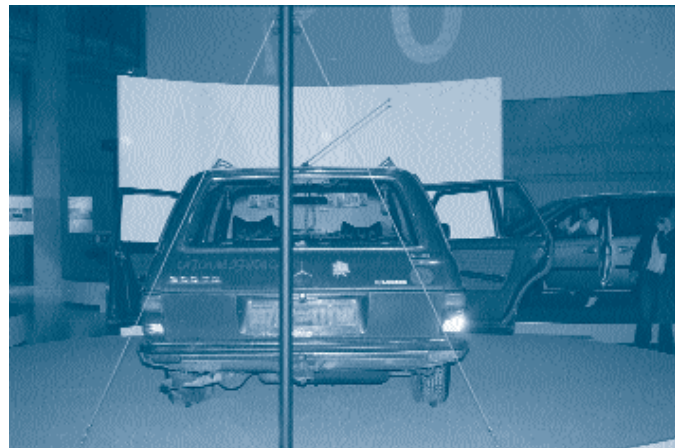
At the NAI the ground floor was reserved for the nine prestigious participating universities to install their models prepared by students on the periphery of the hall. The center was reserved for nine circular platforms, on each of which a car much used in the different countries was parked. In front of each car was placed a screen showing scenery from the highway defining the local culture of the country. Sitting in the car, one was aware of the sound of the radio, the stickers on the car, and the fetishes within and when one was looking from the window at the cinema screen, the smell of the furniture gave a sense of really being on the road. It was great to know that the Ambassador of Lebanon, His Excellency **Mr. Michel Khoury**, who became the driver with ourselves as passengers, was impressed by the arrangement.

For Lebanon the car was a Mercedes. The NDU model, which had already been presented in Planet *La Decouverte*, was competing on a par with the models of other universities.

Mob-Lab

In relation to the Netherlands Architecture Institute, where the exhibitions focused mainly on the studies carried out by universities, the Mob-Lab represented the share in the practice of the thinking about mobility. The open Biennale is a selection of works submitted by independent architects, urban designers, planners, designers, artists, photographers, filmmakers and graduate students.

Robert Hawat and **Tamara El Youssef**, senior architecture students presented a project. **Patricia Barakat Asmar** and **Grace Raidi**, graphic design master students presented their projects and as a NDU part-time instructor **Fadi Sarridine** also presented his own. The



The typical Lebanese car, the dear old Mercedes after receiving some special treatment!



Robert Hawat presents his Mob-Lab project, for which he was partnered by Tamara El Youssef.

American University of Beirut also participated, represented by a graphic design class.

Different lectures were programmed in parallel to the exhibition. Lectures took place in different places in Rotterdam city. Some took place in NAI, others in Las Palmas, or museums, or cathedrals. The lecturers were given by personalities well known as international architects. **Dr. Nadim Karam**, our Dean, gave a lecture in Las Palmas about Migration.

Attending these lectures was interesting from different points of view. First the experience of moving from one lecture place to another in the city provided us with a genuine understanding from the urban point of view of how a European city is fabricated. More than by the urban fabric we were amazed by the types and standards of architecture employed. We experienced a new sense of place, different from the oriental one.

This experience widened and sharpened our "architectural sense", which we analyzed with help from books and articles. We perceived famous buildings, that we had previously seen only in illustrations.

Description kindly supplied by **Mr. Chady Bteich**. 🍷

THE SOUND OF MUSIC IN ISTANBUL



Between 10th and 12th June, 2003, a conference was held in the Turkish city of Istanbul bringing together institutes of music from all over the Arab World. There were directors, deans of faculties and various representatives from Lebanon, Syria, Palestine, Jordan, Egypt, Tunis, the United Arab Emirates and also the USA. Two delegates came from the School of Music and Musical Education of Goteborg University in Sweden as well as the President of the World Music Council Doctor Kafah Fakhoury and the Lady Secretary of the Mediterranean Institute for Cultural Exchange ECUME.

The event was financed by Goteborg University in cooperation with the Palestine College of Music in Ramallah. The Conference dealt with programmes in schools of music and means of integrating them into university studies.

NDU was represented by the Reverend Professor Father Elie Kisriwani, who addressed the Conference on the pioneering programme distinguishing the University and specialising in the science of Arab music. This was the first of its kind according to Ratiba Al-Hafni, Lady President of the Arab Music Council of the Arab States University. This specialisation deals with music and the media, "Musimedialogy". Participants at the Conference showed surprise and keen interest and proposed exchanges of students and specialists with NDU in order to take advantage of this new branch of musical studies.

Next year the Damascus Conservatory will host the Conference and the Sfax Conservatory in Tunis in the year following. 🎵

NDU SOCIETY OF CIVIL ENGINEERS

FALL SEMESTER ACTIVITIES

Information kindly supplied by **Tony Abboud**

Despite the small number of its members, the society has been very active during the first semester of its existence. Its main objective is to introduce students to a group life and to active participation in professional events. As for its activities, these have included group presentations, field trips and leisure outings.

Presentations

6 June, 2002. Subject: Water Issues in the ESCWA Region. Speaker: **Mr. Hasan Charif** (ESCWA). Mr. Charif spoke about water availability around the world and in the region, giving statistics about the amounts of water used and provisions for the future. He described the role of ESCWA in the area and the projects and studies produced for the Arab world, and finally the principles promoted by the organisation for the proper sustainable use of resources.

14 June, 2002. Subject: Using Construction Chemicals in Civil Engineering Applications. Speaker: **Mr. Romanos Romanos** (SIKA Group). Mr. Romanos presented the complete range of SIKA construction products for injections, mortars, joints, epoxy repair, coatings, steel protection, etc. and the polymers and other chemical elements in their fabrication. He finally spoke of concrete admixtures such as plasticisers, retarders and accelerators and the new self-compacting concrete.

29 November, 2002. Subject: Bauer Techniques for Deep Foundations, Shoring, Retaining Structures and



Enjoying the snows of Faraya.

Ground Improvement. Speaker: **Mr. Wolfram Groh** (BAUER Group). Mr. Groh presented the methods developed and used by his Group in the different fields of technical engineering, including piling, nailing, anchoring and diaphragm wall techniques for slope retainment, grouting, dynamic compaction and vibro-compaction techniques for ground improvement, bored piles, micro-piles, and driven pile techniques for deep foundations.

23 January, 2002. Subject: Oil Spill Clean-up Techniques - Case Study: Galician Coasts, Spain, and Enfeh, Lebanon. Speaker: **Mr. Ignacio Manzanera**. Mr. Manzanera talked about responses for marine oil spills, maintenance of equipment and the training of personnel. He covered the traditional techniques for spilled oil collection such as mechanical recovery with the use of booms, floating skimmers and contamination tanks, and coast cleaning with the use of sprayers and water-oil separation systems. He used pic-

tures to illustrate two particular cases, namely the Galician coast disaster in Spain and the Chekka spill in Lebanon. He presented a new product, Recoverit, for advanced treatment of oil spills. When sprayed over a contaminated area, this product absorbs oil, separating it from water, and can be used several times after oil collection.

6 March, 2003. Subject: Traffic Management in the Greater Beirut Area. Speaker: **Mr. Tammam Nakkash** (Beirut International). Mr. Nakkash discussed the urban transport plan for Greater Beirut as presented to the CDR for approval and release of tenders. He dealt with the general management programme for Beirut involving the use of new traffic signals, the monitoring of traffic by video cameras and GPS, the creation of a traffic control centre, grade separation with the use of overpasses and underpasses, and the solution of the parking problem through the construction of underground parking spaces.

Field Trips

July 2002. Location: Notre Dame University field site. Description of object: ready-mix batching plant, Matta Contractors. The Society members visited a concrete batching unit set up on the NDU Matta site, where Matta engineers explained the functioning of the unit. Their guide showed them the four compartments containing large and medium coarse aggregates, crushed stone and mountain sand, two silos containing cement and a tank for water. He demonstrated the precise feeding of elements of the mix by weight control, addition of water and admixtures (if needed), the mixing of the concrete, and the final pouring.

November, 2002. Location: Chekka. Description of object: Cement production Plant, *Cimenterie Nationale*. Members saw aggregates transported from limestone and clay quarries being sent to the raw mill for fine crushing after preliminary crushing, sampling and testing. After entering the preheater, the mix was blown into the kiln at temperatures reaching 1500° to produce alite and belite crystals and, after cooling, the final calcium and silicate compound. This product was called clinker, the visitors were told, which after being crushed and mixed with gypsum was stored as cement for sale in bulk or in packs. The chemistry, physics and quality control laboratories monitored the material at every stage.

13 December, 2002. Location: Zouk Mikayel. Description of object: Prestressed Concrete Plant, Derwiche Haddad. Members of the Society were shown how the plant was divided into two parts, one section being for paving, tiles, kerbs, gutters and similar products and another for prefabricated and prestressed concrete elements such as pre-tensioned ribs, slabs, beams and post-tensioned beams. Two stressing beds were used for ribs and slabs, with two warming plates for



The group at Faraya



A real Lebanese spread at Faraya.

steam curing, and two other beds for large girders. The concrete mix was provided by two batching units present on-site. The plant also produced any type of pre-cast concrete on request. During their visit, students saw the pouring of pre-tensioned ribs and the fabrication of tiles by use of the dry-mix method.

Leisure Trips

12 October, 2002. Description: trip to Afqa Nature Reserve. The trip was organised at the beginning of the academic year with a view to introducing students to the Society of Civil Engineers and to its future activities. After some biking, backgammon (tric-trac) and card

games, there was a traditional Lebanese lunch on the Reserve, with mezza, barbecue and arak.

1 March, 2003. Description: trip to Faraya. This was the first snow outing for members of the Society, one which brought them together from all the academic years and from the three engineering departments, civil, mechanical and electrical, together with many faculty and staff members. The party had breakfast at Achkout before heading to Faraya to enjoy snow fights, tobogganing and making a snowman. More than thirty persons sat at lunch at El Erzal, indulging in arak and narguilehs as well as in the food. 🍷

NDU AT THE 14TH IEEE INT'L CONFERENCE ON MICROELECTRONICS (ICM 02)



The large audience of specialists, with Dr. Shahwan Khoury in the forefront.



Dr. Shahwan Khoury and Dr. Mustapha Hamad (left) ably represented NDU.

The 14th IEEE International Conference on Microelectronics (ICM'02) was held in Lebanon 11-13 December, 2002. The conference venue was the Gefinor Rotana Hotel in Beirut. This international event was co-sponsored by the IEEE Electron Devices Society as well as by the American University of Beirut, Notre Dame University-Louaize, the University of Waterloo and the Ecole Polytechnique of Montreal. The collaboration between the co-sponsors ensured the success of ICM'02 and the high standards that were achieved.

This conference was the fourteenth ICM in a series that has included conferences held in Algeria, Syria, Egypt, Tunisia, Turkey, Saudi Arabia, Malaysia, Indonesia, Kuwait, Iran, and Morocco. The Technical Program offered excellent refereed contributed papers as well as invited papers. 65 papers were selected by the Technical Program Committee (**Dr. Mustapha Hamad** from the Faculty of Engineering represented NDU on this committee.) The international aspect of the conference was emphasized by the fact that 16 countries from around the world were included in the program. The authors of papers were from Canada, France, Turkey, Iran, Kuwait, Tunisia, Egypt, Saudi Arabia, USA, Lebanon, Qatar, Morocco, United Arab Emirates, India, Japan and Jordan.

