

Bible Lands

Summer 2011

Magazine of the Jerusalem and the Middle East Church Association

www.jmecca.org.uk



Jerusalem



Egypt & North Africa



Cyprus & the Gulf



Iran



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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'.

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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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BEHIND THE HEADLINES

John Clark, chair of the Jerusalem and the East Mission Trust, writes:

Today's headlines (I write on Easter Monday) tell us 'Syrian army attacks protest city of Deraa'; 'NATO strike hits Gaddafi compound'. How things have changed in the Middle East and North Africa since our winter issue of *Bible Lands!* Who at Christmas would have foreseen the overturning of regimes in Tunisia and Egypt; protest movements across the Arab world, notably in Bahrain, Syria and Yemen; civil war and NATO involvement in Libya? And by the time you read this the situation will have developed further. But behind the headlines there is the continuing presence, worship, ministry and outreach of Christians in all these countries - and members of the Anglican Churches among them.

The work of the congregations of the Diocese of Egypt is not widely reported. For example even though the majority of expatriates left Tripoli the Revd Hamdy Daoud remained at the Church of Christ the King 'to serve those not able to leave or choose to remain'. Nor was there publicity over the support given by members of St George's Tunis to feed many of the thousands of refugees who poured into Tunisia from Libya in March. At that time Bishop Mouneer appealed for funds to provide 'food for the poorest of the poor' who were seeking help at the diocesan centres in Cairo. This Trust was able to send an emergency grant of £3000 immediately, later supplemented by more than £300 sent from supporters.

JMECA's aim is to not just to respond to crises but to provide consistent long-term support for the ministry and outreach of Anglican Churches across the four dioceses through the trust funds we administer and the generous donations we receive from supporters and parishes. The four diocesan bishops can be assured of continued support for the Anglican presence as was intended by Bishop Blyth when he founded the forerunner of the Association back in the nineteenth century.

Through *Bible Lands* we also provide information and background to these ministries and to the deeper currents of the changing situations. In this issue Sir Harold Walker brings a longer-term perspective to the current uprisings. In the autumn we will be launching a newly designed website to complement *Bible Lands*, this will provide more up-to-date news - to inform, to encourage prayer and, as the Treasurer explains, to enable people to donate on-line.

John Pringle, the Hon Treasurer writes:

David Cameron talks at length about his aspirations for a Big Society, and in one interview he summed it up as "... *giving people more power and control to improve their lives and communities.*" He is relating this to individuals in the UK extending a helping hand to supplement, or in some cases replace, services that are now offered by the public sector. In our small way JMECA is doing this in the Middle East. With your help we make grants to hospitals, clinics and schools so that they can reach out to people often those marginalised by society, and bring them back to health or equip them with skills to meet the challenges they face. We also give lump sums to the diocesan bishops to use where they know a difference can be made to people's lives.

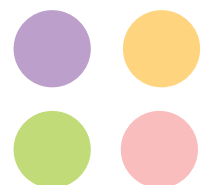
Your donations make this possible and we are encouraged by your generosity at a time when everyone is concerned about economic uncertainty.

The new website we will be launching will make it easier for people to donate on-line and also to generate income for us from purchases made on-line. Please look out for this development. Why not encourage your friends to look at our site and maybe sign up to receive this *Bible Lands* magazine?

Cover picture: Koran and cross unite in the Cairo revolution. Courtesy of Church Times.



Editorial



Diocese of Jerusalem

The Episcopal Diocese of Jerusalem, a diocese of the worldwide Anglican Communion, extends over five countries, including Lebanon, Syria, Jordan, Palestine and Israel, within the Province of Jerusalem and the Middle East. There are 27 parishes that minister to the needs of their communities, centered 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 programmes, as well as institutions for the deaf, the disabled and the elderly, reaching out to interfaith neighbours in mutual respect and cooperation

BISHOP SUHEIL'S VISA REVOKED

Israel's Interior Ministry has revoked the permit for Bishop Suheil to live in Jerusalem, and has refused requests to reinstate it, in spite of protests by Anglican authorities in the West. The Bishop is a native of the Holy Land and has spent most of his life and ministry there, but cannot obtain either citizenship or legal residence in Israel. He was born in Nablus, in the West Bank, which has been under Israeli occupation since 1967, but has not been annexed to Israel. East Jerusalem, on the other hand, where the Cathedral and Diocesan offices are situated, was also occupied at the same time, but was annexed by Israel which now considers it part of its national territory. No country in the world recognizes this annexation. Bishop Dawani is therefore considered by Israel to be a foreigner who can only visit East Jerusalem with a special permit, which the Israeli authorities can either grant or deny at their discretion. Even the original Palestinian inhabitants of East Jerusalem, and their descendants, are now considered by Israel to be foreigners who depend on a residence permit, which Israel can revoke.

As the Bishop has remained at his post, in Jerusalem, without the permit, he could be arrested at any moment, be put on trial for being in Israel illegally, be sentenced to a prison term – or simply be forcibly removed from Jerusalem.

This situation is causing deep worry to all the Churches in the Holy Land. Because of their representative role, on behalf of the world-wide Christian communities, a large portion of the bishops, clergy and religious serving in Jerusalem and elsewhere, come from other countries. Israel does not allow them to acquire citizenship or even legal residence, and they can only remain in Israeli territory by virtue of visas that need to be renewed every one or two years – at the Government's discretion. The issue of entry visas and



residence for Catholic clergy and religious has been a priority item in the negotiations between the Holy See and the State of Israel, right from their beginning in 1992 – with no agreement yet. So the predicament of Bishop Suheil is being watched closely by all the Churches.

The Bishop has now applied for an Israeli administrative court to intervene, but the prospects for his lawsuit are far from certain. As a matter of general principle, the Government is free to issue or to withhold the kind of permit he needs, without giving detailed reasons.

Strong pleas on the Bishop's behalf have been made by the Archbishop of Canterbury, by the Presiding Bishop of the Episcopal church of the United States, by the British Foreign Secretary and by many church leaders.

From Anglican Communion News service

St Paul's, West Jerusalem, Re-Dedicated

Jerusalem Bishop Suheil Dawani

Greek Patriarch present at the ceremony sixty three years after closure

Ben Drury – a volunteer at St George's College and Anglican Cathedral of St George, Jerusalem was present at the historic ceremony and sends this report:

St Paul's Church in West Jerusalem had been un-used for regular Christian Worship for over half a century. It was completed in 1873 with the support of the English Church Missionary Society, and dedicated in 1874 for Arabic speaking Anglican Palestinian Christians which it served till their displacement in 1948. After worshiping briefly at Christ Church in the old city its congregation moved to the Anglican Cathedral of St George, East Jerusalem, in 1953.

Over recent years a steady process of rejuvenation has occurred: St Paul's received a new roof, stained-glass windows, pews donated from a local Latin church, the original pulpit returned from St. Saviour's Church Kefar Yaseef , where it had been kept safely.

Most joyously of all not only a stone font but also the original stone altar was brought back from St. Paul's Shefa-amr, in Galilee to be rebuilt and anointed by Bishop Suheil Dawani, the fourteenth



Anglican *Bishop in Jerusalem* at the re-dedication service in March 2011.

In attendance were bishops and priests from Jerusalem, Israel, England, the USA, and the West Bank. We were greatly honoured by the presence of bishops and priests of other historic Churches in Jerusalem. His Beatitude, Theophilos III, The Patriarch of Jerusalem came with Greek Orthodox Clergy. His Grace Kamal Batheesh, Auxiliary Bishop Emeritus in Jerusalem and Titular Bishop of Ierichus, came to represent the Latin Church's Patriarch, His Beatitude Fouad Twal. Bishop Muneeb Younan of the Evangelical Lutheran Church in the Holy Land was also in attendance. Patriarch Theophilos greeted Bishop Suheil warmly and presented a beautiful carved wooden iconic crucifix for St Paul's, which will be placed by the font to remind us of the common baptism that all Christians share.



Bishop Younan, The Greek Patriarch, Bishop Suheil, Bishop Bathish.

A sung Eucharist, takes place at St Paul's each week, in Arabic, and when English speakers are present, in both Arabic and English.

Re-opening the Church, is an act of witness, and will help the Church to reach out, and to be a place of peace and reconciliation between the different religious groups of the city. It is good for the Church to be seen in what is now a predominantly conservative Jewish neighbourhood: on only the second service I attended there, just having the door open encouraged a group of Jewish tourists to come in, and see, and meet us.

Opening of the St Luke's Hospital nurses' residence

Bishop Suheil, accompanied by his wife Shafeeqa Dawani, was present at the opening of the newly renovated nurses' residence at St Luke's Hospital, Nablus.

St Luke's has experienced serious hardship but in the last few years the financial situation has improved allowing the Diocese to carry out essential work to the hospital buildings. The staff residence quarters have been renovated and the new residence will house ten female nurses in five rooms. It is hoped to develop further with accommodation for male nurses. The staff carry out vital work for the benefit of the community of the northern West Bank and deserve proper appreciation for their dedication.



St Luke's Hospital Nablus

School Board Meetings in Jordan and the Galilee

Bishop Suheil, who is chairman of the Board for all schools has recently chaired the Board meetings of the Diocesan Saviour School in Zarka, the Ahliyyah School in Amman, and Christ's School in Nazareth.



Board meeting in Zarka

These meetings are the opportunity for teachers, staff, and board members alike to come together and consider, in a supportive environment, the progress made over the past year and hopes for the year ahead. The schools continue to strive to provide the best in education for all pupils in their care and Bishop Suheil thanked all present for their continued hard work and dedication over the past twelve months.

