

Bible Lands

Pentecost 2008

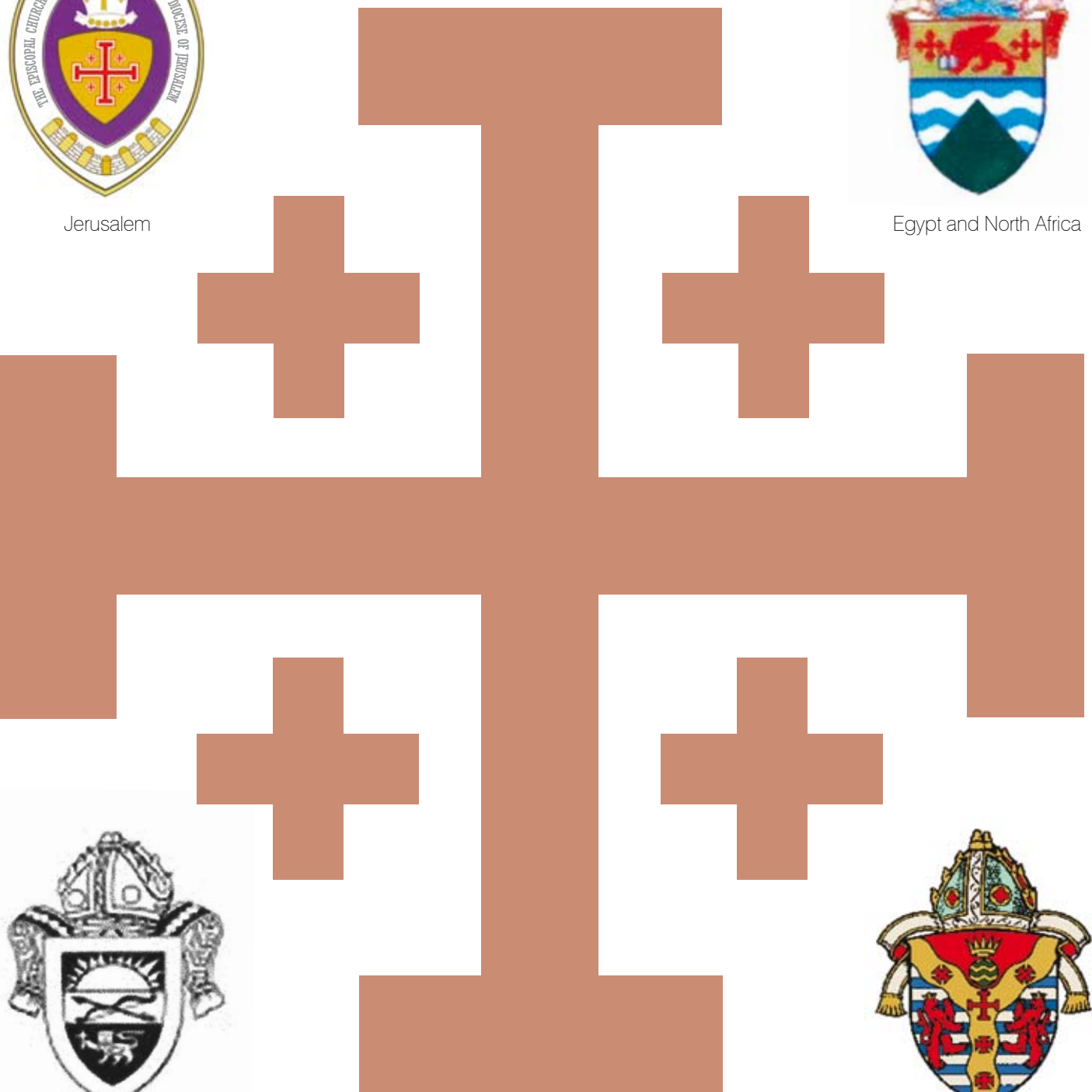
Magazine of the Jerusalem and the Middle East Church Association



Jerusalem



Egypt and North Africa



Iran



Cyprus and the Gulf

THE JERUSALEM AND THE MIDDLE EAST CHURCH ASSOCIATION

(JMECA)

Founded in 1887

'To encourage support in prayer, money and personal service for the religious and other charitable work of the Episcopal church in Jerusalem and the Middle East'.

Reg. Charity no. 248799

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The Archbishop of Canterbury

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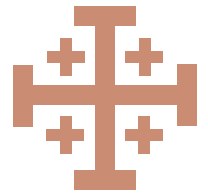
BIBLE LANDS

Would you like to receive this magazine regularly? Would your parish like to receive a package of them? If so, let the secretary (details opposite) have your name and address. They will be sent to you twice a year at Pentecost and Advent.

Letters, articles, comments are welcomed by the Editor, Canon Timothy Biles, 36 Hound Street, Sherborne DT9 3AA. Tel: 01935 816247 Email: tim@tjbiles.freemove.co.uk

Views expressed in this magazine are not necessarily those of the Association therefore only signed articles will be published.

Mr Richard Owens, chair of JMECA writes...



As I sit down to write an editorial article, the key word that is dominating the media is “change”. For aspiring American Presidential candidates it is the essential ingredient of every speech and slogan. For our own politicians it is the factor that aims to stimulate our interest and sustain our enthusiasm. Nothing new, perhaps, as the seventeenth century poet, Abraham Cowley, wrote:

*“The world’s a scene of changes, and to be
Constant, in nature were inconstancy.”*

It is therefore appropriate, and I hope beneficial, to institute some changes of our own. As you are aware, Maureen Lampard has retired as Editor of “Bible Lands” after ten years of dedicated service. Canon Tim Biles has accepted the challenge of keeping us abreast with the news from the Province, and possibly adding some thought-provoking comments of his own. As Maureen wrote in her last Editorial, we moved from the post-box and typewriter to the e-mail box and compact disc during her tenure. Technology continues to move forward and allows us to provide you with a dramatically improved picture of the Province and the work of the Dioceses. We should be failing in our duty to both the Province and our supporters in the UK if we neglected to use what is available to us. I therefore hope that you will appreciate

and enjoy reading this edition of “Bible Lands” in a new format.

The time has also come for a change in the Chairmanship of our Trust Corporation, Jerusalem and the East mission Trust, which administers JMECA and other charities associated with the Province on a daily basis. I have chaired the Trust for over seven years and a sabbatical year, albeit slightly overdue, seems a good time for a change at the helm. My successor will be John Clark, who will be known to many of you. John, who has been a Director of JEMT since 1999, will take over in June. I shall remain as Chairman of JMECA. The style of JMECA, since its predecessor was established in 1887, has naturally adapted to suit the times and requirements. Much of the work previously undertaken in the UK has now devolved to the Province, but the primary object to “encourage support in prayer, money and personal service” for our church remains the foundation of the Charity. To do this effectively for the next 120 years may require some further adaptations. However, if we follow Charles Darwin’s tenet that *“It is not the strongest of the species that survives, nor the most intelligent, but the one most responsive to change.”* we should be able to fulfil our objectives for many years to come.

Editorial

Statement from the Presiding Bishop of the Province regarding the murder of Archbishop Boulos Faraj Rahho of Iraq

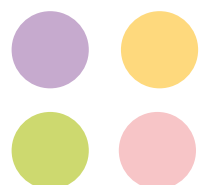
It was with great sadness that we received the news of the murder of Archbishop Rahho. On behalf of my brother bishops, clergy, and congregation in the Province of the Episcopal/Anglican church in Jerusalem, we send our heartfelt condolences to the Chaldean Catholic Church community in Iraq.

We also express our deep concern for the situation in Iraq and the divisions between faith communities created by the war in Iraq. Christians have lived in Iraq since the 1st century. It is very sad to see some of them being driven away from their own country. They have lived alongside Muslim communities for almost fourteen centuries and our hope is that they will continue to do so.

I would like to affirm that the only hope for Iraq is the unity of its people.

Most Rev. Dr. Mouneer Anis

*Bishop of the Episcopal/Anglican Diocese of Egypt with North Africa and the Horn of Africa.
President Bishop of The Episcopal/Anglican Province of Jerusalem and the Middle East.*



Introducing...