The main events of ICM'02 were as follows. The opening ceremony was addressed by H.E. the Minister of Industry **George Frem**, who had graciously accepted to have this conference held under his patronage. This ceremony was attended by over 100 persons, including members of parliament and distinguished guests.

Contributions accepted (both oral and poster presentation) covered a broad range of technical subjects related to new developments in solid-state technology, devices, circuits and systems. Two sessions were held simultaneously. Professor **Shahwan Khoury**, Dean FE, NDU, chaired a session on Analog Circuits, RF, and Oscillators.

In the Microelectronics Technology session, Dr. Mustapha Hamad, also of NDU, co-authored a paper titled Algorithms for Optoelectronics Implementation of Trigonometric Functions Based on Modified Signed-Digit Numbers, The Technical Program was enriched by plenary talks given by recognized authorities: **Dr. Mohamad Mrayati** from the Regional Advisor in Science and Technology, UN-ESCWA, **Prof. I. Hajj** from the American University of Beirut, **Mr. P. Naimeh** and **Mr. S. Moussalli** from M+W Zander Company, **Dr. H. El-Tahawy** from Mentor Graphics, Egypt, and **Mr. S. Dabliz** from TAC Middle East.

As a result of such eminent participation, the IEEE conferences have evolved to become the most important of annual Microelectronics meetings held outside North America. The Committee of ICM'02 assembled an excellent technical program to provide a unique forum for the exchange of ideas and research results. All members of the Organizing Committee worked hard to meet the challenge by providing wonderful surroundings for the participants to discuss important technical issues and, at the same time, through the social activities, to give them an opportunity to appreciate the richness of Lebanese culture. In addition to technical activities, several social events were organized to let participants enjoy the local hospitality and the fine weather of Lebanon during the holiday season. A welcome reception was held on the first day, followed by the conference banquet on the second day at the Gefinor Rotana Hotel. After the conference, a wonderful tour to the temple of Baalbeck was organized.

Finally, the Dean would like to thank our NDU students from the IEEE Student Branch who voluntarily helped in the organization.

Information kindly supplied by Dr. Mustapha Hamad, Faculty of Engineering NDU. 2

FOUNDER'S DAY AT MAIN CAMPUS



A proud Argentine tango under the night sky of Lebanon.

On Friday, May 9, 2003, NDU's Main Campus celebrated Founder's Day under the general direction of the Student Affairs Office, which naturally worked in cooperation with the Student Cabinet and the NDU student clubs. The day started with Mass celebrated by Father Boutros Bou Nassif in the presence of NDU President Father Boutros Tarabay, Faculty members, staff and students.



Warming up in a Latin American Mood

This was followed by a parade and the opening of the stalls run according to various themes by the student clubs. 4 p.m. saw the arrival of **Talal al-Jurdi**, **Nazih Youssef** and **Ziad Said**, who toured the grounds. The evening performances featured singer **Nellie Makedssi**, **Fadi Bader** with his one-man show, **Elie Ayoub** (monologue), **Mireille Azar**, **Wassim al-Farisy**, **Toni Farah** and **Fares Haydamous**, while a delegation of students from the Shouf Campus took part in a Shakira dance. 🎶

CARES COMES TO CAMPUS



Keen questioning from the audience about an urgent problem.

In Friends Hall at NDU on Thursday, May 22nd, between 4.30 and 6 p.m., there was a presentation of **CARES - Consumption of Alcohol Responsibly thru Educated Servers** made by **Mr. Joe Nacouzi**, Hotel Management expert and trainer in responsible alcohol serving. He was introduced to the audience of NDU Faculty members, staff and students and to guest Hospitality professionals by **Dr. Yusef Zgheib**, Chair of the NDU Department of Hospitality and Tourism, and by **Mr. Suheil Matar**, NDU Director of Public Relations. We should like to point out here that for the BM&F Faculty of NDU good business is moral business.

The guest speaker gave a general outline of the CARES organisation and of its purpose and methods in addressing the problems of drunkenness and drunken driving. Drawing on the expertise of doctors, psychologists and servers, it has created an effective course for establishing acceptable standards of practice for serving alcoholic beverages and for teaching personnel how to use their "people skills" in handling customers who have already absorbed as much as is good for them or who are evidently under the legal age to be served.

During a course of one or two days, CARES can be taught in four different business situations:

- **On premise:** hotels, night clubs, restaurants, pubs, casinos and airlines.
- **Off premise:** grocery and convenience stores, liquor stores and supermarkets.
- **Concessions:** stadiums, arenas and public shows and exhibitions.
- **Social functions:** catered affairs, universities, weddings and country clubs.

Each programme is designed for the particular situation and its personnel. It helps proprietors, managers, hosts and floor staff to prevent orderly customers or guests being inconvenienced or disturbed by excessive drinkers. A 3-year certification is awarded to personnel after they have passed a written examination. Establishments whose staff are CARES-certified have a reputation for concern about the well-being and enjoyment of their customers. The whole programme greatly improves the business image, reduces the risk of charges of Legal Jeopardy and of accidents caused by drunken drivers, *thus saving lives*, and contributes to the reduction of alcohol abuse.

In an independently sponsored test, not one customer served by trained and certified servers became intoxicated, while 50% of customers of non-certified staff were in fact intoxicated.

CARES makes sense financially, legally and morally. It saves money, offers protection from legal complications and makes it possible for any government body or business to become a positive force in the battle against drunkenness and drunken driving.

For further information, contact either of the following:

Antoine Maksoud,
CARES public Relations Manager.
Phone/Fax: 04. 716492.
Mobile: 03.201347
E-mail:
careslebanon@hotmail.com

Dr. Yusef Zgheib,
NDU Dept. of Hospitality and Tourism.
Phone: 09.218950-5, ext. 2486
Mobile: 03.577048
E-mail: yzgheib@ndu.edu.lb

C O M M U N I O

On March 26, 2003 the NDU *Communio* Circle held one of its monthly meetings to discuss an article by Thomas Howard in the *Communio* International Catholic Review entitled *Providence in C.S. Lewis's "Space" Trilogy*. The discussion opened with a presentation of the subject by Dr. Edward Alam, animator of the Circle. Surprising though it may seem, the subject was bound up with science and evolution. Those taking part included Fr. Ross Frey, Basilian Salvatorian monk, Mr. Mario Ghossoub, Dr. Tony Hage, Dr. Roger Hajjar, Br. Cyril Mesarch, Ukrainian Basilian monk, Mr. Kenneth Mortimer, Ms Viviane Naimy, Dr. Doumit Salameh and Dr. Joseph Yacoub.

The first fact that emerged was that Providence should not be seen as an almost fatalistic divine ordering of our personal lives but rather as an ordering of the whole movement of history from the beginning of the universe.

It was noted that ancient religions generally had a circular view of history, one that still exists in Hinduism with its endless cycle of creation, destruction and re-creation. Subsequently it was the Christian doctrine of creation *ex nihilo* in time that made it possible to think about movement and change in the way that Buridan, Copernicus and Newton ultimately did. Thomas Aquinas himself had to argue, presumably in defence of Aristotle and against Bonaventure, that without revelation (in his time) there was no way of discovering that the world was not eternal; but be it noted that even an eternal world would have needed an outside cause (the infinite Hindu series of elephants and tortoises holding up the world would still need an outside support as otherwise the whole infinite series would fall through space.)

It had also to be understood that belief in Providence did not do away with free-will. C.S. Lewis said that Christianity "thinks that God made the world... but it also thinks

that many things have gone wrong with the world that God made and that God insists, and insists very loudly, on our putting them right again."

On Wednesday, May 28, the *Communio* circle discussed the article *A Self-Determined Life? The Art of Living and Response to the Holy* by Jörg Splett (translated from the German) taken from *Communio International Catholic Review* and presented by **Dr. Joseph Yacoub** of NDU. Those present included Dr. Edward Alam, the circle moderator, Ms. Monique Gédeon, Mrs. Brid Gemayel, Dr. Mary Ghaleb, Father Antoine Lattouf, Father Martin McDermott S.J., Mrs. Mary McDermott, Mr. K.J. Mortimer, Dr. Doumit Salameh, Dr. Eugene Sensenig-Dabbous and Father Boulos Wehbe. It will be seen that as usual Catholic-Orthodox (particularly Eastern) and Reformed traditions were well represented in the search for a common understanding of religion and its realisation in the modern world.

Discussion was about the meeting and development of the Greek and Hebrew ethical concepts in Christianity and the human struggle for Good. Obedience was seen not as a blind following of an authority as occurs among fundamentalists but as acceptance of God's law in the heart, from which conscience started and transformed us. Several of those present were able to clarify the precise meanings of certain words of the ethics vocabulary in their Greek and German roots.

This was the last *Communio* meeting of the academic year 2002-2003. Participants look forward to meeting again in the coming year, when as usual interested persons of any religious persuasion, from inside and outside the University, who are interested in the serious study of questions arising from faith will be welcome. Information may be obtained from **Dr. Edward Alam's** office at NDU, extension 2415 or 2502. 🍷

AMIN ASSWAD, **STUDENT MARTYR**

When you die for a cause,
you will never perish, unless your cause dies with you.

On May 7th, 2003, the Lebanese Phalanges Base celebrated in memory of Amin Asswad, one of the first student martyrs who gave their lives in the service of their country.

The ceremony included a brief outline of the Lebanese War and of the devotion displayed by Amin Asswad. Further, there was

- a prayer offered by **Father Boutros Abou Nassif**,
- a testimony from **Jocelyn Khowayri**,
- a word from Amin Asswad's family read by **Joseph Asswad**, and
- a word from **Sami El Gemayel**.

Mr. Carlos Eid, student, was responsible for the ceremony, which was attended by **The Right Honourable Pierre Gemayel M.P.**, members of the martyr's family and a number of his colleagues in arms, among them **Naji Botros** and **Massoud Achcar**. 📖



Deputy Pierre El Gemayel, members of the Asswad family and Amin Asswad's colleagues at the ceremony.

GENERAL AOUN ON THE 'PHONE TO THE SOCIAL CLUB

On Friday, June 6th, 2003, **General Michel Aoun** spoke by telephone to a large crowd of students about the United States' attitude to the Syrian presence in Lebanon and about his own hopes for future cordial relations with Syria.

He explained the Syria Accountability Act, to be presented to the Senate this July 9th, as a "distribution of roles" between Congress and the State Department. The purpose of the Act was not to sanction Syria but to urge Damascus to give satisfaction to a series of demands. He himself hoped that the State Department would succeed in its mission and that there would be no sanctions

against Syria. The Syrian people were friends and it was to be hoped that there would be good relations with them. But it had become necessary to have resort to international circles which had adopted Security Council Resolution 520 in order to demand application of this resolution in the event of failure to comply. In any case, the final result would be Syrian withdrawal.

