

# Bible Lands

Summer 2010

Magazine of the Jerusalem and the Middle East Church Association

[www.jmecca.org.uk](http://www.jmecca.org.uk)



Jerusalem



Egypt & North Africa



Iran



Cyprus & the Gulf

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# 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

[www.jmecca.org.uk](http://www.jmecca.org.uk)

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The next issue will be published in November for Winter 2010/11.

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

## JMECA Website

The site has an information page for each of the four Dioceses with links to the websites of each one.

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*Message from*

# The Archbishop of Canterbury

**Patron of JMECA**

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**Following his recent visit to the Diocese of Jerusalem the Archbishop sends this message to the Association and all our readers:**

'One of the highlights of a recent visit to the Middle East was a morning at Jofeh, in Jordan, visiting the centre run by the Anglican Diocese of Jerusalem for children and young people with impaired skills and abilities. What impressed me particularly was the large area covered by the centre's work and the high degree of local appreciation of what was done. The local village communities, almost entirely Muslim, expressed the strongest love and support for the staff of the centre and for the vision that sustained it.

As we all know, this is a pattern that is repeated throughout the Province of Jerusalem and the Middle East. I also spent time at Al Ahli hospital in Gaza, its chapel now thankfully restored after damage by Israeli shelling last year; and I have vivid memories of visiting several of the outstanding medical projects of the Diocese of Egypt, North Africa and the Horn of Africa last year.

Two important things come to mind when we look at such ministries. One is that there could be no more effective and compelling evidence of the basic Christian vision than this kind of service without condition. Jesus does not demand compliance or conversion before he heals; neither do Christians. The freedom of the gospel is that it is sheer gift; we don't have to justify what we do by the results in terms of new membership. We can only, with Jesus, offer what we believe God has given us to offer and let others discover how to express their gratitude to God.

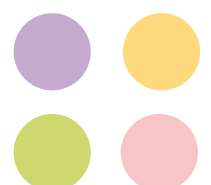
The second thing is that this work is an intrinsic part of the whole historic witness of Christians, not least Anglican Christians, in the Middle East, taking an honoured role in a richly diverse culture – predominantly Muslim but not exclusively so. One of the most appalling tragedies of our time is the way in which extremist forms of Islam, quite alien to the region, and the crassly insensitive politics of the Western powers in recent years, have gone far towards wrecking this 'ecology' of diverse and respectful religious life in the Middle East.

In the more and more difficult circumstances that our Middle Eastern Christian brothers and sisters face, there is all the more need for strong and tangible support for them and especially for the work I have described. It is not just a question of the survival of Christians in the region – though that is a fear that weights heavily on everyone's minds there. It's also about the survival of a certain spirit and culture that values coexistence and seeks understanding. And as we all know, so much of the world's stability depends on such a spirit surviving in the Middle East.

What's done in Jofeh or Gaza or Sadat City may be small-scale by some standards. But it has a vital role to play in the peace of the whole world. A very good reason for giving all we can of our resource and support to these courageous friends.

*Blessings,  
+ Rowan C.*

  
Editorial



# CHAIRMAN'S NOTES

'Bible Lands' is a magazine of record twice a year bringing news of the ministry and witness of the Anglican Church in the four dioceses of the Middle East and North Africa. It is most encouraging to have a lead article from our Patron, the Archbishop of Canterbury and a four page feature of his visit to the Diocese of Jerusalem earlier this year.

He highlights both the witness of unconditional service of the Church's institutions but also the threats 'to a spirit and culture that values coexistence and seeks understanding' that are making life increasingly difficult for Christians in parts of the Middle East. We need to express our solidarity through our prayers, concern, and financial support with those who bear the name of Christ throughout the region, particularly for those in situations from which news is difficult to report.

As I mentioned in the last issue our secretary Mary Knight is leaving us at the end of May to give more support to her family. She has been a wonderful person to have as secretary of JEMT/JMECA, building warm personal relations with so many in the four dioceses and among supporters in this country. She has been unstinting in the detailed administrative work that is required of our secretary. We will miss her and do wish her and her family well.

Mary will be succeeded on June 1 by Shirley Eason. Shirley has wide experience as a market researcher for an international food company including a period of time in the Middle East and Africa. She has excellent experience in the skills needed for the administration of our affairs and she will be able to build on Mary's work. She is an active member of her local Church where she leads the Junior Church. During May Shirley will be inducted into the work by Mary. We welcome her and look forward to her taking up her new role.

## THE TREASURER ADDS....

When I wrote this time last year financial markets were in turmoil. Thankfully a degree of order has returned but the fallout from what happened will be with us for many years as checks and balances are put in place to reduce the likelihood of a similar crisis in the future.

At a recent review with our investment advisers it was pleasing to note that our funds have recovered from the fall in value in 2008-09 and there is hope that the income generated from them will rise slightly this financial year. This is good news for the Province.

As we move into another financial year I wonder if you might review your level of regular giving to JMECA and consider whether this could be increased slightly. As you will see from the articles in this and past editions of Bible Lands you can be sure that your donations will be gratefully received and carefully allocated where the needs are greatest.

*John Pringle, Hon Treasurer*

## Middle East Archive Centre

### St. Antony's College Oxford

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The Middle East Centre Archive at St Antony's College, Oxford holds the historic records of the Jerusalem and Middle East Church Association, formerly known as the Jerusalem and East Mission. The records go back as far as 1827 and include a complete set of *Bible Lands* which was started in July 1899. The Middle East Centre Archive has been working on digitising the late 19th Century and early 20th Century magic lantern slides in the collection. The next issue of Bible Lands will contain an article about this work. For those who would like a preview of some images, please see the Jerusalem and East Mission online photo gallery at <http://www.sant.ox.ac.uk/mec/mecaphotos-j-and-em.html>

## Friends of The Diocese of Iran (FDI)

The **FDI AUTUMN MEETING** is on **Saturday October 9th 2010** at St. Luke's Church, Redcliffe Gardens, SW10 9HF.

The **FDI CONFERENCE** is scheduled for **August 26th-28th, 2011** at the **London College of Theology, Northwood, Middlesex.**

**WATER COLOUR PAINTINGS** by Bishop Hassan, made into notelets, no message inside, are available in packets of six different paintings complete with envelopes. Cost £3 per packet - including free postage. Purchase from Sussanne Lock at the following address. Cheques should be made payable to: 'Sohrab Books CMS'. Sohrab Books c/o the Manor House, Somerford Keynes, Gloucester, GL7 6DL

The **PERSIAN SPEAKING CHRISTIAN FELLOWSHIP** meets on the first Saturday of every month at 3 pm at St. Luke's Church, Redcliffe Gardens, SW10 9HF

# The Diocese of Jerusalem

## Introduction:

The Episcopal Diocese of Jerusalem, a diocese of the worldwide Anglican Communion, extends over five countries: Lebanon, Syria, Jordan, Palestine and Israel. It is within the Province of Jerusalem and the Middle East. There are 27 parishes that minister to the needs of their communities, centred on the Cathedral Church of St. George the Martyr in Jerusalem. The church supports 33 institutions, which include hospitals, clinics, kindergartens and schools, vocational training programs, as well as institutions for the deaf, the disabled and the elderly, reaching out to interfaith neighbours in mutual respect and cooperation.



## The church in Zarka, Jordan rededicated.

Sunday April 11th was an important landmark in the life of Savior Church, Zarka. The Bishop re-dedicated the newly renovated church. It was a great occasion and the Bishop confirmed eight young candidates from the congregation. They are an important sign of the next phase in the life of a growing congregation and Christian presence in Zarka. The church, which was founded in 1950 and met in what has become the Aloudi Club. In 1960, the church moved to the current building which was showing its age before the renovations. Currently, the church serves 50 families with a total of 191 in the congregation. The activities range from Women's meetings, Youth and Sunday School to a successful New Parents Group where 26 couples attend.

From the first week in May, Deacon Fursan Zomot will be the serving minister in Zarka and will seek to continue and develop the work already started in this area.

## Princess Basma Centre for Disabled Children hosts Bishop Chapman of Ottawa

On 12th. April, Mrs. Betty Majaj, Director of the Princess Basma Centre for Disabled Children in

Jerusalem, welcomed Bishop Chapman of Ottawa on his first visit to the Diocese. The bishop was exploring the possibility of establishing a Companion Relationship with the Diocese of Jerusalem.

Mrs. Majaj provided a full tour of the facilities, explaining the importance of empowerment of women and people with disabilities in this region. The Princess Basma Centre excels at both.

For young children with disabilities, the Basma Centre runs a specialized training program for mothers and children. As the child receives early intervention, the mother resides at the Centre for up to two months learning how to be the physical therapist for her child so as to provide ongoing assistance and maximum development for the child.

When it became apparent that these children were left out of normal education opportunities, the Basma Centre started a school, mainstreaming children with various disabilities with other neighborhood children. Having earned a reputation for excellence in rehabilitation, the Basma Centre School began to win over those reluctant parents who were afraid of the effect of mainstreaming disabled children with their able-bodied children. The school is proud of its 700 students and the first 12th grade graduation will take place around the time this magazine is circulated.



