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The Establishment of the Catholic Churches of the Levant in The Ottoman Empire

Doctoral (PhD) dissertation

Author:

(Samee Hasan)

Supervisor: (Professor, Ferwagner Péter)

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Summary of the dissertation

The research examines the relationship between the Holy See and the Christians of East who lived under the authority of the Ottoman Empire which led with time passed by to the establishment of Catholic churches of the Levant in 19th century. The research divided into five chapters which everyone attributed to completing of the Story. According to the classical point of view the Ottoman classified the Christians into entities which so called millet system. According to the System, Rum Millet, Armenian Millet which contains all the Christian of the East were responsible before the Ottoman Sultan about his religious group canonically and religiously. Some of the authors go beyond those claims and suggested that the Patriarch of the Armenian Millet and Rum Millet were independent in their political, administrative and religion and all the Christian liable to their authority and they were responsible only before the Sultan himself. Another theory contradicts the Millet System since the Ottoman codification presents a new theory. However, the Ottoman system of the People of the Book differentiates between the people who live in the Islamic state (Dara – l-Islam), the None-Muslims who are the nationals of enemy states (Dara lharb), and the non-Muslim groups who came to the lands of the Islamic State as merchants and pilgrims (Dara l-‘Ahd). According to the first category, the Christians of the Ottoman Empire were guaranteed the safety of their souls and properties in exchange of the tax poll (cizya) and the land tax (harac). Those canons and codifications were enacted according to the needs of the Empire. There were three categories of the Ottoman canons. First there were decrees in which the sultans issued in specific topics, the second was the decrees which pertained to particular region and groups, the third was the canons applicable to the whole Ottoman Empire. The main impulse of such canons were the neediness of regulating the new territories which the Ottomans occupied. Tax and populations surveys give rise to the new canons. In their practice the Ottomans in many newly conquered lands preserved the old canons in order to keep calm and avoid the unrest which could a new law introduce to the government and the population on the same scale. For instance, the Akkoyunlu laws were preserved by the Ottomans in Eastern Anatolia and Iraq in 1517- 1518 and 1534 respectively. When the Ottomans rule settled, they abolished the old ones and enforced the Ottoman laws. In other the territories like Georgia and Cyprus the Ottoman laws immediately put into practice. For sure, the Ottoman regulations were dependent on municipality or what so called Sanjak that the commissioner of such Sanjak according to his Survey may suggest revision or change to any law does not serve the regulation of the Ottomans due to reasonable cause. Those canons of the Sanjak were necessary to show revenues and the paradigm of collecting the taxes.

Moreover, those cannons were connected to subjects and their status inside the Ottoman Empire. On the Other hand, the second category is the fundamental basis which we would like to discuss in order to know the regulation which pertained to the Ottoman subjects. The first to introduce a comprehensive law was Mehmet the Conqueror which customized the body of law for the first time. The first section contains the code of criminal law applicable to all subjects, the second section pertained to Muslims and Christians separately classified them to their costumes and taxation. The Muslims and Christians of the Ottoman Empire constituted two different entities according to the taxation needs. On the other hand, the Ottoman Porte did not regulate Christians according to their religion and what so- called Millet system according to the classical point of view which did not appear until the era of Reform in the 19th century. According to the Braude in his illustration to the Millet System, he did not find any trace or evidence not in capitation tax records, cadastral records, nor in chancery records or other material etc., that Ottomans used the term Millet as independent entity since such sign carry very dangerous indication that the Ottoman rulers would not accept. For example, in their correspondence with the high dignitaries of the West like the King of France, the Dog of Venice and the queen of England. at the same time the Ottoman did not use the term Millet to their subjects since it would indicate to the union between the Western sovereigns and the Christians of the Ottoman Empire entailing political risk. On the other hand, the Christians subjects would be addressed by less exalted titles like Rumi (Greek), Ermeni (Armenian), and Latin (Roman Catholic). For instance, In Arabic speaking lands the Ottomans titled the Christians Gebran or Zimmi “the Turkish pronunciation of the Arabic dhimmi” or Taife “group, people, cemaat (congregation, religious community).

The missionary expedition started its move in the Levant in 16th century when Sultan Suleiman the magnificent held the treaty of 1536 AD with the king of France Francis I. However, the treaty draft, indicated in Article 6 that all subjects of the French King should not be harassed by the Ottoman authority, and that the freedom of worship was guaranteed. Article 11, paragraph 2, gives the Pope and the English King the authority to amend the treaty. This article is critical because it assures us that the French King needed a religious custodian in Europe. On the other hand, the Pope would be interested in using such a treaty to his favor to foster the place of Catholicity not just in Europe but also in the East. It is not apparent why the Ottomans signed such a treaty since they gained nothing, and their authority was undermined. However, the death of the Ottoman signatory would abolish the treaty, but it was renewed every time a new Sultan was enthroned. In

1604AD, Sultan Ahmed III signed a treaty with France guaranteed the France the right of protection of the Catholic in the East that France gained the right to protect all the pilgrims coming to the sacred and ancient places in the Holy Land, who were the subjects of the King and other Christian rulers allying with him in 1740, those covenants became permanent. 16th century witnessed the release of missionary expeditions in the lands of the Ottomans. The Holy See, in his attempt to restore his domination which was affected practically by Protestantism, endorsed a package of reforms in the Council of Trent (1545–1563) whose agenda included the Program of Proselytizing. Missionary activities were directed against the Protestants and infidels of the newly discovered world. The reformation, which the Holy See conducted, contributed to the elites of zealots ascending decision-making positions. Those enthusiasts directed their efforts toward many places, including the lands of the Ottoman Empire. The Holy See considered the adopted Ottoman policy of encouraging the propagation of Protestantism among the Ottoman Christians as a dangerous tendency that may threaten the domination of the Holy See. On the other hand, the Holy See was concerned about the contact between the leaders of Protestantism and the primates of the Constantinople Patriarchate. The bishop of Nona in Dalmatia, Pietro Cedula, was the first emissary appointed by the Papacy in Constantinople in 1580 AD to visit the Catholic Churches in the Balkans and Anatolia. His report was of great importance in organizing the work of missionary expeditions and setting the objectives that the Roman Curia aspired to achieve. Those objectives varied from the support of the Local-Latin rite communities to the conversion of new people to Catholicism among schismatic and heretics to win over the Orthodox Church for the cause of union. Capuchins and Jesuits were among the missionary orders that took up residence in the lands of the Ottoman Empire; the increased activity of missionary expeditions convinced the Papacy to establish a new body responsible for the administration of Catholic Missions. Therefore, the Congregation of Propagation for the Faith was established according to the resolution of Pope Gregory XV (1621-1623).

The Syrian Catholic Church

the Syrian Catholic Church which established in 19th century was the fruit of the relationship which combined the papacy and the Jacobite church. The first of this relation started in 12th century after seven centuries of estrangement. The metropolitan of Ostia for example was appointed by the Pope between 1130-1143AD, to unify the church. Many attempts were initiated to establish a unity

between the churches like the invitation to Eleventh Lateran Council which held by the Alexander III (1159-1181) did not reach its objectives. Those kind of relationship resumed in 16th century when Syrian Patriarch Ignatius Abdullah sent the prelate Moses of Mardin to the Pope Paul III (1468-1549). The commission was an answer to the call of the Papp to the Eastern Christian dignitaries to participate in the Council of Trent (1545-1563). The results of the commission were the success of printing 300 copies of the New-Testament in Syriac language. The project was sponsored by archduke of Austria, Ferdinand I, who bestowed upon Moses of Mardin the Coat of Arms. in 1562 AD, Pope Pius IV invited the Syrian Patriarch Naʿmallāh into union according to the o the articles of the Florentine Council. The Syrian patriarch answered the call emphasizing the superiority of the Catholic Church, considering it as the mother of all Churches, and the Pope was deemed the vicar of Christ and Peter himself. On the other hand, he emphasized the Monophysite's tenets and excommunicated all Nestorians and Maronite. On 7 February 1564, Father Yohanna the Ethiopian or the so-called Giovanni Battista Abissino, was appointed as papal envoy to the East for the purpose of conducting negotiations on behalf of the Papacy. However, in 7 February 1565AD, the papal emissary carried seven epistles by Pius IV (1499-1566) to the presbyters of Eastern Churches to strengthen the ties with Rome and communicate to the resolutions of Trent's Council. Between 1565 and 1571, the Patriarch sent four delegations, but none arrived in Rome. The Patriarch attributed such incapability to compelling circumstances. The first delegation represented by Yohanna (John), the chief of Mar Jacob Monastery in Tur Abdin, was swallowed by a crocodile in the Nile River. The second delegation, which consisted of Yohanna and a companion, died in the plague of Constantinople in 1569AD, and later, the war between Venice and the Ottomans hindered any possible connection. The last commission, sent in 1571 with the Patriarch's letter of submission and adoption of the Catholic tenants, was captured by the Turks in Tripoli. It seems that not all Syrians adopted the view of the Patriarch, and they accused him before the Ottoman authorities of infidelity. Death was the expected outcome of such an accusation, but the governor of Diyarbakir, who admired the Patriarch for his knowledge, removed his fez and placed it on the Patriarch's head, declaring that the Patriarch had become a Muslim. In 1576 AD, the Patriarch fled the Ottoman Empire and in 1578AD settled in Rome. The most valuable workings in Rome his attributing in establishing the Gregorian calendar and preparing the Syrian liturgy of Mar Jacob, the first Metropolitan of Jerusalem in order to defend Catholicism before Protestantism.

