

Bible Lands

Winter 2022

Magazine of the Jerusalem and the Middle East Church Association

www.jmecca.org.uk



Jerusalem



Cyprus & the Gulf



Iran



Alexandria



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THE JERUSALEM AND THE MIDDLE EAST CHURCH ASSOCIATION

(JMECA)

Founded in 1887

'The Object of the Charity is to benefit the public by encouraging support in prayer, money and personal service for the religious and other charitable work of the Episcopal Church of Jerusalem and the Middle East and the Episcopal/Anglican Province of Alexandria in communion with the See of Canterbury.'

Reg. Charity no. 1158476

www.jmecca.org.uk

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Views expressed in this magazine are not necessarily those of the Association.

Front cover photo: Olive wood nativity scene, Bethlehem.

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Diocese of Gambella

The Rt Rev Kuan Kim Seng (Commissary)



Editorial

Rt Rev Anthony Ball, Chair of the JMECA trustees, writes:

It is fitting that this edition of Bible Lands, the first since the death of Her late Majesty Queen Elizabeth II, contains a short tribute to her as well as to a number of others who have contributed to the life of the provinces in different ways. The glimpses of the past offered through those obituaries serves to reinforce the strong sense that comes through these pages of the dioceses – and the Anglican Communion more widely – looking to the future. As the magazine is distributed, the Church will begin a new (liturgical) year and the New (calendar) Year is not far off, so this sense of both looking back in gratitude and planning for the future should resonate. The lens of Advent, with its message of preparation and expectation, is a helpful one through which to read the editor's selection of articles.

As an Assistant Bishop in the Province of Alexandria I have a particular charge to support its Archbishop in developing the 'policies and practices' and local leadership in the three new dioceses as they move towards electing their bishops in 2025. Whilst (for many) the work on constitutional arrangements and procedures may feel distant from the call to proclaim the gospel, it does form a vital component in that Anglican charism of being 'episcopally led and synodically governed'. Archbishop Hosam's message highlights its value in the strategic planning now under way in the diocese of Jerusalem, looking to build on past progress in a range of ministries.

The inclusion of and giving a voice to all those forming part of the Body of Christ can be perceived as counter-cultural in some of the societies. Much of what follows describes our churches' witness across the parts of Africa and Asia served by the two provinces. I hope you will see within the magazine an invitation for your voice, and prayers, to be part of building their future as well celebrating their past – and for you to draw in new supporters through JMECA and/or the various diocesan associations and 'friends' organisations.

With the inauguration of the Province of Alexandria occurring as the Coronavirus pandemic began to take hold, it was not possible to hold the inaugural synods of the new dioceses until this year. The satisfaction at seeing this step taken was, for me, tinged with the disappointment that I was not able to be present for the two Synod meetings in Ethiopia (a combination of visa complications and obligations in Westminster Abbey for the Royal Funeral). These pages contain a report on one of those Synods (the Horn of Africa), presided over by Bishop Kuan.

He also presided over the Gambella Synod although, sadly, a bout of COVID forced him to miss the inauguration

ceremony of the Cathedral of the Good Shepherd which had taken place the previous week. That was a truly joyous occasion, with his personal involvement being crucial to bring the project to fruition. With the new cathedral on one side of the Baro River (and tribal divide) and the Gambella Anglican Centre on the other, the scene is set to begin construction of the Unity School on land given by the local government as part of the cathedral compound. Benefiting from the experience of dioceses within the two provinces and around the Communion, the School promises to be a wonderful witness to the gospel, promoting community service and reconciliation alongside education.

God willing, the School will be a vehicle to share some of the wisdom and experience expressed in Bishop Guli's address to the Lambeth Conference, reproduced here. Iran, her peoples and those sustaining the diocese should have a special place in our prayers at this time.

Some of the disadvantages of multi-country dioceses – nationality and visa issues – were apparent in the North Africa Synod, resulting in a rather depleted House of Clergy and the postponement of two ordinations. One of those would have added another to the three Anglican clergy in Chad which, with Mauritania, were new countries brought within the JMECA remit when the Province of Alexandria was created. (For the eagle-eyed, we are working to include them in the Bible Lands maps!) It was moving to hear how the clergy in Chad, when sent money for personal expenses, decided instead to put it all towards the purchase of some land and a church building for a new congregation that was meeting under a tree.

As Archbishop Michael references in his reflection on the 15th Lambeth Conference (not a Synod!), sharing such stories, getting to know each other and the special privilege of worshiping together (in the multitude of languages represented across the provinces) are all part of the joy of such in-person gatherings. The Archbishop of Canterbury's gift of a primatial cross to Archbishop Samy just before sharing the Peace in the Conference's Opening Eucharist was full of symbolism – as was the invitation to (Coptic Orthodox) Archbishop Angaelos to join them for the presentation. Another moment of celebrating the past and looking forward with hope to the future, marking the fourth Province/Church of the Anglican Communion to be formed from what was once the jurisdiction of the diocese of Jerusalem.

May peace and the Church's ministry flourish across the provinces, as we are drawn to the birth of the Prince of Peace in Bethlehem.

+Anthony Ball

Province of Jerusalem and the Middle East



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 diocese supports 35 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.



Archbishop Hosam Naoum writes from Jerusalem...

Dear Friends,

I greet you in the name of our Lord Jesus Christ from the Land of the Holy One and the City of the Resurrection.

The last few months have been very busy, and the Lord has blessed the ministry of the diocese of Jerusalem on many levels. Since the Church Council in June, the diocese has continued to focus on many projects within the diocese and beyond. We continue to work on both the ecclesial and administrative aspects of the ministries across the diocese, where we walk daily in the footsteps of Jesus both physically and metaphorically.

One of the major projects on the ecclesial side is setting up and reorganising the various committees within the House of the Clergy. These committees will focus on the ministry of the diocese through liturgy, peace-building, youth and women's ministry and education, safeguarding, the environment, and other areas. This will enable the clergy to work together as a body in and around the different aspects of diocesan ministry life, and enhance our approach toward parochial mission.

The two main projects the diocese is focusing on at present are: youth ministry and women's ministry. Women's



ministry and leadership has been at the forefront of the diocesan mission for the past fifteen years. At the moment, women are encouraged to further their theological education both locally and abroad, and to organise capacity-building programmes for emerging women leaders. Likewise, youth ministry is at the heart of the diocesan mission. Summer camps, leadership training, scholarship procurement, and the training of emerging young leaders are at the top.

Another initiative we will be undertaking within the diocese of Jerusalem is the development of a comprehensive strategic plan. This ambitious review will cover not only the work of our diocesan offices and committees, but also all of our twenty-eight parishes and thirty-five institutions. When completed, it will enable our entire diocese to minister together under the banner of a common mission statement supported by a well-thought-out series of strategies, plans, goals and objectives. In order to facilitate this planning, we will be engaging the services of experts with extensive experience in this area together with our own experienced staff, institutional directors and clergy. We look forward to the many discussions we will have within the diocese over the coming months as we develop this plan, one which we believe will help us to better serve our Lord Jesus Christ in the very lands where he himself ministered during his earthly life. We ask your prayers for the wisdom and discernment of the Holy Spirit as we do.