*The Bishop of Ottawa with Mrs Majaj and Bishop Suheil's chaplain, Canon Bob Edmunds, in the background.*



# A Statement: The Presiding Bishop

**The President Bishop of the Province of the Middle East, the Most Reverend Dr. Mouneer Anis, has expressed his sadness regarding an ongoing dispute between the Diocese of Jerusalem and its retired bishop, Riah Abu El-Assal.**

In a statement issued on March 20th he said he needed to clarify some of the details regarding the court case in which the retired bishop is being charged for allegedly misappropriating about \$1.5 million of tuition fees he collected from the diocesan school in Nazareth. The former bishop claimed ownership of Christ Church School following his retirement in March 2007, and his son continued as its principal. The Presiding Bishop says he wrote to the retired bishop in April 2007, "reminding him that 'when a bishop retires, he relinquishes all his responsibilities in regard to the churches and diocesan institutions.' This did not happen." In fact, he had re-named the school 'The Bishop Riah Educational Campus'.

In early 2008, the Israeli High Court ruled in favour of the Episcopal Diocese of Jerusalem, upholding the Magistrate Court's earlier decision in Nazareth which ordered the former bishop and all founding members of a society he had set up to refrain from entering or managing the school and collecting fees.

The Presiding Bishop said that several heads of churches in Jerusalem "have tried to intervene, as concerned leaders, between Bishop Riah and the Diocese of Jerusalem, but sadly all such amicable attempts have ended in failure." The statement adds that although two courts have ruled in favour of the Jerusalem diocese regarding the ownership of the school, "the case is still before the civil courts in terms of the funds that had been collected by the retired bishop."

The statement concludes by saying that the Diocese of Jerusalem is ready "to settle all court cases if Bishop Riah returns the funds which are claimed by the Diocese of Jerusalem according to their case in the courts."

"This dispute is breaking the heart of the Province of Jerusalem and the Middle East and has been exceptionally painful to us all," said the Presiding Bishop. "We would love to see this conflict ended."

## Obituary

### THE VERY REVEREND MICHAEL SELLORS 1936 – 2010

**The Bishop's chaplain, the Reverend Canon Robert Edmunds writes:**

The Very Revd Michael H. Sellors, Dean Emeritus of the Cathedral of St. George the Martyr in Jerusalem, entered his heavenly rest on Wednesday, January 27, 2010 at the age of 73 in Jerusalem.

Known affectionately as "Fr. Michael", Dean Sellors ministry continued in his retirement after his tenure as Dean of the Cathedral of St. George from 1997 – 2002. In the years following 2002 he was Coordinator of the Heads of Churches of Jerusalem which drew him into extensive ecumenical work on behalf of the indigenous Christian community in the Holy Land. He continued to provide pastoral care and support to a variety of schools, hospitals and nursing homes throughout the area. Fr. Michael also continued on the worship schedule at the Cathedral and assisted in ecumenical worship throughout Jerusalem. In addition, he served at the Armenian Seminary as a lecturer in Pastoral Theology. His close affection for the ministry of the Armenian Orthodox Patriarchate drew him to make three visits to Armenia.

Fr. Michael was ordained a priest of the Church of England in 1962 and prior to his appointment as Dean of the Cathedral of St. George served a variety of parishes in England including St. Mary's Willesden and St. Michael's Aldershot, St. John the Evangelist, Hale and St. Mark's Upper Hale, the Weybourne Group of Parishes and St. Edmund's Hunstanton with Ringstead.

The bishop presided at the funeral in St. George's cathedral. Senior representatives of all Jerusalem's Christian churches attended, to recognise and honour Fr. Michael's sincere endeavours for Christian unity in the Holy City.



# Diocese of Cyprus and the Gulf

## New Appointment to Abu Dhabi

The Bishop in Cyprus and the Gulf is pleased to announce the appointment of the Revd Andrew Thompson, currently Chaplain of St Paul Ahmadi and Kuwait, to be Chaplain of St Andrew Abu Dhabi.

Andy and Navina expect to move in the late summer before an institution and induction in September.

Please pray for them and their family, and for the people of Abu Dhabi and Kuwait.

## The Crown Prince and St Andrew's Abu Dhabi

The church in Abu Dhabi started in 1966 on a piece of land on the Corniche which was the gift of Sheikh Zayed, the late founder of the UAE. There is also a strip of land in Musaffah, donated by the Sheikh in 2004. Unfortunately, it has never been developed due to shortage of funds. The retiring chaplain, Father Clive Windebank says that the increasing number of expatriates living on the mainland, make the development of this site a priority.

The good news is that the Crown Prince has pledged to help fund the refurbishment of the St Andrew's Church compound which is a group of ageing buildings that draws tens of thousands of worshippers every week. St Andrew's has been fund raising for the essential work for years and has gathered more than half a million dollars. The plan is to revamp the complex into a modern place of worship, to landscape the outdoor area with newly constructed outer wall and entrance area. "Millions of people have used the place in the last 30 years and now it is worn and shabby" says Father Clive. The surprise news of the Crown Prince's support will not stop the money raising by the people but the promise is that Sheik Mohammed bin Zayed, who is also Deputy Supreme Commander of the Armed Forces, will 'take care of any shortfall in the funds'. Father Clive says the news took him 'utterly by surprise'.

This generous act is a clear sign that the leadership is not only tolerant of the churches but actively supportive of the place and the work of the Christians in the community.

In his seven years in Abu Dhabi one of Father Windebank's main aims had been to build understanding between Islam and Christianity. We wish his successor, Reverend Andrew Thompson every blessing as he continues the work.

## Congratulations Mr. Nigel Shonfeld!

The Bishop and the Diocese of Cyprus and the Gulf wishes to congratulate **Mr Keith Nigel Shonfeld**, the Treasurer of St Barnabas, Limassol, for being awarded an MBE (Order of the British Empire) in the Queen's New Year Honours list. Keith is a cemetery administrator for the British Cemetery Committee and his award comes for services to the British community in Cyprus.

## RETREATS

Time to rest and listen

For more information contact Maggie or Judy at:

### RETREATS OFFICE

Anglican Diocese of Cyprus and the Gulf,  
PO Box 22075, 1517 Nicosia, Cyprus  
[www.cypgulf.org](http://www.cypgulf.org)  
and click on Retreat House

Email: [retreats@spidemet.com.cy](mailto:retreats@spidemet.com.cy)

Tel: 22-671220 Mobile: 99-155092

RETREATS is a self-funding office. A guide for donations will be suggested.

*The Retreat House in Cyprus offers great opportunities to individuals or groups*

#### The Katafiyio Retreat House

- for those who wish to rest and listen to God

#### Individually Guided Retreats:

- Residential at Katafiyio
- week of guided prayer in everyday life
- discernment regarding life choices

#### Group Quiet Days

- for special interest groups, leaders, churches: venue/content by arrangement
- 3rd Tuesday of month at Katafiyio, 10-3.30 pm. open to all, no booking necessary
- Space For God days - 3-4 times per year. Various locations, booking necessary

#### Quiet Services

- 3rd Monday of month, 8 pm at St Paul's Cathedral. Nicosia, open to all

#### Leading

- seminars on different approaches to prayer
- creative prayer sessions at small group events

#### Spiritual Accompaniment

- for those wanting a guide to help them listen to God on a regular basis

## Church of The Epiphany Doha

**Ever since the Emir of Qatar made his gift of land in 2006, the Christian churches have been busy producing plans, raising funds and getting on with the work.... It is estimated that 20,000 people will worship at the new Anglican Centre in any given week.**

The plan is for a capacity of about 2500 people in eight different worship spaces. The church will be used by successive groups all day at weekends, and also on every weekday evening. At the heart of the Centre is the Church of the Epiphany which will accommodate up to 650 worshippers, utilizing a design that will allow smaller groups to feel comfortable in the main ground floor area. The Church will be the spiritual home for the Anglican congregation and many other Christian congregations and groups who wish to worship there. This Ecumenical tradition of hospitality is well established in the Anglican Church in the Gulf where many Christian groups do not have their own buildings.

The plans include rooms for education for different age groups and a variety of Sunday schools, a side chapel for quiet meditation and an additional chapel for weddings and other gatherings for worship and prayer beyond the normal weekly schedule of services. There is also the intention to build a thrift shop to recycle second hand clothes at minimum price for the workers who live on the lower strata of the economy.

Canon Bill Schwartz, who is master-minding the project, adds: "Construction has slowed over the

past couple of months while we await new planning permission for amended drawings (and work) which will save a considerable amount of money. At the same time we have been making good progress on getting donations of work and materials which will further reduce the overall costs. Visit [www.epiphany-qatar.org/buildingprojectpage.html](http://www.epiphany-qatar.org/buildingprojectpage.html) to download a presentation which brings the finances of the project up to the time of writing (April).

We have now moved the church administrator's office to the site. Progress on the gatehouse complex is encouraging while we wait for the planning permission on the main building. We hope to finish the first phase of the project by the autumn. The lull in expenditure has allowed us to accumulate about £750,000 toward the ongoing costs. We need about that much again to finish Phase One. The good news is that Phase One is the major hurdle. We should be able to make progress more easily with Phases two and three-with continued support from friends around the world.

Speaking of help from friends around the world, one of our parishioners from South Africa is on his way to Nepal to climb Mt Everest. He is hoping that his effort to climb the highest mountain in the world might inspire others to understand that seemingly insurmountable projects like our building opportunity are achievable with teamwork and prayer. Howard would be very pleased if people would sponsor his climb with donations to the building project. Please visit <http://epiphanyfundraising.com/page5.htm> for more information."