In 1579AD, the Pope pressed the newly-appointed Syrian Dawud to recognize the importance of the submission to Rome and greeted his efforts towards the unification of the Churches. The Pope spoke of Naʿmallāh as Dawud's predecessor, confirming his position as Patriarch. To the Holy See, both Dawud and Naʿmallāh played an instrumental role in attaining unity. In 1581 AD, the Syrian Patriarch Naʿmallāh sent an epistle to the Pope written in Latin, requesting the Pope to ratify the appointment of his nephew as his successor. He asserted that the Orthodox Greek Patriarch had no rights to appoint Syrian counterparts. In his letter, he emphasized the antiquity of the Syrian Church, demanding that the Pope remove the term "Jacobite" and instead refer to the Syrian Patriarch as the Patriarch of Antioch. Nonetheless, the Holy See altered the formal title "Patriarch of Antioch" and referred to Dawud Shah as the Antiochian Patriarch. Moreover, the Pope sent episcopal envoy, Leonard Abel and met the Patriarch delegation but unfortunately the meeting was in vain. The Jacobite episcopate of Aleppo and its hierarchy accepted the Catholic doctrine, and the head of the episcopate, Mansor Ibn Qure', sent an epistle confirming the decision. The letter arrived during the reign of Pope Sixtus V (1585–1590). In return, the Pope honored the Metropolitan of the episcopate with the rank of Count of the Apostolic Palace and a golden chain. In 1622AD, the congregation of propagation for the Faith was established and Atallah Ibn Issa Al-Halabi, the Metropolitan of Damascus and Homs, who embraced the Catholic doctrine under the guidance of the head of a monastery in Aleppo and attorney of the Friars Minor in Syria and Armenia, Fermodi Bergamo, represented the Syrian nation in Rome. During deliberations, the Metropolitan of Damascus requested that the Congregation allow the Syrians to continue the practice of sanctification on bread with oil and salt, as adhering to the blessing on unleavened bread would cause significant disharmony within the Syrian community. Upon returning to Aleppo, the Metropolitan faced persecution and hardship, which prompted him to seek refuge in his episcopate in Damascus. However, his relatives rejected him. Consequently, he turned to the Syrian Patriarch in Aleppo for support. At that time, the Syrian people viewed Catholics with suspicion and disdain, considering them heretics who had strayed from the true faith. Furthermore, the Ottoman authorities regarded any association with the West as betrayal punishable by death. Due to these circumstances, the Syrian Patriarch refrained from writing directly to the Pope but authorized his Metropolitan to provide obedience on his behalf. In 1562 AD, the Patriarch died and struggle upon the patriarchal vacancy led to a schism inside the Syrian community. The competition was between Gregory Shukr Allah Ibn Naʿmallāh, Shimon Al-Tur Abdinie, and

Yeshu' bin Qamsha. However, by the interference of the French consul François Pique in Aleppo who was the primary protector of Catholicism in the East, Shimon was ascended to the Patriarchate of Antioch. Nevertheless, the Patriarch averted any kind of submission to the Pope. However, upon the death of the metropolitan of Aleppo the French consul nominated Andrew Akhigan a graduating member from one of the papal schools in Rome to occupy the position. The new pupil consecrated according to Latin customs by Maronite Patriarch of Lebanon. However, the appointment provoked opposition, leading to heated tensions. The hostility forced Akhigan to retreat to Mount Lebanon in 1657, despite the consul's intervention. He was accused of inciting the Syrian community against the Ottoman Empire, resulting in widespread unrest among the Christian population of Aleppo. However, the intervention of the consul and the governor of Aleppo to the favor of the metropolitan endorsed his position. In 162 AD, the metropolitan elevated to the Patriarchate level upon the death of the Syrian Patriarch supported by the new French Consul Monsieur Baron. During this time the Jacobite Patriarchate knew bilateral competition between the Catholic Patriarch and the Jacobite Patriarch. It is very import to mention that the numbers of Catholic convert were 800 souls in Aleppo. The election of the Catholic Patriarch started a war between the Catholic and Orthodox which that both of them used all the means to depose his adversary. Abd Al-Messieh the Orthodox Patriarch convinced the Ottoman that the Catholic Patriarch is a Latin and a traitor to the Ottoman while the Catholic Patriarch supported by the missionaries and the King of France appointed as general Patriarch for all Syrians in 1685 AD. In 1685 AD, Abd Al-Messieh, the Orthodox Syrian Patriarch, died and was succeeded by Corkes, who became the Orthodox Patriarch in Mardin in 1687 AD. Corkes proved to be more radical than his predecessor and initiated a new persecution against the Catholic party. Between 1690 and 1694 AD the Catholic Patriarch was deposed and appointed twice. In 1697 AD, the war between the Ottomans and the Habsburgs ended, with the Ottoman Empire's defeat officially recognized. The Pope of the Vatican urged Habsburg King Leopold I to include in the Peace Treaty of Karlowitz (1699 AD) an additional provision which allows the Syrian Catholic Patriarch to reassume his office. By the order of Sultan Mustafa II, the Patriarch reassumed the office for the fourth and final time in his life. The new decree granted him authority over all Jacobite and Catholic Syrians, with his jurisdiction extending to the provinces of Diyarbakir, Aleppo, Damascus, Mardin, and Mosul. However, the Patriarch's victory and that of his supporters were short-lived. Following the departure of the Habsburg ambassador, the leading advocate for the Patriarch in the Ottoman court,

the opposition exploited the situation. They accused the Patriarch before Sheikh al-Islam Fadl-Allah, and the judge of Aleppo arrested the Catholic Patriarch and his clergy, branding them as Latin. The intervention of the King of Habsburg inadvertently harmed the Catholics in the Levant, as the Ottoman Porte viewed the Catholic Patriarch, who had accompanied the Habsburg ambassador in Constantinople, as a traitor. On August 14, 1701 AD, the Patriarch and his clergy were imprisoned in Aleppo. The judge declared that any Ottoman Christian subject who had helped the Latin would also face arrest. Efforts by the French consul in Aleppo and the French ambassador in Constantinople to secure their release were in vain. On August 14, 1701 AD, the Patriarch and his clergy were imprisoned in Aleppo. The judge declared that any Ottoman Christian subject who had helped the Latin would also face arrest. Efforts by the French consul in Aleppo and the French ambassador in Constantinople to secure their release were in vain. On the 15th of November, the Catholic Patriarch, his Metropolitan Rizk-Allah, and nine priests were transferred to the prison of Adana.

. During the 18th century the position of Catholic Patriarch still vacant until 1781AD and the competition between Orthodox and Catholic arrived its peak. The missionary expeditions gained popularity and many converted to Catholicism. For example, Mosul had 20 Catholic families, evenly split between Syrians and Chaldeans, while Tal Kayf hosted 150 Catholic families. When Metropolitan N'met Allah became too old to keep on leading the Catholic community, the Congregation for the Propagation of the Faith appointed Gabriel Faison as his successor. Consecrated as the Catholic Metropolitan of Jerusalem and Deputy to the Catholic Patriarchate, Faison ordained numerous priests in Aleppo and Damascus and established a Catholic school near Saint Ephrem in Damascus. After his death in 1760 AD, Gregory Shukr-Allah Jarweh succeeded him.

Recognition of the Syrian Catholic Patriarchate by the Ottoman Empire

Patriarch Michael Jarweh is considered the founder of the Catholic Church in the Levant up to the moment. Born in 1731 AD to a Jacobite family, his father was a deacon named N'met Allah, the brother of the aforesaid Catholic Metropolitan Gregory Shukr-Allah. As a well-educated youth, Michael Jarweh attracted the attention of the Church hierarchy. In 1744 AD, he was consecrated as a deacon by the Jacobite Metropolitan of Edessa, Corkis. In 1751 AD, the Metropolitan sent the

deacon to Edessa to oversee the priests there, indicating that the trust placed in him as a potential substitute for the Metropolitan's position.

Michael Jarweh was ordained as a priest in 1757 AD by the Jacobite Metropolitan of Jerusalem, Gregory. Seven years later, in 1766 AD, the Jacobite Patriarch summoned him to his residence at Deir Uz-Zapharan and appointed him to the episcopate of Aleppo upon the request of both Catholic and Jacobite Christians of Aleppo. His jurisdiction included Tripoli, Homs, Aleppo, Hama, Nabk, Sadad, and Al-Qaryatain..

In an effort to gain the Jacobite Patriarch's favor, Michael Jarweh traveled to the Patriarch's residence in Diyarbakir to persuade him to accept the Catholic doctrine. However, the Patriarch rejected Catholicism and sent Michael back to Aleppo, elevating him to the rank of Metropolitan and forcing him to abandon the Catholic practices he had introduced into the Church. Patriarch Michael mentioned that the Jacobite Patriarch died shortly after his arrival in Aleppo, and his successor, Gregory III, began suppressing him. Consequently, the Metropolitan traveled to Deir Uz-Zapharan to persuade Gregory III to embrace the Catholic faith by offering him a substantial sum of money. However, the Patriarch refused the bribe and kept the Metropolitan under close watch in Deir Uz-Zapharan. Four years later, the Metropolitan escaped to Aleppo, where he publicly proclaimed his Catholic faith and sent a profession of faith to the Pope. Six months later, the Jacobite Patriarch arrived in Aleppo with his priests, confiscating the Church. However, the Patriarch's victory was short-lived, as the Catholic faction forcibly regained control of the Church. In retaliation, the Jacobite Patriarch excommunicated Metropolitan Michael. During this time, a group of Armenian Orthodox accused the Metropolitan before the governor of Aleppo, but the exact charges are not mentioned. The governor responded by confiscating the Church, arresting the Metropolitan and his companions, and ordering that the group be hanged. Nonetheless, the intervention of the French consul and his dragoman, Moses, secured the release of the Catholic faction.

Patriarch Michael noted that following the death of the Jacobite Patriarch, Jacobites and Syrians from across the Levant (Syria and Mesopotamia) sent petitions informing him of the Patriarch's death. In addition, leaders of the Orthodox episcopate accepted Catholic doctrine and abandoned incompatible traditions, such as the acquittal of the seven individuals excommunicated by the Orthodox Church and the phrase "who was crucified for us." Furthermore, they expressed their

desire to enthrone the Metropolitan as their Patriarch. Under the persistent demands and insistence of the Syrian hierarchy, Patriarch Michael accepted their invitation to assume the Patriarchate. In 1781 AD, Metropolitan Michael Jarweh arrived in Mardin with his Catholic followers. However, the unanimous decision regarding the Patriarch's consecration faced opposition from Metropolitans Matay and his brother Abd al-Ahad, who had formerly served the deceased Patriarch. These two Metropolitans formed the opposing faction and began inciting the populace against Metropolitan Michael. Michael Jarweh mentioned that he offered them the Patriarchal chair under the condition of accepting communion with the Catholic Church, but the Jacobite faction rejected the proposal.