General Aoun said that there was coherence between the declared aims of the Bush Administration and its practice. It had so far carried out its intentions. As for the internal stability of Lebanon after Syrian withdrawal, he said if the Americans decided to re-establish stability in Lebanon, they would have no need of Syria. 📖

DR. ABDUL RAHMAN BIZRI ON SARS

On May 19th, 2003, the NDU Department of Sciences invited **Dr. Abdul Rahman Bizri**, M.D., Infectious Disease Division at AUB Medical Center, to give a lecture about SARS. He was heard by a keenly interested audience of NDU Faculty members, staff and students, since SARS has been much in the news. The following is a summary of his talk kindly supplied by **Dr. Najat Yehia**.

SARS is an abbreviation for Severe Acute Respiratory Syndrome. It is a respiratory tract infection that can lead to severe illness and even death. The etiology points to a viral agent known as Corona virus. SARS-associated Corona virus is a cause of illness only recently identified and described.

The virus is classified as a Corona virus due to its structure (Figure 1).

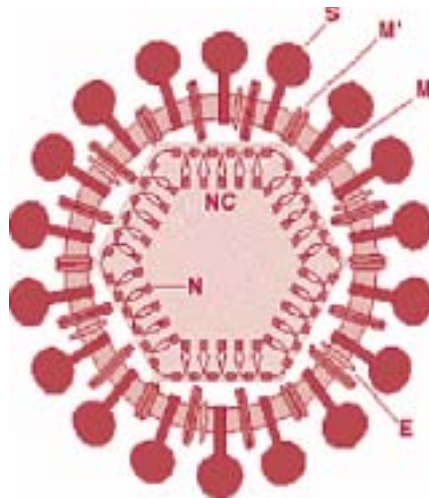
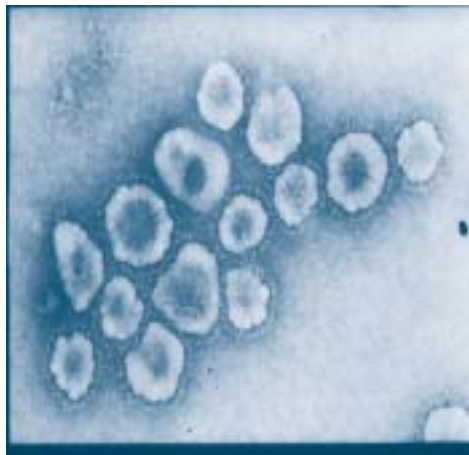


Figure 1.



What is the origin of SARS?

SARS is believed to have originated from a province in China called **Guan-dong**. It is hypothesized that the way of living in this area has led to the spread of the virus. In this province, people live very close to their farms and they are in close contact with animals and birds. It is believed that the animal virus went into a re-assortment of genes giving rise to a mutated new virus which can infect humans.

The first case of SARS infection was reported in November 2002 in China. Later, an outbreak was reported in a French hospital in Vietnam, followed by the Hong Kong hospital outbreak and other reports from East-Asian countries.

A person may be suspected of having the SARS virus if there is a high fever ($>38^{\circ}\text{C}$), coughing or difficulty in breathing, and one or more of the following exposures during the 10 days prior to the onset of symptoms:

1. close contact with a person who is a suspected or probable case of SARS;



2. a history of travel, to an area with recent local transmission of SARS;
3. residing in an area with recent local transmission of SARS

The medical management of SARS patients is to admit them under respiratory isolation and to evaluate prognostic criteria such as:

Age

Underlying illnesses

Respiratory

X-ray findings

Hematology/Chemistry

Antimicrobial therapy

To identify SARS patients, there are non-specific tests such as total lymphocyte count and liver function tests and specific ones such as antibody testing, molecular testing, cell cultures and radiographs (CXR). The medical approach for treatment is based on the antimicrobial therapy (antibiotics, antivirals), supportive therapy, corticosteroids, and other therapeutic approaches.

The instructions for handling SARS patients are as follow:

- Private room + door should be kept closed
- Masks must be worn by all persons entering the room and should be changed every time the room is entered, and changed when soiled.
- The patient should be taught to cover his mouth and nose with paper tissues while coughing or sneezing and to dispose of tissues in a paper bag.
- There must be a limit to movement (portable equipment), and transport of the patient from the room must be for essential purposes only. If transport is necessary, masking the patient is required (end of day).
- Gloves and gowns should be worn by all persons having direct contact with the patient.
- Masks, gowns and gloves should be removed at the door before leaving the patient's room.
- Follow the procedure guideline for cleaning, disinfecting, and handling equipment, utensils and other items.

The instructions to control the spread of SARS, in case of a suspected infection, are as follows:

- Hand washing/alcohol-based
- Eye protection + face shields
- Negative pressure rooms
- HEPA masks
- HEPA filters
- Disposable tray & other items
- Linen and laundry precautions

As SARS is an imported illness, the only way that SARS can creep into Lebanon is through air (airport), sea (ports) and land (borders). However, in Lebanon, there have been no cases reported up till now.



To keep Lebanon safe from SARS, the Ministry of Health is distributing a pamphlet at the airport that

instructs passengers on this issue.

For example, if the passenger has been exposed to cases of severe acute respiratory disease syndrome during his travel, he should monitor his health for at least 10 days. If he becomes ill with fever $>38^{\circ}\text{C}$ accompanied by cough or difficulty in breathing, he should consult a physician.

At the end of his lecture Dr. Bizri raised certain questions that need to be answered about SARS in the future such as immunization (vaccine) and a proper treatment. 📖

Education is a progressive discovery of our own ignorance.
Will Durant

"Human history becomes more and more a race between education and catastrophe." H. G. Wells (1866-1946)

PROFESSOR BYRON RAIZIS ON **BYRON**

Professor Marion Byron Raizis is Joint President of the International Council of Byron Societies, first established in Greece by a group of students in 1868 and later expanded, especially in the early 1970s, to 42 countries around the world.. Under the distinguished leadership of Professor Raizis, Professor John Clubbe, USA, and Lord Lytton, UK, the International Council organises each year an International Byron Conference and tour in one of the countries represented, usually attended by hundreds of scholars and Byronists from all parts of the globe. It is hoped that with the encouragement and support of Professor Raizis, NDU will have the privilege of organising such a conference very soon on its own campus.

Dr. Raizis was Chair Professor of English at the University of Athens and now in his retirement devotes his entire time to serving the international Byron movement. Also, for several years he has been President of the Hellenic Byron Society. He has authored, edited and translated no less than twenty books and his articles appear in the most prestigious international literary journals. In short, Professor Raizis is *the* authority on everything pertaining to Byron studies.

His presentation at NDU was given in Friends Hall on May 8, 2003 in front of some seventy officials, instructors and students of NDU and interested guests from outside. These included University Vice President **Dr. Ameen Rihani**, the Dean of Humanities **Dr. Boulos Sarru'**, English Department Chairperson **Dr. Amal Yazigi** and **Dr. Naji Oueijan**, himself a Byron authority. Introductions were made by Dr. Amal Yazigi and there were short presentations by Dr. Sarru' and Dr. Oueijan.

Professor Raizis spoke of Byron's Grecian Travels in Space and Time. He examined the scholarly concepts of self-reflectiveness and self-consciousness of a literary author, illustrating them on the basis of Lord Byron's "Grecian Poetry" - that is to say poetry inspired by specific loci in contemporary Greece, whose historical and mythical echoes from Ancient Greece enabled Byron to express himself more effectively and culturally as a diachronic commentator on the human condition. 📖

Information kindly supplied by the English Department.



Professor Marion Byron Raizis, speaking with authority.



Doctor Naji Oueijan, Doctor Boulos Sarru', Doctor Marion Raizis, Doctor Ameen Rihani and Doctor Amal Yazigi, Chair of English

THIRD YEAR OF TRADITIONS!

From Rana Hage

Events of the NDU Traditions Club's third year were as entertaining as ever. Thanks to its stunning success in different University activities it has won a great reputation in a really short time. This year was a most interesting one, for our Club managed many social events on the Campus.

Recruitment Day was held on November 8th, 2002. More than one hundred new members signed up with the Club to get the most out of all that it was to offer throughout the year.

Our annual party was held on November 9th at the LOFT night club in Ashrafiyeh. Not only Club members took part, for there were students from other clubs and even other universities to join in our Club's Third Anniversary spree and drink and dance and have fun until dawn.

On December 11th, the PR Class and the Traditions Club collaborated in a conference entitled *Freedom of the Press*, with the distinguished presence of **Marcel Ghanem**, the well-known TV personality. The conference gave an opportunity for the guest and the students to express their views on current issues of great importance to Lebanese university students.

The Traditions Club also took part in the Christmas Fiesta on the 19th and 20th December. In this spiritual event, the aim of the Club was to offer products from charities so as to help the unfortunate.

The NDU Founder's Day on May 9th was thoroughly enjoyed, with the Traditions Club offering a Greek



Whooping it up at the Traditions Club Third Annual Party, at LOFT, Ashrafiyeh.



Waiting for the Founder's Day Parade to start.



PR. Class and Traditions Club members with Mr. Marcel Ghanem after the debate on Freedom of the Press.

atmosphere, as its chosen theme was Greek Tradition. Club members dressed in Greek costumes and sold Greek food, including pies from Plaza.

On May 19th the Club held a very successful conference in Friends Hall entitled *Religious Diversity, a blessing or disaster?* The guest speakers were **Minister Robert Ghanem** and **Mr. Fouad Makhzomi**, who talked about the important message Lebanon sent out to the world as a country where people of different religions and sects lived together and about the importance of national solidarity. Hundreds of students attended and there was excellent media coverage. After the conference was over, all agreed that it had been a great success.

The success of the events organised by the NDU Traditions Clubs would not have been possible without the support and the sound advice of our beloved advisor, **Dr. AKL Keyrouz**, who has been its guide for two years in succession. Thanks go also to the Club Committee members, who have put in a great deal of effort throughout the year.

Club Committee

President: Ramzi Hage

Vice President: Sabine Aroman

Secretary: Lara Ayoub, Chantal Chehadé

Treasurer: Georges Younes

Public Relations: Dany Roumouz

Events: Assaad Tarabay, George Homsy

Media coverage: Rana Hage

Advisor: Dr. Akl Keyrouz



The Traditions Club Christmas Stand.



Traditions Club members with Mr. Fouad Makhzoumi before the conference on Religious Diversity.



Christmas Fiesta: General Elias Hanna, SAO, and Traditions Club members cutting the Yule Log, presented by SINIBON.

DORY CHAMOUN AT NDU



Doctor Edward Sayah, Mr. Dory Chamoun, Ms. Betty Hindi and Father Boutros Tarabay, NDU President.

Speaking at NDU on May 14, 2003 at the invitation of the Eternal Club, in the presence of NDU President **Fr. Boutros Tarabay**, Club Advisor **Dr. Edward Sayah**, Faculty members and students, **Mr. Dory Chamoun**, head of the National Liberal Party, criticised the political and economic situation in Lebanon, but foresaw an early total withdrawal of the Syrian forces. Discussing events in Iraq, he considered that the United States should

give its whole attention to the "Road Map" and to peace in the region if it was to draw any advantage from its military successes. For its part, Lebanon had failed to profit from the situation, particularly concerning human rights.