Diocese of Jerusalem

www.j-diocese.org

Jerusalem Archbishop Hosam Naoum



The diocese of Jerusalem continues to look outwards. Deepening relationships with our international

partners is an important calling, especially with different provinces within the Anglican Communion and other sister Churches around the world. This will enable us all to realise more profoundly what it means to be the Body of Christ. The Lambeth Conference was a great opportunity to achieve some of that vision. The diocese of Jerusalem was deeply involved in the Lambeth Conference, 2022. I led a couple of seminars and gave speeches on the call on Anglican Identity. Moreover, Canon Wadie Far was part of the Safe Church Commission and involved in several activities during the conference. The conference was a great opportunity to deepen and renew existing relationships, as well as to form new ones.

Inspired by the Communion Forest launched at Lambeth, the diocese initiated a Communion Forest within the diocese, and our recent Thanksgiving/Harvest Sunday was dedicated to raise more awareness about climate change and the environment, and to encourage all clergy, institutions

and congregations to plant trees as a sign of our unity around our Anglican Fifth Mark of Mission in safeguarding the integrity of creation.

Finally, the diocese of Jerusalem continues to host and welcome hundreds of pilgrims from around the world. The Cathedral Church of Saint George the Martyr, the mother church of the diocese, and many of our congregations, serve as a spiritual home for many visitors and worshippers who come to share the life of the living stones of the Holy Land, where Jesus walked, taught, died and rose again.

Pray for the peace of Jerusalem. *Amen.*

In Christ,

+Hosam

*The Most Reverend Hosam Naoum
The Anglican Archbishop in Jerusalem*



Thinking about visiting the Holy Land? ST GEORGE'S COLLEGE JERUSALEM



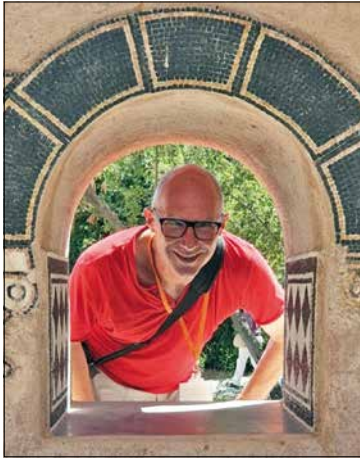
Some upcoming courses in 2023

Feb 7 – 21:	Palestine of Jesus	May 4 – 14:	Footsteps of Jesus
Feb 26 – March 6:	Sharing Perspectives	May 17 – 31:	Palestine of Jesus
March 9 – 19:	Footsteps of Jesus	June 4 – 14:	Women of the Bible
March 30 – April 10:	Easter in Jerusalem	June 18 – 28:	Footsteps of Jesus
April 17 – May 1:	Palestine of Jesus	July 2 – 15:	Palestine of Jesus

Visit www.stgeorgescollegejerusalem.com

Province of Jerusalem and the Middle East

Rodney Aist, new course director at St George's College, Jerusalem, writes...



Like Jerusalem itself, St George's College is a place of gathering, and return. A place of pilgrimage, hospitality and reconciliation. Where – through the encounter of God and the Other, through short-term community and personal lived

experience, the integration of spirituality and education – course participants are transformed and renewed in faith, departing for home as more compassionate, Christ-like people. Challenged by new understandings of the gospel, inspired by the humanity of Jesus, and resourced with new-formed insights into the mysteries of Christ, pilgrims take the Holy Land with them to the ends of the earth.

I'm so pleased to be a part of the ministry presence of St George's College.

On May 1 of this year, I began my second stint as course director, having previously served from 2013–2016. For me, Jerusalem, and the College, is a place of personal return. Each return is both different and the same: the place, the context, and who we've become in the meantime. I'm joined this time by my wife, Janet – we're an American and Filipina living in Jerusalem, having met, married, and recently moved from Milan, Italy.

In returning, there are things that I know to expect: that the greatest satisfaction of the position is, and has always been, the people, individuals, and communities that pass through the doors of the College. The joy of the job is experiencing St George's as a place of gathering, accompanying pilgrims on transformational journeys of faith, walking together in the footsteps of Jesus, connecting with the Living Stones of the land, sharing in common the incarnational nature of Christian formation.

Our model of open registration courses brings together laypersons, seminarians, and clergy, people from various professions, walks, and stages of life, pilgrims of different nations and ethnicities, denominations and traditions. Grounded in our Anglican identity, the courses at St George's College are short-term

Christian communities, temporal expressions of the body of Christ set aside for a sacred purpose.

Since reopening in May, we've run courses in the Footsteps of Jesus, Ministry Formation, and The Holy Land and the Arts along with our fourteen-day Palestine of Jesus. Working together as a team with Dean Richard Sewell and the college's staff and volunteers, the summer has been one of new connections, shared visions and an appreciation of the legacy and reputation of the College and the Episcopal Diocese of Jerusalem. I've become reacquainted with friends and colleagues, such as Dr Barbara Drake Boehm, curator at The Met Cloisters (NYC), the special course leader for The Holy Land and the Arts course. Barbara will be leading the course again in June 2024. There are others I'm looking forward to meeting for the first time, like Dr Paula Gooder, our guest lecturer for the Women of the Bible course next summer. And more volunteer staff, chaplains, and ministers of hospitality who will come and go over the next several months.



I often admit that my favourite day of a course is the final evening and the day of departure! As this article suggests, it's the satisfaction of sending people home renewed in their faith. Yet, it all begins with the anticipated day of arrival when we gather together as a residential community. By the end of the course, it's the culmination of the common life, the daily journeys, the landscapes of the Bible, the stories of faith, the challenges of the land called holy. It's encountering God, ourselves, and others, the perseverance of pilgrimage, the curation of lived experience, and debriefing life with one another. This, in a word, is pilgrimage as Christian formation. It happens in the Holy Land, and continues back home where the journey never ends.

There are few shortcuts on pilgrimage, and the Holy Land deserves our full immersion: steeping ourselves in the storied places of faith, pausing to listen to the voices of others. To return to Jerusalem is to see it again for the first time. To journey together is to be in the presence of God.

I invite you to journey with us soon on a pilgrimage course at St George's College.

Rev Dr Rodney Aist

News from the diocese of Jerusalem...

St. George's Cathedral in Jerusalem – Harvest Thanksgiving

The Anglican Cathedral in Jerusalem recently celebrated Harvest Thanksgiving Sunday, with members from both the Arabic and English-speaking congregations present. During the service the fruits of the land were blessed and were included in both the Eucharist and the sermon by Archbishop Hosam Naoum.



After the service the congregations planted an olive tree, to symbolise their commitment to safeguarding creation and as a sign of their participation in the Anglican Communion Forest, an initiative by the Archbishop of Canterbury and the Bishops of the Anglican Communion during the Lambeth Conference.

Church of the Redeemer, Amman – Harvest and Confirmation



Archbishop Hosam Naoum, the Anglican Archbishop in Jerusalem, presided over the Eucharist at the Church of the Redeemer in Jabal,

Amman on the Sixteenth Sunday after the Trinity, assisted by Rev Canon Faeq Haddad, the rector of the parish, Rev Canon Don Binder, and Rev Canon Wadie Far, on Sunday October 2, 2022. In the service Bishop Naoum confirmed a group of adolescents from the congregation by the Laying of Hands and anointing them with chrisem oil.

New priest in the diocese of Jerusalem

Archbishop Hosam Naoum presided over the ordination service of Rev Deacon Jamil Maher Khader on Wednesday September



21st, 2022, the feast day of St. Matthew, at St. Matthew's Church in Zababdeh. A group of the diocesan clergy from Palestine and Israel attended the service and participated in the laying of hands. Bishop Naoum

shared his admiration of the city of Zababdeh which still puts forward new ministers to all the Churches. He also congratulated Rev Jamil, his wife Lama, and their family on this joyous occasion.

