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Folder Title:
Antiochian Orthodox Church Annual Convention, Crystal City, VA 7/25/91 [OA 8326] [1]

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G	26	21	5	4

THE WHITE HOUSE
WASHINGTON

REVISED

LAM

MEMORANDUM

TO: David Demarest

FROM: KATHY SUPER

SUBJECT: APPROVED PRESIDENTIAL ACTIVITY

EVENT: Attend Antiochian Orthodox Christian Archdiocese Convention

DATE: Thursday, July 25, 1991

TIME: ~~10:00 a.m.~~ 11:00 a.m. *

DURATION: 30 minutes

LOCATION: Crystal Gateway, Crystal City, Virginia

ATTIRE: Business Suit

REMARKS REQUIRED: Yes

MEDIA COVERAGE: Open

FIRST LADY PARTICIPATION: Is Invited

ADDITIONAL INFORMATION:

CONTACT: Father George Rados
TELEPHONE: 301 365-0932

NOTE: **PROJECT OFFICER, SEE ATTACHED CHECKLIST**

Ed Rogers
Phil Brady
Fred McClure
Susan Porter Rose
Patty Presock
Dorrance Smith
Laurie Firestone
Paul Bateman
Debra Romash
Richard Trefry
Gregg Petersmeyer
Marlin Fitzwater
David Demarest
Fran Norris
Sig Rogich
Jay Parmer
Bill Farish
C. Boyden Gray
Laura Melillo
John Herrick
Ron Kaufman
Rose Zamaria
Ede Holiday
David Valdez
USSS-PPD
Gary Walters
WHCA Audio/Visual
WHCA Operations
William Kristol
Jackie Kennedy
Deb Anderson
Tony Snow

AJM 6/14/91

*AJM 6/14/91

ANTIOCHIAN ORTHODOX CHRISTIAN CHURCH ANNUAL CONVENTION
CRYSTAL CITY, VIRGINIA
JULY 25, 1991
11:00 A.M.

THANKS, ALL OF YOU, FOR THIS WARM WELCOME. / [SA-LEE-BA]

ARCHBISHOP SALIBA: IT'S MY PLEASURE TO SEE YOU AGAIN -- AND CONGRATULATIONS TO YOU, SIR, ON CELEBRATING TWENTY-FIVE YEARS AS THE LEADER OF THIS CHURCH. //

JUST THREE DAYS AGO, I RETURNED FROM TURKEY, THE NATION THAT IS HOME TO THE ANCIENT CITY THAT GIVES YOUR CHURCH ITS NAME. ANCIENT ANTIOCH IS WHERE THE NAME "CHRISTIAN" FIRST CAME INTO USE -- A CITY WHERE A TRADITION OF TOLERANCE TOOK SHAPE AROUND A FAITH THAT WOULD ONE DAY LIGHT THE LIVES OF MILLIONS. THE STRENGTH OF YOUR FAITH -- AND THE WELCOME IT HAS FOUND IN AMERICA -- IS TESTIMONY THAT THE SPIRIT OF ANTIOCH LIVES TODAY. //

THE SPIRIT OF ANTIOCH AND THE SPIRIT OF AMERICA HAVE MUCH IN COMMON. FOR MANY YEARS NOW, I'VE BEEN BLESSED WITH THE PRIVILEGE TO REPRESENT THIS GREAT COUNTRY. WHEREVER I'VE GONE -- ON EVERY CONTINENT, IN EVERY CORNER OF THE WORLD -- I FIND PEOPLE WHO HAVE TREMENDOUS ADMIRATION FOR AMERICA AND ALL IT STANDS FOR. YES, PART OF IT GROWS OUT OF A FASCINATION WITH OUR MUSIC AND OUR MOVIES, WITH THE CLOTHES WE WEAR OR THE CARS WE DRIVE -- BUT WHAT ATTRACTS PEOPLE TO AMERICA MORE THAN ANY MATERIAL THING IS AN IDEA -- AND THAT IDEA IS FREEDOM. //

WE MUST REMEMBER -- ESPECIALLY IN THIS, THE BICENTENNIAL YEAR OF OUR BILL OF RIGHTS -- THAT A CENTRAL PART OF THAT AMERICAN IDEA IS FREEDOM OF FAITH: THE RIGHT OF EVERY MAN AND WOMAN TO WORSHIP, TO WITNESS GOD, AS THEY SEE FIT. // FROM THE SETTLERS AND SEEKERS WHO LANDED AT PLYMOUTH ROCK -- TO THE PILGRIMS OF OUR OWN DAY -- AMERICA HAS LONG BEEN A SAFE HAVEN, A WELCOME REFUGE FROM PERSECUTION. //

THEY COME TO OUR SHORES TO TRADE **TYRANNY** FOR **TOLERANCE. ALL FAITHS** ARE WELCOME HERE. TOLERANCE IS OUR WAY OF RECOGNIZING THE LIMITS OF OUR OWN EARTH-BOUND UNDERSTANDING. TOLERANCE TESTIFIES TO THE FACT THAT WE ARE **HUMAN** -- ONLY HUMAN: THAT BEFORE GOD, OUR VAST KNOWLEDGE, ALL OUR SCIENCE, ALL THE WISDOM OF THE AGES, IS A SINGLE DROP OF WATER -- AND OUR IGNORANCE / AN OCEAN. //

FAITH HAS A POWER OF ITS OWN. AS IN THE EARLIEST DAYS AT ANTIOCH, THE MEANS OF MOVING MEN REMAINS THE SAME: THE POWER OF <u>EXAMPLE</u>, OF LIFE LIVED IN HARMONY WITH AN IDEAL.

THE IMAGE OF THE GOOD SHEPHERD WAS PRESENT IN PETER'S MIND WHEN HE WROTE: "TEND THE FLOCK OF GOD THAT IS YOUR CHARGE, NOT BY CONSTRAINT BUT WILLINGLY, NOT FOR SHAMEFUL GAIN BUT EAGERLY, NOT AS DOMINEERING OVER THOSE IN YOUR CHARGE, **BUT BEING EXAMPLES TO THE FLOCK.**"

THE SAME ETHIC GOVERNS NOT SIMPLY MEN, BUT NATIONS. WHEN AMERICA ACTS IN THE WORLD, WE MUST ACT AS A MORAL AGENT -- AS A FORCE FOR GOOD. MANY TIMES, THE PATH FORWARD IS FULL OF OBSTACLES -- THE CHOICES WE CONFRONT NEITHER BLACK NOR WHITE, IN A WORLD OF LESSER EVILS. AND STILL, WE MUST CHOOSE. TO ADVANCE AMERICAN IDEALS -- WE MUST ACT. //

NOWHERE ARE THE CHOICES MORE DIFFICULT THAN IN THE PERSIAN GULF AND THE MIDDLE EAST. MANY OF YOU CAME TO THIS COUNTRY FROM THIS REGION, LEAVING FRIENDS AND FAMILY -- LEAVING A PART OF YOURSELVES BEHIND. FOR YOU, THE SUFFERING AND TURMOIL IN THAT PART OF THE WORLD IS NOT SIMPLY POLITICAL, BUT PERSONAL. / I CANNOT SHARE YOUR PRIVATE ANGUISH, BUT I CAN SAY FROM THE HEART, IT PAINS ME DEEPLY TO SEE THE MIDDLE EAST -- SACRED GROUND OF THREE GREAT FAITHS -- RIVEN BY HATRED AND CONFLICT. //

IN IRAQ, WE CONFRONTED A COUNTRY UNDER THE RULE OF A MAN OF BRUTAL MEANS AND UNMITIGATED EVIL -- A MAN WHO MADE WAR ON HIS OWN PEOPLE, MENACED HIS NEIGHBORS, AND THREATENED THE WORLD'S PEACE.

I BELIEVED THEN -- AND I BELIEVE NOW -- THAT WHAT WE AND OUR COALITION PARTNERS DID TO STAND UP AGAINST SADDAM HUSSEIN'S AGGRESSION WAS RIGHT AND JUST. //

WHO CAN DOUBT THIS NOW -- KNOWING AS WE DO JUST HOW CLOSE SADDAM HUSSEIN WAS TO POSSESSING NUCLEAR WEAPONS AND THE MEANS TO DELIVER THEM AGAINST DEFENSELESS MEN, WOMEN AND CHILDREN. //

WE FOUGHT NOT FOR NARROW INTEREST -- BUT FOR A NOBLE IDEAL. WE FOUGHT TO LIBERATE A NATION, TO DEFEAT AN AGGRESSOR WHO BROUGHT MISERY -- WHO BRINGS IT STILL -- TO MANY MILLIONS OF INNOCENT PEOPLE. // I'VE SAID OVER AND OVER AGAIN THAT WE HAVE NO QUARREL WITH THE PEOPLE OF IRAQ -- BUT IRAQ WILL NOT REALIZE ITS POTENTIAL AS A NATION SO LONG AS SADDAM STAYS IN POWER. //

AT EVERY POINT DURING THE GULF CONFLICT, I HELD OUT HOPE THAT OUT OF THE HORRORS OF WAR MIGHT COME NEW PROSPECTS FOR PEACE. THAT HOPE IS EVEN STRONGER NOW. IN LEBANON, WE SEE THE FIRST TANGIBLE SIGNS OF POLITICAL PROGRESS -- OF DOMESTIC RECONCILIATION AND RESTORED ORDER -- AFTER A DECADE AND A HALF OF NIGHTMARISH CIVIL WAR. THANKS TO THE TAIF ACCORD, A TRULY SOVEREIGN LEBANON -- ONE FREE OF ALL ARMED MILITIAS AND FOREIGN FORCES -- IS NO LONGER JUST A DREAM. //

JUST LAST WEEK, SECRETARY BAKER UNDERTOOK HIS FIFTH MISSION TO THE MIDDLE EAST SINCE THE GULF WAR. HIS PURPOSE: TO BRING ABOUT A PEACE CONFERENCE DESIGNED TO LAUNCH DIRECT NEGOTIATIONS BETWEEN ISRAEL AND ITS ARAB NEIGHBORS. BUILDING ON THE POSITIVE RESPONSE FROM SYRIA, WE HAVE GAINED THE AGREEMENT OF EGYPT, JORDAN, LEBANON AND THE 6-STATE GULF COOPERATION COUNCIL TO ATTEND A PEACE CONFERENCE, TO WITH ISRAEL. /

AS A RESULT, WE KNOW THAT THE ISRAELIS ARE STUDYING OUR PROPOSAL SERIOUSLY. WE HOPE THAT THEY WILL RESPOND FAVORABLY TO THIS HISTORIC OPPORTUNITY FOR PEACE AND SECURITY. I KNOW THE PALESTINIANS ARE CLOSELY EXAMINING THEIR CHOICES; HERE TOO I WOULD ASK ONLY THAT THEY DO EVERYTHING POSSIBLE TO TAKE ADVANTAGE OF THIS UNPRECEDENTED SITUATION TO ATTAIN THEIR LEGITIMATE RIGHTS -- AND AT THE SAME TIME FURTHER THE CAUSE OF PEACE.

WE ALSO HAVE THE PUBLIC COMMITMENT OF SEVERAL ARAB STATES -- INCLUDING EGYPT, JORDAN AND SAUDI ARABIA -- TO SUSPEND THE ECONOMIC BOYCOTT OF ISRAEL, IF ISRAEL SUSPENDS SETTLEMENT ACTIVITY IN THE OCCUPIED TERRITORIES. IN THE MIDDLE EAST AS IN LEBANON, OUR OBJECTIVE REMAINS A PEACE THAT IS FAIR TO ALL PARTIES -- A PEACE THAT PROMOTES THE SECURITY OF OUR FRIENDS AND TRUE STABILITY IN THE REGION. //

AT THE SAME TIME, ALL OF US MUST UNDERSTAND THE CHALLENGES TO COME AND THE LIMITS TO WHAT WE CAN DO. **NO ONE** -- NOT THIS PRESIDENT, NOT THE UNITED STATES, NOT THE U.S.S.R. OR THE U.N. OR OUR EUROPEAN ALLIES -- NO ONE CAN IMPOSE A SOLUTION THAT THE PARTIES IN THE MIDDLE EAST DO NOT WELCOME AND CANNOT LIVE WITH. // BUT THE DIFFICULTIES MUST NEVER STAND IN OUR WAY. WE CAN AND WILL BE **CATALYSTS FOR PEACE.** ///

JUST AS THE CHRISTIANS OF ANTIOCH LED BY EXAMPLE -- SO, TOO, WE WHO WOULD ASK OTHERS TO FOLLOW MUST BEGIN BY **ASKING MORE OF OURSELVES.** AS PAUL WROTE TO THE ROMANS, "LET US THEREFORE FOLLOW AFTER THE THINGS WHICH MAKE FOR PEACE." //

ONCE AGAIN, MY THANKS TO YOU FOR THIS WARM WELCOME. / MAY GOD BLESS THIS CHURCH IN ALL ITS WORK -- AND MAY GOD BLESS THIS GREAT NATION, THE UNITED STATES OF AMERICA.

# # #

91 JUL 19 AM11:51

McGroarty/Simon
July 19, 1991
11:30 am
[ANTIOCH]

PRESIDENTIAL REMARKS: ANTIOCHIAN ORTHODOX CHRISTIAN CHURCH
ANNUAL CONVENTION
CRYSTAL CITY, VIRGINIA
JULY 25, 1991
11:00 A.M.

[Introductory acknowledgements.] Thanks, all of you, for this warm welcome. / Archbishop Saliba: it's my pleasure to see you again -- and congratulations to you, sir, on celebrating twenty-five years as the leader of this Church. //

returned 7/22

Just three days ago, I returned from Turkey, the nation that is home to the ancient city that gives your church its name. Ancient Antioch is where the name "Christian" first came into use -- a city where a **tradition of tolerance** took shape around a faith that would one day light the lives of millions. The strength of your faith -- and the welcome it has found in America -- is testimony that the **spirit of Antioch** lives today. //

Harper's Bible Dictionary p. 33

Acts 11:26

The spirit of Antioch and the spirit of America have much in common. For many years now, I've been blessed with the privilege to represent this great country. Wherever I've gone -- from Turkey to [xxx] -- I find people who have tremendous admiration for American and all it stands for. Yes, part of it grows out of a fascination with our music and our movies, with the clothes we wear or the cars we drive -- but what attracts people to America more than any material thing is **an idea** -- and that idea is <u>freedom</u>. //

world almanac

1791

We must remember -- especially in this, the Bicentennial year of our Bill of Rights -- that a central part of that American idea is <u>freedom of faith</u>: the right of every man and woman to worship, to witness God, as they see fit. // From the settlers and seekers who landed at Plymouth Rock -- to the pilgrims of our own day -- America has long been a safe haven, a welcome refuge from persecution. //

They come to our shores to trade tyranny for tolerance. As in Antioch, all faiths are welcome here. Tolerance is our way of recognizing the limits of our own earth-bound understanding. Tolerance testifies to the fact that we are **human** -- only human: that our vast knowledge, all our science, all the wisdom of the ages, is a single drop of water -- and our ignorance / a sea. //

Faith has a power of its own. As in the earliest days at Antioch, the means of moving men remains the same: the power of <u>example</u>, of life lived in harmony with an ideal.

1 Peter 5:2-3

The image of the Good Shepherd was present in Peter's mind when he wrote: "Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge, **but being examples to the flock.**"

The same ethic governs not simply <u>men</u>, but <u>nations</u>. When America acts in the world, we must act as a moral agent -- as a force for good. Many times, the path forward is full of obstacles -- the choices we confront neither black nor white, in

a world of lesser evils. And still, we must choose. To advance American ideals -- we must act. //

Nowhere are the choices more difficult than in the Middle East. Many of you came to this country from nations in the Middle East, leaving friends and family -- leaving a part of yourselves behind. For you, the suffering and turmoil in that part of the world is not simply political, but personal. / I cannot share your private anguish, but I can say from the heart, it pains me deeply to see the Middle East -- sacred ground of three great faiths -- riven by hatred and conflict. //

In Iraq, we confronted a country under the rule of a man of brutal means and unmitigated evil -- a man who harmed his own people, menaced his neighbors, and threatened the world's peace.

I believed then -- and I believe now -- that what we and our coalition partners did to stop this man was right and just. //

We fought not for narrow interest -- but for a noble ideal. We fought to liberate a nation, to defeat an aggressor who brought misery --who brings it still -- to many millions of innocent people. //

At every point during the Gulf conflict, I held out hope that out of the horrors of war might come new prospects for peace. That hope remains strong now. Just last week, I sent Secretary Baker to Syria -- his fifth mission to the Middle East -- to explore signs that that nation was ready to join its neighbors in the region at a peace conference. I continue to believe that the solution to the Arab-Israeli conflict will begin

Facts on File 5-16-91

when Israel and its Arab neighbors sit down at the same table. //

All of us must understand the limits to what we can do. **No one** -- not this President, not the United States, not the UN or our European allies -- no one can impose a solution that the parties in the Middle East do not welcome and cannot live with. // But the difficulties must never stand in our way. We can and will be **catalysts for peace.** ///

Just as the Christians of Antioch led by example -- so, too, we who would ask others to follow must begin by **asking more of ourselves.** As Paul wrote to the Romans, "Let us therefore follow after the things which make for peace." //

Romans 14:19

Once again, my thanks to you for this warm welcome. / May God bless this Church in all its work -- and may God bless this great nation, the United States of America.

# # #

McGroarty/Simon
July 18, 1991
5:30 pm
[ANTIOCH]

PRESIDENTIAL REMARKS: ANTIOCHAN ORTHODOX CHRISTIAN CHURCH
ANNUAL CONVENTION
CRYSTAL CITY, VIRGINIA
JULY 25, 1991
11:00 A.M.

[Introductory acknowledgements. Patriarch Ignatius IV?.] Thanks, all of you, for this warm welcome. / Archbishop Saliba: it's my pleasure to see you again -- and congratulations to you, sir, on celebrating twenty-five years as the leader of this Church. //

Just three days ago, I returned from Turkey, the nation that is home to the ancient city that gives your church its name. Ancient Antioch is where the name "Christian" first came into use -- a city where a **tradition of tolerance** took shape around a faith that would one day light the lives of millions. The strength of your faith -- and the welcome it has found in America -- is testimony that the **spirit of Antioch** lives today. //

The spirit of Antioch and the spirit of America have much in common. For many years now, I've been blessed with the privilege to represent this great country. Wherever I've gone -- from Turkey to xxx -- I find people who have tremendous admiration for American and all it stands for. Yes, part of it grows out of a fascination with our music and our movies, with the clothes we wear or the cars we drive -- but what attracts people to America

more than any material thing is **an idea** -- and that idea is freedom. //

We must remember -- especially in this, the Bicentennial year of our Bill of Rights -- that a central part of that American idea is freedom of faith: the right of every man and woman to worship, to witness God, as they see fit. // From the settlers and seekers who landed at Plymouth Rock -- to the pilgrims of our own day -- America has long been a safe haven, a welcome refuge from persecution. //

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when Israel and its Arab neighbors sit down at the same table. //

All of us must understand the limits to what we can do. **No one** -- not this President, not the United States, not the UN or our European allies -- no one can impose a solution that the parties in the Middle East do not welcome and cannot live with. // But the difficulties must never stand in our way. We can and will be catalysts for peace. ///

[[TRANS: scripture passage on peace...??]]