Patriarch Michael Jarweh documented the history of his life between 1757 and 1785 AD, describing the turmoil and hardships endured by himself and his clergy in Aleppo, Mosul, and Baghdad. Finally, the Patriarch settled in Keserwan, Mount Lebanon, where he lived in a deserted Chapel in a village called Beit Chabeb. He had to depend on the charity of the people. At this time, Mount Lebanon was in political unrest. In 1784 AD, the Patriarch shifted to Deir Bzommar, where he was received by Basil IV, the Catholic Armenian Patriarch. Arrangements were made for him to stay in Daraoun, Lebanon, where he hired a school and a residence. In 1786 AD, subsidies from the Holy See and the Queen of Spain freed the Patriarch from his debts. He continued to take care of his community's affairs until his death in 1800 AD. After the schism, the Syriac Jacobites styled their Church "Syriac Ancient" (Suryoye Kadmoye), to mark themselves off against the Syrian Catholics and to argue that they had the more ancient heritage. In 1835, the Syriac Jacobites petitioned for a statute that prohibited the Syrian Catholics from interfering with their community. The Syrian Catholic plenipotentiary counter-petitioned this statute and petitioned the state for recognition as a separate community from the Jacobites. Confronted with these demands, the Ottoman Porte promulgated a ferman that officially acknowledged the division of the Syriac community into two branches. The following were the terms of the decree; "The Syriac Millet from the people of my exalted State, living in Diyarbakir, Jebel-i Tur, Mardin, Mosul, Baghdad, Aleppo, and Damascus, are separated into two groups. The first is called Syriac Jacobite, and the other is called simply Syriac". According to the decree, Syriac Jacobites came directly within the jurisdiction of the Gregorian Armenian Patriarchate, while Syriac Catholics were assigned to the Catholic plenipotentiary, dependent upon the recently established Armenian Catholic Patriarchate. Although, on paper, this marked the formal division between the two communities, frictions

continued into further state intervention that these two communities remained separate and forbidden from interfering in affairs concerning the other.

The Melkite Catholic Patriarchate.

The Melkite Church of the Levant did not distinguish in its administration from the Jacobite Church. Since the Ottomans conquered the East, the Patriarch of Constantinople ran the Melkite Church, making its entire clergymen belong to the Greek elements and neglecting the indigenous party. The last quarter of the 16th century was a period of active contact between the Roman Catholic Church and Eastern Christian communities after many centuries of rupture, the missionary expeditions exploited the struggle among the Melkite community after the death of Patriarch Yuwakim Ibn Jum'a in 1576 AD; the Metropolitan of Tripoli, Dorotheus, and later the Patriarch of Antioch under the name of Yuwakim Daw who was born in the village of Safita in Al-Husn region, was nominated as a candidate to Patriarchate's seat. On the other hand, another competitor, Mikhail al-Hamawi, overcame his opponent and became the Patriarch. Notwithstanding, Yuwakim Daw, continued to be one of the most influential figures of the Church. However, The Jesuit emissary Giovanni Batista Eliano connected both Patriarchs for the union with the Holy See but all the hopes vanished when both of them refused the union.

However, the relationship between the Holy See and the Melkite Church was gradually renewed by the missionary expedition that the Metropolitan of Aleppo, Malatius, connected with the Jesuits who came to Aleppo in 1623 AD from Izmir. The chief of Jesuit Fathers, Jerome Queyrot, became the writer of Malatius, and on this ground, the idea of union with the Holy See started, and the Metropolitan sent many epistles to Pope Urban VIII (1568-1644), including his profession of faith. Unfortunately, his death prevented further steps.

His successor (Meletios of Chois), Malatius Al -Saqzi, who was a friar from the Greek Island of Chios, and belonged to the monks of St. Saba in Jerusalem, continued on the path of his predecessor by supporting Jesuit monks who dwelled in Damascus in 1643 AD. Moreover, he appointed Father Queyrot Jerome, the Jesuit chief, as a clerk for him and an instructor to his nephew Navitus, who was a deacon. However, the Patriarch did not publicly profess his relation with the Holy See and his adoption of the Catholic faith, despite all the attempts carried out by the Congregation for the Propagation of the Faith. The epistles were sent by missionary Fathers, assured that the Patriarch feared the Turks and the Patriarch of Constantinople.

his successor was, Macarius III–Al-Halabi, The Catholic community at the time numbered seven thousand souls in Syria; the Patriarch himself was one of them and secretly sent his profession of faith to the Holy See in 1661 AD, thanks to Father Ironimus Cero, the head of the Jesuits, and his brothers. Due to the affection of the Patriarch with the Catholic faith, he was poisoned and later died in Damascus in 1672 AD. After Al-Halabi's death, a dissent inside the Melkite Church happened when the bishop of Hama, Navicos Saqazi, and the grandson of the perished Patriarch Constantine started a struggle on the Patriarchate chair. However, the struggle continued between 1673 and 1682AD, and ended with triumph of Constantine and enthroned as Cyril V. another struggle appeared on the surface when Procopius Al-Dabas, one of Saint Saba's monks in Palestine, appeared in Damascus. Patriarch Cyril tried to seduce his competitor by offering him the episcopate of Aleppo, but his endeavors were in vain. The new competitor procured a decree from the Ottoman court supporting his coronation in the Patriarchate of Antioch. in 1685 AD, the Metropolitan of Sidon, Laundius, the Metropolitan of Nablus, and the Metropolitan of Bosra and Houran support his consecration under the name Athanasius V. On this ground, he obtained the Support of Franciscan Fathers and the consuls of European countries in Damascus, Aleppo, Tripoli, and Constantinople. Moreover, he received complete support from the Congregation for Propagation of the Faith. The struggle between Cyril and Athanasius continued between 1685 and 1694 AD. Finally, Patriarch Cyril won over his opponent, who was given the Church of Aleppo in return and kept the Patriarch's title. During the 17th century and the first quarter of the 18th century, Catholicism in the Levant flourished, and suffice it to say that in 1724 AD, the followers of dioceses: Homs, Beirut, Tripoli, and Latakia were mostly Catholics. In Damascus (the place of Melkite chair of Antioch), Sidon, Baalbek, Jabal Qalamoun, and Hauran, the majority of Catholics was overwhelming, and the majority of Christian dignitaries belonged to the Catholic faith and most of the Christian dignitaries belonged to Catholicism and Euthymos Al-Saifi was the most renowned between them.

Splitting the Melkite Church into Catholic and Orthodox

The schism happened when the Metropolitan of Sidon and Tyra, Euthymos Al-Saifi, died, and Mount Lebanon's clergy wanted a new Metropolitan. After a long deliberation, they agreed to have the Father, Gabriel Finan, the Metropolitan of Banyas in Syria, as their leader. However, The Melkite Patriarch Athanasius refused to consecrate him; therefore, the Catholic of Mount Lebanon

petitioned Prince Haider Al-Shihab (1707-1732 AD), the general ruler of Lebanon, for help. The prince assigned three Metropolitans from three different Churches, the Melkite Metropolitan of Beirut Nauvitos, the Maronite Bishop Elias, and an Armenian named Abraham to consecrate him. Together, they ordained the new Metropolitan to run the affairs of the Catholics of Lebanon. This consecration, which Prince Haider sponsored, indicated that religious self-autonomy is associated with political independence. The new Metropolitan was named Basileus, and the Catholic communions of Mount Lebanon informed the Holy See about the regulation. The Sidon inhabitants were encouraged by the doings of their relatives in Mount Lebanon, and they wanted to have Seraphim Tanas as their Metropolitan. He was the nephew of the perished Euthymios, one of the friars of the St. Savior Monastery, and a graduate of the school of the Congregation for the Propagation of the Faith. The priest Seraphim headed to the Patriarch of Melkite Church, Athanasius, with letters of recommendation from the consul of France, the chief of missionary expeditions in Sidon, and the dignitaries of the community for the case of his ordination. The Patriarch did not consecrate him, but on the contrary, he intended to exile him. The priest escaped while the Patriarch consecrated a new Metropolitan who had no connection with Euthymios' Pupils. However, in 1724 AD, under the pressure of the Catholic subjects of Mount Lebanon, the Patriarch was obliged to appoint one of the Euthymios' Pupils (Ignatius al-Beirut) to the episcopate of Sidon. In the meantime, the Patriarch died, and the Roman Catholic subjects desired to consecrate a Catholic Patriarch. They agreed to have the priest Seraphim for this position, as mentioned earlier. The Rumi Catholics of Damascus, Sidon, Baalbek, Beirut, Homs, Latakia, and the missionary Fathers supported the candidate. Notwithstanding, the Christians of Aleppo, who were predominantly Rumi Catholics -according to a report sent by Jesuits, between 5000 and 6000 were taking communion with Rome insisted on having Sylvester of Cyprus as their Patriarch. However, the Catholics of Damascus, who feared the intervention of the Patriarchate of Constantinople, consecrated Seraphim as the Patriarch of Antioch under the name of Cyril VI.

The news of the Patriarch's death reached Constantinople. The complaint of the people of Aleppo, who were not satisfied with the procedure, about what the Catholics of Damascus had taken, exacerbated the situation. On this ground, Sylvester of Cyprus was summoned to Constantinople and consecrated as the Patriarch of Antioch in 1724 AD. Patriarch Cyril VI secretly sought refuge in Mount Lebanon. At the same time, Sylvester came to Syria and arrested Gerasimus, the Metropolitan of Aleppo, who was inclined to the cause of union and held sympathy to the

missionary expedition and exiled him. Then he headed to Hama, Homs, and Damascus, persecuting the Catholics and confiscating the Churches and their endowments. Since then, the Melkite Church has been divided into the Catholic branch, which joined the Holy See and kept the title of Melkite, and the Orthodox branch which followed the Patriarchate of Constantinople.

