

Holy Sites in Biblical Ephraim

John 11:45



Taybeh, Palestine

A gift of love to UTAA

V. Rev. Fr. Constantine Nasr, Economos

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INTRODUCTION

Wadie Jasser, President of the UTAA, asked me to give a presentation on the history of Taybeh which would be presented, printed, and distributed at the UTAA convention in Orlando, FL in July of 2022.

I accepted the challenge and began my research titled *Holy Sites in Biblical Ephraim*. I am grateful for this opportunity to gather information on our beloved village of Taybeh. It is important that our history, archeology, and traditions be shared and handed down from generation to generation.

This updated booklet includes the miraculous event which took place on September 14, 2022 at the Chapel of the Holy Cross of Many Nations.

I wish to acknowledge and thank all those who assisted me in preparing this booklet, *Holy Sites in Biblical Ephraim*.

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8. Hanna Awwad, Touring the Bible Land
9. Sanad Sahelia, Archivist and Photographer
10. Kory Warr, Editor
11. Philip Nasr, Co-editor and layout

Part 1

Taybeh, Ophrah

Ophrah is located on the West Bank, known in the Bible as the land of Canaan. It is attributed to Noah's grandson Canaan who is the son of Ham. (Gen 9:8) They were cursed because of their sin against God. Ophrah is listed as one of the cities of the tribe of Benjamin. (Joshua 18:23) The Canaanites built the city and named it Ophrah, which means Gazelle.

In the Roman period, it was known as Aphairema. In Biblical times, it was also known by other names such as Efraon, Ephraia, Afra, and Ephraim. (1st Samuel 13:17, 2nd Samuel 13:23, and 2nd Chronicles 13:19)

It is also mentioned in the Gospel of St. John, where after raising Lazarus from the dead, "Jesus therefore no longer went about openly among the Jews, but went from there to the country near the wilderness, to a town called Ephraim; and there he stayed with his disciples." (John 11:54)

In his seminal history of the Church, Eusebius, Bishop of Caesarea (+339), mentioned that Ephraim, Afra, or Ephrata was located on the mosaic map of St. George in Madaba, Jordan, 15 kilometers northeast of Jerusalem, 12 kilometers northeast of Ramallah, 14 kilometers north of Jericho and 5 kilometers from Beit El.



Taybeh today

The Palestinian village of Taybeh, the only Christian town left in Palestine, holds fast to its memory of Jesus seeking refuge there shortly before his crucifixion.



خريطة بالنسيفساء وجدت في مدينة مادبا الأردنية تورد أسماء قلاع المدن الفلسطينية المشهورة بالحجر الروماني والبيزنطي وقد ورد فيها اسم الطيبة
(المصدر: ar.wikipedia.org)

St. George in Madaba

Ἐφρων και η Εφραία όπου πήγε ο Κύριος
"Ephron also Ephraia, where went the Lord"

Taybeh sits 830 meters above sea level. North of it is Tel 'Asur, which is 1,016 meters above sea level. The village was built on three hills. On the center hill is predominantly the old village, marked by Al Bobariyah, the church of Sts. Constantine and Helen—known today as the church of St. George—the Latin Church of the Savior, and the Latin School. On the left hill are St. Ephemius Monastery (known as Barbour Abou Rizik), and Madraset Al-Maref, which is now a restaurant and a recreation center. On the right hill are the Greek Orthodox Secondary School with the Cave of St. Elias behind it, St. George Melkite Catholic Church, the village cemetery, and the ruins of the ancient church of St. George (Al Khader). Radius of Taybeh is 20,231 donums. 1,315 of which are olive orchids.

Part 2

St. George/Al Khader

St. George/Al Khader is located on Tel El Jezeh. It was built after St. Helen, wishing to see the place where our Lord withdrew after raising Lazarus from the dead, visited Ephraim in the year 328 A.D.

Jesus was familiar with the region because of His contact with the Essenes, a Jewish ascetic community that spent the winter in Jericho and the summer in Ephraim in order to escape Jericho's heat.

St. George was the second church ever dedicated to this Saint who was martyred in 303 A.D. and buried in Lod. In the 6th century, the Emperor Justinian enlarged it to become a mother monastery ministering to the surrounding villages like Deir Jreer, Deir Dibwan, Ramun, Kafr Malik, and Kilya.

During the reign of Omar Ibn Khattab, St. George became known as Al Khader, which means a green pasture or doubly fruitful. The soil in the area surrounding the church is rich, producing grapes, figs, olives, almonds, apricots, and other fruits, cereals such as wheat, barley, and sesame, and tobacco.

During the time of the Crusaders, Al Khader was renovated and enlarged. After Saladin recaptured the Holy Land, he returned control of all church properties from the Papacy to the Greek Orthodox Patriarchate of Jerusalem, where they remained until the Ottoman Period.

Between 1956 and 1958, the Jordanian government requested to survey the land in the West Bank, among it was Taybeh. Unfortunately, when they surveyed the church of St. George/Al Khader, there was no one to contest that it belonged to the Greek Orthodox Patriarchate of Jerusalem. It is still under the Jordanian Government; however, it is now registered under the Taybeh Municipality.

Al Khader eventually became major tourist attraction. Various liturgical festivities still take place in it, especially weddings. Over the last 30 years, French archeologist have come to excavate and analyze the site and the artifacts located in the caves beneath it. They have discovered tombs, skeletons, oil lamps, and other liturgical vessels. It is a large monastery that requires preservation and protection.



Saints Constantine and Helen



Al-Khader Ruins



Al-Khader in early 1900s

Part 3

The second church - Sts. Constantine and Helen.

After the Edict of Milan, the people who lived in Ephraim embraced Christ and attended the church of St. George/Al Khader. As the community grew, another church was built in honor of Sts. Constantine and Helen. The remains of the original church of St. George comprise of columns and a mosaic floor dating back to the early 4th century. The church in Taybeh has always been served by indigenous priests. The written archives of the church in Taybeh date back to the eighteenth century and record the following parish priests:

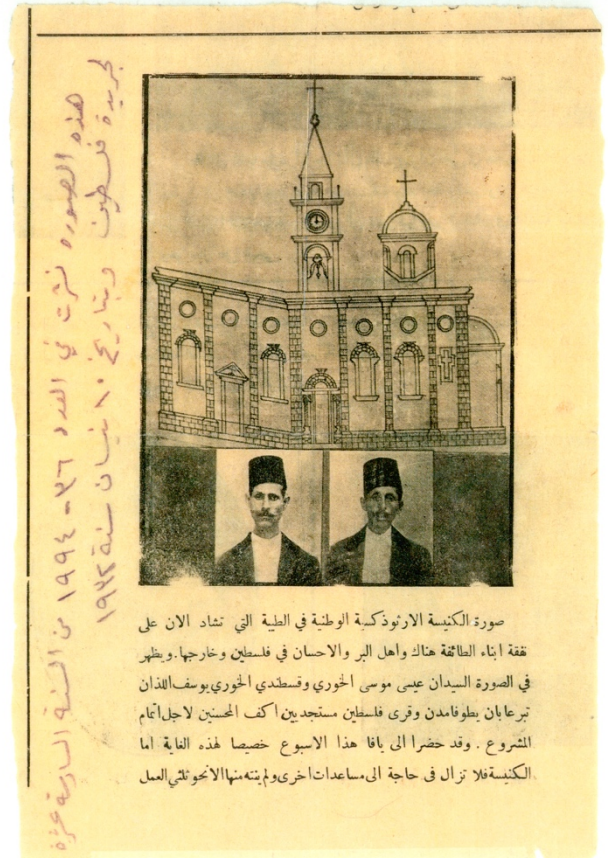
1. Fr. Issa Awas (1780)
2. Fr. Yousef Ebraheem Nasr (1810)
3. Fr. Elias Kewan (1820)
4. Fr. Yousef Tafish (1888)
5. Fr. Ebraheem Nasr (1864)
6. Fr. Yousef Nasr (1897, Reposed +11-22-1937)
7. Fr. Mousa Khoury (1820)
8. Fr. Daoud Ebraheem ElKhoury (1914-1937)
9. Fr. Ebraheem ElKhoury (1942-1964)
10. Fr. Zachariah Nasr (1946-1954. Came to America. Reposed +10-11-1991)
11. Fr. Toufic Nasr (1959-2001. Retired. Reposed +12-21-2011)
12. Fr. Mushil ElKhoury (1964-1983. Came to America. Reposed +1996)
13. Fr. Daoud ElKhoury (1986-present)