Once again, my thanks to you for this warm welcome. / May God bless this Church in all its work -- and may God bless this great nation, the United States of America.

# # #

with making unauthorized loans to Iraq, it was reported in the *Financial Times* April 26. Kissinger April 25 confirmed that he had served on BNL's international advisory board until February 1991, but he denied having had any knowledge of the bank's ties to Iraq before they were reported publicly. [See p. 217B1]

Two journalists and three Indian workers were **killed in an oil field in Kuwait** April 24, when their vehicles caught fire after skidding into a burning pool of oil. The journalists were natural-resources editor David Thomas and photographer Alan Harper, both of the *Financial Times*. They and the workers, whom oil-field authorities declined to identify, were the first reported to have died as a result of Kuwait's oil-well fires. [See p. 231C2] □

Impasse On U.N. Role Stalls Baker's Mideast Peace Bid

No Concessions From Syria, Israel. U.S. Secretary of State James A. Baker 3rd returned to the Middle East May 10–16, for the fourth time in 10 weeks, in an attempt to reach an Arab–Israeli agreement on the terms of a U.S.- and Soviet-sponsored peace conference. During Baker's tour, both Israel and Syria rejected compromises proposed by the secretary on how such a conference should be organized and what role would be played by the United Nations. [See p. 310B3]

In talks with Syrian and Israeli leaders, Baker suggested that the U.N. be represented in an initial Arab–Israeli conference by an "observer" who would have no functional role in the talks. Baker also proposed that the parties to the initial conference reconvene periodically, so long as the participating countries agreed. Syrian President Hafez al-Assad May 12 rejected the compromise, after meeting with Baker in Damascus. According to U.S. officials, Assad reiterated Syria's insistence that the U.N. play a significant role and that the peace-conference participants meet on an ongoing basis, calling on the superpower cosponsors for help if necessary. [See p. 311B1]

Israeli Premier Yitzhak Shamir and other ministers told Secretary Baker in Jerusalem May 15 that Israel continued to oppose any U.N. role in proposed peace talks. The Israeli officials also restated their condition that any regional conference involving outside observers or mediators be a one-time-only session, to be followed by direct Arab–Israeli talks. [See p. 311C1]

With differences between Israel and Syria at an apparent impasse, the Bush administration was considering convening an Arab–Israeli conference without Syria on such secondary issues as water rights, arms control and economic relations, it was reported May 15. U.S. officials reportedly hoped that such a conference would establish a dialogue that could pave the way for later peace talks.

Secretary Baker and the Israelis May 16 reached a compromise on the issue of representation of the Palestinians at a peace conference. Israel said it would willingly negotiate with a joint Jordanian–Palestinian delegation, and that such a delegation could include former residents of East Jerusalem. (Palestinian leaders who met with Baker May 15 had told him that the formation of their delegation was "the concern solely of the Palestinian people.") [See p. 256B3]

Baker May 16 expressed optimism as he left Israel to return to Washington. "I am not disappointed, because I do think we are making progress," he told reporters. "There are many, many more areas of agreement . . . than there are areas of disagreement."

Gulf States Ready to Participate—Saudi Foreign Minister Prince Saud al-Faisal Al Saud May 11 announced that the members of the Gulf Cooperation Council (Saudi Arabia, Kuwait, Oman, Bahrain, Qatar and the United Arab Emirates) were ready to participate in an Arab–Israeli peace conference. The gulf states proposed that the GCC secretary general represent them as an observer. [See p. 311A2]

Secretary Baker and other U.S. officials reportedly hoped that the GCC commitment to take part in a peace conference, which appeared to represent a thaw in the gulf states' attitudes toward Israel, would encourage Syria and Israel to reach compromises that would bring them to the negotiating table. Israeli officials May 12 dismissed the development, however, saying it "contributes nothing to the peace process."

Soviet Envoy Tours Region—Soviet Foreign Minister Aleksandr A. Bessmertnykh May 9–14 toured the Middle East to support Secretary Baker's efforts to promote an Arab–Israeli peace conference. [See p. 311E1]

After a meeting with King Hussein of Jordan May 9, Bessmertnykh told reporters that Israel's recent policy of building new Jewish settlements in occupied territory was jeopardizing the peace process. "I cannot foresee, conceive or accept a situation where a peace conference is in session while the settlements are being built," Bessmertnykh said. [See p. 311E2]

(In a related development, a pro-Palestinian group based in Jerusalem claimed that the Israeli government had seized at least 7,500 acres (3,000 hectares) of West Bank farmland traditionally claimed by Arab families, it was reported May 14. The group claimed that the seized land was to be set aside for new Israeli settlements.)

Syrian and Israeli officials May 9–10 reported that Bessmertnykh had expressed support for the Syrian view that the U.N. be involved in peace talks and that any regional conference be periodically reconvened. Disagreements over conditions for peace talks were not discussed in meetings May 10 between Bessmertnykh and Israeli officials in Jerusalem.

Bessmertnykh May 10–13 repeatedly expressed optimism about resolving Arab–Israeli disagreements over peace-talk terms.

Bessmertnykh was the first Soviet foreign minister and the highest-ranking Soviet official ever to visit Israel. During his visit, he did not announce the renewal of full diplomatic relations between the U.S.S.R. and Israel, as some diplomats had expected he might do. [See p. 311D3]

Baker, Bessmertnykh, Mubarak Meet—Secretary Baker May 13 met in Cairo with Foreign Minister Bessmertnykh and Egyptian President Hosni Mubarak to discuss Middle East regional issues. Baker enlisted Mubarak's assistance in softening Syria's stance on proposals for an Arab–Israeli peace conference, it was reported May 14–15. Baker also discussed the Kurdish refugee crisis with Bessmertnykh. [See p. 349G1] □

Other Middle East News

Egyptian Named Head of Arab League. The Arab League, at a meeting in Cairo, May 15 unanimously elected Egyptian Foreign Minister Esmat Abdel Meguid as its new secretary general. Meguid replaced Chedli Klibi, a Tunisian who had resigned from the post in September 1990. [See 1990, p. 650D1]

Meguid's election marked the first time that an Egyptian had held the office of secretary general since the Arab League had voted to cut ties with Egypt in March 1979 for signing a peace treaty with Israel. [See 1979, p. 248B2]

Meguid had served as Egypt's foreign minister since July 1984. He had also served as Egypt's representative to the United Nations from 1972 to 1983. □

U.S. Sends Military Goods to Lebanon. The U.S. State Department Jan. 24 had ordered the resumption of shipments of military equipment to Lebanon, the *Washington Post* reported April 20. The shipments included goods that had been ordered and paid for by the Lebanese government but not delivered due to a 1987 cutoff of U.S. military aid to the country. [See 1987, p. 44D3]

The equipment ordered delivered by the State Department consisted of $3.9 million worth of "nonlethal" military equipment such as radio equipment, vehicle parts and unarmed personnel carriers.

Rep. Lawrence J. Smith (D, Fla.) April 19 protested the resumption of the shipments in a letter to U.S. Secretary of State James A. Baker 3rd. Smith charged that "anything we ship to the Lebanese is going to wind up with the Syrians," who maintained a military presence in Lebanon. [See p. 312B1] □

World Trade

Bush Gains on 'Fast Track' Powers. President Bush's quest to obtain a free hand in international trade talks over the next two years won the approval of two key congressional committees May 14. [See p. 335E3]

Legislation that would have curtailed Bush's so-called fast-track authority to negotiate agreements with minimal congressional input was defeated by the committees by unexpectedly large margins.

POLITAN PHILIP
PRIMATE

2017871-1355

Antiochian Orthodox Christian Archdiocese
OF NORTH AMERICA

SILVER JUBILEE CELEBRATION
METROPOLITAN PHILIP

March 7, 1991

THE CHIEF of STAFF
has seen

HONORARY COMMITTEE
Archbishop MICHAEL
Bishop ANTOUN
Governor John Sununu
White House
Chief of Staff
Ambassador
Clovis Maksoud
John D. Rockefeller, IV
Senator, WV
Nick J. Rahall, II
Congressman, WV
Mary Rose Oakar
Congresswoman, OH
Danny Thomas
Casey Kasem
CO-CHAIRMEN
V. Rev. Joseph Allen
Vicar-General
Ernest J. Saykaly
Vice-Chairman
Board of Trustees
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Archdiocese Clergy
Parish Council
Chairpersons
Theodore R. Mackoul
Financial Advisor
Adeeb Sadd
Order of St. Ignatius
of Antioch
Elinor Bourjaily
AOCWNA
David Franciosi
NAC SOYO
Julie Dakdouk
NAC TEEN SOYO

President George Bush
The White House
1600 Pennsylvania Avenue, N.W.
Washington, D.C. 20500

Dear Mr. President:

Greetings and best wishes to you, Mrs. Bush and the family. I hope that this letter will find you enjoying some well earned rest after Operations Desert Shield and Desert Storm.

Mr. President, your bishop, His Grace Edmond Browning, many other American religious leaders and I supported the basic objectives of Desert Shield which were articulated by you, mainly: (a) to defend Saudi Arabia, (b) to liberate Kuwait, and (c) to get foreign hostages out of Iraq. We were, however, perplexed about a military confrontation in the Middle East which would be long and cost us many precious American lives. Your brilliant conduct of the war proved otherwise. You were right in your assessment of the situation and this is precisely why you are the president.

Mr. President, last night, the entire nation along with congress and I were just elated by your dynamic and hopeful speech. In one of my editorials published in THE WORD Magazine, I said: "I am afraid that we will win the war and lose the peace in the Middle East." What you said last night eased my fear and gave me hope after many years of frustration and despair. I was eighteen years old when the first Arab-Israeli War took place. Then I lived through the Suez War of 1956, the June War of 1967, the October war of 1973, the Iraq-Iran War of 1980, the 1982 invasion of Lebanon and this war which was just triumphantly concluded. I pray, from the depth of my heart, that your conduct of peace in the Middle East will not be less vigorous, less determined and less dynamic than your conduct of the war.

I agree with you wholeheartedly when you say: "On the night I announced Operation Desert Storm, I expressed my hope that out of the horrors of war might come a new momentum for peace. We have learned in the modern age, geography cannot guarantee security and security does not come from military power." And you went on to say: "By now,

it should be plain to all parties that peace making in the Middle East requires compromise. At the same time, peace brings real benefits to everyone. We must do all that we can to close the gap between Israel and the Arab states and between Israelis and Palestinians. The tactics of terror lead absolutely no where; there can be no substitute for diplomacy."

These are most encouraging words, Mr. President, and bring much hope to Arabs and Israelis alike and as you said, "there must be compromise on both sides." You made me feel, for the first time in my life, that just and lasting peace is possible in the land which gave the world its three monotheistic religions. If we as a nation, let this opportunity for peace slip away from us, we might have, God forbid, not only one Saddam, but a few of them to cope with in the future. It is often said, "strike while the iron is hot." Therefore, it is time to act now and we are with you all the way. If I may borrow a phrase from your illustrious predecessor, President Ronald Reagan, "If not you, who? And if not now, when?"

Mr. President from July 22 to July 28, 1991, the Antiochian Orthodox Christian Archdiocese of North America will be holding its biennial convention in Washington, D.C. The main banquet will be held at 7:00 PM Saturday, July 27th. My Archdiocese consists of one hundred seventy parishes and missions and the faithful are comprised of many Americans from non-Middle Eastern background and many are Lebanese Americans, Syrian Americans, Jordanian and Palestinian Americans, Egyptian Americans, etc. I would like to extend to you a very sincere invitation to attend our banquet and speak to our people on Your Vision for Peace in the Middle East. We will indeed be honored by your presence.

Praying that your response will be positive, I remain

Sincerely yours,

+ Metr. Philip

Metropolitan PHILIP Saliba
Primate
Antiochian Orthodox Christian Archdiocese
of North America

MP:km

"Stand up; I too am a man." 27And as he talked with him, he went in and found many persons gathered; 28 and he said to them, "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation, but God has shown me that I should not call any man common or unclean. 29 So when I was sent for, I came without objection. I ask then why you sent for me."

30 And Cornelius said, "Four days ago, about this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, 31 saying, 'Cornelius, your prayer has been heard and your alms have been remembered before God. 32 Send therefore to Jop'pa and ask for Simon who is called Peter; he is lodging in the house of Simon, a tanner, by the seaside.' 33 So I sent to you at once, and you have been kind enough to come. Now therefore we are all here present in the sight of God, to hear all that you have been commanded by the Lord."

34 And Peter opened his mouth and said: "Truly I perceive that God shows no partiality, 35 but in every nation any one who fears him and does what is right is acceptable to him. 36 You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), 37 the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached; 38 how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him. 39And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree; 40 but God raised him on the third day and made him manifest; 41 not to all the people but to us who were chosen by God as witnesses, who ate and drank with him after he rose from the dead. 42And he commanded us to preach to the people, and to testify that he is the one ordained by God to be judge of the living and the dead. 43 To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name."

44 While Peter was still saying this, the Holy Spirit fell on all who heard the word. 45And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. 46 For they heard them speaking in tongues and extolling God. Then Peter declared, 47 "Can any one forbid water for baptizing these people who have received the Holy Spirit just as we have?" 48And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

11 Now the apostles and the brethren who were in Judea heard that the Gentiles also had received the word of God. 2 So when Peter went up to Jerusalem, the circumcision party criticized him, 3 saying, "Why did you go to uncircumcised men and eat with them?" 4 But Peter began and explained to them in order: 5 "I was in the city of Jop'pa praying; and in a trance I saw a vision, something descending, like a great sheet, let down from heaven by four corners; and it came down to me. 6 Looking at it closely I observed animals and beasts of prey and reptiles and birds of the air. 7And I heard a voice saying to me, 'Rise, Peter; kill and eat.' 8 But I said, 'No, Lord; for nothing common or unclean has ever entered my mouth.' 9 But the voice answered a second time from heaven, 'What God has cleansed you must not call common.' 10 This happened three times, and all was drawn up again into heaven. 11At that very moment three men arrived at the house in which we were, sent to me from Caes·a·re'a. 12And the Spirit told me to go with them, making no distinction. These six brethren also accompanied me, and we entered the man's house. 13And he told us how he had seen the angel standing in his house and saying, 'Send to Jop'pa and bring Simon called Peter; 14 he will declare to you a message by which you will be saved, you and all your household.' 15As I began to speak, the Holy Spirit fell on them just as on us at the beginning. 16And I remembered the word of the Lord, how he said, 'John baptized with water, but you shall be baptized with the Holy Spirit.' 17 If then God gave the same gift to them as he gave to us when we believed in

11.4-17: Acts 10.1-48. 11.16: Acts 1.5.

the Lord Jesus Christ, who was I that I could withstand God?" 18 When they heard this they were silenced. And they glorified God, saying, "Then to the Gentiles also God has granted repentance unto life."

19 Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoe·ni'ci·a and Cyprus and An'ti·och, speaking the word to none except Jews. 20 But there were some of them, men of Cyprus and Cy·re'ne, who on coming to An'ti·och spoke to the Greeks[1] also, preaching the Lord Jesus. 21And the hand of the Lord was with them, and a great number that believed turned to the Lord. 22 News of this came to the ears of the church in Jerusalem, and they sent Bär'na·bas to An'ti·och. 23 When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; 24 for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. 25 So Bär'na·bas went to Tär'sus to look for Saul; 26 and when he had found him, he brought him to An'ti·och. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians.

27 Now in these days prophets came down from Jerusalem to An'ti·och. 28And one of them named Ag'a·bus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. 29And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; 30 and they did so, sending it to the elders by the hand of Bär'na·bas and Saul.

12 About that time Her'od the king laid violent hands upon some who belonged to the church. 2 He killed James the brother of John with the sword; 3 and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. 4And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. 5 So Peter was kept in prison; but earn
him was made to God b
6 The very night whe
about to bring him ou
sleeping between two s
with two chains, and s
the door were guardin
7 and behold, an angel
appeared, and a light
cell; and he struck Pet
and woke him, sayi
quickly." And the cha
hands. 8And the angel
"Dress yourself and
sandals." And he did s
to him, "Wrap your
you and follow me." 9A
and followed him; he
that what was done by
real, but thought he
vision. 10 When they h
first and the second gua
to the iron gate leading
It opened to them of i
and they went out a
through one street; an
the angel left him. 11A
to himself, and said, "
that the Lord has sent
rescued me from the h
and from all that the
were expecting."
12 When he realized
to the house of Mary,
John whose other nam
where many were gath
and were praying. 13
knocked at the door of
maid named Rho'da c
14 Recognizing Peter's
joy she did not open th
in and told that Peter
the gate. 15 They said t
mad." But she insisted
They said, "It is his
Peter continued knock
they opened, they saw
amazed. 17 But motio
with his hand to be sile
to them how the Lor
him out of the prison.
"Tell this to James an
ren." Then he departe
another place.
18 Now when day c
no small stir among th
what had become of
when Her'od had soug
could not find him, he

[1] Other ancient authorities read *Hellenists*. [2] Or *were guests of*

11.19: Acts 8.4.

antioch was home base to the 1st missionaries to the Gentiles.

Ref.
BS440
.H3
W4

Harper's Bible Dictionary

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he NT, and in narrative or prophetic rather han in priestly or wisdom materials. When od appears to Abraham, he seems to be one of ree "men" (Gen. 18–19). He speaks with eople in articulate human speech. He smells crifice. He regrets what he has done. On the ther hand, many passages emphasize the great fference between God and humans, his con- stency and lack of change (1 Sam. 15:29, in- restingly a passage where God has in fact just anged his mind, rejecting Saul whom he mself had chosen).

