

Bible Lands

Summer 2013

Magazine of the Jerusalem and the Middle East Church Association

www.jmecca.org.uk



Jerusalem



Egypt & North Africa



Cyprus & the Gulf



Iran



Bishop Suheil presents a Jerusalem cross at the enthronement of the Archbishop of Canterbury

Photo: Rob Berry/Canterbury Cathedral

Middle East crisis: How the churches respond – see pages 10-16

THE JERUSALEM AND THE MIDDLE EAST CHURCH ASSOCIATION

(JMECA)

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'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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The site has information for each of the four Dioceses with links to the websites of each one and regular updates of Middle East news.

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ARAB SPRING or ISLAMIC WINTER?

The conflicts which have engulfed the Middle East have had a major impact on the minority Christian communities throughout the Province of Jerusalem and the Middle East. This variety of press comments shows the complexity of the issues:

Bishop Bill Musk of N.Africa concerned about the threat of British military intervention in Mali:

"Christians always run the risk of being perceived as agents of the West, fifth columnists, politically and religiously. What is needed is a really serious engagement by the Western powers to address the major historic issue of perceived injustice in the region – the purposeful collusion in the setting up of a Zionist and expansive Israel at the expense of the Palestinian communities. That would go a long way to pulling the rug from under the feet of those with a more extreme Islamic agenda."

Church Times 25 Jan

Major Gen Jonathan Shaw, former Chief of Staff of UK land forces:

"The greatest threat in the region comes from the changing manifestation of Islamic observance. It has moved from a locally attuned Sufi tradition to Salafism/Wahhabism. The cause is the spread of madrasahs built staffed and indoctrinated by Saudi money and theology". He sees the fall of Gaddafi in Libya as the turning point. "Gaddafi's overthrow broke all kinds of local ethnic, tribal, commercial bargains and power broking arrangements that we (in the West) never understood". He declares "Gaddafi was the lynch pin that provided security in the region."

Independent 18 Jan

Lord Ashdown, former leader of the Liberal Democrats, on the Syrian issues:

"We hope for peace in Syria. But even if Assad were to fall there is one very big reason why a wider peace is unlikely. Syria itself is not the conflict; it is only the front line in something much bigger – a widening long term struggle between Sunni and Shia to define the future Middle East. The Russians understand this very well. Their support for Assad is not just because he is 'their man' and the only one they have left in the region, it is far more about their fear of the Salafist contagion sweeping into their own Islamic republics of Dagestan and Chechnya."

The Times 10 Feb

Mother Agnes-Mariam, superior of the monastery of St James near Damascus, says of Syria:

"The uprising has been hijacked by Islamist mercenaries who are more interested in fighting holy war than in changing the government. It is a sectarian conflict. As the prospect of reconciliation between Syria's ruling minority Alawites and the overwhelming Sunni opposition grows more remote two million Christians are caught in the middle, like filling in a sandwich. Some 300,000 have fled, the better off abroad, others driven from their homes at gunpoint."

Sunday Times 30 Dec

Peter Osborne, Telegraph columnist, thinks it's time Tony Blair's gave up his peace keeping role:

"In theory his Quartet (UN, US, Russia, EU) represents the international community. In practice, according to Anis Nacrou, the French diplomat who used to advise Mr Blair at the Quartet, it was set up as a smokescreen for Israel and the United States. Its real function, he says, is to buy time to allow the Israeli government to do what ever it wants to do. I am sure Mr. Blair calculates that powerful criticism would prevent access to the Israeli leadership and make his day to day duties hopeless. But his diplomatic reticence lays him open to the charge that he has been part of an international framework which, without intending it, has collaborated with the illegal Israeli colonisation of the West Bank."

Canon Tim Biles, editor of this publication writes:

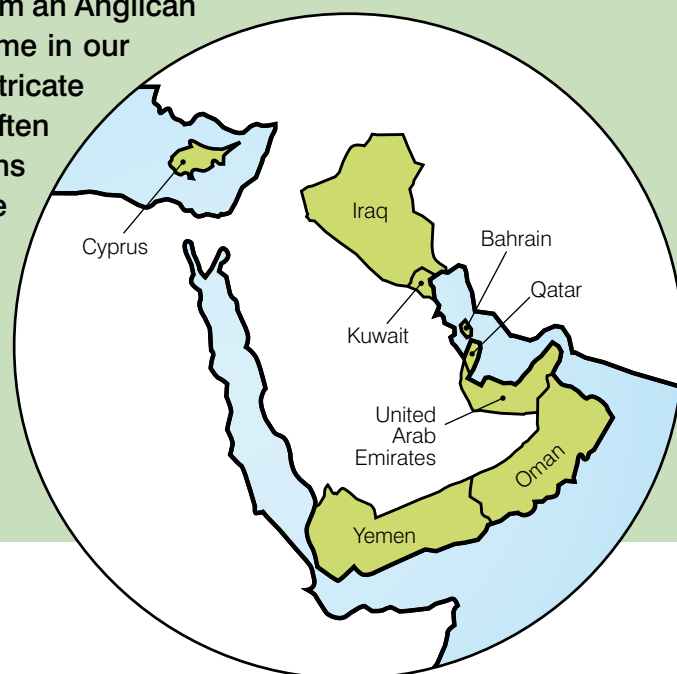
"No one can doubt that the whole region is in political turmoil and the articles above reveal conflicting opinions on cause and remedy. One thing on which observers agree is that the Christian presence is being decimated. The response of the Anglican dioceses is not only one of amazing resilience but also of positive development. Pages 10-11 tell of new institutions in the Jerusalem diocese, pages 12-13 tell of the positive labours in Cyprus and the Gulf while pages 15-16 show the diocese of Egypt offering increased humanitarian aid in places of need."

Editor

Diocese of Cyprus and the Gulf

www.cypgulf.org

Bishop Michael Lewis explains that the Diocese of Cyprus & the Gulf covers Oman, the Yemen, the seven United Arab Emirates, Saudi Arabia, Qatar, Bahrain, Kuwait, Iraq and the whole of Cyprus. “In every part of the diocese, except in Cyprus and Iraq, the congregations are largely expatriate, made up of Christians from Pakistan, India, Sri Lanka, the Philippines and the African continent. Many do not come from an Anglican background but find a welcome church home in our Anglican congregations. Through some intricate and special relationships, the Diocese is often responsible for churches and congregations which are not Anglican, some of which are still working out their relationships to the Bishop and Synod. Worship is largely in English but in some locations we have liturgy in Arabic, Syriac-Aramaic, Tamil and Urdu. Bishop Azad Marshall of Iran has a particular ministry to the Urdu-speaking congregations within our diocese.”



Staff Changes

The Bishop in Cyprus and the Gulf, the Rt Revd Michael Lewis, is pleased to announce the following staff appointments:

New Chancellor

Mr Stanley Hooper has become the Diocesan Chancellor. The bishop says “The Chancellor is a diocese’s senior legal authority and point of reference, and in Cyprus and the Gulf will stand ready to offer advice, counsel, and judgment to the bishop and the diocese in respect of diocesan affairs.” Mr Hooper, who lives in Cyprus and is undertaking the Chancellorship without remuneration, is a barrister of Gray’s Inn. His legal career includes appointments as High Court Registrar, Botswana; Diocesan Registrar of the Diocese of Botswana in the Province of South Africa; one of Her Majesty’s Coroners in South Yorkshire; and Chair of Humberside Police Authority Standards Committee. He has also been a Lecturer at Doncaster College and Visiting Lecturer at the Universities of Sheffield and Leicester.

Other Appointments

- The Revd Dr Michael Ellis, formerly licensed assistant priest in the chaplaincy of Paphos, now has a general permission to officiate elsewhere in the diocese.
- The Revd Canon Ian Calder, formerly Rector of Bishop’s Cleeve, Area Dean of Tewkesbury and Winchcombe, and Canon of Gloucester Cathedral

in the Diocese of Gloucester, is now Interim Chaplain of the chaplaincy of Paphos.

- The Revd Sean Semple, formerly priest in the Diocese of Natal in the Province of South Africa, is now Associate Priest, Larnaca.
- The Revd Robin Lee, formerly Rector of Peebles and Priest in Charge of Innerleithen in the Diocese of Edinburgh in the Scottish Episcopal Church and previously priest in the Diocese of Egypt in the Province of Jerusalem and the Middle East, is to be priest with permission to officiate in the chaplaincy of Abu Dhabi with particular responsibility for St Thomas Al ‘Ain.
- The Revd Samuel Okechukwu Ugwuneri, formerly priest in the Dioceses of Owerri and Isiala Ngwa South in the Province of Nigeria, is now priest with permission to officiate in the chaplaincy of Qatar.
- The Revd Andrew Tucker, at present Priest in Charge of St Wilfrid Lower Willingdon, near Eastbourne, in the Diocese of Chichester and Province of Canterbury, as Chaplain in the Dubai with Sharjah and the Northern Emirates Chaplaincy, with particular responsibility for St Nicholas Fujairah.
- The Revd Deacon Michael Pearson, formerly of the Diocese of Karachi in the Church of Pakistan, now has permission to officiate in the chaplaincy of Qatar.