THE BISHOP SAYS:

"I have been attending meetings across the Diocese in my capacity as Chair of the many schools and institutions the Diocese supports. Spending time with colleagues, both lay and clergy alike, brought home to me the importance of these relationships in providing support, fellowship, and encouragement as we continue to reach out to those in need in our communities. These times of fellowship also emphasized the remarkable work individuals throughout our communities are doing to help others whether they be patients, students or parishioners in our mission of hope and care to all those in need.

I give thanks for all those who work so hard in this Diocese to make a difference to those in need and thank you all for your continued support and faithful service in His name."

Diocese of Cyprus and the Gulf

Cyprus and the Gulf Bishop Michael Lewis

ANNOUNCEMENTS

ORDINATION OF WOMEN

The Diocese of Cyprus and the Gulf will now be able to ordain women as priests.

Bishop Michael Lewis of Cyprus and the Gulf made the announcement during the annual diocesan synod, noting that his request for permission to ordain and appoint women priests had been granted by the Province of Jerusalem and the Middle East. The decision, which was warmly welcomed by synod members, will not affect the other dioceses in the province: Egypt, Iran and Jerusalem.

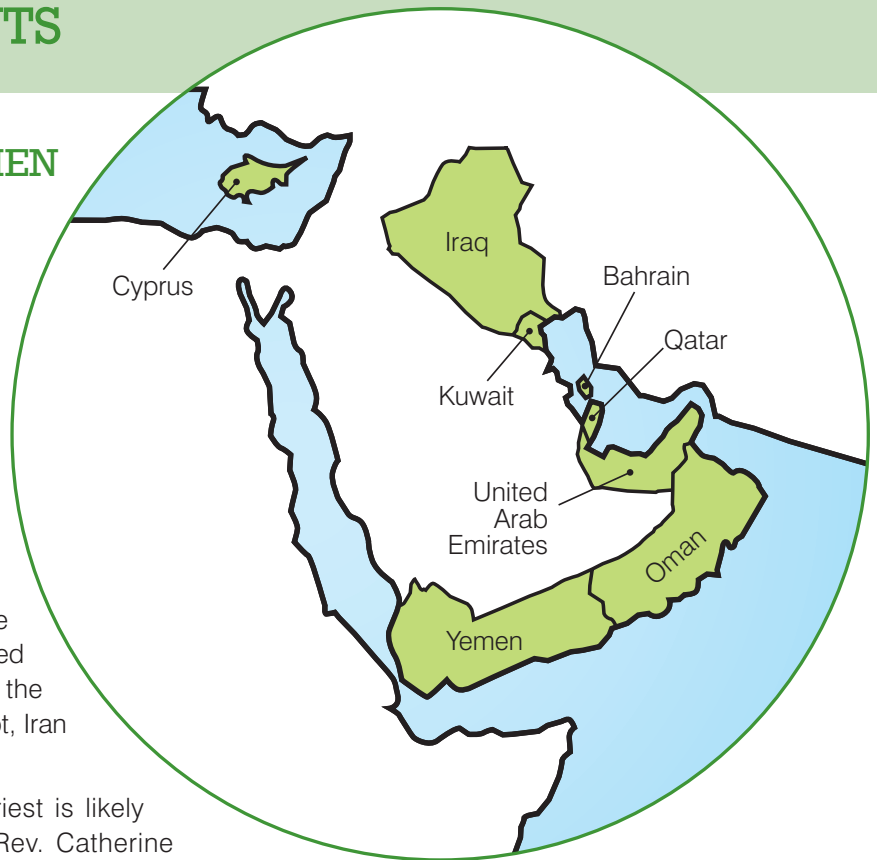
The first ordination of a woman priest is likely to take place in June, when the Rev. Catherine Dawkins, currently serving as a deacon and assistant in a Yemen chaplaincy, will be ordained in Bahrain cathedral. "This is something that synod has wanted to see for some time, and I am delighted to have this new opportunity," said Bishop Michael. "The diocese is currently advertising for a chaplain for South East Cyprus, and it will be good to be able to invite applications from a full range of candidates."

THE REVEREND JEBARAJ DEVASAGAYAM

The Bishop in Cyprus and the Gulf, the Rt Revd Michael Lewis, is pleased to announce the appointment of the Revd Jebaraj Devasagayam, a theological writer, publisher, and teacher from Bangalore, India, to be Assistant Priest in the Chaplaincy of the Epiphany, Doha, Qatar. Please remember Fr Jebaraj, his wife Felshi, and their children Immanuel and Sarah in your prayers, as well as the people of the Chaplaincy of the Epiphany

THE REVEREND STEPHEN MILLER

The Revd Stephen Miller, who has served as Mission to Seafarers Senior Chaplain, Dubai and the United Arab Emirates for the last eight years, has left following



The Diocese of Cyprus and the Gulf covers 10 political jurisdictions, and operates at the interface between Anglican and Orthodox on the one hand, and between Christian and Muslim on the other.

his appointment as Mission to Seafarers Chaplain, in Hong Kong. While in Dubai he conceived the project that eventually launched the MV Flying Angel, the first seafarers' support boat of its kind in the world. He had served as a key member of the Diocese of Cyprus and the Gulf's Standing and Finance Committee, which is also the Bishop's Council. His friends and colleagues join Bishop Michael in congratulating him on his new appointment which started after Easter.

THE REVEREND DR LAWRENCE HILDITCH

The Bishop in Cyprus and the Gulf, the Rt Revd Michael Lewis, is pleased to announce the appointment of the Revd Dr Lawrence Hilditch, at present non-stipendiary assistant curate at St. Paul's Cathedral Nicosia, Cyprus, and a senior member of teaching staff at the American Academy, Larnaca, to be Head of Secondary at the Anglican International School Jerusalem (AISJ) in the Diocese of Jerusalem.

News from the Gulf

Church of the Epiphany, Qatar

Joel Watson, chair of the fundraising group, writes:

Project Update

Our work in Qatar goes from strength to strength and we are blessed by the fact that our congregations grows on a weekly basis. The 1st phase of the Anglican Centre has been in full use for a number of weeks and work is well underway on the subsequent phases of development. Phase 1 cost QR 18.5 million (US\$ 5.07 million/£3.15 million) with the construction costs being around QR 16 million (US\$ 4.38 million/£2.72 million) and the cost of consultants and supervision accounting for the balance.

We plan to complete the project in two more phases. Phase 2 will have a Welcome Court and a hall to seat 500 and the main sanctuary that will hold 750 people. While Phase 3 will have a large meeting hall to seat a further 350 people, it will also include four small meeting halls to seat groups of between 75-125, a courtyard, toilets, a small chapel and two classrooms. The next two Phases, which we hope to complete simultaneously, will cost a further QR 20 million (US\$ 5.5 million/£3.4 million).

We invite you to rejoice with us as we continue to give thanks to God for his grace and blessing on this project.

Fundraising Update

There is still much work to done to complete the remaining Phases of this Project and we hope that you will continue to keep our efforts in your prayers. Over the course of the past year we have raised a fantastic total of QR 6,287,073 from our fundraising efforts. We thank you for your support. Fundraising in a recession is not easy but we have drawn comfort from the following passage from Ephesians (3:20-21) which will hopefully be in your mind when you read about our future activities.

Now all glory to God, who is able, through his mighty power at work within us, to accomplish infinitely more than we might ask or think.

If you would like to follow our progress please visit our website www.epiphanyfundraising.com

Computer generated model.

ANNOUNCEMENT

The Reverend Dr Ruwan Palapathwala

The Bishop in Cyprus and the Gulf, the Rt Revd Michael Lewis, is pleased to announce the appointment of the Revd Dr Ruwan Palapathwala, at present Parish Priest of St Alban, North Melbourne, Australia, and Senior Chaplain of RMIT University, Melbourne, to be Senior Chaplain of Dubai with Sharjah and the Northern Emirates with particular responsibility for Holy Trinity Dubai.

Dr Palapathwala, an Australian passport holder, is a native of Sri Lanka, whose 19 years of ordained ministry have been in parishes in New Zealand and Australia.

In addition to his incumbency and university chaplaincy he is Research Associate and Lecturer in world Religions and Practical Theology at Melbourne College of Divinity in the University of Melbourne. Among several major responsibilities in the wider Church he is the Australian representative of the Anglican Church in NIFCON, the Anglican Communion's Network for Intercultural and Interreligious Concerns.

His degrees include Master of Education and Master of Theology as well as Doctor of Philosophy.

He will start ministry in Dubai at the beginning of August.

Please pray for Ruwan, his wife Mary and their children Ruwanmal and Eshara as they prepare for life in the EAU. Pray too for the people of Holy Trinity Dubai, St Martin Sharjah, St Luke Ras al-Khaimah, Christ Church Jebel Ali, and St Nicholas Fujairah, as well as for the Council of the Chaplaincy.



A Tale of Two Cities

From Beirut to Aden

Revd. Peter Crooks, former chaplain in Aden, writes of his return visit:

We had submitted our passports to the Embassy of Yemen in London for visas in good time but when our departure approached and they had still not been returned in the post we phoned from home in Wales to ask about progress.

'No', a helpful voice replied, 'they have not been issued but I'll do them now and you can pop in and pick them up'. And, she added cheerfully, 'We close in twenty minutes for ten days.'.... We departed the following week as planned. We had the vital visas in our passports and the embassy was still closed. It was a very Yemeni story.