*Below, the construction as it stood early in the year and the plan of the completed building.*





## The Chaplaincy of Dubai & Sharjah with the Northern Emirates

**Rev Dennis Gurney writes:**

I was invited back for an intensive preaching tour to celebrate the fortieth anniversary of the first church building in Dubai. It was a thrilling visit and following are some of the highlights.

**HOLY TRINITY DUBAI** now has over one hundred different Christian congregations using some of the facilities for worship every week—at least 20,000 people worshipping in over thirty languages. The Resource Centre continues to meet the needs of many Christians and last year sold over £250,000 worth of Bibles and other Christian materials.

**CHRIST CHURCH, JEBEL ALI** which was the last new church building we erected before we retired in 2001 has a growing congregation and is providing pastoral care in an area with over 200,000 expatriates. Adjoining Christ Church is the most marvellous Book Shop provided by the Bible Society.

**ST. MARTIN'S, SHARJAH** has developed a very effective ministry to the workers from Asia in the labour camps and plans are in hand to extend the church buildings.

**At RAS AL KHAMIAH** it was a privilege to be present at the stone-laying for the first Christian Church to be built in that Emirate for over fifteen hundred years, on land given by the Ruler. At FUJERIAH, a full-time chaplain, Peter Chase, was licensed by Bishop Michael during my visit. Peter, with his wife Abbie is the first full-time chaplain and he will also serve on the Mission to Seafarers Flying Angel boat which visits up to one hundred and fifty ships which are always waiting off Fujeriah to load up with oil. The crews are not allowed on shore and so this is a very strategic ministry.

**ST. ANDREW'S ABU DHABI** is the other chaplaincy within the United Arab Emirates and gives hospitality to eighty other congregations for worship. Despite the recession Abu Dhabi is still expanding and the Chaplaincy Council have embarked on renovations and extensions with a total cost of over two million pounds. The chaplain, Clive Windebank, with his wife Marian will be leaving in the Summer after seven years service, and they ask us to pray for God's guidance over the appointment of the new chaplain. (See p.7)

## CHURCH OF THE EPIPHANY, DOHA, QATAR.

The first Christian Church Compound building for over fifteen Hundred years in Qatar at a cost of over six million pounds is proceeding well. Already the Chaplaincy Council are wondering if there will be enough accommodation! It seems that they will be keeping on all the temporary portacabins to meet the needs of the different Christian fellowships who need somewhere to worship. The chaplain, Bill Schwartz has just completed his first two years in Qatar and congregations in all the different centres have grown significantly. Bill concludes his recent letter "God has big plans and great things in store for us in the coming year. Let us rejoice together in his abundant grace and blessing."

**ST. PAUL'S, KUWAIT.** The chaplain, Andy Thompson, reports on another encouraging year with growth all round. He rejoices particularly in the arrival of two clergy, Beth Woodgate and Rene Perkins, who have both been given permission to officiate by Bishop Michael. Rene will oversee the increasing Chinese ministry which includes an English course run for Chinese. Some of the Chinese have put their faith in Jesus as a result of the English course and one of the Chinese has been selected as an ordinand and will go to Singapore to begin training this year. St. Paul's has a regular large and effective ministry to the poor and this is one megaphone that the church can use to proclaim and live out the Gospel.

## St. Christopher's Cathedral & Awali Church, Bahrain

The Dean, Alan Hayday, and his wife Pam left last year after seven years ministry and by October the new Dean Chris Butt with his wife Tricia arrived. Chris was duly instituted and installed, Tricia is co-ordinating the Cathedral's ministry to children with two groups 'Disciples' and 'Sprouts'! A cast of thirty two children presented a very ambitious nativity play- 'Jump for Joy.' Thirty five people turned up for the first meeting of 'Living Room Dialogue' and a new Course 'Christian Foundations' has also begun. The new Dean says 'I am generally heartened by the vibrancy of life in Bahrain, the openness to build on the inheritance of the past, and the readiness to explore new ways of expressing our life, ministry and mission in the coming years.'

## Christ Church Aden

### **The Chaplain, Rev. Nigel Dawkins, and his newly ordained wife Catherine send their first impressions of the Aden ministry.**

The attempted bomb attack on an American airliner in December brought Yemen back into the spotlight of the Western media. The presence of al-Qaeda in the country is seen as a serious threat in the West, yet Yemen is a country plagued with many other problems. It is the poorest country in the Middle East with dwindling supplies of water and oil. A civil war in the north and a separatist movement in the south threaten the country's stability. The people struggle constantly with poor living conditions, poor education and poor health.

Christ Church is the only Anglican church in the country and for 150 years has been striving to make a difference in this land. I arrived in May 2009 as chaplain and it is a privilege to continue the work of my predecessors. Catherine and I were married in October, and she was ordained deacon here in January 2010. Together we oversee the various ministries of the church.

Christ Church was built in 1863 as the garrison church for the British forces in Aden but closed in 1970 following the British withdrawal from South Yemen. It was reopened in 1997 following an agreement with the government that the church would build and run a medical clinic for mothers and babies. The clinic has grown hugely since it first opened and now employs twenty-five staff across two departments.

The General Department provides basic health care to the poorest members of the local community. Not only do patients have access to doctors but also to basic drugs which are provided free from the pharmacy. The Eye Department, which opened in 2002, quickly established a reputation as a leading

provider of eye care, and now draws patients from all over Yemen. Patients are seen by both an optometrist and an ophthalmologist, and operations are performed for those with cataracts and other problems. The Eye Department is so well known that we are often accosted in public places by people wanting to make an appointment.



2009 saw a number of new ventures at Christ Church. A new partnership with the UN's organisation for refugees, UNHCR, means that we are now providing eye care to Somali refugees in the Aden area. The clinic also hosts Yemen Smile, a charity which provides cleft-lip and cleft-palate surgery for those who need it.

2009 also saw the completion of the Ras Morbat Institute at Christ Church. This building will house a vocational training centre where Yemenis and Somalis will be taught advanced carpentry skills, giving them the opportunity to become self-sufficient and provide for their families.

While the clinic is the main work of Christ Church there are also other ministries. I am the honorary Mission to Seafarers chaplain in the port and make weekly visits to the ships. We also run a small guest house where we provide accommodation to other expats working in Yemen.

We feel privileged to be working and ministering in this land. However we do so while constantly aware of threats to the security of the church. We often wonder what will happen next in this country. Please do pray for us, for the work of the clinic and for the people of Yemen.

*If you would like to support the work of Christ Church, or would simply like to learn more, please visit [www.christchurchaden.org](http://www.christchurchaden.org).*

# The Archbishop of Canterbury visits Jerusalem Diocese

## The Baptismal Site

Accompanied by fifteen buses of local priests, parishioners, and guests, the Archbishop of Canterbury Rowan Williams, with the bishop of the diocese, Rt. Rev. Suheil Dawani led a procession to the site of the future Anglican Church Centre given by His Majesty, King Abdullah of Jordan at the Baptismal Site. (pic 1)

The Church complex will sit as an oasis in the desert landscape, witnesses to the interfaith respect and cooperation between the Muslim leadership and the Christian Church in Jordan. His Majesty King Abdullah is vocal in his support of the Christian minority in his country and the moderating influence Christians have in the region. This gift of land is tangible evidence of his belief that a strong Christian presence in the area promotes peace.

Bishop Dawani has chosen to share this gift and honour, and has reached out across the Anglican Communion, inviting all Provinces to participate in making this Centre a place where all pilgrims are welcome to worship and pray together. He reminds the Anglican Communion that we are "all one body", each part having its own function. Bishop Suheil proclaims the way to peace and reconciliation is through mutual respect and dignity and he believes the Baptismal site will further this aim among all peoples.

The Archbishop of Canterbury endorsed the joint efforts of His Majesty King Abdullah and Bishop Suheil Dawani in this Baptismal Site project by blessing the corner stone placed at the site in honor of his visit.

## The Jofeh Centre

The main building of the Jofeh Centre is in the Jordan Valley serving thirteen villages and a Moslem population of 60000. It started in a pre-fabricated unit providing vocational training for people with special needs, under the direction of Yousef Rizik, (a retired hotel manager). Free transport is provided for all students from schools, clinics, and homes where they receive outreach services. Volunteers for the Centre are young women from the villages, whose parents or husbands allow them to help and also learn new skills. The Centre currently offers seven vocational training workshops- sewing, embroidery, weaving, candle making, paper-making and recycling, computer training, and woodworking. English and Sign language lessons are also offered as well as speech therapy and hearing tests. During the visit, the Archbishop was presented with a Compass Rose made by a deaf woman at the Centre (pic7).

## Ahliyyah School for Girls

Returning to Amman after the Baptismal Service, the Archbishop of Canterbury enjoyed lunch with diocesan clergy, followed by a tour and a reception at the respected Ahliyyah School for Girls which is nationally recognized as one of the outstanding schools in Jordan. Lambeth staff remarked that it underlined the pastoral priority placed on education, particularly the education and empowerment of young women ... both Christians and Muslims. The reception, attended by many alumni, in the company of members of the Royal Family and of government, demonstrated the success of past and present students and the reputation of the Ahliyyah School and its director, Mrs. Haifa Najjar.