Departures

- The Revd Richard Frost, formerly Chaplain of St Andrew Kyrenia, has retired and returned with Gill to the United Kingdom. The Revd Andrew Notere, formerly Senior Chaplain of the chaplaincy of Paphos, ceased to hold that appointment on 15 November 2012.
- The Revd Canon Eric McGirr, formerly priest with permission to officiate in the chaplaincy of Abu Dhabi with particular responsibility for St Thomas Al 'Ain and formerly Canon and Chancellor of Clogher in the Province of Armagh, has returned to Northern Ireland.

Book Review

Yemen: Heartbreak and Hope

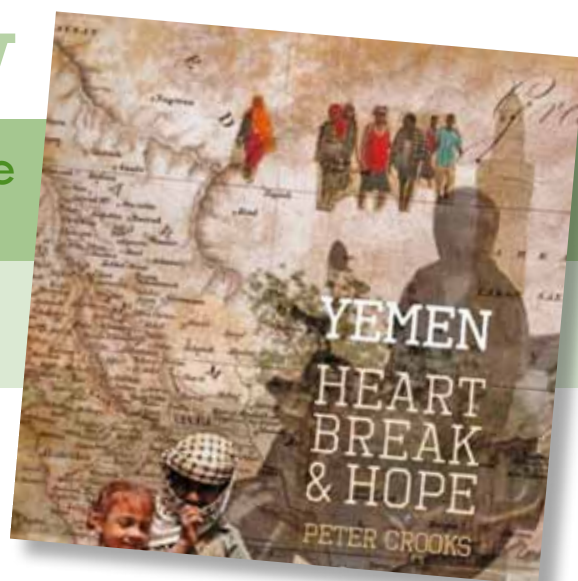
Peter Crooks

Self-published and available for £8.75 (plus p&p) from Lulu.com (Just type the title into the search box to find the book).

Peter Crooks has served the church in the Middle East for much of the last four decades and this delightful, elegantly written book is an account of their experiences in Aden, Yemen, their latest post, which they describe as 'the happiest and most rewarding of their lives'. Peter met his wife Nancy in Aqaba, Jordan in 1973. After university and curacies in England they returned to the Middle East where he was successively Chaplain in Beirut, Damascus, Amman and Dean of St George's Cathedral, Jerusalem. Following a break in England they went to Aden in 2004, where they shared the responsibility of running two clinics and care of the small international congregation of Christ Church. Peter also served as Chaplain to seafarers.

By recounting some of their daily varied encounters Peter introduces us to some remarkable individuals from among the international, Yemeni and refugee community in Aden. And through their stories we are gently made aware of the complexities of life in the Middle East, the problems of daily life, the plight of refugees, and the resilience of the human spirit. Their meetings with Muslim friends take issue with the stereotypes of Muslims and Islam and affirm the value of practical Christian presence among them. There is much spiritual wisdom and insight shared through these stories

Although set against the backdrop of Aden the book includes four important chapters on their time in Iran in 2002 introducing us to the isolated Iranian Episcopal



Church and some remarkable Christians. Drawing from their experience in Jerusalem and the Levant Peter provides a reflection on the Israeli/Palestinian conflict challenging popular views of Palestinians and Israelis.

Their service was at times demanding and his accounts of being held up at gunpoint on the road to Sanaa, the threats against their lives that led to their rapid departure and the report of the life-threatening illness that struck him down on the remote island of Socotra are reminders of the challenges they faced.

This review is written after receiving their report of Easter 2013 in Aden and gives a flavour of what can be found in the book – 'Our dawn service was held by candlelight among an artificial 'garden' in the chancel. None of the traditional English Easter hymns were sung but each language group contributed and where possible we all joined in. Our joy could not have been matched in any more sophisticated service and it was difficult to bring it to an end. Eventually it was the children's eagerness for breakfast that brought us down to earth!'

John Clark

The Mission to Seafarers

Caring for Seafarers Around the World

Rev Canon Marvin Bamforth, Limassol MtS Padre for Cyprus writes:

I am very grateful to the editor for this invitation to write about the Mission to Seafarers. MtS is an Anglican Society founded in 1856 by a Bristol vicar who, during the course of parish visiting, met many seafarers with all kinds of material and spiritual needs and decided to do something about showing God's love for the men he met.

Here in Cyprus we live on an island and so this should make us more aware of the debt we owe to seafarers who bring so many of the everyday things we buy and use. When you next visit your local supermarket why not read the labels on the items you buy to see where they came from? Someone has estimated that 95% of world trade is carried in ships!

The (mostly) young men (and a few women) who visit the Limassol Mission to Seafarers Centre are a long way from home and sometimes they are lonely. They visit our/their Mission Centre to use the computers, contact their loved ones by email or skype, buy a phone card to ring home/top up their mobile phone, buy various personal items, pick up a free newspaper or magazine, buy a souvenir, borrow a DVD or book, or simply to have a break away from the rigours of their working lives. In 2012 nearly 1,700 seafarers of 29 different nationalities called in at the Limassol MtS Centre and our task is simply to welcome them, to help them know they are among friends who care about them, and to try and meet whatever need they may have at the time. Limassol port is also home to local cruise ships and an arrival and departure port for visiting cruise liners either 'doing' the Mediterranean or coming or going through the Suez

Canal on cruises further afield. Regular ship visiting is shared by a number of men – all members of the Anglican congregation of St Barnabas in Limassol.

Although MtS is a Christian agency whether ship visiting or welcoming seafarers to the Mission Centre we don't push Christianity – in fact many of our visiting seafarers are Hindus, Moslems, and Buddhists with the occasional Jew, and of course many who would not claim any spiritual allegiance! The small Chapel is available for anyone to use who may need a 'Quiet Place' and is used regularly. Seafarers can pick up a Bible or other spiritual resources in their own language. All seafarers are welcomed at the Mission Centre by a dedicated and enthusiastic team of volunteers – with very many members of St Barnabas Church congregation among them.

When I go ship visiting the last thing I say to the seafarers I've met is "Thank you" – not just for their welcome on board their ship, but for whatever their ship has brought to the island! Seafarers are sometimes forgotten – simply because we do not see them in our normal day-to-day lives! Please pray for them and for the ministry of welcome, care and compassion offered by the Mission to Seafarers. MtS is present in 230 ports around the world – sometimes working with sister organizations. If you want further information why not have a look at the MtS website: www.missiontoseafarers.org.

Canon Marvin Bamforth



The Chaplaincies

The Chaplaincies of the Diocese operate in ten political jurisdictions, enabling real face-to-face relationships with local, national, regional and international leaders from many cultural and political backgrounds and a diverse range of religious beliefs and denominations. In this issue we feature the Chaplaincy in Oman led by Rev. Chris Howitz in partnership with the Reformed Church of America forming the Protestant Church in Oman.



'The Protestant Church in Oman (PCO) is a diverse and embracing community of Christians, called by Christ and empowered by the Holy Spirit to worship and serve God in the world. We strive to be a welcoming place where the Good News of Jesus Christ is shared in word and deed'.

The Protestant Church in Oman has buildings in two areas of Muscat, the capital city, which are used by nearly 8,000 people a week.

The following story of Padma typifies the chaplaincy work:

Padma attends the Telugu Pentecostal Fellowship, one of the Protestant Church in Oman's 64 congregations. She's from Amalapuram, a small village in Andhra Pradesh, India. Her husband, who was a fisherman, drowned at sea when she was 22 years old. After his death, she came to Oman in 1999 in order to support her family. She's the only bread winner for her 3 children who live with her mother in her home village.

She works as a housemaid for an Omani family of 13 people, earning a little over OR 40 (about £65) per month. Her working day starts at 5am. After an hour's break at 2pm, she starts again at 3 with her 17 hour day ending at 11pm. Although the work is tiring, she is happy with her employers. They treat her well and give her one day off per month and a month's home leave every two years.

Previously she was from a different religion and just came to church to meet friends from her village. After she managed to save money so that her daughter could get married, Padma came to believe it was

church and Jesus that had blessed the work of her hands. Ever since then she has believed in Jesus and has been able to feed her children and build a small house for herself.

Padma says, "Coming to church gives me peace of mind and strength for the whole month. Otherwise working the whole month makes me feel sad and lonely. For me church is the fondest place. God is my best friend and comforter."

It is to help people like Padma that the Protestant Church in Oman is working to complete its new church building begun in May 2012. Her congregation, like many others, worships in spaces meant for groups half their size. Many other groups are on the waiting list for worship space as Christians in Oman can only meet in authorised premises.



St Martin Sharjah

The Bishop has appointed the Revd John Chapman to be Chaplain in the Dubai with Sharjah and the Northern Emirates Chaplaincy with responsibility for St Martin Sharjah.

He is Chaplain for International Churches in the Diocese of London and is married to the Revd Deborah Chapman, who is priest in charge of St Hugh Northolt.

Bishop Michael hopes to license John towards the end of September.

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's Travels

Canterbury

Our bishop, Rt Revd Suheil Dawani, travelled to Canterbury to assist in the enthronement of the new Archbishop of Canterbury, the Most Reverend Justin Welby. Television viewers around the world who watched the service will have seen the bishop presenting a silver Jerusalem cross to the archbishop. A gift made and crafted in Jerusalem, where our salvation was won. (See cover photo.)