Between 1697 and 1788 mount Lebanon would become sanctuary of the Catholic since that the political independent of the Mount under the reign Daher Al-Omar and the princes of Shihabi family would guarantee such independence. However once more again the struggle erupted between the Orthodox and Catholic and the Orthodox Patriarch Sylvester start persecuting the Catholic in Damascus and Homs. In 1743 AD, Pope Benedict XIV (1675-1758 AD) recognized the Catholic Church of the Levant as a weak and persecuted Church that should be protected. In the same year, the Patriarch obtained the pallium from the Pope. However, on 24 February 1745 AD, the Ottoman Porte issued a rescript confirming the Catholic Patriarch on the Patriarchate of Damascus, and that was by the endeavors of the Holy See, France, and the Habsburg Empire. Before Patriarch Cyril died, he had recommended the Patriarchate Chair to one of his relatives, Athanasius IV Goher. Since the new Patriarch was of Damascene origin, the Catholics of Aleppo protested against him and elected Metropolitan Maximus the Wise as the new Patriarch. The Patriarch died a few days later, and therefore, the members of the Catholic Shuwayrite monasticism of Aleppo elected Theodosius Al-Dahaan in his place, and they informed the Holy See about their decision, which was accepted. However, the struggle led to the splitting the Catholic society. One of the Patriarch Theodosius Al-Dahaan's followers, Germanus Adam, compiled a treatise refuting the allegations of Athanasius IV Goher in 1767 AD, the Metropolitan, who was one of the most prominent theologians of his time, engaged in many debates and controversies related to Christianity and Catholicism. He appeared to be an attorney who used all his copious knowledge to defend Catholicity and he sometimes found himself obliged to interfere in some dilemmas regarding the Catholic faith itself. In 1780 AD, Metropolitan Germanus defended the members of the Shuwayrite monasticism against the Catholic Metropolitan of Beirut, Ignatius Sorouf, and he composed many advisory opinions regarding the issue.

The Metropolitan of Sidon exploited the death of the Catholic Patriarch Theodosius V Al-Dahaan in 1788 AD, and he nominated himself once more to the chair of the Patriarchate. All the Catholic bishops accepted the nomination except the Metropolitan of Aleppo, Germanus, and the

Metropolitan of Baalbek, Benedict Turkmen, and they petitioned the Holy See. In Aleppo, the situation was more complicated when the deputy of the Metropolitan, Priest Michael Jerboa, started to increase the amount of taxes arbitrarily for his gain, and that caused a wave of protestation inside the Catholic Communion; thus, the presence of the Metropolitan was necessary. On this basis, the Metropolitan sent an epistle to the community's notables inquiring about his coming. It was surprising that the deputy of the Metropolitan strongly opposed the coming of his Metropolitan, and he started to instigate the people against him, while the other Clergymen stressed that the attendance of the Metropolitan would be necessary for the beneficiary of the Catholic community. Moreover, a dispute happened between the Metropolitan of Aleppo and Stephen, an Alpen priest, over the remnants of the previous Metropolitan of Aleppo, Ignatius Gerboa. The priest wanted to sell the remnants of the previous Metropolitan, while the Metropolitan summoned the priest to inquire about the Metropolitan's inheritance. The priest ignored the request of his Metropolitan and petitioned the Patriarch directly; this latter supported him. The situation developed, and the clergymen of Aleppo were split between advocates for the Patriarch and his opponents. Michael Jerboa, filed a complaint to the Patriarch while the Metropolitan suspended them for ten days. However, the case itself was ridiculous, but it showed the grand enmity which was between the Patriarch and his Metropolitan. Moreover, the Patriarch won over some followers of the Metropolitan in Aleppo when this latter was busy in the cases of the Maronite Community in Mount Lebanon.

Much evidence indicates that the Deputy of the Metropolitan had secret cooperation with the Patriarch, or at least with his Deputy, Ignatius Sorouf, against the Metropolitan of Aleppo. For instance, he refused the attendance of the Metropolitan in Aleppo, and when the Metropolitan arrived, he started agitating the people against him. Moreover, he sent presents to the enemies of his Metropolitan in Mount Lebanon during the incumbency of the Metropolitan as a papal vicar over the Maronite Community.

However, the conflict was not merely between a Patriarch and a Metropolitan, but deeper than expected. The Roman Catholic Melkite had two essential institutions: Shuwayrite Monasticism and (Almuhalisiya) Savior Monasticism. Patriarch Athanasius IV Goher was a supporter of the Savior Monasticism, while Metropolitan Germanus belonged to the Shuwayrite Monasticism. In the history of Patriarch Goher, there were two failed attempts to be elected as a Patriarch before

his competitors, Maximus II the Wise (1760-1761 AD) and Theodosius V Al-Dhaan (1761-1788 AD). Both Patriarchs belonged to the Shuwayrite Monasticism. For the third time, the Metropolitan of Aleppo stood against the Patriarch, and he petitioned the Holy See, as we mentioned before. However, the Holy See endorsed the third election, and the Patriarch, who did not forget the bitterness he had tasted, started to interfere in the affairs of the Shuwayrite Monasticism and exert intense pressure against its members. In return, the Metropolitan defended Monasticism on many occasions. However, the Metropolitan decided to travel to Rome and present his case before the Holy See. Moreover, he intended to have the episcopate independent from the Patriarch and under the authority of the Holy See. In 1793 AD, the Metropolitan arrived at Rome, and while he was confident that his case would be heard, the decision of the Congregation for the Propagation of the Faith was disappointing for him; the Holy See did not accept his suggestion, and he stated that the Patriarch had to deal with the Metropolitan gently and not interfere in the affair of his episcopate, and on the other hand, the Metropolitan has to respect his Patriarch and submit to his order.

In 1796 AD, an argument happened between Patriarch Agapius Matar and the Metropolitan of Beirut, Ignatius Sorouf, who was the Deputy of the deceased Patriarch Athanasius IV Goher, over the Sam'an Monastery and Sam'ani Monasticism, which had been established by the Metropolitan of Beirut in 1796 AD. However, the Patriarch refused to recognize monasticism, and unfortunately, the literature did not mention the reason behind such a decision. Moreover, the Patriarch held the General Council on the 11th of September in 1797 AD regarding the issue. The Council abolished monasticism and turned the Sam'an Monastery into a school.

In return, the Metropolitan refused to recognize the resolution, and he petitioned the Holy See. The Patriarch tried to win over his Metropolitan in many ways, but this latter stuck to his opinion. In the end, the Patriarch decided to arbitrate this dispute with the rest of the Catholic Patriarchs. The Maronite Patriarch, Joseph Tian, refused to intervene; the Armenian Patriarch, Gregory, stood up for the Melkite Patriarch, while the Syrian Catholic Patriarch, Michael Jarweh, authorized the missionary expeditions to examine the case. On the 27th of November, the Syrian Patriarch adopted the missionaries' decision and published it under the title (The Voice of the Sending Fathers). The missionary Fathers suspended the resolution of the Melkite Patriarch and his Council, awaiting the answer of Rome. The Patriarch resented, and in return, he authorized

Germanus Adam to disprove the opinions of the sending Fathers. On the 20th Of March, the Metropolitan finished his composition, "Mr. Germanos Adam responded to the composition called: The Voice of Missionary Fathers." The first part of the composition was about monasticism, while the second part pertained to the regulation which organized the relationship between the Holy See and the Eastern Church. The metropolitan mentioned that the missionary Fathers attempted to prove the validity of the Metropolitan's request, which was directed to the Holy See.

However, the composition of the Metropolitan faced different reactions. The Maronite Patriarch, Joseph Tian, advised his friend to withdraw his treatise from the hands of the believers; otherwise, he would be excommunicated publicly. When the Metropolitan refused to withdraw his decision, the Maronite Patriarch denounced the composition and ordered his followers to damage all their copies. On the other hand, the Metropolitan addressed the proponents of his episcopate against the campaign of the Patriarch. The Rumi Catholic Patriarch, Agapius Matar, supported his Metropolitan before his Congregation. The missionary Fathers, especially the Capuchin Father Robert who was living in Tripoli, waged a war against the Metropolitan, accusing him of adopting the ideas of the Metropolitan of Pistoia, Scipion Ricci, who was against the individual power of the Pope. Moreover, he was charged with adopting Anglican thoughts, similar to Scipion's ideas. During this time, the case reached the Holy See court, and Pope Pius VII ordered Patriarch Agapius Matar to investigate the matter. He also imposed upon the Metropolitan and his followers to sign the Roman documents issued against the Ricci and the Synod of Pistoia. The customs of the East did not couple exactly with the Latine ones and the Easterners were not in place to abdicate their identity. For instance, on 13 June 1837, the Melkite Bishop, Athanasius Dahhan -who was responsible for the Shuwayrite order- refused to ratify the adaption of Salesian mystic order and replied to the Jesuits-backed devotees: "The rule about which you speak [St. Francis de Sales] diametrically opposes to our Eastern rites and customs ... to allow you to eat meat would be to go against all the rules that govern the religious institutions of the East.

The Massacre of 1818 AD in Aleppo and the Recognition of the Catholic Melkite Patriarchate in 1840 AD by Ottomans

The recognition of the Melkite Catholic Church did not happen overnight. Rather, it was full of hardship and turmoil. Furthermore, the massacre of the Catholics in Aleppo and the general persecution in Syria generally in 1818 AD was the main cause that finally led to the independence

of the Catholic Melkite Church in 1840 AD. During this time the Episcopate of Aleppo was under the direct authority of the Patriarch of Constantinople who appointed Gerasimus on it. The new metropolitan carried the rescript with him and delivered it to the governor of Aleppo, Khurshid Bey. The rescript was as follows: [تفسير خط الشريف العالي الذي جلبه معه السيد المطران كيريوكو جراسميوس في القسطنطينية يعمل ويتحرك بموجب أمري هذا العالي الشريف ويتجنب مخالفته] “The explanation of the decree carried by Metropolitan Gerasimus in Constantinople; he moves and acts by this honorable high command of mine and avoids violating it”. The Rescript was forwarded against the Catholic and their sentiments. the Melkite Catholic priests travelled to Mount Lebanon. On the 10th of the same month, the Metropolitan gathered the notables again and presented to them the order of the governor of Aleppo, Khurshid Ahmed Bey, preventing them from conducting prayers in the Churches of Franks. The Catholic subjects accepted the terms of the Patriarch, but that was not enough to satisfy his arrogance and he displayed to them another order forcing them to make prayers in his Church. They started protesting with outrage, and then the Metropolitan disappeared suddenly. The angry crowd that outnumbered 2000 headed to the headquarter of the governor, but the debate ended in vain since the governor gave them a choice of either becoming Muslims or Jews or obeying their Metropolitan. However, they took the metropolitan barefooted and bareheaded to the religious court where he sought the protection of the Judge who accepted him. The judge, in his turn, sent a notification to the governor informing him about the accident. On this basis, the governor gave an order to the soldiers to gather the protesters inside the cellars of the palace and slaughter them. Eleven persons were killed in this event, and afterwards, the soldiers waged a campaign of arrests among the Christians of Aleppo until the jails were full of prisoners. Many epistles were forwarded from among the Catholic dignitaries in the East to the Holy See and the Congregation for the Propagation of the Faith regarding the situation and the persecution that the Catholics of Aleppo suffered at the time, and since the Holy See was the protector of Catholicism all over the world, he started mobilizing all the strength which he might gain among the European powers to alleviate the situation and stop the extension of persecution to other lands inside the Ottoman Empire. Moreover, according to the news coming from Constantinople, the persecution may extend to include even the Armenians. However, the emperor of Austria continued to raise the issue before the Ottoman Porte. He gave his ambassador, Sturmer, high orders to protest with the ambassador of France against the treatment of Catholics in the East. However, the efforts of the ambassador of Vienna paid off; the letter sent by the Embassy of