These men of God from Taybeh were ordained to serve the Church elsewhere:

1. Archbishop Simon Garfe (Jerusalem)
2. Bishop Demetri Khoury (U.S.)
3. Father Constantine Nasr (U.S.)
4. Father Nicholas Dahdal (U.S.)
5. Father Elias Nasr (U.S.)
6. Father Yacoub ElKhoury (Ramallah)
7. Father Elias Yagnam (Jerusalem)
8. Father Nektarios Khoury (Jerusalem)
9. Deacon Nichola Said (U.S.)
10. Subdeacon Masoud Souf (U.S.)
11. Monk Jubran Garfe (U.S.)



Sts. Constantine and Helen on the left



Drawing of St. George Orthodox Church in Taybeh, Palestine. It was supported by families of good will throughout Palestine and Greater Syria. Through the efforts of Professors Qustandi Khouri Yousef Nasr and Essa Mousa Elkoury this picture appeared in the Jaffa newspaper 10 April 1932.

The following nuns from Taybeh entered the Russian Orthodox convent on Mt. Zion:

1. Helaneh Touma Yagnam
2. Martha Touma Yagnam
3. Youann Ebraheem Yagnam
4. Kareemeh Ebraheem Yagnam
5. Vera Hanna Saba
6. Tamara Ebraheem ElKhoury
7. Iourice Ebraheem ElKhoury
8. Eknouh Eslaman Salem
9. Mariam Shoukri Nasar

During the Ottoman persecution, the church of Sts. Constantine and Helen was renamed after St. George in order to protect it and the faithful. This was done because the Ottomans held St. George in reverence. The church was renamed in early 1915, shortly after the Armenian Genocide and after the Ottomans hanged a man from Taybeh in front of the Latin church.



Economos Yousef Ibrahim Nasr

In 1927 a powerful earthquake struck Palestine. Concerned about the stability of the church building, the congregation razed it and built a new one, larger one. They did so without the blessing of the Greek Orthodox Patriarch. In the tradition of the Orthodox Church, the icon depicting the name of the church is placed next to the icon of the Virgin Mary on the iconostasis. When the church was rebuilt, they placed the icon of Sts. Constantine and Helen next to the icon of the Mother of God, even though they had changed the name of the church to St. George to protect it from being demolished by the Turks.



Economos Zacharia Nasr

The sculptor Foteh Mousa Khoury was commissioned to make an image of St. George which was placed on the arch on the main entrance of the church; on the wall of the parsonage, he carved the image of the Good Shepherd. The decision to demolish the church and build a new one was not unanimous and caused disagreement among the elders.

Finally, they were obliged to support the decision because the church executor (Wakeel), who had total legal authority in matters concerning the administration of the church, was in favor of the demolition. The pastors at the time, Economos Yousef Ebraheem Nasr and Father Daoud Ebraheem Khoury, were not involved in this decision.

Parish records from this period contain a number of important facts about this project.

Elders in favor of the demolition

Church executor: Touma Saleh Yagnam
Church elders: Ebraheem Hanna Nazal,
Esleman Salem Khouria

Elders opposed to the demolition

Ebraheem Salem Yagnam,
Hanna Mous ElKhoury
Qustandi Yousef Nasr
Daoud Ebraheem Nasr
Ebraheem El Nazal
Esleman Eldahdal
Elias Eldahdal
Ebshara Eljaser
Salem Eldahoud

Architect: Stelio from Athens
Fund raisers: Qustandi Yousef Nasr and
Hanna Mousa Khoury

Builders: Esleman Eldahdal
Yousef Hamameh

Dome: Azeez Aranki, Welder
24 meters in Diameter
Pews and chairs along the walls donated by
Ebraheem Yagnam
Woodwork, windows, doors: Elias Elnajar

Cement and kiltze: Hanna Saba

Carving Sculpture of St. George: Foteh Hanna
Mousa ElKhoury and the Good Shepherd
Supervisor: Ebraheem Saleh Yagnam

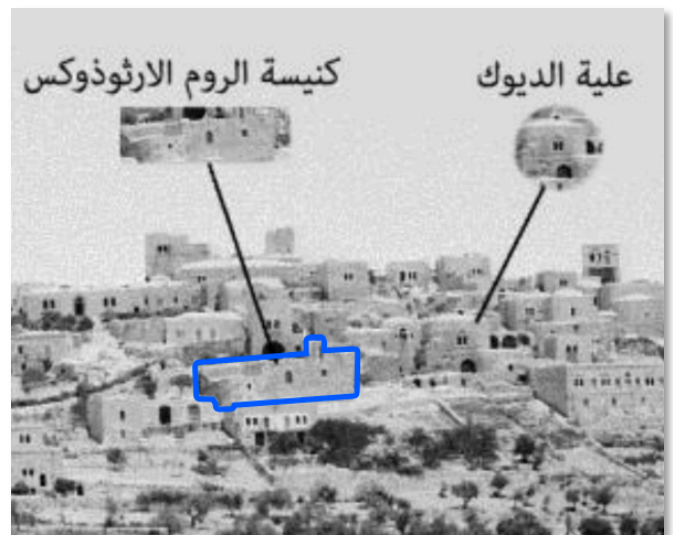
Tiles: Ebraheem Saleh Yagnam
Iconographer: Essa Boutros Emsalem, Sisters
Youanna, Kareemeh, Alexcia and Kacian

Chiseling stones: Hanna Mounther

Workers: Men of the village

Water transportation: Women of the village

Cooking: The women of the village



Location of the old Sts. Constantine and Helen church



Volunteers bringing workers water



Workers completing the roof

Although 1931 was written on the arch above the entrance of the church as the year of completion, this is incorrect: the project was not completed until 1937. The church has never been consecrated by the Patriarch as he did not bless its construction; likewise, the Patriarch did not contribute any financially to the project. On the arch above the entrance of the church is written the following inscription: *This Holy Temple was built and dedicated by the National Orthodox parish.* The Orthodox school met in the current parish hall, the priest's office, and the two rooms directly below it on the first floor.



St. George Orthodox Church



Refugee children

During the Israeli-Arab war, 138 refugee Palestinian families settled in Taybeh; they needed food, homes, and a school for their children. In 1949, with aid from ANERA, Father Zacharia Nasr built the Greek Orthodox Secondary School, which comprise six coeducational classrooms located on the site of present-day school. He also opened a clinic near the headquarters of the municipality which was visited weekly by Dr. Daoud Mikhail from Ramallah.

Biannually, necessary goods from ANERA (American Near East Refugee Aid) were distributed to the refugees from the Nasr home, while warm milk was distributed biweekly.