Rev Jamil Maher Khader was born and raised in Zababdeh where he was baptised and confirmed at St Mathew's Church. He graduated from the Catholic High School in town, and got his undergraduate degree in Banking and Finances at the Arab American University in Jineen. He worked at a bank for a year before he attended the Near East School of Theology in Beirut, from where he graduated with a Masters in Divinity. He was ordained a Deacon by Bishop Naoum on September 21st, 2021. He served St. John the Baptist's Church in Al Huson in the North of Jordan for more than a year. He has been appointed as the new Vicar of St. Philip's Church and the Good Shepherd Church in Nablus and Rafidia.

Aqaba – Church of St. Peter and St. Paul

Archbishop Hosam Naoum visited St. Peter and St. Paul's Church in Aqaba in the south of Jordan on Thursday July 21st, 2022. He



was welcomed by Mr. Raed Tashtoush the head of the Mission to the Seafarers in Aqaba. In their meeting they discussed the ministry of the Mission to Seafarers, the needs of the centre, and the challenges it faces.

Haifa – Graduation at St. John's Anglican School

St. John's Anglican school celebrated the graduation of its 85th class of 8th graders in Haifa, on Friday June 17th, 2022. The graduating class had 74 students. In his speech Archbishop Naoum, thanked everyone for their love and dedication for the school, and for their efforts in the field of education. He congratulated everyone for their hard work and success.



All photos in this section: diocese of Jerusalem

Province of Jerusalem and the Middle East

St Andrew's Church, Kyrenia



The island of Cyprus has a rich history stretching back many thousands of years and the influence of many civilisations can be found in its archaeology, architecture and customs. Cyprus is a land of the Bible, a clearly identified location in the earliest spreading of the Gospel by Paul and Barnabas. It continues to be a destination for pilgrims as well as tourists. Patterns of immigration and settlement in Cyprus have changed in recent years and people come here from many nations to work, retire or study.

Northern Cyprus, which includes part of the capital Nicosia, covers about a third of the island. It is a majority Muslim area with its own political and legal systems. St Andrew's Anglican Church is in the heart of the northern coastal town of Kyrenia, located near the picturesque ancient harbour. Today this stunningly beautiful area of the Mediterranean welcomes large numbers of holiday-makers.

St Andrew's Church is part of the Diocese of Cyprus and the Gulf. The diocese has churches in both the north and south of the island. The Parish area covers the western part of North Cyprus where there are about 15 thousand expatriates, approximately 10 thousand of which are British.

How did it come about that a church was built in Kyrenia? A plaque in the church reads:

THIS BUILDING WAS ERECTED BY
Mr and Mrs Ernest McDonald
and the site was presented by
Mr George Houstoun
1913

Ernest Eldred McDonald was a lay reader of St Andrew's Church from 1913 to 1927 and was District Commissioner in Kyrenia at the time when George Houstoun presented the land to the Colonial and Continental Church Society in London (later to become the Intercontinental Church Society) to be held in trust for the Anglican Church in Kyrenia.

George Ludovic Houstoun, a wealthy Scottish mine owner who had come to live in Kyrenia some years

previously, not only gave the land for the church but was also involved in the founding of the hospital and many other works of a philanthropic nature. The original church erected by Mr and Mrs McDonald was a two-roomed building and in a letter dated 15th December 1913 Mr McDonald wrote: *'I think you will be interested to hear that we had our opening of the Church Room last Sunday. The Congregation consisted of 33 persons, 9 of which were Communicants – offertory 2 pounds sterling'*.

When the Turks entered World War 1 on the side of Germany in 1914, Britain immediately annexed the island, and ceased paying the tribute. The annexation was eventually recognised by the Treaty of Lausanne in 1923 and Cyprus became a Crown Colony in 1925. This brought about a considerable influx of British, which is reflected in the life of St Andrew's by the fact that by 1933 the church was too small to accommodate the congregation.



Various suggestions were made to solve the difficulty. A large sum of money would have to have been raised to meet the cost of restoration, and it was argued that it would have been imprudent to spend such a sum on a building which was not the actual property of the Church and never could be. Then came World War II and the question of enlarging the church had to be deferred. However, in 1949 it was found possible to carry out the desired extension, largely financed through the generosity of Mr and Mrs B.C. Petrides whose son had been killed in 1944 while serving with the Royal Air Force. He is commemorated by a plaque in the church-porch.

However, in 1967 it was found that the foundations upon which the church is built were supported on loose filling and were gradually subsiding, causing serious cracks in the walls to the north and east. The condition of the church became dangerous and a major restoration and strengthening of the foundations was necessary. The cost (nearly £1,000 sterling) was met by a generous donation of £500 sterling from Miss Hilda Ridler, and other donations from Kyrenia residents.

Unfortunately, these remedial measures did not really solve the problem, and again in 1977 it was decided that more drastic action was necessary. This involved pulling down the east end of the church and the two transepts and building a smaller sanctuary. A new doorway into the vestry was made. This had the effect of reducing the



seating capacity of the church, but at least the building was rendered reasonably safe.

Despite the unsure foundations, the site of St Andrew's Church was well chosen. Located a few yards from Kyrenia Castle and the harbour, it is near to the centre of the town and the hotels from which British visitors find it an easy walk to the church and a warm welcome.

Currently we are in a period of interregnum. We hope and pray that the right chaplain for St Andrew's will come forward very soon and lead us into a new phase of worship and leadership.

Article and photos: Anne Lloyd

Cyprus News

Meeting the Başkan

His Excellency Ersin Tatar, who as Başkan holds presidency in Northern Cyprus, graciously received representatives of the Anglican Church of St Andrew, Kyrenia recently.



Anglican-Orthodox dialogue

Archbishop Michael once again took part in the International Anglican-Orthodox Theological Commission, meeting this year at Penteli monastery near Athens from 7 to 14 October. The Commission



finalised the text of a book, shortly to be published, on ethical issues surrounding death and dying, including the challenge of so-called euthanasia. The title is to be *Dying well, living well: our sure and certain hope*. Progress was also made on a future statement about organ donation, celebrating many achievements and blessings in the field of transplantation and examining ongoing developments.

New Warden of Readers and Gulf Vocations Adviser

Archbishop Michael is pleased to announce the appointment of the Reverend Kent Middleton as Diocesan Warden of Readers and the Reverend Jim Young as Vocations Adviser for the Gulf



Archdeaconry. Fr Kent takes over from Dr Angel Afolabi, who is returning from Bahrain to her home in the United States.



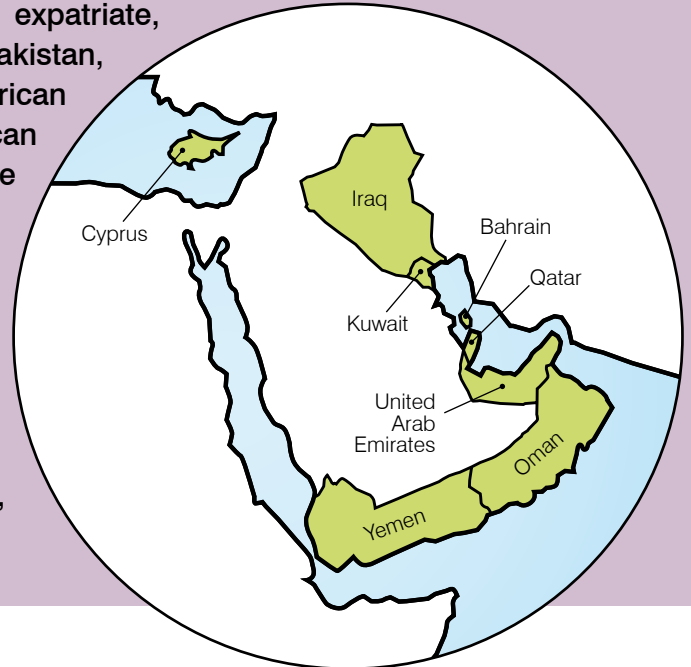
Archbishop Michael paid tribute to Dr Afolabi, a longstanding member of Synod and outgoing Chair of the House of Laity. 'The Diocese will sorely miss Angel, whose warmth and commitment have been appreciated by so many. We wish her well in all she does'. Archbishop Michael also thanked the Rev Canon Harrison Chinnakumar for his work as Vocations Adviser for the Gulf and member of the Diocesan Ministry Team. 'Fr Harrison has made a significant contribution to supporting the Ministry project in the Gulf', said Archbishop Michael. 'We thank him for his work'.

