



# LSPRAS 50<sup>th</sup> ANNIVERSARY 1966 - 2016

The Lebanese Society of Plastic, Reconstructive and Aesthetic Surgery - LSPRAS was established in 1966 as the Scientific Society of the Lebanese Order of Physicians representing then the newly emerging specialty by 6 founding members: Drs. Philippe Antipas, Samir Shehadi, Najdat Bacha, Fawzi Abou Jamra, Robert Daoud and Edmond Massoud. Half a century later, and despite the chronically difficult situation in Lebanon since 1975, LSPRAS has steadily grown to presently 96 members and has gained international recognition. Several of its members have held and still hold key positions in the International Society of Aesthetic Plastic Surgery - ISAPS, the International Confederation for Plastic, Reconstructive and Aesthetic Surgery - IPRAS and the Euro-Mediterranean Council for Burns and Fire Disasters - MBC.

This Newsletter is a forum for all Association members to share their knowledge as well as important information about their activities. You are all invited to send your contribution to [batiyeh@terra.net.lb](mailto:batiyeh@terra.net.lb)



## LSPRAS PRESIDENTS



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Nabil HOKAYEM



Georges GHANIME



Elie ABDELHAK  
2016



Pictures of 50<sup>th</sup> LSPRAS Anniversary Conference can be viewed at  
[https://onedrive.live.com/redir?resid=28541A1CEA8DBB24!  
 1242&authkey=!ANK0FYHRJEEZdzU&ithint=folder%2cpdfv](https://onedrive.live.com/redir?resid=28541A1CEA8DBB24!1242&authkey=!ANK0FYHRJEEZdzU&ithint=folder%2cpdfv)



**LSPRAS 50<sup>th</sup> Anniversary Conference, April 26-28, 2016**  
**Conference Venue - Phoenicia Hotel**  
**Opening Ceremony - Sursok Museum**



**LSPRAS 50<sup>th</sup> Anniversary Conference, April 26-28, 2016  
Opening Ceremony Reception and Dinner - Villa Linda Sursok  
Gala Dinner - Casino du Liban**

## THE SYMBOLS OF MEDICINE AND THE PHOENICIAN CONNECTION: THE CADUCEUS AND THE ROD OF ASCLEPIUS

The image of serpents wrapped around a staff is very familiar in the medical field. The Rod of Asclepius, also known as the Staff of Asclepius is a serpent-entwined rod wielded by the Greek god Asclepius, a deity associated with healing and medicine. The Caduceus on the other hand is the staff carried by Hermes. It is a short staff entwined by two serpents, sometimes surmounted by wings. According to a Greek legend, the goddess Iris transported the Caduceus and the healing power to earth on a rainbow. The legend adds that Hermes took the Caduceus from Iris and gave it with the healing power to Asclepius. As a symbol for medicine, the caduceus is often used interchangeably with the Rod of Asclepius.

It is rather bizarre that the serpent has withstood lengthy centuries as a healing symbol. Snakes bites are generally bad news, and so the animal might seem ill-fitting as the symbol of the medical profession. However, the ancient emblem actually has quite a story behind it. The image of the serpent was tremendously significant in the ancient world and serpent veneration was nowhere more explicit than in early Canaan. Societies and scriptures of the Near East simultaneously attributed two highly symbolic roles to serpents; one representing a deity with creative powers, and healing, the other being of underworld and associated with



Caduceus - Rod of Hermes  
and Rod of Asclepius

evil, harm, and destructive influences. On a cultural level, snakes are often associated with the Fall of Man and various vices. And yet, despite their apparently unsavory connotations, few symbols in the history of medicine except the image of the serpent have survived the vicissitudes of time and the changing fashions. The snake has been perceived alternatively as a symbol of rejuvenation, of luck, of the earth's fertility, and of sin, death, resurrection, and therapy, making it overall a rather appropriate symbol for modern medicine.