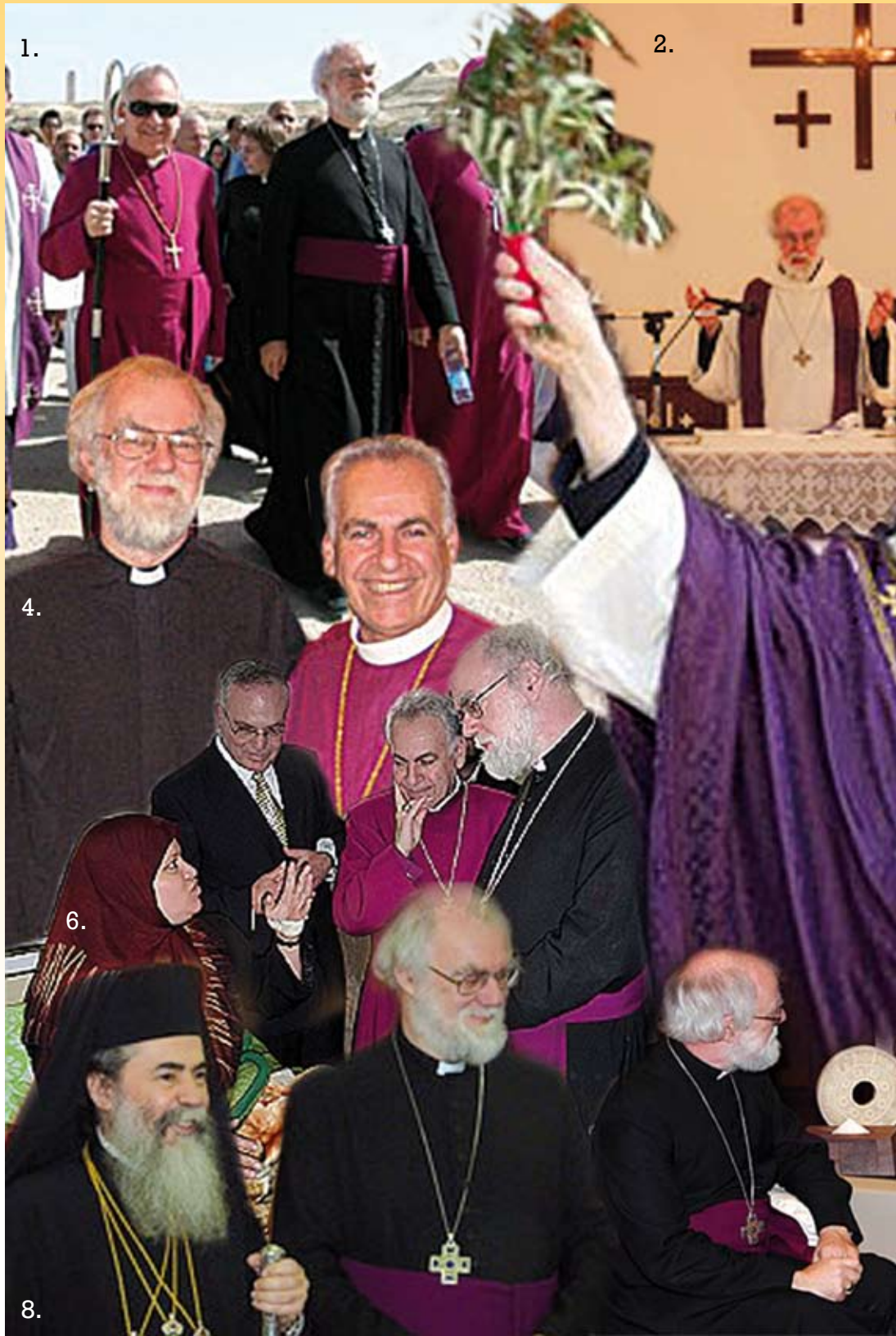
## Hotel School in Ramallah

After a reception for Heads of Churches and invited guests, and paying respects to our Jewish neighbors, the Archbishop was guest at a reception in Ramallah. The diocesan Episcopal Technological and Vocational Training Centres' new Hotel School, with its first upcoming graduating class, provided the décor and fare for the occasion.

Only a few schools and universities have focused hospitality service programmes and the increasing awareness of the economic potential of tourism, the Diocese of Jerusalem, through the Arab Evangelical School, embarked on a new programme to increase employment opportunities for the youth of Ramallah. In conjunction with education provided at the Evangelical School, the students of the Hotel School will graduate with occupational skills and educational qualifications. Some students will follow this experience with a university education, others are competing for select internship and employment programs. All seemed proud of their accomplishments as they stood behind the beautifully prepared table of Arab delights and gourmet snacks or practiced their hospitality skills by offering drinks and food through the assembled crowd.







**Centre:** the Archbishop dedicating the cornerstone at the Baptism site in Jordan.  
**3.** Greeted by the President of Israel, Shimon Peres.  
**6.** With a patient at the diocesan hospital in Gaza.  
**8.** With the Greek Orthodox Patriarch of Jerusalem, Theophilus III

**1.** Approaching the Baptism site with his host, the bishop in Jerusalem.  
**2.** Greeting the President of Israel, Shimon Peres.  
**4.** With his host, the bishop in Jerusalem.  
**5.** An audience with His Majesty King Abdullah II.  
**7.** With Brother Andrew the director of the Holy Land Foundation.  
**9.** An audience with His Majesty King Abdullah II.





1. Meeting with His Majesty King Abdullah II of Jordan

2. Meeting with His Majesty King Abdullah II of Jordan

3. Meeting with the Prime Minister of the Palestinian Authority, Mr. Salam Fayyad

4. Meeting with the Prime Minister of the Palestinian Authority, Mr. Salam Fayyad

5. Meeting with the Prime Minister of the Palestinian Authority, Mr. Salam Fayyad

6. Meeting with the Prime Minister of the Palestinian Authority, Mr. Salam Fayyad

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8. Meeting with the Prime Minister of the Palestinian Authority, Mr. Salam Fayyad

9. Meeting with the Prime Minister of the Palestinian Authority, Mr. Salam Fayyad

10. Meeting with the Prime Minister of the Palestinian Authority, Mr. Salam Fayyad



## Ahli Arab Hospital Gaza

Bishop Dawani hosted Archbishop Rowan Williams on a pastoral visit to the Ahli Hospital in Gaza where they rededicated St. Phillip's Church, which had been badly damaged in a previous conflict. Restored to its former dignity, having stood testimony to the trials of the people of Gaza for many years, St. Phillip's Church became again a symbol of peace and reconciliation, a place of prayer and welcome, and a sign of resilience and hope for the local Christian population.

Crowded with faithful worshippers who rejoiced in the restoration, Bishop Dawani and the Archbishop of Canterbury blessed the Church, and by their presence, filled it with faith and love of God which sustains us through difficult times (pic2).

With just a few hours before an afternoon flight to London, the Archbishop appreciated his tour of the hospital, (pic. 6) honored the staff for their service, and greeted Gazans in the hospital grounds.

## Communiqué from the Chief Rabbinate of Israel and the Archbishop of Canterbury

The fourth regular meeting of the Archbishop of Canterbury and the Chief Rabbis of Israel took place at the Jerusalem offices of the Chief Rabbinate of Israel on 22nd February.

The Most Revd. Dr. Rowan Williams accompanied by the Rt. Revd. Michael Jackson, Bishop of Clogher and co-chair of the Anglican Jewish Commission; the Rt. Revd. Suheil Dawani, Anglican Bishop in Jerusalem; and the Revd. Canon Guy Wilkinson, the Archbishop's Secretary for Inter religious Affairs, were welcomed by Rabbi Shlomo Amar, Rishon LeZion and Chief Rabbi of Israel, supported by Rabbi Shear Yashuv Cohen, Chief Rabbi of Haifa and co-chair of the Anglican-Jewish Commission; Rabbi David Rosen, Advisor to the Chief Rabbinate on Interreligious Affairs, Rabbi David Brodman, Rabbi Professor Daniel Sperber and Mr Oded Wiener, Director-General of the Chief Rabbinate of Israel.

After initial warm greetings and expression of thanks to the Creator of the Universe for His Providence - in particular for the ongoing friendship between the principals and their respective colleagues – warm mutual appreciation was expressed for the work of the Anglican Jewish Commission whose most recent meeting had focused on the meaning and significance of Jerusalem in the Jewish and Christian traditions.

The Archbishop reflected on the presentations and on the concluding statement of that meeting and expressed his own hopes and prayers and those of his Church that the spirit of deep understanding and mutual respect that pervaded the substance and form of that meeting will soon be reflected on the ground between the different faith communities through a just and peaceful resolution of the conflict in Jerusalem and the Holy Land as a whole.

Rabbi Shear Yashuv Cohen responded, echoing the sentiments of the Archbishop and adding the hope that genuine peace and reconciliation will be one in which provision is made not only for the respect of separate holy sites of each faith, but also for open access to sites holy to more than one faith in a manner acceptable to all relevant parties. All present expressed gratification with the progress of the Dialogue to a degree that enabled honest and frank exchange in discussion of both convergent and divergent vital issues. This was considered of great significance in giving a renewed impetus for a continuation and deepening of the Dialogue.