We flew first to Beirut, a city we had known in its heady pre-war days and to which we returned to live and work in the early eighties, arriving with our young son a few days after the destruction of the waterfront American embassy. We have continued to return there at different stages both of its devastation and reconstruction.

It is still a city that throbs with energy and life. Whole swathes of the once wretched and ravaged southern suburbs have been rebuilt by Hezbollah; the old city is beautifully restored under the energetic oversight of the late Rafiq Hariri. Even the restoration of the city's main synagogue is nearing completion.

It is a city of contrasts. New Bentleys and Ferraris jostle in the traffic beside battered thirty year old Mercedes taxis. Teenage girls, veiled and robed, laugh and talk with others who wear less and whose hair blows freely in the wind. In some places the call of the mosque and the ringing of church bells can be heard together.

We caught up with many friends, amongst them Riad, a young leader in the 70s of the growing renewal movement in the older churches of Lebanon. The work has continued strongly and grown significantly. On our last day we worshipped at All Saints, now many metres from the sea and dwarfed by huge tower blocks. It was packed; the worship joyful, and Nancy and I amongst the oldest present! The next day we flew to Aden.

The mood in the city was festive. Al Qaeda, talks of secession from the north, the nation's rapidly dwindling oil and water resources and other grim realities were 'on hold' as Aden ably hosted the 20th Gulf Nations football tournament. Yemen had early been knocked out of the contest but that did nothing to

diminish peoples' support and interest in the games.

But we hadn't gone for the football. It was wonderful to return to Christ Church, to spend time with our successors, Nigel and Catherine Dawkins, and to meet up again with the clinic staff. It is a remarkable work and the story of the church's restoration and of the development of the many stranded ministry to the city and beyond is one as inspiring as that of Nehemiah in the Old Testament.

It was great to see the new, spacious and well connected office, a relief to see a new-laid floor in the community centre and very moving to see the stunningly beautiful and very sympathetically designed new vocational training centre, even though the work awaits one to head it up. It was a joy too to meet two of our former Group 4 guards who are now trained, competent and enthusiastic eye technicians.

We were subject to the most enthusiastic and insistent hospitality, which included a wonderfully generous and quite spontaneous lunch for about twenty who stayed on after Friday worship. It was great. We were most grateful to Nigel and Catherine for making us so welcome and our visit such a satisfying one.

Despite festive football in Yemen, and lavish building projects in Lebanon, both countries are, at this time, fragile. There are many dangerous forces that could tip either or both into conflict. At a time of such uncertainty and foreboding, it was a joy to again be part of the bright light of Christian witness in those lands.

Peter Crooks

P.S. Since the above was penned, a whirlwind has swept through the Middle East. The situation in Lebanon is still best described as fragile; Yemen is more precarious.

THE REVD NIGEL DAWKINS

The Bishop in Cyprus and the Gulf is pleased to announce the appointment of the Revd Nigel Dawkins, at present chaplain in the Yemen at Christ Church Aden, to be Senior Chaplain, Mission to Seafarers, in the Gulf, where he will succeed the Revd Stephen Miller.

He will begin this new phase of his ministry in Dubai on 1 July 2011.

Please pray for Fr Nigel, for his wife Deacon Catherine Dawkins, and for the people of Christ Church Aden, the Ras Morbat Clinic, and the whole of the Yemeni nation.

St. George's College, Jerusalem



Departure of the Dean

The Revd. Dr. Stephen W. Need has left the College after six years as Dean. He has been appointed priest-in-charge of Stock with West Hanningfield in the Diocese of Chelmsford. Father Stephen first joined the staff of St. George's College as senior lecturer in 1996 and became the course director 1999. He was given charge of the College as Dean in 2005. Three years later the Bishop in Jerusalem called him to be ordained priest at St. George's Cathedral in Jerusalem, where he served as a member of the pastoral team. Father Stephen is the author of several books and has developed a specialist knowledge of St. Paul and Turkey. The governing body of St. George's College, acknowledged his "academic excellence and deep pastoral care both for students and staff, together with a profound understanding of the cultural and political realities of the Land of the Holy One." They went on to say that he leaves the College "in good heart and on a sound financial footing."

Healing the world, bit by bit

The Revd Dr. Andrew Mayes, Course Director, considers the value of St. George's courses.

One of the concepts I have discovered while serving in Jerusalem as Course Director is the Jewish idea of tikkun, often translated as 'repairing the world'. It originates with the sixteenth century kabbalist Isaac Luria, who taught that in the work of creation, God poured his divine light into vessels over the world. They could not contain the light and shattered into many fragments, trapping sparks of the divine light amidst their shards as they fell to earth. It is the vocation of humanity, taught Luria, to release and unlock these divine sparks amidst the world's brokenness and return them to God through prayer and service. Three things inspire me about this vision of renewal.

First, there are elements of divine light all around us, if only we open our eyes and look beneath the surface. Second, God asks us to work with him as partners in a divine-human synergy of healing our fragmented world. Thirdly, little actions, tiny steps of reconciliation matter very much and contribute to the restoration of wholeness bit by bit; do not despise the humble moments or small actions; they help gather up a fragmented spark or two and return them to God. They help 'repair the world'.

In three recent courses at St George's College we have had the privilege of helping to 'repair the world'. In our Youth Course we were glad to welcome Palestinian young people as fellow-pilgrims from local Anglican parishes, and we had a memorable evening, facilitated

by a local rabbi, in which Palestinian Arab Christian youth faced Israeli Jewish youth in frank but respectful exchange. Our course 'Abraham Yesterday and Today' brought together local Jewish and Muslim friends, with the help of the Diocesan interfaith group, for an evening of deep sharing on the forthcoming feasts. The course also met with a Jewish rabbi and a Muslim anthropologist who opened for us the treasures of their traditions. After visiting the painful sites of Yad Vashem (holocaust memorial) and the Deheisheh Palestinian Refugee Camp, we stepped into a place of great hope: the village of Neve Shalom/ Wahat al-Salam (Oasis of Peace), a model village where Jew and Arab live side-by-side, not in gritted co-existence but in partnership, sharing their community life richly together. In our course on desert spirituality 'Ways in the Wilderness' we had deep encounters with Coptic and Greek Orthodox monks at the ancient monasteries of Wadi Natrun, St Anthony's and St Katherine's. We discovered the healing power of desert silence - both in our retreat at the Coptic Centre of Anafora and beneath the stars in our overnight camp. Here, in the deepest quiet, we could bring together all the impressions of our encounters and pray for the grace to integrate within ourselves the call to be reconcilers.

In St George's courses we have the immense privilege of discerning opportunities for 'gathering the sparks' - taking small steps to release the trapped glimmers of light that lie half-buried in the mire - by opening up encounters which bring diverse people together. Moreover, we know that our courses resource and equip people for their own ministries of reconciliation back home. Come and help gather a few sparks, and then return home to play your part, with God, in 'repairing the world'!

All course details available on the college website sgcjerusalem.org

The Disappearing Christians of the Holy Land

The Revd. Dr. Stephen Need, until recently Dean of St. George's College Jerusalem, laments the decline of the historic Christian presence in the Holy Land. The official percentage of Christians in Israel, the West Bank and Gaza is now less than one and a half per cent, about 120,000 people.

The historic churches

Officially there are thirteen 'historic Churches' in the Holy Land: Greek Orthodox; Latin Catholic; Armenian Orthodox; Coptic Orthodox; Ethiopian Orthodox; Syrian Orthodox; Armenian Catholic; Syrian Catholic; Maronite; Greek Catholic (Melkite); Anglican; Lutheran; and Custody of the Holy Land (Franciscans). Of course, the Franciscans are part of the Roman Catholic (Latin) Church in the Holy Land but because of their special role as 'custodians of the Holy Places' they are always considered as a separate entity. The thirteen groups all have very distinct histories and traditions. Many of them have been in the Holy Land for centuries and have their own unique liturgies, music, art and culture.

The historic presence

There have always been Christians in the Holy Land. From the beginning there were followers of Jesus who separated themselves off into a particular group within Judaism. It was in the fourth century, however, that Christians started to travel to Jerusalem from surrounding countries. The emperor Constantine had converted to Christianity in the early fourth century and along with his famous mother Helena had initiated building projects in the Holy Land over the places of Jesus' birth, death and Resurrection. So the Church of the Nativity in Bethlehem and the Church of the Resurrection in Jerusalem were built. These became centres of Christian pilgrimage, and pilgrims travelled from far and wide to visit the Holy Places. From the fourth century onward Christian institutions sprang up around the land, including churches, monasteries, schools and hospitals. The Greek, Armenian, Syrian, Ethiopian, Coptic and Maronite communities have been in the Holy Land for sixteen hundred years. The other groups came later. The Roman Catholic Church arrived with the Crusades from the west in the twelfth century. They established a Patriarchate along with their own monasteries and churches. Francis of Assisi visited the Holy Land in 1219 and subsequently the Franciscans were established as caretakers of the Holy Places. Later, in the eighteenth century, the eastern churches that had joined Rome (the Eastern Catholic or Uniate Churches) established themselves in the Holy Land. Then, in the nineteenth century our own Anglican Church was established in Jerusalem by Queen Victoria. She struck a deal with Kaiser Wilhelm IV of Prussia in which the Anglicans and the Lutherans established a presence in Jerusalem. The converted Rabbi Michael Solomon Alexander became



Greek Orthodox clergy.

the first bishop. It was at this time that Christ Church just inside Jaffa Gate in the Old City was built (1841). The partnership did not last and the Lutherans built their own Church of the Redeemer (close to the Church of the Holy Sepulchre) in 1898. The Anglicans then built St. George's Cathedral outside the Old City, finishing the whole project in 1911/12. In addition to these thirteen 'historic churches' there is a variety of others. For example, the Russian and Romanian Orthodox Churches, and on the Reformed side there are Baptists, Presbyterians, Seventh Day Adventists and Mennonites, all adding to the rich mosaic of Christian life. There is also an increasing number of Messianic Jews.