Vienna to the Congregation for Propagation of the Faith on the 24th of April confirmed that the Emperor informed His Holiness that he finally obtained orders to stop the persecution against Catholics. They can, henceforth, practice their ceremonies in their Churches. However, in 1831 AD, the recognition of the Armenian Catholic Community led to the independence of the Rumi Melkite Catholics afterward. On the 22nd of Ramadan 1246 Hijri, 1830 AD, the Patriarch of the Catholic Melkite, Ignatius V, with his Metropolitans, sent an epistle to the Ottoman Porte thanking the Sultan for his incredible generosity for the decree issued on the 21st of Rajab. It could be understood from the letter's content that the Sultan recognized the Catholic Armenian of Constantinople as an independent Millet. For that reason, Agob Ben Manuel was elected as its Metropolitan. The authority of the Metropolitan included all the Catholics of the East who were given the right to construct Churches for their prayers and Ceremonies, while the Patriarch of Orthodox had no right to interfere in the affairs of Catholics.

The Chaldean Church

Christianity had found its way into the territory of the Parthian Empire since the first century. The Church was organized entirely in the time of Papa Bar Gaggai in 310 AD when he divided the Church into an apostolic model of bishops, presbyters, and deacons. He centralized the administration between his hands, holding responsibility for all the Church's affairs from his residency in the capital of the Parthian Empire Seleucia Ctesiphon, assuming the title Catholicos of the East. Another important event that shaped the history of the Eastern Church was reasonably political. In 424 AD, the Council of Patriarch Maar decided that no appeals would be made to the West. The first contact between the Eastern Church and the Holy See was during the reign of Khan of Mongols Arghun at the end of the 13th century. The relationship between the Assyrian or Nestorian Church with the Holy Sees revived again during the era of the Ottoman Empire. The Patriarchate seat moved between Mosul and Marga, east of Lake Urmia. In the 15th century, the isolation in which the Church had lived led to new Canons inside the hierarchy of the Church so that the Catholicos position or the Patriarch chair became hereditary. In the new canons, the clergy would consecrate the nephew of the perished Patriarch, who was brought up under his care and learned in his house to follow in his footsteps. If the Patriarch did not marry, the office would pass from uncle to nephew.

The schism of the Nestorian Patriarchate

In 1551 AD, the Patriarch Simon-Bar Mama died, and the succession problem came to the surface. Many bishops obeyed the law and consecrated the perished Patriarch's nephew in his place, but others and Nestorian dignitaries wanted to break the system down. Therefore, they elected the monk of the Raban Hormizd monastery, named John Sulaka, as a Patriarch. To fortify himself, the newly elected Patriarch made friends with Catholic Franciscan Missionaries. The new Patriarch was arrested by the Ottoman governor of Diyarbakir in 1555 AD and murdered in prison by the intrigue of his rivals. Sulaka was succeeded by Abdisho IV (1555- 1567) AD, who kept the relationship with the Holy See, and for his trustworthiness, he received the pallium from Pope Pius IV (1559-1565) AD. the Patriarch ordained no less than fourteen Archbishop and bishops.

The Patriarch's Line of Mar Shimun.

This line was luckier than the previous one, which lasted 13 years. In 1580 AD, Shimun Dinkha, the bishop of an important bishopric in the mountainous region of Assyria, revolted at the head of forty thousand Nestorian families against the old line of the Nestorian Patriarchate headed by Patriarch Mar Elia at that time. The revolution took a political manifestation when the Safavids encouraged the revolt. However, Mar Elia's power (the old Nestorian Line) was formidable and bishop Dinkha was obliged to flee his See. He sought refuge in the monastery of Mar Yuhanna near Salams in Persian Azerbaijan, where the authority welcomed him as leader of forty thousand warlike Assyrian Families. On the other hand, the Pope accepted his Catholic confession and confirmed him as Patriarch.

Shimun II succeeded the Patriarch in 1600 AD and kept the connection with the Holy See through the head of a French missionary of Aleppo, Father Thomas, who carried the Patriarch's Catholic confession from his residence in Konak. His successor, Shimun III, sent his Catholic confession to Pope Innocent X (1574-1655) in 1653 AD. The Chaldean Patriarchate at the time included Jolamerg, Van, Urmia, Moka, Baz, and Diyarbakir, consisting of 40 thousand Assyrian families. However, His Successor, Shimun IV, was deposed from his Patriarchate because of his union with the Holy See, and his opponents tattled him to the Ottoman authority. The Patriarch sought the help of Pope Alexander VII (1599-1667).

This line did not maintain the relationship with the Holy See since this relation was not valuable to the Chaldean Patriarch because of the place and time circumstances. In 1780, Patriarch Shimun VII sent an epistle to Pope Pius VI asking for the union with the Holy See. In the epistle, the Patriarch admitted the presidency of the Pope over all the Churches, denied all the Nestorian heretics, and accepted the Catholic profession. The Patriarch asked for books to teach the proper Spiritual rituals. In a letter which dates back to 1772 AD, Pope Clement XIV (1705-1774) showed his affection to the Patriarch and complemented this latter's endeavors. While some Patriarchs sent their Catholic confessions to Rome, like Mar Shimun IX and Mar Shimun X, the others neglected to do so, and after 1670 AD, no contacts were maintained

The Mar Elia line

This line was the old Nestorian Church itself which Sulaka split up and established the line mentioned above, which disappeared at the end of the 16th century. However, this line has endeavored to consolidate the relationship with Rome. Simon ibn Mama was succeeded by Elia V. The new Patriarch met with the emissary of Pope Gregory XIII (1502-1585), Leonard Abel, who invited him at the time to pay allegiance to the Holy See. The Patriarch, in turn, accepted the invitation and sent his Catholic profession with a priest, but Pope Sixtus V (1521-1590) did not accept his confession, because of his heretic inclinations. In 1591 AD, his successor Elia VII, who was affected by the visit of a papal emissary, desired to unite with the Holy See, especially after a story reached the ears of the Patriarch about the modesty and virtue of the Pope. The Patriarch took advantage of the situation and sent a delegation of priests (Hermizd and Yusha) and an Assyrian notable called Khoshaba. In that meeting, the delegation and the Pope discussed the origin of the Assyrian Church, their Patriarchate, lands, places, episcopates, their relation to the religious and political authority, and the associations previously concluded with the Holy See. During that time, the Assyrians, including the Chaldeans, owned 35 dioceses, the inhabitants lived in 120 villages distributed between the Ottoman Empire and Persian land, and in Jerusalem, they had a chapel in the Church of the Holy Sepulcher. However, the outcome of the visit was no more than a failure, since the delegation lacked knowledge.

However, the Patriarch insisted on his goal, and sent Archbishop Adam, the chief of Rabban Hormizd's monastery, to the Holy See. The priest arrived in 1610 AD to Rome carrying the Catholic confession of the Patriarch. In the introduction of his letter, he emphasized the supremacy of the Papacy as well as his adoption of the Catholic faith. The priest lived in Rome for years, where he wrote another treatise which he later handed to the Patriarch. The treatise pointed out the astray of the Nestorian dogma, dividing it into the following chapters: the unity of the Mighty Nature, the trinity of the hypostasis, the birth of the eternal word, the unity of the hypostasis of Jesus, and the will of Christ. In the premise, he spoke about the Pontiff's presidency and his supremacy. upon the priest's return in 1616 AD, the Patriarch summoned his hierarchy to have the faith corrected and examined. Among the attendants was Father Thomas, who was the Head of missionary in Aleppo, the Metropolitan of Hasankeyf, the Metropolitan of Jazzera, the Metropolitan of Siirt, and the Metropolitan of Jerusalem and Mardin, priest Adam who was

promoted to the episcopate rank. The Council prevented Nestor's instruction once and for all and accepted that Catholic dogma be spread and promoted among the Assyrians. Moreover, they sent Metropolitan Adam again to Rome to inform the Pope about all the regulations and decisions taken and declared. However, the Patriarch and his hierarchy approved their foresight when Metropolitan Adam sent epistles in 1617 AD to all the Chaldeans under the jurisdiction of Mar Shimun informing them about the charity which the Pope had given to his kinsmen, especially in Jerusalem where he bought fields and towers to the Chaldeans. Moreover, he invited the hierarchy to meet in Deir Mar Evgin where the Patriarch was waiting for them to reach the community's welfare.

During this time, Pope Urban VIII (1623-1644) sent Father Francis Quaresmius as a papal emissary to the Chaldeans of Syria and Mesopotamia with the power of deposing the Chaldean Patriarch. When the Father settled in Aleppo, he wrote to the Congregation for Propagation of the Faith about his efforts to eradicate the delusions of the Chaldeans regarding the sanctification and distribution of the Lord's Body.

However, the question here is: did the missionary expedition successfully disseminate the tradition and the Latin Customs among the subjects of the Chaldean Church? The missionary expedition partially succeeded in making Chaldean subjects adopt the convention. In the previous chapter, we examined that they were seeking to force their Canons which brought about the reluctance of some parties inside the Melkite Catholic Church, led by the most influential theologian of his time, Germanus Adam. That led to the split of the Melkite Catholic Church for many years after the death of the Metropolitan Adam. We cannot blame the Easterners for their tradition, which has gone deep in history for thousands of years and is connected with their language, lands, and forefathers. However, the conversion to Catholicism continued. In 1617 AD, Patriarch Elias VI died and was succeeded by Elias VII, who sent his Catholic profession to Pope Iskandar VII in 1657 AD.