Chief Rabbi Amar and Archbishop Williams offered their reflections on the theme of the forthcoming meeting in London of the Anglican Jewish Commission on creation and human responsibility for the environment. They spoke of their common understanding of the creation as a gift of the Creator entrusted to humanity. They emphasised that Scripture insists on the integrity of both the spiritual and material for any effective approach to environmental concerns.

Discussion also took place concerning the life and needs of the diverse Christian community in Jerusalem and the Holy Land and a clear commitment was made to find practical ways in which greater mutual understanding between communities could be brought about and to which the special relationship of the principals could contribute.

The deliberations concluded with a commendation of the work of the Council of Religious Institutions of the Holy Land and a commitment to continue the Dialogue and the work of the Anglican Jewish Commission.

Following the meeting the delegations went together to Yad Vashem. The Archbishop, with Bishop Suhail Dawani and Bishop Michael Jackson laid a wreath in recognition of the abiding significance of the Holocaust and as a commitment to the struggle against the continuing evil of anti-Semitism and all racial hatred and bigotry.

# The Diocese of Egypt with North Africa and the Horn of Africa

**The Diocesan Bishop:**

**The Most Reverend Dr. Mouneer H. Anis**  
bishopmouneer@gmail.com

**Area Bishop (Horn of Africa):**

**The Rt. Revd Andrew J. Proud.**  
andrewproudaddis@gmail.com

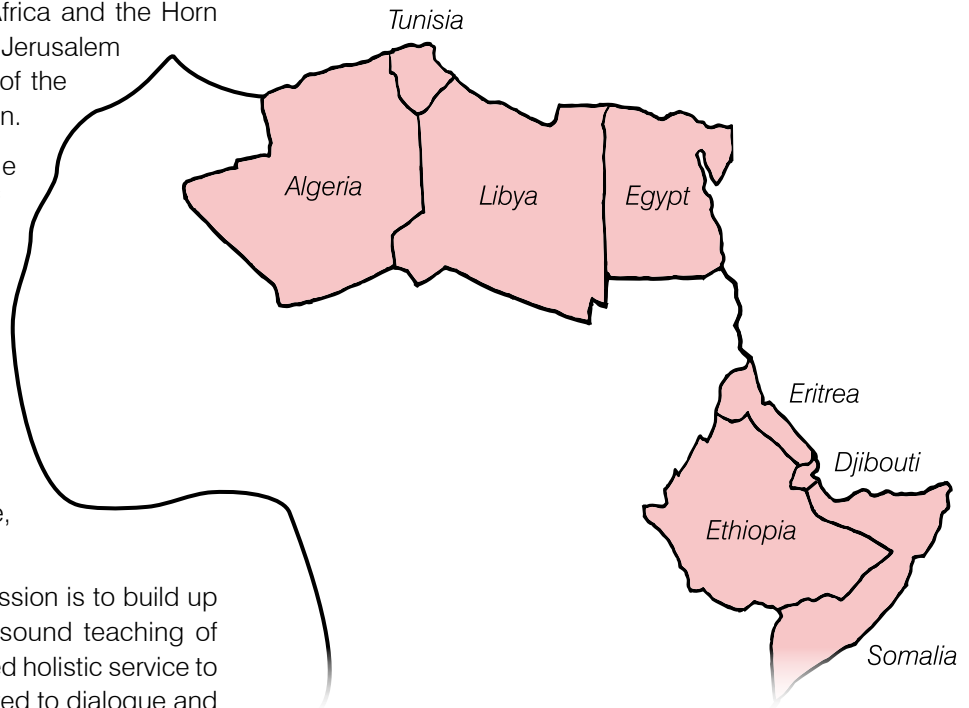
**Area Bishop (North Africa):**

**The Rt. Revd. Dr. Bill A. Musk.**  
billamusk@googlemail.com

**Who are we?** We are the Episcopal/Anglican Diocese of Egypt with North Africa and the Horn of Africa within the Province of Jerusalem and the Middle East and part of the worldwide Anglican Communion.

**What is our faith?** We, the Episcopal/Anglican Church of the Diocese of Egypt and North Africa, uphold and proclaim the faith of the One, Holy, Catholic and Apostolic Church, which is founded on the teaching of the Scriptures, and is expressed by the Anglican Tradition (Book of Common Prayer, 39 Articles, Ordinal) and the Creeds (Nicene, Athanasius, Apostles).

**What is our mission?** Our mission is to build up the Church of Christ through sound teaching of scripture, worship and dedicated holistic service to our communities. We are devoted to dialogue and cooperation with the other Christian denominations and other Faiths among which we live.



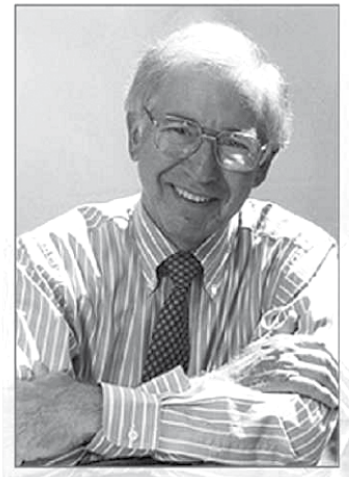
## Obituary

**Bishop Mouneer writes:**

**Dr. Naseeb Bashara Baroody, Jr. (April 1924—February 2010)**

*“Today many of us here in Egypt are sad to say goodbye to Naseeb Baroody, yet we thank God for his great life. For us Naseeb was a great friend, a gifted teacher, a loving doctor, a faithful believer and an honest servant of our Lord and Saviour Jesus Christ.*

*Naseeb was God’s tool to encourage us and to bring joy to us as well as many in the Anglican Diocese of Egypt where he and Margaret made several missionary trips. Naseeb was a great inspiration to me personally in the area of photography. He helped me to develop the eyes that see the greatness of Our God in clouds, sea waves, tiny shells, muddy feet, giant trees and innocent birds. Naseeb encouraged me to see God’s image on the faces of people.*





# Egypt's home-grown Ministry

## The work of the Alexandria School of Theology (AST) is beginning to bear fruit in the diocese.

**The Reverend Dr. Emil** has been ordained deacon and will serve at St. Mark's pro-cathedral in Alexandria. He is also director of 'Way of Life', a centre involved in the prevention of drug addiction.

**The Reverend Osama**, made deacon at the same time, will serve at All Saints in Stanley Bay Alexandria. He was licensed as a Lay Minister before his ordination and he brings considerable experience to the work as he was formerly employed by Caritas Egypt.

**The Reverend Ehab Ayoub** was ordained deacon in the Church of our Saviour in Suez, where he will minister. His ministry will be non-stipendiary while he continues to study at AST.

## Training the Trainers

All diocesan clergy and youth leaders met together for a course on Youth and Sunday School Ministry. It was led by Fuzz Kitto from Australia and Mark Takki the Diocesan youth worker. Developing home-grown Sunday school teachers and youth leaders is a strategic target for the diocese and the one year course will be held in every church in the diocese. This is made possible by a contribution from USPG.

## Alexandria School of Theology

The diocesan Faculty of Theology is developing strong links with Moore College in Sydney Australia. There are regular visiting lecturers from Sydney and the latest was a former bishop in Sydney, the Rt. Revd. Peter Tasker. He also spoke to all the clergy at their Chapter meeting before continuing to visit the church in Addis. The Rt. Revd. Dr. Paul Barnett, another former bishop in Sydney, has also visited and gave public lectures in Cairo and Alexandria on the Book of Revelation.

## FINANCIAL CONCERNS

**The Bad News:** The departure of the British International School in Cairo has reduced income and as a result there is a current deficit. Last year it was over half a million Egyptian pounds and this year it is likely to be one and a half million pounds. The bishop comments "This deficit does not allow us to support our ministries as we would like to do. This breaks our hearts. Please pray for us and for God's provision."

**The Good News:** After months of uncertainty and anxious waiting it has been confirmed that the very substantial grant from Irish Aid and CMS Ireland will be continued. Severe cuts in Irish Aid budgets had put the project at risk. This is for the work in Ethiopia where Bishop Andrew Proud is establishing a centre in Gambella. The construction will now continue and the diocese looks forward to an opening ceremony, watch this space, or google Anglican Church in Ethiopia to follow progress.

## DEATH OF THE GRAND IMAM OF EGYPT

The Diocese of Egypt extended condolences to all Moslem brothers and sisters on the death of Dr. Mohammed Sayid Tantawi, the 81 year old Grand Imam who died of a heart attack in Riyad. Sheik Tantawi had signed the Al Azhar-Anglican Communion Dialogue Agreement with the former Archbishop of Canterbury and has renewed it with Archbishop Rowan Williams. It was under his leadership that the University co-hosted President Obama when he gave his 'New Beginning' address. He also spoke out after the 9/11 bombing saying 'it is not an act of courage to take innocent lives' The new Grand Imam is Dr. Ahmed el Tayyib who has expressed strong support for the Agreement and is keen to further promote dialogue. Bishop Mouneer and a delegation from the diocese have visited and greeted the Grand Imam and the Archbishop of Canterbury has sent a letter of congratulations and good wishes.



# My Journey to Egypt



"Me at the Pyramids"



"Cheerful drumming"

I am a London ordinand from St John's Notting Hill, London. Originally, I am from South Korea. I am a second year ordinand at St Stephen's House, Oxford. I went to Egypt last winter and I spent some time at All Saints Cathedral, Cairo and served the English speaking congregation. I had an opportunity to spend time seeing the diocese at work and visiting Coptic Churches and monasteries. I believe that my placement really helped me to broaden my horizons of the Anglican Communion and understand the situation in this region.