Egypt

The bishop, accompanied by the Dean of the cathedral, the Very Revd Hosam Naoum, travelled to Cairo to greet Pope Tawadros II the recently elected head of the Coptic church. The Pope welcomed bishop and dean warmly and hosted a visit to the Bishoy monastery and the neighbouring Syrian monastery which date from fourth century. Pope Tawadros affirmed Anglican relations and has established the Egyptian Council of Churches to involve the entire Christian community of Egypt. Bishop Mouneer represents Anglicans on the Council.

Armenian Patriarch

The bishop, with his chaplain Canon John Organ, the dean of the cathedral, Very Revd Hosam Naoum, and the dean of the College the Very Revd Dr Graham Smith, visited the Armenian Patriarchate to congratulate the newly elected patriarch, His Eminence Archbishop Nourhan Manougian who had been chosen as the 97th occupant of the throne of St James, the brother of the Lord. The patriarch was welcoming and the prospects are that the traditional close ties with the Anglicans will continue.

Jerusalem, Magnetic Appeal

St George's cathedral Jerusalem continues to hold for Anglicans the magnetic appeal that brings people from all nations to the Holy City. Bishop Suheil, usually accompanied by either his chaplain or the Dean of the cathedral has received a flow of visitors.

The Jordanian ambassador, Walid Obidat, with the director of the Muslim Waft, Sheik Azzam al-Khatib, dined with the diocesan medical coordinator, Dr Hisham Nassar. The bishop thanked them for their support, especially noting the constant encouragement of King Abdullah II and for the respect afforded to Christians and the holy sites in his Kingdom.

His Eminence Cardinal Mc Carrick and Mr Matthew McGarry, representing the Catholic Relief Services, called on the bishop to discuss common concerns. Of particular anxiety to all denominations is the decline of the Christian communities and the need to build up supporting institutions and services.

The Presiding Bishop of the Episcopal Church of the United States, Bishop Katharine Jefferts-Schori, with her delegation, visited Gaza with the bishop. They saw the work at Al Ahli Arab Hospital and met with the director, Suhaila Tarazi, and they visited patients and heard of the problems from the long serving and diligent staff. The hospital finances have been seriously damaged by a reduction in UNWRA funding and a restructuring of this vital Christian work is under review. Bishop John Chane of Washington and Canon John Peterson are among those working to ensure the long term financial stability of the hospital.

The Diocese of Tokyo sent two lay members Toshihisa and Ikiko Iwaasa to meet with the bishop and discuss the growing links between the two dioceses. There are hopes that Bishop Suheil will be able to respond with a visit to Tokyo in due course.

Brigadier General Karl McLean, Chaplain General of the Canadian Armed Forces, attended a course at St George's College and was welcomed by the bishop. His visit was further confirmation of the close ties now formed with the Anglicans of Canada who are providing both the bishop's secretary and his chaplain.

The Pilgrim Stream has continued, even in the winter months. The bishop received Archbishop Jeffrey Driver of Adelaide Australia who brought with him seventeen young pilgrims who were especially welcome. Their visit at Epiphany coincided with the sixth anniversary of the bishop's consecration and the ordination of two new deacons. The Bishop of Southwark, Rt Revd Christopher Chessun, brought 132 pilgrims from his diocese and the Bishop of Exeter, Rt Rev Michael Langrish brought twenty two curates from his diocese. It would be a wonderful thing

if more dioceses could make a Holy Land pilgrimage part of a curate's training. Our bishop also welcomed the Bishop of Worcester, Rt Rev John Ings, who was visiting with a delegation from Christian Aid. The Bishop of Ludlow, Rt Rev Alastair Macgowan visited with an inter faith group. Among other pilgrim visitors, Bishop Gayle Harris of Massachusetts led a U.S. party and presented a generous gift to support the health ministries of the Jerusalem diocese.

For many years our parties of pilgrims visited the holy sites in large numbers without recognising the work and the suffering of the Christian church today. Many still visit the land and return home unaware of today's Christians. It is a matter of thanksgiving that an increasing number visit the Anglican cathedral and hear from Bishop Suheil and his team something of the realities of Christian life and service today.

New Director of Princess Basma Centre

Mr Ibrahim Faltas is the new General Director of the Princess Basma School and Rehabilitation Centre. He succeeds Mrs Betty Majaj who has retired after more than thirty years as the Chief Executive. The bishop, as Chairman of the Board, thanked Mrs Majaj for her devoted service and the way she has built a centre of high standard. He prayed that Mr Faltas, who comes with very high reputation and qualifications, will build on the strengths she has created. The centre which is on the Mount of Olives provides education and therapy for children and vulnerable adults suffering many and profound disabilities and traumas.



Mr Ibrahim Faltas

Mrs Betty Majaj

How we are responding

Our History

The Diocese was established in 1841. It grew rapidly, with churches planted across Jordan, Lebanon, Syria, Jerusalem, and Palestine. Since then, of course, there have been significant political changes in the region, which have impacted people's needs and the ministry we are called to undertake. Christians today make up less than 1% of the region's population. Our presence, however, is very much needed as an ecumenical and inter-faith voice advocating peace and reconciliation. We need a presence in the Holy Land to provide witness for our faith and values, to serve our neighbours, and to host our Anglican brothers and sisters as they visit this sacred ground.

How we respond to the crisis

Serving our neighbours

The social challenges presented within the diocese's geographic footprint are extraordinary. Our ministries are based on our neighbours' real and otherwise unmet needs, and we prioritize our service based upon our greatest competency areas: healthcare and education.

In healthcare we operate two hospitals in Palestine: one in Nablus and one in the heart of Gaza. We provide both out-patient and in-patient medical services, which are life-saving given today's movement restrictions. We also offer a community clinic in the West Bank region of Zababdeh, and operate the new diabetic clinic in Ramallah. The diocese manages a centre for disabled children and adults with a growing expertise in the treatment of autistic disorders. We minister to the elderly, through two residential facilities in Amman (Jordan) and in Birzeit (Palestine).

In education we specialize in the education of the deaf and blind. Too many children are orphaned in the region or have parents who cannot fully provide care for them. We provide a residential facility to provide these children with a nurturing environment. The diocese runs two rehabilitative, technological, and vocational training centres, including a special unit training for the hospitality sector, an important part of the local economies. Further, our early childhood education impacts thousands of children through nurseries and kindergartens, as well as our many boys', girls', and co-educational grammar and secondary schools. In higher education, we operate St. George's College, a continuing education centre that provides pilgrim students the opportunity to study the Bible, visit archaeological sites, and encounter the three monotheistic faiths.

Hosting our pilgrim guests

Hospitality for pilgrims is one of our primary callings. The diocese is called in a unique way to witness to the life, death, resurrection, and ascension of our Lord. Our Cathedral is just a few minutes from the Holy Sepulchre, which marks the place where Jesus was crucified and raised from the dead. We are just a short walk from the Mount of Olives, where our Lord spent most of His final week on earth; it was the site of His Ascension. We are a short drive from Bethlehem, where Jesus was born, as well as from Nazareth, where St. Mary received her visit from the Archangel Gabriel.

Ministry and Outreach

- Parishes in 5 political regions: Israel, Palestine, Jordan, Lebanon, and Syria
- 7,000 members worship at 24 parishes served by 30 priests
- 2 hospitals with more than 200 hospital beds, as well as 2 clinics
- 13 schools, serving more than 6,400 children, including a school for the deaf and blind
- 2 rehabilitation and vocational centres
- 1 orphanage
- 1 college for pilgrims and graduate students
- 4 guest houses in Jerusalem, Nazareth, Jordan, and Palestine
- 1,500 individuals employed in these ministries

Bishop Suheil says "These ministries serve to sustain and strengthen our Christian presence as we teach respect and concern for all people, bringing hope to many, regardless of faith, where the light of hope is often dim. With a dwindling church membership due to emigration caused by local strife and economic hardship, the ministry here has more than the usual challenges. The maintenance of the historic Arab Christian presence, the 'Living Stones,' is vital therefore to the future stability of the region as we put our faith into action loving our neighbours as ourselves.

As part of the worldwide Anglican Communion, the Diocese of Jerusalem welcomes the support and prayers of all. Come and visit us, become Ambassadors for peace, tell others in your church communities about our work, and remember us in your prayers. If peace is possible in Jerusalem, peace will be possible across the world."

to the current crisis

Arab Episcopal Medical Centre established

Sawsan Aranki-Batato the Diocesan Development Officer says in her April report:

Establishing a Medical Centre for the Management of Diabetes and its complications in Ramallah

In Palestine, as worldwide, non-communicable diseases including Diabetes are the major causes of mortality and morbidity resulting in a high direct cost of care, high indirect cost in loss of production and much societal stress. Diabetes, the *fourth leading cause of death in Palestine*, if not treated could result in a number of serious complications such as cardiovascular diseases, stroke, blindness, foot diabetes, etc. The Palestinian Ministry of Health annual report shows that the incidents of diabetes are sharply increasing year by year. Studies show that people with diabetes are two to four more times likely to develop heart diseases and five times more likely to have a stroke than people without diabetes. Therefore preventing and treating diabetes and the related complications is one of the top priorities in Palestine. Given that the Diocese of Jerusalem Healthcare Department is an active partner in the National Health Sector, the diocese has identified diabetes as the most pressing need and in response the

diocese has established a Medical Centre in Ramallah for the management of diabetes and its complications.