Province of Jerusalem and the Middle East



Archbishop 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.”



The Lambeth Conference...

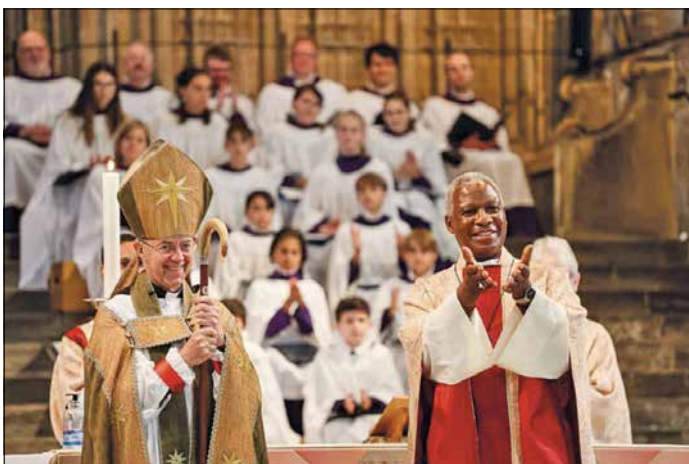
A reflection by Archbishop Michael Lewis

The Lambeth Conference's full title is the Lambeth Conference of Bishops. The two key words here are 'conference' and 'bishops'. Media coverage and comment both internal and external on the Lambeth Conference of 2022 would have done well to pay them attention.

It's a *conference*, meaning that this Anglican gathering that normally happens every ten years is not a *synod* of all Anglicanism, since in the Anglican tradition synods include laity as well as clergy who are not

bishops. Nor is it the determinative *governing body* of all Anglicanism, since in the Anglican tradition all Provinces, while intimately linked in bonds of affection and many other ways including what should be recognizable liturgical identity, are legally autonomous. The Conference does not have juridical authority and never has.

And it's *bishops*, meaning that the purpose of the gathering is simply, but in my view crucially, for those who hold the apostolic office of bishop with all its responsibilities to meet, encourage, learn from, and support and pray for one another in a concentrated time of study, comparison, discussion and intelligent thought.



There is no worldwide Anglican *Church*. Rather, it is the Anglican *Communion of Churches* – the Church of Kenya, the Episcopal Church in Jerusalem and the Middle East, the Church of England, the Church in Wales, the Churches of North India and South India, the (American) Episcopal Church, and so on: all 42 of them plus five extra-provincial Churches as well.

The Anglican Communion is more than a federation but is intentionally not monolithic. Rather, as in Orthodoxy, region, context and culture or cultures are taken seriously. Therefore in the Anglican Communion – that is, the totality

of those Provinces and Churches – true unity is to be sought, found, explored and celebrated in genuine and faithful Christian diversity, not in uniformity. There must, certainly, be fundamental union around commitment to live by the scriptures, the historic creeds, the sacraments and the episcopate; foundational, too, are the unfolding Tradition, most especially Christianity's deposit of deep thought and teaching down the ages, as well as divinely created human reason. But the Province or Church that serves each part of the world, whether covering a single country or a whole multi-country region, will express itself in ways that are best suited there for telling and living out the good news of the love of God in Christ, and the arrival and flourishing of the kingdom of God.

In the past, some (though not all) Lambeth Conferences have passed what they have called resolutions on various Christian and topical issues of the day. This time the Archbishop of Canterbury, the Communion's Primate of Honour, whose predecessors have from the beginning been the convenors and hosts though as first amongst equals, decided that there would be no voted resolutions, precisely to avoid the always untrue supposition that such resolutions had juridical status. Instead, there would be a series of Calls – to the Anglican Provinces, to all Christians, to the world and its major figures or organizations – that would be invitations to respond appropriately and imaginatively.

So it was that the Calls, which were extensively discussed and prayed over, focused on the areas of mission and evangelism, discipleship, Anglican identity, Christian unity, interfaith relations, reconciliation in all its forms, science and faith, safeguarding, human dignity, and the environment and sustainable development. The expectation is that at all levels within Anglican Provinces, dioceses and parishes, work will be fostered around these Calls, if what we bishops came up with strikes a chord. (Short section edited out.)

For me it was an unforgettable privilege to be at the Conference, as it was in 2008.

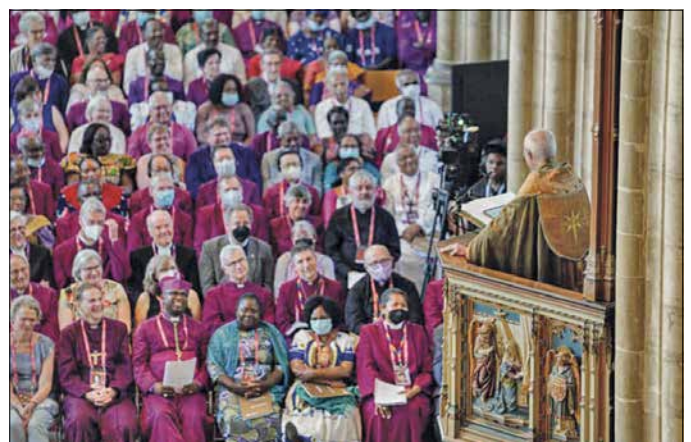
The best parts? The small group I was in, for bible study and deep exchange of views, turned out to be a place of solid trust. We were a microcosm, from as far apart as South Sudan, Canada, and the Isle of Man, with unashamedly different positions on certain things but a shared commitment to the Communion – and to all aspects, delightful and not so delightful, of the calling of bishops. The two major eucharists in Canterbury Cathedral were thrilling and felt authentic to the living Anglican inheritance. And the sheer pleasure of sharing

things about our diocese of Cyprus and the Gulf and our Province of Jerusalem and the Middle East with others who barely knew of us and were amazed at what they heard, and hearing about others' lives and places that I didn't know or appreciate beforehand, was great. One special privilege was that our Province was asked to lead one of the daily eucharists, which we did in Arabic, Persian and English; I concelebrated with Archbishop Hosam Naoum.

The less than wonderful parts? A music group that played and sang at every single service every day who were clearly fine musicians and singers of a particular sort and from a particular expression of worship but seemed able only to be loud and long and smilingly positive and unavoidable! There is a place for gentleness, a place for silence, a place for brevity, and sometimes a place for lament. Finally, I enjoy walking but the huge spread of the leafy campus of the University of Kent, compounded by the fact that where I was allocated to eat was as far as possible from where I was allocated to sleep, and both were some way from where all the talks and gatherings were, meant that my step count, in a sweltering British summer with no evident air conditioning on arrival anywhere, was unfeasibly high.