The school continued to expand under the administration of Fathers Toufic Nasr, Moushel Khoury, and Daoud Khoury.

In 1970, Protopsaltis Qustandi Yousef Nasr, waking from a dream, heard the voice of God instructing him to commission an iconographer to write the icon of the Eye of God and to place it above the Royal Doors of the church. The icon serves as a reminder that God is always watching over the faithful.

In 1987, the late Economos Toufic Ebraheem Nasr and Economos Daoud Philip Khoury built a chapel dedicated to the Virgin Mary on the site immediately northwest of the present church. This chapel, built on the remnant of the old church with its beautiful mosaic floor, contains liturgical utensils, vestments, and manuscripts, some of which were transcribed by Economos Yousef Ebraheem Nasr in 1826.

In 2004, Economos Daoud Philip Khoury raised funds to renovate the tower bell, the two main entrances, and the interior of the church.



Chapel of the Virgin Mary

Part 4

Monastery of St. Epremius.

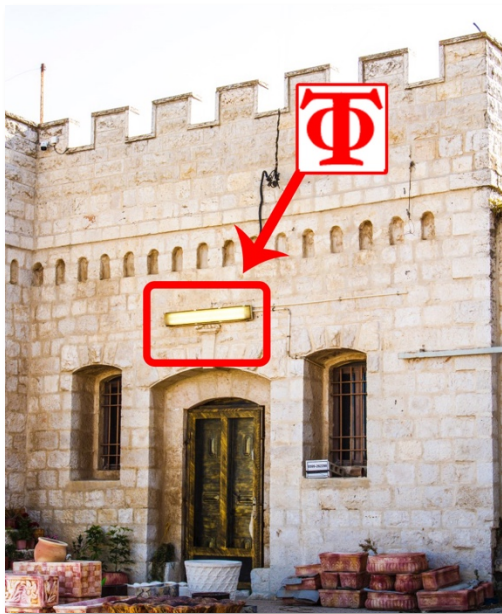
This monastery was built during the Ottoman period to house monks from the Greek Orthodox Patriarchate of Jerusalem managed church land in the area. The Abbot Nikita, the last monk to live there, left in 1949 to take up residence at the Patriarchate in Jerusalem.

After the departure of the last monk, the monastery was used to house seminarians from the Patriarchate who came to the village during the summer to learn Arabic. Among these students was a young man named Basil who came to our home to learn Arabic from my grandfather, Professor Qustandi Nasr. This young man later became a Metropolitan in the Patriarchate of Jerusalem.



Former monastery of St. Epremius

On Sundays after church, the elders would go to the monastery for fellowship and coffee while the children would play on the roof or even sometimes have Sunday School there.



A light has replaced the T.O. as seen in this picture

With the help of Abbot Nikita and the Greek Orthodox Patriarch Timotheus, an olive press was purchased and installed at the monastery in 1930 to help the parishioners and the people in the surrounding villages. Later, a wheat and barley mill was installed. The custodian who learned how to operate these machines was a man named Paulus Abou Rizik. When Abbot Nikita left, Paulus Abou Rizik purchased the property, which later became known as Babour, or mill, of Abou Rizik.

Above the entrance of the Babour was a stone with the letters "T.O." carved on it; these letters stand for "The Holy Tomb", which indicates that the property belongs to the Patriarchate of Jerusalem. After Abou Rizik purchased the property, the letters "T.O." above the main door were chiseled away, as you see it now.

Part 5

The Latin Church of the Savior

Christians in the Holy Land have survived invasions by Persians, Muslims, Crusaders, Ottomans, British, French, and Israelis. In his 1820 essay entitled "Synopsis of the History of the Orthodox Church of Jerusalem," Dr. Raouf Abou Jaber recorded that the majority of Christians in the Holy Land were Orthodox, and that less than two thousand Christians from other denominations lived there, among them Dominicans, Franciscans, Jesuits, Melkites, Maronites, Copts, Ethiopians, Lutherans, and Anglicans.

The two-hundred-year absence of the Greek Orthodox Patriarchs in Jerusalem occasioned by the Ottoman occupation caused many of the faithful to embrace the Roman Catholic faith, either in the Latin or Melkite Rite. In order to consolidate the gains, it had made in the Holy Land by virtue of this demographic shift, the Papacy established a permanent Latin Patriarchate in Jerusalem in 1847.

The Latin Patriarchal mission began first in Beit Jala and from there was planted in Ramallah, Birzeit, Jaffna, and then Taybeh. When Patriarch Falerja sent Father Philippe Uhlenbrock to Taybeh in 1859 to begin his ministry, he sent with him considerable spiritual and financial support. He also sent with Fr. Uhlenbrock the Patriarchal blessing to marry first cousins, something that has always been forbidden by the canons of the Orthodox Church. This concession expedited the growth of the Latin Church, as those who wished to marry their first cousins now found a Church willing to bless their union.

Twelve years after the reestablishment of the Latin Patriarchate in Jerusalem in the year 1847, Michael Barakat and Eid Masis visited Patriarch Yousef Valerga to request a permanent priest for Taybeh. One year later Father Philippe Uhlenbrock, a German national, became the first priest to serve the parish in 1860. Shortly after the death of Father Uhlenbrock, Father Jean Marie Courtois, a French national, assumed pastoral duties at the parish. Father Courtois purchased land and built a small structure with four rooms which were used as a parsonage and school. Construction of the Latin church began during his pastorate. Unfortunately, during construction, an unusually heavy rain caused the roof to collapse. Father was devastated by this and passed away soon afterwards.



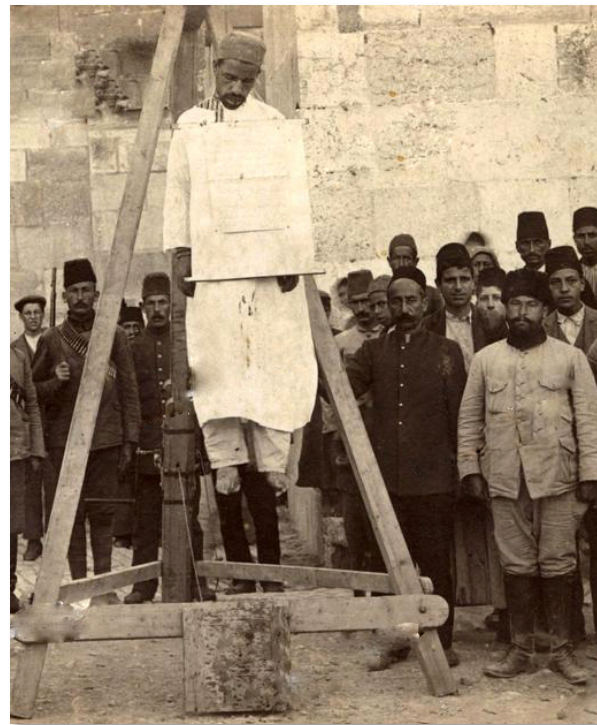
Latin Church of the Savior

In 1863, the French Historian Victor Guerin recorded his visit to Taybeh. He discovered villagers taking stones from the dilapidated citadel on the top of the hill to build their houses. At the time of his visit, Guerin recorded a population in Taybeh of 800, of whom 740 were Orthodox and 60 Latin.

After the death of Father Courtois, the Latin Patriarch appointed Father Anton Deka as pastor. After Father Anton came, Father Angelo Chiariglione, who finally completed the church, an edifice which was to remain for the next 100 years. By 1873, the membership of the parish had grown to 128 souls and an elementary school was established. Pilgrims began to visit Taybeh for meditation and contemplation during this period. In 1914, Father Yousef Kataneh built a convent for the sisterhood of Alwardeh.