The Arab Episcopal Medical Centre is the sole centre in Palestine to provide a comprehensive program for diabetic complications, including diabetic foot care and cardiovascular health care, and all under one roof. This will reduce the burden on patients as they will not have to move from centre to centre in order to complete their treatment cycle. The centre is fully computerized which will ensure a paperless environment.

This Medical Centre was designed and built to comply with the international standards of diabetic centres, including accessibility for the disabled.

The major part of the sophisticated medical equipment, including the Echo test system, the Stress test system, Holter Monitor system, as well as the ECG recorder system, have been received and installed. The operational supporting systems including the computers and networking have also been installed. The centre is expected to be fully functional during the forthcoming few weeks and will start seeing patients on late April.

As one of the diocesan ministries, the Arab Episcopal Medical Centre will be implementing the mission of the diocese in providing high quality services to the disadvantaged and poor people who can't afford the service elsewhere. Patients are eagerly awaiting the opening of the centre.



If you are concerned about the Christians in the Middle East pray for them, support their institutions and if possible visit them, their pilgrim Guest Houses will welcome you.

Diocese of Cyprus and the Gulf –

1st: A Beginner's Guide

As a quarter of this year's delegates were attending Synod for the first time, it was felt that some explanations of what the diocese does, and where it fits into the Anglican scheme of things, might be helpful.

The Anglican Communion (AC) is a vast, global body of Christians, sharing a common doctrinal heritage but hugely diverse in national and linguistic identity. And amongst all that diversity, no other diocese is as diverse as ours. The AC is divided into a series of more than 40 Provinces. The Church of England, for example, is one; the Episcopal Church of the USA is another. Ours is another. The Diocese is the administrative hub of this spider's web. Its prime purpose is to facilitate the mission of the Church, spiritually, politically and financially. And to foster a sense of unity within through the support of various programmes, decided from time to time by its governing body, the Synod. It also has a large part to play in meeting the logistical difficulties of an organisation covering a range of over 2,000 miles and ten political jurisdictions.

Cyprus and The Gulf is one of four dioceses in the Province of the (Anglican) Episcopal Church of Jerusalem and the Middle East. The others are the Diocese of Jerusalem (covering Syria, Jordan, Lebanon, Palestine and Israel), the Diocese of Iran and the Diocese of Egypt (which also includes Ethiopia, Eritrea, Somalia, Libya, Tunisia and Algeria). The Province (and our diocese) was formed in 1976. Most of the countries that our diocese covers are part of the Arab and Islamic world with limited numbers of indigenous Anglicans but extensive ex-pat communities from a variety of – not just western – national backgrounds.

Our diocese is made up of 15 chaplaincies (parishes) grouped in two archdeaconries (Cyprus, The Gulf). All the licensed clergy are entitled to attend and vote at Synod, together with two lay members from each chaplaincy. The diocese was not endowed when it was established and today has only a modest resource in the diocesan Endowment Fund. 80% of its running costs are met by the chaplaincies and a further 15% is contributed by the Jerusalem & Middle East Church Association. The Jerusalem and the East Mission Trust (JEMT) runs a number of trust funds supporting the Church, including one (JEMT Cyprus) which owns all Anglican property in the island.



2nd: The Open Forum

Open Forum time at Synod gives everyone a chance to air their views and this year's session was as lively as usual.

There were two main areas of interest.

One was about the most appropriate and creative ways of dealing with the Christian-Muslim encounter in all its forms. In 2011 Bishop Michael had highlighted this as a special privilege of the diocese, and now people wanted to put flesh on that. In response to questions and comments from Canon Andrew White (Baghdad) and Rev Tim Heaney (Dubai), a special workshop on the subject was arranged, chaired by the bishop. There was common acceptance that the Church is not in the business of proselytism which, in any case, is against the law in many countries. Archdeacon Bill Schwartz, Canon Andy Thompson and Rev Peter Crooks, who have long experience in the region, were identified as good first points of contact with any queries.

The other issue was about how to grow congregations from within the ex pat communities. Several people shared their experience of things that had worked for them. They included living room dialogues (Bahrain), Music Ministries (SE Cyprus) Back to Church Sunday (Larnaca), the provision of transport (Kuwait) and Church plants (Limassol). Many people stressed the importance of hospitality as a joint responsibility of ministers and people.

a Summary of This Year's Synod

3rd: Notes from the Front Line

House of Laity delegates from each chaplaincy were asked for two pieces of good news... and two causes for concern. Their answers show that, in Cyprus & the Gulf, there is indeed Unity in Diversity. Here's a selection...

ABU DHABI

- Rev Jo Henderson has become the first Anglican Deacon to be ordained in the UAE;
- Building work is under way on the new St Andrew's compound and will be completed shortly;
- Greater co-ordination of youth ministry is needed at either diocesan or provincial level.

BAHRAIN

- The Remembrance Sunday service was attended by diplomats from several countries as well as a visiting group of Chelsea pensioners;
- The Living Room Dialogue programme features regularly in the Gulf Daily News, Bahrain's main English-language newspaper;
- The continuing unrest has caused a 40% turnover in the congregation. Long-standing members have left to be replaced by others, including US Navy personnel;
- The Christian cemetery is running out of space.

DUBAI

- Christ Church has had permission to hold services in Academic City, far from its existing base;
- Talks are progressing with the government aimed at allowing churches to worship legally in hotels, etc;
- The diocese needs to be more focussed on presentation of the Gulf chaplaincies;
- Greater co-ordination of advertising vacancies would maximise opportunities.

FAMAGUSTA

- A new Chaplaincy Council has been formed. Elections will be held annually;
- An influx of Christian students at the Easter Med. University has swelled numbers at all our churches;
- Finance continues to be challenging. Students, who make up a large part of the congregations, are not generally rich people.

KYRENIA

- Attendances often exceed 100 with standing room only at busy holiday times;
- A new monthly Prayer & Praise service has been a big

- success and a new learning group has been formed;
- There is an urgent need to replace our Chaplain, who is retiring;
- Diocesan help with a standardised accounts package would be welcome.

LARNACA

- A vacant shop unit nearby is being refurbished and will open as a charity shop;
- Fundraising activities in 2012 raised €4000 more than estimated;
- The economic situation in Cyprus will make fund raising harder in 2013;
- Any extra financial demands on chaplaincies will be hard to meet.

LIMASSOL

- Planning approval has been granted for the proposed extension to St Barnabas' Church;
- The new Church of St Lazarus at Pissouri is serving a growing congregation of residents and visitors;
- The economic downturn has led to a greater number of people seeking aid from the Church;
- There is concern about the funding of ordinands if this is not done centrally.

QATAR

- The Anglican Centre now houses over 50 congregations. The final section is due to open in the Spring;
- Weddings have increased by over 30% in 2012. Twenty confirmations were also held (none in 2011);
- Guidance needed about sharing premises with other groups/denominations;
- Communication between Church Council and the congregation needs to improve.

Conclusion

In his closing remarks Bishop Michael thanked delegates for the "even higher than normal" quality of their participation and their contributions. "It's been a huge pleasure to be together. We come from such varied backgrounds and from varied current locations."

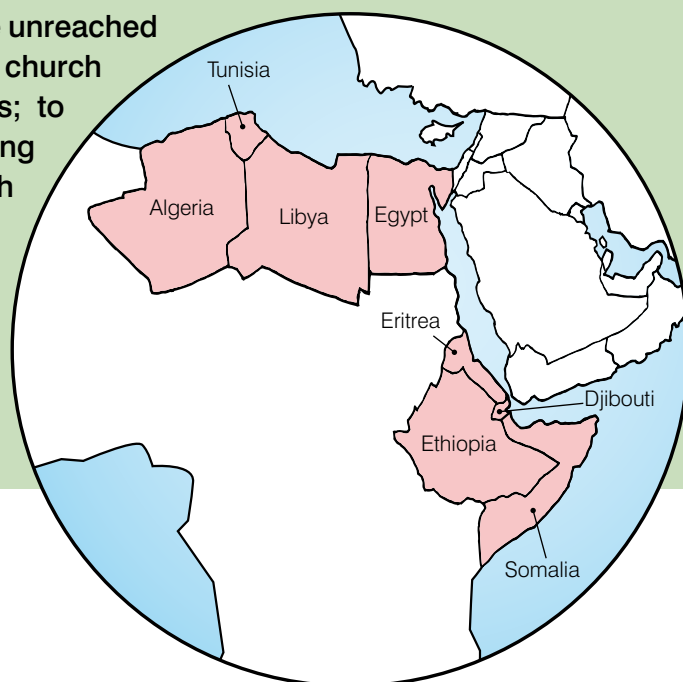
The bishop also offered special thanks to the clergy of the diocese for "your faithfulness, your devotion and for your ministry, sometimes in lonely places. You can't have a bishop without clergy; and you can't have a bishop and clergy without people. We belong together. And if there's one message that we want to live out in our congregations it's that we belong to one another because we belong in God."