Asclepius was a revered figure within Greco-Roman medical traditions between 1200 BC until 500 AD, and was upheld as the ideal physician. Although several

origin myths of the Rod symbol exist, the one generally accepted as the most popular tells the tale of Asclepius examining a man recently struck dead by one of Zeus' lightning bolts. Startled by an approaching snake, the healer killed the snake with his staff. A second snake quickly appeared and placed some herbs into the dead snake's mouth, thereby restoring it to life. Asclepius, so the legend goes, quickly followed the snake's example and revived the man from the dead. As a tribute to the snake, he then adopted the symbol of the snake coiled around the rod as his own emblem. Various hypotheses have been brought forward to explain the origin of his worship in Greece; and, while some consider Aesclepius to have been originally a real personage, whom tradition had connected with various marvelous stories, others have explained all the legends about him as mere personifications of certain ideas. The serpent, the perpetual symbol of Asclepius, has given rise to the opinion, that the worship was derived from older civilizations. Asclepius was identical to the serpent Cnuph worshipped in Egypt, or with the Phoenician God Eshmun.

By the beginning of the 17<sup>th</sup> century, the Rod of Asclepius was widely adopted as a symbol of the medical profession in many regions of Europe. By the 18<sup>th</sup> century the symbol's link to ancient Gods and pagan healing practices had largely been obscured as it was embraced by a wide array of medical practitioners. That practice continues as today many organizations use the rod as part of their logos.



Asclepius with his serpent-entwined staff, Archaeological Museum of Epidaurus

The dual snake symbol, called the Caduceus, is an ancient astrological symbol of commerce. It was originally a herald's staff, sometimes with wings, with two white ribbons attached. The ribbons eventually evolved into snakes in the figure-eight shape. It is currently the emblem of many prominent medical organizations, and it is particularly popular within the United States. There are two versions of the symbol with and without wings. Some accounts suggest



Hermes or Mercury

that the oldest known imagery of the Caduceus have their roots in Mesopotamia with the Sumerian god Ningishzida whose symbol, a staff with two snakes intertwined around it, dates back to 4000 BC to 3000 BC. The Caduceus is the sign of

Hermes (or Mercury, as known in Roman mythology). Hermes was the messenger of the Gods, a patron of travelers, the conductor of the dead to the world of the afterlife, the conveyor of dreams, and the protector of merchants, commerce, and thieves. By extension of its association with Mercury and Hermes, the Caduceus was a recognized symbol of commerce and negotiation. This association is ancient, and consistent from the Classical period to modern times. The Caduceus is also used as a symbol representing printing, again by extension of the attributes of Mercury.

Given these associations, some historians and medical professionals have argued that the Caduceus is an inappropriate symbol for medical professions. In particular, Hermes' role as a conductor of the dead has been claimed as unfitting for a profession dedicated to healing. The adoption of the Caduceus by the medical community was probably a mistake rooted in the similarity of the image to the symbol of the Rod of Asclepius. Many would be surprised to learn that the medical caduceus has a quite modern origin: Its design is derived not from the ancient Caduceus of Hermes but from the printer's mark of a popular 19th-century medical publisher. The Caduceus was featured prominently on texts printed by the prolific medical text publisher John Churchill of London in the 19<sup>th</sup> century. Churchill deliberately selected the Caduceus as the sign of his printing business, and was not attempting to promote it as a symbol for the medical profession as a whole. The proliferation of the Caduceus on these respected medical

texts has been cited as the probable reason why the symbol became popularized within the early 20<sup>th</sup> century. As a matter of fact, assistant surgeon Captain Frederick Reynolds of the U.S. Army Medical Corps has confused the caduceus with the Rod of Asclepius. He erroneously claimed that it was commonly used by many European army medical corps and has insisted that this symbol would be appropriate as a collar insignia for his organization. The error however did not go unnoticed for long. By 1917 the librarian to the Surgeon General publicly bemoaned the use of the inappropriate symbol. Regardless of the debate that ensued, the Navy Hospital Corps and many other organizations in the early 20<sup>th</sup> century adopted the Caduceus as their symbol. Its continuing popularity with medical associations, and, even more so, commercial medical organizations, has been attributed to the prioritization of easily recognizable logos over iconographically correct ones.

Regardless of this controversy, the serpent is often symbolically associated with the renewal of life because it sheds its skin periodically. Ancient Mesopotamians and Semites had a similar belief. It appears also in Hindu mythology. Two snakes entwined around a staff was used as a symbol of health and wellness by the Sumerians two millennia before it passed into Phoenicia to be later adopted by the Greeks.