Father Golubovich came to Taybeh during World War One. In his memoirs, he wrote about atrocities committed by the Turks in Taybeh that he personally witnessed. One morning, he woke up to find that the Turks had built large gallows in front of the church in order to hang six men from the village whom they accused of refusing compulsory service in the Turkish Army. Father risked his own life by going to the Turkish General and personally appealing for mercy on behalf of the six accused. The General said that, instead of hanging all six men, he would make them cast lots and hang the one on whom the lot fell.

The man on whom the lot fell was a member of Father's parish. Father again risked himself by asking the General to allow him to hear the confession of the condemned man. Father heard the man's confession and prayed over him. When Father finished his prayers, the man looked at said, "Soon, we will see each other in Heaven."



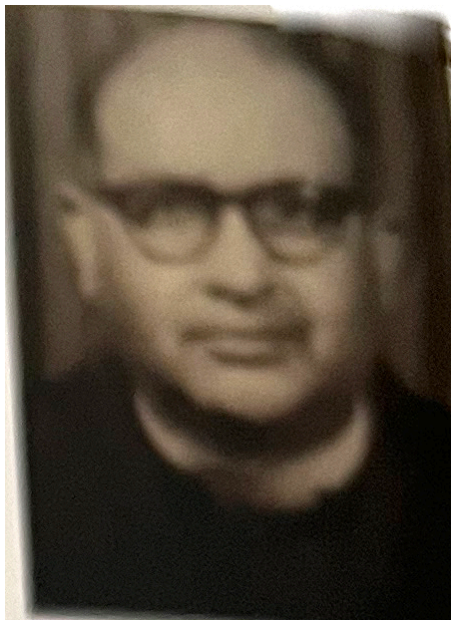
Hanging in front of church

After the hanging, the Turks desecrated the Latin church, breaking the doors and windows and turned it into a stable for their animals. Soon after the British learned that the Turks were camped around the church, they bombed the area extensively. Because of this bombing, many people fled the village and went to hide in caves and nearby villages. During these raids, an unexploded bomb became lodged above the entrance of the church. It could not be removed safely, and so it remained there. The elders of the village would point it out as a reminder of the troubled period of WWI.

The Latin Patriarchate lost twelve clergymen during the war. Shortly after the war, the prediction the condemned man made to Father Golubovich at his last confession proved to be accurate: Father Golubovich reposed in the Lord. From 1917 to 1924, the church in Taybeh was served by Father Bishara Seadah, Father Antoun Hayhe, and Father Zachariah Shoumaly, but did not have a permanent pastor because of the uncertain situation caused by the war.



British bomb strike



Fr. Gergius Nemeh

Two of the most memorable priests who served the Latin church were Father Beshara Frougi (1924-1945) and Father Silvio Bresolin (1945-1975). Father Frougi dramatically improved the elementary school and sponsored young men to enter the seminary, including Hanna Dahdouch, Jerus Nimeh and Mansour Saliba. He excelled in preaching the word. I remember Father Silvio from my early childhood in Taybeh. He was a practical man, a disciplinarian, active and friendly in his pastoral work throughout the surrounding villages. He added the bell tower and the clock above the school and supported many village projects. He added many more classes at the school for both boys and girls. He was also instrumental in strengthening the sisterhood of Alwardeh, increasing the membership to 601. Many men heard the calling to the holy priesthood during the pastorate of Father Bresolin, including Rafiq Khoury, Farouk Albaseer, Ramzi Nimeh, Azam Jaser and Yousef Rizik.

One of the great achievements of Father Bresolin was the building of the new church to house the growing parish. With blessing of Patriarch Alberto Gori and Bishop Giacomo Beltritti, Father Bresolin raised funds and built a new church, church hall, classrooms for the school, and improved the playground. In 1975, Father retired to South Sudan, where he lived for 9 years before reposing in the Lord in 1984.

In 1989, Father Johnny Sansour, who had been Father Silvio's assistant, became the head pastor. Under his leadership, a new wing was added to the school in 1987 and the old elementary school became a high school which served students from Taybeh and the surrounding villages. For the first time, Father Sansour appointed a Muslim principal. Father Sansour also put Taybeh on the map for tourism by building a tourist hotel with the help of the Franciscan Order. He also collaborated with Caritas to establish a clinic for Taybeh and the surrounding villages. Before his retirement, he purchased the home next door to the parish and turned it into a museum called the "House of Parables", which uses everyday items from the village life during the time of Christ to illustrate Biblical truths.

Other priests came to serve the parish, each of whom have left an imprint: Father Boutros Sleman, Father Yousef Rizik, Father Ebraheem Elshoumaly.



Latin Church of the Savior Bell Tower

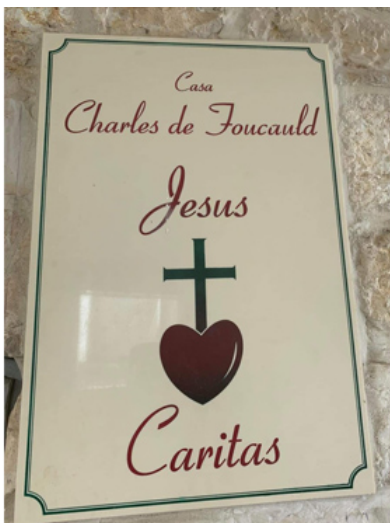


House of Parables

Father Raed Abusahlia (2002-2012) was an energetic and enthusiastic pastor who worked to enrich the people in the faith and to create jobs to sustain their families. Father Abusahlia established an olive oil press which he called the “Olive Branch Foundation.” He also started a factory which manufactured soap, candles, and ceramic “peace” doves for export. He founded Beit Ephraim for the elderly and a Guest House for travelers. He also established the first Christian radio station in the Holy Land to transmit the Good News. He enhanced the work of Caritas and formed a folk dance group with young people from Taybeh.



Latin Church of the Savior today



Canonization of Charles de Foucauld, June 2022.

Father Aziz Halaweh (2009-2012) organized the parish archives. He also renovated the shrine dedicated to Charles de Foucauld, and the parsonage. Charles de Foucauld was canonized in June of 2022.

Father Jonny AbuKalil (2015-2021) updated the sacristy and built a youth center next to the church. He also renovated the church courtyard and laid the foundation for the first floor of a parishioner’s housing project.

Father Bishara Fawadleh is the current pastor of the parish.

Taybeh is blessed daily by the presence of His Beatitude, Patriarch Michel Sabbah (1987-2008), of the Latin Patriarchate who chose to retire in Taybeh in the Guest Quarters of Beit Ephraim. Many years, Master!

Part 6

St. George Greek Catholic Melkite Church



Melkite Church Location

The mission that became St. George Greek Catholic Melkite Church began with Father Yousef Dahdouch (1903-1948), who was sponsored by Father Jean Marie Courtois to study for the holy priesthood. Because Father Yousef's parents wanted him to be a married priest, he was married and ordained in the Greek Catholic Church. Later he enrolled his son, Hanna Dahdouch, in the seminary to become a priest.

The mission began in the home of Father Yousef's parents, which was located opposite the Latin school. In due time, Father George Hebra (1956-1963) came to Taybeh to serve the Melkite parish, followed by Father Philipos Maron (1964-1965). In 1966, Father George Rabadi assumed the pastoral duties of the parish. With the guidance of Bishop Gabriel Abou Sadi, land was purchased for the building of St. George. Father Rabadi reposed in 1980. Father Yacoub Abousadi served as interim pastor from 1981-1989.