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

Since its beginning in 1839, the Diocese has been committed to serve others as Jesus did. We are committed to serving all people holistically, regardless of their religion or social status. Numerically we are small, but in this strategic part of the world, we have a great opportunity and responsibility to be ambassadors of our Lord Jesus, demonstrating in 'Word and Deed' what our faith means to us. The Diocese supports over 30 institutions which include hospitals, clinics, nurseries, schools, a theological seminary, micro-enterprise ventures, vocational training programs, as well as institutions for the deaf and the disabled.

The five goals of the Diocese are: to reach the unreached with the Gospel of Christ; to grow Christ's church by making disciples and equipping leaders; to serve our neighbours; to work for unity among all Christians; to dialogue with other faith communities.

Support from The Jerusalem and Middle East Church Association (JMECA) to the Diocese in recent years has been directed to helping with mission work, ordination training for Egyptian candidates and medical outreach.



Egyptian Council of Churches is born!

Bishop Mouneer writes:

"On Monday 18 February 2013, after approximately one year of meetings, five churches joined together to form the Egypt Council of Churches: the Coptic Orthodox Church, the Catholic Church, the Evangelical Church (Presbyterian), the Greek Orthodox Church and the Anglican Church.

Pope Tawadros II of the Coptic Orthodox Church, the mother church of Egypt, hosted the launch of this council. It is so important that this council is born at this time while Egypt is going through a very challenging circumstance politically, socially and economically. It means a lot for the churches to face these challenges together with one heart and soul.

The first goal of the Egypt Council of Churches is to enhance the bonds of love and the spirit of cooperation among the member churches. In addition to the "Council of the Heads of Churches" there is an "Executive Council" formed of equal representatives for each church. The "Executive Council" will supervise the work of the 15 different committees that will be active in the areas of faith and unity, youth, Sunday schools, community development and women, etc...

At the launch of the Egypt Council of Churches, I said that each church in this council will enrich the others with its heritage. I also said that it is important to affirm the principle of inter-dependence of each church.



It was a joy that The Rt. Rev. Michael Lewis, Bishop of the Diocese of Cyprus and the Gulf, who was passing through Cairo that day on his way from Kuwait to Cyprus, was able to witness this gathering of the church leaders before the launch."

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

News from North Africa

Area Bishop Rt. Rev. Dr. Bill Musk

Algeria

Bishop Mouneer has licensed Rev. Hamdy Sedky to serve at Holy Trinity, Algiers. Bishop Mouneer reports that it was a "joyful day in our church in Algiers. The congregation welcomed Rev. Hamdy with great joy. The Lord works in a mighty way!" The congregation at Holy Trinity, who are mostly from sub-Saharan African countries had been without a resident priest. A number of the congregation were baptized at the same service.

The Anglican Churches in Tunisia, Libya, and Algeria hosted services for the 'Week of Prayer for Christian Unity'. Rev. Hamdy preached and led the ecumenical service at Holy Trinity. He reports: "the service was attended by over 80 people from different denominations. At the service I handed over a special walking stick as a sign of our ecumenical journey and work for Christian unity."

Libya

Christ the King hosted a prayer service on day six of the "Week of Prayer" on the topic "walking beyond barriers." The service was attended by representatives of the Catholic Church, Union Church, Evangelical Christian Church of Libya and Tripoli Christian Fellowship of Libya.

News from the Horn of Africa

Area Bishop Rt. Rev. Dr. Grant Le Marquand

Churches in Gambella

There are approximately 70 congregations in Gambella, which worship in a variety of languages including Anywak, Dinka, Nuer and Opo. The congregations are divided into 11 Mission Centres, with 3 or 4 new Mission Centres under development. There are 16 clergy and a number of lay readers serving these congregations.

As well as church life centred on worship and teaching, the Episcopal Area is also involved in literacy training, training school teachers in non-violent conflict resolution, providing libraries where school children can study, sports ministry, agricultural projects and community-based health care.



Rev. Hamdy Sedky



Bishops Grant (left) and Mouneer (right)

Sherkole Refugee Camp

Bishop Grant LeMarquand tells of his recent visit to the Sherkole Refugee Camp. The camp, located in Gambella, opened in 1997. There are currently 7,764 people in the camp, and 2,817 households according to UNHCR.

"We were in the Sherkole Refugee Camp visiting two of our churches; one Mabaan and the other Jieng ('Dinka'). Between the two churches I confirmed 75 people. Since arriving in Ethiopia, four months ago, I have confirmed around 400 people". The bishop adds that in addition to the good news there is very alarming news: "Our time in the camp was disturbed by much drunkenness and all night carousing which robbed us of sleep. Sadly, the day after we left one of the clergy in the camp was robbed not just of sleep but of chairs, tables and clothing. It is a sad and terrible thing when the poor prey on the poor. Please pray for Sherkole."

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

Bishop Mouneer, in a pastoral letter, says the Christian community in Egypt is mourning and feels challenged in their own country. Some say: 'We have been here since the time of the Pharaohs, this is our country! We will not leave whatever happens'. But many educated young people are leaving the country and the bishop says: 'This is the saddest thing for me as one of the leaders of the church in Egypt, because I believe that the Christian presence is very much linked with the Christian witness.' The small Anglican community continues to witness with works of mercy in places of greatest need. This is the positive response to violence.

The Medical Ministry

The Bishop says: "We believe that it is important for us to share the love of God in both word and deed, through our churches and through our ministries which include hospitals, clinics, nurseries, schools, a theological seminary, micro-enterprise ventures, vocational training programs, as well as ministries for refugees, the deaf and disabled. The Medical Ministry in Egypt includes:

- Harpur Memorial Hospital in Menouf; Harpur Memorial Hospital in Sadat City
- Medical Outreach; EpiscoCare Medical Programmes
- Refuge Egypt Medical Programmes

Harpur Memorial Hospital in Menouf

has served the people of Menouf and the surrounding areas in the Nile Delta since 1910. It provides quality and affordable medical care to all, and even provides

subsidies for patients who cannot afford the needed medical treatment.

Due to the outstanding care of the hospital staff and doctors, and the reputation Harpur Memorial Hospital in Menouf has in the community, there has been a large increase in the number of patients we are serving. In 2012, there were 108,019 outpatient visits, almost double the number of 2009. In addition, there were 3,000 inpatients and 3,156 surgeries.

New Outpatient Clinic at Harpur Memorial Hospital in Menouf

Over the past four years, the number of outpatients at Harpur Memorial Hospital in Menouf has almost doubled. The waiting rooms are overflowing, and each day people crowd into narrow hallways or wait outside.

A group of engineers from Engineering Ministries International have developed architectural plans for a new outpatient facility. It will be a two-storey building to replace the current outdated building, and it will have the capacity to be a seven-storey building to accommodate future growth.

Pray for the Harpur Memorial Hospital as they show the love of God through their medical services, and as they seek to raise funds for this needed facility.

Vocational Training Centre for the Deaf

The dream became true! Wood, metal and sewing workshops are now functioning in the new building at 6th October City, just outside Cairo. The centre, which was started in 1998, moved from the ground of the Deaf Unit in Old Cairo because of space constraints.

As well as a new building, there are new members of the team including Mr. Arie van Leeuwen, the director, and Mr. Hany Mourad, the assistant to the director. The vision for the centre is that it will offer both production workshops and vocational training for deaf adults.

The change of location provides new opportunities. 6th of October is a developing area with a lot of construction, and the centre has already been in contact with a customer who wants door posts, doors and windows for his new villa.

New Refuge Egypt Clinic

As Bishop Mouneer, Madam Nancy, and Dr. Eman snipped the ribbon to open Refuge Egypt's new clinic in Sanabel Hospital, Sudanese women in vibrant ▶



Diocese of Iran

The situation in Iran remains testing and uncertain. The effects of UN, US and EU sanctions are biting on the population at large with the price of food and other basic items rising substantially. Presidential elections are due in June and security is being increased to prevent unrest. All churches are under greater surveillance which has a chilling effect on attendance.

Our prayers and support for all members of the diocese in Iran, for Bishop Azad as he tries to visit as much as he can, for the two clergy, lay leaders and all who seek to follow Christ in Iran. Our prayers and concern are reminders that those whom we know there are not isolated but are remembered as part of the worldwide body of Christ.

And they are remembered – those with sharp eyes might have noticed the pectoral cross Archbishop Rowan Williams was wearing at the service marking the Queen's Golden Jubilee in St Paul's Cathedral in June last year. It had been made in Iran for Bishop Azad to present to the Archbishop and it is one that the Archbishop frequently wore, as it meant a great deal to him, representing the isolated Christians of Iran for whom he prayed. The craftsman who made it was delighted to hear of this use.

Residential Conference September 7th-8th

**At the London School of Theology,
Green lane, Northwood Middlesex**

Theme: Iran, Women and Christian Faith

The annual conference will focus on the role of women and Christian faith in Iran, in the country and in the church, within Iran and in diaspora. We are anticipating a number of speakers with personal knowledge of the remarkable and courageous role played by women.

The first conference session will begin at 2.15 followed by tea at 3.45 and the second session at 4.15. The

Sunday opening session will begin at 9.30 and the second at 11.30.