Some scholars relate the snake goddess figurines discovered in Knossos with the Phoenician Astarte. She was the goddess of fertility and sexuality and her worship

was connected with orgiastic cult. Her temples were decorated with serpentine motifs. A serpent symbolizes also the God of medicine in Phoenician mythology. Among the many deities the Phoenicians worshipped we encounter one called "Eshmun". Legend has it that Eshmun was a young man of Beirut who loved to hunt. The goddess Astarte fell in love with him, but to escape her advances he mutilated himself and died. Not to be outdone, Astarte brought him back to life in the form of a god. The ancient Greek writers are unanimous in affirming that Eshmun and the Greek deity Asclepius are the same.



God of medicine & healing

This god is commonly represented with a club-like votive staff with a serpent coiled around it or in the form of a snake. In his Temples, snakes were grown for the ritual. The snake cult and the association of the with the Gods of healing spread across the Mediterranean and appeared on many of its islands and coastal communities. Temples were built for Eshmun along the shores of the Mediterranean wherever Phoenicians built their settlements and everywhere his divine name was mentioned, it was followed by the designation "Holy Prince" and the form of a snake biting its tale. In this circular configuration, the snake did not stand as a symbol of rejuvenation but also for the concept of infinity, a very appropriate and designative epithet for the God of healing and of eternity. Why should a serpent symbolize this God of medicine and what connection is there between the snake and Medicine could be debated. But what is clear is that the Greeks adopted this God from the Phoenicians. As if to bring their Gods close to the Phoenician Eshmun, the Greeks, during their occupation to Phoenicia, added a structure to the north side of Eshmun's temple in Sidon. This addition contains inscriptions honoring Asclepius. On a gold plaque of Eshmun and the goddess Hygeia (Health) found near the temple Eshmun is shown holding in his right hand a staff around which a serpent is entwined. In addition, an early 3rd century AD Beirut coin depicts Eshmun standing between two serpents.

On the other hand, the Phoenician Prince and Master Teacher Cadmus, who was also known as Hermes, is commonly depicted in images with the double serpent of the Caduceus. Like Moses,



Bronze coin minted in Beirut: Eshmun standing between two snakes

Cadmus also had led his people, the Cadmians (Phoenicians) on an exodus into Greece. The name Cadmus, is derived from the Hebrew, Kedem, the East. It is said that he was a Hivite and the Hivites were also called the 'Snake' clan, a people descendant from Canaan. Moreover, the name of Cadmus's wife, Hermione comes from Mount Hermon in South East Lebanon, where it is said the Hivites had lived.

Phoenicians were never a military power. They were not conquerors and aside from occasionally powerful city-states, they never constituted a long-lasting unified political entity yet their influence and full impact on western civilization has been far reaching. It still remains however to be fully uncovered. Historians generally trace the roots of western civilization to the Greco-Roman era. It is about time that Phoenicians are recognized for what they were.

# SAM HAMRA

## VISITING CLINICAL PROFESSOR OF PLASTIC SURGERY AT THE AMERICAN UNIVERSITY OF BEIRUT MEDICAL CENTER - AUBMC

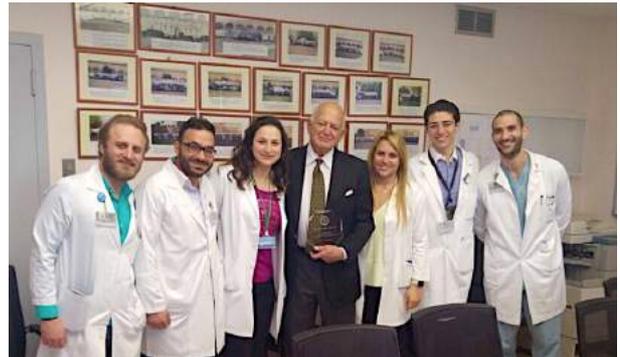
In parallel to the LSPRAS 50<sup>th</sup> Anniversary Conference and upon the invitation of the division of Plastic and Reconstructive Surgery, Dr. Sam Hamra was hosted between April the 18<sup>th</sup> and May the 13<sup>th</sup>, where he was involved in teaching Cosmetic Surgery to our residents and participating in their teaching activities inclusive of four presentations:

- Composite Face Lift
- Cosmetic Body Lift
- Personal Nasoplasty Techniques
- Breast Reduction and Mastopexy Personal Techniques