I was, I believe, strengthened as I approach my 24th year in episcopal ministry by this encounter with so many richly varied fellow-practitioners of it. I was reminded that bishops and their work are for the Church and for the world – because we are all *God's Church for God's world*, the chosen title of this Conference – and have little meaning or value apart from the Church and our God-created world. I offered up in prayer our own diocese and Province, in all their fragility and with all their unresolved issues, and I trust the Holy Spirit will continue to lead and guide not just me but us all.

+ Michael



All photos: diocese of Cyprus and the Gulf

Province of Jerusalem and the Middle East

Iran
Vacant

Keynote interfaith address at Lambeth – Rt Rev Guli Francis-Dehqani, Bishop of Chelmsford



Hospitality and Generosity

It goes without saying that it's an honour to address you in this plenary. The subject of interfaith relationships touches most, if not all of us, in some shape or form as we live and minister in

a pluralist world of many faiths and none. But our vastly varied contexts mean that our thinking and responses will probably be very different from one another. I speak out of my own particular experiences which relate especially to Christian-Muslim relations but I hope that some of the themes I touch on will be helpful, if nothing else, to stimulate thinking and discussion. Let me begin, if I may, with a brief biography so you can place what I say within the context of my story.

Though I'm now a bishop in the Church of England, I started life in Iran where I was born and grew up. It was in the tiny Anglican community there that the seeds of my early faith were planted. My father was a Muslim convert from a small village in the centre of the country and by the time I was born, he was already Bishop of the fledgling Diocese of Iran; and my mother, the daughter and granddaughter of British missionaries, was herself born and raised in Iran. I lived an unusual life between and betwixt the worlds of Islam and Christianity, Persian and English, Eastern and Western influences.

This unusual childhood was what I considered normal and for the most part my two worlds of school and wider society on one hand, and home and church life on the other coexisted reasonably peaceably with some occasional overlap. All that changed as the events which led to the Islamic Revolution of 1979 began to unfold. At school I began to be ostracised both by friends and teachers and at home, the church was coming under increasing pressure. Over a period of eighteen months, institutions such as hospitals and schools were forcibly taken over or closed, church offices and the bishop's house were ransacked, raided and confiscated, the church's financial assets were frozen, one of the clergy was found murdered in his study, and my father was briefly imprisoned before an attack on his life in which he survived but my mother was injured.

For us as a family, events culminated in the murder of my brother who was 24 at the time. His car was ambushed on his way back from work and he was shot in the head. My father was out of the country for meetings at the time and although no one was ever brought to justice we've always understood that my brother was targeted because of his association with the church and because he was his father's son. After the funeral, the rest of the family and I joined my father in England, assuming we'd be back home within a few weeks or months. That was not to be and having arrived as a refugee aged 14, here I still am, over 40 years later, now a British citizen. My father continued working as Bishop in Iran in exile until his retirement and dedicated his life to supporting and encouraging Christians still in Iran, working with Persians (Muslim and Christian) in this country, and writing and translating Christian literature in Persian. During his episcopate he attended three Lambeth Conferences. Both my parents have now died, and the diocese is extremely isolated and currently without a bishop.

These formative experiences have shaped my thinking and continue to inform my understanding of how we, as Christians, engage with other faiths, especially when elements within those faiths wish us harm. It's not been easy or straightforward and has involved embracing the concept of paradox – that ability to hold together certain apparent contradictions to help navigate the way faithfully through rough terrain.

For example, I have known Islam as a great civilization which over the centuries has gifted to the world some of the greatest scientific advances, architectural designs, poetic and literary masterpieces and spiritual insights but I have also known Islam as a force which has done my family and the church in Iran great harm. It is difficult, but necessary, somehow to hold both these threads together and remember that the evils which have befallen the church are not a reflection on the whole Islamic faith. In the words of the late great Kenneth Cragg, while 'certainly an "Islam" was guilty,' nevertheless 'the Islam that is indicated in what befell the [Persian] Church might have stayed its hand by counsels no less claiming its name.'¹

So, what impact has this way of thinking had on my encounters with Muslims in the west. Well, I try to see the best, to be respectful, learn and understand more deeply. And alongside this, I've also sought to be honest, to tell the story of the Church in Iran and to ask, respectfully and gently, if they are willing to condemn this element of their faith, even as we condemn the Christianity that fought the Crusades or which shows itself in some of the far-right politics of the western world today. These are an attempt to hold together,

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in tension, both the Christian call to forgiveness and to justice – immense and complex themes which we don't have time to engage with further now. But suffice to say that my story and experiences, indeed those of all of us, sit today within the context of the theme of this plenary, Hospitality and Generosity, and against the backdrop of today's bible passage from 1 Peter Chapter 4 which itself holds the importance of hospitality and generosity alongside the reality of suffering and persecution.

It's important to note that Peter doesn't glorify suffering for its own sake and neither does he suggest it should be endured passively. Again, this relates to the call for Christians to act and speak for justice, wherever and whenever possible. Nevertheless, Peter also reminds his small community that they shouldn't be surprised by the suffering they are undergoing because Christ himself suffered and in that sense suffering is the default for any Christian community. Indeed, perhaps the norm for Christianity is that it should be persecuted. And Peter encourages them, and us, to associate any suffering we undergo because of faith, with the suffering of Christ, thereby finding comfort and even joy in its midst; in a mysterious way suffering can take us closer to Christ. This is how my father described it at the height of the Revolution in Iran: 'The way of the cross has suddenly become so meaningful that we have willingly walked in it with our Lord near us. Our numbers have become smaller, our earthly supports have gone, but we are learning the meaning of faith in a new and deeper way.'

So this is part of our thinking as Christians and should permeate our practice when we are seeking to relate to people of other faiths even when they may be doing us harm. The paradox is that whilst there is injustice which must be spoken out against, the suffering is also taking us closer to Christ and is part of our calling as people of faith. Put this, then, alongside the themes of hospitality and generosity, both in 1 Peter 4 but also in much developed Anglican theology around interfaith relations, most especially perhaps in the document *Generous Love: An Anglican theology of interfaith relations* that was endorsed by Lambeth 2008.

Now, it is right to acknowledge that the proper reading of 1 Peter 4 relates more specifically to hospitality for those within the Church family. And yet there are many scriptural passages and theological traditions that help us expand this familial imperative to one that Christians, through the Church, extend to the wider world – God's love and generous hospitality, demonstrated through the inner life of the Trinity, draws us in and sends us forth to do likewise. This is how *Generous Love* expresses it:

Our pressing need to renew our relationships with people of different faiths must be grounded theologically in our understanding of the reality of the God who is Trinity. Father, Son and Spirit abide in one another in a life which is 'a dynamic, eternal and unending movement of self-giving'. In our meeting with people of different faiths, we are called to mirror, however imperfectly, this dynamic of sending and abiding. So our encounters lead us deeper into the very heart of God and strengthen our resolve for inter faith engagement.²

And this, of course, has resonances with Kenneth Cragg's life and work in which he emphasised the need for Christians to learn to be both hosts and guests, with all the power balances and paradoxes which that involves. Cragg wrote:

We find ourselves guests at God's banquet. 'You spread a table for me' was how a psalmist saw it, speaking of the very landscape as a scene of hospitality.³

We, then, have a pattern of relating where the church can be both host and guest, 'shaped and embraced within the hospitality of the Godhead.'⁴

The wide diversity of engagements with other religious traditions represented at this conference will emphasise different elements of interfaith relations, including dialogue, work for the common good, witness and evangelism. Each will have important insights that, somehow, need to be held in tension together for the fullest and richest understanding. For some, the priority will be dialogue which seeks deeper understanding and works towards the Common Good – people of faith, seeking peace and reconciliation, and looking to make the world a better place.