St. George Greek Catholic Melkite Church

In January of 1990, Rt. Rev. Father Jack Abed was assigned as pastor of the church, a position he retains until now. Father Abed built a Parish Hall, a Mother's Day Out, renovated the church, and maintained an excellent relationship with the town and the surrounding villages.



St. George Greek Catholic Melkite Church aerial photo

Part 7

Monastery of St. Ephraim

The monastery of St. Ephraim was built in 1990 by Father Jack Frant on a parcel of land owned by the Latin Church. The monastery, which was constructed in honor of our Lord's visit to Ephraim, is located northwest of Taybeh. South of it is Khirbet Zueiter, near the ruins of the monastery called Dar Hayye (snake home).

One finds in the vicinity of Taybeh Khirbet Al Dece, Khirbet Jeblyeh, Khirbet Sour Gheth, Khirbet Ain Sameah, Khirbet Kasoul, Ras El Dear and Koubeh El Najmeh the ruins of ancient homes, agricultural towers, olive presses, hewn caves, cisterns, springs, as well as pottery shards, all dating back to the Byzantine, Roman, and pre-Roman periods.



St. Ephraim monastery

Part 8

Kilya

Khirbet Kilya is located on a high hill southeast of Taybeh overlooking the road that leads to Nablus, Jericho, and Jerusalem. It is known as Shilo, in the land of Benjamin, in the area of Mizpah, north of Wadi Al Qilt. It was ruins of the late Roman desert fortress with a tower and fortification used to defend against invaders.

With the rise of the Byzantine Empire, also came the rise of monasticism in the wilderness. In the Judean hills, Kilya is located and was converted to a monastery that eventually was enlarged to house monks, travelers to Jerusalem. It was a communal monastery following the order of Coenobium, derived from the Greek word Koinos (common) and Bios (life). They followed a strict daily schedule. With the rise of Islam, the monastery was deserted. I could see it from the balcony of my house, but I have never been there.



Ancient ruins of Kilya

The Persian conquest of the Holy Land from 614 to 628 A.D., left many churches and monasteries destroyed. Christian clergymen and monastics were among those who were killed in the monastery.

In his book "Touring the Bible Land", Hanna Awad, a tourist guide, wrote on the right side of the main road on a hill is the Jewish settlement of Rimonim (Hebrew for pomegranate). In this settlement lay the ruins of a monastery called Shilia (Greek word for 100). Perhaps this number refers to the number of monks who lived in the monastery during the Byzantine period.



Example of artifacts found in the ruins of Kilya

It was built of very fine ashlar stones. Archeologists found in the ruins carved candlestands, a mosaic floor, cisterns, tombs hewn in the rock, crosses, and bishop crowns engraved in the stones with many living quarters. Planted on terraces around the monastery were figs and palms trees. Planted on the plains beneath the terraces were wheat, barley, and an olive orchard.

Part 9

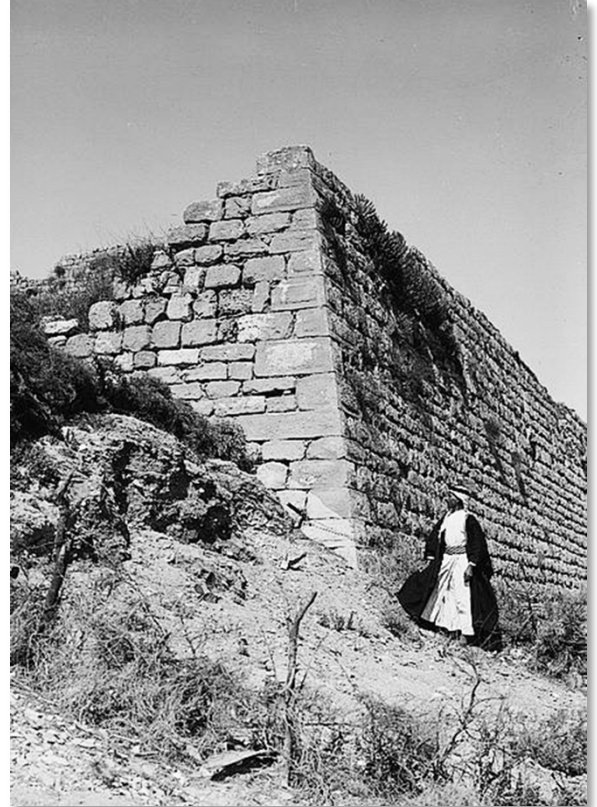
Al-Bobariyah

Al-Bobariyah is a Turkish word, meaning the house of the governor or the citadel where the governor lived during the Ottoman Empire.

Al-Bobariyah is the highest point in Taybeh. It was fortified and utilized as a strategic vantage point throughout the Roman, Byzantine, and Islamic periods. It was later used in the same way by the Crusaders, who called the fortress Boniface De Montferrat citadel. This citadel was given as a gift by King Baldwin to his son-in-law Boniface, the leader of the 4th Crusade who in 1183 became King of Jerusalem.

The British School of Archaeology in Jerusalem in 1988 dedicated this citadel as the Castle of St. Elias. It has seven entrances, although presently only one entrance on the northwest remains open, the rest having been collapsed over the centuries by earthquakes. Nearby the citadel are a number of cisterns and water reservoirs (Ebyar) which supplied it. Many of the homes of the villagers now contain stones which once were part of this mighty citadel. On a clear day one can see Jerusalem, the Dead Sea, Amman, and the Mediterranean from the top of this hill.

It is said that Gideon was buried on this hill.



Ruins of Al-Bobariyah



أسوار قلعة البوبرية في الطيبة
(المصدر: الباحثان)

Part 10

St. Elias Cave

The Holy Prophet Elias appears in the Old Testament in the middle of the 10 Century B.C., during the reign King Ahab of Israel. It has been said throughout the generations that this Holy Prophet passed through our town to rest and meditate as he was a devout man who fled to the wilderness to fast and pray, desiring to unite himself to God.

Archeologist and President of the Ministry of Tourism, Awni Shawamer, said in an interview that the cave of St. Elias was man-made for monastic or ascetic purposes. Malek Salem Khourya said that this cave is on land dedicated to St. Elias on mount Eljezeh where the cemetery and the Church of St. George/Al-Khader is located.



St. Elias Cave



Saintly woman from the Village

In the Book of Kings, we read about the faith of St. Elias during his encounter with Jezebel's 450 prophets of Baal at Mount Carmel and about how he utterly defeated them through his prayers to the One True God. When St. Elias fled from Jezebel for safety to Sinai, it is possible that he traveled through the Judean hills and stayed in this cave before he went to Jericho.

Both Christians and Muslims honor St. Elias. He proved to be blessed by God, able to perform miracles by stopping the rain upon the heathen for three years, by providing oil and wheat to the widow in Zarephath for three years and by raising her son, so that she said to him: "Now by this I know that you are a man of God, and that the word of the LORD in your mouth is the truth." In the drought he was fed by a raven. With Enoch he shared the glory of not seeing death, but of being translated into to heaven. He was the first to have a follower like Elisha to wear his mantel and proclaim the righteousness of God. In the New Testament he appeared to the disciples on the mount of Transfiguration with Moses, prefiguring of the coming of the Lord.

The church celebrates his feast on July 20th. Christians dedicate their churches, most commonly to St. Mary, then to St. Elias, then to St. George.