Important elements of biblical thought seek to al with these problems. The "image of God" humans may establish a proper relation be- een God and humans while avoiding the gestion that God is a larger man. Speech ough intermediaries like prophets reduces difficulties presented by direct speech by d. In the NT the centrality of Jesus leaves the ather" more transcendent and yet makes God pear" in human form.

ater exegesis relates these ideas to the co-Roman philosophical tradition, which also sought to reconcile anthropomorphic ictions with the universal and eternally sistent being of deity. J.B.

ichrist, the, the final opponent of Christ thus of God. This designation is found only ne Letters of John. The author supposes that audience has heard the term before (1 John), and he suggests that it now refers to indi- als ("antichrists") whose religious influ- is already a danger to the church (1 John 2: 9; 4:1–6; 2 John 1:7–11). It is unclear her such leaders, whose errors are both stological and moral, are to be identified Gnostics or with some other group.

rlier, Jewish thinkers, amidst persecution ne Greeks (second century B.C.), believed he blasphemous "little horn" (Antiochus ould be vanquished by the sudden rule of saints of the Most High" (Dan. 7). Soon fter it was believed that a coming Mes- would terminate persecution, whether it nflicted by Greece or Rome. The hostile was often given the name Belial/Beliar "worthless one").

Christianity continued the practice of ng the enemy as an individual or beast would be defeated at the Messiah's 's) return. The enemy is variously re- to as "the lawless one" (2 Thess. 2:8), 2 Cor. 6:15), and Gog and Magog (Rev. 20: al attack upon the church is sometimes ed with the reappearance of the emperor

nay be the background for the expected ist," which the author of 1 John rede- religious terms. The church has con- use this designation for its enemies in every age, both within and outside of its membership. ***See also*** Apocalyptic Literature; Belial; John, The Letters of; Man of Lawlessness. L.R.B.

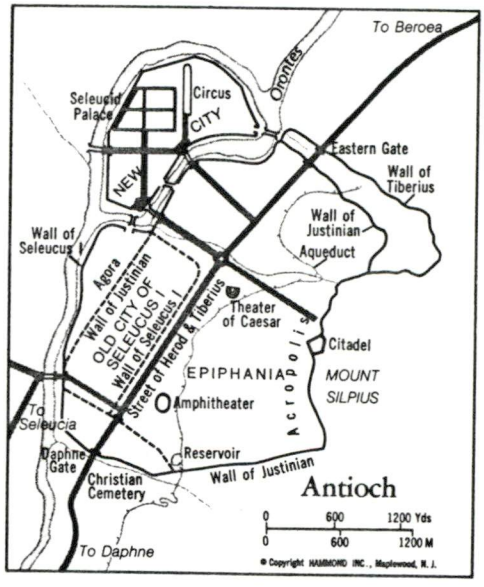
Anti-Lebanon, the name sometimes given to the range of mountains running north-south and located east of the Litani Valley in Lebanon, between that valley and the eastern desert. It is parallel to (hence "anti-") the Lebanon range standing west of the valley, between the valley and the Mediterranean Sea. The height of the Anti-Lebanon range is anchored on the south by Mount Hermon (elevation 9,332 feet above sea level) and drops as the ridge runs northward. Its crevices hold snow well into May on northward slopes.

Antioch (an'tee-ahk) (Syrian), a city (modern Antakya in Turkey) founded by Seleucus Nicator in 300 B.C. and conquered by Rome in 64 B.C. Located on the Orontes River in the northwestern corner of the Roman province of Syria, it was the province's capital, the third largest city of the empire, a center of Greek culture, and a commercial hub. Jews inhabited Antioch from its foundation and enjoyed the right to observe their own customs. The various synagogues of the city sent representatives to a council of elders presided over by a "ruler." Large numbers of Antiochene Gentiles were attracted to Jewish worship. Nicolaus of Antioch, one of the seven Hellenist leaders in Jerusalem (Acts 6:5), was among those Gentiles who became Jewish proselytes. The first Jewish war (A.D. 66–73) occasioned anti-Jewish riots in Antioch, but on the whole Judaism enjoyed a peaceful life at Antioch and thus provided early Christians a stable matrix. Public order, a prosperous urban culture, a Judaism used to contacts with Gentiles, an intellectual and religious milieu open to many currents, interest in mystery cults, fine roads and lines of communication—all these factors favored Antioch as an energetic center for Christian missionary outreach.

Christianity at Antioch: Christianity was brought to Antioch ca. A.D. 40 by Hellenists who fled from Jerusalem after the martyrdom of Stephen (Acts 11:19–20). Thus began the first Christian generation at Antioch (A.D. 40–70). At Antioch Hellenists from Cyprus and Cyrene made the momentous decision to begin, as a matter of policy, to convert Gentiles without circumcision. This striking difference from Jewish proselytism set these believers apart, and so it was at Antioch that they received a new name, "Christians" (Acts 11:26). The Jerusalem church sought to control this new development by sending Barnabas, a fellow Cypriote, to guide the Antiochene community. To aid him in teaching this "large company" of believers, Barnabas brought Saul (Paul) from Tarsus to Antioch, where "for a whole year they met with the church" (Acts 11:22–26). Along with Symeon Niger, Lucius of Cyrene, and Manaen (a childhood companion of Herod Antipas), they formed a leadership group of "prophets and teachers" (Acts 13:1). This group sent Barnabas and Saul on their first missionary journey (Acts 13:2–14:28).

Around A.D. 49, objections to Antioch's circumcision-free mission were raised by some Jerusalemite Christians. Paul, Barnabas, and Titus went to Jerusalem for a meeting with Peter, James, John, and other leaders. This "Council of Jerusalem" decided that Gentiles did not have to be circumcised (Acts 15:1–19; Gal. 2: 1–10). Some time after this meeting, Peter visited Antioch. At first he practiced table fellowship with Gentile Christians, but then withdrew under pressure from members of the James party, recently arrived from Jerusalem. Paul, fearing that Gentile converts would think that circumcision was necessary to be fully Christian, publicly rebuked Peter for hypocrisy (Gal. 2:11–21). Since Paul soon left Antioch without Barnabas (who sided with Peter), and since Paul never mentions Antioch again in his letters, returning there only briefly, it may be that Paul lost the argument. Luke smooths over this painful incident by omitting all reference to Paul's clash with Peter. He assigns Paul's break with Barnabas to a squabble over Barnabas' cousin, John Mark (Acts 15:36–40). After Paul's departure, the tension within the Antiochene church may have been relieved by

Plan of ancient Antioch that highlights the city in the early Christian period.



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the compromise enshrined in the "Apostolic Letter" of Acts 15:23–29. The circumcision-free mission was confirmed, but the Gentiles had to observe certain "kosher laws" mentioned in Leviticus 17–18, laws considered incumbent on Gentiles living in the Holy Land. Such observance would make possible common life with Jewish Christians. Amid the tensions between the Hellenist left and the Jamesian right, Peter probably represented a centrist position around which various groups could rally; but the James party had the upper hand.

Second Christian Generation at Antioch: There is practically no source of information for the second Christian generation at Antioch (A.D. 70–100), with the possible exception of Matthew's Gospel. If, as many think, Matthew does come from Antioch, we may gather that the Antiochene church continued to feel strains between the Jamesian right and the Hellenist left. However, the Jewish war, the martyrdom of James, the destruction of Jerusalem, and the eventual break with the local synagogue(s) had weakened the conservative Jewish element in the Antiochene church. Meanwhile, the success of the Gentile mission both pointed the way to the church's future and created new problems for the Christian reformation of pagans. It was Matthew's task to reinterpret and synthesize the competing traditions at Antioch to provide a smooth transition from a Jewish past to a Gentile future. Matthew's Gospel takes the form of a "foundation story," to give a pastoral answer to the crisis of identity the Antiochene church faced in the second generation as it strove to define itself over against both Judaism and paganism. Jewish roots, fulfillment of prophecy, and large blocks of Jewish moral teaching serve to anchor an increasingly Gentile church in the sacred past. But the norm of morality, the center of faith, is now Jesus Christ, who validates a universal, circumcision-free mission at the end of the Gospel (Matt. 28:16–20). This balancing act allows Matthew to preserve both "new and old" (Matt. 13:52). Hence he extols Peter, Antioch's centrist figure, as the "chief rabbi" of the church (Matt. 16:18–19). Yet, while admitting the need for Christian leaders, Matthew is wary of the trappings of power and titles (Matt. 23:1–12).

Third Christian Generation at Antioch: In the third Christian generation (after A.D. 100), the new pressures of imperial persecution and gnosticising tendencies overrode Matthew's dislike of titles. The need for clearer church structures to defend church discipline and teaching called forth the triple hierarchy of one bishop, a council of elders, and deacons. The first testimony we have of this development is from Ignatius of Antioch (d. ca. A.D. 117). Ignatius inherited Antioch's problem of opposing tendencies in the form of a weak Judaizing movement on the right and a more dangerous Docetism on the left. Like Matthew, Ignatius sought unity through balance. He synthesized strains of Matthean, Pauline, and Johannine traditions to strengthen the emerging "catholic church"—a phrase first used by Ignatius. Matthew's Gospel and the triple hierarchy were Antioch's twin gifts to this catholic church. ***See also*** Barnabas; James; Matthew, The Gospel According to; Paul; Peter.

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J.P.M.

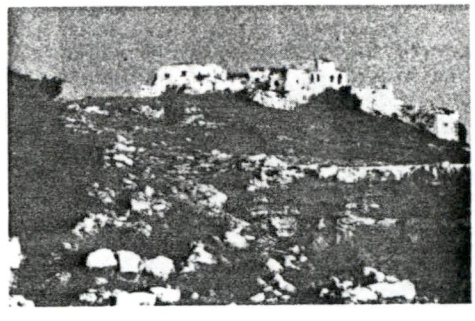
Antiochus (an-tī′uh-kuhs), a name borne by thirteen kings or pretenders of the Seleucid dynasty (Hellenistic inheritors of Syria, southern Asia Minor, and other portions of the empire of Alexander the Great). The land of Israel fell under Seleucid rule in 198 B.C., when Antiochus III (the Great) defeated the Ptolemies of Egypt. Antiochus IV (Epiphanes) ruled from 175 until 164 B.C. (see 1 Macc. 1:10). The Maccabean revolt was the response of pious and nationalistic Jews to Antiochus Epiphanes' efforts to hellenize them and to suppress Judaism. ***See also*** Alexander; Maccabees; Ptolemy; Seleucids, The.

Antipas (an′ti-puhs). **1** See Antipater. **2** Herod Antipas, tetrarch of Galilee and Perea (4 B.C.–A.D. 39) after the death of his father, Herod the Great. See also Herod. **3** Christian martyr from Pergamum (Rev. 2:13).

Antipater (an-tip′uh-tuhr), also known as Antipas, an Idumean with strong connections to Rome who, as procurator of Judea (55–43 B.C.), governed most of Palestine; father of Phasaelus and Herod the Great. ***See also*** Herod; Idumaea; Phasaelus.

Antipatris (an-tip′uh-tris), a town on the coast-

View of Antipatris; OT Aphek during the time of the Philistines, rebuilt by Herod the Great in 9 B.C.



Theme : Jesus, the True Shepherd

ing your love for one another, since love covers a multitude of sins. [9] Practice hospitality ungrudgingly to one another. [10] As each has received a gift, employ it for one another, as good stewards of God's varied grace: [11] whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion for ever and ever. Amen.

12 Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. [13] But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. [14] If you are reproached for the name of Christ, you are blessed, because the spirit of glory[j] and of God rests upon you. [15] But let none of you suffer as a murderer, or a thief, or a wrongdoer, or a mischief-maker; [16] yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God. [17] For the time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the gospel of God? [18] And

"If the righteous man is scarcely saved,
where will the impious and sinner appear?"

[19] Therefore let those who suffer according to God's will do right and entrust their souls to a faithful Creator.

5 So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed. [2] Tend the flock of God that is your charge,[k] not by constraint but willingly,[l] not for shameful gain but eagerly, [3] not as domineering over those in your charge but being examples to the flock. [4] And when the chief Shepherd is manifested you will obtain the unfading crown of glory. [5] Likewise you that are younger be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud, but gives grace to the humble."

6 Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you. [7] Cast all your anxieties on him, for he cares about you. [8] Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour. [9] Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world. [10] And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen[m] you. [11] To him be the dominion for ever and ever. Amen.

12 By Silva'nus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that

j Other ancient authorities insert *and of power*
k Other ancient authorities add *exercising the oversight*
l Other ancient authorities add *as God would have you*
m Other ancient authorities read *restore, establish, strengthen and settle*

sins, Pr.10.12; Lk.7.47; 1 Cor.13.7. **9:** *Practice hospitality*, provide lodging for Christian travelers (see Heb.13.2 n.; 3 Jn.5–8 n.).

4.12–19: Recapitulation of previous exhortations. **12:** *Fiery ordeal*, persecutions (1.6–7). **13:** Rom.8.17; 2 Tim.2.12. **14:** 2.20; Is.11.2. **16:** Phil.1.20. *Christian*, see Acts 11.26 n. **18:** Pr.11.31 Septuagint. *Scarcely*, with difficulty. **19:** 2.20.

5.1–14: Concluding exhortations and greetings. 1: *Elders*, church officials. **3:** *Not domineering*, Mk.10.42. **4:** *The chief Shepherd*, Christ (see 2.25 n.). **5:** *Clothe yourselves*, humility is not natural to anyone; it must be put on like clothing. The quotation is from Pr.3.34. **7:** Ps.55.22. **8:** *Roaring*, the rage of hunger. **9:** *Resist*, the devil (compare Eph.6.11–18). **10:** God has *called*:

1
I will give peace in the land.
Old Testament: Leviticus, xxvi, 6.
I shall have peace, though I walk in the imagination of mine heart.
Old Testament: Deuteronomy, xxix, 19.
2
It will make no peace with thee.
Old Testament: Deuteronomy, xx, 12.
The inhabitants of Gibeon had made peace with Israel.
Old Testament: Joshua, x, 1, 4; *II. Samuel,* x, 19; *II. Kings,* xxii, 44; *I. Chronicles,* xix, 19.
He maketh peace in thy borders.
Old Testament: Psalms, cxlvii, 14.
3
Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace?
Old Testament: II. Kings, ix, 18–19.
Had Zimri peace, who slew his master?
Old Testament: II. Kings, ix, 31.
Is it not good if peace and truth be in my days?
Old Testament: II. Kings, xx, 19.
In those times there was no peace to him that went out, nor to him that came in.
Old Testament: II. Chronicles, xv, 5.
4
Seek peace, and pursue it.
Old Testament: Psalms, xxxiv, 14.
Abundance of peace so long as the moon endureth.
Old Testament: Psalms, lxxii, 7.
He will speak peace unto his people, and to his saints.
Old Testament: Psalms, lxxxv, 8.
Great peace have they which love thy law.
Old Testament: Psalms, cxix, 165.
5
Of . . . peace there shall be no end.
Old Testament: Isaiah, ix, 7.
Thou wilt keep him in perfect peace, whose mind is stayed on thee.
Old Testament: Isaiah, xxvi, 3.
The work of righteousness shall be peace.
Old Testament: Isaiah, xxxii, 17.
There shall be peace and truth in my days.
Old Testament: Isaiah, xxxix, 8.
6
Saying Peace, peace; when there is no peace.
Old Testament: Jeremiah, vi, 14; viii, 11; *Ezekiel,* xiii, 10.
They shall seek peace, and there shall be none.
Old Testament: Ezekiel, vii, 25.
7
We looked for peace, but no good came.
Old Testament: Jeremiah, viii, 15; xiv, 19.
Ye shall not see the sword; . . . but I will give you assured peace.
Old Testament: Jeremiah, xiv, 13.
Ye shall have peace.
Old Testament: Jeremiah, xxiii, 17.
Seek the peace of the city . . . for in the peace thereof shall ye have peace.
Old Testament: Jeremiah, xxix, 7.
8
Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace.
Old Testament: Nahum, i, 15.
Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.
O. T. Apocrypha: I. Maccabees, xiv, 8, 12.
9
Blessed are the peacemakers: for they shall be called the children of God.
New Testament: Matthew, v, 9. The only use of "peacemakers."
10
Think not that I am come to send peace on earth: I come not to send peace, but a sword.
New Testament: Matthew, x, 34.
Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.
New Testament: Luke, xii, 51.
On earth peace, good will to men, *see under* GOD.
11
Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.
New Testament: John, xiv, 27.
As much as lieth in you, live peaceably with all men.
New Testament: Romans, xii, 18. The only use of "peaceably."
Let us therefore follow after the things which make for peace.
New Testament: Romans, xiv, 19.
12
[He] preached peace to you which were afar off, and to them that were nigh.
New Testament: Ephesians, ii, 17.
The peace of God, which passeth all understanding.
New Testament: Philippians, iv, 7.
Let the peace of God rule in your hearts.
New Testament: Colossians, iii, 15.
Follow peace with all men.
New Testament: Hebrews, xii, 14.
Let us, therefore, hold fast to those who religiously follow peace; and not to such as only pretend to desire.
N. T. Apocrypha: I. Clement, vii, 13.
Peace offering, *see under* OFFERING.

PEACOCKS

13
Gold, and silver, ivory, and apes, and peacocks.
Old Testament: I. Kings, x, 22; *II. Chronicles,* ix, 21.
Gavest thou the goodly wings unto the peacocks?
Old Testament: Job, xxxix, 13. The only uses of "peacocks."

PEARLS

14
Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
New Testament: Matthew, vii, 6.

WASH.POST:08-18-90

For Arabs in New Jersey City, Saddam Is Mideast Robin Hood

Many in Paterson Say U.S. Should Stay Out of Dispute

By Keith Kendrick
Washington Post Staff Writer

PATERSON, N.J.—President Bush and many others have compared Saddam Hussein of Iraq to Adolf Hitler, but here in Paterson a visitor can hear Saddam described as "a hero," a Robin Hood who has swept aside the "greedy" Kuwaitis to claim the spoils of their country for the poor of the Arab world.

The people who describe the Iraqi president so sympathetically are Arabs who live here in one of the largest concentrations of Middle Eastern settlers in the United States. Many of them cast the U.S. government as the villain in the Persian Gulf: an unwelcome intruder into a "family" dispute, which should withdraw its troops, return home and "mind its own business."

It is difficult to find a dissenting voice to this viewpoint in this bustling community of about 15,000 Arabs, many of them U.S. citizens. Muslims and Christians from virtually every Arab country in the Middle East live here. Only one—an Egyptian who has lived here for eight years—out of 28 Arab Americans interviewed would agree to his name being used alongside his condemnation of the Iraqi invasion of Kuwait and his approval of U.S. involvement in the crisis.