John Clark

Chairman Elect

As our present chairman Mr. Richard Owens has explained, he will pass the leadership of the Jerusalem and the East Mission Trust to Mr. John Clark in the near future. We have asked John to write of his Middle East experience and readers will surely agree that the Trust could not be passed to more experienced hands...

"My connections with the Middle East date from the three months between school and university that I spent travelling in Lebanon, Syria, Jordan and Israel. It was during that visit that I was attracted to work in the Middle East and after university I spent the period between 1968 and 1979 in Iran involved in church related publishing. I remained in Iran for several months after the Islamic revolution and was then appointed as the Regional Secretary for the Middle East and Pakistan for the Church Mission Society (CMS). For seven years I travelled across the region from Pakistan to Algeria developing connections for CMS with Anglican and other Churches in the area, and particularly with the four dioceses that make up the Episcopal Church in Jerusalem and the Middle East. The experience opened my eyes to the challenges and opportunities that local Christians faced in the midst of great social change arising from growing Islamic consciousness, economic development from oil wealth, the consequences of the unhealed sore of Israel's conflict with the Palestinians, and the problems of external intervention whether Russia in Afghanistan, or the USA in Lebanon.

In 1987 I was appointed Communications Secretary for CMS until 1992 when I became Secretary to the Church of England's Partnership for World Mission (PWM). JMECA is an Associate Member of PWM which was a constituent part of the Church of England's Board of Mission of which I became Secretary in 2000. Re-structuring was in the air and in 2003 the Departments for Mission and Social Responsibility, Minority Ethnic Anglican Concerns and Hospital Chaplaincy Council were combined to form the Mission and Public Affairs Division of which I became the first Director. It was a wide ranging post, leading a team of colleagues in the national work of the Church of England to do with issues of public affairs and government relations, social responsibility, urban and rural issues, inter faith relations, minority ethnic concerns, the environment, hospital chaplaincy, mission and evangelism (including the work on 'mission shaped church') and world mission through the Church's mission agencies.

I have been connected with the work of JMECA since the early 1980s, joining the Council in 1992 and becoming a director in 1999. My lived experience has been in Iran, but I have travelled and visited the other three dioceses on numerous occasions and am very committed to supporting the life and witness of the Anglican/Episcopal Churches in the region - not least through the work of JMECA."

The Treasurer Says...

We hope to publish in every issue of Bible Lands notes from the Treasurer on our finances and funding. John Pringle writes...

"As Treasurer it is very satisfying to be able to allocate our funds to help a wide variety of projects in the four Dioceses of the Province. Here are some recent examples:

- Assisting 6 Ordinands from Wales attend an instruction course at St George's College, Jerusalem
- Contributing to the stipends of two Senior Clerics one in the Diocese of Jerusalem the other in the Diocese of Cyprus & the Gulf.
- Funding a significant proportion of vital repairs to the structure of St Georges Cathedral in Jerusalem.
- A good proportion of our income is sent to the four Bishops to distribute at their discretion. In this way education, health and welfare programmes can be supported where the need is most urgent.

We are continually looking at ways to broaden our fundraising base. With more and more people using the Internet as a source of information and for making purchases, Peter Chapman, our Website Manager explains the three purposes of the site:"

Keeping our supporters informed

The site (www.jmecca.org.uk) has an information page for each of the four Dioceses with links to the websites of each one and, where known, to individual churches.

Bringing JMECA to the attention of internet users

The site is regularly indexed by the four major search engines. Our tracking of the usage of the site shows how important this is in bringing the work of JMECA and the churches it supports to the attention of internet users worldwide.

Supporting JMECA financially

The JMECA standing order form can be downloaded from the site along with, for UK taxpayers, a Gift Aid declaration form.

If you are a regular shopper 'online', you can support JMECA at no cost to yourself by using the Affiliate links found on the site. We use two services:

- SimpleFundRaising which passes on commission from major online retailers (eg. Apple, ASDA, Boots, Tesco etc) and for every purchase made on Amazon.co.uk which pays commission for books, DVDs etc. purchased from it.

The link to SimpleFundRaising is www.simplefundraising.co.uk/3320/ which can also be found on the home page of our website.

So next time you are buying something from ASDA, TESCO, or the other companies online please help us to help all the urgent Christian projects in the Middle East that need our support by following the simple instructions above. It really will make a difference.

The JMECA website can be found at www.jmecca.org.uk

Bishop Suheil and GAFCON

Jerusalem Bishop Suheil Dawani



Bishop Suheil has been shocked to hear that the leaders of GAFCON (Global Anglican Future Conference) have planned to hold their meeting in his diocese, without prior consultation or

invitation. GAFCON is seen as a rival to the Lambeth Conference which is to be held the following month.

The GAFCON members are mostly those who have refused the Archbishop of Canterbury's invitation to attend Lambeth. In a 'Press Release' the bishop said "I am deeply troubled that this meeting could have serious consequences for our ministry of reconciliation in this divided land...we who minister here know only too well what happens when two sides stop talking to each other".

The bishop went on to urge the organisers to think again and if they held the meeting at all, to hold it somewhere else. The Jerusalem and Middle East Church Association, in conjunction with a group of thirty others connected with the Middle East (inc. Christian Aid, CMS, Churches Together, Living Stones, Christians Aware, Friends of Sabeel,) sent a letter of support to Bishop Suheil, saying that in the sensitive climate that prevails for churches in Palestine it was even more important that the local bishop be consulted about the appropriateness of the plan.

Subsequently the organisers of the GAFCON meeting have transferred the venue to Jordan, which is still within Bishop Suheil's diocese. They now plan to follow the meeting in Jordan with a Pilgrimage in Jerusalem. The divisions in Anglicanism sadden us all, but those who understand the conflicts already faced by the people of the Middle East will agree with Bishop Suheil that the last thing his diocese needs is another dispute brought into its midst.

Editor

Bishop Suheil hosts U.S. Presiding Bishop



Bishop Katharine Jefferts-Schori shares Holy Week in Jerusalem

Bishop Suheil Dawani was pleased to welcome the Most

Reverend Katharine Jefferts-Schori, the Presiding Bishop of the Episcopal Church, USA, to share Holy Week worship in the Cathedral. She was accompanied on her 10-day visit by her husband, Richard Schori. During their stay in the Holy Land, they enjoyed the hospitality of St. George's Guest House and visited several of the Anglican Institutions in the Holy Land. Bishop Katharine was especially

pleased to be able to visit Al Ahli Arab Hospital in Gaza where they were saddened by the suffering but inspired by the great strength and faith of the people. Bishop Katharine participated in all the liturgies of Holy Week in St. George's Cathedral, delivering a memorable sermon at the Palm Sunday service and washing the feet of Pilgrims and the local congregation at the Maundy ceremonies. Through out her stay, Bishop Katharine and her group were accompanied by the Bishop's Special Assistant, the Rev'd Canon Samir Habiby.

Stephen Need Ordained Deacon

Dr. Stephen Need, New Testament scholar and Dean of St. George's College, was ordained deacon by the Bishop in the cathedral on Maundy Thursday. He said "It is a privilege to be ordained in Jerusalem which I now regard as my home. I look forward to continuing my ministry in College and Cathedral and to being ordained priest on September 28th."

St. George's College Jerusalem

'Face to Face' with The Council for World Mission Stephen W. Need, Dean of the College

I am pleased to announce that St. George's College has begun 2008 on an exciting new note. We have just launched our first course in partnership with the Council for World Mission (CWM) based in London. CWM was originally founded in the mid 1960s in the UK and operates mostly among churches of the Reformed tradition. Currently, it runs a series of 'Face to Face' encounters for seminarians from needy countries and situations around the world.

The idea is that participants meet 'face to face' with local people in a number of contexts of deprivation. CWM already has programs in Zambia, Fiji and India. Now they have Jerusalem, and it's at St. George's College!

On our Palestine of Jesus course this January we have had ten 'Face to Face' participants in addition to eight Australians and others from the USA, making a group of twenty-six. In addition to support from CWM, the 'Face to Face' group was supported on the College course by the Jerusalem and the Middle East Trust (JMET) in London which provided a substantial grant.