I would like to give thanks to the Rt Rev. Kenneth Cragg and his generous financial support through the Jerusalem and the Middle East Church Association and the Most Rev. Dr. Mouneer Anis and for those who supported me for my trip to Egypt.

## Egyptian Ministeries

I was privileged to visit the prison where there was a service for prisoners. The ministry at the prison is mainly for foreign prisoners. Although there is a Coptic chaplain and some Egyptians are able to join Arabic service, most of foreign prisoners are excluded because of the language barrier. Additionally, basic needs such as food and clothes are not enough for them; obviously they do not have their family in Egypt who can support them. Even though their families know where they are, most families are too poor to help them. Also they have to endure heavy pressure if they convert to Christianity, even though they are foreigners.

There were several on-going development projects from the Cathedral, such as running a language centre, Refuge Egypt and various local area development projects. For example, the Training Centre is under the Episcopal diocese of Egypt, I have met mission partners from the Church Mission Society working as English language teachers. Having seen many Egyptians learning English, I realised that the language teaching could be one of the most effective projects which helps people understand Christianity. Second, 'Refuge Egypt' has been a ministry

of the Episcopal/Anglican Church for over 20 years. They offer refugees a place to stay, health care, emergency assistance, spiritual encouragement, self reliance, advocacy, education. The warm hospitality from the staff of All Saints Cathedral makes refugees feel welcome and accepted.

## Mission in Egypt

Being a Christian in many Middle Eastern countries is not easy, sometimes it is a life-threatening moment. Rev. Bahig who is in charge of Arabic congregation said that "There is freedom of belief in Egypt but we are free within ghettos, only within our boundaries." The Christians in Egypt are still struggling to keep their faith. Therefore, Bishop Mouneer's strategies for his ministries look more distinctive. His three mission goals are Evangelism, sharing Christian faith; Discipleship, understanding and learning faith; Mission, expressing our faith in practical service. Accordingly, the main theme of mission work has to be meeting the social needs like 'building bridges' to society, and 'reaching out' to communities. Everyone is a missionary to fulfill God's message. They are the ones embracing people who are in need, serving them as Jesus served us. It is similar to the Middle Eastern way, which is embracing others and supporting people with love and care.

Therefore, in Him, their prayerful life always goes first before and after their work, even though their circumstance of the fear and suffering is hard to get over. For me they look similar to St Antony who struggled in prayer, entering into spiritual warfare against evil, in the world and in the flesh.

May the Lord keep His servants in Egypt safe, protect them, and let me serve Him faithfully and grow in faith.

*Contributed by Beom-Jin*

# St George's College, Jerusalem

Jerusalem Bishop Suheil Dawani



## 2011 Courses

Course Name	Date
Theophany!	05/01 - 18/01
Palestine of Jesus	26/01 - 08/02
Palestine of Jesus	17/02 - 02/03
Praying the Fifth Gospel	11/03 - 24/03
Sinai Excursion	27/03 - 01/04
Risen with Christ	16/03 - 25/04
St. Paul and the Early Church	05/05 - 18/05
Palestine of Jesus	31/05 - 03/06
The Bible and its Setting	22/06 - 05/07
Youth Course	12/07 - 19/07
Palestine of Jesus	26/07 - 08/08
Palestine of Jesus	17/08 - 30/08
Abraham, Yesterday and Today	08/09 - 19/09
Ways in the Wilderness	28/09 - 11/09
Palestine of Jesus	18/10 - 31/10
Jordan Excursion	02/11 - 07/11
Palestine of Jesus	16/11 - 29/11
Advent in the Holy Land	06/12 - 15/12

[www.sgcjerusalem.org](http://www.sgcjerusalem.org) for more information

## Introducing... The Course Director



Canon Dr Andrew Mayes, 53, began as Course Director in June last year. He comes from Chichester diocese UK, where he had been director of clergy training for eight years. His special interest is spirituality, and he is the author of *Celebrating the Christian Centuries* (SPCK, London, 1999) and *Spirituality of Struggle: pathways to growth* (Paulist Press, NY, 2002) His doctoral thesis was published by the University of Wales Press last December under the title **Spirituality in Ministerial Formation: the dynamic of prayer in learning.**

Andrew's involvement with Jerusalem began in 1979 when he attended St George's College as a theological student and lived for a year in the Armenian Seminary in the Old City under the Philip Usher Scholarship. He is interested in the spirituality of the Eastern Churches: he was Chair of the Chichester Diocesan Link with the Syriac Churches and served on the Anglican-Oriental Orthodox Regional Forum. A Franciscan, he hopes to develop the College's contribution to the ongoing task of reconciliation and mutual understanding between the ecclesial and inter-faith traditions. No better place than Jerusalem, for that!

## Into the Desert

### A course review

**John and Dawn Stringer, who wrote this account, are priests in the Reefton Grey Valley Parish, Nelson Diocese, New Zealand.**

Excellent! Like all the courses St George's College provide, the desert experience was wonderful. We left Jerusalem early in the morning and worked our way south through the Judean and Negev deserts down into the Sinai. We were surprised to find a dairy farm in the desert at Yotvatah where we stopped at a restaurant for lunch.

What did we discover in the desert? We discovered

a new appreciation of stillness. Amidst the sunny sky, the gentle breezes, the endless sand and rock, we could let go of the busyness of our usual rushed lives. We could be still and know that he is God. We remembered that when Hagar was cast out because of Sarah's hostility, and she was alone and helpless in the desert, God came to her as "the living one who sees me" (Gen 16:13-14)

We discovered that with God at our side we can climb life's mountains, just as Moses climbed Sinai twice to receive the Ten Commandments. The way may be as scary as riding a camel up Mount Sinai

with its sure feet on the path but its long neck hanging out over the abyss. The desert is a place to rely on one another, to trust Bedouin guides, and most of all to trust in God. It's a place where the regular props of Western life are taken away. The desert reminds us that what gives life is important—shade, water, and food. It is a good experience.

The desert is a reminder that we can adapt to life in a harsh environment. The Bedouin have done it and are at home in the desert. We were amazed at the incredible meals our drivers and guide could produce. The bread baked in or on the open fire was delectable. Wherever we stopped it was not long before Bedouin arrived there, usually in the form of women and children selling jewellery—beautiful items at very low prices. And often this was accompanied by small glasses of hot sweet tea. The hospitality of these people who don't have much is truly amazing.



Walking through the desert and opening the scriptures of the Exodus wanderings of God's Hebrew people, brings those writings to life in a new way. We gain new understanding as to why people might grumble and why others grow stronger in the harsh environment.

The desert may seem empty but there are dung beetles and scorpions (so shake your shoes out in the morning), the gentle footprints of a desert fox who has passed by overnight, and camels, sheep, goats and donkeys being herded in the morning towards the day's pasture—which looks nothing like the green green grass of home.

So, would we recommend that you go on a desert ramble with St George's College? Yes, because it is life-changing. We would love to go again tomorrow.

## Abraham Yesterday and Today

### Another course review

**Clive Richardson, an Anglican priest, learnt a great deal about the three Abrahamic faiths....**

I joined the course on Abraham with high hopes for a quality experience of all three monotheistic faiths. I was not disappointed. This was my fourth visit to Israel, and I wanted something a bit different from the 'Footsteps

of Jesus'. The programme not only contained good speakers from all three faiths and visits to their many holy sites, but also allowed enough free time to do a little digging around of my own. I have selected a few moments to give an idea of the course.

From a Christian perspective Jerusalem is an amazing place; there are so many branches of the Christian family here. It was very special to hold one of our Eucharists in the chapel of Abraham, complete with its frescoes of Abraham meeting with Melchizedek, attending the three visitors, and the binding Isaac, the latter story becoming an important part of Christian understanding of the cross. The chapel is cited directly above the place of Christ's death, Calvary. It was also special, to get up early on Sunday and walk through the old city to the Holy Sepulchre to pray at Calvary, to touch the rock, light a candle, and then attach myself to a group of Polish pilgrims for Mass. It was a profoundly moving experience, to which these few words do not do justice. I'll never forget it.

As we heard and met Jews and Muslims speaking of their understanding of Abraham, I became quickly aware of the similarities we share with them, and of the differences. There were some genuinely godly people, such as Sheikh Aziz Bukhari, a leader of the Sufi Muslim community, who had invited us to his home. He spoke movingly and to my mind, wonderfully, of the search for God. Replace his quotations from the Quran with Biblical references and what he said could have been spoken from a Christian pulpit! This brought home the fact that at points, we are so close to one another.

Visiting the Western Wall was a powerful experience, and there is energy about what happens there. I have been there before, but had not visited the western wall tunnels, halfway along which, you come to the closest point to the Holy of Holies, and a place of intense prayer and devotion for Jews. There was a real sense of thrill at that point, so covering my head with a kippa I said a prayer at the wall as I touched its ancient stones side by side with Jews. Later in the week we visited the Safed centre for Jewish Kabbalist spirituality.