Many of the storekeepers along Main Street, dubbed "mini-Jerusalem" by one American-born Arab because of its colorful mix of Palestinian bazaars, Jordanian coffee shops, Syrian bakeries and Lebanese markets, are afraid to offer any kind of opinion for fear of provoking a boycott of their shops by neighbors. However, not every Arab in the Paterson area is reluctant to venture his or her viewpoint.

The community, founded by Syrian silk workers at the turn of the century, is one of the oldest Arab settlements in the United States. More recently it has been swelled by an influx of thousands of Palestinians and Lebanese who came to America from the Israeli-occupied territories.

It is this group that is the most vociferous in calling Saddam a "hero"—the only leader with any hope of unifying the Arab nations, a goal Arabs have passionately sought since the 19th century.

They feel that Saddam's strong and often ruthless leadership is the only way to bring about that unity. No matter how brutal his actions, the ends justify the means.

"I hope Saddam will unite Arab countries by love or by force. It doesn't matter. Whatever way he finds it will be good," said Awni Abu Hadba, a real estate agent who came to America 19 years ago from Israel.

"A united Arab nation would be a great force, a great power comparable to the United States. It is every Arab's dream."

Mhaid Azzo, 53, an engineer born in Baghdad who now has American citizenship after settling here in 1953, said Saddam's "harsh" style of leadership is justified because it is the only way of governing the people in a "very difficult area."

"If you leave things to a simple approach, if you had total democracy at this time and age in the Middle East with all its problems, Iraq would have a different government every three months. The Middle East needs Saddam for stability," said Azzo, whose sister and three brothers still live in Baghad, which he last visited three years ago.

The resentment toward the Kuwaitis stems largely from the wealth of their country: it has a per-capita income of $13,680 compared to Iraq's $1,950. Kuwait is accused of being greedy and of "cheating" the poorer Arab nations out of a slice of that wealth by keeping oil prices low through overproduction.

"The Kuwaitis had it [the invasion] coming to them," said Ibrahem Allan, 29, a halal meat shop owner who left the Middle East in 1978. "There are so many hungry people in the Arab world, but the Kuwait royal family flies to the United States in private jets. They go to Las Vegas and spend thousands on gambling. There are people over there who have eight cars each—what do they do with them?—whereas their brothers in the country next door don't have anything to eat."

Not everyone is enthusiastic about Saddam's invasion. "There is no doubt in my mind that I would have preferred a different approach," said Dr. Nadim Kassem, 59, who with his Lebanese wife has lived in America since 1965. "I would much have preferred that Iraq continue to negotiate to bring Kuwait to change its ways of cheating—not only Iraq, but the masses."

No matter what brutality Iraq has inflicted on Kuwait, the vast majority of Arabs here, from clergymen to shopkeepers, say America had no right to get involved.

Although many of these Arabs have lived in the United States for years, they appear to feel more affinity for their "brothers" in the Middle East and say the United States is an outsider intruding on a "family dispute."

Businessman Thomas Elhin, 43, a Syrian who settled here 20 years ago, said: "The Americans should leave now. The U.S. was invited into the area and, like guests, one day they will have to leave. But Iraq and Kuwait are part of the same family. They have to live with one another."

Others go further, attacking America for operating "double standards" in its dealings with the Middle East. They say the United States never intervened in such disputes as the Israeli occupation of the West Bank and Gaza Strip and the Iran-Iraq war, and ask why it suddenly is so interested in the "family" conflicts of the region.

The answer, the Arabs believe, lies in oil.

"They didn't go there to help their friends; they went there to help the oil wells and to threaten Iraq," said Farah Munayor, 49, a Christian Palestinian pharmaceutical researcher who in 1970 left Israel with his Muslim wife Hanan, who was born in Haifa.

If the oil is the only reason for American involvement, it is not reason enough, according to Archbishop Philip Saliba, primate of the Antiochian Orthodox Christian Archdiocese of North America and chairman of the Standing Conference of American-Middle Eastern Christian and Moslem Leaders, which represents the 2 million Americans of Arab heritage.

"I cannot conceive in a million years that American blood is cheaper than oil, that Arab blood is cheaper than oil," said Saliba, who was born in Abou Mizan, Lebanon.

Another accusation leveled at the Bush administration is that of hypocrisy.

"President Bush is not one to talk about naked aggression. We [Americans] committed a similar crime with Grenada and Panama. There is a puppet government in Kuwait, but there is also a puppet government in Panama," said Munayor.

Kuwaitis in Paterson find themselves torn by the issue. On one hand they attack Saddam for "stealing our land," while on the other they believe American involvement can only make matters worse.

"I have sisters over there and I fear for their safety if America does not pull out," said Kuwait-born Muneer Hussein, 21, who has lived here for four years.

The lone voice among those interviewed supporting the American involvement belongs to an Egyptian, Adel Shafik, 35, who works as a restaurant manager on the outskirts of town. He has lived in the United States for eight years.

"America did right to go out there. They are big allies with the Arab countries and when they were asked to help they had a duty to help," he said.

"If no action was taken, Saddam would . . . continue to walk all over the Arab nations and he would not stop at the rich nations. He would also try to take over countries like Egypt too."

THE WHITE HOUSE

WASHINGTON

May 22, 1991

Greg -
Please attach to yellow sheet as our comments
Thanks for the research!
LAM

MEMORANDUM FOR LEIGH ANN METZGER

FROM: GREG FITCH GF

SUBJECT: ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE

As we discussed, this is to follow up on the request by Metropolitan Philip Saliba, Primate of the Antiochian Orthodox Christian Archdiocese of North America, for the President to address the church's biennial convention in Washington, D.C. in July. Metropolitan Saliba has specifically asked that the President address the convention's banquet at 7:00 p.m. on Saturday, July 27th on the topic of his vision for peace in the Middle East.

Unless the Governor, the NSC or another office feels this would provide an appropriate forum to highlight the President's foreign policy initiatives in the Middle East, I am not sure that this would be a good opportunity for the President. This is for several reasons:

1) The church is small -- only 300,000 members in the U.S.;

2) Metropolitan Saliba, a leader within the Orthodox and Arab-American communities in the U.S., was critical of Operation Desert Shield early on in the conflict (see attached); and

3) The church has also requested a Presidential message for the convention, as well as to recognize Metropolitan Saliba's 25 years as primate of the church. This request is pending in Linda DeHart's office. It could be a substitute if necessary.

The mainline churches -- which are akin to the Antiochian Orthodox church in the sense that they advocate social justice issues and belong to the National Council of Churches -- may also request the President for events (i.e., as the Episcopal church has done for its July conference in Phoenix), and have larger, more established memberships as well.

40th Antiochian Orthodox Christian Archdiocese Convention

Silver Jubilee of our Primate Metropolitan PHILIP

July 21-28, 1991 • Crystal Gateway Marriott • Arlington, Virginia

Hosted by
Saints Peter and Paul
Antiochian Orthodox
Christian Church
Bethesda, Maryland

Most Reverend Metropolitan PHILIP
Primate

Most Reverend Archbishop MICHAEL
Auxiliary

His Grace Bishop ANTOUN
Auxiliary

Very Reverend George M. Rados
Host Pastor

Mary Younes
Memorial Chairman

Denise Boles
Secretary

Joe Lattimore
Treasurer

Jeanne Slyman
Gilo Massaboni
Pastor Assistants

David E. Slyman
Convention Planning Chairman

March 12, 1991

Mr. George Bush, President
United States of America
The White House
1600 Pennsylvania Ave. N.W.
Washington D.C.

Dear Mr. President,

On behalf of the Antiochian Christian Archdiocese of North America, I greet you in our Lord's name and pray God bless all the endeavors of your administration toward universal peace and equality.

The purpose of my writing at this time is to inform you that our Archdiocese will be holding its 40th bi-ennial convention at the Crystal Gateway Marriott Hotel in Crystal City, Virginia from July 22 to July 28, 1991. Thousands of delegates from our parishes throughout the U.S. and Canada will be in attendance to conduct and coordinate the work of our Church in America. This particular conclave will be celebrating the 25th episcopal anniversary of our spiritual shepherd Metropolitan Philip Saliba.

Archbishop Saliba has distinquished himself as an outstanding leader of peace and humanitarian efforts not only in our country but also on an international basis especially regarding affairs of the Middle East. He has met with former Presidents Eisenhower, Nixon, Ford, Carter, and Reagan as well as several leaders of foreign states .

We would like to request your help in highlighting these accomplishments at this up-coming convention commemorating his silver anniversary with a "cameo" appearance from you preferably at the grand banquet on Saturday evening, July 27th, or by attending the Divine Liturgy on Sunday morning. This would not only honor the accomplishments of his leadership in America over the past 25 years but would also give our faithful an unprecedented opportunity to see and hear the President of the United States. The privilege of your presence will certainly give us an opportunity to demonstate our respect in presenting to you a small token of our esteem.

Also, the Patriarch of Antioch and all the East(Iraq and Kuwait included), Ignatius IV, presently residing in Damascus, Syria, will be attending this celebration in honor of Archbishop Saliba, and would like to pay a visit to you in the Oval office anytime during this week.

Praying that you will be able to comply with these requests, and that this letter finds you and your family well, I remain-

Yours truly,

Fr. George Rados

Father George Rados

of courses in the humanities, and especially in English as a second language. The school also provided the World Patriarchs with a seminary.

Since the death of Patriarch Uladyslau Ryzy-Ryski in 1980, the work has continued under his brother, Archbishop Emigidius J. Ryzy, who holds the title of Apostolic Administrator of All American World Patriarchates. He is assisted by Archbishop Adam Bilecky, Patriarch II of the American World Patriarchate and Archbishop Zurawetsky.

Membership: In 1988 the church reported 15,431 members, 15 congregations, and 53 priests in the United States. There were also one congregation and three priests in Canada. Affiliated work was to be found in 17 foreign countries.

Educational facilities: Peoples University of the Americas, American College and Seminary, Bronx, New York; Universidad de los Pueblos de las Americas, San Juan, Puerto Rico.

91
ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA
% Metropolitan Philip, Primate
358 Mountain Rd.
Englewood, NJ 07631

In 1892 the Russian Orthodox Church began a Syrian Mission in the United States to provide spiritual guidance for Orthodox Christians from the Eastern Mediterranean basin. In 1904 the first Orthodox bishop ever consecrated in America, Archimandrite Raphael Hawaweeny, became the bishop of the Syrian Mission of the Russian Orthodox Church. Then in 1914 Metropolitan Germanos came to the United States and began organizing Syrian churches. These two efforts paralleled each other until 1925 when an independent church was created. In 1936, Archimandrite Antony Bashir was elected and consecrated bishop by the American Syrian churches. He became metropolitan of New York and all America in 1940 and provided leadership for almost 30 years.

In the 1936 election in which Anthony Bashir was elected to the bishopric, Archimandrite Samuel David of Toledo, Ohio, polled the second highest number of votes. On the same day that Archbishop Anthony Bashir was consecrated in New York, Russian bishops consecrated Samuel David as archbishop of Toledo. Archbishop Samuel David was condemned and excommunicated by Archbishop Antony Bashir in 1938 but then recognized the following year. The Antiochean Orthodox Archdiocese of Toledo, Ohio, and Dependencies that he led existed as a separate body until 1975.

In 1966 the Most Rev. Philip Saliba succeeded Bashir and became primate of the Antiochian Orthodox Christian Archdiocese of New York and all North America.

ishop Philip has been a leader in promoting the use nglish in the liturgy. He has given priority to missions nd has extended his work to Australia and the South Seas.

In 1958, Archbishop David died, and hope for reunion of the two Antiochian churches emerged. Archbishop Michael Shaheen succeeded Archbishop David and conducted talks toward union, which were finally consummated in 1975. The new Antiochian Orthodox Christian Archdiocese of North America selected Archbishop Philip as head of the church with the title of metropolitan.

Membership: In 1987 the Archdiocese reported 150 parishes, 300,000 members, and 200 priests.

Periodicals: *The Word*, 52 78th St., Brooklyn, NY 11209; *Again*, Box 106, Mt. Hermon, CA 95041.

Remarks: In February 1987, the former Evangelical Orthodox Church (EOC) was received as a body into the Antiochian Orthodox Christian Archdiocese of North America, thus ending for its members a pilgrimage that began almost two decades earlier. The Evangelical Orthodox church had its roots in the late 1960s, when a number of the staff of Campus Crusade for Christ left their positions. Some launched independent ministries; some affiliated with various independent evangelical churches. In the early 1970s seven of these leaders--Peter Gilquist, John Braun, Dick Ballew, Ken Berven, and Jack Sparks--banded together as the New Covenant Apostolic Order (NCAO).

The formation of the NCAO afforded a context for study which led to a concentrated reappraisal of a common view of Evangelical Protestant Christians that the first century church had become corrupted over the centuries until restored by Evangelicals in relatively modern times. Gathering in Chicago in 1979, the leaders of the movement announced the formation of the Evangelical Orthodox Church to supercede the NCAO and to call Evangelicals back to their historic roots. Special emphasis was placed upon ritual, a subject largely neglected in Evangelical circles. The new church immediately turned its attention to a search for valid Orthodox episcopal orders. Initial talks were held with the Orthodox Church in America. While a major obstacle was overcome when the leaders of the EOC professed their belief in the Blessed Virgin Mary as *theotokos*, the Mother of God, the talks eventually reached a stalemate. Finally, the EOC was able to work out an arrangement with the Antiochian Church by which the leaders dropped their designation as bishops and were reordained by Archbishop Philip.

Over the years the leaders of the EOC have written a number of books which received wide circulation within Evangelical circles. Most of these were published by Thomas Nelson, where Gilquist worked as an editor, and included Gilquist's *Why We Haven't Changed the World*

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HANDBOOK OF DENOMINATIONS

IN THE UNITED STATES

New Ninth Edition

Frank S. Mead

Revised by

Samuel S. Hill

Abingdon Press
NASHVILLE

used in all worship services, but it receives into Communion and affiliates with other Eastern Orthodox churches that desire to retain their national and individual characteristics.

The archbishop does not acknowledge the authority or jurisdiction of any other church or bishop, but is responsible to the National Council—the supreme legislative, administrative, and judicial authority—made up of bishops, clergy, and laity, which meets every third year. Two lower ecclesiastical bodies, the Holy Synod and the Supreme Ecclesiastical Council, manage the affairs of the church between councils.

The work of the church is religious but also social and educational. It represents an effort, fairly successful, to draw all those of Eastern Orthodox faith into one group, regardless of race, nationality, or language. A provisional synod was set up in 1935 to encourage coordination between the national groups in the various Eastern Orthodox churches, and the Orthodox Catholic Patriarchate of America was fully established in the state of New York in March 1951. The church and patriarchate have 10 bishops, 25 clergy, 30 churches, and an inclusive membership of approximately 9,000.

Antiochian Orthodox Christian Archdiocese of North America

This church is made up of two groups that merged in 1975—the Antiochian Orthodox Christian Archdiocese of New York and All North America (formerly Syrian Antiochian Orthodox Archdiocese of New York and North America) and the Antiochian Archdiocese of Toledo, Ohio, and Dependencies in North America. It is under the jurisdiction of the Greek Orthodox patriarch of Antioch and has a membership of 500,000 in 160 churches. These figures reflect a substantial increase in membership due to immigration from the Middle East, and also to the addition of the American Catholic Church (Syro-Antochian), which was formally received in 1981. The church contributes to the support of St. Vladimir's Orthodox Theological Seminary in Crestwood, New York, and to St. John of Damascus Orthodox Theological Academy near Tripoli, Lebanon.

Bulgarian Eastern Orthodox Church

Before the outbreak of the Macedonian revolution in 1903, very few Bulgarians immigrated to the U. S.; in 1940, there were only about 60,000 residents. Coming from the Bulgarian Orthodox Church, the state church of that country, they brought with them memories of the church's long struggle for independence from Constantinople. In 1872 the church finally won its freedom.

In 1909 the church was formed in this country as the Bulgarian Orthodox Mission; it established a bishopric in 1938. Attached directly to the Holy Synod of Bulgaria, its membership is made up of descendants of immigrants from Bulgaria, Macedonia, Thrace, Dobruja, and other parts of the Balkan peninsula. Services are in the Bulgarian and English languages, and doctrine is in accord with that of other Eastern Orthodox churches.

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THE NEW ENGLISH BIBLE

WITH THE APOCRYPHA
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NEW TESTAMENT EDITOR

ARNOLD J. TKACIK
APOCRYPHA EDITOR

Introductions, Annotations, Cross-References
Special Articles, Maps, and Indexes

Bible. English. 1976. New English

NEW YORK OXFORD UNIVERSITY PRESS

After that they asked him to stay on with them for a time.

11 News came to the apostles and the members of the church in Judaea that Gentiles too had accepted the word of
2 God; and when Peter came up to Jerusalem those who were of Jewish birth
3 raised the question with him. 'You have been visiting men who are uncircumcised,' they said, 'and sitting at
4 table with them!' Peter began by laying before them the facts as they had happened.

5 'I was in the city of Joppa', he said, 'at prayer; and while in a trance I had a vision: a thing was coming down that looked like a great sheet of sail-cloth, slung by the four corners and lowered
6 from the sky till it reached me. I looked intently to make out what was in it and I saw four-footed creatures of the earth, wild beasts, and things that crawl or
7 fly. Then I heard a voice saying to me,
8 "Up, Peter, kill and eat." But I said, "No, Lord, no: nothing profane or un-
9 clean has ever entered my mouth." A voice from heaven answered a second time, "It is not for you to call profane
10 what God counts clean." This happened three times, and then they were
11 all drawn up again into the sky. At that moment three men, who had been sent to me from Caesarea, arrived at the
12 house where I was[a] staying; and the Spirit told me to go with them.[b] My six companions here came with me and
13 we went into the man's house. He told us how he had seen an angel standing in his house who said, "Send to Joppa
14 for Simon also called Peter. He will speak words that will bring salvation
15 to you and all your household." Hardly had I begun speaking, when the Holy Spirit came upon them, just as upon
16 us at the beginning. Then I recalled what the Lord had said: "John baptized with water, but you will be baptized with the Holy Spirit." God gave 17
them no less a gift than he gave us when we put our trust in the Lord Jesus Christ; then how could I possibly stand in God's way?'

When they heard this their doubts 18
were silenced. They gave praise to God and said, 'This means that God has granted life-giving repentance to the Gentiles also.'