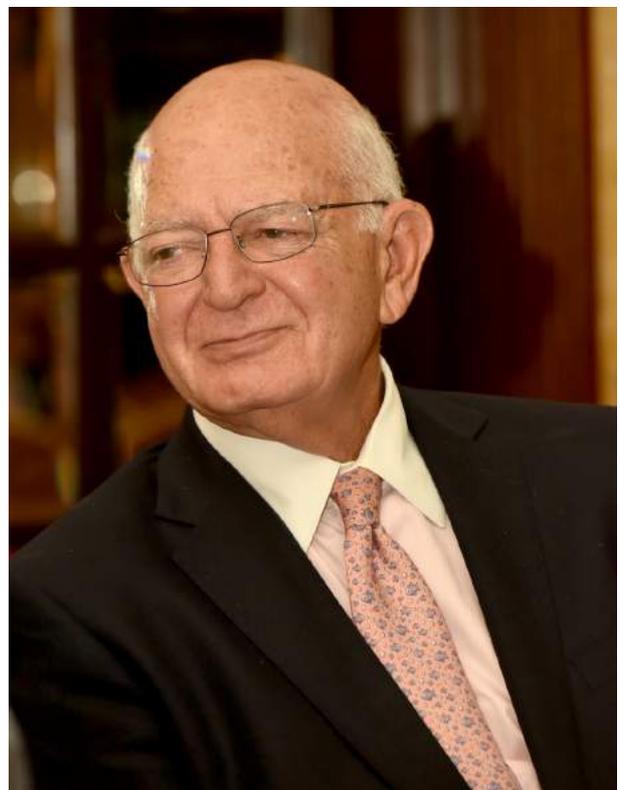
In addition, Dr. Hamra presented a Special Grand Round to the Department of Surgery at the American University of Beirut on the 9<sup>th</sup> of May, entitled "Cosmetic Surgery of 21<sup>st</sup> Century - Present, Future".

Indeed; this was an excellent learning experience, not only to our residents who enjoyed having such a world renowned Cosmetic Surgeon in his capacity as a visiting Clinical Professor of Plastic Surgery.

Moreover, Dr. Hamra has contributed considerably to the LSPRAS 50<sup>th</sup> Anniversary Conference by making 5 presentations about breast aesthetic surgery, lower body lift, face lift and rhinoplasty.



**Dr. Sam Hamra with AUB Plastic Surgery Residents. From left: Nazareth Papazian, Hamed Janom, Arij El Khatib, Reem Karami, Fadel Chahine, and Joe Baroud.**



# MICHAEL DEBAKEY (1908 - 2008)

## THE REAL MAN BEHIND THE GENIUS



Although Lebanon is a small country, many of its sons and daughters have gained prominence throughout the world as scientists and inventors. **Michael Ellis DeBakey** (September 7, 1908 - July 11, 2008) born in Lake Charles, Louisiana, to Lebanese immigrants Shaker and Raheeja Dabaghi (later Anglicized to DeBakey) is one of Lebanon's biggest success stories. He was a world-renowned cardiac surgeon, innovator, scientist, medical educator, and international medical statesman. His innovations revolutionized the treatment of heart patients. At the age of 23, DeBakey had developed the roller pump, whose importance was realized 20 years later, when it became an essential

part of the heart-lung machine. The latter paved the way for open-heart surgery. In 1953, he was the first to successfully perform a carotid endarterectomy. DeBakey was a pioneer in the development of the artificial heart, in using artificial heart pumps and in using synthetic grafts to repair arteries.

DeBakey got interested in medicine while listening to physicians chat at his father's pharmacy. He received his BS degree from Tulane University in New Orleans. In 1932, he received an M.D. degree from Tulane University School of Medicine. He remained in New Orleans to complete his internship and residency in surgery at Charity Hospital. DeBakey completed his surgical fellowships at the University of Strasbourg, France, under Professor René Leriche, and at the University of Heidelberg, Germany, under Professor Martin Kirschner. Returning to Tulane Medical School, he served on the surgical faculty from 1937 to 1948. From 1942 to 1946, he was on military leave as a member of the Surgical Consultants' Division in the Office of the Surgeon General of the Army, and in 1945 he became its Director and received the Legion of Merit. DeBakey helped develop the Mobile Army Surgical Hospital (MASH) units and later helped establish the Veteran's Administration Medical Center Research System. He joined the faculty of Baylor University College of Medicine (now known as the Baylor College of Medicine) in 1948, serving as

Chairman of the Department of Surgery until 1993. DeBakey was president of the college from 1969 to 1979, served as Chancellor from 1979 to January 1996; he was then named Chancellor Emeritus. He was also Olga Keith Wiess and Distinguished Service Professor in the Michael E. DeBakey Department of Surgery at Baylor College of Medicine and Director of the DeBakey Heart Center for research and public education at Baylor College of Medicine and The Methodist Hospital.