For others, this may be a far cry from their experience. Under the Islam of present-day Iran, Persian Christians are guilty of apostasy and their legal status as a church is unrecognized. How can a body that does not even exist, engage in dialogue? Christians are charged with the mission to share their faith with their neighbours. This means they cannot be closed communities but ones which reach outwards. But how to do this when you are a minority fearful for your existence? Is it possible to dialogue with those who persecute you? Well, yes and no. If dialogue means conversation between equal partners based on mutual respect and understanding, then no. If the urge to dialogue is a Christian impetus to be fully present and Christ-like, then yes. To have confidence in one's faith, while continuing to try and understand the other more fully – that is a kind of dialogue. And when the situation

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arises, by offering the hand of friendship based on generosity and forgiveness – that too is dialogue in action and it is the kind of dialogue Anglicans in Iran have participated in for much of their history.

In other contexts, there are possibilities to work collaboratively for areas of shared concern, for the common good and for the peace of the world. The covid pandemic, tackling climate change, and indeed the very cause of religious freedom can provide huge opportunities for partnership across faith communities. These are valuable and should be pursued wherever possible. To those who are fortunate enough, in relative safety, to be able to engage in such fruitful relationships, I would gently say, however, always remember your brothers and sisters around the world who are suffering persecution. Do not forget them, and do not be silent in the face of their reality. I'd like to share an excerpt (in English translation) from just one of the many letters I've received over the years from Iranian Christians who are fearful and desperate.

Having described his plight and that of his son, Esmail writes:

I am aghast at the Community of Christians, sitting on their hands, not raising a finger to act, but only observing and praying ... they do not do anything in the face of the evil going on ... they say there is nothing they can do apart from pray... the only sympathetic phrase we keep hearing is, 'Oh dear, what a shame.' On hearing our stories such as those who are executed or imprisoned or tortured, they repeat the same phrase so often that it becomes normal. In the words of scripture, their hearts are hardened. The hard-hearted ones who have been saved! This is no salvation. I don't want to judge but the God who said, 'I was sick and you did not visit me' is unlikely to thank them for failing to act.

I feel helpless and impotent in response to this letter. What can I possibly say or do for Esmail? But I carry it around with me, and share it when I can, as a constant reminder not to become immune to the suffering of others even as my context in Britain allows me the freedom to build good relationships with Muslims and people of other faiths.

And so, what of witness and evangelism? This too is a Christian calling to be lived out graciously, gently, authentically, both in words and in actions. It has nothing to do with standing on street corners and shouting bible verses at passers-by, but is about the forging of meaningful relationships that cultivate the possibility for sharing faith through deep and honest engagement. Again, context is everything

and so witness and evangelism will look different in different places and in some parts of the world may not be possible in the way we fully understand them. But let's be honest and admit that for many, in the west at least, the barriers are not to do with safety or fear of persecution but more to do with our own embarrassment, our misplaced fear of offending others and our lack of commitment in developing relationships of trust.

As I draw to a close, I want our final thought to be for those Christians who live as minorities in often hostile and dangerous environments. Many years ago, I read an article by Bernhard Reitsma called, 'Strangers in the Light', which has always remained with me. He suggests there are generally two possibilities for those who are persecuted: to withdraw from the world or to fight for the right to ring the church bells, as he puts it, and live with the consequences.⁵ Neither approach, he says, is quite in keeping with the gospel, so what is the alternative? Surviving as a threatened minority, claims Reitsma, is only possible in the context of a strong community. The challenge then is neither to fight nor to flee, but to build a vibrant, living, true community that becomes God's new society and seeks to engage with the world around it as best it can. In words from 1 Peter 4:19, 'Let those suffering in accordance with God's will entrust themselves to a faithful Creator, while continuing to do good'. Perhaps this is something we would all do well to remember and to live by, no matter what our context.

+Guli Chelmsford

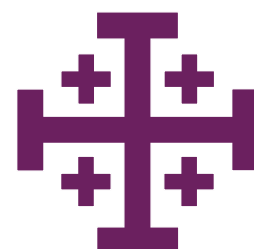
¹ Quoted in *The Unfolding Design of My World: A Pilgrim in Exile*. Norwich: Canterbury Press, 2000, p 260.

² *Generous Love: The truth of the Gospel and the call to dialogue*. ACC: London, 2008, p 15.

³ Kenneth Cragg, *The Order of the Wounded Hands*. London: Melisende, 2006, p 121.

⁴ Richard Sudworth, 'Hospitality and Embassy: The Persistent Influence of Kenneth Cragg on Anglican Theologies of Interfaith Relations' in *Anglican Theological Review*, 1996:1, p88.

⁵ Bernhard J. G. Reitsma, 'Strangers in the Light: The Challenges of Being a (Christian) Minority in an Islamic Context,' *Journal of Reformed Theology* 2, no. 3 (2008), pp 212-18.



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The situation of the four churches in the diocese has little changed. The congregations have not yet been given permission to hold services. The deacons and administrator continue to handle practical matters concerning the

maintenance of the buildings and the church compounds. The buildings are decades old and at times piping and wiring needs repair. Recently the church in Tehran has undergone a major clean and repair of curtains. In Shiraz some residential buildings have had a termite nest removed. But the real concern is the delay in receiving freedom to re-start worship. Archbishop Michael Lewis still hopes to visit as a preliminary to appointing a bishop, but the recent prolonged period of unrest makes such a visit more difficult.

Mr Hekmat Salimi, a Lay Minister from St Luke's congregation in Isfahan, had suffered a number of arrests for his faith and witness causing him to flee from Iran in 2016, with his wife and daughter. But having lived in Turkey for six years as asylum-seekers, without being recognised as refugees, in February 2022 they were suddenly told they must leave the country within seven days or face forcible deportation back to Iran.

In the days that followed, another Iranian Anglican minister one of an increasing number of Iranian clergy in the country, the Revd. Mohammad Eghtedarian, set up a petition calling on the Turkish authorities to stop the deportation and on the 'UNHCR and international monitoring bodies to ensure Hekmat and his family are protected'. Meanwhile, the family laid low and prayed. At the end of October, they arrived safely in the USA being welcomed there by Archbishop Foley Beach of the Anglican Church in North America.

Mansour Borji, Advocacy Director of the Human Rights charity Article 18, who had publicised their plight, welcomed the news of their safe arrival in the US following much suffering

in Iran and as refugees in Turkey. 'No-one should be subjected to so much pressure only for peacefully practising their faith. We also remain concerned for the fate of many more persecuted Iranian Christians in Turkey and elsewhere in the world, who are stranded with no safe place to call home'.

Unrest in Iran: On 16 September a young Kurdish woman, Mahsa Amini, died in hospital in Tehran following arrest by the Iranian Morality Police for not wearing her hijab according to government standards. Her death has led to the largest and most widespread demonstrations since 2009. They have mainly been led by women and girls, many of whom have removed their hijab and cut their hair in protest. Efforts to suppress the demonstrations by the Security Forces had led to more than 300 deaths by early November. Internet and social media access has been reduced which makes communication with Iran more difficult.