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1 Kings 18:20-40, 1 Kings 17, 1 Kings 17:1-6, 2 Kings 2:1-11, 2 Kings 2:12-14, Matthew 17:1-13

Part 11

The Chapel of the Holy Cross of Many Nations

The Nasr Priestly Home was built in 1568 A.D. It was constructed on top of a cave, and cisterns were dug under it to supply it with water. Our ancestor, Yacoub El-Deek, came from Tel El-Safi, on the southern border of Houran, Syria. After the repose of his wife and daughter, Yacoub married a woman from Taybeh who gave him three children: Salah, Musallam, and Sahlyia. Yacoub built his home above the cave to accommodate his growing family. The home was built on three levels around a central courtyard.



Original Nasr Priestly Home demolished in early 2000s. Economos Toufic Nasr and Economos Constantine Nasr in 1999.



Blessing the home in 2000

The first priest in the family was Father Yousef, who served the Church of Sts. Constantine and Helen in the late 1790's. Following Father Yousef were Fathers Ebraheem, Yousef, and Zachariah. Father Constantine and Father Elias grew up in the priestly home, but were ordained and served in the Antiochian Orthodox Archdiocese of North America. All these priests lived and grew up in the Nasr Priestly Home.

One bishop, fifteen priests, one deacon, and five nuns came from the El Deek tribe.

In 1984, the first and second floor of the Nasr Priestly Home were renovated as a historical site, which housed the priestly library and other historical items. In 2000, Father Constantine and Father Toufic Nasr dedicated the house as a pilgrimage home.

In 2003, the home was demolished as part of a road-widening project. This was a great historical and archeological loss for the El-Deek tribe and the Nasr family. I tried to intervene with the United States government and the Palestinian Authority in order to forestall the destruction of the home, but to no avail. I could not travel to Taybeh to defend my case because the Second Intifada. Despite this tragedy, I promised to rebuild the house in honor of the priests of the family. It took me 10 years and seven trips to conclude the project.



Pilgrims visiting the chapel



Chapel of the Holy Cross of Many Nation

On September 14, 2012, the Nasr Priestly Home was dedicated by His Eminence, Archbishop Theodosios Atallah Hanna, in the presence of His Beatitude Patriarch Michel Sabbah, Father Daoud Khoury, Rt. Rev. Jack Abed, Father Aziz Halaweh, Father Immanuel, Mayor Daoud Khoury, and many guests in order to honor all the bishops, priests, deacon, monks, and nuns who came from Taybeh—both those who served in the village and those who served elsewhere.

The Nasr Priestly Home now consists of several areas of historical and spiritual significance. The first is the Grotto of the 12 Apostles, which is located below street level. It contains a mosaic map of Palestine made by Dr. Ibrahim Iqtait of Birzeit University. The map depicts the original Nasr Priestly Home, the Church of St. George/AI-Khader, and the Yakoub El Deek Family Tree. The second area of interest is the Chapel of the Holy Cross of Many Nations, which is dedicated to all the clergy who have served in Taybeh. In the chapel there is an altar built on a column from the 6th century church of Sts. Constantine and Helen (which became St. George today).



*Dedication of the Chapel of the Holy Cross of Many Nations
Khouria Nasr, Metropolitan Theodosios of Sebastia, Economos Constantine,
Rt. Rev. Jack Abed, and Retired Patriarch Michel Sabbah*

The altar was donated in memory of Economos Zacharia and Khouria Nasra Nasr. On the altar there is a prosthira seal of the Holy Dormition of the Mother of God that was given as a gift to the first priest of the family, Father Yousef Ebraheem Nasr. The chapel also contains a shrine to the Mother of God (Sayadat El Taybeh) with an icon made at the Monastery of Our Lady in Sayednaya, Syria, that was donated in memory of Charles and Ann Slemon, the parents of Khouria Sharon Nasr. The chapel also has a 4th-century Byzantine Cross carved in stone that was given by Mouen Dahdal, an 8th-century Byzantine cross carved in stone that was given by Saidi Ameen Nasr, and an 11th-century Teutonic Cross carved in stone, also given by Saidi Ameen Nasr. The chapel derives its name from the presence of 33 Crosses which were selected to represent the major Christian denominations, they were brought from the United

States and framed in honor of those who reposed in the Lord in the village. These crosses were donated by Greg and Craig Waters of Norman, Oklahoma.

Another area of interest within the Nasr Priestly Home is the water cistern dedicated to Yakoub El Deek that was donated in memory of Angela Nasr.

The home also contains a library of historical books and archives which are dedicated to Protopsaltis and Professor Qustandi Yousef and Rahme Nasr and Aunt Badeah Dahdal.



Steps to the grotto

Holy icons and other liturgical items in the chapel were dedicated by the children and grandchildren of the Nasr and Dahdal families and in honor of the following:

- * Archpriest John and Khouria Nawal Elias of Jacksonville, FL
- * Archpriest Constantine And Khouria Sharon Nasr of Oklahoma City, OK
- * Archpriest Elias Nasr of Syracuse, NY
- * Archpriest Joseph and Khouria Elaine Antypas of Detroit, MI
- * Archpriest Nicholas and Diane Dahdal of Cicero, IL
- * Angela Nasr of Hollywood, FL

The floor above the chapel contains an historical exhibit with pictures, artifacts and the original, stone priest's chair that was solely used by clergy. The third floor of the home still contains sleeping quarters.

In addition to the main building, a guest house dedicated to Sts. Constantine and Helen has been constructed in honor of Archbishop Simon Garfe, his sisters Youana and Vera, and his grandparents Yakoub and Farha Khouri.



Mosaic map of Palestine in the Grotto of the Twelve Apostles

Part 12

Miracle in the Chapel of the Holy Cross of Many Nations

Upon his ordination to the Holy Priesthood in 1750, Father Ebraheem Nasr was given a stone prosphora seal with an icon of the Dormition of the Mother of God carved into it. The stone weighs about six pounds and has a handle attached to its top. Father Ebraheem was the first priest in the Nasr family and served at the church of Sts. Constantine and Helen. Ever since 1750, the prosphora seal has been handed down from generation to generation in the Nasr family.



Stone Prosphora Seal

Growing up, I witnessed my Father, Ekonomos Zachariah Nasr, using the seal in our home every year on the day before the Feast of the Holy Dormition. On this day, the women of the village would bring their bread on flat trays to be stamped with the seal before baking it and bringing it to the church on the Feast to be blessed. I would watch my Father seal each family's bread while chanting the Troparia and offering prayers to the All-Holy Holy Trinity on behalf of those who had brought it.

The last priest who had the seal was Ekonomos Toufic Nasr. After the Nasr ancestral home was demolished in the year 2000, the seal was placed in a secure location next door.

In honor of the priests, bishops, nuns, and faithful of the Nasr family, the Nasr Priestly Home was rebuilt with a museum, a Grotto of the Twelve Apostles, a Chapel of the Holy Cross of Many Nations, and, within the Chapel, a shrine to house the ancient Seal of the Holy Dormition. The rebuilt Nasr Priestly Home was completed and dedicated in 2007. The Seal of the Holy Dormition was placed in a locked, glass case, which is opened only during my visits to Taybeh.

On September 1-11, 2022, my cousin, Ekonomos Nicholas Dahdal, and I took 82 pilgrims to the Holy Land. On September 4 and 5, the pilgrims stayed in Taybeh at the Golden Hotel. On the evening of September 5, the pilgrims visited the Nasr Priestly Home. During this visit, the Seal of the Dormition was visible in its locked, glass case. Nothing about the Seal appeared unusual at this time. After everyone had left, my cousin, Nader Khamees, and I locked the main door of the Chapel. The following day, we continued the tour to Jerusalem and stayed in Bethlehem until September 11. After the tour group went back to America, Father Nicholas and I returned to Taybeh and stayed in the Nasr Priestly Home.