Questioned about any relations between the Lebanese opposition and the USA, he said that the USA did not support the opposition and was

not even on good terms with it, wishing only to ensure its own interests to Lebanon's detriment, which was the whole problem. While respecting the American regime, the opposition refused to be anybody's agent. He himself did not share General Aoun's opinion that the USA was sincere about Syrian withdrawal from Lebanon. 2

RELIGIOUS DIVERSITY

"Religious Diversity, Blessing or Burden? The Future of Lebanon after the Wars of the Region." This was the full title of the forum organised on May 19, 2003 by the NDU Traditions Club, which enjoyed the participation of **Deputy Robert Ghanem** and Architect **Fouad Al Makhzoumi**.

After the welcoming address of the NDU Director of Public Relations Mr. Suheil Matar, Deputy Ghanem took the floor, focusing on the resources resulting from religious multiplicity and their utilisation. He stated that, despite our deep attachment to our land, to our respective religions and our freedom, we were still unable to make the giant leap from being citizens to a sense of citizenship. He presented suggestions that should be adopted by the Ministry of Education when re-drafting the academic curricula, namely embracing reality and facts, brainstorming, and establishing new binding regulations outside the framework of compromise.

For his part the architect Fouad Al Makhzoumi believed that the most important step to be taken in order for Lebanese society to regain its vitality was that of moderating what he called the sectarian atmosphere and of setting aside all elements of internal tension. This would give a new impetus to the Lebanese formula through the dialogue of cultures and ensure continuity. It implied open discussion between all the Lebanese parties. 2



Student Ramzi Hage (Traditions Club), Deputy Robert Ghanem, Mr. Suheil Matar and Architect Fouad Al Makhzoumi.

EUROPEAN UNION AMBASSADOR

Guest of the Club of International Relations



Ambassador Patric Renaud and Doctor Michel Nehme, Dean of PSPA&D.

On Wednesday, June 4th, 2003, **Mr. Patric Renaud** gave a talk, in French, as the guest of the NDU Club of International Relations. His subject was *La Relation entre l'UE et l'USA et son influence sur la région*, and he was introduced by the Dean of PSPA&D **Dr. Michel Nehme** and NDU Public Relations Director **Mr. Suheil Matar**.

After thanking the Club for the invitation, His Excellency spoke of the example being given by the European Union. He then dealt with the factors involved in making any international agreement, the various interests concerning natural resources, commercial markets, labour costs, finance and commercial cooperation. There was also the tension between heads of state and the various lobbies, particularly

concerning markets for agriculture and armaments. Mr. Renaud said that there were also opposing commercial and strategic interests, both frequently being defended by different poles even within one country.

Mr. Renaud spoke of the many problems raised by the pressure of migration. He addressed the question of how distance between countries no longer meant the exclusion of any threat. As for the present situation, the September 11th events had modified United States policy and in turn the policy of other UN members. There were two options, to use force or to use dialogue. Dialogue had the advantages of mutual respect, no spirit of revenge and a study of the causes of the conflict. Force had the advantage of

putting an immediate end to the threat. The position of the EU Commission was one of respect for international law, undergoing a slow process of evolution toward peace. The use of force and economic sanctions remained fundamental means of redress in the event of international law being violated.

Mr. Renaud then spoke about to the terms of EU cooperation with Lebanon, in particular the Cooperation Agreement of 1973 and the 2002 Agreement of Association. The EU approach went beyond free currency exchange to the integration of the regional market and laying everywhere the foundations for democracy and peace based on the Barcelona 1995 Round Table. 🇪🇺

SPORTS OFFICE NEWS

The following are the results for games held during the first week of April 2003:

Balamand University Football Tournament (1/4/03)	NDU vs AUT	3/0
USJ Women's Volleyball Meeting (1/4/03)	NDU vs USJ	3/1
BAU Handball Tournament (2/4/03)	NDU/BAU	21/25
Metn University Men's Basketball Tournament (4/4/03)	NDU vs AUB	66/54

FSUL Track and Field Competition (4/4/03)

100 m:	1st Nathalie Saikaly	2nd Reine Bejjani
200 m:	2nd Reine Bejjani	3rd Nathalie Saikaly

Haigazian University Chess Tournament (6/4/03)

Teams:	2nd place NDU
Individual:	4th place Elie Abou Jaoudeh

April closed with NDU winning the Metn University Basketball Championship at Michel Murr Stadium:

NDU/USJ	97-83
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Reine Bejjani and Nathalie Saikaly



NDU Varsity Football Team



The NDU Basketball Team

These are the results of friendly games held at AUB on May 3rd and 4th, 2003:

Basket Women:	NDU/AUB
42/38	
Basketball Men:	NDU/M.S.
57/42	
Handball Men:	BAU/NDU
21/18	
Volleyball Men:	NDU/LAU
Beirut 3/1	
Volleyball Women:	NDU/AUB
2/1	
Football:	NDU/USEK
6/0	
Chess:	NDU/AUB
2/3	
Table Tennis Men:	UL/NDU
4/3	

Table Tennis Women: NDU/AUB
2/1

Tennis Men: AUB/NDU
2/1

Tennis Women: NDU/AUB
2/0

On May 10, 2003, the FSUL and the Lebanese Canoe-Kayak Federation held their annual University Canoe-Kayak Championship under the supervision of **Mr. Nasri Lahoud**, President of the FSUL (University Sports Federation of Lebanon) and of the Minister of Youth and Sport, **Mr. Sebouh Hovnanian**. Also present were **Commodore Edmond Chagoury**, President of the Yachting Federation, and **Mr. Mazen Ramadan**, President of the Canoe-Kayak Federation. Nine teams of 7 members each took part over a 3-km course along Nahr el Kelb. Technical results were as follows:

1. Notre Dame University
9'53

2. Lebanese University
10'24

3. Hawai University
10'29

4. AUT
10'46

5. Haigazian University
10'51

6. Arab University of Beirut
11'09

7. Holy Spirit University - Kaslik
11'21



NDU Junior Football Team

On May 12, 2003 at the Kahraba pitch, the AUT (American University of Technology) wound up its second annual basketball tournament, held under the supervision of **Mr. Nasri Lahoud**, and **Mr. George Nasr**, FSUL Secretary General. In the final, the NDU team, coached by **Mr. Sarkis Kourgian**, won against AUT Halate with a score of 86 against 64.

At the FSUL Judo Tournament held at Balamand University on May 15, 2003, NDU came first in the overall ranking for all Lebanese universities.

Three NDU students (Lebanese champions) took first place in their respective weights:

Mario Bou Chebel 68 kg and above

Wissam Abou Nader 72 kg and above

Antoine Bismarji 76 kg and above

In the Track and Field Competition held at the Sports City on May 16, 2003 the results for NDU participants were as follows:

100 m

Nathalie Saikaly First place

Reine Bejjani Second place

200 m

Nathalie Saikaly First place

Long Jump

Mario Khoury Fourth place

In the USEK Basketball Tournament held at the USEK Campus, Kaslik on May 16, 2003, the NDU Varsity Team ranked second. 🏀

ANOTHER DAY TO REMEMBER



by Fadia El-Hage

NDU staff members were invited to attend a spiritual retreat given on April 17, 2003, at the monastery of Mar Doumit, Faytroun. Around forty took part, under the spiritual leadership of Father Boutros Bou-Nassif. He started proceedings by preaching to us about Confession, one of the seven sacraments of the Church. For about one hour and a half Father Boutros showed us the importance of this sacrament and its importance for the individual Christian. He mentioned that most priests are empowered to absolve all types of sin, so that man can become a clean sinless person after confessing to a minister. We all benefited from his explanation and in addition were delighted to learn more and more about different issues mentioned in the Bible.

Then there was a short break, after which we followed a movie called *Marcellino, Pan y Vino*. This film introduced a baby boy found at the door of a monastery in Italy. The priests of the monastery were kind-hearted and took in the baby to bring him up, attending to all his physical needs. He grew up day by day and the next part of the story begins when he was six years old. There was one thing that the boy, christened Marcellino, was forbidden to do, and that was to climb up into the attic. But he was stubborn and wanted to know what was going on up there. One day he climbed the stairs up into the attic and found inside a huge wooden cross with Jesus Christ hung upon it. The boy started talking to Jesus and asked him if he was hungry. He then ran down to the kitchen and brought Jesus a piece of bread and a glass of wine. Jesus performed a miracle, speaking to the boy from the cross and asking his name. The boy told him that his name was Marcellino, whereupon Jesus added to his name *Pan y Vino*, meaning "bread and wine". Marcellino became very happy to speak to Jesus every day and to offer him bread and wine.

One night it was raining heavily and Marcellino felt afraid alone in his bed. So he went up to the attic and saw Jesus and told him how he was afraid to stay alone.

At that moment one of the priests followed the boy up to the attic and saw him talking to the Crucified. He was amazed to hear Jesus answering Marcellino and ran down from the attic to call all the priests to come and see the miracle. They rushed up the stairs and found Marcellino fast asleep on Jesus' lap. Within a second, Jesus left the boy on a chair in an eternal sleep and returned to the cross, to the astonishment of all the community.

This movie really gave us great pleasure, but another pleasure awaited us as **Father Boutros Tarabay** and **Father Roger Chikri** arrived together and celebrated Mass for us, after which they had lunch with us. So ended the retreat, which had been a real thrill. Many thanks are due to the priests for the opportunity they gave us to attend such an event.

Research and Development Office Dinner

Members of the staff of the Sponsored Research and Development Office were invited to dinner at Al-Marjeh Restaurant, Kley'at. All spent a delightful evening together and looked forward to further such occasions that would bring them together in such a happy atmosphere. 🍷



A cheerful crowd and a good spread, not to mention a good arguileh, at Al-Marjeh Restaurant.

NDU CHOIR... 10 YEARS!

In October of 1993, **Father Khalil Rahmeh** O.M.M. founded the Choir of Notre Dame University - Louaize, with the encouragement of musical friends and particularly of the Maronite Miriamite Order, to which he belongs. It was joined by a number of amateurs in addition to students in the Louaize School of Music.

After six months of hard work and practice under Father Rahmeh's direction, the choir came out with its first concert. This was an outstanding event, nothing less than the appearance after a short preparation of a completely harmonised choir able to cope with all kinds of choral music. Now it is a flourishing institution, having performed all over Lebanon and in various parts of the world with various specialities, particularly polyphony.

Now it is in its tenth spring. It began with NDU students and with their help will continue its mission of endless giving, a mission of love and art in the spirit of its Mother-Church.

Now with its tenth Easter it has ventured into new activities for a future filled with compassion expressed in music.

So we extend a warm greeting -

- to those who have given, and continue to give, without asking any return.
- to those who have enriched our memories with heavenly melodies.
- to everyone who has ever participated in the work of the choir.
- to all who after giving generously of their time and effort later left us.

Charbel Abi Rached



"TOO MANY PIECES OF
MUSIC FINISH TOO
LONG AFTER THE END."

Igor Stravinsky (1882-1971)

GOD'S FATHERHOOD

and the Church's Understanding of Drug Use and Addiction

by Father Roger Chikri O.M.M.