The varied liturgies

A good way of experiencing some of the historic churches of the Holy Land is to visit the Church of the Holy Sepulchre (Church of the Resurrection) in Jerusalem early on a Sunday morning. If you go between 6 and 7am you will usually find the liturgies of the various groups in the church starting up. There are six denominations worshipping inside the church. You can attend each for a few minutes and experience the rich worship of Greeks or Armenians, Ethiopians or Syrians, Catholics or Copts. When the great Rieger organ strikes up you will know that the western (Catholic) Mass has started. Relations between Christians in the Holy Land vary but these days there are increasing times of contact and sharing. Every day during the Week of Prayer for Christian Unity in January the local Christian communities have a unity service in one of the churches. Joint 'prayers for peace' during these days of political unrest are an increasing part of the Christian landscape. The sad thing now, however, is that the Christians of the Holy Land are disappearing. They are divided from each other by military check points and the separation wall. Lack of freedom of movement prevents local Christians in Bethlehem, for example, from getting to Jerusalem at Easter or Christmas. The political landscape is carving up the local Christian community. Many Palestinian Christians have now left because of the difficult political situation. The Christians of the Holy Land are our brothers and sisters in Christ. Many pilgrim groups these days try to visit local Christians. If you come on pilgrimage make sure you visit and worship with today's suffering church. Even better, come to St. George's and meet them through the College!

First published in St. Georges Update – sgcjerusalem.org

Turmoil in the Middle East

Sir Harold Walker, a former ambassador in Bahrain, the UAE and Iraq, comments on the current situation:

This article does not attempt to forecast how the unfolding events in the Middle East will turn out, but to set a framework within which one can make sense of the events.

To be able to talk about the world without excessive verbiage one has to use terms like “Europe”, “the Middle East” and “the Arab world”. But according to context such terms can be misleading, suggesting a homogeneity that does not match reality. In the Arab world, where most of JMECA’s activities are situated, there is indeed a high degree of cultural unity, arguably greater than that we enjoy in Europe: for a start there is one language and one religion – even Christians in the Middle East concede that they live in an Islamic civilisation. However, the impact of this cultural unity can be over-stated. Many of the problems afflicting the countries of the Arab world are specific to those countries.

For example, Lebanon suffers from inter-communal rivalries because it was artificially carved out by the French after World War I on the basis of the broadest possible inclusive line that could be drawn round the Maronite community. A constitution was drawn up that favoured Christians. Naturally the Muslims felt aggrieved, and the stresses have increased as demographic changes have altered the relative strengths of the various communities. (The obverse of this coin is that Syria is beset by the sense that Lebanon is in its origin a dagger pointed at the Syrian heart.) To take another example, the Yemen currently suffers from at least three political problems. There is the North-South divide. There is the insurgency on the part of the Houthis, a clan in the north-west of the country who espouse a more fundamental version of the Zaydi Islam professed by President Ali Abdullah Salih himself. There is the threat, of more concern to the West than inside the Yemen, of the offshoot of Al-Qa’ida called *Al-Qaida in the Arabian Peninsula*. There is hardly a country in the Middle East without serious internal problems.

To turn from the problems of individual countries to those that might be called cross-cutting, two in particular deserve mention: the Arab-Israel dispute and the Sunni-Shi’i division in Islam. Nobody who has lived in the Middle East can be unaware that the first of these two problems is a prime cause of instability in the region, a driver of radicalism and the reason for great bitterness on the part of the Arabs and the wider Muslim world towards the West, primarily the United States. It is often said that everybody knows what the solution to the problem is, namely the implementation of UN Security Council Resolution No 242 of 22 November 1967: this would require the Israelis to withdraw to the border as it existed in 1967, with agreed adjustments for security; there would be a viable Palestinian state with

contiguous borders; and a fair solution to the problem of the Palestinian refugees would be agreed. It seems very unlikely that any such solution will be reached. It would require the removal of many at least of the Jewish settlements now in the Occupied Territories; and not least because of the system of proportional representation used to elect the Knesset the Israeli polity does not appear to have the will to make this concession. The Palestinians for their part, divided between Hamas in Gaza and the Fatah government of Mahmoud Abbas in the West Bank, lack the political strength to make concessions on their side. The log jam could perhaps be shifted by powerful pressure from the United States, but Washington seems to be in perpetual thrall to the Zionist lobby.

Over history the split between Sunni and Shi’i in Islam has sometimes been of great moment, sometimes not. But apart from its intrinsic religious importance it has for centuries, like Catholic-Protestant differences in Northern Ireland, been a latent divisive factor for politicians to manipulate. The American-British invasion of Iraq in 2003 brought it once more to the fore. In his book *“The Shia Revival”* of 2006 the American academic Vali Nasr gave it as his opinion that the “reality that will shape the future of the Middle East is not the debates over democracy or globalization that the Iraq war was supposed to have jump-started but the conflicts between Shias and Sunnis that it precipitated”.

Against this turbulent background it is not surprising that the narrative in the West has centred on politics and security. Yet the origin of the Arab Spring, if so it may be called, was nothing to do with such concerns. Underlying all the other cross-cutting features of the Arab world has been a failure to engage the energies of its peoples. This has been specifically noted in a series of Arab Human Development Reports written since 2002 by Arab thinkers under the auspices of the UN Development Programme. The first of these reports summed up that to realise human development in the Arab countries they needed to embark on the rebuilding of their states on the basis of “Full respect for human rights and human freedoms as the cornerstones of good governance”; the empowerment of Arab women; and the consolidation of the acquisition of knowledge and its effective utilisation. It can be argued that progress has been made in the acquisition of knowledge, but little advance has been seen in the sphere of human rights and freedoms.

Thus as it turned out the first shoot of the Arab Spring was not to do with sectarianism or the Arab-Israel or other security concerns but rather with human freedoms. On 17 December last year in Tunisia Mohammed Bouazizi set himself on fire. He was a university graduate who, unable to get a suitable job, set himself up as a street fruit-seller. The police confiscated his goods, telling him he did not have a permit. In ultimate despair and humiliation Bouazizi self-



Egyptian Christians form a protective circle while Moslems pray during the Cairo revolution.

immolated. His gesture sparked protests all over the country from all classes. Starting as a move against unemployment, it rapidly became a demand for civil liberties: it was a protest not only against poverty but also against corruption and political repression. In the course of less than a month the authoritarian government of President Zine Al Abidine Ben Ali was overthrown.

A key component in the rapid spread of the uprising in Tunisia was information technology, primarily Al Jazeera but also social networking media, operating as stated above in a shared civilisation. The complaints underlying the Tunisian revolution – unemployment, poverty, repression, corruption – were and are widespread in the Arab world; moreover the population is predominantly young. Al Jazeera's reporting, accordingly, found a ready echo throughout the Middle East. From 25 January copycat demonstrations began in Egypt. Now President Hosni Mubarak not only has been deposed but is under criminal investigation. No Arab country has been immune from the effects of the Arab Spring.

There was no absolute certainty about the outcome of the Egyptian uprising, but a determining factor to date appears to have been the attitude of the armed services. Similarly there is nothing ineluctable about how the Arab Spring will fare in each country. Its fate will depend not only on the role of the security services in society but also among

other things on the regime's ruthlessness or otherwise, its legitimacy as perceived by the people, the strength of the economy, and the interaction of the uprisings with the cross-cutting and other features of the Arab world alluded to above. To the extent that authoritarian regimes are obliged to surrender totalitarian power, we may for example, in place of the divide between the governing and the governed, see clearer divisions between religious and secular, or between different forms of political Islam. Foreign policies may have to be adjusted to take greater account of popular feelings. What seems certain is that the people have, remarkably, lost their fear of oppressive regimes: things will never be the same again. The view of President Abdullah Gul of neighbouring Turkey may be cited: "The wave of uprisings in the Middle East and North Africa is of historic significance equal to that of the revolutions of 1848 and 1989 in Europe".

A postscript for Christians: Muslims and Copts came together in Tahrir Square. But alas there is no wider evidence that the lot of Christians in the Middle East has been improved by the Arab Spring.

Harold Walker 25 April 2011

The writer was chairman of Jerusalem and the East Mission Trust (JEMT) 1996-2000.