The ten 'Face to Face' participants come from the following countries: Fiji, Samoa, American Samoa, Jamaica, Malawi, South Africa, and the UK. In terms of denominations, the group was also very mixed: the Churches of Christ in Malawi, and the United Church in Jamaica were represented in addition to various Congregational and Presbyterian churches. There was also an Anglican from Fiji and the Diocese of Polynesia.

After the Palestine of Jesus course they went in pairs to pastoral placements lasting a month in the Diocese of Jerusalem. These are at: the Princess Basma Centre for Disabled Children on the Mount of Olives in Jerusalem; St. Andrew's Anglican parish in Ramallah (West Bank); St. Luke's Anglican parish and hospital in Nablus (West Bank); the EMMS Hospital in Nazareth (Israel); and St. George's Cathedral and School in Jerusalem.

Participants work with laity and clergy in the various places observing the work and ministry carried out there. At the end of the month they return to St. George's College for a week's reflection. The whole experience should make a world of difference to their future ministries.

The Executive Secretary of CWM, the Rev'd Randolph Turner from Jamaica, joined the group for part of the St. George's course and two other CWM staff came to the College to lead the week of reflection at the end of February.

The partnership between St. George's College and CWM provides a tremendous opportunity for the College to work with Christians of different denominations from around the world. It also connects us more with some of the many institutions in our own diocese. We look forward to similar exercises in the coming years.

*Stephen W. Need
Dean*



Cyprus and the Gulf



After telling the Synod of his travels in the Gulf States and both sides of Cyprus, he said:

“The point of reciting this travelogue is partly to proclaim and savour the diversity of the diocese. I hope it also inspires us to Christian solidarity

in that diversity: solidarity of prayer and intercession for one another, and solidarity of pride that we are a diocese with such range and such potential ambition to witness to Christ. Also, I was able to begin to meet people and appreciate situations in that wider society: Rulers and politicians, for instance, and those in business and diplomacy. Such contact, preferably flourishing into relationship, is one part of the witness I’ve just commended. But bishops, however frequently, pass through. Those living and working locally have a real chance to flesh out our conviction that God so loved the world by first knowing and meeting it.

The bishop then out-lined some of the ‘Big Issues’ people face in the diocese:

“In Cyprus and the Gulf, let alone in our Province of Jerusalem and the Middle East, we’re not short of Big Issues.

First, if ever a grasp of and a willingness to work at both world and regional politics were called for, it’s here, and not just for the bishop. I’m not talking about naively imagining to solve hard and desperate situations, but I am talking about responsibly knowing, critically listening, and fervently praying - about Iraq, about Palestine, about Iran, about the role of the USA and the West, including Britain; and about this still divided island; and about tragedies and sorrows of nations and peoples, castes, classes, and ethnic groups less known or less attended by the international media; and about the economics and the sociology that both feed into and flow from the politics.

Second, the opportunity presented in a very large part of our diocese by the proximity of significant numbers of Christians to their Muslim-majority neighbours is

Bishop Michael shares first impressions of the diocese and his vision...

just that: an opportunity, and not just for the bishop. It requires serious joint reflection and thought to work on how to respond to it, with the minimum of naivety but the maximum of imagination.

Third, the great Eastern stream of Orthodox Christianity is virtually nowhere closer to our part of the Western stream than here, in both parts of our diocese, and yet sometimes it seems as though a gulf in understanding exists, abetted by uncertainty as to how we might converse and share with one another. That gulf seems only sporadically bridgeable. This, and many other slightly-acknowledged but mostly-missed ecumenical opportunities with Christian Churches both ancient and new in the huge region we serve, is a challenge and surely a spur, and I hope not only to the bishop.”

The bishop also looked to the future:

“I think I genuinely work best collaboratively, and in the coming months and years I want to do that with colleagues and more widely, to test and check any ideas I find myself formulating. So instead let me pose just a few first questions at this stage, to myself and to you.

Are we able to be confident in our diversity as a diocese and above all to enjoy what we do and who we are, as one Body? I sense yes, and that our unusual mix - of everything, really - makes many of us rather proud. Well, not only do we need to communicate that to one another in an unforced way; the rest of Anglicanism, which now sometimes gives the appearance of having abandoned enjoying being a crazy but probably holy mixture, needs to hear it too.

After giving thanks to all who had smoothed his way in his first month, he concluded:

“And mutual thanks to one another for, as I sense it, being a fine version of that crazy but probably holy mix that I earlier talked about: a mix of strong personalities, strong theologies, strong opinions, charitably and fruitfully interacting. As I have gone around, I’ve been delighted to discover that people tease one another about their varied perspectives and preferences, without in any sense abandoning their convictions. Long may it continue! I only wish some other dioceses and some other gatherings gave out the prospect of any such fun.”

The full text of this heavily edited version of the Synod Address is available from the editor.

The Canterbury Group

During 2007 the two Chaplains left for other areas of ministry. Bill and Edie Schwartz moved to Qatar and Jeff and Annie Mead moved to Texas. The Search Committee was very active and by February Wally & Kathy Schilling had arrived and will live in Dharan while Rocki & Bo Profitt will live in Ras Tanura. They will be located in these two camps, but will serve as a team in the four camps.

The war in Iraq continues to impact the work of the Chaplaincy and that of the Middle East generally, but there are increasing numbers of expatriates working in Saudi Arabia. The Canterbury Group has faced a great challenge in providing funds to maintain two full-time Chaplains and the increased expenses of running the Chaplaincy, but they have secured pledges to cover the costs and to ensure the books balance for the next three years.

Being a Moslem country, Friday is the busiest day for services, but there are opportunities for worship each day of the week except Thursday which is kept for Retreats; sales; auctions and other community activities. During 2007 there were a total of 5,001 communicants and £30,000 was released to provide for the work of the clinics in Aden; an orphanage in Palestine and the Deaf School in Egypt.

Church of The Epiphany, Doha, Qatar.

Bill Schwartz, who has completed some years of distinguished ministry in the Canterbury Group has moved with his wife Edie to take up the ministry in Qatar following the retirement of Ian Young, who had served as the Chaplain in Doha for twenty years. The Anglican Church in Qatar is now an official Institution in the country and one of the major challenges for the new Chaplain will be the building of one of the first Christian Churches in Qatar in recent centuries.

For some years permission has been granted by the ruling family for worship facilities to be provided for Christians. The planned facilities have now been redesigned and expanded, so that it can be built in stages and provide adequate facilities for the future.

Weekly communion services have been established for four different congregations, two in Doha, and others in Dukhan and Al Khor. Attendance has grown noticeably and it is encouraging that enthusiasm is the prevailing sentiment.

Christ Church & Clinics, Aden

Peter Crooks, the Chaplain with his wife Nancy, have now completed four years and each year has been more exciting and fulfilling than the previous one. Congregational life at Christ Church is happy, sustaining and inclusive. The average congregation at the main service of the week is 35, which normally includes a dozen young people. The expatriates are drawn from fifteen different nationalities and almost as many different denominations.

During 2007 the Eye Clinic had 6,700 outpatients and 700 cataract operations were performed. The Medical Clinic which was established eleven years ago saw 14,000 patients in 2007. One of the significant developments in the past year has been the creation of a well appointed laboratory.

In a country where public health provision is pitifully inadequate and the cost of private medical care far beyond the reach of most people, the church clinics enjoy the respect and affection of many in Aden, and far beyond. The annual cost of maintaining this ministry is roughly £100,000 a year.

St Christopher's Cathedral and Awali Church, Bahrain

The new bishop of the Diocese of Cyprus & the Gulf, the Rt. Revd. Michael Lewis, was enthroned in St. Christopher's Cathedral on December 1, 2007, when most of the Gulf clergy were present together with representatives of the various local communities.

The Family Services at the Cathedral and the Awali Church are popular, with up to 40% of the worshippers under the age of eighteen. Daily worship is held at the Cathedral, but being a Moslem country and the weekend being Friday and Saturday main Services are held on Friday and Saturday as well as Sunday.

Fifty one other fellowships use the facilities at the Cathedral for worship each week.