The course took us all over the country in the footsteps of Abraham; Safed and Galilee in the north, Jerusalem, Hebron, Beersheva in the south. The tombs of the patriarchs, Mamre, a night in a Bedouin camp, and a float in the Dead Sea were all part of this superb course. For those who like a bit more to bite on, there was also theological depth. The difficult side of the Abraham story, the problems posed by the binding of Isaac, were not ducked, nor were the real and significant points of difference and divergence between Christianity, Judaism, and Islam. There was also a contemporary edge, explored by visits to Christian Peacemakers, a refugee camp, Yad Vashem, and the impressive community at Neve Shalom, where Arabs and Jews live together trying to understand each others' histories and learning to live together.

*Clive Richardson*



# Paths to Peace

**In this new series we hope to publish features from peace-seekers who live midst conflict.**

Uri Avnery, now 86 years old, fought for the Zionist cause in the Irgun militia and was later elected to the Knesset. He has spent the last forty years campaigning for a just peace including an independent Palestinian state. He believes that after the Six Day War and the beginning of the occupation, the worship of holy places assumed a sinister character and became an instrument of conquest.

## Holy Sites

### **Where Prayer and Conquest Meet**

*by Uri Avnery*

Using Holy Sites to justify conquest and massacres is by no means an Israeli, or Jewish, invention.

One of the most abominable examples is the First Crusade. Pope Urban II called upon the Christians of Europe to rise and liberate the Holy Sepulchre – not the country of Palestine, not the city of Jerusalem, but one specific site: the grave where, according to Christian tradition, the body of Jesus lay before his resurrection. For this grave, many thousands of Christians crossed immense distances to Jerusalem, murdering masses of people -mostly Jews- on the way, and after conquering the city, carried out a horrendous massacre. According to Christian chroniclers, they waded up to their knees in blood. The victims were Muslims and Jews, men, women and children.

But there is no need to go back 900 years to find fanatical or cynical leaders using holy places to justify monstrous deeds. When Slobodan Milosevic carried out the ethnic cleansing of Kosovo – an act of genocide – his central claim was that the country was sacred to Serbs. Indeed, in 1389 in a historic battle the Christian Serbs were beaten by the Muslim Ottomans, who took over the country for the next 600 years. During that time, the local population adopted Islam. But the Serbs sanctified the battlefield – a rare example of a people celebrating its defeat -as Jews do at Masada. If Binyamin Netanyahu's favorite expression – “the Rock of our Existence” – existed in Serbian, Milosevic would surely have used it. He argued that Kosovo was the spiritual and religious centre of the Serbian people, in spite of the fact that the overwhelming majority of its inhabitants were Albanian Muslims. Until this very day, Serbia does not recognize the independent state of Kosovo, because of the ancient Serbian churches and monasteries located there.

Even now I hope for the day when schoolchildren in both states, Israel and Palestine, will learn the annals of this country in all its periods, and not just Jewish history here and Muslim history there. The wonderful richness of this country's history, from the time of the Canaanites to this day, could create a strong bond. However, the intentions of Netanyahu and his settlers are quite the opposite: to misuse history as an instrument of occupation.

And in Jerusalem? Since the beginning of the occupation, the “holy places” in the West Bank have served as weapons in the hands of the settlers. They go there, they say, to restore Jewish rule over Judaism's holy places, obeying God's commandment.

The stories of the Bible are set mostly in these territories. The settlers and the Israeli army call them “Judea and Samaria”. Place names can be acts of annexation. They confirm the ownership of the Jewish people from ancient times. The first settlement was established by a group of religious people who entered Hebron by deceit. Since the Israeli military governor forbade Jews to enter the city, they asked for permission to stay there for a few days in order to deliver their Passover prayers in the holy city.

Since then, the “Cave of Machpelah” in Hebron has become a holy battlefield. Near it, the most extreme Jewish settlers have established themselves.

They are rabid Arab-haters and aim to drive out the 160 thousand Arabs, whose families have been living there for many generations. The most notorious mass murderer from among the settlers, the physician Baruch Goldstein, massacred Muslim worshippers in order to cleanse the holy place. Holy places serve now as justification for the robbing expedition called settlement. Pieces of land are stolen all over the occupied territories because of their sanctity. The most extreme leaders of the settlers, all of them “rabbis”, fight for the liberation of holy graves. One of them is leading a campaign to take possession of the “tomb of Joseph” in the center of Nablus, which would turn the city into a second Hebron. The Israeli army chauffeurs the settlers there in armored vehicles, so they can “pray” there.

But the settlers did not go there to pray. They came to conquer.





## In each issue of Bible Lands we try to highlight the work of one of the charities supporting the Christians of the Middle East

### Communicating Christ by Satellite

On the last day of May 1996, an Egyptian Christian sat down in front of his television and saw something he had never seen on Arabic TV before: an Arab female presenter with a cross around her neck. To see a representative of the almost invisible Arab Christian minority on screen was such a shock to him that he just had to call the station and say, "Mish Ma'oul! This is unbelievable!"

What this viewer had seen was the first broadcast of SAT-7. For ten years prior to this broadcast, the vision of a Christian, Arabic-language satellite channel had been growing in the mind of Terence Ascott, a British national working in the Christian publishing industry in Egypt. But it wasn't until the Saudi satellite channel MBC was launched in 1991 that the concept began to seem realistic. Finally, in November 1995, SAT-7 was born at a founding meeting in Cyprus and the station began broadcasting in May 1996.

### A unique TV station

If you walk down nearly any street in downtown Baghdad, Cairo, Damascus - or any city in the Middle East and North Africa today - you will see rooftops jammed with satellite dishes. According to one Cairo pastor satellite receivers are "even more common than refrigerators." In a region with high illiteracy rates and low levels of social, political and religious freedom, satellite television is the ideal vehicle for bringing support and encouragement to Christian minorities and for presenting the Gospel in attractive and culturally appropriate ways to the wider population.

In a truly innovative structure, the creation of SAT-7 brought together Christians of nearly all denominations. It was a new and radical experience for most of them to work together. But they were united by the same vision of providing a television service by Christians of the Middle East for Christians of the Middle East and North Africa.

'This ambitious project is of great importance to our region... It presents a unique opportunity for Christians to share, in a culturally and religiously sensitive way, their faith with all peoples of the Middle East. I commend to you the SAT-7 ministry for your prayers and financial support.' The Rt Rev Ghais Abdel Malik, former Bishop of Egypt and North Africa in the Anglican Province of Jerusalem

Today SAT-7 broadcasts on four channels – SAT-7 ARABIC, SAT-7 KIDS (also in Arabic), SAT-7 PARS (Farsi) and SAT-7 TÜRK (Turkish). Nearly 80% of the programming is produced in the Middle East by Christians who know the language, the culture and the context. SAT-7 demonstrates to viewers that Christianity is a way of life and part of Middle Eastern culture. Its programming is entertaining, informative and educational. No area of life is excluded, because the whole person is loved by God.

### Impacting Lives

SAT-7 is just one of many tools God is using to train His people and build His church in the Middle East and North Africa. But it is a powerful one, with an audience of at least 10 million. Each month thousands of viewers contact SAT-7's offices and partner-run telephone counselling centres to say that God is using the broadcasts to impact their lives.

"To an isolated believer, just to be able to listen to a Christian song on TV is such a blessing. Many Christians are all by themselves; they have no contact whatsoever with other believers. But when we switch on SAT-7 we can follow a service and see that there are other Arab Christians." – *A young man in Tunisia*

"Discovering your programme on TV was a happy moment for me. It is wonderful to see you presenting Christianity in our own language, Farsi. Thank you." – *A woman in Iran*

The New Press £17.99

## Howard Cooper, a rabbi and a psychotherapist, considers why the author, also a rabbi, believes there is a civil war going on within the Jewish world.

It is almost a decade since Israel's former attorney general Michael Ben-Yair, writing in the country's leading newspaper Ha'aretz, broke the taboo. He described his country's actions since the Six Day War of 1967, "We developed two judicial systems: one - progressive, liberal - in Israel; and the other - cruel, injurious - in the occupied territories. In effect, we established an apartheid regime. We enthusiastically chose to become a colonialist society, ignoring international treaties, expropriating lands - engaging in theft and finding justification for all this."

Yet even if they avoid the tendentious word apartheid, when Jews outside of Israel give similar voice to their misgivings or sense of moral outrage about some of Israel's actions in relation to the Palestinians, they can often be accused by other Jewish commentators of the sin of "Jewish self-hatred". It is as if speaking from within the stream of Jewish prophetic (and rabbinic) consciousness about the centrality of justice within the Judaic world view is a betrayal of contemporary Jewish existence, rather than an affirmation of Jewish values and purpose.

How have we come to this depressing impasse? For Ellis, this accusation of "self-hatred" is a symptom of what he describes as a "civil war within the Jewish world". It has its corollary in the way in which the accusation of anti-Semitism has become the default response from Jewish commentators and establishment figures to non-Jewish criticisms of the State of Israel's more reprehensible policies and actions. "How dare you - after all you have done to us, from the false charge of deicide to the murderous barbarism of the Holocaust - how dare you rebuke the ways we, the victims, choose to defend ourselves against those who still seek to damage us?"