MEANWHILE THOSE WHO HAD BEEN 19
scattered after the persecution that arose over Stephen made their way to Phoenicia, Cyprus, and Antioch, bringing the message to Jews only and to no others. But there were some natives of 20
Cyprus and Cyrene among them, and these, when they arrived at Antioch, began to speak to Gentiles as well, telling them the good news of the Lord Jesus. The power of the Lord was with 21
them, and a great many became believers, and turned to the Lord.

The news reached the ears of the 22
church in Jerusalem; and they sent Barnabas to Antioch. When he arrived 23
and saw the divine grace at work, he rejoiced, and encouraged them all to hold fast to the Lord with resolute hearts; for he was a good man, full of 24
the Holy Spirit and of faith. And large numbers were won over to the Lord.

He then went off to Tarsus to look 25
for Saul; and when he had found him, 26
he brought him to Antioch. For a whole year the two of them lived in fellowship with the congregation there, and gave instruction to large numbers. It was in Antioch that the disciples first got the name of Christians.

During this period some prophets 27
came down from Jerusalem to Antioch.

a Some witnesses read we were.
b Some witnesses add making no distinctions; *others add* without any misgiving, *as in 10. 20.*

11.1–18: Peter in Jerusalem. 2: Of *Jewish birth* (or, of the circumcision party): compare Gal.2.12. **12:** These *companions* are apparently to help Peter in his presentation. **15:** *At the beginning:* i.e. Pentecost; compare 2.1–4 (and nn.); 10.44–46 (and n.). **16:** See 1.5 n. **18:** *Repentance* is also used as a synonym for faith in 5.31.

11.19–30: Expanding missionary activity among Gentiles. 19: *Antioch,* the third largest city in the Roman Empire, was the official residence of the Roman administrator of the province of Syria. Here, it now becomes the center of the Gentile mission. **20:** For the first time, *Gentiles* are evangelized as a general practice. Vv. 19–20 reflect Acts' missionary scheme: first to *Jews,* then to *Gentiles.* **22:** *They sent Barnabas,* apparently because the Gentile mission was still regarded with suspicion; compare 15.1; Gal.2.11–14. **26:** *The name of Christians,* coined by outsiders, was not necessarily derisive in intent, as some interpreters assert. **27:** *Prophets:* compare 13.1;

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28 One of them, Agabus by name, was inspired to stand up and predict a severe and world-wide famine, which in fact
29 occurred in the reign of Claudius. So the disciples agreed to make a contribution, each according to his means, for the relief of their fellow-Christians in
30 Judaea. This they did, and sent it off to the elders, in the charge of Barnabas and Saul.

12 IT WAS ABOUT THIS TIME THAT KING Herod attacked certain members of the
2 church. He beheaded James, the brother
3 of John, and then, when he saw that the Jews approved, proceeded to arrest Peter also. This happened during the
4 festival of Unleavened Bread. Having secured him, he put him in prison under a military guard, four squads of four men each, meaning to produce him in
5 public after Passover. So Peter was kept in prison under constant watch, while the church kept praying fervently for him to God.
6 On the very night before Herod had planned to bring him forward, Peter was asleep between two soldiers, secured by two chains, while outside the doors sentries kept guard over the
7 prison. All at once an angel of the Lord stood there, and the cell was ablaze with light. He tapped Peter on the shoulder and woke him. 'Quick! Get up', he said, and the chains fell
8 away from his wrists. The angel then said to him, 'Do up your belt and put your sandals on.' He did so. 'Now wrap your cloak round you and follow
9 me.' He followed him out, with no idea that the angel's intervention was real:
10 he thought it was just a vision. But they passed the first guard-post, then the second, and reached the iron gate leading out into the city, which opened for them of its own accord. And so they came out and walked the length of one street; and the angel left him.
Then Peter came to himself. 'Now I 11
know it is true,' he said; 'the Lord has sent his angel and rescued me from Herod's clutches and from all that the Jewish people were expecting.' When 12
he realized how things stood, he made for the house of Mary, the mother of John Mark, where a large company was at prayer. He knocked at the outer 13
door and a maid called Rhoda came to answer it. She recognized Peter's voice 14
and was so overjoyed that instead of opening the door she ran in and announced that Peter was standing outside. 'You are crazy', they told her; 15
but she insisted that it was so. Then they said, 'It must be his guardian angel.'
Meanwhile Peter went on knocking, 16
and when they opened the door and saw him, they were astounded. With a 17
movement of the hand he signed to them to keep quiet, and told them how the Lord had brought him out of prison. 'Report this to James and the members of the church', he said. Then he left the house and went off elsewhere.
When morning came, there was con- 18
sternation among the soldiers: what could have become of Peter? Herod 19
made close search, but failed to find him, so he interrogated the guards and ordered their execution.
Afterwards he left Judaea to reside for a time at Caesarea. He had for some 20
time been furiously angry with the people of Tyre and Sidon, who now by common agreement presented themselves at his court. There they won over Blastus the royal chamberlain, and sued

15.32; 21.9. **28:** *Agabus:* see 21.10–12. *Claudius* was emperor of Rome in 41–54 A.D. Although there was a famine in Palestine about 46-48, there is no other record of a *world-wide famine.* **29:** There is some confusion as to when the *contribution* was sent. According to this account, it was sent prior to the Apostolic Council (ch. 15). According to Gal.2.10, it occurred after the Council, as is implied in Acts 24.17; compare Rom.15.25–29. The reference to Claudius (v. 28) makes either time possible.

12.1–25: Herod's persecution. 1: *Herod* Agrippa I ruled as *king* of Judea 41–44 A.D., by the appointment of the Emperor Claudius. **2:** *James, John:* see Mk.1.19. On the fate of *John,* the NT is silent. **10:** The wondrous opening of locked doors is a widespread theme in Hellenistic stories. **12:** *John Mark:* 12.25; 13.5,13; Col.4.10; Philem.24; 2 Tim.4.11. **15:** In popular thought, each person had a *guardian angel* who was identical in appearance to the person. **17:** From this point on, *James,* Jesus' brother, emerges as the leader of the church in Jerusalem (compare Gal.1.19; 2.12), and there is no further mention of the Twelve. Peter reappears only at 15.7. **20:** Since the time of Solomon, Phoenicia *drew its supplies* from Judea; see 1 Kgs.5.9–11;

for peace, because their country drew its supplies from the king's territory.
21 So, on an appointed day, attired in his royal robes and seated on the rostrum,
22 Herod harangued them; and the populace shouted back, 'It is a god speak-
23 ing, not a man!' Instantly an angel of the Lord struck him down, because he had usurped the honour due to God; he was eaten up with worms and died.
24 Meanwhile the word of God continued to grow and spread.
25 Barnabas and Saul, their task fulfilled, returned from Jerusalem,[c] taking John Mark with them.

The church breaks barriers

13 THERE WERE AT ANTIOCH, IN THE congregation there, certain prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen, who had been at the court of Prince
2 Herod, and Saul. While they were keeping a fast and offering worship to the Lord, the Holy Spirit said, 'Set Barnabas and Saul apart for me, to do the work to which I have called them.'
3 Then, after further fasting and prayer, they laid their hands on them and let them go.
4 So these two, sent out on their mission by the Holy Spirit, came down to Seleucia, and from there sailed to
5 Cyprus. Arriving at Salamis, they declared the word of God in the Jewish synagogues. They had John with them
6 as their assistant. They went through the whole island as far as Paphos, and there they came upon a sorcerer, a Jew who posed as a prophet, Bar-Jesus by
7 name. He was in the retinue of the

Governor, Sergius Paulus, an intelligent man, who had sent for Barnabas and Saul and wanted to hear the word of God. This Elymas the sorcerer (so 8
his name may be translated) opposed them, trying to turn the Governor away from the Faith. But Saul, also 9
known as Paul, filled with the Holy Spirit, fixed his eyes on him and said, 10
'You swindler, you rascal, son of the devil and enemy of all goodness, will you never stop falsifying the straight ways of the Lord? Look now, the hand 11
of the Lord strikes: you shall be blind, and for a time you shall not see the sunlight.' Instantly mist and darkness came over him and he groped about for someone to lead him by the hand. When the Governor saw what had 12
happened he became a believer, deeply impressed by what he learned about the Lord.

Leaving Paphos, Paul and his companions went by sea to Perga in Pam- 13
phylia; John, however, left them and returned to Jerusalem. From Perga they 14
continued their journey as far as Pisidian Antioch. On the Sabbath they went to synagogue and took their seats; and after the readings from the 15
Law and the prophets, the officials of the synagogue sent this message to them: 'Friends, if you have anything to say to the people by way of exhorta- 16
tion, let us hear it.' Paul rose, made a gesture with his hand, and began:

'Men of Israel and you who worship our God, listen to me! The God of this 17
people of Israel chose our fathers. When they were still living as aliens in Egypt he made them into a nation and

[c] *Some witnesses read* their task fulfilled, returned to Jerusalem; *or, as it might be rendered,* their task at Jerusalem fulfilled, returned.

Ezek.27.17. **23:** Josephus (a first-century Jewish historian) confirms Herod's sudden death (*Ant.* xix, 8.2) and the detail that he was acclaimed as divine. After the death of Herod Agrippa I, Judea reverted to an imperial province, ruled by governors; see 23.24.

13.1–14.28: Paul's missionary travels (first journey). 1–3: Barnabas and Saul set apart. 1: *Niger* means black. *Prince Herod* is Herod Antipas, the Tetrarch, not the Herod of 12.1. **2:** Acts' conviction that the *Holy Spirit* guided the Church is again evident here. **3:** The laying on of *hands* commissioned persons for special tasks; compare 6.6. **4–12: Elymas confounded. 4:** Travelers at that time *sailed* on any available boat; passenger ships plying regular routes were unknown. **6:** *Paphos* was the capital of Cyprus. **8:** The meaning of *Elymas* is unknown. **9:** *Paul* a Latin name, would be appropriate for a Roman citizen (22.25–29); but see 1.23 n. **11:** Acts' opposition to magic is clear here; compare also 8.9–11; 19.13–20. **13–15: To Pisidian Antioch. 13:** There was some altercation accompanying *John*'s leaving, as 15.38 makes clear. **14:** *Pisidian Antioch*, a remotely situated Roman colony (see 16.12 n.), was in the southern part of the province of Galatia, as were the other cities visited on this "journey." **16–41: Paul's sermon. 17:** As did Peter (13.25) and Stephen (7.2–50), Paul recounts the origins of the Jewish people as

and the Gentiles, whom I have
claimed for my own.
Thus says the Lord, whose work it is,
18 made known long ago."

19 'My judgement therefore is that we
should impose no irksome restrictions
on those of the Gentiles who are turn-
20 ing to God, but instruct them by letter
to abstain from things polluted by con-
tact with idols, from fornication, from
anything that has been strangled, and
21 from blood.[h] Moses, after all, has
never lacked spokesmen in every town
for generations past; he is read in the
synagogues Sabbath by Sabbath.'
22 Then the apostles and elders, with
the agreement of the whole church,
resolved to choose representatives and
send them to Antioch with Paul and
Barnabas. They chose two leading men
in the community, Judas Barsabbas
23 and Silas, and gave them this letter to
deliver:

'We, the apostles and elders, send
greetings as brothers to our brothers
of gentile origin in Antioch, Syria, and
24 Cilicia. Forasmuch as we have heard
that some of our number, without any
instructions from us, have[i] disturbed
you with their talk and unsettled your
25 minds, we have resolved unanimously
to send to you our chosen representa-
tives with our well-beloved Barnabas
26 and Paul, who have devoted them-
selves to the cause of our Lord Jesus
27 Christ. We are therefore sending Judas
and Silas, who will themselves confirm
28 this by word of mouth. It is the de-
cision of the Holy Spirit, and our
decision, to lay no further burden
29 upon you beyond these essentials: you
are to abstain from meat that has been
offered to idols, from blood, from any-
thing that has been strangled,[j] and
from fornication.[k] If you keep your-
selves free from these things you will
be doing right. Farewell.'

The church breaks barriers

So they were sent off on their jour- 30 2
ney and travelled down to Antioch,
where they called the congregation 3
together, and delivered the letter. When 31
it was read, they all rejoiced at the en-
couragement it brought. Judas and 32
Silas, who were prophets themselves,
said much to encourage and strengthen
the members, and, after spending some 33 4
time there, were dismissed with the
good wishes of the brethren, to return
to those who had sent them.[l] But Paul 35
and Barnabas stayed on at Antioch, 5
and there, along with many others, they
taught and preached the word of the
Lord. 6

Paul leads the advance

AFTER A WHILE PAUL SAID TO BARNABAS, 36 7
'Ought we not to go back now to see
how our brothers are faring in the
various towns where we proclaimed 8
the word of the Lord?' Barnabas want- 37 9
ed to take John Mark with them; but 38
Paul judged that the man who had
deserted them in Pamphylia and had
not gone on to share in their work was 10
not the man to take with them now.
The dispute was so sharp that they 39
parted company. Barnabas took Mark
with him and sailed for Cyprus, while 40
Paul chose Silas. He started on his 11
journey, commended by the brothers
to the grace of the Lord, and travelled 41 12
through Syria and Cilicia bringing new
strength to the congregations.

He went on to Derbe and to Lystra, **16**
and there he found a disciple named 13
Timothy, the son of a Jewish Christian

h *Some witnesses omit* from fornication; *others omit* from anything that has been strangled; *some add* (*after* blood) and to refrain from doing to others what they would not like done to themselves.
i *Some witnesses read* have gone out and . . .
j *Some witnesses omit* from anything that has been strangled. 14
k *Some witnesses omit* and from fornication; *and some add* and refrain from doing to others what you would not like done to yourselves.
l *Some witnesses add* (34) But Silas decided to remain there.

13.1 in connection with Antioch, a center for the Gentile mission, Luke clearly refers here to Peter. **20:** Paul does not mention any such compromise (see Gal.2.6,9–10); he seems to contradict it in 1 Cor.8.8; 10.27. **24–29:** The apostolic letter. **24:** *Without any instructions:* a different impression is given in Gal.2.12 ("from James"). **29:** Observance of these rules would make possible table-fellowship with law-observing Jewish-Christians; see Lev. chs. 17–18.

15.36–18.22: Paul's further missionary travels (second journey). 36–41: Paul and Barnabas separate. 36: See 14.28 n. **38:** See 13.13. **39:** In Gal.2.13, Paul's dispute with *Barnabas* turned on the more basic issue of table-fellowship between Jewish and Gentile Christians. **16.1–5: Timothy chosen. 1:** *Timothy* was a trusted associate (2 Cor.1.19; Rom.16.21), whom Paul

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OF PAUL TO THE ATIANS

important letter. The immediate issue is whether
l's churches in Galatia (perhaps at Iconium, Lystra,
by Christian Jews who preached at least a partial
umcision (5.2; 6.12) and the ritual calendar (4.10).
and Paul as subject to the authority of the Jerusalem
n and complete freedom from Jerusalem, giving us
.10–2.14). He attacks "legalism" as a denial in
ification") which can depend only on utter trust
e Law is for "slaves," whereas Christians are God's
love supersedes the law (5.13–6.10). Sarcastically,
ve Christianity the appearance of a Jewish sect only

of the same issues (and phrases) appear in Romans,
was not great. Because these issues are more urgent

gospel at variance with the gospel which you received, let him be outcast!

BY an ion the d. I me re-

Does my language now sound as if I were canvassing for men's support? Whose support do I want but God's alone? Do you think I am currying favour with men? If I still sought men's favour, I should be no servant of Christ.

iod st,[a] to of ner nd

I must make it clear to you, my friends, that the gospel you heard me preach is no human invention. I did not take it over from any man; no man taught it me; I received it through a revelation of Jesus Christ.

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You have heard what my manner of life was when I was still a practising Jew: how savagely I persecuted the church of God, and tried to destroy it; and how in the practice of our national religion I was outstripping many of my Jewish contemporaries in my boundless devotion to the traditions of my ancestors. But then in his good pleasure God, who had set me apart from birth and called me through his grace, chose to reveal his Son to me and through

a Some witnesses read God our Father and the Lord Jesus Christ.
b Some witnesses read from Christ who called you by grace, *or* from him who called you by grace of Christ.

From the first line Paul emphasizes again and again an authority. **3–5:** See Rom.1.7 n. and 1.8–15 n. –8n.
d. **8–9:** *Angel:* see 2 Cor.11.14. *Outcast:* compare 9.19–23.
nan. **12:** Compare 1 Cor.15.8 and 2 Cor.12.1–4 n. d compare Acts 8.3; 22.3–5; 26.4–11. **15–16:** *From*

me, in order that I might proclaim him among the Gentiles. When that happened, without consulting any human being, without going up to Jerusalem to see those who were apostles before me, I went off at once to Arabia, and afterwards returned to Damascus.

Three years later I did go up to Jerusalem to get to know Cephas. I stayed with him for a fortnight, without seeing any other of the apostles, except[c] James the Lord's brother. What I write is plain truth; before God I am not lying.

Next I went to the regions of Syria and Cilicia, and remained unknown by sight[d] to Christ's congregations in Judaea. They only heard it said, 'Our former persecutor is preaching the good news of the faith which once he tried to destroy'; and they praised God for me.

Next, fourteen years later, I went again[e] to Jerusalem with Barnabas, taking Titus with us. I went up because it had been revealed by God that I should do so. I laid before them—but at a private interview with the men of repute—the gospel which I am accustomed to preach to the Gentiles, to make sure that the race I had run, and was running, should not be run in vain. Yet even my companion Titus, Greek though he is, was not compelled to be circumcised. That course was urged only as a concession to certain[f] sham-Christians, interlopers who had stolen in to spy upon the liberty we enjoy in the fellowship of Christ Jesus. These men wanted to bring us into bondage, but not for one moment did I yield to their dictation; I was determined that the full truth of the Gospel should be maintained for you.[g]

But as for the men of high reputation (not that their importance matters to me: God does not recognize these personal distinctions)—these men of repute, I say, did not prolong the consultation,[h] but on the contrary acknowledged that I had been entrusted with the Gospel for Gentiles as surely as Peter had been entrusted with the Gospel for Jews. For God whose action made Peter an apostle to the Jews, also made me an apostle to the Gentiles.

Recognizing, then, the favour thus bestowed upon me, those reputed pillars of our society, James, Cephas, and John, accepted Barnabas and myself as partners, and shook hands upon it, agreeing that we should go to the Gentiles while they went to the Jews. All they asked was that we should keep their poor in mind, which was the very thing I made[i] it my business to do.