It is possible to arrive on Friday evening and stay overnight, to save travelling on the Saturday. There is an extra charge. Conference brochures are available from: Christine Goldsmid – 1 Berkeley Court, Ealing, London, W5 2AE – Tel 02089984748 Email: chrisgoldsmid@hotmail.co.uk If you plan to come, please let her know.

Report of the 2012 Conference

The 2012 Conference was attended by more than 60 people and was considered to be one of the best so far. It was the first time that we have held it over twenty-four hours and it was a packed programme. The theme was 'Iran – A Future and a Hope' based on the promise in Jeremiah 29 v.11. Bishop Michael Nazir-Ali provided the opening address drawing lessons from history and the witness of martyrs of Iran in the early centuries – 16,000 martyred under the Sasanians – which can lead to the growth of the church. He was followed by three presentations – Dr Mehrdad Fatehi spoke of the new PARS Theological Centre, seeking to develop Iranian Christian leadership through online, distant learning degree level theological training; Sarah Afshari spoke of the increasing response from the Middle East and the problems of satellite television broadcasting, while Bassi Mirzania provided a challenging presentation about the increase in Iranian Christians within the Church of England and more widely in this country.

We were fortunate to have visitors who could briefly bring us news of the Roman Catholic and the Presbyterian Churches in Iran. We heard from two young Iranian men who have been accepted for training for ordination in the Church of England. On the second morning the Rev Tat Stewart of the Presbyterian Church encouraged us with remarkable accounts of Iranians who had come to faith in recent years. One of the highlights was the number of Iranians who were able to attend.

(Continued from p.16)

► dresses ululated with joy. Sanabel Hospital has faithfully partnered with Refuge Egypt medical services since 2010, allowing Refuge Egypt to operate clinics and providing excellent secondary and tertiary medical care to refugees referred from Refuge Egypt.

Over time, the clinic space became too small to comfortably accommodate the large numbers of patients coming for Refuge Egypt services. This year the hospital surprised Refuge Egypt by designating a newly renovated clinic facility. The new facilities are light-filled and spacious.

Theological Education in the Middle East

by Clare Amos

‘The gospel overflows in theology... theology is perhaps first and foremost a celebration – a celebration that helps us find a way, or a truth that leads us into a life.’

For those of us privileged to work regularly with him over the last decade, the wisdom offered by Archbishop Rowan Williams to the world of theological education was both a joy and a challenge. The quotation above was an unscripted – almost throw away – remark that he made at the meeting of the Anglican Consultative Council as part of the report offered by Theological Education in the Anglican Communion (TEAC).

Theological education certainly involves deepening one’s comprehension of the different aspects of academic theology - biblical studies, doctrine, ethics, missiology, church history etc. But it must also include helping people to acquire practical skills in how to conduct worship, how to offer appropriate pastoral care and how to enable the people of God to witness to the love of God in Christ in the particular context in which they are set. Theological education also means helping future ministers to deepen their own lives of prayer and spiritual foundations. That sense of excitement about theology, about delving deeper into the well of our faith, so well expressed in Archbishop Rowan’s words, is one of the ‘treasures’ that Anglican theological education can offer those who experience and participate in it. There is a link between the spiritual health of a church and the importance it gives to theological education – to preparing future ministers appropriately for their mission.

The foundations of theological education in the Anglican Church in the Middle East go back to Bishop Blyth in the late 19th century. As part of the initial development of the buildings around what is now St George’s Cathedral, the bishop insisted on establishing the premises for a college (it eventually became the guest house), which he envisaged would train clergy for work in Jerusalem, Palestine and the Middle East region. I am not sure how far that aim was realised in practice over the next half century or so, although St George’s certainly gained a reputation for serious theological studies in areas that linked to the Middle East: for example in the 1930s Herbert Danby, then a Canon of St George’s, made the first translation into English of the Mishnah. However by the 1950s the practice seems to have been to send local Anglican ordinands for study at the Near East School of Theology (N.E.S.T.), an interdenominational Protestant seminary in Beirut, Lebanon. In 1962 it was decided to re-establish St George’s College, with the dual

function of being both the setting for international and regional short courses focused on the Middle East, and also a base for the training of local ordinands from the Middle East.

But politics intervened, and the fact that east Jerusalem came under Israeli control in 1967 meant that Jerusalem could not serve as the base for the training of ordinands from the wider region. Numbers were also a factor, given the small size of the Anglican churches in the Middle East – even including Egypt, Iran, and Cyprus and the Gulf area – at any one time there were no more than a handful of people from the entire region seeking to train for the ordained ministry. So the church in Jerusalem, the West Bank and Jordan continued to use the N.E.S.T. in Beirut for its ministerial training while the church in Egypt made at least some use of the Coptic Evangelical (Presbyterian) seminary in Cairo. Ordinands from the Galilee, who were Palestinians with Israeli citizenship, could not easily travel to study elsewhere in the region, and so the practice grew up of their training for ordination overseas – at a variety of Anglican colleges in Britain, North America and Australia. None of these solutions were totally satisfactory – the N.E.S.T. and the Coptic Evangelical seminary did not offer a fully adequate exposure to Anglicanism, while the overseas theological colleges inevitably could not offer direct experience of the particular challenges that were going to confront those preparing for ministry in the Middle East.

As for St George’s College: when I was on the staff as Course Director (1975-78) although our primary task was to offer short courses for Anglicans and other Christians from all round the world we did have the role also of offering some support, encouragement and chance for reflection to candidates for ministry who had largely trained elsewhere, but who were spending a few months working as lay people working for the church before their ordination to the diaconate. I particularly remember one ordinand in this category and who participated in a couple of St George’s courses. His name was Suheil Dawani – he had previously studied at the N.E.S.T. and he is of course the present Anglican bishop in Jerusalem.

As I understand it, this pattern of either training overseas, or at the N.E.S.T. – and ‘finishing off’ with a few months in Jerusalem is still largely the pattern for ministerial training

in the Diocese of Jerusalem. The situation of the Diocese of Cyprus and the Gulf is different of course: in most cases the clergy of this diocese have been ordained for several years before arriving to minister in the region. The few 'home grown' ordinands have individual paths for training developed for them – probably involving an element of distance learning. The very difficult situation of the Diocese of Iran is well known. There has however, over the last few years been a potentially interesting and significant development in the Diocese of Egypt – namely the establishment of 'the Alexandria School of Theology'. This is a diocesan training programme, offering part time courses for those training either for ordained or for lay ministry. It has at the moment about 60 students, including both women and men. There are close links with Moore College Sydney, which validates the qualification which is offered. That of course means that the understanding of Anglicanism which is presented to students in the Alexandria School of Theology is going to be influenced by the theological and ecclesiastical vision of the Diocese of Sydney.

The variety of training methods offered in the Province

reflects the realities of the situation of the Anglican Church in Jerusalem and Middle East. Numerically small, even when compared with Protestant denominations, the four dioceses do not easily have the kind of 'critical mass' of students to enable them to offer full time training in their own 'college'. Perhaps it is a pity that because the dioceses tend to function as four separate units rather than as one 'Province', this has militated against common training of ordinands. However it would be really interesting – and I believe good for the future of the Church in the region – if those training for ordination in one diocese – say Jerusalem – could spend a few weeks or months of exposure in another diocese – for example Egypt (and vice versa). It would be a visible expression of the unity in diversity which, I believe, is at the heart of the Anglican way.

Clare Amos was a lecturer in biblical studies at both St George's College Jerusalem and the Near East School of Theology in Beirut. Until recently she was Director of Theological Studies in the Anglican Communion Office and secretary of TEAC. She now works for the World Council of Churches in Geneva.

St George's College Jerusalem

sgcjerusalem.org

**The Dean of the College
Revd Dr Graham Smith writes:**

“The Emmaus Pope”

I was attending a meeting of the religious leadership of Jerusalem just after Easter when the conversation merged between the new Pope Francis and the Easter story of Jesus revealing himself to the disciples on the road to Emmaus. This new Pope has a reputation for being so humble in visiting with common people that sometimes no one recognizes him!

Before his enthronement, as people were gathering in St. Peter's Square, Pope Francis came early to visit the faithful, many of whom did not know who he was! The leaders from Jerusalem, who were invited to the enthronement were sitting close to the altar as honored guests, heard shouts of joy coming from other parts of the Square. They did not know what was going on. As in the Emmaus story on the afternoon of Easter day, the Pope was not recognized at first! In Luke's resurrection appearance, two people were walking away from Jerusalem discussing how some women in their company had gone to the tomb early in the morning to discover that it was empty. *'Jesus came near and went with them, but their eyes were kept from recognizing him.'* After the two people explained 'the things that had happened in those days', Jesus spoke, opening up the scriptures. The two friends invited him to dinner and after breaking bread, their eyes were opened and they recognized him.

Are we slow of heart to believe? How often is Jesus present and we fail to recognize him. Will Pope Francis continue to visit those who will not recognize him as the Pope? Will we who break bread do so with resurrection eyes, recognizing

that Jesus is present giving himself to feed the world?

From the Holy City of the Empty Tomb, Jesus gives his life to feed the world. May we have the eyes to recognize him and the faith to serve him.