Ellis is acute in his diagnosis of the dilemma for Christians who have wanted, since the Shoah and Vatican II, to overturn a history of hostility and show solidarity towards Jews, "our elder brothers" (Pope John Paul II) - and yet who feel dismay, along with many Jews, at some of the consequences of Jewish empowerment within the State of Israel. But Ellis' primary concern - along with his impassioned (but to my mind Utopian) hope for a reversal of injustice within a "shared life in one state, rather than the much discussed, delayed, and now virtually impossible two-state option" - is with the profound damage being done to Jewish identity as a result of Israel's policies. "What is

in contention is no less than what it means to be Jewish," he avers contentiously. "Judaism and Israel may be on the brink of dissolution". This is because "totemic Judaism", the collective identification with Jewish suffering in the Holocaust which merges into identification with Jewish self-empowerment through Israel, has become what Jews now believe in: this is now the content of Jewish faith, "more important than religious observance". In the face of his apocalyptic vision, "we as Jews have reached an end in our history". The only hope Ellis sees for any morally viable Jewish future is in the rediscovery of "the prophetic" by those whom he calls Jews of Conscience. Although I share the author's abiding sense that something deeply tragic has happened to the Judaic sensibility within elements of Israeli political life - and within those in the diaspora, particularly in America but also here in the UK, who defend the indefensible - I think that Ellis overstates his case. The overstatement is not his emphasis on the ways in which "Judaism and Jewishness can move forward only with the doing of justice" - which, although overblown in its formulation, is still an embattled affirmation of the essence of Judaism's keenest purpose - but his dismissal of those Israelis (and there are many - lawyers, rabbis, human-rights and peace activists, physicians, journalists) who are committed to the cause of justice and reconciliation: "Jews of Conscience might have to renounce not only Israel, the state, but also Israel, the people." For all his advocacy of the need to re-embrace (via Martin Buber and Levinas) prophetic Judaism, with its reiterated refrain that there are the direst consequences for the people (exile and disgrace) for their failures to adhere to the ethical demands of the covenant, if Ellis thinks that he might also have to renounce "Israel, the people", then he places himself outside prophetic consciousness. Israel's prophets denounced the people for their failures, but they never renounced them. This is the statement of an author and activist who, by his own admission, has been "shunned and exiled" for his views. He came to prominence in the United States over 20 years ago through his interfaith work and his influential 'Towards a Jewish Theology of Liberation', he now feels "excommunicated". The hurt and anger is evident on every page of this provocative and anguished lament for what has happened to the Jewish people as a consequence of founding a state that was meant to provide a haven from the depredations of centuries of oppression. At the heart of Ellis' mourning, having demythologised Israel's foundational "myth of innocence", the truth lies undisguised: "When one community's redemption means the suffering of another, it cannot be redemption for either."

*This review was first published in The Tablet and is printed with permission www.thetablet.com*

# Obituary

## **SIR DONALD LOGAN K.C.M.G.**

*Former chairman of this Trust*



**The Reverend Canon Hugh Wybrew, a Director of JMET and former Dean of Jerusalem, recalls an outstanding diplomat.**

Sir Donald Logan died aged 92 on 23 October 2009. In 1978 he became a director of the Jerusalem and East Mission Trust (JEMT), which acts as the Standing Committee of the Jerusalem and the Middle East Church Association, and served as its chairman from 1982 to 1993.

Donald Logan entered the Diplomatic Service in 1945. Early postings included Teheran and Kuwait. His most dramatic assignment was in 1956, when as assistant private secretary to the Foreign Secretary, Selwyn Lloyd, he was present at two secret meetings in Paris at which British, French and Israeli representatives plotted the invasion of Egypt, which sparked off the Suez crisis. Subsequently he served in Washington, Conakry and Paris before becoming ambassador in Sofia in 1970. From 1976-77 he was Leader of the UK Delegation to the UN Conference on the Law of the Sea, and from 1978-80 Leader of the UK Delegation to the Conference on Marine Living Resources of Antarctica. Though he was not a lawyer, his analytical frame of mind will have been honed by the experience of juggling the complex and conflicting claims of the parties in these international conferences, an apt preparation for adjudicating on the claims to the various funds managed by JEMT when he became its chairman.

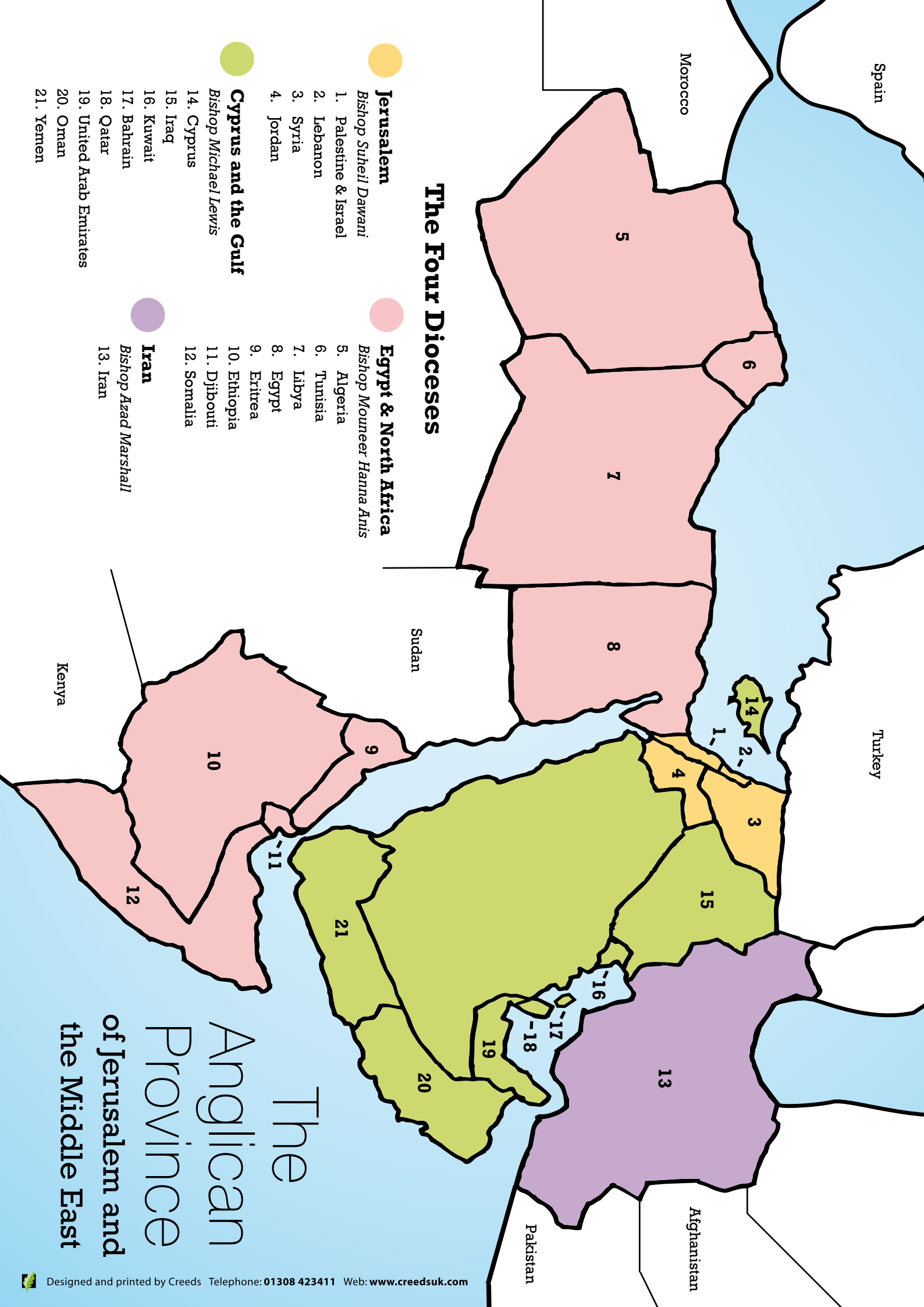
His experience in the diplomatic service was invaluable in the task of reconciling the needs and expectations of the four dioceses making up the Province of Jerusalem and the Middle East. He visited each of the dioceses with the exception of Iran, where he judged such a token of external support inopportune for the local church. He was present at the enthronement of one bishop in Jerusalem and two in Egypt, and accompanied Graham Leonard, Bishop of London and ex-officio president of JEMT, to Jerusalem and then Jordan. Returning to Jerusalem, their party was stuck on the Allenby Bridge for several hours. Donald Logan urged the official in charge to give them VIP treatment, since there was a bishop among them. His diplomatic skills were of no avail in the face of Israeli security; he recorded that his intervention was quite ineffective. The bishop fared no better when he similarly urged VIP treatment on the grounds that there was a former ambassador in the party.

A thoughtful, regular worshipper in the Church of England, Donald served the Trust and the church in the Middle East well. He was fully engaged in its charitable work and could take a broad view when circumstances called for it. A serious man, he took his duties seriously, and was scrupulous in making sure that monies entrusted to JEMT were deployed strictly in accordance with the terms of the relevant funds.

We give thanks for his life and work, and offer our condolences to his wife Irene and their family. May he rest in peace and rise in glory.

*Hugh Wybrew*





## The Four Dioceses

### Jerusalem

*Bishop Suheil 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. Qatar
19. United Arab Emirates
20. Oman
21. Yemen

### Iran

*Bishop Azad Marshall*

13. Iran

The  
 Anglican  
 Province  
 of Jerusalem and  
 the Middle East