During this time, there were two Catholic Patriarchs in the Chaldean Church, Elias VI and Elias VII in Alqosh, and Shimun IX and Shimun X in Urmia. In 1660 AD, Elias VII died, and his successor Elias VIII (1660-1700 AD) refused to obey the Holy See and started a war against the Chaldean Catholics. During this time, Rome strove for a new Catholic line in Diyarbakir to replace the renegade one and eventually succeeded in creating a new division in the Church of the East in 1681 AD. The Nestorian Metropolitan of Amid (or Diyarbakir) Yousuf joined Catholicism. As

for the Nestorian, the Patriarch Elias VIII, he tried to win over the Metropolitan, but he failed. Therefore, he went to Diyarbakir personally, accompanied by fifty men. The Patriarch bribed the governor of Diyarbakir and confiscated the Church of Mardin. However, the Patriarch failed in his endeavors after proving the Metropolitan innocence; therefore, he was reinstated again as Metropolitan of Mardin. On his way to Constantinople, he met the French consul François Pique who helped him to obtain a supportive decree from the Ottoman Porte in 1677 AD. At the same time, the Metropolitan strengthened his position when Pope Innocent XI confirmed his position as the Patriarch of all Chaldeans. In 1694 AD, the Patriarch conceded his throne to his pupil Yousuf II and died in 1707 AD in Rome. In 1695 AD, Pope Innocent XII (1615-1700) confirmed Yousuf on his Patriarchate, and in 1696 AD, he got the Coat of Arms. He died in 1714 AD. His successor, Yousef III, was from Kirkuk in Iraq. He was consecrated as the Metropolitan of Mardin with the name of Timothy. Pope Clement XI (1649-1721) confirmed him as the Patriarch of Babylon and sent him the pallium in February 1714 AD. During his reign in 1723 AD, the Nestorian Patriarch Elias died in his residence in Alqosh. Patriarch Yousef III took advantage of the situation and extracted a decree from the Ottoman Porte to run the affairs of the Chaldeans in Mosul. The Church of Amed, the headquarter of the Metropolitan, was confiscated by Nestorians according to a decree issued by the Ottoman Porte, and this is why the Patriarch hid for one month. In 1729 AD, the notables of Mardin, Mosul, and Amed assigned a man called Jacob to represent and defend the Patriarch in Constantinople. However, the Patriarch was released by a high decree and travelled to Constantinople in 1730 AD where he remained six months to regain his authority. While the Patriarch was in Constantinople, the affairs of the Chaldeans were assigned to the Metropolitan Basil of Mardin and the Metropolitan Shimun of Siirt. When the Patriarch failed in his mission, he roamed over Europe and gained recommendation letters, most importantly from the Chief of Congregation for Propagation of the Faith, Cardinal Petra, to collect alms from believers for the charity of the Church. In his journey, the Patriarch crossed Vienna and arrived at Rome in 1732 AD, where he was welcomed by the Pope. In 1746 AD, and with the support of Pope Benedict XIV, an Ottoman decree was issued recognizing the authority of the Patriarch over the Assyrian inhabitants in Mosul and Amed. In his days, the number of people who converted to Catholicism grew more, thanks to the Capuchin Fathers who directed their efforts in 1725 AD to Mosul and opened their school there. In 1750, the Dominican Fathers also arrived and opened another school. In 1750 AD, the Patriarch died, and Yousef V, Ali'azer Al-Hindy, the pupil of the Congregation

of Propagation of the Faith, succeeded him. He was consecrated as a Metropolitan in 1757 AD. Later on, Pope Clement XIV (1705-1774) confirmed him as Patriarch in 1760 AD. Since the Pope conferred on the newly-appointed Patriarch the title of the Patriarch of Babylon, he extended his authority to include all the Christians in Bagdad, Mosul and adjacent areas. However, in 1763, the Patriarch travelled to Constantinople to get permission to renew the Church of Amed that Muslims prevented its renovation since it was next to the Mosque called (Sheik Mater). The Patriarch concentrated all the power in the hands of his deputy, Metropolitan Yohanan and spent one year in Constantinople. However, all his endeavors were in vain, entailing substantial financial loss. Therefore, he travelled to Rome in 1764 AD to get financial support. When the Patriarch returned to Diyarbakir, he had a prolonged struggle with the Latin Patriarch of Bagdad, Emmanuel, over the spiritual customs and traditions of the Chaldean Community. However, the Patriarch quit, and the Holy See replaced him with Mar John. There were many complaints against the Patriarch. On this ground, the Congregation of Propagation of the Faith had doubts regarding his eligibility and competence; therefore, they chose Augustine Hindy, under the name Yousef IV, for the Patriarchate chair. In the last quarter of the 18th century, there were three other competitors in the Catholic Church of Chaldeans and each one of them wanted to eradicate his opponents.

The Struggle Inside the Chaldean Church

The policy of arbitrarily establishing Catholic Patriarchates among the Assyrian community by the Holy See, whenever the circumstances were available, led with time to a struggle inside the Chaldean communities over leadership and jurisdiction that every party strived to gain. In 1745 AD, The Assyrian Patriarch of Elia's line, Elia XI, affected by losing lots of followers of the Catholicity and encouraged by his nephew and deputy Ishoyahb, decided to have a union with Holy See and sent an epistle to Latin metropolitan of Bagdad about his wishes.

However, in 1756 AD, the Patriarch restated his desires and was supported by Imanuel, the Latin Metropolitan of Bagdad, who sent an epistle professing his Catholic doctrine to Pope Benedict XIV. 1772 AD, the Patriarch replicated his desire for union, but there was no good attention or doings which proved that the Patriarch and his deputy took the matter seriously. In 1776 AD, Patriarch Elia XI appointed his nephew Mar John Hormuz to the episcopate of Mosul, dethroning Ishoyahb. The main cause of such a change in the hierarchy was attributed to the significance and empowerment of Mar John's brother inside the inherited Patriarchate family, who desired to

control all the properties of the Church after the patriarch's death. However, the confusion that the Assyrians experienced then since the latter part of the eighteenth century was because there were three Chaldean Patriarchs: two Nestorians, at Urmia and Mosul respectively, and a Uniate at Diyarbakir. Moreover, the Catholic community was divided between the Exterminator's party the supporter of western rituals and the conservative one. The Patriarch died in 1778 AD with eight hundred of his followers during the plague that struck Iraq at the time. After the Patriarch's death, the previous deputy, Joshuaib, was appointed to the Patriarchate's chair and called Elia XII, while his cousin, Mar John Hormuz, was assigned to the episcopate of Mosul and named the deputy of the Patriarch. However, Metropolitan Mar Hormuz, exploiting the friendship of Al-Halaby's family and their position in the ruling elite, started a machination against the Patriarch, announcing that the Patriarch apostatized and joined Nestorianism. Moreover, he interfered in the affairs of Kirkuk's villages which were out of his authority and inside the jurisdiction of the metropolitan. When the Patriarch and his party responded to the scheme of the Metropolitan, he convinced the inhabitants of Kirkuk to claim that the Patriarch forced them to adopt Nestorianism again and to petition the Mosul governor, Suliman Bey, who considered their accusation since he despised the Patriarch who was supported by his enemy, the governor of Amediye Ismail Bey. However, the governor of Mosul, Suliman Bey, recommended Mar John Hormuz before the Ottoman Porte and extracted a high decree legitimizing his presidency over the Assyrians and Chaldeans in Mosul. Moreover, the Dominican Chief Rafeal supported the Metropolitan before the Holy See and attached a recommendation letter to the Profession of Faith of the Metropolitan which was sent to Rome in 1782 AD. However, the Holy See was aligned with the desires of the Dominican Father, endorsing the position of the Metropolitan and appointing him as the Patriarchal deputy of the Assyrian Patriarchate. The Metropolitan was not permitted to use the stamp or the name since Patriarch Yousef V was already the deputy of the Babylonian Patriarchate (In my study above, this line acquired the title of the Patriarch of Babylon) and Patriarch Elia had the right to preside over the Babylonian Patriarchate, and the Holy See was seemingly awaiting the Nestorian Patriarch to undertake more serious steps in this case. When Patriarch Yousef V felt that the privileges given to him by the Holy See undermined, he preferred to resign, especially after transferring the jurisdiction of the Babylonian Patriarchate to the hand of Mar John. In 1792 AD, Pope Pius VI appointed Mar John as the Patriarchal deputy over the Patriarchate of Amed, including its episcopates of Mardin and Siirt. However, the Chaldeans of Amed did not recognize the authority

of the newly appointed deputy and rebelled against him. When the news reached the Congregation for Propagation of the Faith, they sent Carmelite Father Fulgencio of Bagdad and Busra to examine the reason for insurrection against the Holy See's decision.