2014 Course Programme

Palestine of Jesus

Tuesday, January 14 – Monday, January 27
 Tuesday, February 04 – Monday, February 17
 Tuesday, February 25 – Monday, March 10
 Thursday, May 15 – Wednesday, May 28
 Thursday, June 26 – Wednesday, July 9
 Wednesday, August 6 – Friday, August 15
 Tuesday, September 23 – Monday, October 6
 Thursday, November 6 – Wednesday, November 19
 Friday, December 5 – Monday, December 15

Islam and Islams Today

Tuesday, March 18 – Wednesday, March 26

The Bible and the Land

Monday, March 30 – Thursday, April 10

Risen with Christ

Sunday, April 13 – Tuesday, April 21

St. Paul and the Early Church

Tuesday, May 21 – Monday, June 3
 (Entire Course in Turkey)

Retreat on the Sites

Tuesday, June 3 – Monday, June 12

Youth Course

Monday, July 14 – Monday, July 21

Children of Abraham

Christian/Jewish/Moslem
 Thursday, September 4 – Monday, September 15

Ways in the Wilderness

Tuesday, October 14 – Monday, October 27

Details from sgcjerusalem.org

Obituaries

BISHOP KENNETH CRAGG, 1913-2012

Bishop Clive Handford, who was Bishop in Cyprus and the Gulf from 1996 to 2007 and Presiding Bishop of the Province of Jerusalem and the Middle East from 2002 to 2007, remembers one of the great scholars and pastors of the Anglican church:



The death of Kenneth Cragg, just months short of his hundredth birthday, marks the earthly passing of one of the great ones of the Middle Eastern Church, and one of the most humble.

With Kenneth, many will still remember Melita. Their meeting he called an event “decisive to all else”. They were married in All Saints Church, Beirut in 1940. Ever since, in life and death, Melita was at the heart of a much-loved family, with John, Arnold and Christopher.

Kenneth and Melita went separately to Lebanon with the British Syria Mission and the Diocese of Jerusalem. Living, studying Arabic and working in Shemlani, Kenneth also acted as Chaplain of All Saints Church, Beirut. It was in Shemlani that Kenneth found himself “entranced with the beauty of the land and avid for intimacy with its people.”

In Beirut, Kenneth established St Justin’s House, a small hostel for Arab and Jewish students at the American University. The Bishop “hoped that if Jews and Arabs were schooled together in youth they would resolve their politics in maturity.”

The 1948 War brought the closure of St Justin’s so, instead of returning from study in Oxford, Kenneth accepted an invitation to Hartford Seminary, Connecticut to teach in the Islamic Department and edit “The Muslim World Quarterly”. His *‘The Call of the Minaret’* was published and he began to advocate principles of dialogue which are now fundamental to much inter-faith encounter.

Back in the Middle East, Kenneth was Study Secretary of the Near East Council of Churches and Residentiary Canon of St George’s Cathedral, Jerusalem. Travel was constant. Later, Kenneth noted that in forty years he had taken 342 flights. From this period came the series of study booklets entitled *Operation Reach*, *Emmaus Furlongs* and a little later *Grace Cup*. Jerusalem, though, was always the venue of Kenneth’s Summer Schools

from 1958 – 1967, though from 1959 he came from Canterbury and the Central College of the Anglican Communion of which he was the last Warden. He found the decision to close it a sorry failure of vision and resolve and hard to forgive.

When George Appleton became Archbishop in Jerusalem he invited Kenneth to be Assistant Bishop in the Archbishopric, based in Cairo. This post ceased in 1976 when the Province of Jerusalem and the Middle East was formed. It was, Kenneth noted, his third redundancy.

When Bishop Hassan Dehqani-Tafti became Bishop President, he invited Kenneth to be his Honorary Assistant, travelling from England. They had met in Isfahan when Kenneth was Study Secretary and began a mutually enriching friendship. Craftsmen in words, lovers and composers of poetry, they were both fellow-sufferers in the service of Christ and his Church.

With Melita’s health failing, she and Kenneth moved in retirement to Ascott-under-Wychwood in Oxfordshire, in the churchyard of which they were buried. Those who saw Kenneth’s care of Melita in her illness could not help being touched by their devotion. After her death, Kenneth settled in Oxford for some years then, latterly, at the College of St Barnabas, Lingfield.

Such are some structures of a very long and full life. What are some of the elements that enriched it? Perhaps *The Call of the Minaret* is still the most widely remembered of some twenty books. None are easy reading. Every sentence is rich in meaning, expressed in a unique prose. In spoken mode, Kenneth was clear and direct, never simplistic but insightful, challenging and captivating. One

remembers him, in his nineties, addressing the Cyprus and the Gulf Synod for nearly an hour without note or pause. Not long before he had sat among eight hundred students in al Azhar, dialoguing directly and sensitively. His friends looked forward to his poems at Christmas with their unexpected insights into the Incarnation.

Kenneth grew to love the native Anglican Churches, Arab and Persian. His affection for the Diocese of Iran was deep and mutual as reflected in the significant

representation of 'Iran in diaspora' at his funeral.

Kenneth was a warmly human person, humble and unselfconscious. He wore his learning, like his deep faith, lightly. At the core of his being was a faith deepened and enlarged by lifelong meditation and encounter. Incarnation, Cross and Resurrection were the base of conviction from which he could penetrate deeply into another faith. He stands with his heroes, Temple Gairdner and Constance Padwick. We thank God for him.

Dr Rowan Williams, then Archbishop of Canterbury, issued the following statement on the morning following the death of Bishop Kenneth Cragg:

"Bishop Kenneth Cragg held a unique position in the world of inter faith dialogue. His powerfully original mind, both analytic and poetic, was able to weave together themes and images from many and diverse religious backgrounds into a fresh theological perspective that still managed to do full honour to classical orthodoxy. In particular, he constantly challenged Christian clichés about Islam, and could bring out of Islamic texts extraordinary riches for Christians to contemplate. Those involved in inter faith work in the UK, and many others outside Britain too, looked to him as a guide and inspiration. His intellectual keenness remained undimmed to the end of a very long and full life, and he will be missed intensely by countless friends and admirers around the world. He was a witness above all else to the universal reconciling hope that Christians find in the confession of faith in Christ as First and Last, as the truth on which all truth converges."

13th Nov 2012

LORD DENMAN, 1916-2012

Businessman, philanthropist, JMECA adviser

The 5th Lord Denman who has died aged 96 was born July 7th 1916 and died November 21st 2012. He had been involved in Middle East affairs since 1941 when as a young man he was posted with the 1st Battalion Duke of Cornwall's Light Infantry, first to India and then to Iraq, where its role was to guard barrages on the Tigris and the Euphrates. The next year he was ordered to Cairo – a gruelling 2,000 mile transit across Syria, Jordan and Palestine – and on towards Tobruk to meet Rommel's advancing army. It was this wartime experience that sparked his interest in the Arab world, which found expression in business, charity and diplomatic networking for more than sixty years. He was an adviser to Prime Minister Edward Heath on Middle East affairs, chairman of the Committee of Middle Eastern Trade, a member of the British Invisible Exports Council and an initiator of the Saudi-British Society.

His many directorships included the Saudi British Bank and the British Bank of the Middle East. He also gave time and energy to a range of cultural and sporting links with the region, notably through his chairmanship of the Arab-British Chamber Charitable Foundation. He was a valued adviser to successive generations of leaders of this Association and retained his interest well beyond his ninetieth year. His high spirits and enthusiasm for connecting people were undimmed by old age. To celebrate his 90th birthday and his 65th year of engagement with Moslems he embarked on a fact-finding trip to Afghanistan, pausing briefly in Kabul before heading into the mountains to talk to tribal chiefs; having completed his mission, he drove out through the Khyber Pass.

Lord Denman was appointed CBE for his Middle East trade work in 1976.

To be a Pilgrim

If you ever have the opportunity to visit the Land of the Holy One – take it! And if you take it, use it! How can you use it? Here are ten pilgrim commandments to help you:

- 1. Follow the steps of Jesus.** Visit the sites of his birth, his home, his teaching, his transfiguration, his passion, his death, his resurrection and his ascension. This means booking your journey through an agency experienced in Christian pilgrimage.
- 2. Don't be side-tracked by the multiple diversions.** You're not there for the Caananite and Babylonian periods, the Greeks and the Persians, the Byzantines and the Crusaders, the Marmelukes and the Ottomans or even the British Mandate. You would get a serious case of mental indigestion. Focus on Jesus, the author and perfecter of our faith. This means asking your agent to insist on a Christian guide who will follow your itinerary and not his own.
- 3. Respect all the holy sites.** Obey the local custom, whether it is Christian Jewish or Moslem. Take care how you dress. Recognise the sanctity of all sites, for there is one Lord and father of all whose name is honoured, in every site but in different ways.
- 4. Add to the holiness of each site.** Go prepared with the Scripture appropriate to that spot. Read it and give time to reflect and imagine the ancient scene. Countless millions have honoured the place before you and your prayer will add to its sanctity.
- 5. Make your pilgrimage in a group.** You will become a family, seeking the Lord and caring for each other. If the group becomes a choir you can sing the praises of God at each site. This means choosing appropriate hymns in advance and practising them the night before. Some pilgrim tours provide mini hymn books for the purpose. Singing will unite the group, help the pilgrimage and honour the Lord.
- 6. Honour the land you are visiting.** Don't seek luxury. Avoid the hotels of the wealthy. Church Guest Houses are adequate and help you meet the people who live in the land. Remember they live in a place of turbulence, hear their hopes and fears. This means inviting suitable speakers to supper as your guests and then listening to their story with silent and prayerful heart, for the true pilgrim is one who learns.