Naomi and I were privileged to look after the ministry January 23-February 9, while the clergy were away at their Annual Diocesan Synod and Retreat in Cyprus.

St. Pauls, Kuwait

Andrew Thompson, the Chaplain, supported by his wife Navina and with their three children, report an exceptionally exciting 2007 with 15 baptisms during the year, 11 of which were adults. The three separate

congregations have all shown significant growth during the year, especially the Chinese congregation.

St. Paul's hosts nineteen other congregations each week which range from Syrian Orthodox, Arab Evangelicals through to Brethren and Pentecostal groups.

Every week the church has a Prayer Meeting; Bible Study Group; Alpha and Beta courses, Christian leadership course and a Chinese language course to learn English.

Abuses of expatriate workers from Asia led to the Chaplain being invited to write regularly for the Arab Times. This led to the church helping to feed over a thousand Bangladeshi striking cleaners for two months.

The Mission To Seafarers in The Arabian Gulf

Stephen Miller and Steve Traynar had an exciting year in the U.A.E. with the launch of M/V Flying Angels when H.R.H Prince Charles commissioned the vessel. It was inaugurated into service by Sheikh Saleh bin Mohammed Al Sharqi, Chairman of the Port of Fujeriah, and brought fully into service by April 15.

During the year 1617 ship visits were made by the Chaplains. 41 Communion services were held. Over 4,000 Christmas presents were given to the crews of 147 ships.

The Chaplains were involved in helping 77 different crews or individuals with Justice and Welfare cases.

Victor Salve is the Mission to Seafarers Chaplain in Bahrain. His main work during the year has been in planning and getting built a Seafarers Centre on the port side and also over-seeing the provision and establishment of a new Seafarers Centre at the new mega port, which should open by the end of 2008.

Limassol, New Port, Cyprus

Marvin Bamford, the Chaplain, reports from a small but exceptionally busy port, reminding us that 95% of transported goods across the world are transported by ship. 300 gifts were distributed to every sailor in the port on Christmas Eve. Visiting the ships and welcoming Seafarers to the Mission Centre is Marvin's main work.

The Gideons provide New Testaments and Bibles in various languages, which are given free of charge to enquiring Seafarers. The Mission Centre is well equipped with three computers; photocopier; fax machine, and the lounge has a facility for seafarers to link up their lap-tops free of charge. 889 ship visits were recorded during 2007 and 987 seafarers visited the Limassol Mission Centre.

*Dennis Gurney.
E.&O.E.*

Come ... Rest

... and listen to God



for individuals and groups

Katafiyio
(place of refuge)

The Katafiyio Retreat House is in the small village of Kapedes, 30 km south of Nicosia, on the edge of Machairas Forest. It is ideally situated to provide a place of relaxation for anyone, from any denomination, to take time out for rest, quiet reflection and prayer. Individuals and small groups (up to 20 people) are welcome for retreats and quiet days.

For more information
or to make a booking,
contact:

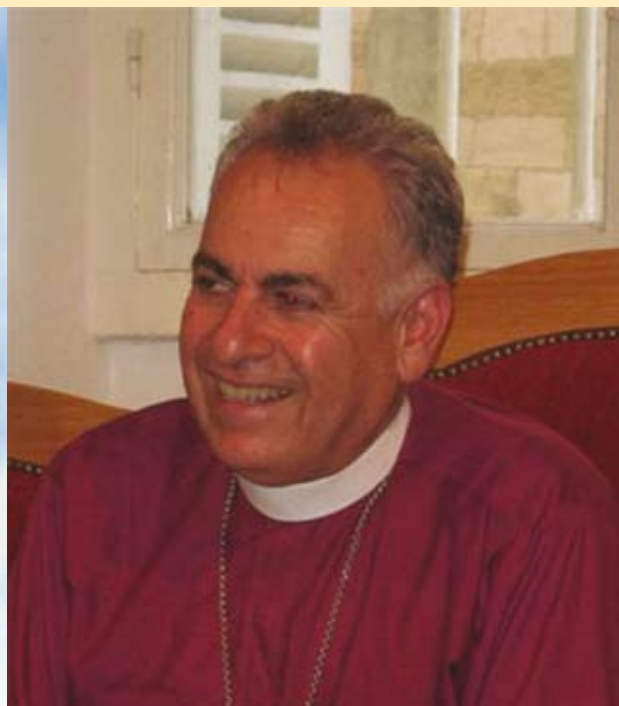
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"I like the church in this country...it does things for people, all people"



Yes, if you want a model of the church attempting to live the Gospel, give Jordan a try. A very small percentage of Christians in a predominately Moslem land survive on the merits of their contribution to the common good. And among the Christians, Anglicans are a small number, making them a minority of a minority and the scale of their Institutions all the more remarkable.

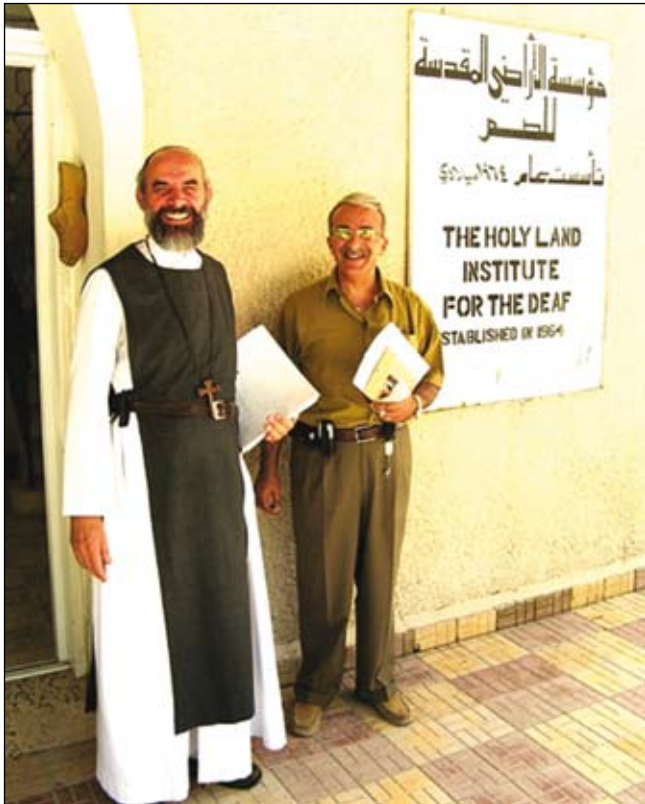
The Revd. Fayek Haddad (*opposite*) arranged a week-long programme and the local church leaders gave me a great deal of time, explaining their work, their problems and their hopes for the future. I had imagined a rather depressed Christian presence and I had imagined they would feel threatened and overwhelmed by the Moslem majority. I was happy to be wrong on both counts. The work of the Institutions and the needs of the people give a huge sense of purpose and of achievement, and nothing is better than that for morale.

In UK we have got used to churches which meet on a Sunday to pray, go away for a week and then do the same again. My travelling companion, not a churchy person, thought that was not what Jesus was about. But these Institutions, where Christians served the needs of all people, without discrimination, got his thumbs up because they are what Jesus is about. I could imagine thousands of young people crowding our churches if we had such projects to match their ideals and use their talents. Actions do speak louder than words and prove the love we preach. It was wonderful to see the work at Jofeh, a new school in the Jordan Valley near the Baptismal site, so if you ever go on Pilgrimage, make sure you call and see how the work with disabled

children has won the respect and affection of everyone in a totally Moslem district (*opposite, top right*).

The Jofeh work is the child of the long-established Holy Land Institute for the Deaf which has its base in Salt. There Brother Andrew, an Anglican Benedictine, leads a special school which draws visitors from all over the world, some to study his methods, others to work voluntarily. The disability of deafness often leaves the person without speech. It was eerie to watch games played in silence but marvellous to see the rapidity with which children could communicate with each other by sign language at other times, even to making jokes! Brother Andrew spoke warmly of the dedication of the staff, of the special skills of those who make the hearing aids in the Audiology Unit. It was good to see pictures of Archbishop Rowan Williams at the centre, having a lesson in sign language, and of the late King Hussein and the present King who have both given their presence and their patronage to this Anglican work which serves the whole country.