But when Cephas came to Antioch, I opposed him to his face, because he was clearly in the wrong. For until certain persons[j] came from James he was taking his meals with gentile Christians; but when they[k] came he drew back and began to hold aloof, because he was afraid of the advocates of circumcision. The other Jewish Christians showed the same lack of principle; even Barnabas was carried away and played false like the rest. But when I saw that their conduct did not square with[l] the truth of the Gospel, I said to Cephas, before the whole congregation, 'If you, a Jew

c Or but only. *d Or* unknown personally.
e Some witnesses omit again.
f Or The question was later raised because of certain . . .
g Or, following the reading of some witnesses, Yet even . . . is, was under no absolute compulsion to be circumcised, but for the sake of certain . . . of Christ Jesus, with the intention of bringing us into bondage, I yielded to their demand for the moment, to ensure that gospel truth should not be prevented from reaching you.
h Or gave me no further instructions.
i Or had made, *or* have made.
j Some witnesses read a certain person.
k Some witnesses read he.
l Or I saw that they were not making progress towards . . .

birth: see Jer.1.5. *To me and through me:* lit. "in me" (see v. 12 n.). **17:** Paul denies that he is a *Jerusalem* apostle.

1.18–24: Paul's first visit to Jerusalem. 18: *Cephas:* see 1 Cor.1.12 n. **19:** *James:* see Mk.6.3; Acts 15.13.

2.1–10: Paul's second visit to Jerusalem confirms his apostolic freedom (compare Acts 15.2–29). **1:** *Barnabas:* see Acts 4.36. *Titus:* see Introduction to 2 Cor. **2:** *Men of repute:* see v. 9. **3–9:** Conservative Jewish-Christians demanded that *Titus* be circumcised, but the Jerusalem apostles did not make circumcision a requirement for *Gentiles*. **9:** *John:* see Mk.1.19. **10:** This request probably inaugurated the "collection" for the *poor* (see Introduction to Rom.).

2.11–21: Paul argues with Peter over table-fellowship between Jewish and Gentile Christians, asserting that God's acceptance comes through trust (*faith*) and not by legal observances. **12:** *James:* see 1.19 n. *Circumcision:* see vv. 3–5. **13:** *Other Jewish Christians:* those at Antioch.

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in 1978 of members of the PEOPLE'S TEMPLE has provided a particularly potent cause for anxiety for the movement.

Groups in the movement disseminate anti-cult propaganda through newsletters and the media. They can also employ various degrees of persuasion to remove persons from the cults. These range from informal counselling to illegal kidnapping and the 'deprogramming' of 'victims' [1; 15: v; 34]. In the U.S.A. there have been several attempts (some of which have been successful) to institute legal proceedings which allow cult members to be held against their expressed wishes (by, for example, conservatorship orders).

Main targets for attack have included the CHILDREN OF GOD, HARE KRISHNA, SCIENTOLOGY, TRANSCENDENTAL MEDITATION, and the UNIFICATION CHURCH, but almost all the new religions have been critically examined by the anti-cultists and deprogramming attempts have been extended to converts to Catholic, Episcopal, and BAPTIST churches.

Since the late 1970s there has been a further development, particularly in the U.S.A., in the rise of an anti-anti-cult movement. The membership of this is composed of some members of the cults themselves and of various bodies and persons concerned with civil liberties and/or religious freedom.

Anti-Semitism [XVII] Antagonism to Jews on religious, economic, or racial grounds [9 vol. 3: 87]. Prejudice against Jews was widespread in the pre-Christian era, but active persecution of Jews is inextricably bound up with Christian attitudes towards them. They were accused of being deicides, collectively responsible for the death of JESUS. They were thought to desecrate the consecrated wafer used in the EUCHARIST, and to perform the ritual murder of Christian children whose blood went into the unleavened bread eaten at Passover. This latter accusation,

known as a 'blood libel', was often the excuse for Christian pogroms against Jews, ending in pillage, rape, and massacre [26: 171; 31: 402]. During the Middle Ages Jews were expelled from almost every country of Christian Europe. They were forbidden to own land or engage in the crafts but were restricted to lending money at interest or to peddling. The influence of Christianity on anti-Semitism may be seen by comparing the situation of Jews in Christian lands with that of Jews in Islamic countries. In the latter they were second-class citizens, having to pay special taxes, but they were rarely forced to convert to another faith, or to live at the mercy of mob rule. Jewish attitudes to GENTILES have been shaped by the history of anti-Semitism, culminating in the Nazi HOLOCAUST of 1939–45 [25: VII; 52: XIV].

Antioch, Early Christianity at [XI.A] There was a substantial Jewish settlement in Antioch on the Orontes from its foundation in 300 BCE. In the dispersal of Hellenistic Christians from Judaea after Stephen's death (33 CE), many came to Antioch and spread their message there, first among the Jews and then also among Greek-speaking pagans. Many of these embraced CHRISTIANITY; Antioch thus became the headquarters of the first Gentile CHURCH and the centre from which Cilicia, Cyprus, and central Asia Minor were evangelized in the following decades. [4: 129–33, 175–87]

Anukampa [IX.B] The motivation which impels a BUDDHA and his ARAHAT disciples to teach. *Anukampa*, 'sympathy', which leads them to give help to the world at large, is distinguished from *karuna*, 'compassion', which refers to the meditational practice of extending compassion to all living beings. In later Buddhism, especially the MAHAYANA, *karuna* is used for both purposes and the concept of the wider compassion (*mahakaruna*) of a Buddha is introduced. [39]

Apocalyptic [XI.A] A genre of Jewish and Christian literature, called after the Apocalypse, the New Testament Revelation to John. The word means 'unveiling', and apocalyptic literature undertakes to disclose matters inaccessible to normal knowledge, such as the mysteries of outer space or (more especially) those of the future, often in symbolic language. The heyday of apocalyptic was the period 175 BCE to 135 CE. Apocalyptic frequently takes the form of visions allegedly seen by a figure of the past, like Enoch or Ezra. (FRASHOKERETI; MESSIAH) [16: XXXII]

Apostles [XI.A] In early Christianity the designation 'apostles' (from the Greek word meaning 'to send out') was first given to the twelve DISCIPLES, whom JESUS CHRIST sent two by two throughout Galilee as an extension of his own ministry. In the first days of the JERUSALEM church they were its leaders. The designation later included others whom Jesus after his resurrection commissioned to preach in his name, such as his brother James and, pre-eminently, PAUL.

Among the original apostles Peter was outstanding. After leading the Jerusalem church for some twenty years he embarked on a wider ministry in the eastern Mediterranean which brought him ultimately to ROME, where he was martyred under the Roman Emperor Nero (54–68 CE). John, another leading apostle, was associated in later life with EPHESUS. His brother James was executed by Herod Agrippa I about 43 CE. Of the later career of most of the original apostles nothing is known. [3: 168–9, 200]

'Aqida [XIV] 'Creed', in ISLAM. The profession of faith in the unity of God and the prophethood of MUHAMMAD (SHAHADA) provides a simple basic creed for believers, and it is this alone which is used liturgically in the Muslim worship (SALAT). However, as Islam has developed, various theological schools and conflicting sects (FIRQA) have embodied

almost independent deities, each with its own cult centres, praise songs (*oriki*), and prayers. In general Orisha are characterized both as nature spirits and as historical figures, the myths describing them highly anthropomorphically. Among the most important are Obatala (Orisha-nla), originally deputed to create the natural world and, in some accounts, father of all other Orisha; Orunmila, patron of IFA divination; Eshu, the unpredictable trickster, dangerous or evil and therefore important to conciliate; Ogun, patron of iron and steel work; Shango, author of thunder and lightning but also ancestor of the kings of Oyo. There is almost endless variety in Orisha mythology and devotion; it would be mistaken to reduce it to a single unchanging system, where place and time produce such major differences [37].

Oro [XXII] A war-god, first worshipped as the son of Ta'aroa (TANGAROA) at Ra'iatea in the Society Islands (Tahiti). Oro became the supreme god, largely displacing Ta'aroa and TANE, the ancient Polynesian ATUA. (POLYNESIAN RELIGIÓN) Oro was patron god of the ARIOI cult, whose travelling dancers spread his name to islands further away. [16; 22; 30]

Orpheus, Orphism [XII] Orpheus was a legendary singer, credited, from the 6th century BCE, with poems containing theogonic, cosmogonic, and eschatological teachings. Orphism is the broad, multifarious current of sectarian thinking they contain. One strand originated with Pythagoras, a Samian sage and 'miracle-worker' who founded a sect in southern Italy. He expounded the theory of reincarnation (metempsychosis), the kernel of Orpheo-Pythagoreanism. The Pythagoreans governed Kroton for a time. They studied music and mathematics. Their way of life (*bios*) involved rigid rules with many ritual TABUS. They sought to purify their soul, atone for the Titans' crime (KAKON), and escape the cycle of reincarnation. Certain individuals were initiated privately by priests using Orphic texts, and followed a vegetarian Orphic *bios* to earn a happy afterlife. The Bacchic/Dionysiac MYSTERIA, whose doctrine was Orpheo-Pythagorean, promised atonement, escape from reincarnation, and happy afterlife through initiation, ritual rules, and ecstatic rites. The Orphic/Eleusinian strand (MYSTERIA) omits *metempsychosis*. Both strands contain a trend offering salvation by ritual means and an ethical trend (ETHIKE). Orphic literature bloomed in Hellenistic times – much of it learned, some connected with local cults – and continued to be associated with the Pythagorean sect, revived in the 1st century BCE (Neopythagoreans) after a decline. [1; 2: VI.2, 3]

Orthodox Church [XI.D] A communion of self-governing churches following the doctrine of the seven Ecumenical COUNCILS [47: 26–50]. The Orthodox communion includes the four ancient patriarchates: Alexandria, Antioch, Constantinople, and Jerusalem. It includes the churches of Bulgaria, Cyprus, Georgia, Greece, Romania, RUSSIA, and Serbia, in each of which it is the major religious group. It includes the Orthodox Churches of Albania, CHINA, Czechoslovakia, Finland, Japan, Poland, and the U.S.A. Orthodox communities exist in Western Europe, in AFRICA (especially Uganda), and in Australia.

Since the separation of the Nestorian and Monophysite (CHRISTOLOGY) churches, and the loss of COMMUNION with the Western church, the Orthodox Church is predominantly representative of developments of the Byzantine (CHRISTIANITY, HISTORY AND CHARACTER OF) tradition of Christianity. [3; 4; 26; 38; 44]

Orthodox theology is strongly trinitarian (TRINITY) [35: 32–70], and apophatic [23: 13–43]. In his essence God is utterly unknowable, but is present in all creation in his energies. The

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Orthodox Church [XI.D] A communion of self-governing churches following the doctrine of the seven Ecumenical COUNCILS [47: 26–50]. The Orthodox communion includes the four ancient patriarchates: Alexandria, Antioch, Constantinople, and Jerusalem. It includes the churches of Bulgaria, Cyprus, Georgia, Greece, Romania, RUSSIA, and Serbia, in each of which it is the major religious group. It includes the Orthodox Churches of Albania, CHINA, Czechoslovakia, Finland, Japan, Poland, and the U.S.A. Orthodox communities exist in Western Europe, in AFRICA (especially Uganda), and in Australia.

Since the separation of the Nestorian and Monophysite (CHRISTOLOGY) churches, and the loss of COMMUNION with the Western church, the Orthodox Church is predominantly representative of developments of the Byzantine (CHRISTIANITY, HISTORY AND CHARACTER OF) tradition of Christianity. [3; 4; 26; 38; 44]

Orthodox theology is strongly trinitarian (TRINITY) [35: 32–70], and apophatic [23: 13–43]. In his essence God is utterly unknowable, but is present in all creation in his energies. The energies are God and can be experienced [24; 47: 217]. Man is created in the image of God. By the SIN of Adam, the first man in Christian mythology, human nature is damaged; the image of God remains but the likeness fades. Adam's sin brings death into the world, and because of death sin multiplies [23; 26: 140–46]. JESUS CHRIST conquers death by his death and resurrection, undermines the rule of sin, and pours out the gift of new life, sending down the HOLY SPIRIT [26: 151–79]. Enlivened by the Holy Spirit, the CHURCH already shares in the life to come [35: 70–97].

Orthodox religious life centres on the MYSTERIES (SACRAMENTS), in which the acts of God in history become present realities by the power of the Spirit. The Mysteries enlighten and transform not only the individual but also the whole community, and are effective symbols of the apocatastasis, the restoration of the whole of creation to God. [7; 11; 30; 39]

Osirian Triad (Osiris, Isis, Horus) [IV] Osiris, a mythical Egyptian human king and the bringer of civilization, was murdered by his brother SETH [13; 14]. His dismembered body was reassembled by his wife, Isis, who then posthumously conceived their son, Horus. As Osiris' avenger, Horus fought Seth [23]. The divine judges found in his favour, and he became king of Egypt, while Osiris, resurrected as divine judge of the dead in the Underworld, became the symbol of immortality. His worshippers sought individual resurrection through righteous lives. The cult gained popular support from the Middle Kingdom period on, *c.* 1900 BCE.

Owner of the Animals [III] Among North American Indian hunting-tribes, particularly those in the north, the notion is widespread that animal species are governed by a supernatural owner. This prototypical figure, often mentioned in myth, may also be arranged in a hierarchical order with other owners of other animal species. A close parallel usually exists between the social structures in such hunting groups and those believed to be present in the animal world [11]. Over all other owners a universal ruler may be placed (e.g. Sedna among the ESKIMO). Success in hunting is frequently based upon achieving a favourable relationship with the 'owner', either through collective rituals (including abstinence from eating the flesh of the species), or perhaps on an individual level in those cases where the owner is identified with a person's GUARDIAN SPIRIT.

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the Nile, near modern al-Minyā in al-Minyā *muḥāfaẓah* ("governorate"). The Roman emperor Hadrian officially founded the city Oct. 30, AD 130, naming it after his favourite Antinoüs, who had drowned in the Nile near the site earlier that year. The Via Hadriana, which led to the Red Sea, began at Antinoöpolis. Papyri found there have provided information about its constitution, based on that of Naukratis. The citizens were considered Greeks, though they could marry Egyptian women. The city survived at least to the 8th century AD.
27°49′ N, 30°53′ E

Antinoüs (b. *c.* AD 110, Bithynium, near present Bolu, Turkey—d. 130, near Mallawī, Egypt), favourite of the Roman emperor Hadrian, who was deified by the emperor after his death. Antinoüs, with whom Hadrian had a homosexual relationship, accompanied him on his many journeys throughout the Mediterranean world. While the two were visiting Egypt, Antinoüs drowned in the Nile. Hadrian erected temples to him all over the empire and founded a city, named Antinoöpolis in his honour, near the place of his death. Many sculptures, gems, and coins survive depicting Antinoüs as a model of youthful beauty.
·relationship to Hadrian and cultic worship **8**:540e

anti-novel, avant-garde novel of the mid-20th century marking a radical departure from the conventions of the traditional novel. Starting from the premise that everything in the novel has been done—that whole societies have been portrayed in panorama and that individual psychologies have been probed minutely—the anti-novelists seek to discover new avenues of fictional exploration. In their efforts to overcome literary habits and to re-educate the readers' responses, they deliberately frustrate conventional literary expectations. They avoid any expression of an author's personality, preferences, or values. They dispense with biographical details of character, dramatic progress, dialogue that reveals character or furthers plot, and even plot itself.

The term anti-novel was first used in 1957 by Jean-Paul Sartre in an introduction to Nathalie Sarraute's *Portrait d'un inconnu* (first published 1947; *Portrait of a Man Unknown*, 1958). It is usually associated with the French *nouveau roman* ("new novel") of the 1950s and '60s, but works of other writers, such as the German novelist Uwe Johnson's *Mutmassungen über Jakob* (1959; *Speculations About Jacob*, 1963), reveal the same vaguely identified characters, casual arrangement of events, and uncertainty of meaning. *See also* nouveau roman.
·avant-garde novel characteristics **13**:287g
·French novel development **10**:1235a

Antioch **1**:992, Turkish ANTAKYA, town in southeastern Turkey, was a populous city of ancient Syria.

The text article recounts Antioch's founding in 300 BC by the Greeks and its role as the centre of the Seleucid Kingdom until 64 BC, when the Romans made it the capital of their province of Syria. The city was one of the earliest centres of Christianity, serving as the headquarters of the missionary St. Paul in *c.* AD 47–55. Antioch prospered in the 4th and 5th centuries from nearby olive plantations and in the 6th developed a silk industry. That century also brought a fire and earthquakes; the city changed hands among Arabs, Byzantines, Turks, and crusaders, finally falling under Ottoman Turkish control from 1517 until World War I. Important archaeological discoveries have been made there.
36°14′ N, 36°07′ E

REFERENCES in other text articles:
·Antiochus IV building construction **1**:994h
·Bohemond I's conquest and rule **2**:1201g
·Crusades and Latin Kingdoms **5**:300a; map 302
·Diaspora community in Hellenistic era **10**:312d
·growth under Seleucids **8**:379g
·Ignatius' Christian community concern **9**:199g
·map, Turkey **18**:784
·mosaic art historical development **12**:467f
·patristic theological centre **13**:1083d
·Paul's and Peter's dispute **14**:155g
·Sasanian territorial expansion **9**:847b; maps 842
·Seleucid recreation of Alexandrian city **9**:840d
·St. Chrysostom's role in 387 riot **4**:583d
·St. Paul's apostolic journeys **13**:1091d; map 1092

Antioch, city, Contra Costa County, western California, U.S., on the San Joaquin River. Founded as Smith's Landing in 1849, it was renamed (1851) for the biblical Antioch and developed from a small agricultural community into a major industrial complex. Many national manufacturers have large plants there—including Crown Zellerbach Corporation, Fiberboard Paper Products, Kaiser Gypsum, E.I. du Pont de Nemours, Dow Chemical, and U.S. Steel. Immediately to the northwest, at the mouth of the Sacramento, is the Delta Region with its fruit orchards and facilities for water sports, fishing, and hunting. Inc. 1872. Pop. (1950) 11,051; (1980) 43,559.
38°01′ N, 121°49′ W

Antioch, Council of (AD 341), a non-ecumenical Christian Church council held at Antioch (modern Antakya in southeastern Turkey) on the occasion of the consecration of Constantine's Golden Church there. It was first of several 4th-century councils that attempted to replace orthodox Nicene theology with a modified Arianism (*q.v.*). Attended by the Eastern emperor Constantius II and about 100 Eastern bishops, the council developed four creeds as substitutes for the Nicene, all of them to some degree unorthodox and omitting or rejecting the Nicene statement that Christ was "of one substance" (*homoousios*) with the Father. The disciplinary 25 canons of Antioch are generally thought to have come from this council, but some scholars believe they were the work of an earlier council (330) at Antioch.