The relationship of the human being with God is a theological and at the same time a philosophical issue. The Church's primary concern and mission lie in the salvation and welfare of the human being created in God's image (Gen. 1: 26). God's greatest gift to us is His image and likeness in us. Our dignity and value as human beings stem from God's image deeply rooted in our deepest being. Our goodness comes from the fact that we are created in God's image and likeness. The goodness and beauty bestowed upon us reflect a harmony and dependency between God and His creatures. As a result of this harmony and of this dependency on God, we experience real and genuine love and happiness. We are called to live in communion with God, with ourselves, with our neighbor, and with our surroundings.⁽¹⁾ The presence of God is not far beyond our reach since His dwelling is within us. To encounter God is to go deep inside us where His image and likeness abide

We undergo the experience of God since He lives with us and in us. He is always present and active. God is always at work and ready to communicate with us. Human beings need to acquire spiritual communication skills to be able to speak to God and to understand what He conveys.

Any loss of harmony between God and His creatures will lead to slavery. It will weaken our human faculties and deprive them of the use of true love. Instead of depending on God, we become independent of him. Instead of trusting his ways, we make up our own ways, thinking they will set us free. Eventually, we fall into a vicious circle with no way out. Many deceptive addictions and dependencies appeal to us, promising a bright external light but within they lead to a terrible emptiness of soul.

The Church's response to the phenomenon of drug use and addiction is a message of hope and love. Within the Church, the concern and activity of many individuals are directed towards the drug user. In no way does the Church intend to underestimate the role of the different sciences and disciplines in the secular world when applied to the drug issue.

The Church's attitude as guardian of human and Christian moral values is intended to all and for all, and in particular here the users of drugs. The Church's proposal is evangelical by nature; it is an announcement of God's love that does not wish the death but rather the conversion and life of those who are living the drama of addiction and suffer in a miserable existence. It is necessary to make the drug user, who basically suffers from the lack of love, know and experience the love of God. In the midst of constant torment, in the profound emptiness of one's own existence, the journey towards hope leads through the rebirth of an authentic ideal of life.

The Holy Father affirms the need "to bring drug users to the discovery and rediscovery of their own dignity as human beings, to help them to heighten and develop, as active subjects, those personal resources which drugs have buried through a trustful reactivation of the mechanisms of the will, oriented toward sure and noble ideals."⁽²⁾ The Holy Father continues: "The possibility of recovery and redemption from the terrible slavery has been concretely proven... with methods which rigorously exclude any concession to drugs, legal or illegal, having a substitutive

(1) Cf. *Gaudium et Spes*, n. 13

(2) Inseg. Refers to *Insegnamenti di Paolo VI*, 16 vols. (Vatican City: *Tipografia Poliglotta Vaticana*, 1963-78), or *Insegnamenti di Giovanni Paolo II*, 12 vols., most of which are divided into 2 or 3 parts (Vatican City: *Libreria Editrice Vaticana*, 1978-89). These volumes include original-language versions of virtually all of the two popes' communications, p.347. (*insegnamenti*).

character."⁽³⁾ He then concludes: "Drugs are not overcome with drugs."⁽⁴⁾ The Church contributes to solving the problem of drug dependence, both to prevent this evil and to support the users in their process of treatment and social rehabilitation. 🍷

The Church recommends the following as part of the solution:

1. The proclamation and announcement of God's infinite love directed to the salvation of every human being. God's love excludes fear and anxiety and reflects the truth that every heart seeks out.
2. The condemnation of personal and social evils that produce and favor the drug phenomenon. Since drug use is considered a human issue resulting in a personal problem, immediate attention must be paid rather to identifying the problems that lead to the addiction. Drugs users mostly suffer from experiencing a lack of true and genuine love. Once real love invades their lives, then the healing process gradually occurs.

3. The witness of those believers who dedicate themselves to the treatment of drug users according to the example of Christ Jesus, who did not come to be served but to serve and give His life (cf. Matt. 20: 28; Phil. 2: 7).

This threefold activity implies-

- a duty to proclaim the original evangelical vision of God's servants,
- a duty to humbly serve, like the Good Shepherd who gives his life for his sheep,
- a duty to assure the moral formation of individuals, families and communities on the basis of natural and supernatural principles so that their lives may be morally solid and sound.

The recommendations presented above must be integrated with the identity and vision of our educational institution. This is a major objective on which NDU has set its eyes as part of its religious, educational, human and social role in our com-

munity. Any possible forestalling of the drug issue in NDU relies on obtaining complete and total collaboration among the several groups and individuals already notably active in this field on the campus. Successful teamwork bringing together the roles of the priests, administrators, deans, faculty members and staff, and the offices of the Connection Society and the Pastoral Work, will contribute significantly to facing the drug issue.

To conclude, any one of our relatives or friends may fall a victim to drug addiction. The primary support we can provide is showing real and genuine love, bearing in mind that we believe that God heals with His divine love. God is love and whoever falls in love with God will find his or her own imperfection diminished and will embrace that perfection found only in God. 🍷

(3) *Insegnamenti*, p. 347.

(4) *Insegnamenti*, p. 349.

It is by the goodness of God in our country that we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practise either of them. Mark Twain,

Following the Equator, 1897

You catch more flies with a spoonful of honey than with a barrel of vinegar. St. Francis of Sales, Bishop of Geneva, opposed to persecution of Protestants, early 17th century.

Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through. Jonathan Swift, *A Critical Essay upon the Faculties of the Mind*, 1709.

ECONOMIE DU SALUT...

SALUT DE L'ÉCONOMIE ?

There are people in the world so hungry, that God cannot appear to them except in the form of bread.
Mahatma Gandhi (1869-1948)

Père Béchara Khoury



"Comment, mon Père, peut-on être économiste?" Telle est en substance la réaction de beaucoup de chrétiens lorsqu'ils apprennent que leur desservant (ou leur aumônier, ou le directeur du collège religieux de leurs enfants...) a fait des études d'économie. Des études de théologie, de philosophie, cela va de soi; de sociologie, de psychologie, soit : mais d'économie! Il y a là pour beaucoup comme une incongruité, voir un objet de scandale.

C'est qu'il y a des clichés qui s'imposent facilement comme des représentations mentales, et qui tendent à opposer radicalement l'idée d'économie et l'idée de sacerdoce. D'un côté, "le sacerdoce", c'est le saint homme de Dieu barbu, avec sa soutane usée jusqu'à la trame, dans son vieil ermitage sans chauffage et qui n'a à la bouche que de bonnes maximes en syriaque; de l'autre côté, "l'économie", c'est le *trader* cynique, qui a tous les gadgets électroniques dans sa villa avec piscine, ne s'habille que dans les magasins de luxe du Centre-Ville, et ne sait parler que cours du dollar et taux d'intérêts. Le premier n'est que soin et compassion pour les plus démunis; le second n'hésite pas à faire mettre des centaines de travailleurs au chômage pour réaliser une juteuse plus-value sur le cours de ses actions. Bref, c'est le curé de campagne de Bernanos contre les *yuppies* de Bret Easton

Ellis. Certes, aucune de ces deux images n'est entièrement dénuée de fondement dans la réalité; mais chacune d'elle est aussi profondément réductrice: combien la réalité est plus complexe, plus diverse! Le professeur de théorie économique à l'Institut Catholique de Paris ou à l'Université Saint-Joseph de Beyrouth a peu à voir avec le requin de la Bourse et n'a jamais "délocalisé la main d'œuvre", de même que l'honnête fonctionnaire du Ministère des Finances à Paris comme à Beyrouth ou le chef d'entreprise soucieux du bien-être de ses salariés - pourtant, ils ont tout à voir avec l'économie; et que dire d'une personnalité comme Michel Camdessus, hier Président du Fonds Monétaire International et aujourd'hui président du Centre d'Etudes Prospectives et d'Informations Internationales (CEPII)?

L'erreur que commettent ces chrétiens sincères pour qui l'économie est tout entière perçue sous l'aspect d'un culte inique rendu à Mammon ou au Veau d'or peut se comprendre : nous vivons en effet dans une société de consommation de masse, vouée à une véritable idéologie matérialiste du profit, au mépris de toute notion de solidarité, de justice sociale et de respect de l'humain; et c'est bel et bien au nom des "lois économiques" qu'a lieu cette dérive de civilisation qui inquiète à juste titre chrétiens d'Orient et d'Occident. Or, si cette erreur peut se comprendre, elle n'en demeure pas moins une erreur : ils confondent l'économie et l'*économisme*, cette idéologie définie et condamnée à plusieurs reprises par l'Eglise catholique au cours de ces quarante dernières années (une première fois dans la Constitution *Gaudium et spes* du Concile Vatican II, puis dans les encycliques *Laborem*

exercens et Sollicitudine rei socialis de Jean-Paul II). L'économie est, tout simplement, l'étude rationnelle des règles qui régissent les activités de production et d'échange des biens et des services : elle n'est qu'un mode de connaissance et d'analyse du réel, et à ce titre, elle n'est, pas plus que la biologie ou la physique, susceptible d'être affectée en soi d'une quelconque valeur morale, qu'elle soit positive ou négative. L'économisme est tout autre chose : c'est une idéologie, c'est une absolutisation des règles dégagées par les sciences économiques afin d'en faire la seule règle d'organisation de la vie humaine; c'est cette absolutisation qui rend l'économisme condamnable, dans la mesure où il entend ainsi substituer les lois économiques à la loi morale et au plan de Dieu sur l'homme. (Notons par ailleurs que l'esprit de lucre et de possession se perd dans la nuit des temps et ne saurait être imputable au développement de la science économique moderne : au sein même de l'Eglise, lorsque saint François d'Assise et Martin Luther s'attaquèrent à la simonie du clergé, ce dernier n'avait pas lu les théoriciens du néo-libéralisme!)

Comme le précise d'ailleurs la Constitution conciliaire *Gaudium et spes*, "l'activité économique, conduite selon ses méthodes et ses lois propres, doit s'exercer dans les limites de l'ordre moral afin de répondre au dessein de Dieu sur l'homme." Ce qui implique premièrement que les méthodes et les lois propres de l'économie ont une validité intrinsèque dans leur domaine d'application, deuxièmement que si l'on veut pouvoir les contenir dans les limites de l'ordre moral, il importe de les connaître. Dès lors, on comprendra sans doute mieux qu'un prêtre puisse s'adonner à l'étude de l'économie. C'est

que cette étude revêt pour lui un double intérêt.