The bishop of the diocese, the Rt. Revd. Suheil Dawani, oversees the church in Jordan as well as in Israel, Palestine, Syria and Lebanon. He must be at the centre of as much political conflict as any bishop in the world. The government of Jordan which has coped with a constant influx of refugees made homeless by the Israeli occupation of Palestine now faces a similar influx made homeless in Iraq. Most of these people are understandably bitter and many feel that it is Western Christians who have caused their plight. This puts the Jordanian Christians at great risk as 'collaborators' and



relations with Moslem neighbours become more fraught with every USA-UK Middle East intervention.

This makes the work of Rev. Samir Esaid and his wife Sabah in the northern city of Irbid, which is an almost entirely Moslem district, all the more important. Their school is attempting to integrate young unsighted children with the mainstream, a challenge which is making people think again about disability. It is heart-wrenching to see unsighted teachers teaching Braille to unsighted pupils (*left*). Their school, which is embryonic, has drawn on the knowledge and experience of Rev Fayek Haddad and his wife Du'aa whose school at St Saviour's Zerka is long established and has achieved integration for the visually handicapped and become a model for others.

One of the most impressive diocesan projects fills a vast 160 acre site, surrounded by Palestinian refugee camps, near Amman. It is the Theodor Schneller Vocational Training Centre, originally a German foundation and still strongly supported by the Lutheran church. It is now directed by the Rev. Hanna Mansour (*right*). It provides a home and mainstream education for war orphans, for the traumatized and for other victims of conflict. After a sound schooling the boys choose, at age 16, higher education at another College or the Vocational training offered on site by first class tutors in Car maintenance, welding, carpentry and joinery and the other skills in demand. It is very seldom that a Schneller boy will be unemployed. Father Hanna, who is also Secretary of the Provincial Synod, sees the whole work in theological terms “we believe in the Incarnation – our God entered the world to be involved with all its complexities - and so here we are!”.

In Amman, the diocese is responsible for two notable and very popular establishments run in the style of the traditional English Public School.

The Director of ‘Ahliyyah School for Girls’, Mrs Haifa Najjar describes Jordan as the centre of the world and her school as drawing on the best offered around the world - rationalism from the west, spirituality from the east, integrity from the north and wholeness from the south This philosophy worked out in depth has produced a school of high-flying international achievement (*below*).

Nearby is the ‘Bishop’s School for Boys’, some of its fame comes from its Royal connection - the late King Hussein was there as a boy. Later in life, as King, he planted the tree which now stands in the entrance courtyard. The Director, Mr. Luay Shomaly, is passionate to maintain the school’s tradition and at the same time to move into the very demanding new age of modern education, a tension which leads to many challenges at schools all over the world.

I am grateful to all those who showed me so many encouraging signs of the Gospel at work.

Timothy Biles
Photos: Anselm Ibing/Editor



Diocese of Egypt & N. Africa

Bishop Mouneer Anis writes concerning the current dispute dividing Anglicans

Lambeth conference

I have decided to attend the Lambeth Conference.



I don't believe in withdrawal. I think it is so important to go and speak our mind boldly and listen to others as well. Do pray for Bishop Andrew Proud and Janice, Bishop Derek Eaton and Alice, and Nancy and myself as we prepare for this important conference.

Global Anglican Future Conference (GAFCON)

Some of my fellow Primates and Bishops from around the Communion are planning to meet in Jerusalem Diocese before Lambeth. The aim of their meeting is to discuss the future of conservative Anglicans within the Communion. I very much understand that they have lost hope in finding a solution for the present crisis. A good part of them have announced that they will not attend the Lambeth Conference. While I share their theological stand and their disappointment, I do feel that we should exert every effort to deal with the crisis within the Communion. I shared my view that it would be more appropriate to meet after Lambeth and not before. I do hope and pray that all my brothers and sisters who will attend this conference will receive the encouragement and the direction they are looking for.

Desert Saints study tour

Early this year, we had 35 people from the USA visiting us to do a study tour looking at early Christianity in Egypt. The group was led by Prof. Les Fairfield of Trinity Episcopal School for Ministry, USA, and organised by Dr. Theresa Newell. Nancy and I joined the group for four days. It was great to learn more about the Desert Saints who kept the faith of the Apostles against all heresies and in spite of hardships.

Anglican Way of Theology course

Rev. Dr. Justin Terry, professor of theology at Trinity Episcopal School for Ministry, USA, came to give us

a short course on the Anglican Way of Theology. All clergy as well as students from Alexandria School of Theology attended the course. This was an excellent time during which we reviewed the work of prominent people in the history of the Anglican Church since the Reformation until now.

AST residential conference

It was great to attend the Alexandria School of Theology (AST) residential conference. Around 130 students attended and we had visiting lecturers from the USA, UK and Australia. It is so encouraging to see the students growing in their understanding of mission as well as the context in which we live. While they are studying the Church's mission, they are also learning about other faiths and traditions in Egypt. I do appreciate very much all the efforts of the staff under the leadership of Rev. Emad Azmi, the Principal of AST.

Tunisia and Libya

Nancy and I recently visited Tunisia and Libya. I was so encouraged by what I saw in St. George's, Tunis. God has blessed this church with many gifted lay ministers and a very committed church council. It was great to have fellowship with them all, especially Pastor Kwame and Pastor Emil who have been leading the church since Rev. Gerald Brulotte left last summer. I confirmed four young people during my stay there. The biggest challenge that faces St. George's is how to serve the tiny Tunisian church. I am confident that our church will face this challenge with great strength.

We went on to Libya, joined by Prof. Thomas Oden, head of the Centre of African Christianity, Drew University, USA. He gave two lectures about the Libyan contribution to the Christian faith, one in the Islamic University and the other in our church. This was very well attended. The most interesting questions came from one of the students at the Islamic University: "If this is the history of Libya, why are there no native Christians today?" We reflected a lot on this question and we came to the conclusion that the Christian church in the early 6th century didn't make enough efforts to establish an indigenous church among the Libyan tribes who were living there.

The Horn of Africa

A year ago, Andrew Proud was ordained bishop with responsibility for the Horn of Africa within the diocese of Egypt and North Africa. The hope is that in due course the area will become a diocese in its own right. It is too early to assess how near that time is, but Bishop Andrew writes:

The site

"Imagine a twenty thousand square metre site if you can...that is what we have in the Gambella region. There we will be able to set up the office, the library, the training facilities, the priest's house, student and guest accommodation and canteen. There we will have land set aside for domestic agricultural use and there we will be able to start producing the stabilised soil blocks which will be used to build the new 300-seater church." It's a positive and exciting vision, but like all visions, it costs money, serious money. On the financial side, Bishop Andrew is thankful to have a USPG volunteer, Sally Chapman, leading the fund-raising by preparing a detailed proposal and budget for potential donors.

The Courses

Bishop Andrew has been hugely impressed by the response to the TEE (Theological Education by Extension) courses in the Gambella region. There are 150 students and at the recent TEE Conference he ordained the first five: Moses Chuol Gatluak (Regional tutor) Jeremiah Maet Pol (for a new parish at Matar) as priests with Deng Mark Kor (Mission Centre leader at Lare on the Sudanese border), Meshak Majok (Debre Zeit south of Addis), and Isaac Momma (Sherkole refugee camp) who were made deacon. It was the first Ordination he had conducted and he writes "think of early evening golden light, grass church, more heat (what's new?), long processions, drumming, singing, ululating, the serious faces of the ordinands, beautiful Addis-made vestments, the bishop nearly falling off the compacted mud chancel step - and you've come pretty close to being there" He asks us to pray for these men "we are very proud of them all"

Conference Lectures

The Conference agenda was pretty gruelling, bearing in mind the temperature reached 42 degrees. The visiting teachers were Father Grant Le Marquand the NT professor and missiologist at Trinity Episcopal School for Ministry USA and his wife Wendy who is a doctor and gave sessions on basic health and hygiene and the place of prayer in healing. The Conference sat under the Neem tree for the five morning sessions (five hours each!) on the History of Christianity in Africa. " We sat on hard benches in this huge temperature for hours and hours, it was hard work but everyone was thrilled – and thirsty for more!"