Metropolitan Mar John preferred an undisputed authority over the Chaldeans, ignoring the interests of both sides, the Assyrians and the Holy See. Father Fulgencio examined the situation and testified against the doings of the Metropolitan before the Congregation for Propagation of Faith. The testimonies endorsed by the witness of the Dominican Chief of Mosul, and the war between the Ottoman Empire and France over Egypt in 1798 AD, weakened the position of Mar John since the Ottoman Empire released a campaign of persecution against Catholics. The Bey of Mosul, Mohamed, arrested many Catholic subjects under the charge of being Franks and Mar John hardly could escape the scene. However, when Mar John lost his winning card, they relinquished him since he was incapable of serving their interests; therefore, the Holy See consecrated Augustine Hindy and appointed him to the episcopate of Amed and as a deputy to the Babylonian Patriarchate. The newly-appointed Metropolitan, Augustine, started abusing his position to strengthen his authority. For example, in 1811 AD, he dethroned Mar John and consecrated priest Shimmun Al- Sayegh as a bishop to the episcopate of Mosul. However, the Congregation endorsed the resolutions of Mar Augustine ignoring the right of the Mar John over the episcopate of Mosul. These decisions did not relieve the situation; the proponents of Mar John became more radical and Metropolitan Shimmun quit his position, and he appointed another priest called Dembo on his behalf. The party of Mar John warned him when Metropolitan Augustine decided to travel to Mosul to restore order. However, the Carmelite Father, Sigmund, who was the papal deputy of Bagdad, briefed on the matter and informed the Congregation for the Faith about the situation. The Congregation for Propagation sent, Cobre, the Latin Metropolitan of Bagdad, to investigate the situation and solve the problem. the papal deputy cancelled the suspension of Mar John in 1826 AD to restore tranquility to the Chaldean community; he reinstated Mar John to the Episcopate of Mosul and as a deputy of Babylon Patriarchate, and added the Patriarchate of Amed to his authority, revoking the privileges of Mar Augustine as a deputy and he became only the Metropolitan of Amed. All the adversarial parties were subjugated to the resolution except Josef, the Metropolitan of Ninawa. However, Mar John started persecuting his opponents. he used the government of Amadiya to scatter and imprison the monks. In 1830 AD, Pope Pius VIII (1761-1830) dropped all the charges brought against Mar John and declared that Mar John is the Patriarch

of Babylon over all the Chaldeans, abolishing the Patriarchate line of Amed once and for all. The death of the papal vicar, Cobre, in 1829 AD by the plague of Bagdad prevented the Holy See from declaring the Patriarchate of Mar John; When Mar John became a Patriarch and the power was concentrated in his hands, he deposed Metropolitan Josef and imprisoned him in the castle of Amadiya in 1832 AD. Later on, the party of Josef procured a decree to exile Mar John outside of Mosul and Amadiya. In 1835 AD, the party of the Patriarch restored their strength and imprisoned Josef and Gebrael Dembo, the Chief of Rabban Hermozd Monastery, for more than a year. The successor of Cobre, Metropolitan Lawrence was incapable of achieving his Master's goals or at least preserving marginal tranquility inside the Chaldean Church. The episcopate of Salamas (in the northwest of Iran nowadays) who belonged to the jurisdiction of the Catholic Patriarch of Babylon, came to the front. During this time, Nikolas Zi'a and Korkis, the pupils of the Congregation, returned to Salamas to preach and serve believers. While Nikolas Zi'a gained the respect of Khosrowabad's inhabitants, the place of his origin, the other priest could not get along with those people; therefore, he headed to Bagdad to meet the papal emissary Lawrence. This latter lacked empowerment among the Chaldeans and found that establishing a new hierarchy would strengthen him. Therefore, he convinced the old Mar John to elevate Korkis to the episcopate level by making him deputy of the Babylonian Patriarchate and appointing him to the chair of Salamas. In 1837 AD. The Metropolitan of Salamas did not recognize the new Metropolitan's authority, while the subjects of Salamas petitioned Mar John to appoint Nikolas Zi'a for the episcopate. Moreover, the hierarchy of Salamas petitioned the Congregation for Propagation of the Faith for the same purpose. However, in 1835 AD, Nikolas was elevated to the episcopate level, but it is not quite accurate whether he was appointed to the chair of Salamas or not, especially because Malki Sadek was still the legitimate Metropolitan of Salamas. Later on, the papal deputies, Nikolas and Korkis, constituted a party to control the situation and eliminate their adversaries. Nikolas took over the Episcopate of Salamas, while Korkis, the Patriarch's deputy, started a war against the party of Josef to make him submit to his desire since Patriarch John got older and was incapable of administrating the Chaldean Church and in the case of his death, the high figure Josef Odo would be nominated to the Chair of the Patriarchate. Therefore, getting rid of one of the tenacious adversaries would pave the way to the Patriarchate's chair. The news of that dispute reached the Holy See; therefore, they dispatched a secret mission consisting of Carmelite Fathers Relu and Peter. The mission examined the situation and sent reports to the

Holy See. As a consequence, the papal deputy was summoned to Rome while Nikolas, the Metropolitan of Salamas, was appointed as a deputy to Mar John, and in 1839 AD, the Holy See conferred on him the Patriarchate title. In 1844 AD, Patriarch Nikolas Zi'a was the first among his kinsmen to be recognized as the Patriarch of the Catholic Chaldeans by the Ottoman Porte.

The Catholic Armenian Church

By the 16th century, the Armenian nation had spread across a wide geographical area throughout the Near East. Most of that area was under the Ottoman Empire's domination, especially after Sultan Salim I's expansion policy. Despite that, the Armenians were not under one authority or Church at the time, and there were many Armenian Churches. The first was the Church of Etchmiadzin, where most of the Armenian people recognized its Catholicos. Another Church was placed in northern Syria, and the Patriarch who ran its affairs was known as the Catholicos of Sis. Two lesser Catholicates existed, one at Akhtamar, an island in Lake Van, and the other in Jerusalem. Another hierarchy originated when Sultan Mehmet II established the Armenian Patriarchate of Constantinople. The first connection between Armenians and the Holy See happened when the Armenian delegation arrived in Rome in 1548 AD, and a panel was headed by the Catholicos of Etchmiadzin Stevon. During his stay in Rome, the Armenian Catholicos willingly professed the faith of Catholicism, while Pope Paul III offered him moral support. However, the Armenian Patriarch convinced his successor, Mikael of Sebastea, to continue conversing with the Holy See. In 1562 AD, the Patriarch sent a new delegation to Rome consisting of Abgar of Tokat, his son Sultan, and a priest called Agheksanter. Many decisions were taken during the conversation between the delegation and Pope Pius IV, especially regarding communion between the Armenian Church and the Holy See. The mission was dispatched to the East but has yet to be discovered and examined.

The Process of Spreading Catholicity Among Armenians in the 16th and 17th Centuries

In the 16th and 17th centuries, the Armenian communities, like other Eastern Christians, were under the effect of missionary expeditions, especially the Capuchins and Jesuits, who played a grand role in converting people as well as establishing a national hierarchy that could achieve the goals of missionary expeditions. For instance, one of the most renowned missionaries was Dominican Fr. Paolo Piromalli who worked in the Armenian communities in the Ottoman land and Persian Empire between 1632 and 1664 AD and moved between many places, such as Nakhichevan, Etchmiadzin, Julfan, and Constantinople.

Among the Missionary's students were Kirakos (Ca. 1605–1642) and Oskan Erewanc'i (1614–1675), both of whom left a remarkable mark in the process of conversion. Among the pupils of the Congregation were Gomidas Kemurjian, Khatchatour Arakelian, and Bedros Manuk, better known

by his monastic name Mekhtiar. They were principally responsible for the Catholic movement among their countrymen. Arakelian initialized proselytizing in the Armenian Church of Samatya and Saint Astuacacin in Kumkapı in Constantinople. During 1701 AD, and by the blessing of the Armenian Patriarch of Constantinople Melk'isedek, Arakelian - with the aid of Mekhitar and Bedros- presented to the Armenian liturgy a commentary on the Gospel of John and Key of Devotion translated from Latin to Armenian, and printed in Surb Ėjmiacin and Surb Sargis Zoravar in an underground printing press.

In 1700 AD, Mekhtiar returned to Constantinople, where he received an invitation to one of Istanbul's Armenian Churches and attracted several disciples to the Catholic faith. In 1701 AD, many Armenians converted to Catholicism, which drew the attention of the previous Patriarch of Armenia and the current bishop of Edirne Ephrem of Ghafan. The bishop accused the incumbent Patriarch, Melchisedech, of secret correspondence with the Pope. He also charged three Armenian priests of becoming Franks and reported them to the Ottoman authority. The Ottoman authority arrested those priests and exiled the Patriarch. Moreover, the Porte appointed Ephrem as a Patriarch. He issued a decree that all Armenians should publicly profess their faith. Confessors were told to deny absolution to anyone who refused. Furthermore, he demanded that all relationships between the Armenians and missionaries be ceased. In 1702 AD, the Armenian Patriarch was fired, and his deputy, Avediq of Tokat, assumed his place.

The new Patriarch was more hostile to Catholics than his predecessor, and the status of the Armenian Catholics did not improve. On this ground, the ambassador of France, Charles de Ferriol, summoned the Latin Catholic superiors to meet with Mekhtiar and Arakelian to discuss possible solutions. According to Arakelian's point of view, Catholic Armenians should attend the national Churches on Sundays and Holy days and should receive sacraments from national priests. In return, the national Church must agree to remove the condemnation of the Chalcedon Council and the name of Pope Leo from its teaching. Those decisions, however, did not receive any support from the national Church or the conservative Catholics. However, Mekhtiar and his community immediately left Constantinople for Izmir, and they did not wait for the compromise. From there, he left to Italy, where they stayed in Venice. While the Catholics of Constantinople were under persecution, the missionaries were making new gains in Anatolia.

In 1703 AD, the Armenian Patriarch was deposed and imprisoned, but it was just a while until he would be reinstated. The Party of the Patriarch raised sufficient capital for bribes. However, the Patriarch believed that Catholic Armenians, especially those employed as dragomans at the French embassy, were behind the conspiracy of his imprisonment. More Catholics were arrested on such grounds, while others were deprived of their property. In 1707 AD, the Hovannes of Smyrna became Patriarch, and the persecution of the Catholics started again by arresting several bishops, forty priests, and one hundred and eighty laymen. Arakelian fled Constantinople and sought refuge in Venice, while Kemurjian was arrested. The charge was ready against them; they converted to Catholicism and became Franks. This action was considered treason against the Sultan. However, the eight clergymen were presented to the Armenian Millet court. Gomidas, the group's representative, tried to convince the court that they had made no treason against the Sultan and that they had become Catholic but not Franks. In 1711AD, the new French ambassador, Pierre des Alleurs, endeavored to alleviate the situation by establishing a Catholic Armenian Millet. However, the Ottoman government refused the proposal, and it was in no mood to give Christians more concessions, especially after their victory over Russia. In 1715 AD, a new Armenian Patriarch was appointed. The Patriarch, who was a radical proponent of the national Church, exploited the Ottoman war with Venice and Austria to start a campaign of arrests against the Armenia Catholics in Istanbul. At the same time, the station of Jesuits in Trabzon and Erzurum was closed.

In 1727 AD, Patriarch Hovannes of Constantinople met with the Catholics of Etchmiadzin Karapet III to discuss the problem of Catholicism among the Armenians. The agreement forbade the condemnation of the Chalcedon Council and Leo I in liturgical prayer, while the Catholic Armenians could attend the national Church. However, Pope Benedict XIII rejected the request, while the Congregation declared that such behavior would open the door to scandals, danger to the faith, and indifference. In return for such a response, Patriarch Hovannes obtained permission from the Porte authorizing him to station informers at the entrance of the Latin Churches in Galata to report on Armenian worshippers. He further ordered a thorough examination to discover those with Catholic tendencies. These measures resulted in a new wave of arrests of Armenian Catholics.