Antioch, Orthodox Church of, an autocephalous (ecclesiastically independent) Eastern Orthodox patriarchate, third in honorific rank after the churches of Constantinople and Alexandria; it is the largest Arab Christian church in the Middle East.

The authority of the "Greek Orthodox patriarch of Antioch and all the East" was limited after the Council of Chalcedon (451) to the community known as Romans or Melchites (emperor's men), because they were in communion with the Byzantine, or east Roman, emperor. The literary language of this community was Greek, but from the 9th century onward there were parishes where Arabic was the only language generally known, and therefore parts of the church services were translated into Arabic. In modern times the growth of nationalism, the breakup of the Ottoman Empire, and the disappearance of Greeks from Asia Minor have caused the Orthodox Church of Antioch to assume the character of an Arab Eastern Orthodox institution.

Since the 14th century the patriarch has resided in Damascus, and since 1899 he and all of his bishops have been Arabs. There are metropolitans under his jurisdiction in Syria (Homs, Hama, Aleppo, Al Lādhiqīyah, and As Suwaydā); Lebanon (Beirut, Tripoli, Al Ḥadath, Ḥalbā, Zaḥlah, and Marj ʿUyūn); Baghdad, Iraq; and New York City. There is also an archbishop in Toledo, Ohio, and a patriarchal delegate in Buenos Aires. The principal liturgical language is now Arabic, though Greek is still used, and English has been adopted in the United States.

The number of faithful in the Orthodox Church of Antioch approaches 300,000; in Syria it is the largest Christian community, while in Lebanon it is second only to the Maronite Church. Since World War II, an active youth movement has provided new leadership in the church. A graduate theological school has been established in Dayral Balamand, near Tripoli, Lebanon, while several bishops and theologians have been active in the World Council of Churches.

Antioch, Principality of, a state centred on the city of Antioch, founded by European Christians in territory taken from the Muslims in 1098, during the First Crusade. It survived as a European outpost in the East for nearly two centuries.

Antioch's territory included the well-fortified, predominantly Christian city, the leading commercial centre of the Latin East, and an area that stretched north into Cilicia, east to the frontiers of Edessa and Aleppo, and south into central Syria. Its first prince, Bohemond I (ruled 1098–1111), and regents, Tancred (1104 to 1112) and Roger, prince of Antioch (regent from 1112 to 1119), were successful in their attempts to expand the state, but the Muslims thwarted their campaigns to conquer Aleppo. Antioch's princes often died in battle, leaving heirs too young to rule; succession disputes were frequent, and the king of Jerusalem, the princes' feudal overlord, often intervened to restore order.

The state prospered economically despite domestic unrest and Muslim onslaughts. Because trade was vital to Christian and Muslim alike, agreements were reached that enabled trade to continue despite religious differences. Spices, dyes, silk, and porcelain came on caravans from the East and were shipped to European markets. Nearby orchards and olive groves supplied sweet lemons and olive oil for export, and wood from the forests of Lebanon was traded to the Egyptians in return for fine cloth.

In 1187 Bohemond III (reigned 1163–1201) of Antioch obtained guarantees for the principality from the Muslim leader Saladin (reigned 1169–93), after Saladin had conquered a large part of the kingdom of Jerusalem. After Bohemond's death, Antioch was torn by wars over the succession, and, though peace was restored, these disputes gave the Muslims time to gather their forces. By 1268 Antioch's territory had been severely diminished, and the city itself surrendered to the attacking army of Baybars I (1260–77), Mamlūk sultan of Egypt and Syria.

Antioch, school of, a Christian theological institution in Syria, traditionally founded *c.* AD 200, that stressed the literal interpretation of the Bible and the completeness of Christ's humanity, in opposition to the school of Alexandria, which emphasized the allegorical interpretation of the Bible and stressed Christ's divinity. Flourishing in the 4th–6th century, the School of Antioch produced several significant theologians, including Diodore of Tarsus, Theodore of Mopsuestia, St. John Chrysostom, and Theodoret of Cyrrhus.
·Arian controversy and Neoplatonism **4**:485h
·Aristotelian influence on Christianity **4**:468d
·Christian icon controversy **4**:503d
·Christological rivalry in 4th century **4**:541c
·exegetical rivalry with Alexandria **7**:66h
·patristic rivalry with Alexandria **13**:1082b

Antioch, See of, one of the most important centres of nascent Christianity, said to have had St. Peter as its first bishop. By the 4th century it ranked as the third most important patriarchiate after Rome and Alexandria.

Antioch College, institution of higher learning in Yellow Springs, Ohio, founded in 1852. It is noted for its experimental curriculum and its combination of study and work.
·founding and development **13**:520g
·progressive reform program **6**:382e

Antiochene rite, sometimes called WEST SYRIAN RITE, the system of liturgical practices and discipline observed by Syrian Monophysites (Jacobites), the Malabar Christians of

spectfully in the Oval Office, and that I have an opportunity to tell him that I see faith of people as a driving force for change in the world today and have an opportunity to salute him for his principles and leadership.

So, it's been a joy to have you here, a joy to have you here. And to have the various metropolitans [ecclesiastical officials] here, too, is special. Thank you all.

Note: The President spoke at 11:50 a.m. in the Rose Garden at the White House.

Remarks to the 30th Biennial Greek Orthodox Church Clergy-Laity Congress

July 12, 1990

Thank you all very much. Who would have thought that I would be introduced by Peter Jennings before a beautiful evening like this? It's just wonderful. Ted, thank you very, very much. Barbara and I are delighted to be here this evening. When Ted said that a person we hold in such reverence, I was ready. You see, I'm used to it now. I thought he was talking about Barbara, not the All Holiness. [*Laughter*]

I am so pleased to be with you. Your All Holiness, once again, welcome to the Capital of our great nation. It was an honor and, I think, an appropriate honor for us to greet you in the Oval Office today. And I was proud to be at your side in the Rose Garden. It's an extraordinary privilege tonight to be with you and your distinguished delegation, and also to be with our respected and revered friend, Archbishop Iakovos, who has distinguished himself in the 30 years that he's been the spiritual leader of your church in the Americas. I apologize for the order of the program and speaking before dinner, but Archbishop Iakovos said you were having broccoli, and I figure I have to get out of here. [*Laughter*]

But to more serious things, Your All Holiness, meeting with you earlier today was a rare and an inspiring opportunity. Once again, I want to express my profound respect. You are a holy man of great spirituality and vision and humility, a gentle and revered pilgrim on this mission of peace. We are especially blessed to be part of this historic journey: the first time in the 1,400-year history of the Patriarchate that the successor to St. Andrew has visited the Western Hemisphere.

Greetings to all of you, the members of the 30th Clergy-Laity Conference from 555 parishes across the sweep of the Americas. I still remember the outpouring of warmth that you gave me when I had the privilege of addressing you 2 years ago and 2 years before that. It is a delight to see you again because I feel that we do have a special bond. In particular, I cherish the Greek-American legacy of putting family values first. This is the finest example of what our country needs in order to be strong and wise and flourishing. We admire your unflinching devotion to the passing on of clear moral values and your emphasis on the importance of a good education.

I noted that in the census returns for the last three decades, you have ranked the highest of any community in education. And I'm not just saying that because John Brademas is here, either. Also, you stress hard work and the individual initiative that creates opportunity and, thus, have become the backbone of small businesses throughout this country. And statistics show that through your shining example of love and faith and, of course, family tradition, you've almost no crime and drug problems. And how wonderful that 3,000 of your young people this week took part in a forum about the bitter plague of drugs.

I also admire your strength as a community in which your Greek Orthodoxy means your deeply rooted spiritual beliefs, as well as the richness of your cultural life. In any age when so many challenges threaten the fabric of our society, your intense devotion to your faith and traditions have made you messengers of hope. You share the richness of your ancient, undivided faith. You've impressed us with the vibrant ethnic vitality of your immigrant parents and grandparents—I love what Ted Koppel said about that earlier—and with your commitment to Christian service both here and in the lands of your ancestors' birth. They were drawn here by the beacon of Liberty's torch. And now, you are shining your own beacon of

promise back to your homelands, always remembering the words of the Greek national anthem: "Now as ever valor prizing/Hail, all hail sweet Liberty!"

And what a splendid place Washington is for you to meet. Here in his hometown, you can proudly tell the story of your Greek-American predecessor, Constantino Brumidi—Brumidi, the Michelangelo of the U.S. Capitol. More than 100 years ago, Brumidi produced those eloquent friezes showing scenes from American history and said with reverence: "My one ambition is that I may live long enough to make beautiful the Capitol of the one country on Earth in which there is liberty."

In Washington, you can rejoice in the magnificence of your Cathedral of St. Sophia. When I was Vice President, I used to live just down the road from Hagia Sophia: the Cathedral of Holy Wisdom. How impressive is its rich Byzantine style; how moving the sight of its candlelit icons and those astonishing mosaics. It must have been a place of rare beauty much like this that, back in the 10th century, inspired the envoys of Prince Vladimir to bring your Orthodox faith to Kiev. For they said that, upon their first glimpse inside an Orthodox church in Constantinople: "We knew not whether we were in heaven or on Earth."

Your All Holiness, you are today trying to bring the peace of heaven to this earthly life. Your global vision is one of hope, hope for what we can do with and for your 250 million spiritual children, so many of whom have lived in the chilled darkness of religious persecution. The world rejoices that the new freedoms of the past year mean that your Orthodox followers in so many lands are now once again able to follow freely and openly the road of holy light.

We celebrate the dawn of hope for these people, particularly those for whom you speak in Eastern Europe. We also celebrate the tremendous strength of spirit which has sustained them through these generations of repression, spirit like that of the 50 million Russian Orthodox believers who still dream of the day when they can worship openly in their faith which is, after all, 930 years older than communism itself. We know with certainty that day will come because, as a persecutor of Orthodoxy admitted: "Religion is like a nail. The harder you hit it, the deeper it goes into the wood." But while the events of this past year have been a glorious beginning, there is still much to do—because peace is more than just the absence of war.

As we continue the struggle for liberty for all, our way will be lit with the inner radiance of pastoral pilgrims of peace like Your All Holiness. I've often spoken of hope as a Thousand Points of Light ablaze in the black sky, and so, I was struck by this conference's theme: "Walk as children of light." I noticed how this first began in Ephesians: "For you were once darkness but now you are light."

Eastern Europe was once in dark bondage and now begins to see by the pale glow of a new dawn. It's like your own Easter midnight service. As the priest calls, "Come and receive the light," he brings a candle, I'm told, from the altar into the unbroken blackness of the church. And then he passes the flame to each worshiper's own individual candle until the church is ablaze with flickering lights proudly shining together to defeat the dark.

Your All Holiness, you are that candle. Your faithful here and around the world are that congregation which takes the light of your vision and spreads it through all lands. I was touched to hear that, during this trip, you will be walking across the Peace Bridge that links our great country, the United States, and Canada. And really, if you think about it, what a wonderful symbol of what all individuals and nations must do: build peace bridges that link—not separate—nations, and then walk upon those bridges to meet others halfway in order to celebrate our similarities, not to battle our differences.

Together, we ask your prayers, Your All Holiness, that God will guide us in our efforts for peace and that the wide arms of faith and forgiveness will one day soon embrace a world with justice and compassion for all.

God bless you, Your All Holiness, and God bless every one of you gathered here tonight. Barbara your guests. Th

Note: The Presi the Sheraton Washington Hc President joking of ABC News, ABC News. The His All Holines mitrios I, His E of the Greek North and Soutl mas, president tape was not a the conient of th

Executive Ord Commission o Appointment

July 11, 1990

By the authc dent by the C United States o 203 of the E (Public Law 10 tablish an advis best means of appointment p as follows:

Section 1. E hereby establis mission on the ess" ("Commiss comprise 14 m and employees Federal Gover be appointed b bers shall be leader of the S appointed by Senate, one m the Speaker o tives, and one by the minorit resentatives. A sion shall be fi the initial appo

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THE OXFORD DICTIONARY OF SAINTS

DAVID HUGH FARMER

They had them indexed by chronological order, most recent → ancient. That's why I missed this. Sorry!

CLARENDON PRESS · OXFORD

is honour. His feast became one of
hest rank in Charterhouses from
his fostered interest in him in Flan-
d the Rhineland, in France, Italy,
ain as well as in England. His prin-
lt was at Lincoln, where the rose
v called the Dean's Eye records his
and where his relics were trans-
a new shrine in the famous Angel
n 1280. His shrines here attracted
ilgrims; his feast was kept in the
calendar.
usual iconographical attribute is his
wan (from his manor at Stow) or a
with the infant Jesus on it, as on the
ce from the Charterhouse at Thui-
l in Zurbaran's portrait at Cadiz. A
of him in the Paris Charterhouse
a centre of pilgrimage for mothers
ck children.
shrine was dismantled at the Re-
on, but searches for his body in
d in 1956 proved unsuccessful. His
nen stole, formerly at the Grande
use, survives in the Charterhouse
minster (West Sussex). Feast: 17
ber; translation, 6 October.

ouie and D. H. Farmer, *Magna Vita S.* (1961–2); J. F. Dimock, *Giraldi Opera* ii. 67–147 and 39–42; id., *Metrical Life ugh of Lincoln* (1860); for the canoniza- ort, D. H. Farmer in *Lincs. Arch. and l. Soc. Papers*, vi (1956), 86–117. Lives Thurston (1898) and R. M. Woolley see also *M.O.*, pp. 375–91 and C. R. *Hubert Walter* (1967).

I OF LINCOLN (2) (Little St. (d. 1255), 'martyr'. He was a boy of ne years old who met a violent death ands of persons unknown; his body covered in a well and buried in the al near the tomb of Grosseteste. story circulated and became im- y popular that his death was due to murder practised by the strong and Jewish community in Lincoln. It erted that the Jew Koppin enticed into his house on 31 July, was kept until 27 August, when he was d, crowned with thorns, and finally crucified. They tried to bury the body, but the earth refused to receive it and it was thrown down a well. Koppin is supposed to have confessed: he and eighteen other Jews were executed, while others were imprisoned in London and released by the intervention of the Friars and fined heavily. It is likely that the cult of 'Little St. Hugh' was the expression of anti-Semitic envy and that the story had little, if any, foundation in fact. The general charge of ritual murder on the part of the Jews has many times been refuted by Christian as well as Jewish writers. But the calumny stuck in the Middle Ages, perhaps because it was what people wanted to believe, and the Legend of 'Little St. Hugh' is best known through the Prioress's Tale in Chaucer's *Canterbury Tales*. The cult was never official, although miracles were claimed at his intercession. Feast: 27 August.

H. R. Luard (ed.), Matthew Paris, *Chronica Majora* (*R.S.*, 1880), v, 516–19; B.T.A., iii. 421–2.

HUNA (7th century), priest and monk. He lived under *Etheldreda, whom in fact he buried. He retired soon afterwards to the life of a hermit at Huneya in the Fens. Here he died; later his relics were translated to Thorney, where they were venerated in the 11th century or before. Feast: 13 February.

Stanton, p. 67; *R.P.S.*

HWAETBERT (Huaetberct) (716–*c.* 747), abbot of Wearmouth and Jarrow. Like Bede, Hwaetbert had been offered to the monastery in childhood and educated there in ecclesiastical and monastic learning. He had been ordained priest before he was unanimously chosen as abbot and confirmed by *Acca. Letters to him from Pope *Gregory II and from *Boniface survive, the latter being a request for the works of Bede and for a bell, accompanied by a gift of a goat's hair bed-covering. A letter of Hwaetbert to Gregory commending his predecessor *Ceolfrith also survives: earlier he had visited Rome, presumably with Ceolfrith or *Benedict Biscop. To Hwaetbert were dedicated Bede's commentary on the Apocalypse and his *De Temporum ratione*, concerned with chronology. He was called 'Eusebius' because of his holiness. No record of a feast-day or of a liturgical cult seems to have survived.

C. Plummer, *Baedae Opera Historica*, i, 364–404 for the Lives of the abbots of Wearmouth and Jarrow by Bede and the anonymous writer; the latter work is also translated in *E.H.D.*, i. 697–708. Letter from Boniface to Hwaetbert in M. Tangl, no. 76 and *E.H.D.*, i. 759.

HYA, see IA.

HYACINTH, see PROTUS AND HYACINTH.

HYBALD (Hibald, Higbald) (7th century), abbot in Lincolnshire. He is mentioned by Bede as being very holy and abstemious in connection with a vision of the death of *Cedd by Egbert. Four Lincolnshire churches were dedicated to him and Hibaldstow takes its name from his grave there, also recorded by *R.P.S.* His name occurs in the Durham *Liber Vitae*; it has been conjectured by *D.C.B.* that his monastery was Bardney. Feast: 14 December (in 11th-century martyrology of Exeter).

Bede, *H.E.*, iv. 3; Stanton, pp. 451, 688; *R.P.S.*

HYDROC (Hydoc), Cornish saint, possibly a hermit, and titular of Lanhydrock. Feast: 5 May. Attempts to identify him with the Irish Huydhran or Odran lack plausibility.

Baring-Gould and Fisher, iii. 286–8.

HYWN (Henwyn, Hewyn), Welsh monk and possibly bishop. Trained at Llantwit, he eventually became abbot of Bardsey. He is the patron of Aberdaron on the Lleyn peninsula, where pilgrims used to embark for Bardsey. His feast is in no ancient calendars known to Baring-Gould, but wakes were held in his honour at Aberdaron on 1 or 6 January. Churches in Bristol, Gloucester, and Hereford, dedicated to Ewen, have been dubiously claimed as his.

Baring-Gould and Fisher, iii. 263–5.