The Church of England issued a prayer for the people of Iran

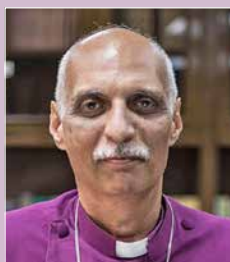
Lord Jesus Christ,
we hold before you the people of Iran.
May the tears shed in your earthly life
be balm for all who weep,
and may the prayers of your pilgrimage
give strength to all who suffer;
for your mercy's sake.
Amen.

The following Prayer (in English and Farsi) for Anglicans in Iran was written by the Bishop of Chelmsford, +Guli Francis-Dehqani, and was first used at the Lambeth Conference 2022.

Ever-living God, whose Church is strengthened by the blood of the martyrs, we thank you for the witness of the Anglican Church in Iran and pray for the faithful remnant who endure. In suffering, sustain them; in fragility, nurture them; in isolation, surround them with your love. May we see your presence in the small and vulnerable, for the bruised reed you do not break, nor the smouldering wick snuff out. Renew us, and the persecuted Church, in the message of hope shown in the death and resurrection of your Son, Jesus Christ our Lord. Amen.	ای خدای زنده، که کلیسایت بوسیله خون شهیدان تقویت می‌شود، ترا برای شهادت کلیسای اسقفی ایران شکر می‌کنیم و برای بردباری باز ماندگان و فداوارش دعا می‌کنیم. در رنج و جفا آنها را محافظت فرما، در شکنجگی شان آنها را تقویت کن و در انزوا، آنها را با محبت خود در بر گیر. عطا فرما که حضور ترا در کوچکان و آسیب پذیران ببینیم، زیرا که نی خورد شده را نخواهی شکست و فتیله نیم سوخته را خاموش نخواهی کرد. ما و کلیسای تحت جفا را در پیام امید که در مرگ و قیام پسر خداوندمان عیسی مسیح آشکار است، تازه بگردان. آمین.
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John Clark

Province of Alexandria

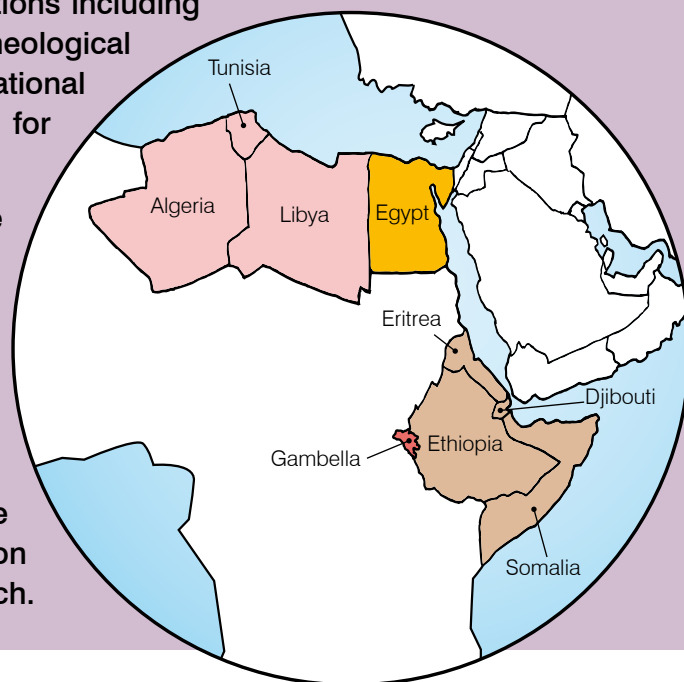


From its beginning in 1839, the Diocese of Egypt was committed to serve others as Jesus did. The new Episcopal Anglican province of which the diocese of Egypt is now a part, continues this commitment to serving all people holistically regardless of their religion or social status. Numerically, we continue to grow and 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 province supports numerous institutions including hospitals, clinics, nurseries, schools, a theological seminary, micro-enterprise ventures, vocational training programmes, as well as institutions for the deaf and the disabled.

The five goals of the province 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; and to dialogue with other faith communities.

Support from the Jerusalem and the Middle East Church Association (JMECA) to the province will be directed to helping with mission work, ordination training and medical outreach.



Diocese of the Horn of Africa – inaugural synod



We must be close to being *the smallest diocese* in the Anglican Communion at present: St Matthew's Addis Ababa and a couple of churches in the suburbs, St Mary's Mekelle in Tigray (whose minister cannot leave the region because of the current blockade), and thirteen churches in three refugee camps around Assosa, the capital of the Ethiopian federal state adjacent to the Republic of Sudan.

We may, however, be the diocese with *the greatest potential*: who knows when the Lord might fling open doors to the gospel in other countries in the Horn? Nor is there any lack of gospel opportunity among the 120 million Ethiopians, though we are still discerning exactly what our role is in building the Kingdom of God here. Up to now, our efforts have been focussed on ministry among Anglicans who have had to flee their homeland and ended up in Ethiopia.

There is also a 'Pentecost' flavour to the diocese: the sixteen churches use twelve different languages in worship. English was the language of the synod, with some informal translation into Arabic, understood by the majority of the refugees who are from the Republic of Sudan.

We had hoped to hold the synod in a school in one of the refugee camps. This would have been pastorally as well as logistically preferable, with the powerless and 'homeless' acting as hosts. In the end that was not possible because our commissary bishop, Rt Rev Kuan Kim Seng of Singapore, had to delay his arrival due to a positive Covid test, so the synod date moved into the first week of school term when the school was not free.

Province of Alexandria

In his presidential address, Bishop Kuan encouraged us to look to God to meet our needs, and to offer back to God what resources he has undoubtedly given us, for tithing is a divine principle. In accord with this emphasis, there were regular breaks for prayer.

There were no detailed reports but an overview was given of the situation in each camp and at St Matthew's. One camp asked for prayer for a chalice and paten, as they had been making do without one for many years. Later in the day, Bishop Kuan was able to present them with a very immediate answer to their prayers, given to Canon Martin two days before when he had called on Bishop Anthony in London!

Since this was the inaugural synod, the main business was the adoption of the diocesan constitution and standing orders, and the consequent elections to various posts. Alongside this, the lengthy refreshment and meal times were intended not just as an

expression of local culture, but to provide lots of time to get to know one another. So there was much joy that we were able to meet at last and enjoy episcopal ministry, but sadness that none of our brothers and sisters from Mekelle were able to join us.



Article and photos:
Canon Martin Reakes-Williams, Addis Ababa

The diocese of North Africa's first Synod

The Rev. Frank Bernardi writes...

Years ago when I was in seminary, we were shown a map of the Worldwide Anglican Communion. It was a beautiful map in part because it showed that the Anglican Communion has some sort of presence almost everywhere. It showed every province, and each diocese was shaded a different colour. This map communicated that the Anglican Communion was international, locally adapted, locally led, and had traversed the globe. There was, however, one glaring problem with the map: the entire northern third of Africa was all the same shade of white. It was clear that the parts of Africa that are south of the Sahara Desert, the Anglican Communion was established, vibrant and growing, because there were hundreds of small dioceses many with millions of people. But the entire northern third of Africa was simply labelled 'The diocese of Egypt'.

The last couple of years, thanks primarily to visionary leadership from the Church in Egypt, changes have been made to our worldwide communion to give this part of the globe the attention that it deserves. We have seen the inauguration of the new Anglican province of Alexandria and the creation of new dioceses: among them the diocese of North Africa. Earlier this month this brand new diocese held its first ever diocesan synod marking a new era for the Anglican Communion in this part of the world.