September 14 marks the beginning of the Orthodox Ecclesiastical Year. I had made arrangements to meet Sanad Sahliah, a videographer, on this day in the Chapel of the Holy Cross of Many Nations to film a documentary about the historical articles that are housed in it.

Nader opened the Chapel for Sanad and me. While Sanad began to take pictures, I went to check on a fan that was not working. Shortly after I left the Chapel, Sanad called to me and said, "Abouna, come and see." I said, "What did you see?" He replied, "It looks like something is coming out of the Seal." I went and looked at the Seal in its locked case. Bending my head and turning on my phone's flashlight, with astonishment I saw that a substance like oil was seeping from the image of the Mother of God on the Seal. This occurred at 9:46 am. Deeply moved, I began to weep from both joy and fear.

For a long time, Nader, Sanad and I just stared at the Seal, which continued to seep the mysterious oil. Finally, like Nathaniel calling Philip, we began to call our neighbors to “come and see” this remarkable occurrence (cf. John 1:46). We lit candles, offered prayers, and sang the Troparia of the Dormition and the Holy Cross. I decided to unlock the glass case in order to inspect the Seal more closely. I carefully lifted the Seal and examined the underside: it and my hands were completely dry. Placing the Seal back in the Shrine in utter amazement, I asked myself: Is this a miracle? As we continued to pray, I decided we needed to inform the priests of the village of this phenomenon.



Fr. Daoud Khoury observing the Seal

Sanad called Father Daoud Khoury, pastor of St. George Orthodox Church, the Rt. Rev. Jack Abed, pastor of St. George Greek Melkite Catholic Church, Father Bashar Fawadleh, pastor of the Latin Church of the Savior, and the retired Latin Patriarch Michel Sabbagh. Father Daoud came immediately: the rest were out of town.

Father Daoud stood before the shrine, made the sign of the Cross, and sang the Troparia of the Dormition. Then he began to examine the Seal in silence using the light on his phone, bending down, looking this way and that, and taking pictures of it. Finally, Father Daoud requested the censer, put on his stole, and began to offer prayers. After he had completed his prayers, Father Daoud said to all of us, “This is a miracle, a sign from the Mother of God. I have prayed that God would grant me to see a miracle in Taybeh before I die. Now I have seen it and I believe it is a miracle.” Like Simeon the righteous Elder who prayed to see the Salvation of Israel before he died and received the fulfillment of his righteous request, Father Daoud beheld with his own eyes a special blessing bestowed upon his beloved Taybeh.

As word of the miracle spread, people began to come to the Chapel to offer prayers in reverence and awe. As I contemplated this overwhelming experience, the words of the Lord came to my mind: “Blessed are those who have not seen, and yet have believed” (John 20:29). We stayed in the chapel for hours, offering praises to God in thanksgiving for His gift.

Finally, at 3:00 pm, we closed the chapel to have a rest before Archbishop Atallah Hanna arrived from Jerusalem to celebrate the evening Divine Liturgy at St. George. His Eminence arrived with Father Nektarios, and, having heard about the Seal, came to the Chapel. I narrated the events of the day to His Eminence while he was standing before the image of the Mother of God on the Seal, which continued to seep the mysterious oil. He asked if I would open the glass door and let him examine the Seal more closely. After I opened the Shrine, His Eminence lifted up the seal, kissed it and said, “Indeed, the Holy Virgin has visited us today in Taybeh.” We sang the Troparia of the Dormition and then placed the Holy Image back in the Shrine. His Eminence blessed us and encouraged us to keep the faith and to thank God for this gift. After the Liturgy at St. George, he spoke about the miracle which took place in the Chapel, encouraging the faithful to go there in order to pray and receive a blessing from the Mother of God.



Figure 1Fr. Constantine Nasr, Archbishop Atallah Hanna, Fr. Nicholas Dahdal, Fr. Nektarios Khoury

We took photos with His Eminence in the Chapel and in the church. Archbishop Atallah blessed both my cousin and I with a cross and gave us an engolpion to give to his Grace, Bishop Demetri, who lives in California. That evening, we went to the Chapel to see if the image of the Mother of God was still seeping the mysterious oil. She was seeping very little, and in a different area around her robe. After praying and venerating the image of the Holy Virgin, we locked the chapel.

The next day, Father Nektarios went to the office of the Patriarchate and spoke with Archbishop Hesychios about the miracle. His Eminence then contacted me saying that he wanted to visit the Shrine, bring an antimension, and take the seal to the Patriarchate for investigation. As soon as he hung up the phone, I called Father Nektarios and told him that the representatives of the Patriarch were welcome to visit the Shrine, to pray, and to observe, but would under no circumstances be permitted to remove the Seal from the Chapel. I do not think they were happy with my decision. I informed the Mayor of Taybeh, Isleman Salem, and my family of my decision in this matter, locked the Shrine, and brought the key with me to America. I am planning to return in June and will open the shrine again at that time. I have asked Sanad Sahliah to visit the shrine and take pictures to keep a record of this phenomenon.

Before I returned to America, I opened the shrine and with a Q Tip collected a drop of the oil that was seeping from the image on the Seal, which I mixed with oil from altar lamp. This I separated into three bottles: one I left in the chapel, one I gave to my cousin Father Nicholas, and one I brought with me to America to anoint my family and those in need.

I am very grateful to Nader Khamees, Sanad Sahliah and everyone who visited the Shrine. I am particularly grateful to His Eminence, Archbishop Atallah Hanna, to my cousin, Economos Nicholas Dahdal, and to Father Daoud Khoury for their prayers, witness, and encouragement.

It is my prayer that on every September 14, the Shrine will be opened, prayers will be offered, and people will come to be anointed by the clergy of Taybeh.

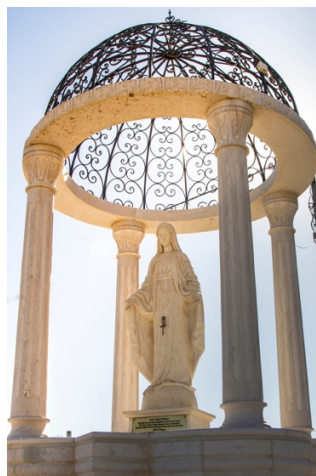
Part 13 Beautification of Taybeh



Statue of Jesus at the entrance of the town is donated in memory of Issa Aranki from his children



St. George the Great and Holy Martyr, at the center of the town, donated by the Latin church



The Virgin Mary at the exit toward Ramoun, donated in the memory of Jamal Massis by his children



Statue of the Virgin Mary in the center of the cemetery, donated by Tony Nazzal



Al-Bobariyah – Statue of the Virgin Mary donated by Tony Nazzal



Photo of Mount Abo Alsouf taken by Sanad Sahelia

May your day be bright as this mountain!

The Call of the Homeland: Yearning and Longing

To the country's homes, to the place of childhood's first steps, to the playground of adolescence, and to the gardens of honor, greetings and salutations. To the memories of yesterday, to the dreams of youth, to the object of our hope, our beloved country, a thousand greetings and salutations. A thousand greetings to you, O my country's homes, while I sing with the poet:

"My country, even if it wrongs me, is precious — and my people, even if they withhold from me, are noble."

