



The Guardians of the Cedars Party - The Movement for Lebanese Nationalism issued the following message:

In comment on our last communiqué, we received a message from a friend we hold dear to our heart, in which he says: "...Which country are you talking about, and what people? Our people are neither homogenous nor in harmony, let alone the sharp Maronite disputes. What honorable leaders? And what integrity in our officials? Do not expect much... it's all a myth..." and so on and so forth to the end of the message.

Our friend is merely expressing the state of mind of the majority of the Lebanese, and in our opinion, this is due to the disgust and despair that are pervasive throughout the country and the people, after decades of wars, occupations, and self-generating crises that keep piling up on top of one another. All of this under the aegis of leader wannabes, many of whom lack even a minimum of decency and integrity, and are more aptly classified along with demons and devil-worshippers, which has led to the fragmentation of our people into a bunch of disjointed tribes, but yet more in form than in substance.

When we talk about the Lebanese people, we mean their authentic deep-seated identity, their historical deep-rootedness that reaches way back in time and are not erased by transient circumstances, no matter how bleak. Which is why we say that the differences among people are in form not in substance, whereas the differences within the political establishment are in both form and substance because the clay from which our politicians are molded is rotten to the core.

It's been said, "As you are, ye shall be ruled." But the truth is the exact opposite: "Ye will become like those who rule over you." While the good shepherd in the Gospels leads his flock to the meadows, the wicked shepherd leads his flock to the slaughterhouse. And as the rot of a fish begins in its head, so does a nation's corruption begin with its leaders.

When we talk about Lebanon, we are talking about a people that have built two empires. The first ruled over the Mediterranean peoples for five centuries with science and knowledge and trade, and its ships went as far as the two Americas. Phoenician culture was transmitted, through the Greeks, to the peoples of Europe and from them to the rest of the world. The second empire, the Carthaginian, challenged the Roman Empire in its very heart, besieging Rome itself for 15 years, and had Hanibaal taken Rome, the course of history would have radically changed. The present is but an extension of the past, as the future shall be an extension of the present: We are the children and grandchildren of a great people. Our present predicament does not reflect the deep-rooted authenticity of us as a people, but merely the wickedness of our leaders. This predicament will inevitably pass.

Our modern history is of no less important than our ancient history. Prince Fakhreddine was able to establish a Greater Lebanon, stretching from Aleppo in the north to Akko in the south and to Al-Arish in Egypt, after he defeated the armies of the Wali of Damascus who was backed by the Ottoman Sublime Porte, forcing the latter to recognize the autonomy of Lebanon within its borders, unlike the rest of the nations who remained reeling under the yoke of Ottoman occupation.

Our people's history of struggle has never waned. It has continued throughout time and space, as if it was our destiny. In the last quarter of the past century, nations big and small concurred together over Lebanon in accordance with an international-regional plot to replace the Lebanese State with a Palestinian State. The Lebanese people, alone, isolated and abandoned, with meager capabilities and primitive weaponry

managed to turn back the hordes of the Palestinian organizations backed by battalions of mercenaries from every far-flung corner of the globe and with an assortment of every possible faction of international terrorism. Two years later, the Lebanese people routed the Syrian army of occupation and established entrenched free zones to confront the occupation and prepare for the liberation of the remaining occupied areas. In the end, these free zones fell from within as a result of the struggle over power and money.

Let us also talk about the people who marched by the millions to Baabda to protect with their bare bodies the custodian of the presidential palace against the firepower of the Syrian rocket launchers and missiles, back when the presidential palace was called the People's House and was a symbol of national resistance and dignity.

Yet again, after years of oppression and tyranny, those same people marched into Martyrs Square or Freedom Square, from all sects, regions and communities, united into a people's revolution the likes of which the world had never seen, forcing the Syrian forces to retreat from all Lebanese territories after 30 years of hegemony and occupation.

As for the Maronite community, we all know the extent of the decadence to which most of its political and spiritual leadership has sunken. But when we speak about the Maronite condition, we mean the holy fathers from Aqoura and Jibbet Bsharri, from Ehden and Wadi Qannubin, from Yanuh and Kfarhayy, and from other sites where the fragrance of sanctity continues to pervade its air and soil. For they were given the glory of Lebanon because they were exemplars of ultimate sacrifice, heroism and struggle for the sake of Lebanon's independence and to defend its honor in extremely harsh circumstances.

And last but not least, let us talk about the Bu-Zayyan family which has offered on the altar of Lebanon three brothers who were martyred on the frontlines of honor, one after the other. During the funerals of the third martyr among them, their father came to me after he saw the tears in my eyes and said: "Do not be sad, sir. I still have three others alive and they stand ready!!!" This is the father whom we are talking about when we speak of the Lebanese people. This magnificent example of mastering the culture of martyrdom in order to make life, and that embodies the spirit of this good people and its rare nobility and greatness.

So to our dear friend we can only say: Be certain that Lebanon shall remain and the Lebanese truth shall remain, when all shall vanish.

Lebanon, at your service
Abu Arz
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