The Struggle between the Latin Missionaries and the Armenian Catholic Hierarchy.

The Catholic Armenians of Constantinople who sought to have a Catholic Armenian bishop, and that would solve most of their problems with the national Armenian hierarchy. However, the missionaries represented by bishop Bona, who was appointed by Pope Benedict XIV in 1742 AD, did not accept the suggestion, and they proved to have the upper hand when the Holy See rejected the proposal. Notwithstanding, the setback proved short-lived when Benedict XIV allowed the Catholic Armenians to nominate Athanasius Merassian, an Armenian Catholic priest, as their Patriarchal Vicar. He was promised to have episcopal consecration, but that did not happen for several years because of the objections of the Catholic missionaries in Constantinople. It was only in 1759 AD that Athanasius was ordained as a bishop with the authority of ordaining bishops of his community. However, his domination was nominal since he did not have jurisdiction nor was he allowed to determine a policy independent of the Latin Patriarchal Vicar when Armenian Catholics were more than twelve thousand served by twenty-eight clergies. However, in 1765 AD, a special delegation arrived from Rome and decided that the final authority should be the Latin missionaries.

Abraham Ardzivian: The Foundation of Armenian Catholic Patriarchate

In Diyarbakir, and during the third decade of the 17th century, the Carmelite Fathers started their work among the Armenians, and in 1641 AD, the Capuchin Fathers settled there. One of the Fathers, John, chose a young Armenian pupil called Malkon Tasbas and sent him to Rome to acquire the knowledge of Catholicity. When he returned home, he ardently started preaching among his kinsmen. In 1709 AD, the Patriarch of Sis, Peter, appointed him a bishop of the episcopate of Diyarbakir. During his term, he won over the Armenians of his episcopate by converting them to Catholicism. However, six years later, this unfortunate bishop suffered from the intrigue of the Orthodox Party until he became a martyr in 1716 AD. His pupil continued on the path; his name is Peter the First, or Ibrahim Erzivian (mentioned in the documents), who was born in Aintab in 1679 AD into a Catholic family. When he was young, he started learning theology from the famous bishop of Mardin, Malkon Tasbas. In 1706 AD, he was ordained a bishop by the Catholicos of Sis, Peter Bisag, who was later accused of having Catholic tendencies, and he made him the keeper of his secrets. Finally, in 1710 AD, the Patriarch appointed him to the Church of Aleppo, but the successful period he served attracted the attention of Constantinople's

Patriarch. The offensive waged by the Patriarch of Constantinople compelled the Patriarch of Sis to flee the Levant to Rome. On the other hand, the new bishop of Aleppo was exiled to Rhodes Island based on a decree issued by the Ottoman Porte.

In 1720 AD, the Ottoman Sultan Ahmed declared that the Ottoman land is no longer a land of Catholic subjects, and ordered to deny anybody converted to the new faith. After that, the bishop was sure that returning to Aleppo was impossible for him; he corresponded with the Chieftain of Al-Hazin house called Daher, who accepted him in his region in Mount Lebanon. The bishop settled in Keserwan, built a new church and a monastery, and established Antonin Monasticism. In 1722 AD, the ambassador of France seized the opportunity to drop all charges against him. Moreover, in 1739, the archbishop found his way to Aleppo again. When the Catholicos of Sis passed away, the synod of Armenian Syrians convened and chose Ibrahim Erzivian as the new Catholicos of Syria. In 1742 AD, the new Armenian Catholicos travelled to Rome and was vested with the Pallium by Pope Benedict, and he made his confession to the Catholic Faith. Still, the unfortunate Patriarch, failed and did not ever achieve his goal of returning to his Chair in Sis, since the reluctant party in Constantinople ordained another Patriarch for Sis. In addition to that, the Patriarch of Constantinople, Hagop Nazlan, and the new Patriarch of Sis issued decrees to arrest him once he arrived. Patriarch Abraham whose dreams vanished, changed his way to Mount Lebanon again, and then settled down in Kreim's Monastery, maintaining good relations with Syrian Catholics through missionary monks until he died in 1749AD. The next Armenian Patriarch of Aleppo, Hagop Hovespian, was consecrated by Patriarch Abraham in 1740 AD as coadjutor for Aleppo. However, the new Patriarch took from Bzommar in Mount Lebanon a residence place. Three years later, the Patriarch died, and he was succeeded by Mikael Gasparian, who received the Holy See recognition.

The Establishment of the Armenian Catholic Millet

A series of events led to the Armenian Catholic expulsion of 1828 AD that the Russian troops occupied Persian Armenia including the city of Etchmiadzin, the seat of the Armenian Patriarch, and they allegedly planned to create an autonomous Armenian principality dependent on Russia, similar to Moldavia and Wallachia. Moreover, the attitude of its Armenian subjects was unpredictable, particularly after the Ottoman governor of Erzurum had announced the emigration of some Ottoman Armenians to Etchmiadzin since the city was in the Russian hands. The Ottoman

government was fearful of such possible creation which would lead the Armenian Catholic to use the European support to have an independent policy from the Porte, especially after the defeat of Navarino in 1827AD. Consequently, Mahmud II invited the Armenian Patriarch of Constantinople to meet him and asked him whether he was able to answer for his co-religionists' loyalty. The Patriarch declared that he could do so only for the part of the nation he was the spiritual head of, but not for the Armenian Catholics who were obedient to the Pope and in close contact with the Europeans living with them in Pera and Galata. The Ottoman monarch was finally led to take measures against the Armenian Catholics; he evicted them from the capital and the execution of this order was entrusted to the Patriarch. The expulsion of the Armenian Catholics from Constantinople started with the issuance of a Ferman on 8 January 1828 AD, ordering the leading members of this nation to leave the capital and go first to Scutari, (Üsküdar) and afterward to Angora (Ankara). On 10 January, another Ferman ordered three generations of Catholic Armenians originating from Angora, regardless of their situation, age, or sex, to move to Angora within 12 days. However, the ambassador of Austria intervened to solve the problem by suggesting freedom of faith and the creation of the office of an Armenian Catholic Patriarch as the head of this community in the Ottoman territories: 1) this official would be entirely independent of the Armenian Orthodox Patriarch; 2) that they have the right to build their churches, hold their ceremonies, and repair their old Churches without necessity of asking for a new Ferman; 3) the return of the individuals expelled from Constantinople; 4) the restoration of confiscated property; 5) compensation for the injustices for a new Ferman; 6) the return of the individuals expelled from Constantinople; 4) the restoration of confiscated property; 7) compensation for the injustices.

The diplomatic efforts of both France and Austria culminated when the Ottoman Porte on the 17th of January accepted the Austrian-French suggestion including that the Armenian Catholics would have their spiritual leader independent from the Orthodox Patriarch; a leader with the rank of a bishop or archbishop would be voted for by the leaders of the Armenian Catholic nation and obtain the approval of the Pope; the Porte would nominate a Muslim official to be the only agent between the sultan and the Armenian Catholics in civil affairs; the Armenian Catholics would obtain a certain number of churches sufficient for their needs; they would not be compelled to make use of Orthodox clergymen's services in spiritual matters, like christenings, weddings, and funerals; the Porte would make every endeavor to restore the properties confiscated and sold in the two years before its order. However, the obstacles reflected on the project, especially after the French

invasion of Algeria in 1830 AD. The opposite party exploited the situation and charged the Catholics of inclination to the Frank cause against the Sultan. The decision of exiles returns and church building suspended. However, the diplomatic efforts of Vienna were fruitful. In late December 1830 AD, the Ottoman Porte agreed with the division of Armenian Millet and nominated Bishop Giacomo della Valle as the leader of the Catholic community. Three years later, the Patriarch title was bestowed on the new leader Artin Vartabet.

Conclusion

The theory of Millet system inside the Ottoman Empire during the classical age is not true and need more examination. In the study which focused on the establishment of Catholic Churches of the Levant the Orthodox Patriarch of Constantinople and the Armenian Patriarch had no independent authority over the Christians of the Levant and the appointments were confined to Ottoman Porte and all the accounts which attached the Orthodox of the Middle East to Armenian Patriarch or the Greek Patriarch of Constantinople should be reexamined. In perfect circumstances both Patriarchs were instruments inside the Ottoman Porte and did not have an independent authority to enforce their decision. The Melkite Church, the Jacobite Church and Eastern Church were independent in its hierarchy and did not derive its appointments from those Patriarchs of Constantinople. In the struggle which prolonged through the centuries between the Orthodox and the Catholic of the Levant the main character which played a decisive role in appointing or supporting one side against the other was the political authority which represented by the governors of the Ottoman governorate, the Ottoman Porte and the European countries. As such the Ottoman authority did not have special treatments for Christians nor they classified them in the so called Millet system. Millet System did not appear until 19th century at the time of reform and regulation.

The main aspects which contributed to the flourish of Catholicity inside the Ottoman Empire the readiness of Eastern Christians to acquire the methods of science and education which carried out by missionary. The ignorance of the Ottoman Empire and its neglecting to its population especially the Churches in the East contributed to splitting up the Church into an old Orthodox hierarchy and a new Catholic one, the struggle and war inside the communities of Syrians, Armenians, Rums, and Nestorians were the main character of their relation. Both sides used all possible means like bribes, frames or using outside supporters to eradicate or at least harm his brothers. In many times the Orthodoxy of Christianity was not in a place of debate between the competitors but it was their desire to the rule. Many dignitaries were not honest in their conversion that many of them were hesitated between the old tenants and catholicity, and they pushed themselves toward the union with Holy See only for support. On the other hand, many others were honest in their deeds and bore the hardship and turmoil for unification of the Church in order to establish the Church of God. The Holy See in the return sought many ways to support his agenda by using different means such as organizing the missionary expedition activities when he

established the Congregation of Propagation in 1622AD in order to regulate the work of missionary Fathers, moreover the Holy See opened many attached schools for educating the Easterners about Catholic theology in order to disseminate the Catholicity between the Christian Subjects.