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

Diocesan Bishop:

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Area Bishop (Horn of Africa):

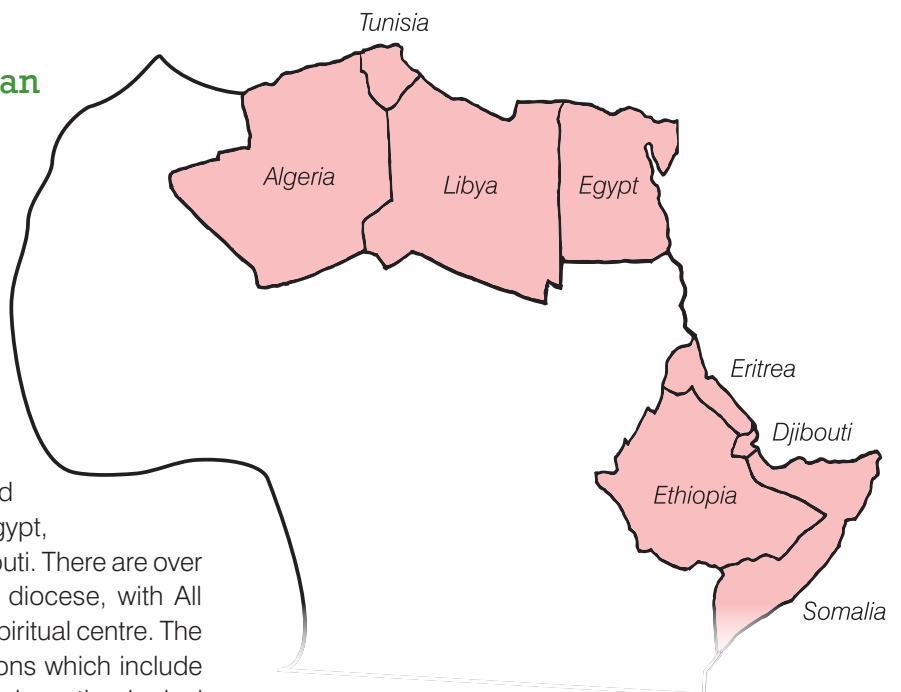
~ Vacant ~

Area Bishop (North Africa):

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The Episcopal / Anglican Diocese of Egypt with North Africa and the Horn of Africa is a diocese within the Province of Jerusalem and the Middle East in the worldwide Anglican Communion.

It extends over eight countries and includes Algeria, Tunisia, Libya, Egypt, Ethiopia, Eritrea, Somalia and Djibouti. There are over 80 congregations throughout the diocese, with All Saints Cathedral, Cairo being the spiritual centre. The Diocese supports over 30 institutions which include hospitals, clinics, nurseries, schools, a theological seminary, micro-enterprise ventures, vocational training programmes, as well as institutions for the deaf, the disabled and the elderly.



The four goals of the diocese are to serve holistically; to train leaders; to build bridges through interfaith and ecumenical dialogue; to reach the un-reached with the Gospel of Jesus Christ.

Bishop Andrew Proud appointed Bishop of Reading.

Bishop Andrew has left the Episcopal area of Ethiopia to become Bishop of Reading in the Oxford diocese.

He says "We are under no illusions. Moving on is not going to be easy. We love Ethiopia and we shall miss the country, its people, our friends and our colleagues enormously. Things are bound to change, nothing stands still, but we both know that this is God's Church and we feel sure that this Episcopal Area will not only keep going - it will continue to flourish and grow." Bishop Andrew served in Ethiopia for nine years and is thankful that he leaves a good team in action. "We have an experienced priest coming to the Gambella Anglican Centre to replace Sam Moody; we have a strong team in our office in Addis; and we have a very experienced, committed Episcopal Area Executive Committee."

Bishop Andrew tells us that his new area of responsibility has 223 clergy and 197 parishes and stretches from the westernmost end of Heathrow airport, along the M4 corridor and up into the Vale of the White Horse.

Bishop Andrew's Farewell Message

Bishop Andrew is leaving Ethiopia after nine years (see page 14) and the following is edited from his farewell message.

Addis Ababa

We loved being at St. Matthew's, Addis Ababa, right in the political and academic heart of the city, yet surrounded by crushing poverty. From refugees to ambassadors, St. Matthew's is not only vibrantly multi-cultural, it gathers Christians of every shade and opinion. There are many challenges. There was a constant flux of people, every year as much as 40% of the congregation left at the end of their contracts and others arrived, often disturbed by the poverty they saw all around them. We coped with that by bringing people together as often as possible, to build community, to share concerns, to encourage and support one another and to grow in faith. There were also huge numbers of refugees in town from the camps on the Sudanese border, waiting for the remittances that had been promised by family who'd been lucky enough to get a green card to the States. Often they waited for weeks before they had any news and when the money did come there were other problems. We coped by gathering volunteers to run a huge refugee programme twice a week on the church compound - around 250 men on Wednesdays gathered for Bible study, psycho-social support and for basic practical things like cooking themselves rice, meat and vegetables. Soon there was a Tuesday programme which provided food, baby bathing facilities, basic health monitoring measles vaccination, and structured and unstructured play to 200 women and children. But this came at a cost. Not only did we have to find money for these programmes, we soon realised that our neighbours, squeezed into the corrugated iron, one-roomed shacks crammed against the walls of the church compound, were resentful. They didn't have access to remittances from overseas, they couldn't afford to eat meat even once a month and their children received no one's help. When we realised how deep the resentment was we opened a community library on the church compound. It started as four shelves of national curriculum text books with forty students under one librarian and soon became a library with two staff, offering the whole range of Ethiopian school text books and serving over 1,200 students.

Gambella

Meanwhile, in the far west of Ethiopia, we were becoming increasingly concerned for the fledgling churches planted by refugees from South Sudan.

During 2002, we managed to make several visits to Gambella but by early 2003 the region had become unstable. The only way of getting to know who was leading our churches and the few other churches in the area was to bring as many people as we had contact out from Gambella to Jimma for a two week conference looking at peace and reconciliation. We were able to bring in a Kenyan expert in peace and reconciliation and others of experience for this conference which proved to be a tipping point

As we leave, in an unprecedented attack, 53 churches have been burnt in Jimma, one day drive from Addis, on the Gambella road, by Moslem extremists. This has shaken everybody.

- in terms of meeting the people, spending quality time with them and beginning to understand the issues. The main issues were lack of any proper selection or training of clergy, lack of mission focus, tribalism, disease and poverty, dependency, violent cattle raiding and regional instability.

To meet these challenges Bishop Andrew has set up new structures: A local Synod with 170 members has been formed; the clergy are beginning to receive a living wage; they are beginning to attend retreats and seminars and meet clergy from overseas; the TEE certificate has been externally evaluated and awarded to eighteen candidates; a selection procedure has been set up; new clergy have been ordained and licensed; A Regional Advisory Council has been formed in Gambella to help resolve disputes; the Gambella Anglican Centre with library, offices, priest and guest accommodation, training rooms and canteen has been built; the number of churches has grown from five to fifty, clustered in ten mission centres; an Episcopal Area Office in Addis and an Episcopal Area Executive Committee now shares responsibility with the bishop to oversee the work.

Bishop Andrew believes the work is in good hands "As we leave, we are comforted by the knowledge that we have outstanding, committed local staff in both Addis and Gambella; we have a retired English priest and his wife running the Gambella Anglican Centre, which is now up and running, who will also support the clergy; there is a very strong, experienced Episcopal Area Executive Committee in Addis, which will meet once a month during the vacancy; and Bishop Mouneer and others will visit during the year. New initiatives will wait for the next Bishop, but the Church and its outreach activities will continue to flourish, by God's grace and in God's name."

The full text of Bishop Andrew's Farewell is available from the editor.

Tunisia and Libya: our church is there!

The Anglican Church of St George, Tunis

The Rector, the Rt. Rev. Dr Bill Musk, writes:

Every week at our services in St George's Anglican Church, Tunis, we print on our order of service a logo that reminds us of our common vision: we are called to train, to reach out, to build bridges and to serve people and communities.

We thank God for our Arabic-speaking congregation who often meet in twos and threes in the church garden during the week. There they naturally share their faith with local visitors, brought onto the site by the Lord. Within our English-speaking congregations we provide pastoral support and encouragement for many folk called by God to live and share their lives and faith with the people of this country at this time.

Through our Mobilization ministry, and through the dynamic Outreach wing of our Women's Ministry, we are very involved in serving local hospitals, orphanages, homes for single mothers and so on.

We are trying to help establish some micro-enterprise undertakings that will enable poor believers to become self-sufficient, especially when support from their own families is withdrawn.

Through our outreach work and through cultural evenings and other creative initiatives, we are seeking to build bridges with those around us. We are blessed with healthy ecumenical relationships, especially with Roman Catholics on the one hand and Protestant groups (English, French and Arabic-speaking) on the other.

The Lord has challenged us to focus on training – through the mentoring of youth and of potential ordinands, through formal seminars, through buying into the expertise of other institutions such as the Alexandria School of Theology and the Carthage School of Theology. We believe that God is giving us a window of opportunity to become a training centre for mission and ministry that is focused on a mentoring model.

We are aware that at any moment our circumstances in Tunis may change and many, especially of the wealthy and generous African members of our congregation may leave – something that we experienced a little during the recent peoples' revolution that has taken place in Tunisia. We are working for the moment. We are praying and also planning for the future, striving to leave a faithful and useful legacy for others who will come after us and become the Anglican Church of St George, Tunis.

The priests currently serving with Bishop Bill at St George's are Rev.Emil Bou Rizk, Pastor Kwame and Pastor Frank Bernardi.

For more information about St George's, please see their website <http://www.stgeorgetunis.com/>

The Anglican Church of Christ the King, Tripoli, Libya

The Rev. Hamdy Sedky Daoud writes:

Christ the King, Tripoli, is a multi-national church with Westerners, Africans, Asians and Egyptians attending. As a consequence, we have English-language, Asian languages and Arabic-language services. The congregations that attend these services are served by the church clergy team: Rev Vasihar who is an Indian priest, Rev Kostî "Gus" who is a Canadian priest, and Rev Hamdy who is an Egyptian priest.