Le premier intérêt est précisément d'apporter une réponse chrétienne convaincante aux dérives engendrées par l'économisme. A cet égard, plutôt que de s'enfermer dans un refus indiscriminé de l'économie en tant que telle et de ses lois, une attitude plus réaliste consiste tout d'abord à prendre connaissance de ces règles de fonctionnement, afin d'en mesurer précisément les dangers, et pour être en mesure de s'engager sur des cadres légaux, des correctifs sociaux qui préviendront et amèneront efficacement les iniquités du "tout-économie" : si le discours de Jean-Paul II sur l'économie, la société, le capital et le travail ont pu trouver dans le monde une vraie crédibilité, c'est parce qu'il est nourri par une connaissance approfondie de l'économie, et ne se réfugie pas dans un utopisme angélique. Notons parallèlement qu'en France, un certain nombre d'économistes chrétiens (Jean-Yves Calvez, Etienne Perrot, Maurice Bellet ...) ⁽¹⁾, dans des optiques diverses, effectuent aujourd'hui un travail de recherche, d'analyse, de synthèse, de critique et de proposition en vue d'une pensée chrétienne de l'économie; que des associations de chrétiens impliqués dans la vie économique acquièrent de par leurs activités de réflexion un statut de plus en plus remarquable (Mouvement chrétien des cadres, Président des Semaines Sociales de France). Or, pour que ce discours, le "discours social de l'Eglise", puisse trouver un écho dans le siècle, c'est au prêtre qu'il importe de le relayer, à son niveau - ce qui implique une connaissance approfondie des mécanismes de l'économie. Prenons un exemple : à un chef d'entreprise chrétien qui

vient lui poser un cas de conscience, par exemple sur la nécessité de procéder à un plan social, un prêtre peut-il se contenter de dire : "Mon fils, suivez ce que vous dicte votre conscience morale"? ou ne remplira-t-il pas mieux sa tâche de pasteur s'il peut aider ce chef d'entreprise au discernement en examinant les conditions de réalisation d'un plan social, les moyens éventuels permettant de ne pas y recourir, les modes d'accompagnement social les mieux adaptés?

De plus, l'Eglise, en tant que part intégrante de la société civile, se doit aussi de répondre à des contraintes économiques - dans la gestion d'hôpitaux, d'établissements scolaires, de logements sociaux, aussi bien que de paroisses, dans l'emploi de personnel laïc, dans l'utilisation de ses revenus propres, denier du culte, donations, activité productive... C'est à travers un exercice économiquement sain et humainement saint de ces activités que l'Eglise pourra témoigner de la validité concrète de ses propositions sur l'économie et la société : à cet effet, les prêtres qui auront à assumer ces responsabilités se doivent d'être capables d'une intelligence vraie des lois économiques.

En fait, il importe peut-être de "sauver" l'économie de l'économisme, de prouver qu'elle peut aussi être aussi un élément de dynamique humaine, une voie dans le "*populum progressio*" : pensons aux nombreuses métaphores économiques de l'Evangile, notamment celle des talents, et essayons de n'en avoir pas une lecture exclusivement symbolique. Bref, pour contribuer à l'économie du salut, le prêtre d'aujourd'hui se doit sans doute aussi de participer au "salut de l'économie". 📖

(1) Soulignons que le titre du maître-ouvrage de Maurice Bellet est *La seconde humanité*, de l'impasse majeure de ce que nous appelons l'économie et non pas de l'impasse majeure de l'économie...

**LES PERSECUTIONS CONTRE L'EGLISE MARONITE
AU COURS DES SIECLES LA TRANSFORMERENT D'UNE
EGLISE LOCALE EN EGLISE UNIVERSELLE**



Dr. Georges T. LABAKI
Associate Professor
Un des derniers humanistes
Expert du Synode

LE **SYNODE** DE **L'EGLISE MARONITE:** UN **ESPOIR** POUR LE **LIBAN**

Après plusieurs décennies de gesticulation, d'hésitation et de résistance un synode maronite se réunissait à partir du mois de juin 2003 à Notre Dame du Mont à Fatka. En effet, le dernier synode maronite s'est tenu il y a plus de 156 ans... En outre, 267 années séparent l'actuel Synode du fameux Synode libanais de Louaizé de 1736 tenu au Couvent de Louaizé qui surplombe de nos jours l'université Notre Dame du même nom.

L'ouverture du synode se passa en grande pompe et revêtit une importance nationale et bénéficia d'une intense couverture médiatique. Il faut dire que les choses spirituelles intéressent tous les libanais au plus haut niveau alors qu'à titre de comparaison un synode mondial convoqué par l'Eglise catholique elle même n'occupe que quelques lignes dans la presse internationale. Sur la tribune était installé le Patriarche Maronite Nasrallah Boutros Sfeir entouré des membres du Comité organisateur, des membres du secrétariat général et du président

de séance. Le Synode s'ouvrit par une prière chaque jour différente où alternait psalmodie en syriaque et en arabe. Les règles de préseance furent scrupuleusement observées. Chaque invité avait un siège qui lui était particulièrement réservé. Les évêques membres de droit du Synode étaient installés au milieu de la salle avec leur calottes rouges *romaines* et turbans. Sur le premier rang étaient installés les observateurs de différentes communautés chrétiennes et non-chrétiennes libanaises car l'Eglise maronite entend bien jouer la transparence

au maximum possible. Derrière les évêques, au milieu et sur les bas-côtés de la salle étaient installés les autres membres du Synode, généralement des membres du clergé en tenue de clergymen noir accompagnés de quelques laïcs et enfin au fond les experts du Synode formés en grande majorité de laïcs.

Ce Synode se tient à un moment où les chrétiens libanais souffrent de ce qui est communément appelé *Ihbatt*, c'est à dire désespoir car ils pensent - à tort ? que la guerre libanaise et l'accord de Taïf ont

réduit leur pouvoir et leur rôle dans le Liban de l'après-guerre. En outre, depuis le début de la guerre au Liban, les maronites - et les chrétiens en général - durent faire face à des attaques remarquablement orchestrées de dénigrement visant à les affaiblir par tout les moyens militaires, politiques, médiatiques, économiques, culturels... Au plan régional, de grands bouleversements sont à prévoir depuis l'occupation récente de l'Irak par l'armée américaine. En outre, *la feuille de route*, sorte de plan au nom bizarre imaginé par les américains pour tenter de résoudre le conflit israélo-palestinien qui dure depuis près d'un siècle, se transforme de jour en jour en une véritable déroute.

De mémoire de maronites, jamais on n'entendit des co-réligionnaires s'exprimer en autant de langues diverses; certains ont évoqué une nouvelle Pentecôte. En effet, les maronites d'Amérique du Sud s'exprimaient en espagnol et en portugais, ceux du Canada s'exprimaient en français, ceux des Etats-Unis - les plus en vue - s'exprimaient en anglais et enfin les maronites du Moyen Orient et d'Afrique s'exprimaient en arabe classique. Les divers membres représentants de la diaspora maronite s'exprimaient dans leur langue natale sans accent et en toute aisance. Et pour la première fois la prière maronite du pardon spécifique à l'Eglise maronite, *le Houssoyo* de Saint Maroun vieille de plusieurs siècles, de devenir une réalité: " *Et parce que Maroun avait autorité sur les corps et les âmes... beaucoup furent amenés à le suivre: Il a été oint comme le père d'un grand peuple, une nation rassemblée de plusieurs nations.*" Ainsi, ceux qui cherchaient à avilir cette Eglise millénaire en furent pour leur compte: l'Eglise maronite est devenue universelle. Si le grain de sénevé ne meure il ne peut produire des fruits...

Les principaux sujets étudiés par les

pères du Synode comprennent: l'identité de l'Eglise syriaque antiochienne maronite, sa mission oecuménique, ses relations avec l'Islam et le monde arabe, l'Eglise et la politique, le rôle social et économique de l'Eglise. Les autres thèmes principaux comprennent l'Eglise et la terre et les médias. L'émigration eut droit à un intérêt particulier durant près de deux jours.

En outre, l'organisation des travaux du synode était exemplaire. Ainsi,

The truth which makes men free is for the most part the truth which men prefer not to hear. Herbert Agar, Time for Greatness, 1942.

It is by the goodness of God in our country that we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practise either of them. Mark Twain, Following the Equator, 1897.

après la lecture par un évêque président de séance d'un résumé du document conciliaire, la discussion était ouverte. Chaque intervenant - dont l'intervention était acceptée d'avance par le secrétariat - avait droit à huit minutes exactement pour exprimer son point de vue. Cette règle fut scrupuleusement observé. En effet, le micro était automatiquement déconnecté à la fin de ces précieuses minutes. Beaucoup de suggestions de grande valeur furent exprimés au cours de ces trois semaines de débats et d'échanges. Ces interventions permirent de se rendre compte des talents immenses que possède l'Eglise maronite. De plus, de puissants

liens d'amitié furent tissés entre les participants de tout horizon et de tout bord. Les textes étaient ensuite fournis aux experts pour un plus ample analyse. En effet, des amendements aux textes originaux furent soumis au vote à la fin de la première session du synode. Plus de 120.000 photocopies furent réalisées. En outre, plus de 30.000 personnes visitèrent le site du Synode sur le Web.

A la fin de cette première partie du Synode, un *lineamente*, c'est un résumé conciliaire des textes adoptés qui devrait s'en suivre. Il sera distribué à toutes les communautés maronites au Liban et à l'étranger pour d'amples discussions. Les commentaires devront être remis avant la tenue de la seconde session du Synode prévue pour octobre 2004.

Que peut-on conclure après cette première session du Synode? Tout d'abord rappelons que l'Esprit Saint travaille au sein de l'Eglise par des voies souvent impénétrables. Ensuite, les membres du Synode ont examiné pour la première fois depuis belle lurette les problèmes auxquels étaient confrontés l'Eglise maronite et par la même toutes les Eglises d'Orient dans une atmosphère de sérénité et de sérieux. Enfin, beaucoup nourrissent l'espoir de voir le plus rapidement possible un plan d'action qui concrétiserait les résolutions du Synode.

En conclusion, maintes propositions ont été suggérées durant ces trois semaines d'intenses échanges et de dialogue. Nous en formulerons deux supplémentaires: la tenue de la deuxième partie du Synode au couvent de Louaizé et la modification de son nom pour qu'il devienne "Le Second Synode Libanais." 🍷

THE LEBANESE IN GUADELOUPE

"THE ISLAND OF BEAUTIFUL WATERS"

ADAPTED FROM THE STUDY BY GUITA G. HOURANI

Researcher, The Lebanese Emigration Research Center (LERC), NDU.

Lebanese began arriving in the Caribbean (Antilles, West Indies) in the second part of the nineteenth century, part of a much larger migration from the Near East to the Americas almost entirely from Mount Lebanon. Many Lebanese migrants were small landowners or tenant farmers, who soon developed entrepreneurial and commercial skills. When the Lebanese first arrived in Guadeloupe in 1870, it was a prosperous French colony.

The Lebanese were not unknown to the islanders, for in 1860 they heard from their French priests and their newspapers about the massacres in Mount-Lebanon, and about "French protection and defense" of the Christians and sent funds to aid the sufferers.

The Island of Guadeloupe

Christopher Columbus landed on the island in 1493 and named it Saint-Mary of Guadeloupe in honor of Notre Dame of Guadeloupe in Spain. It became a stopover on the route to Spain's new territories. Abandoned by the Spanish in 1604, it became a French colony in 1635. After several occupations by the British, with the signing of the Treaty of Paris the island became French territory. The British occupied it again from 1810 to 1816, but the Treaty of Vienna restored it permanently to France.

Guadeloupe is in fact an archipelago of islands. The main island of Guadeloupe resembles a butterfly in shape and is made up of Grande-Terre and Basse-Terre.