7. Worship with the Christian congregation. Introduce yourselves and ask the priest/minister to pray for you and promise to pray for them at the holy sites. The churches are not museums. They are centres of worship and service. Their schools, hospitals, and centres for specialist works serve the whole community. These institutions are today's holy sites. Don't return home without visiting some. They need the encouragement and support of pilgrim visitors.

8. When you go shopping, you will be harassed in the suks (markets) and you will be caught in bargaining with salesmen more skilled at it than you are. Don't be obsessed with seeking a bargain but be ready to pay what the item is worth to you. To pay less is a form of cheating, sometimes from people in desperate straits. There are some excellent Christian co-operatives, fixed price, and worth supporting

9. Avoid harsh judgements. In the Land of the Holy One, east meets west and north meets south and cultures clash, most obviously in the Church of the Holy Sepulchre. There the Catholic west (called Latins) meet the ancient Orthodox east (Greeks, Armenians, Coptics, Ethiopians and Syrians). Their history, their languages and their different liturgies cause conflicts, all under one roof, at the place of the crucifixion and resurrection. Modern western Protestants are often shocked. Learn with sorrow the pains we have inflicted on one and other for centuries past. At Calvary a little penitence is in order.

10. Give from your heart. Complete your pilgrimage with an offering for the work of the church in the Land of the Holy One. For some it will be the promise of the prayers of your home parish. Others will light a candle at home and remember the Christian community, others will be able to sponsor a child's education, support a school for the blind, train a priest. At the end of a good pilgrimage give what can be given from a loving heart.

If, in the steps of Jesus, you worship the Lord your God with all your heart and mind and strength, and if, in the land of the Holy One, you understand friend and stranger as yourself, you will have been a true pilgrim and blessings will abound!

Timothy Biles

THE LAST WORD

John Clark, the JEMT chairman, reflects:



Every day there is news from the Middle East in almost every news bulletin and on most front pages. What is usually portrayed is violence, civil unrest and strife as the effects of unrest across the Arab world run into the sand and the terrible human suffering and destruction of Syria seems to have no end.

This issue of *Bible Lands* reminds us of the upheavals and great changes through which the region is going and the pressures this places on all peoples, but particularly minority communities like Christians. In his recent statement on April's sectarian clashes in Cairo, Bishop Mouneer writes that 'the situation is very sad for us Christians in Cairo' and he regrets the emigration of younger, educated Christians. [For the full statement see the JMECA website – <http://www.jmecca.org.uk/node/410>]. But at the same time the service of the Churches to the whole community is increasingly significant and this issue highlights the development of caring service in the Dioceses of Egypt and Jerusalem. In the Gulf the Anglican Church continues to host congregations from many different communities,

for example in the newly constructed Centre in Qatar over 80 congregations meet each week and Peter Crooks' new book, reviewed in this issue (page 5), provides fascinating insight not just into Yemen, but also Iran and Israel/Palestine.

The daily news in the press and what we hear from the dioceses provide constant stimulus to offer to God in prayer both those caught up in situations of conflict and to hold before Him those who seek to work for God's Kingdom, for the good of all, to care and to counter evil. The hymn 'The day thou gavest Lord is ended...' contains the lines 'The voice of prayer is never silent; nor dies the strain of praise away' – a reminder that within the nations about which we read there remain (often out of the public eye) those of faith who offer their prayers and worship daily. They are the ones who JMECA supports through your generous gifts, its trust fund income, the Good Friday Initiative, the information shared on our website (www.jmecca.org.uk) and all that our Editor so helpfully shares in this magazine.

The treasurer adds...

We invest your generous donations so that income is generated to help our dioceses address the issues that the Chairman has highlighted above. It is important to us that the companies in whom we invest follow ethical principles in their business dealings around the world. This we achieve by only investing in Funds managed by CCLA whose investment decisions are guided by the policies of the Church of England Ethical Investment Advisory Group (EIAG). Ethical investment restrictions apply to companies involved in military products and services, pornography, alcoholic drinks, gambling, tobacco, human embryonic cloning and weekly collected home credit.

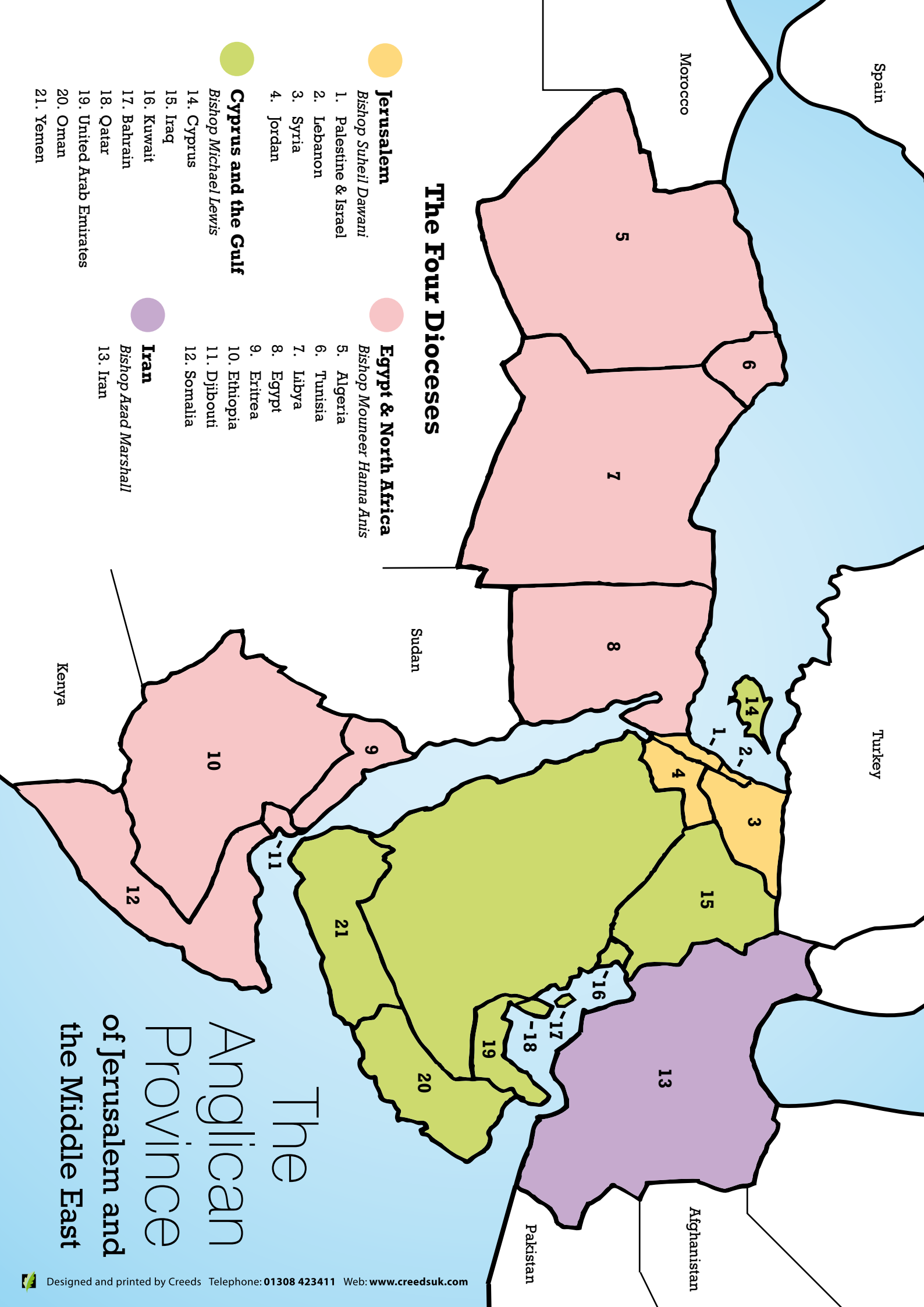
In the United Kingdom many churches have recently taken part in National Ethical Investment Week (<http://www.neiw.org>). This is a cooperative campaign to encourage people to consider green and ethical options for their savings and investments.

Ethical investing in the UK is rooted in the faith community. Churches, charities, and people of faith were the first to take account of ethical criteria when making investment decisions. For much of the twentieth century, faith groups used their power as investors to address such issues as unfair labour practices, apartheid in South Africa, and arms trading. Since then, the types of ways to invest ethically have grown, as have the issues that green and ethical investments address.

JMECA may not be a large investor in investment market terms but we take our ethical responsibilities very seriously.

John Pringle, Hon Treasurer

**Almighty God,
from whom all thoughts of truth and peace proceed,
kindle we pray in the hearts of all your people the true love of peace
and guide with your pure and peaceable wisdom
those who take counsel for the nations of the earth
that in tranquillity your kingdom may go forward till wars shall be no more
and all nations are filled with the knowledge of your love.
Amen.**



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