We're making history!

At the end of the Conference Bishop Andrew spent two weeks teaching on the TEE course seventh module (the Church) with Mary Witts, the course director. He says the most inspiring thing was the keen faces, the intelligent questions, the growing enthusiasm and the sense that "we're making history...training the future leaders of the Anglican church in Ethiopia"

Sadly, both Bishop Andrew and his wife Janice have suffered bereavements. Janice's mother died just before Christmas and Bishop Andrew's father just after Christmas. Janice was able to be with her mother but Bishop Andrew was in Gambella when his father died, though he did return in time to arrange the funeral with his family. All readers will extend sympathy and increased admiration for the work they are doing.

Editor

OUR WEBSITE

Have you looked at our website? www.jmecca.org.uk

This magazine can be found there and so can other details of the four dioceses of the Province Jerusalem; Iran, Egypt and N. Africa; Cyprus and the Gulf.

Also you can donate to the Association directly through our Paypal link (credit cards accepted). Support the Association by buying books through our Amazon Affiliate link. Download our Standing Order and Gift Aid forms.

THE DIOCESE OF IRAN

Iran Bishop Azad Marshall

Bishop Azad answers some common questions..

How do you see Inter-Faith Relations?

“The Church needs to show that Christ is for the whole world, and therefore we serve people of all faiths. We cannot restrict Jesus to ourselves. We are there to serve. Out of our service comes relationships. There is no conflict between the desire to have inter-faith dialogue and to retain the integrity of the scripture and the Christian faith. The Christ we follow came for all. Whatever relationships we have flow from that given.”

What is the role of the Church in the Middle-East Peace Process?

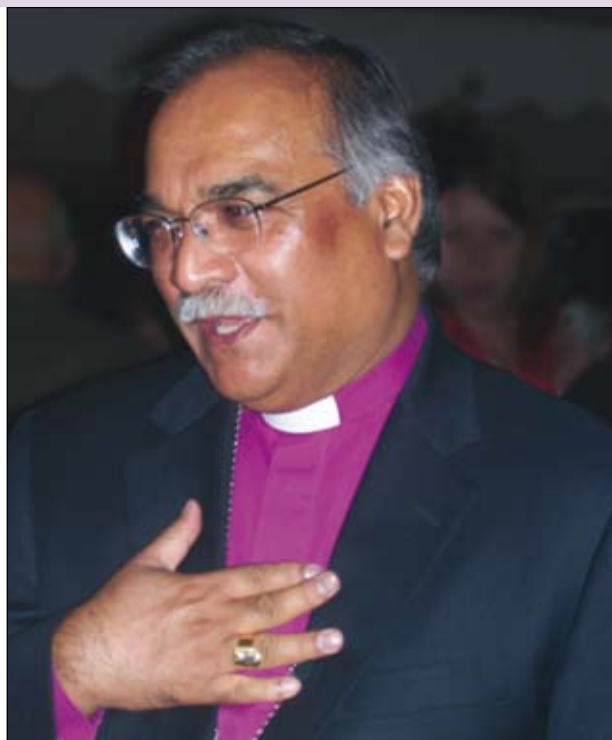
“The Church is often caught in the cross fire. The Church cannot be for one or for the other side. It is for Jesus, the prince of peace. So the church is to be a bridge, bringing the communities together. Iran has often been demonized. The media often give negative images of Iran. But Iran is no different from many other Islamic countries where human rights violations are much more blatant. There are for instance Muslim countries where women are not even allowed to drive, whereas you can see many women drivers in Tehran. Women are very visible in all walks of life and seventy per cent of the university students are female”.

Is the Western Press balanced?

“The media tend to pick and choose. Western vested interests play a great role. When people demonise Iran, they do not look at the wider picture. They compare Iran with countries where vested interests want to maintain good relations. So they fail to raise the very proper questions which should be asked. My hope is that the Church will play a role in balancing this picture.

We cannot always be harping on what happened almost thirty years ago. We must concentrate on the opportunity to build relationships with a population of 76 million, half of whom were born after the Revolution. We must demonstrate our great commitment and desire to build a relationship in dialogue and peace.”

We are grateful to the Friends of the Diocese of Iran for this interview.



A Walk through the Eastern Lands

Canon Medhat Sabry an Egyptian priest reflects on Jesus and today's Church

I wonder as I wander through the Eastern Lands, what would Jesus say if he comes to tour our lands?

He will have a good number of question one of which is ' what did you do with the peace I gave to you in the Upper Room?' another is 'What are you doing to prepare my bride for my second coming?' and 'are you doing the mission I sent you to do?'

Jesus is grieving over these lands, the churches and the hearts of the people in the places He walked as He does over the whole world. His church should be His voice in this broken world. We should have our impact on what is happening around us. The world is driving us to an ideology that is quite different from what God intended humanity to have. (Gen 1:28) we have lost our control of events. We are no longer shaping history; humanity is repeating history of injustice, violence and war. We are just watching, raising useless hands that wave and do not pray, that fight against others and do not hold on together.

My prayer as we approach Pentecost is. 'Lord, help us to understand your purpose for our existence in these Eastern Lands, and may your spirit guide us'.

USPG: Anglicans in World Mission

Revd Tim Woods writes from the Middle East desk

Historically, the lands of the Middle East were more closely associated in people's minds with CMS than with USPG, and in the case of the Diocese of Jerusalem, it was CMS and CMJ (Church's Mission among the Jews) that held the brief for mission. But over the last two decades USPG has been offering support and solidarity in that diocese, and in the Diocese of Egypt, in new and significant ways.

Jerusalem

Just through the archway that opens into the courtyard of St. George's Cathedral, there is a small office, round to the left. This is the base for Janina Zang, originally from East Germany, who first went to Jerusalem as an Experience Exchange Programme volunteer with USPG. She now serves as Development and Communications officer for the Diocese, and also, as an accomplished artist, uses her creative skills to encourage young people to express themselves and their stories on paper.

Janina's husband Johannes is a musician and journalist, and he also contributes in a variety of ways to the life of the Anglican church in the Holy Land. They will return to Germany during 2008, but USPG staff are discussing with Bishop Suheil what can be done to replace them with local people. Meanwhile, we are hoping to be able to send a new volunteer to Salt in Jordan, to work at the Holy Land Institute for the Deaf, another part of the Diocese's ministry.

USPG will be helping fund three students sponsored by the diocese, as part of their training in ministry. In addition, some assistance is being given to St. Luke's Hospital in Nablus, a diocesan institution with a chronic funding crisis.

The partnership with the Diocese of Jerusalem is considered to be a major part of the Society's advocacy work, undertaken with full awareness that the number of Palestinian Christians remaining in their native land is steadily dwindling. In the light of this concern, there was a very warm welcome for USPG's first pilgrimage, which took place in November 2007, drawing a group of 34 supporters and 3 leaders from around the British Isles.

Egypt



Although there are no current USPG mission companions in Egypt itself, since Mark and Juliet Cregan left for pastures new in June 2007, funding support is still contributing to that Diocese's mission, both in the health and education spheres. USPG hopes to identify future volunteers who can learn from Egypt's unique place in Muslim/Christian relations, and who can themselves offer something helpful to the Diocese.

The Episcopal area of Ethiopia and the Horn of Africa is now under the supervision of Bishop Andrew Proud (left), who went in 2002 with his wife Janice as USPG missionaries (now mission companions). Their extraordinary ministry has seen a time of considerable church growth in the western region of Gambella, and the introduction of a TEE programme (Theological education by Extension), which is preparing both ordinands and lay leadership for service. In recent years there have been three Experience Exchange volunteers working in support of Andrew and Janice, and based at St. Matthew's Addis Ababa. USPG also provides funding for theological education, and has been able to offer some limited assistance in other ways, including a grant for constructing a new church.

Book Review

An Israeli in Palestine

*Resisting Dispossession,
Redeeming Israel*

By Jeff Halper



In this book, the Israeli anthropologist and activist Jeff Halper throws a harsh light on the Israeli-Palestinian conflict from the point of view of a critical insider. While the Zionist founders of Israel created a vibrant society, culture and economy, they did so at a high price: Israel could not maintain its exclusive Jewish character without imposing on the country's Palestinian population policies of ethnic cleansing, occupation, and discrimination. This, Halper argues, is expressed most graphically in its ongoing demolition of thousands of Palestinian homes, both inside Israel and in the Occupied Territories.