First Lebanese Settlement on the Island

According to Challita Torbay, a Lebanese from Niha who emigrated to Guadeloupe in 1948, oral history of the Lebanese community of Guadeloupe has it that "in c. 1870 a person of the Debs family from

Bazoun in Northern Lebanon passed by Guadeloupe on his way to the Dominican Republic. Missing his boat to the Dominican Republic and lacking money, he went to a church and sold what he had with him, rosaries, crosses, holy pictures, etc. This seemed profitable to Debs, who returned to Lebanon, bought more such articles and returned to Guadeloupe to sell them. He did so twice before making the island his permanent home. He began to bring over members of his clan and village."⁽¹⁾

Guadeloupe in Brief

Location:	America, the Antilles
Latitude/Longitude	16° 15N, 61° 35W
Land Area:	1 780 sq km
Composition:	Archipelago of islands
Division:	Grande-Terre, Basse-Terre and the islands of: Marie-Galante, La Desirade, Les Saintes, Saint Barthelemy, la Petite Terre, and the French part of the island of Saint-Martin.
Capital City	Basse-Terre
Population:	435,739 (July 2002 estimate)
Religion:	Mainly Catholic
Languages:	French and Creole Patois
Political & Administrative Status:	A French Overseas Department
Money:	Euro
Economic activities:	Agriculture and Tourism
National product: GDP	\$3.8 billion (1993 estimate)

(1) Personal interview, April 18th, 2003, Pointe-à-Pitre, Guadeloupe.



Torbay describes his journey from Lebanon in 1948, which did not differ from that of his predecessors. He sailed from Beirut to Marseille, a trip that took ten days. From there he went via Paris to Le Havre and sailed on the *Colombie* to Guadeloupe, which took twelve days. The total cost was 200 Lebanese pounds.

Lebanese emigrants to Guadeloupe, like so many others, drew others from their family and village. Torbay went to Guadeloupe because "a person from Bazoun brought a friend of his from Niha by the name of Hanna (John) Francis. Hanna in turn brought a member of his village Niha by the name of Constantine Khalil. The latter brought Georges Haykel, who brought me."⁽²⁾ Torbay later brought the only two members of his immediate family - his mother and brother.⁽³⁾

According to the census of 1944, the first Lebanese actually registered as arriving in the island (in 1890), was Dora Frangy, wife of Gitany Elie, followed by Suzanne Karam, widow of Elie Sebat in 1897. Dates show that Lebanese followed in steady succession.

(2) Ibid.
 (3) Ibid.
 (4) Ibid.

Economic Activities of the First Emigrants

Arriving with little or no money, Lebanese emigrants sold dry goods, supplied by an urban wholesaler, from village to village and door to door. Torbay worked in this way even in 1948, selling such items as perfume, combs, and cloth. He used to set up his merchandise on Saturdays, which were the paydays. During weekdays, he would tour the island in his car and sell door to door.⁽⁴⁾ Many Lebanese worked in this way to pay back some fellow-countryman who had brought them to the island and perhaps supplied them with merchandise, to send money home and often to save capital to set up business for themselves.

The first census of families from the Levant, i.e., persons with Ottoman or Turkish nationality in Guadeloupe, dates back to 1917. The Lebanese and Syrians were registered as Turks, with "Syrian" in parenthesis. In the Grande-Terre, 97 persons including children formed 25 homes, most of which were in Pointe-à-Pitre, the principal city of the island. 19 were traders, one a grocer, one a doctor, and two laborers. 20 families came from Bazoun. Some of the Lebanese of Guadeloupe came directly from Lebanon, but some had come from Haiti, the USA, Paris or Venezuela. It was common to have one brother or first cousin in one country and others in another country, making it possible to have commercial links and to move fairly easily from one country to another, hence, the mobility of the Lebanese community.

The 1917 census found five Lebanese families in the Basse-Terre, numbering twenty-five individuals, mostly aged under forty. These formed the Caram (Karam), Jean, Georges, Gitany and Ebleuran families. This census gave 123 individuals for all Guadeloupe, mostly children. By 1944 there were 161 adults, and 333 individuals alto-

gether, including children under 15 and those of mixed marriages. Integration into local society and intermarriage with the French was easier for Lebanese than for Syrians due to their greater contact with European missionaries and French culture. The census found that 99 were traders, 3 peddlers, 3 dress-makers, 3 foremen and 2 mechanics. 164 had come from Bazoun, 2 from Hasroun, 31 from Niha, 6 from Zghorta and 13 from Barsa.

Status of the Lebanese Emigrants in the Island

The first Lebanese were subjects of the Ottoman Empire, those of the second wave protégés of France under the French Mandate of Lebanon, and those of the third wave citizens of the new Republic of Lebanon. This was not only confusing to the authorities in Guadeloupe, but also to the Lebanese themselves, who were undergoing an acute "identity crisis" and had continuously to prove their loyalty to their new country.

Following the Treaty of Lausanne, particularly article 34, the subjects of the late Ottoman Empire had two years in which to choose their nationality; otherwise they would retain their original nationality i.e. Turkish. One person by the name of Georges Feigelonne of Pointe-à-Pitre, about 15 from Martinique and 48 from the territory of Guyanne opted for Lebanese citizenship, but most, not only in Guadeloupe but also in other Lebanese immigrant communities, did not do so out of fears about the uncertain political situation in their homeland and about losing their status in their new home.

La Démocratie Sociale of October 3, 1935, published under the title *La Question Syrienne* that "in Guadeloupe, the Syrians and the Lebanese are not at all persecuted. Active and prudent traders, they have made their place in the sun.... Having arrived with their suitcases on their back, they now own shops

and cars.... They are also unanimous in thanking the country for its hospitality...."

Their success prompted other merchants to complain and demand a ban on peddling and on shops opening on Sundays. This opposition increased when the Levantines were under scrutiny due to the popularity of the Syrian Popular Party (PPS), which called for unification of the Near East and the island of Cyprus under the "Syrian Nation". All those favoring this party were suspected as spies or traitors.

But the declaration of World War II prompted the Lebanese Guadeloupian community to support the French war effort, even to open a subscription for it. Twenty-six people contributed no less than Fr. 300,000. *La Démocratie Sociale* of October 21, 1939 warmly congratulated "Jean Sarkis and all those who have contributed and who with this unselfish gesture have proved their affection and attachment to France."

However, when Lebanon and Syria gained their independence, the immigrants became foreigners and there was a ban on their peddling which reduced many to poverty until in 1945 Governor Bertaut legalized it again. But those who in the 30s had opted for Lebanese or Syrian nationality were obliged to obtain a trading permit and difficulties were put in their way. In 1952 the Lebanese counted as foreigners numbered 166. The census of 1954 counted only 112. The restrictions no doubt prompted emigration from the island either toward the homeland or to other more favorable countries.

Naturalization for the remaining Lebanese was not easy, particularly since the political climate was continuously changing and since they were also at the mercy of the mood of the administrative personnel in the island. However, those who were born in Guadeloupe and had reached the legal age of 21 had the right under the law of August 10, 1927 to obtain French citizenship and took advantage of this. In 1950,

new regulations gave citizenship particularly to those who had long left the Near East and settled on the island.

Emigration to Guadeloupe revived during the war in Lebanon (1975-1990). Most of the new Lebanese immigrants were Christians. They had difficulty obtaining their residence cards and getting status as foreign traders. In 1981, a law was passed to regulate their status while awaiting naturalization. The Lebanese remain a distinct ethnic group, not often marrying outside it. They have strong families and continue to cherish Lebanese music and cuisine but have little organization. Clubs and associations have been short-lived.

Success of the Lebanese of Guadeloupe

Emigration demands courage, particularly for the pioneers. These emigrants struggled hard and long to be accepted in their new home. They succeeded through their own resilience, intelligence, hard work and perseverance to make a place for themselves in commerce, politics, culture and social circles. All deserve recognition for they earned it through hard work. However, some demand special mention.

Camille Jabbour founded the newspaper *Match* and left his imprint on the political and sports life of Guadeloupe. At the request of his friends in Paris, François Mitterrand and André Rousselet, he founded a local section of the *Union Démocratique et Socialiste de la Résistance (UDSR)*, Mitterrand's party. Jabbour wrote an autobiography entitled *35 Ans de souvenirs*, published by Guadeloupe Editions in 1981.

Henri Debs occupied a major place in music in the island; playing several instruments. In the 1950s, he founded his own orchestra and club. In 1958, he became a producer and was behind the great success of *Les Aiglons*, *Typical Combo*, *Tania Saint-Val* and *Zouk Machine*, to name

only a few works. His promotion and modernization of the Guadeloupian music was irreplaceable.

Jean Sarkis, was a successful businessman and the representative of the Lebanese and Syrian communities to the French and Guadeloupian authorities prior to the independence of both Lebanon and Syria. He played an indispensable role in dialogue and as negotiator. In 1977 he received the Order of Merit from the French Government.

Charles Gabriel was General Counselor to the Mayor of Sainte-Rose in the 1950s. Raphael Houry was General Counselor and Assistant to the Mayor of Pointe-à-Pitre, 1970-1980. Antoine Karma was President of the Regional Council of Guyanne in the 1990s. Nicole Sarkis was World Champion in Karate after holding the title of Champion of France for many years. The Sarkis and Haikal families both played an important role in Guadeloupe, particularly in commerce. Georges Haikal was named the first consul of Lebanon. Today, the Lebanese community in Guadeloupe remains mostly one of merchants, but among the new generation we find doctors, surgeons, lawyers administrators and professors.

Conclusion

The Lebanese of Guadeloupe, although only five thousand strong, now occupy an important place in the economic and social life of the island. The pioneer emigrants did not exceed two hundred but family ties increased their number and helped in making them a significant economic power. When we see the success of the present descendants, we find it hard to imagine the valiant epic of the first arrivals. Their memory lives in this and other records in honor of them.

Those requiring detailed sources of information may apply to Ms. Guita Hourani, LERC, NDU - Ed.

THE ART OF UNARMED COMBAT

By Joe Chamma, Astronomy Club

Have you ever been in a situation where you found yourself unexpectedly involved in a street fight, or been bullied, and not known how to protect yourself? In a world like ours anything can happen. I myself have always been interested in the martial arts from an early age. Situations such as those I have just described have happened to me, ones in which I had no clue about the secrets of self-defence.

The "gentle way", *Judo* as it is known, is a sport which teaches a person balance, leverage and timing in order to pin or throw an opponent. Such a sport may be practised for exercise, relaxation and finally for self-protection. As a quiet and gentle person I have chosen *Judo* because it suits my physical personality, whereas others may feel more aggressive and choose *Karate* or *Tae Kwan-do*.

Had I started *Judo* much earlier, I would have had a solution to my

previous troubles, having skills and techniques to defend myself when attacked. Many *Judo* techniques depend on a contestant's yielding to an opponent's attack until the right moment to riposte. With the right "gentle" methods, a skilled person may defeat a heavier and stronger opponent.