The clergy team members pray together and say the daily office, seeking to model unity-in-diversity in their fellowship and relationships. Sometimes we find that it is a great challenge to have clergy from different cultural backgrounds, but we enjoy the Lord among us and have discovered that He can unite us all in one vision, one ministry, and one goal: the salvation of souls and the building of God's Kingdom in Libya. The clergy team encourages ecumenical ministry in the city at large, bringing pastors and priests of different denominations together to eat, share news and pray on a regular basis. The clergy team is also involved in prison ministry as well as building positive interfaith relations through dialogue with those from non-Christian backgrounds. Our church choir is multi-national! It gives a foretaste of how different Christians will praise the Lord together in heaven. We organise regular, combined worship services. By God's grace we have grown in ministry through baptism and confirmation classes, marriage courses, weekly Bible studies, outreach work and evangelism, biblical preaching and through encouraging the ministry of the laity. We seek to provide adequate pastoral care within all the congregations.

For more information, please see the website: <http://anglicanchurch.ly/>

For more information about the Diocese of Egypt please go to our website: www.dioceseofegypt.org/english

*To support us from the UK, contact: **Egypt Diocesan Association (EDA)** www.eda-egypt.org.uk*

A New Beginning and a Centenary

John Clark writes from the celebrations in Egypt

Over the last decade a significant proportion of JMECA's grants to the Diocese of Egypt contributed to the building of a small hospital in Sadat City – one of the satellite cities built outside Cairo by President Sadat to reduce population pressure on Cairo and create an industrial base. I attended as a representative of JMECA at the official opening of the centre and at the centenary celebration of the Harpur Memorial Hospital in the Nile Delta town of Menouf.

A New Beginning in Sadat City

In 1994 the diocese had been invited to set up a medical centre to provide basic health care services to the inhabitants of Sadat City and the villages around, similar to those services provided by the widely respected Hospital in Menouf. Land was purchased in 1995, a temporary clinic set up in rented accommodation, the foundation stone laid by the Archbishop of Canterbury and deputy of the Grand Imam of Al-Azhar in 2004 and in 2010 came the formal opening.

It was a great gathering with many international visitors. A convoy of coaches, minibuses and cars left a warm central Cairo at 8 am for the two hour journey, carrying members of the diocese, friends and international guests including Archbishop John Chew from Singapore, which formed a diocesan companion link with Egypt in 2009. He brought a party of eight from Singapore and Malaysia, three visitors from hospitals in Korea, representatives of the major donor bodies, and three surgeons from the USA who had worked at Menouf Hospital.

They were welcomed by children from the Episcopal School in Menouf, city officials, and the new Director of the Hospital, Dr Michel Awad – formerly Director of the Hospital in Menouf. Local television and radio recorded the opening by Bishop Mouneer, Archbishop Chew and the Deputy Minister of Health and the speeches included one from the deputy to the Sheikh of Al-Azhar, who was unable to attend because of illness.

The hospital is currently a single storey with two operating theatres, three small wards with a dozen or so beds, a pharmacy, laboratory and a large outpatient medical centre and a medical bus (mobile

clinic) donated by the link diocese of Singapore and dedicated by the Archbishop as part of the opening ceremony.

Bishop Mouneer emphasised the cooperative nature of the project with Al-Azhar as part of the practical commitment of the diocese to foster inter-religious harmony and serve people of all faiths. Written on the foundation stone are the words “this hospital is a symbol of cooperation between the Episcopal / Anglican Church of Egypt and Al Azhar Al Sherif.” And in the entrance hall are symbols drawn from Egyptian, Christian and Muslim traditions.

The Centenary in Menouf

The convoy left Sadat City for the two hour journey along village roads to Menouf. Dr Harpur, an Irish CMS missionary, had begun work in the Nile Delta on a boat travelling to villages where he set up a tent hospital. Local elders invited him to settle in the town of Menouf to serve the people of the district, which he did in 1910.

I last visited Menouf in 1983 when Bishop Mouneer had just been appointed medical director. Now the hospital and chapel are transformed and modernised as a result of a major refurbishment programme, begun under Dr. Mouneer and completed by his successors. Today the 75 bed hospital has 13 full time and 17 part time doctors, 36 nurses and 2 pharmacists. It receives about 60,000 outpatients a year.

It was early evening and growing dark when presentations were made (including one to JMECA) at celebration speeches and the event was completed by a thanksgiving service in the large chapel of St Mark at which Archbishop Chew preached and visitors from Korea announced plans for a link with the diocese. It was 9.30 pm by the time we returned to Cairo for a meal prepared for us by Bishop Mouneer's wife, Nancy.

It had been a remarkable, impressive and moving day to experience historic and new ways in which this small but very active diocese is working to be a bridge between communities as part of its Christian presence and engagement with wider society.

From fear to jubilation:

In February, Charlotte Kirton, a USPG volunteer working for the dioceses' EpiscoCare programme, found herself caught up in the historic revolution that saw President Mubarak step down after 30 years in power. She sent us this account.

End of an era:

The first I noticed was the presence of police vehicles outside the subway station. That evening, an Egyptian friend said there was a big demonstration planned for the day after: Friday 28 January. She laughed and said: "They think they're going to have a revolution. But that won't happen." However, that Friday, things really kicked off. We went to church in the evening and half-way through the service the pastor told us that we had to stop: there was a curfew at 6pm – in just 10 minutes. So we all went home. That first night we were glued to the TV and you could hear gunshots from outside. It was all quite frightening. I remember commenting to my friend: "President Mubarak won't be able to maintain power anymore." And when a presidential speech was announced for that evening, I really thought it could be over for Mubarak. Turns out it was not – he'd only planned a reshuffle of the existing government. The days following were, to be honest, painstakingly boring. Although gunshots were heard intermittently, I got used to them. We stayed indoors for the most part. The main issue outside was security: President Mubarak had removed all the police officers from the streets, and stories of lootings came from all directions.

Working together

'If there is one thing about Egyptian culture it is that everyone works together, parties together, fights together and also pitches in for the good of the community. On Saturday night, men patrolled the streets all night with knives and baseball bats to protect the local residents from thieves and looters. Roadblocks were set up on every street, checking that people were not carrying weapons. In one area, people – who some believed were plain-clothed police – went around with Samurai swords, threatening people and demanding money. 'But this kind of looting only lasted a day or so. The next thing was violence between those for and against Mubarak. After the president announced he would not be standing in the next election in September, things, to us at least, seemed much calmer. However, the following afternoon reports came that there was rioting in Tahrir Square and that people had been killed. This saddened us so much. But again,

this only lasted a day before things seemed to calm down again. It was difficult to know who to trust and whether the government was sending out looters and violent Mubarak supporters in order to frighten and discourage the people. Some say that that his supporters were genuine, and it is true that I have met people who are in favour of him, especially amongst Christians, who feel that he has protected them more than any of the other presidents of Egypt. Just as we thought things were calming down, and that life was starting to return to normal, an announcement came: the president was stepping down – and then he didn't. Even we foreigners thought it was ridiculous! Sure enough, the next day he resigned very suddenly.

'The atmosphere was electric'

Since then the city of Cairo has been in jubilation. The next day we decided it would be safe enough to go to Tahrir Square to see the celebrations. Boy was it worth it! As we approached the square there were already people cleaning the streets and even scrubbing graffiti off the walls. The atmosphere was electric and you could see that people were again proud to be Egyptian. It felt so different from before the revolution: people were more polite and welcomed us more warmly. It almost brought me to tears. However, we do need to be praying. I am aware that this is the honeymoon period and that Egypt has some tough and important decisions ahead. I hope this will be an opportunity for Christian-Muslim relations to really improve and thrive, for it to become a real place of dialogue and inspiration for other Arab and Western nations. Please pray for this beautiful country and its future.



Diocese of Iran

Bishop Azad visits Iran as much as he is able. One of the constraints is that he has to apply outside the country for a visa each time. He visited in March and travelled to each of the three congregations. They are small but are permitted to meet regularly for worship and for Bible study.

Link with Diocese of Peshawar

Communique from the Bishops

A service was held in St John's Cathedral Peshawar to establish a diocesan link between the Diocese of Iran and the Diocese of Peshawar. The Diocesan Bishops expressed to one another the desire to partner in the Great Commission and service of Christ's people in the South Western region of Asia, encouraging one another and promising pastoral care to advance the work of the Kingdom in the region. The service emphasized mutual sharing in partnership, support and strengthening of missions and engaging Christians in exchange programmes, prayer and the sharing of insights and expertise.

The Bishop of Peshawar, Bishop Humphrey Peters, and the Bishop of Iran, Bishop Azad Marshall, have embarked on a new journey of companionship to strengthen relationships, not only as churches in neighbouring countries but particularly within the Anglican Communion. This partnership is a coming together of spiritual, linguistic and cultural traditions in submission to the will and Word of God. Both dioceses have been drawn together because of the enormity of the challenge within their contexts.

Like numerous other links within the Anglican Communion the partnership experience and interaction will influence and change the lives of many Anglicans around the Communion and deepen their spiritual growth and walk with God. Some experiences of companion Diocese relationships which the Diocese of Iran and Peshawar hope to share with one another include visits by bishops, clergy and laity; youth, women and clergy exchanges; parish to parish links; mission team exchanges; evangelism programmes; a common prayer or intercessory calendar; training in ministry; renewal programmes; faithful communication; seminars and conferences; work camps; attendance in diocesan conventions; assistance in time of need and working together on development projects.

Bishop Azad Marshall, Rev Christopher Edgar and the visiting young people from the Diocese of Iran were hosted by Bishop Humphrey Peters, his clergy and congregation on this meaningful occasion. The bishops of these dioceses with the support and blessing of their clergy and congregants have agreed to look to a future of mature relationships, mission, theological and spiritual dialogue within a partnership of prayer and appreciation of one another's situations and perspectives.