DeBakey's ability to bring his professional knowledge to bear on public policy earned him a reputation as a medical statesman. He was a member of the medical advisory committee of the Hoover Commission and was chairman of the President's Commission on Heart Disease, Cancer and Stroke during the Johnson Administration. He worked in numerous capacities to improve national and international standards of health care. Among his numerous consultative appointments was a three-year membership on the National Advisory Heart and Lung Council of the National Institutes of Health. DeBakey served in the U.S. Army during World War II and helped to revolutionize wartime medicine by supporting the stationing of doctors closer to the front lines. This concept greatly improved the survival rate of wounded soldiers and resulted in the development of Mobile Army Surgical Hospital (MASH) units during the Korean War.

Michael DeBakey loved Lebanon, and the Lebanese people reciprocated with affection, pride and admiration. To the Lebanese his name was redolent of a

young Lebanese poet Gibran Khalil Gibran who some 100 years ago stood before the towers of New York and said "I'm the descendant of the people who built Damascus, Byblos, Tyre, Sidon, and Antioch, and I am now here in America to build with you and with a will".

In an address he made to young Americans of Lebanese-Syrian origin, Gibran said "I believe that even as your fathers came to this land to produce material riches, you are born here to produce riches by intelligence and labor". Michael DeBakey, indeed, "build and with a will"; did indeed produce "riches by intelligence and labor"; riches that shaped the future of American medicine and defined the greatness of America. No American contributed more to modern medicine, and no surgeon is more deserving of the label "Greatest Surgeon of all time".

Both Gibran and DeBakey were universal in their messages. The message of Khalil Gibran was the power of love; the message of Michael DeBakey was the power of knowledge. Bertrand Russell, the renowned British philosopher and Nobel Laureate, described the combination of love and knowledge as "the greatest force in the world". It is this combined force, and not physical force, that is needed to save the world and mankind.

In 2006, DeBakey underwent open heart surgery—a procedure that he had pioneered some 50 years earlier—to repair a torn aorta. He died of natural causes in 2008, two months before his 100th birthday.



## **AUB ISSAM FARES INSTITUTE AMONG THE 9 BEST NEW UNIVERSITY BUILDINGS AROUND THE WORLD**

The Issam Fares Institute For Public Policy and International Affairs was listed among the 9 best new university buildings around the world. The building was created by Zaha Hadid Architects and serves as an international think-tank for Middle Eastern affairs.



## USJ CAMPUS DE L'INNOVATION ET DU SPORT



Located on what was previously known as the Beirut Green Line, this new campus takes a contextual approach, integrating physically, culturally, and historically with Beirut's urban tissue. Conceptually an urban block with sculpted voids, the building's hollow spaces define six autonomous blocks and construct multiple viewpoints across Beirut, connecting students to their dynamic setting. The voids also generate a street-level meeting space, which flows fluidly to the top floor in the form of a massive staircase. It concludes at a landscaped terrace overlooking the city. Light is a vital element in oriental architecture and one that shapes its style and identity; the campus exposes alternate light qualities through Moucharabieh-inspired perforations and a polycarbonate volume. Such manipulation presents a striking contrast in filtered light and luminescence. A stylized random-opening treatment is a snapshot of the Lebanese War, lending a poetic glimpse into the reality of destruction and violence.





**SAVE THE DATE**  
**MARK THE DATE**

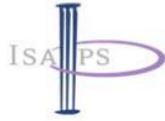
**IV<sup>th</sup> WORLD CONGRESS OF PLASTIC SURGEONS OF LEBANESE DESCENT**  
**April 20-25, 2017**  
**MAKSOUD PLAZA - SÃO PAULO - BRAZIL**

In Association with  
**Lebanese Society of Plastic Reconstructive and Aesthetic Surgery - LSPRAS**  
**International Lebanese Medical Association - ILMA, Brazil Section**



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# ISAP Official Course & Lebanese Plastic Surgery Day

**Beirut, LEBANON**

September 21-23, 2017

Phoenicia Hotel

**SAVE THE DATE**

## Breast & Breast: The Future

Organized by

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Lebanese Society of Plastic,  
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