'An Israeli in Palestine' records Halper's revelation that he is actually living in another country: Palestine. Without

dismissing the legitimacy of his own country, he realises that Israel is defined by its oppressive relationship with the Palestinians. Pleading for a view of Israel as a real, living country which must by necessity evolve and change, Halper asks whether the idea of an ethnically pure 'Jewish State' is still viable. More to the point, he offers ways in which Israel can redeem itself through a cultural Zionism upon which regional peace and reconciliation can be attained.

'Jeff Halper's book, like his life's work, is an inspiration. Drawing on his many years of directly challenging Israel's treatment of the Palestinians, he offers one of the most insightful analyses of the occupation I've read. His voice cries out to be heard.' Jonathan Cook, author of *Blood and Religion* (2006) and *Israel and the Clash of Civilisations* (2008)

Jeff Halper, an Israeli Professor of Anthropology, has been a leading figure within the Israeli peace movement for over thirty years, and the head of the Israeli Committee Against House Demolitions (ICAHD). Halper was nominated by the American Friends Service Committee for the 2006 Nobel Peace Prize and is the author of *Obstacles to Peace* (2005) and *Between Redemption and Revival* (1991)

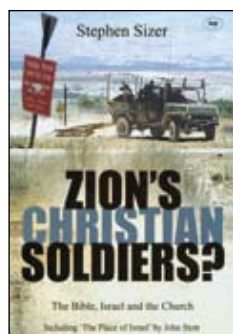
For further information and review copies please contact Will Viney at wilv@plutobooks.com or on 0208 3746424

Pb / £16.99 / 9780745322261 / 215 mm x 135 mm

Book Review

Zion's Christian Soldiers?

Catherine Appleby M.A. is a teacher of Biblical studies who has made several journeys to Palestine. Here she comments on Stephen Sizer's latest work on Christian Zionism.



By Stephen Sizer

Until I attended the Sabeel conference on Christian Zionism in Jerusalem a couple of years ago, I had never heard of Christian Zionism. At the conference Stephen Sizer gave us two excellent sessions taking us through the history, from its origins in 19th century England, and its development into a powerful ideology today, with huge political implications for the Middle East. The theological questions raised were dealt with by a number of distinguished academics, but the trouble with this secular, academic approach is that it treats the Bible like any other book, and therefore does little to reassure

ordinary believers brought up to believe the Scriptures. An audience of such Christians, supporters of the Palestinians because they are concerned for justice and peace, needs to be reassured that God speaks through Scripture to the aspirations and needs of every generation. We need to know that the Bible cannot be read simply as an ancient document that reflects a doubtful past, any more than it should be interpreted as a detailed brief for the end-times. What we needed, was an explanation of scripture which would refute the very selective readings of the Christian Zionists, and help us all to recover the face of God revealed in Jesus.

This is what Stephen Sizer has done in his latest book. Writing as a committed Christian who "sees, hears, sets his heart and declares" (Ezek 40:4) what is revealed in scripture, he takes us through the orthodox teaching of all the mainstream Christian Churches on the chosen people, the land, Jerusalem, and the 'end-times' - in the gospels, in Paul's letters, and in the apocalyptic writings in the Old and New Testaments. Each chapter ends with a summary and a list of questions for further reflection, so it could be a useful text book for students, or for parish groups. The style is clear, incisive, scholarly but not opaque. It is written by a pastor who knows how to speak to his flock, out of a genuine faith in the authority of scripture, and out of practical experience of the situation in Israel/Palestine, and in the Middle East generally.

Book Review

The Bible and Zionism

Invented Traditions, Archaeology, and Post-Colonialism in Israel-Palestine.

By Nur Masalha

Mary Grey is the Professorial Research Fellow at St. Mary's University College Twickenham, her review shows that some use of Scripture is abuse.

This challenging book is really three books. It charts the history of Zionism in its different phases; the history of the Nakba (the catastrophe of 1948) and subsequent Israeli occupation; and, thirdly, the use and abuse of the Bible in justifying this oppression.

The last two hopeful chapters evaluate the contribution of Professor Michael Prior, Masalha's colleague and co-founder of Holy Land Studies, and the legacy of Edward Said whose death deprived the Palestinians of a trenchant critique against injustice.

The first strand narrates how Zionism began as a Protestant, post-Reformation movement about the importance of the restoration of the Jews to Palestine as preparation for the Second Coming. This idea was important for such 19th century reformers as Lord Shaftesbury. As a specifically Jewish phenomenon what began as a secular political movement evolved into a religious movement of Jewish Messianism and orthodoxy inspiring the settler movement in the West Bank. Masalha then shows how the Bible was used systematically from the beginning by David Ben Gurion (first prime minister of Israel) to justify the conquest of the land. The Bible as a historical document was crucial, especially the books of Exodus, Joshua and Deuteronomy, Joshua in particular acting as incitement to biblical messianic militarism. The conviction that the land was Jewish by right was given credence by re-naming Arabic place-names (especially shrines) by Jewish names.

This same ideology underpins the second strand: the worsening oppressive policies against the Palestinians all relied on the myth of the empty land and the invoking of ideas similar to apartheid, even to the Third Reich. The latest phase of messianic Zionism and the rise of the theocratic state inspired the idea of maximalist territorial expansion.

The third strand offers hope: not only the Zionist government but Christian theologians and archaeologists are implicated in endorsing "biblical archaeology" projects, excavating sites such as Jericho and Masada to give authenticity to the Bible's historicity. Generations of Christians have bought into the idea of the hostile Philistine and the innocent Israelite, partly because the Bible has been regarded as the only historical source for Palestinian

history. But if the history of Palestine is explored from a wider base a different picture emerges.

Furthermore, classical liberation theology, as developed in Latin America, fails the Palestinian situation, because of its heavy reliance on the Exodus/Promised Land motifs, as Michael Prior declared. Edward Said argued cogently for a secular, unified Palestine: disillusioned with the PLO and the PA (Palestinian Authority) he explains why the two-state solution has run out of steam. These final chapters are more pointers in the direction of a solution that must be multi-faceted. Masalha hopes that, given the fact that the discoveries of New Archaeology are being taught in Israeli universities, there is a chance they will permeate the wider society and challenge politics.

London and New York Zed Books 2003 / Pb / £15.99 / ISBN: 987-1-84277-761-9

One Sunday in Jerusalem

Najwa Farah, a Palestinian woman now living in Canada, remembers Jerusalem

Why is it after so many years
Many eventful years
That one day is singled out?
For nothing happened then

It was a Sunday afternoon,
A wind blew
And the beloved trees of Jerusalem
Swayed and bent,
Their dark foliage engulfed me with joy mysterious;
Ancient trees that stood for many years
By a hospital, an embassy, a church, a mosque,
There was something about them profound, an essence

Those Jerusalem trees,
Did the winds tell about their birthplace, their journeys
Over rocky mountains and deep scented valleys?
Many winds had visited those trees
Yet this is where they want to linger, to stay,
To rest and belong

And why is it after so many years,
My soul journeys to that Sunday in Jerusalem,
And all becomes so vivid, so inexplicable,
Taking me over?
Is this eternity unraveled?
Is this where spirit resides?

Tailpiece...

The Reverend Rafiq Farah, Archdeacon Emeritus of Jerusalem, has recently celebrated his Diamond Jubilee as a priest. He now lives in Toronto where he assists at St Andrew's church. We asked him to mark his Jubilee with a reflection for the church in the Middle East which he served 40 years until his retirement. He writes:

Ponderation

We live in a period of vigorous change; the church is challenged as always to face new facts and volatile socio-economic or political currents. In such times the church, historically, has to be dragged to meet those inescapable realities. For example, the ordination of women, the remarriage of divorced persons or biblical research which proved beyond doubt that there are mythical and legendary passages in the Old Testament, have caused fear of change in the church.