Commenting on the new link, Bishop Michael Nazir-Ali, President of OXTRAD (Oxford Centre for Training Research Advocacy and Dialogue) and the former Bishop of Rochester, on a recent visit to the region, said that it was 'crucial for the future of the gospel in the area and for the emerging partnerships among Biblical Anglicans throughout the communion'.

*+Humphrey Peters
Bishop of Peshawar
Church of Pakistan*

*+Azad Marshall
Bishop of Iran
Province of Jerusalem
and the Middle East*

Friends of the Diocese of Iran

**Residential Conference
26-28 August 2011**

**London School of Theology,
Northwood, Middlesex**

**'Iran Today: The country, the
church and the challenges'**

Participants include Bishop Azad, Bishop Ilraj Rev Bassi Mirzania and Anna Enayat a specialist on the situation of Christians in Iran

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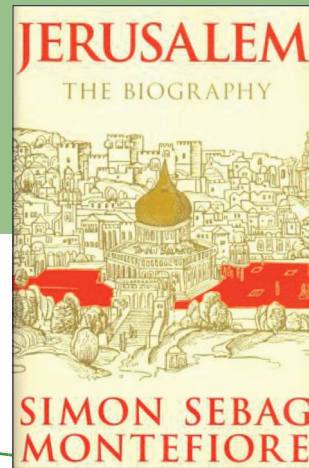
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Jerusalem: The Biography

Simon Sebag Montefiore

Orion Publishing Co.

Hardback 696 pages, (525 text) £25



Publishers comment:

Jerusalem is the universal city, the capital of two peoples, the shrine of three faiths; it is the prize of empires, the site of Judgement Day and the battlefield of today's clash of civilisations. From King David to Barack Obama, from the birth of Judaism, Christianity and Islam to the Israel-Palestine conflict, this is the epic history of 3,000 years of faith, slaughter, fanaticism and coexistence. How did this small, remote town become the Holy City, the 'centre of the world' and now the key to peace in the Middle East? In a gripping narrative, Simon Sebag Montefiore reveals this ever-changing city in its many incarnations, bringing every epoch and character blazingly to life. Jerusalem's biography is told through the wars, love affairs and revelations of the men and women – kings, empresses, prophets, poets, saints, conquerors and whores – who created, destroyed, chronicled and believed in Jerusalem. As well as the many ordinary Jerusalemites who have left their mark on the city, its cast varies from Solomon, Saladin and Suleiman the Magnificent to Cleopatra, Caligula and Churchill; from Abraham to Jesus and Muhammad; from the ancient world of Jezebel, Nebuchadnezzar, Herod and Nero to the modern times of the Kaiser, Disraeli, Mark Twain, Rasputin and Lawrence of Arabia. Drawing on new archives, current scholarship, his own family papers and a lifetime's study, Montefiore illuminates the essence of sanctity and mysticism, identity and empire in a unique story of the city that many believe will be the setting for the Apocalypse. This is how Jerusalem became Jerusalem: the only city that exists twice – in heaven and on earth.

Anthony Beevor (Guardian)

Montefiore's book, packed with fascinating and often grisly detail, is a gripping account of war, betrayal, looting, rape, massacre, sadistic torture, fanaticism, feuds, persecution, corruption, hypocrisy and spirituality.

Jonathan Beckman (Observer)

Jerusalem is a city of the imagination, an inspiration for religious sects from the Pilgrim Fathers to the Rastafarians, as well as hundreds of artists and writers. Sebag Montefiore barely touches on this aspect, although, unsurprisingly for the author of superb works on Catherine the Great and Stalin, he writes excellently on the reactionary clericalism of the 19th-century Russian tsars, who idealised Jerusalem even to the point of fighting the Crimean War over it. Nonetheless, this is compendious and fleet-footed history of a city where the glorification of God has always been built on bloodied soil.

Peter Burton

The book is an enormous and enthralling epic, the prose equivalent of those sprawling Hollywood films such as *The Ten Commandments*, *Ben-Hur* or *The Fall Of The Roman Empire*. Here are dashing warrior kings, feuding prophets and priests, beautiful and dangerous women, spectacular battles and a potent mix of piety and profanity. All human life was there. All human life is here.

The Independent

To write an impartial history of so contentious a place would seem an almost impossible undertaking, even more so when the reader is reminded of the author's family's participation in some of the events recounted here. Sebag Montefiore's own family occupies a distinguished place (alongside the Rothschilds) as one of the aristocratic British Jewish dynasties whose patronage in the 19th century established the first foundations of modern Israel. His own experience, as an emotionally involved historian, helps him sympathise with the chroniclers of the past, be they Josephus, William of Tyre or Usamah bin Munqidh. And that's where I would put this book, right beside Josephus's *Jewish Wars*: vivid, compelling, engaged, engrossing, knowledgeable – but partial.

Paths to Peace

In the third of our series recognising the work of Peacemakers we feature The Amos Trust and its Middle East work led by Canon Garth Hewitt, the song writer and Canon of St. George's Cathedral Jerusalem.

For many years a key aspect of what we do is to take people to see for themselves and we ask people to join a pilgrimage that doesn't ignore the local community, but meets with the Christian community, and also Jewish and Muslim peacemakers.



Kairos Palestine

The Amos Trust is motivated by the Kairos Palestine document which was issued by Palestinian Christians in December 2009 and then endorsed by the heads of all the churches. It calls on the world to see the Israeli occupation as a sin and asks us to support them in their struggle against this. It is a document that calls on us to take a position of truth with regards to the Israeli occupation and they see boycott, divestment and sanctions as tools for peace and justice for all.

A Just Peace for Palestine

In the light of this document we have formed a campaign called 'A Just Peace for Palestine', with the subtitle "means peace and security for Israelis too."

We believe that in calling on Christians and other faith communities to support peacemakers and to campaign, we will help to build a grass roots movement. This will help to bring pressure to bear so that a just peace can eventually be achieved.

We have been delighted by the support for this campaign – not only do we have large number of organisations, Christian, Jewish and Muslim, but in one case we have a whole denomination signed up, namely the Methodist Church. We also have local churches, schools, and a variety of individuals that include Jewish activists, Christian speakers and theologians, a Nobel peace prize winner, several bishops and an Archbishop.

Projects we support are:

Al Ahli Hospital in Gaza which is run by the Episcopal Diocese of Jerusalem. We used to visit regularly with groups but it has been much more difficult to get in recently. Gaza desperately needs our support.

Wi'am Conflict Resolution Centre, Bethlehem is based right by the huge separation wall which imprisons Bethlehem, but on that spot they are making an arboretum to make a place of peace for people as part of their counselling work.

Holy Land Trust, Bethlehem – is involved in non-violence training. They are committed to the non-violence of Jesus, Martin Luther King and Gandhi. Our latest trip is with the Holy Land Trust. We are taking a group to rebuild a house which has been demolished by the Israeli army, to try to bring some hope to the community, and to show that we stand in solidarity with them and the Holy Land Trust, to hear their stories and now to join in rebuilding.

Israeli Committee Against House Demolitions, Jerusalem – We try to encourage people to take their guided tour to see for themselves what is happening on the ground - and to be involved in groups that help rebuild demolished houses. People are very moved to hear and work with these Jewish peace seekers.

The Episcopal Diocese of Jerusalem – For a long time we have had links with the Diocese of Jerusalem. Just before Bishop Riah retired he made me a Canon of St George's Cathedral. He told me to 'tell the stories of the people of our Diocese' - which is what the Amos Trust has tried to do. We keep very strong links with a number of parishes in the diocese.

A week after I had been made Canon, I was with new Bishop, Suheil Dawani, in Ramallah where I did an event with the House of Poetry which was extremely moving and then joined him for the Sunday service at St Andrew's, Ramallah.

Garth Hewitt

Not far away from the house rebuilding on the hills of Bethlehem is the town of Tekoa. Here the prophet Amos lived and called for justice to 'roll down like a river'. At Amos Trust we try to reflect this message of Amos in our commitment to the people of this land once called 'holy'.

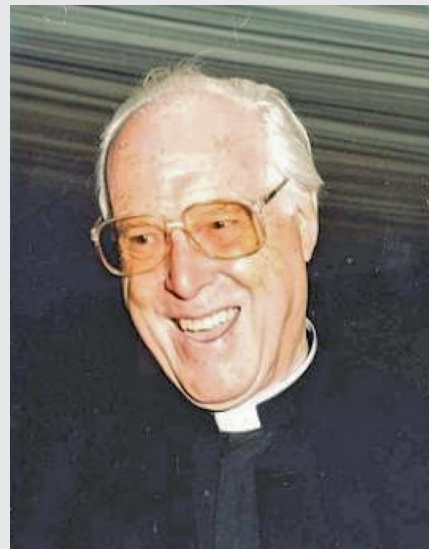
Obituary

Canon Ronald Brownrigg

Pilgrim, author and former sub-dean of St George's Jerusalem.

Ronald Brownrigg, who has died at the age of 91, enjoyed a sixty year love affair with the Holy Lands. It all began with a war wound in 1943. He was treated in a Middle East hospital where he was convalescent for six months. He was then appointed to Palestine and witnessed the difficulties as the British Mandate struggled to keep the peace. The war and the Mandate ended, he offered for the Ministry and was trained at Wescott House Cambridge and after ordination in 1949 served his curacy at Beverley Minster. The Holy Land continued to call and he returned to Jerusalem as sub-dean of the Anglican cathedral of St. George the Martyr in 1951 for a three year term. He became a founder of Inter-Church Travel, an Ecumenical group which sought to re-establish Palestine as a place of pilgrimage. He led an enormous number of pilgrimages not only from English parishes and youth groups but also groups of African bishops. He wrote two books *'Who's Who in the New Testament'* and *'The Twelve Apostles'* and on his retirement he completed a third *'Come See the Place'* which remains, as he titled it, 'the ideal companion for all travellers in the Holy Land'.