How beautiful you are, O radiant homes! Birds bathed in the goldenness of your sunsets and the breeze bathed in the scent of your breaths. Dawn swam in the memories of your dreams. Flowers danced to the music of your melodies. In your every corner is a beautiful memory and in every nook a site that resurrects, out of effusive yearning, a past interred. From the top of every mound and above every hill is a smile and a sigh. Your scented breaths are filled with the sighs of mothers, the moans of wives, the cries of brothers and sisters, and the whispers of sons and daughters.

How beautiful are your dancing evenings! How sweet are your sleepless nights underneath golden rays when we pretend to sleep on the grass, when we awake at the dawn, and when we have late-night conversations beneath the moon. We beat the sun to the fields adorned with fragrant, damp flowers to meet choirs of birds as they tweet joyfully for beautiful spring. There the soul swims in the world of fantasy, removed from the material world. Here the soul prostrates to the mihrabs of nature with ascetic humility to praise the Creator for the marvel he has fashioned, and it surrenders to an eternal, delightful dream over which the wings of souls of the fathers and forefathers flutter, the forefathers who fashioned this pure soil with the sweat of their brow, their blood, and their bones to leave to us as a successive inheritance passing from predecessors to successors. It pains us to lose this precious pearl for a few meagre dirhams.

How precious you are, O land of the fathers and forefathers! How sacred is your soil, O homeland! We are all your sacrifice and long for your honorable, charming homes, and for the kiss of your sacred soil, saying with the poet:

"If they depict my homeland to me as an idol — then I have mind to worship that idol."

Take from the newsletter, Voice of Taybeh, in 1955 by an unknown author. Translation.

نداء الوطن – شوق وحنين

على ربوع البلاد؛ على مدرج الطفولة، على ملعب الصبا، على روض
الكرامة ألف تحية وسلام على ذكريات الأمس؛ على أحلام الشباب؛
على مناط الرجاء على البلد الحبيب ألف تحية وسلام. ألف تحية عليك
يا ربوع بلادي منشداً مع الشاعر:

بِلَادِي وَإِنْ جَارَتْ عَلَيَّ عَزِيْزَةٌ وَأَهْلِي وَإِنْ ضُنُّوا عَلَيَّ كِرَامٌ

ما أجملك أيتها الربوع الزاهية! لقد استحمّ الطير في ذهب أصيلك
واستحمّ النسيم في عطر أنفاسك وسبح الفجر على ذكريات أحلامك.
ورقص الزهر على موسيقى أنغامك. في كل ركن من أركانك ذكرى
جميلة وعند كل زاوية وقفة تبعث الماضي الدفين حنيناً فياضاً ومن
على كلّ أكمة وفوق كل هضبة بسمّة أو تنهّدة. وفي أنفاسك العاطرة
المملوءة بتنهّدت الأمهات، وآهات الزوجات، ونداء الإخوان والأخوات؛
ومناغاة الأولاد والبنات. ما أجمل عشياتك الراقصة! وما أحلى لياليك
الساهرة تحت ذهب الشعاع! حيث تتناوم العشب الندية، ونصحو
والفجر ونسمر والبدر. نسبق الشمس إلى الحقول المرصعة بالأزهار
العَيْقة الندية لنتلقي بأجواق الطيور وهي تغرد طرباً للربيع الجميل.
هناك تسبح الروح في عالم الخيال بعيدة عن دنيا المادة. وهنا تسجد
النفس أمام محاريب الطبيعة بخشوع النساك لتسبح الخالق على
بديع صنعه وتستسلم إلى حلم أزلي لذيذ ترفرف عليه أجنحة من
أرواح الآباء والأجداد، هؤلاء الأجداد الذين جبلوا هذا التراب الزكي بعرق
جبينهم وبدمائهم وعظامهم ليتركوها لنا إرثاً دائراً يتوارثه الخلف عن
السلف. ويعزّ علينا أن نفقد هذه الدرّة الغالية في سبيل دربهات
رخيصة. ما أغلاك يا أرض الآباء والأجداد! وما أقدم ترابك يا أرض
الوطن! كلنا فداك نتوق إلى ربوعك المشرفة الفتانة ونحن للثم ترابك
المقدّس قائلين مع الشاعر:

لَوْ مَثَّلُوا لِي مَوْطِنِي وَثَنًا لَهَمَمْتُ أَعْبُدُ ذَلِكَ الْوَتَنًا

Dedication

In 1987, at the Antiochian Orthodox Christian Southwest Parish Life Conference in Houston, TX, I spoke with the local community of Taybeh - among them Fawaz Massis, Tony Araj, William Khoury, and Nazeh Jasser. We discussed establishing a Taybeh Reunion for the community in the United States. I informed them that in July, the Archdiocese convention would be held in Detroit, MI and I would call the clergy from Taybeh to inform them that we will have a meeting in Detroit to discuss this task.

In July, at the Archdiocese Convention in Detroit, MI, with the presence of Economos Zacharia Nasr, Economos Moushel and Fr. Demetri Khoury, Fr. Nicholas Dahdal, Fr. Elias Nasr, and myself, we met with the local community of Taybeh at the hotel to form a committee to solicit names and addresses of the people of Taybeh in the United States. Khouria Sharon Nasr was appointed to create a roster. Some of those in attendance were Issa Nasr, Yacoub Musleh, Sami Maroof, Moushel Musleh, and Abid El Massih Dadoush.

From that time, we continued to spread the word about holding a convention. In 1994, Archpriest Nicholas Dahdal, Issa Nawas, and Oudeh Khoury helped sponsor the first gathering in Chicago, IL, which officially created a committee to prepare for the first national convention.

Waheeb Hammama was selected as the chair of the Task Committee. Along with him were the following, Nicola Said (Vice President), Issa Nawas (Treasurer), Oudeh Khouriah (2nd Treasurer), Nadia Hammama (Secretary), Remon Dahdal (Correspondence Secretary). Other members were Labeeb Dadoush, Lotfi Ghatas, Sami Maroof, Kamel Ghurani, Tony Khouri, and Gloria Sirhan.

In 1995, the first convention was held in Detroit, MI chaired by Waheeb Hammama.

I would like to dedicate this booklet to the clergy, laity, and past presidents of U.T.A.A. for their faithful and resilient spirit towards Taybeh.

Past Presidents

Year	President	Convention Locat	
1994	-	Chicago	
1995	Wahib Hammama	Detroit	1st
1996	Wahib Hammama	Philadelphia	2nd
1997	Wahib Hammama	Los Angeles	3rd
1998	Nicole Saed	Houston	4th
1999	Nicole Saed	Guatemala	5th
2000	Bassam Muaddi	Las Vegas	6th
2001	Bassam Muaddi	Washington	7th
2002	Faris Masses	San Francisco	8th
2003	Faris Masses	Cleveland	9th
2004	Issa Nazzal	Detroit	10th
2005	Issa Nazzal	-	
2006	Issa Nazzal	Las Vegas	11th
2007	Samir Hammama	Philadelphia	12th
2008	Samir Hammama	Los Angeles	13th
2009	Faiq Ady	Houston	14th
2010	Faiq Ady	Taybeh	15th
2011	Wadie Jasser	-	
2012	Wadie Jasser	Detroit	16th
2013	Najeb Khoury	-	
2014	Najeb Khoury	San Francisco	17th
2015	Imad Hammama	-	
2016	Imad Hammama	-	
2017	Imad Hammama	Las Vegas	18th
2018	Faiq Ady	-	
2019	Faiq Ady	Los Angeles	19th
2020	Wadie Jasser	-	
2021	Wadie Jasser	-	
2022	Wadie Jasser	Orlando	20th
2023	Eid Habash	-	