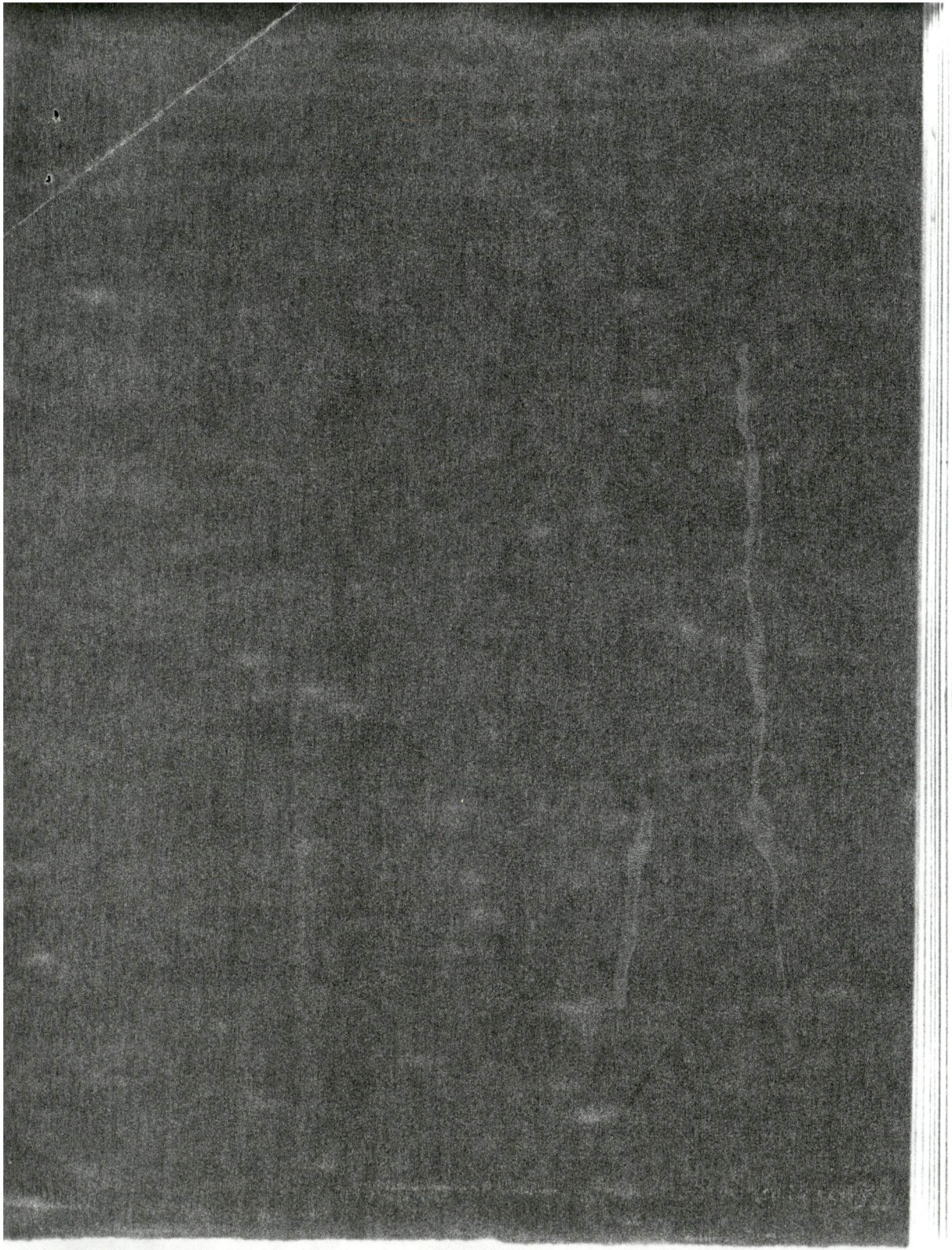
I

IA (Hya, Ives), patron of St. Ives, Cornwall, according to local tradition was an Irish virgin who sailed across the Irish Sea on a leaf. She was said to be a sister of Euny. Leland saw a Life of her at St. Ives which made her a noble disciple of St. Barricus; a church was built at her request by Dinan, a great lord of Cornwall. Breton tradition, however, makes her a convert of *Patrick 'the Elder': she came to Armorica with 777 disciples and was martyred there. She is the eponym of Plouyé, near Carhaix. She should not be confused with *Yvo of St. Ives, Hunts. Feasts: 3 February and 27 October.

G. H. Doble, *The Saints of Cornwall*, i (1960), 89–94. William Worcestre, p. 115.

IDE, see ITA.

IGNATIUS OF ANTIOCH (d. *c.* 107), bishop and martyr. Of Syrian origin, Ignatius became bishop of Antioch *c.* 69. Nothing is known of his early life or even of his episcopate before his last journey from



Antioch to Rome, which took place under military guard because he had been condemned to death in Trajan's persecution for being a Christian. On this journey he wrote seven revealing letters, which make him a significant witness to Christianity in sub-apostolic times. Four of them were written at Smyrna, where he had been received with great honour by *Polycarp and many other Christians. They were addressed to the churches of Ephesus, Magnesia, Tralles, and Rome. At Troas he wrote his remaining letters to Polycarp and to the churches of Philadelphia and Smyrna.

The letters show their author as ardently devoted to Christ, whose Divinity and Resurrection from the dead they clearly affirm. They urge unity, in and through the Eucharist and its president, the local bishop. Ignatius described the Church of Rome as the one founded by Peter and Paul, and therefore worthy of special reverence. He called himself both a disciple and the 'bearer of God' (theophoros), so convinced was he of the presence of Christ within him, and whom he longed to see soon after death.

Describing himself as the 'wheat of Christ', he was thrown to the lions in the Colosseum and died almost at once. His works were soon translated into Latin and some Oriental languages; one was cited by *Gildas.

Antioch kept his feast on 17 October as the Roman Church has done since 1969. Formerly his feast in the West was on 1 February, but Bede, the Roman Martyrology, and B.C.P. keep 17 December, his translation day. The Eastern Churches generally prefer 20 December.

AA.SS. Feb. I (1658), 13–37; J. B. Lightfoot, *The Apostolic Fathers* (part II, 1885); J. H. Srawley, *The Epistles of St. Ignatius* (1935); C. C. Richardson, *The Christianity of St. Ignatius of Antioch* (1935); B. H. Streeter, *The Primitive Church* (1929).

IGNATIUS OF LOYOLA (1491–1556), founder of the Jesuits. The youngest of eleven children of a Basque nobleman, he was brought up to be a soldier. I the French in Castile, but was w the siege of Pamplona in 1521. H leg was badly set, was broken agai set: the impact of the cannon-b worse by bad surgery, left him and with a limp for the rest o During his convalescence he ask knightly romances; instead he w Life of Christ and some Legen Saints. His conversion followed; for a year in prayer and penanc resa, close to the famous abbey serrat. Here he experienced bot tion and consolation, and wrot draft of his famous *Spiritual* which incorporated some of the t teaching of Montserrat. In 1523 pilgrimage to Jerusalem, beggin like many before him. Francis persuaded him to renounce a p converting the Muslims, so he re Spain, still without a clear pla life.

He decided to study Latin in work for souls. He went to B Alcala, Salamanca, and lastly Par where he also studied philosophy years, graduating in 1534 as mast He had lived in austere holines though still a layman, had given to those in trouble, especially w varied backgrounds. In Spain th to his imprisonment as a suspecte In Paris he gathered six disciples, he gave the *Spiritual Exercises*; they took vows of poverty and ch promised to serve the Church preaching in Palestine or in other the pope thought fit. In 1537 th Venice: unable to reach the Ho they went to Rome and resolved t a new religious Order. By now, th been ordained priests. Vows of o and readiness to go anywhere the them were added to the others. charity such as teaching the y uneducated, as well as missiona prises, were among their earlie The choral celebration of th Office was abolished so as to le

History. Spain claimed Ifni on the basis of an 1860 agreement with the Sultan of Morocco, but for many decades exercised only nominal control from the Canary Islands. When Morocco was partitioned into French and Spanish protectorates in 1912, the Spanish claim to Ifni was confirmed. Effective Spanish occupation dates from 1934.

After Morocco became independent in 1956, its government and the predominant Ait Ba Amran tribe in Ifni demanded the return of Ifni. Following Moroccan raids and prolonged negotiations, Spain finally withdrew on Jan. 4, 1969, and Morocco resumed control.

BENJAMIN E. THOMAS
University of California, Los Angeles

IGARKA, i-gär'kə, in the Soviet Union, is a city in Siberia. It is situated north of the Arctic Circle on the Yenisei River, 425 miles (685 km) south of the river's mouth in the Arctic Ocean. Administratively, it is part of Krasnoyarsk krai (territory) in the Russian SFSR.

Igarka is a major sawmilling center and timber-exporting port. Its mills operate throughout the year, but shipping is limited by the harsh winter to a brief summer navigation season. Small shipyards serve the visiting timber carriers. The city, which was founded in 1931, is built mainly of wood, with log cabins and wooden road surfaces. Population: (1968 est.) 18,000.

THEODORE SHABAD, *Editor, "Soviet Geography"*

IGBIRA, ig'bə-rə, a Nigerian people, numbering close to 200,000. They live north and east of the confluence of the Niger and Benue rivers in south central Nigeria. Their language belongs to the Kwa group of the Congo-Kordofanian family. Both Islam and Christianity have a considerable following among the Igbira.

Agriculture is the main occupation of most Igbira. Yams are their staple food crop, and palm kernels, cotton, and tobacco are exported.

The Igbira began migrating southward to their present homeland from the Jukun empire in the mid-18th century.

ROBERT A. LYSTAD
Johns Hopkins University

IGLESIAS, ē-glā'syäs, **Miguel** (1822–1901), Peruvian military and political leader. Born on Aug. 18, 1822, in Cajamarca, Peru, he was educated as a lawyer. He managed his family's vast estates until 1861 when he became a member of Congress. After the War of the Pacific (1879–1883) against Chile began, Iglesias was minister of war under President Nicolás de Piérola. As a colonel and then as a general, he participated in much of the war, eventually being appointed commander of the northern departments. With the war lost and Chilean troops occupying Lima, the capital, Iglesias decided that Peru had to sign a peace treaty.

With Chilean support he appointed himself president of the republic for the 1883–1886 term and on Oct. 20, 1883, signed the Treaty of Ancón, which ended the war by ceding the province of Tarapacá to Chile and giving Chile control of the provinces of Tacna and Arica for 10 years. Iglesias began the postwar reorganization that Peru needed and remained in power as long as the Chilean troops remained in Lima. They left Peru in 1884, and Iglesias was overthrown in 1885 by the army, led by Andrés A. Cáceres (q.v.). On Dec. 25, 1886, Iglesias left Peru for Spain, where he resided until he died, in 1901, in Madrid. He was important for having recognized that Peru had to sign a peace treaty, no matter how unjust, in order to get the Chilean troops out of Peru.

HARRY KANTOR, *Marquette University*

IGLOO, ig'loo, is the Eskimo word for "house." It applies both to snowhouses and to other shelters. See ESKIMOS—*Way of Life.*

IGNATIEV, ig-nä'tyef, **Nikolai Pavlovich** (1832–1908), Russian diplomat and statesman, whose career is linked with Russian territorial expansion in the Far East and the Balkans. Count Ignatiev was born in St. Petersburg on Jan. 17, 1832. Before beginning his diplomatic career he served in the army. In 1856 he was made military attaché in London, and in that capacity he served with Russian negotiators at the Congress of Paris after the Crimean War. In 1858 he led a diplomatic mission to Khiva and Bukhara, which resulted in a trade agreement with Bukhara.

In 1859, Ignatiev was sent to China to negotiate a delimitation of the Russo-Chinese frontier along the Amur and Ussuri rivers. His negotiations were successful. By the Treaty of Peking (Nov. 2, 1860), Russia's claim to all territory along the left bank of the Amur as far as the Ussuri were confirmed and Russia was granted possession of all the territory between the Amur and Ussuri and the Pacific. The agreement permitted Russia to proceed with the building of Vladivostok and to become a Pacific power.

From 1864 to 1877, Ignatiev served as ambassador to Constantinople. His diplomacy, which was aimed at bringing the Balkans under Russian domination, led to war between Russia and Turkey in 1877. He was also the architect of the controversial Treaty of San Stefano (March 3, 1878) that followed. After serving for one year as minister of internal affairs, Ignatiev retired from regular government service in 1882. He died in St. Petersburg on June 20, 1908.

PETER CZAP, *Amherst College*

IGNATIUS OF ANTIOCH, Saint, bishop of Antioch in the 1st century. A prisoner, condemned to be devoured by wild beasts in Rome, he was taken under guard from Syria through Asia Minor. On that journey he wrote seven letters from which our knowledge of his personality and teachings is derived. The authenticity of the seven letters is now almost

universally accepted, although for some time several others were erroneously attributed to him.

Representatives from the Christian communities of Ephesus, Magnesia, and Tralles came to greet Ignatius as he traveled northward from Syria. Letters 1 to 3, written at Smyrna, are addressed to the Christians in Ephesus, Magnesia, and Tralles. He thanks them for their great kindness and sympathy, urges them to obey their ecclesiastical superiors, and warns them against the dangers of heretical teaching. Letter 4, also written from Smyrna, is addressed to the church at Rome. Its members are asked not to intercede in his behalf and thus perhaps deprive him of what he desired most—to die for Christ. At Troas he received the welcome news that the persecution of the church at Antioch had ended.

Letters 5 to 7, written at Troas, are addressed, respectively, to the Christians of Philadelphia, to those of Smyrna, and to Polycarp, the young bishop of Smyrna. All are urged to send representatives to congratulate their fellow Christians at Antioch, to avoid contention and heretical teachings, to follow the guidance of their bishops, and to preserve unity of faith. In his letter to Polycarp he gives specific advice on the duties of the episcopal office and bids him have courage: "Do not let them disturb you. Stand firm like an anvil under the hammer. A great boxer will take a beating and yet win through."

The letters are written from the heart in a simple and unadorned but lively style. They reveal the inmost soul of Ignatius as a man filled with a true religious enthusiasm, eager to die for Christ, whom he loves with a consuming love, yet also a zealous pastor, deeply concerned to the last with the moral and spiritual welfare of Christians everywhere.

On the dogmatic side, the letters are among the most precious documents preserved from the early church. Ignatius teaches that Christ is born and unborn, timeless and invisible, and hence Docetism (q.v.) is a heresy. The Church is "the place of sacrifice," and "the Eucharist is the Flesh of our Saviour Jesus Christ." Ignatius is the first to use the term "Catholic Church" for designating Christians collectively. He states that the bishop represents Christ, the presbyters are an apostolic council, and the deacons serve as ministers of Christ. The bishop is the authorized teacher of the Christian community, the high priest of the liturgy, and the dispenser of the sacred mysteries. Matrimony reflects the bond that exists between Christ and His Church, but virginity is recommended to those who can remain continent. He acknowledges the superior position and authority of the Church of Rome, and he bears witness to the sojourn of Peter and Paul in Rome.

Ignatius was martyred in Rome during the reign (98–117) of Emperor Trajan.

MARTIN R. P. McGUIRE
Formerly, The Catholic University of America

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IGNATIUS OF CONSTANTINOPLE, ig-nā'shəs of kon-stan-tə-nō'pəl, **Saint** (797–877), patriarch of Constantinople. Originally named Nicetas, he was born in Constantinople, the youngest son of Emperor Michael I Rhangabe, who was deposed by Leo V the Armenian in 813. After the deposition of his father, the boy was made a eunuch to prevent his ever becoming a claimant to the throne and was imprisoned in a remote monastery. He became a monk, taking the name Ignatius, and about 840 he was made an abbot. During the iconoclastic persecution, when sacred images were destroyed, he was a zealous defender of images, or icons, and their place in Christian worship.

On the death of the patriarch Methodius, Ignatius was elected to the patriarchal dignity. From the outset he exhibited courage and zeal but also a lack of tact and prudence. Without sufficient investigation of charges, he deposed Gregory Asbestas, archbishop of Syracuse, who was then living at Constantinople. Gregory appealed to Rome, and Pope Leo IV and his successor Benedict III refused to confirm Ignatius' action and insisted that there should be a full hearing of both parties. Meanwhile, at the feast of the Epiphany in 858, Ignatius had denounced Bardas (who since 856 had been exercising the imperial power) for the dissolute life that he led. After further conflicts between them, Ignatius was deposed and subsequently banished to the island of Terebinthus.

Photius, first imperial secretary, and commander of the imperial bodyguard, the most distinguished scholar and teacher of his age and author of *Bibliotheca,* was elected to succeed Ignatius in 858. His position was a most difficult one, because Ignatius had resigned, apparently only under duress, the office from which Bardas had deposed him. When Basil the Macedonian made himself emperor by a coup d'etat in 867, he deposed Photius and restored Ignatius to the patriarchate.

The Eighth Ecumenical Council (also known as the Fourth Council of Constantinople, 869–870) was called to deal with the crisis occasioned by Photius' attack on certain matters of doctrine and discipline. As a result of the council, Photius was declared illegal, and the latter was reconfirmed as patriarch (see CONSTANTINOPLE, COUNCILS OF).

Ignatius took stern measures against Photius and his supporters but strove especially to extend his ecclesiastical authority over the Bulgarians, although this was in conflict with papal policy. He ignored or evaded the repeated warnings of Pope John VIII (reigned 872–882), went to Bulgaria himself, and consecrated an archbishop and a number of bishops for the Bulgarians. He died in Constantinople on Oct. 23, 877, before the arrival of Pope John's final letter threatening him with excommunication and deposition. His feast is celebrated on October 23.

Modern research in the history of the Byzantine Church, and the era of Ignatius and Photius in particular, has given scholars a better understanding of the period and has caused a basic reevaluation of their respective roles. The work of František Dvorník and Émile Amann especially has contributed greatly to the knowledge of the period.

MARTIN R. P. McGUIRE
Formerly, The Catholic University of America

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Saint Ignatius of L

IGNATIUS OF LOYOLA, ig-nā's
1491–1556), Spanish religi
founded the Society of Jesus
born in the castle of Loyola,
Basque region of Spain, an
Iñigo, but later signed himse
youth he served as a page in
at the age of 25 he was in
viceroy of Navarre. During
pluna by the French, he was
on May 20, 1521.

During his convalescence
Loyola, for want of books o
read lives of Christ and of
exploits inspired him with the
deeds for Christ. As soon a
made a pilgrimage to Montser
an all-night vigil (March 24
the celebrated statue of the V
ing himself as a knight in
almost a year he remained
Montserrat, where he underw
experiences.

Origins of the Jesuits. In F
tius left for the Holy Land
there. Prevented from remai
he returned to Europe and sp
ing, in an effort to make hin
Christ's service. Because of h
suspected of heresy and bri
1534 he received his maste
Paris, and on August 15, wit
cluding Francis Xavier, he vo
erty and chastity and to retur
A year later, with three m
again made the same vows.
to the Holy Land should p
hand resolved to offer itself f
of the Pope. Since their pil
prove impossible, in 1538 t
themselves at the disposal of

They referred to themsel
panions of Jesus," and on S
III solemnly approved their
nary rule was drafted, wh
much group prayer and refle