In England he served in Southwark diocese for twenty five years and was made an Honorary Canon of the cathedral. He was successively Vicar of St Mary's Bletchingley for fourteen years and St. Peter's Petersham for eleven years, until his retirement in 1985. Whether on pilgrimage or in his parishes Canon Ron, as he liked to be known, was noted for his prodigious energy and his sustained enthusiasm. Pilgrims and parishioners will remember big enterprises, great excitements and some exhaustion as the Canon strode ahead with purpose.



Timothy Biles



Graves on Mount Zion Cemetery.

The Protestant Cemetery on Mt. Zion

A new project focused on a thousand graves hopes to reveal the roles of the remarkable people who shaped modern Jerusalem from the mid nineteenth century. A photographic record is being made of every headstone and inscription. Due to serious weathering and erosion and some deliberate vandalism many of the headstones are damaged and the inscriptions unreadable. Two scholars, Prof. Ruth Kark of the Hebrew University and Prof. Yaron Perry of Haifa University, are helping search the relevant archives. The inscriptions are in a multiplicity of languages: Hebrew, Arabic, German, Hungarian, Greek, Polish and Armenian as well as English. Those interred include clergy and missionaries, native and foreign; civil administrators; Palestine Police, native and British; German and Austrian soldiers from World War 1; pilgrims and tourists; Jewish converts and a large number of infants and children testifying to the poor sanitation, endemic disease and lack of medical facilities in the period. The cemetery remains a repository of personal/social history, a record of conflict and co-operation. The study is confirming Jerusalem's cultural, religious and linguistic diversity and the

significant role of Protestantism in the radical transformation of the last century.

If you have or seek information concerning the site contact Dr. Elaine Myers eamyers_it@yahoo.co.uk

Middle East ... What Next?

**Notes from Jeremy Bowen,
the BBC Middle East correspondent,
gathered from the BBC website:**

It is only a few months since the first protests started in Tunisia. A desperate young man died after setting fire to himself because the police had stopped him selling fruit and vegetables.

Since then the presidents of Tunisia and Egypt have gone.

Demonstrators have learnt that if they push, if they overcome their fear of the police, then remarkable things can happen.

One of the leaders of the protests in Cairo told me that before their first demonstration on 25 January he thought they would last five minutes – that's a direct quote – before they were picked up by the police.

I don't mind admitting that the next day when I went over to Cairo I assumed that President Mubarak's state would be too strong for them.

But it wasn't and now it is clear that no Arab ruler can afford to feel safe. And the protests in Iran have started again as well.

The Iranian authorities, and the Arab ones in Yemen, Libya, Algeria and Bahrain are fighting back. Other leaders, and their secret policemen, wonder when it will start in their countries.

All have home-grown reasons for discontent. But they share some common characteristics.

One is government that is to a greater or lesser degree repressive.

Another is the frustration of young and growing populations, who know more about the outside world than any generation before them.

Popular opinion in the Arab Middle East only really emerged 50 or so years ago, through radios in cafes and village squares that were often tuned to highly partisan

broadcasts from Cairo.

Leaders concluded they could manipulate the way people thought. Not anymore. Pan-Arab satellite TV has been tearing away at taboos about what can be discussed since the mid 1990s. And now social media mean that everybody can join in.

Countries can't be shut off anymore. But their rulers have often continued to behave as if it was still 1960.

Many eyes are now on Bahrain. For years, the Sunni royal family has been trying to tighten its hold over a population that is 70% Shia.

It has brought in Sunnis from other countries to try to change the population balance. They've been given passports and other inducements that can include jobs with the security forces.

Bahrain is attached to Saudi Arabia's eastern province by a causeway.

Unrest among Bahraini Shias disturbs the Saudi royal family. The eastern province, which is where most of the oil is, has a large Shia population. It has been regarded as fifth column for the Shia rulers of Iran – though without much evidence.

Perhaps the Saudi royal family should feel nervous. The king and the crown prince are both old and ill.

And if the Saudis are worried, imagine the calculations that are being made in Washington, London and other Western capitals.

For years countries that pride themselves on democracy and human rights have backed undemocratic regimes that to varying degrees oppress their people. It has been a useful piece of diplomatic hypocrisy.

But now Western countries are going to have to deal with a new Middle East. And no-one at the moment has any idea how it will turn out.

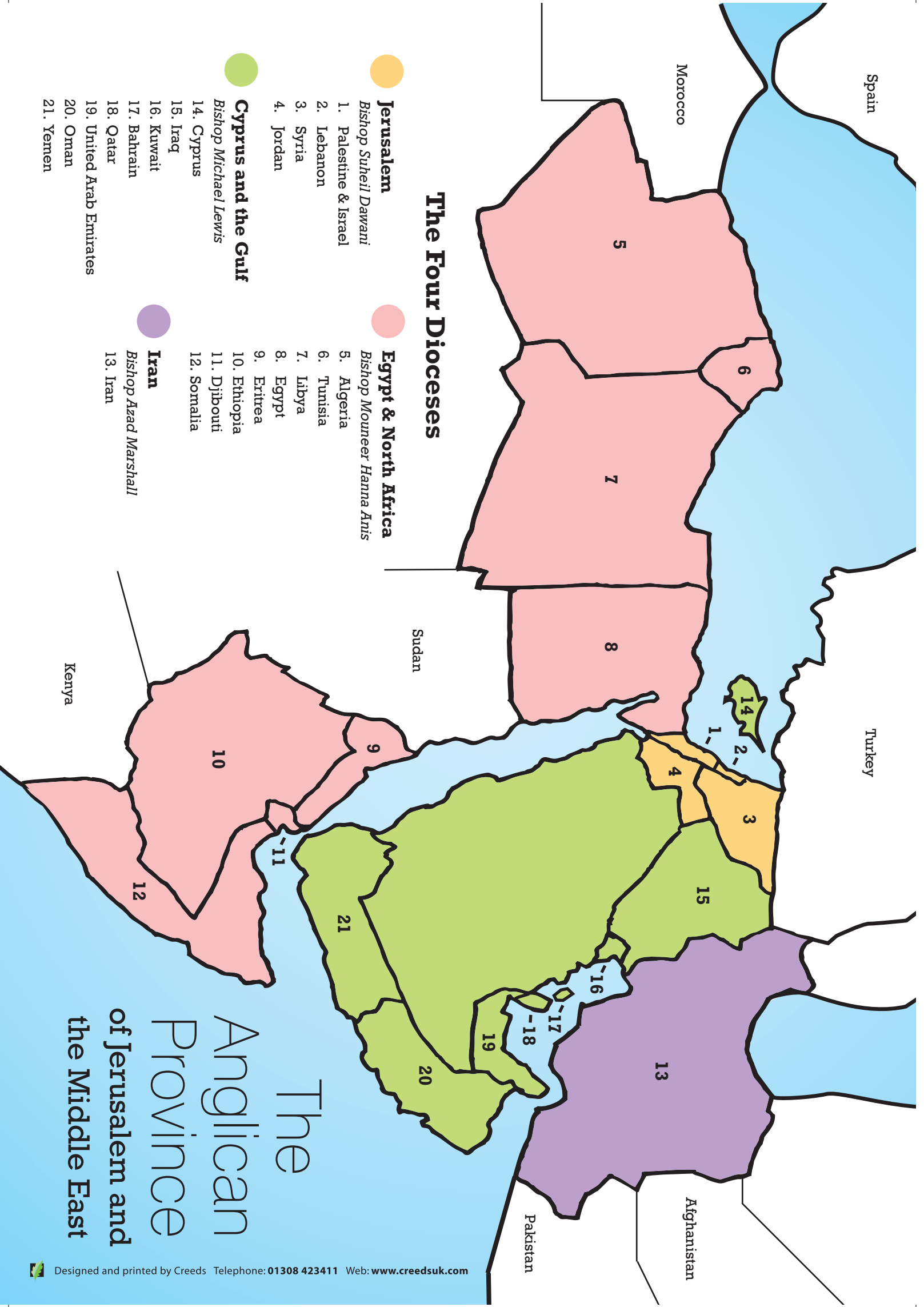
THE LAST WORD

From Bishop Suheil in Jerusalem:

"The mission of the Church here in the Holy City of Jerusalem and throughout the Holy Land continues to be focused on building bridges of peace and reconciliation rooted in the love of God for all his children.

With the resurrection our faith is renewed to greater commitment to the mission of the Church as both a pastoral presence and as a faithful witness through which God's love may be experienced by all of our neighbours, no matter their religious beliefs. The mission of Christ is to love all people, not to condemn, but to love. The mission of the Church here continues to be a source of God's love shining the light of hope through our parishes, schools, hospitals and clinics.

The source of our celebration is and must always remain in the power of the resurrection faith of Easter morning. This is the day which defeated, once and for all, the power of death and grave to control the lives of faithful people. Our faith is renewed in the shadow of the empty cross. Our commitment finds new courage as we look into the empty tomb. Our hope for the future is strong for it is the love of God in Christ Jesus which fills our hearts."



The Four Dioceses



Jerusalem

Bishop Suheil Dawani

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



Egypt & North Africa

Bishop Mounneer 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