The techniques fall into three groups: (1) *nagewaza*, techniques of throwing, (2) *katamewaza*, techniques of control by immobilisation, and (3) *atemiwaza*, techniques of striking. The *nagewaza* group includes dozens of basic throws that are classified according to the part of the body used; there are hand throws, hip throws, leg sweeps, and side and back throws. *Katamewaza* includes on-the-mat methods of control by pinning down or applying choke-holds or arm-locks; but players must be at least 13 years old with several years' practice behind them before being taught the chok-

ing and arm-lock techniques. *Atemiwaza* includes techniques of kicking or striking certain parts of the body, causing injury, paralysis or even death, but these are taught only to advanced and mature students to complete the education and for use only in extreme emergencies; they are strictly forbidden in free play or in contests.

In the days of old, all these techniques were used by travellers, particularly unarmed Buddhist monks, in the Far East, mainly China, Japan and Korea, to defend themselves against wild animals or robbers. There was considerable development around the mid-fifteenth century.

Judo was developed from *Jujitsu*, an ancient form of combat practised by the Japanese feudal warrior class, the *samurai*, for use when their weapons were struck from their hands. In 1882, a certain young Japanese by the name of



NDU Judo instructor Anwar Mortimer surrounded by his class of advanced black belts and Joe Chamma, we hope future black belt.



Katame waza, pinning down.

Jigoro Kano, later to become an eminent educator, founder of several universities and member of the Senate with the rank of Prince, transformed Jujitsu from a violent method of combat into a sport that he called Judo. He adopted the best techniques of Jujitsu, eliminating the dangerous ones, and adapting them so that they would no longer cause harm in friendly play. Kano organised the techniques into an orderly system and established strict rules and etiquette. He intended Judo to be not merely a sport or a means of self-defence, but above all an education and mental and moral discipline.

The first thing that one learns in Judo is how to fall in any direction, even on a hard surface, without injuring oneself. Then the student, or *judoka*, learns some of the techniques. As he advances in knowledge and skill, he is examined by his instructor, and if successful advances in grade and wears a belt of the appropriate colour. Beginners wear a white belt and then pass to yellow, orange, green, blue and brown. For the grades of black belt judoka are examined by a committee of the Federation. They may then follow special classes to be instructors or referees at tournaments and championships.

A class is given in a room called a *dojo*, the floor of which is covered by mats called *tatami*. The class starts and ends with a simple ceremony according to a strict etiquette, with all present sitting correctly and performing ceremonial bows. There are warming-up exercises to give suppleness and strength and to eliminate risk of sprains or injury. Instruction is given by a qualified teacher known as *sensei*. As well as study of techniques there is free play called *randori*, which may be compared to sparring in boxing.

In point of fact, life holds many surprises. Anybody might come up to you wanting to start a fight. What would you do? Have you the skills needed to defend yourself against such people? Certainly one day you will slip and have a fall; have you the reflexes to fall without being hurt?

Dr. Kano proposed two slogans for Judo, *Maximum efficiency with minimum effort* and *Mutual welfare and benefit*. For him the principal purpose of practising Judo was to build a strong character so as to be able to do good in the world. I hope that you will all learn to be ready for the unexpected and be able to look after yourselves.



A five-year old learns *osoto gari*, throwing his partner onto his back. Special thanks are due to Studio Arabesque in Jounieh for encouraging youthful participation in Judo.

(The Sports Office of NDU will provide information for those in NDU wishing to practise Judo - Ed.)

LIFE IN OUR LEBANON (TRUE)

At a reception cocktail, a certain lady served herself generously to rice, lamb, vegetables, pizzas, man'oushes, kibbe, sausage rolls, nammoura, cakes and baqlawa. She then went up to the drinks counter and complained: "Haven't you got any *diet* Pepsi?"

Monsieur Pierre, pastry chef and maître d'hôtel

SOMETHING

for your **GREY** matter

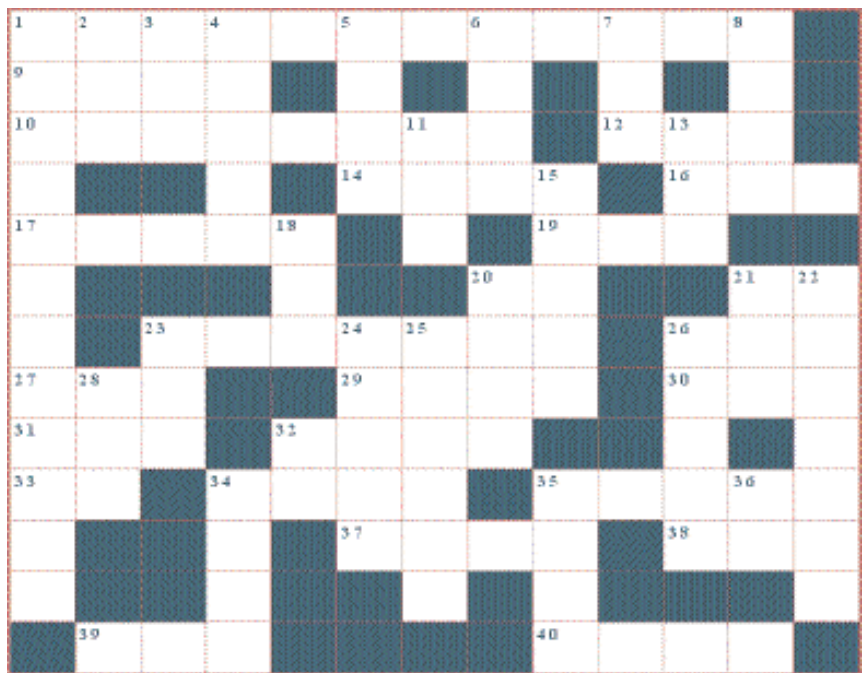
CLUES

Across:

- bone weakness
- close by
- conveyance
- exercise (a trade)
- mountain beasts of burden
- petition (v.)
- wear black
- tie-on label
- popular princess
- depart
- possessing preternatural powers
- music and haircut
- diocese
- Elvis swing
- utility
- martial arts degree
- for the foot
- alternatively
- comfortable corner
- theatrical music
- enthusiastic, sharp
- tableware of one pattern
- serial start
- shout

Down:

- new NDU building
(two words, 8 and 4 letters)
- fish home
- black, sticky substance
- mistake
- on-stage production
- stink
- drink little by little
- declares
- stopper for speech
- insulate hot-water pipes, tarry
- glue (v)
- not an eye
- Richard (familiar)
- state of matter
- perform surgery
- animal enclosure
- shepherd's stick
- team game with sticks
- tricks
- auditory organ
- thus
- total lack
- no more than
- concerning



SOLUTIONS TO THE CROSSWORD IN ISSUE 27

Across:

- | | | | |
|-------------|-------------|--------------|-------------------------|
| 1. swimming | 15. solar | 27. sin | 38. reap |
| 6. game | 17. P.T. | 29. Diomedea | 41. Eva |
| 8. moat | 18. tap | 30. tread | 42. fro |
| 9. oval | 20. ink | 31. new | 43. Lo (...and behold!) |
| 12. ate | 21. science | 32. air | 44. Xmas |
| 14. rill | 23. ask | 33. did | 45. rot |
| | 25. C.O. | 35. legs | 46. need |
| | 26. yon | 36. ode | |

Down:

- | | | |
|----------------|-------------|---------------|
| Sports complex | 10. via | 24. knew |
| 2. mill | 11. Alps | 27. male deer |
| 3. imps | 12. ark | 28. irises |
| 4. no | 13. episode | 34. iron |
| 5. Gaelic | 16. aneroid | 36. oar |
| 7. aft | 19. winner | 37. eft |
| | 22. nodded | 39. ale |
| | 23. Ayende | 40. pod |

SOLUTIONS TO CROSSWORD IN THIS ISSUE

36. re
35. only
34. none
32. so
28. ear
26. ruses
25. hockey
24. crook
23. pen

22. operate
21. gas
20. Dick
18. nay
15. stick
13. lag
11. gag
8. says
7. sip

6. reek
5. play
4. error
3. far
2. sea
Dorm
1. On-Campus

Down:

40. yell
39. one
38. set
37. keen
35. opera
34. nook
33. or
32. sock

31. dan
30. use
29. rock
27. see
26. rap
23. psychic
21. go
20. Di
19. lag

17. mourn
16. ask
14. yaks
12. ply
10. carriage
9. near
1. osteoporosis

Across:

FIRST AID PUZZLE

Emergency call for the Red Cross!! The ambulance answers the call and drives off to the scene of the accident. Suddenly the vehicle gets a flat tyre. While the wheel is being changed, all four screws are lost. What can be done in a hurry?

Dedicated to all volunteers of the Lebanese Red Cross and the NDU First Aid Club, by Joe Chamma.

SOLUTION

When putting on the spare wheel, the medics use one screw from the other wheels and drive away with three screws on each wheel. It's as simple as that!

"God is a comedian playing to an audience too afraid to laugh."
Voltaire (1694-1778)

Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead.
G.K. Chesterton, *Orthodoxy*, 1908.

*Here richly, with ridiculous display, The Politician's corpse was laid away.
While all his acquaintance sneered and slanged
I wept: for I had longed to see him hanged.*
Hilaire Belloc, *Epitaph on the Politician Himself*, 1923.



Fear and Anxiety in the Arab World

Michel G. Nehme

"A fascinating study of the role of fear and anxiety in shaping Middle Eastern political behavior". - Monte Palmer, professor emeritus, Florida State University

Michel Nehme is the first to argue that a little-discussed aspect of Arab society and government - the fear that is both used as a weapon by government and felt by the people - has created some of the region's most deep-seated problems and hindered the development and growth of the Arab people. He maintains that collective fear and anxiety play major roles in the continuing political and social disorder of the Middle East.

Nehme shows that fear and anxiety are commonplace concepts, and they keep us alert and socially engaged as individuals. Collectively, however, these emotions are dangerous, fueling the violence at loose in the Middle East today. With examples drawn from the World Trade Center tragedy and its aftermath, Nehme explores how fear affects broad political concerns, such as the peace negotiations between the Arabs and Israelis, as well as matters of daily life: whole generations now grow up without a sense of safety, without trust, and without hope that a decent life in the current political environment is possible.

In addition, Nehme takes issue with many assumptions that have gone unquestioned by Western experts. He argues, for example, that the idea that Islamic culture can be explained as a "shame culture" in which individual behavior is guided by external criticism overlooks the role of guilt in the culture. He also challenges the notion that Middle Eastern populations are alienated from their political leaders. Instead, he contends that Arab governments are sometimes intimately involved in the society's day-to-day existence and that people have come to feel dependent on a central but often unknown force. The resulting anxiety leads them to fear those outside the system and, for women especially, to experience a general lack of freedom.

Written by a mature Arab scholar intimately familiar with the complexities of his society and with the rigors of psychoanalytical theory, this book creates a bridge that links the study of psychology, sociology, and politics and sheds fresh light on issues related to identity, nationalism, culture, and leadership in general and in the Middle East in particular.

Michel G. Nehme is dean of the faculty of political science, public administration, and diplomacy at Notre Dame University in Zouk Mosbeh, Lebanon. He has published articles in many journals, including *Middle Eastern Studies*, *British Society for Middle Eastern Studies*, and *Nationalism and Ethnic Politics*.