Moreover the church, to protect its interests, has usually sided with the policies of the State and in times of violent turmoil, its voice is hushed.

We cannot but notice the success of Obama in the American Democratic Party; he succeeds not only due to his eloquence, but in stressing the need for change. It is change from the direction of US foreign and domestic policies which the majority of people in US want. I sincerely hope that if Obama becomes president he will bring positive change, so that tensions between nations will be relaxed and he will be serious about human rights and justice issues concerning the Palestinians.

Will the Anglican Church in the Middle East see the need for change? It is traditionally difficult for the hierarchy to initiate change; what about liturgy and church unity?

As far as liturgy is concerned, there is a definite need for an alternative which uses modern expressions and symbols to fit the thought forms of sophisticated youth and highly qualified secular people; it is no good to stick to traditional liturgical forms as if they possess some kind of sanctity. The object of liturgy is to draw people to meaningful worship.

What about church unity among Anglicans, Lutherans and Presbyterians in the Middle East? It is fair to ask whether those in the hierarchy or among lay leaders of congregations want to move towards unity! There is a comfortable feeling in the status quo. There are vested interests. Those churches are small and face serious threats to their existence. They have much in common and doctrinal and other differences are not huge. They must stand together. Our Lord is calling them to have his courage. He accepted the challenge of the Cross. Religious tradition and structures were not important to him. Man was not made for the Sabbath, but the Sabbath was made for man.

OBITUARY

JIM WILSON R.I.P.

Bishop John Bickersteth writes:

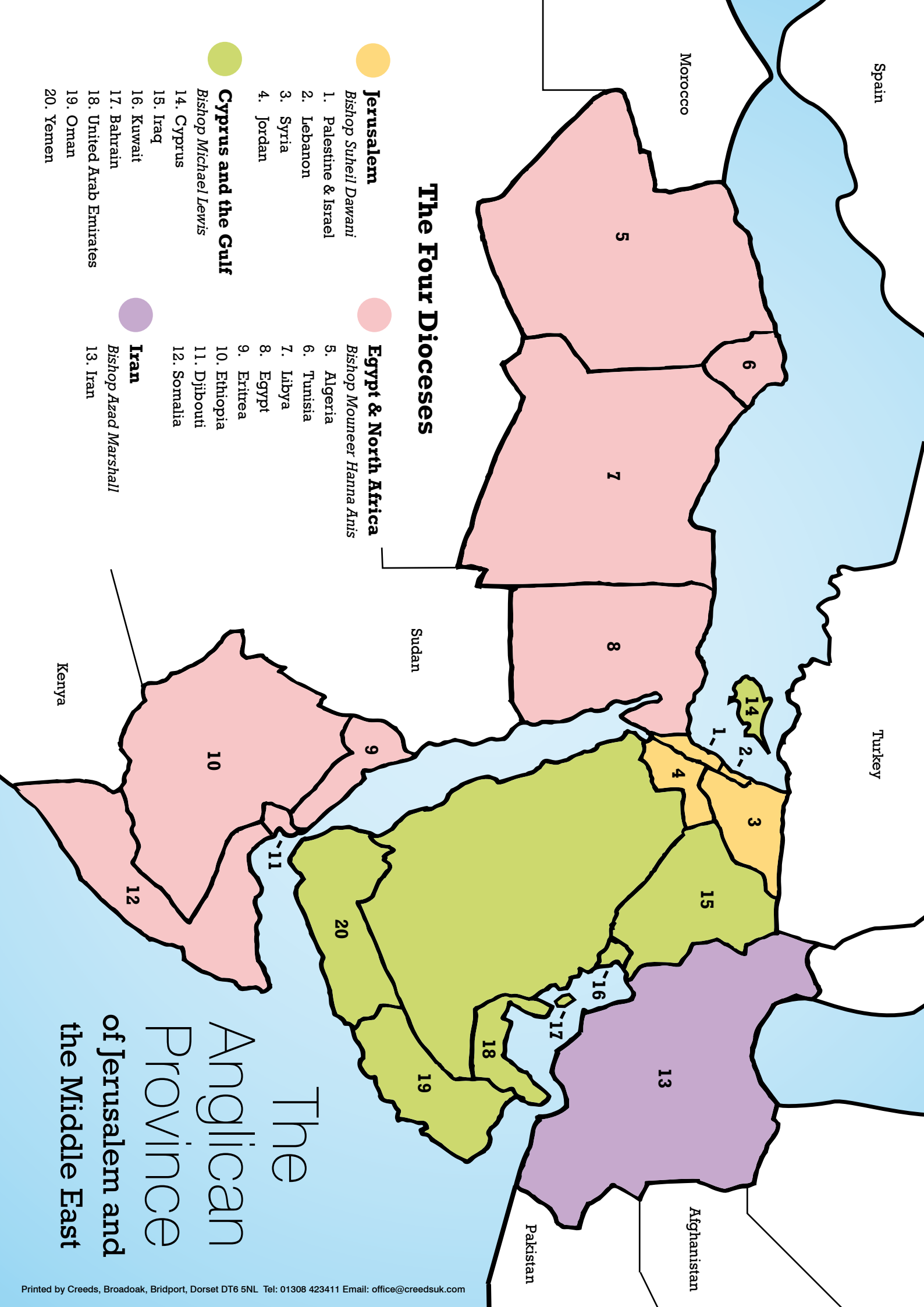
If my father, who was Secretary from 1916 to 1935, really made the former Jerusalem & the East Mission, as old hands would at once recognize (and this is not just filial affection), Jim Wilson was a most worthy successor, two or three along the line, in the 1960s and 1970s. Just as the others had, Jim would be constantly consulting 'Bick'; and I mean constantly, once or twice a month, often with ongoing problems. This was no chore to father whose life's work and interest was in the Jerusalem Archbishopric, which he had largely engineered. Jim did this mainly because early on in his time at 12 Warwick Square in Westminster (the home as well as the office of successive secretaries), he realized the fount of wisdom and experience to be drawn from the older man, but also because he was innately courteous and soon came to know that father loved to be still wanted, and was perfectly able to do a lot behind the scenes from his not-all-that-demanding country parish down the line in Kent.

Brought up in rural Worcestershire, and having read law at Cambridge, Jim was in what used to be called the Near East before, during and after the Second World War, his main commitment having been eighteen years on the administration side of Sudan Railways. He was back in England when recruited for J & EM. He threw himself into the work, with a shrewd efficiency and a delightful way with people. It was he who worked with the Council to organise the move of the office out of London to Farnham, the Wilsons making their home in Alton.

This brings me to the family's remarkable and continuing love affair with each other, stemming from the complete devotion of Jim for Audrey and vice versa. Happily, that can be said of thousands of married couples, but without question there was something out of the ordinary between this particular husband and wife. Having known them for forty years, my wife and I enjoyed the opportunity of looking them up several times in their former Manse in Northumberland. There they did a lot with the local church, Jim (that much older than Audrey) growing old gracefully, still interested in everyone and everything; and when in his last days he made the move to an excellent nursing home they already knew- almost next door- he cheerfully said it was almost as good as home, but meant that he did not make so much work for Audrey.

I shall remember and thank God for Jim, the devout Christian, the able servant of the universal church in general and Jerusalem and its affairs in particular, and above all as a man who demonstrated the way in which a husband in his nineties can be, if anything, more in love with his wife than they were on their engagement day. May they rest in peace, united in their deaths to this life and rejoicing together for sure in the next.

+ John Bickersteth



The Four Dioceses

Jerusalem

Bishop Sukeil Dawani

1. Palestine & Israel
2. Lebanon
3. Syria
4. Jordan

Egypt & North Africa

Bishop Mouneer Hanna Anis

5. Algeria
6. Tunisia
7. Libya
8. Egypt
9. Eritrea
10. Ethiopia
11. Djibouti
12. Somalia

Cyprus and the Gulf

Bishop Michael Lewis

14. Cyprus
15. Iraq
16. Kuwait
17. Bahrain
18. United Arab Emirates
19. Oman
20. Yemen

Iran

Bishop Azad Marshall

13. Iran

The
 Anglican
 Province
 of Jerusalem and
 the Middle East