This synod was small but historic. It was held at St. George's Anglican Church in Tunis which, along with Holy Trinity Algiers and Christ the King Tripoli, was one of the already established parishes serving as anchors for the new diocese of North Africa. The synod approved a new constitution, decided how it would operate, and elected an executive board. Perhaps more significantly, however, was what happened on the second night of the synod: a graduation ceremony for North Africa's newly formed St. Cyprian's Theological College. The graduation celebrated seven local leaders who were a part of St. Cyprian's first ever cohort representing hope that this new diocese will reach the vast territory of North Africa and do so in a way that is indigenous and locally led.

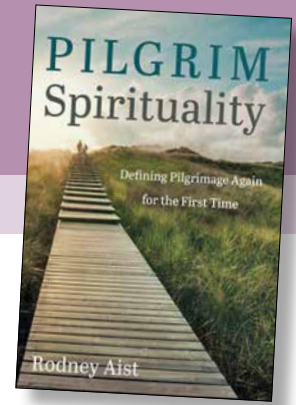
North Africa's first diocesan synod established a true missionary diocese. It is no longer simply a place where foreigners maintain a handful of churches to serve expats. It is now a church for North Africans and soon enough will be led by North Africans. The groundwork has now been laid for the newest diocese in the Anglican Communion to reach out in creative ways, to bring transformation to local communities, to experience growth and multiplication, and to incarnationally represent Christ in a region that previously was a big empty white space on a map.

Rev Frank Bernardi
Rector, St. George's Anglican Church Tunis

Pilgrim Spirituality: Defining Pilgrimage Again for the First Time

Rodney Aist

Cascade Books, 2022



Pilgrimage is a complex phenomenon and in this book Rodney Aist, course director at St George’s College, Jerusalem, offers a way of identifying its constituent parts and formative factors, a roadmap with which to navigate its complexity. This is a substantial compendium, drawing together in a kind of *magnus opus* all the insights Aist has gained through his diverse experience of pilgrimage.

It is a thorough and comprehensive attempt to help the reader formulate a nuanced definition of pilgrimage – hence, its subtitle: ‘Defining pilgrimage again for the first time’. It is a kind of primer, in two senses: a textbook delineating the essential elements of pilgrimage and a resource with potential to kindle into life a heuristic process of reflection on the experience, stoking the fires of interpretation and recollection. Its style is didactic and instructive, yet ever beckoning the reader to make his or her own discoveries. At times the analytical focus almost becomes forensic in its attention to all the details that comprise the pilgrimage experience, but the book saves itself from being prescriptive in inviting the reader to an alertness and wideness of vision: it moves from the particular to the universal, presenting pilgrim spirituality as embracing all aspects of Christian life. Perhaps the book could be made a little more user-friendly, with questions at the end of chapters or in an appendix/ handout so that they are easily accessible to the pilgrim: extremely significant questions are raised that need to be “on hand”, especially in the course of a pilgrimage.

This is a resource for students and researchers exploring the theme of pilgrimage, for those who design and lead pilgrimages, but pilgrims of every kind will benefit: those preparing for a pilgrimage, those

wanting to reflect after the experience, and those who, not travelling physically want to make sense of their life through this powerful lens and metaphor. It summons readers to examine their motives, expectations and hopes. It broadens and expands both the concept and practice of pilgrimage, and I especially liked the way it emphasizes, in contrast to individualistic approaches, the corporate nature of pilgrimage and the call to attentiveness towards the Other and the street – it is not just the holy place that matters, but its context in every sense. Indeed, this is one of the blessings St George’s courses offers – pilgrims might arrive with a devotional focus in mind but soon discover that pilgrimage is an immersive experience, requiring courageous and prayerful engagement with the whole setting, ruling nothing out in its transformative impact. Like discipleship itself, it’s about change: the meaning of *metanoia* is, literally, ‘going into the big mind’ or ‘going beyond one’s existing mindset’ – learning to see God, self and the world differently.

When I was St George’s course director, I often made the contrast between tourist and pilgrim. St George’s doesn’t do ‘tours’ – the word comes from ‘tower’ and suggests viewing things from a safe distance: we are pilgrims – the word comes from the Latin *per ager*, through the fields. That implies a dusty, demanding journey, venturesome, risky, involving vulnerability and uncensored openness to discovery. Rodney Aist’s book declares that the Christian life itself is that kind of journey.

Andrew D. Mayes

Have you got your copy?

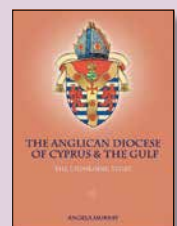
History of the Diocese of Cyprus and the Gulf

This impressive volume – over 450 pages with illustrations throughout – charts the evolution of the Anglican Diocese of Cyprus and Gulf since its institution on 5th January 1976. Meticulously researched and beautifully presented, this is essential reading not only for those with an interest in the history of the Anglican church but also for anyone following faith and society across the Middle East region.

It is a complex story, narrated here by Angela Murray with care and insight, bringing together the many strands of the Church’s work across a diverse region. Throughout, the Church has ever been careful to maintain sensitive respect in the host countries where Islam is the national religion, extending the same respect to Cyprus where the Greek Orthodox Church prevailed throughout the island until its partition in 1974, and since then south of the Green Line.

Transformative political events and the ever-present logistical challenges of a church with reach across such broad and diverse communities make this an exciting story, rich with adventure and drama.

Available from the JMECA office in Farnham – www.jmecca.org.uk



On the death of Her Majesty Queen Elizabeth II

I know that countless people around our diocese of Cyprus and the Gulf and in our region, whatever their own nationality, origin, or even religious adherence, will join me in both mourning and celebrating Her Late Majesty Queen Elizabeth II, by the Grace of God, of the United Kingdom of Great Britain and Northern Ireland and of Her other Realms and Territories Queen, Head of the Commonwealth, Defender of the Faith.

It is not only her very long life and the unparalleled span of her reign that made her remarkable among monarchs, heads of state, and leaders. Insofar as it is possible to characterize her personality from her public appearances, words, actions, and demeanour, she embodied duty, persistence, calm, and integrity even when others in great positions sometimes appeared to sit very lightly to those qualities. She consistently lived them out.



Many have commented on her unwavering Christian faith and her naturalness in referring to it publicly as the bedrock of her life and reign. It was obvious that she followed Christ as humbly and unshowily as any Christian should.

We mourn her, as human beings will properly mourn the end of the earthly life of a fellow human being. At the same time we celebrate her, most especially as a fellow Christian disciple and communicant who lived in the hope of the resurrection to eternal life and is surely now held in the loving bosom of God her Creator and ours.

Rest eternal grant unto her, O Lord, and let light perpetual shine upon her.

God save the King.

The souls of the righteous are in the hands of God.

– Wisdom 3:1

Archbishop Michael

~ IN MEMORIAM ~

Rev Paul Conder

Mrs Pat Conder and family sadly announce the passing of Paul on 1st August 2022 at The Countess of Chester Hospital.



Over the years he was dedicated to his work for St George's, Jerusalem and his many visits to the college.

Early in 2000 he took over as BRC Secretary, enjoying his London visits to Communion, meetings and lunches. Both he and Pat put together the UPDATE magazine mailings during this time until his retirement in 2014 when they moved to Chester from York.

We wish to thank the British Regional Committee of St. George's College for the beautiful floral tribute of a wreath in Ukrainian coloured flowers which arrived in time for his funeral on 28th August.

Rt Rev John Bayton and Anne Bayton

Bishop John Bayton spent two years in Jerusalem in the 1990s as chaplain at St. George's College. His wife Anne was warden. They both contributed a great deal to the life of the college during their time and it is with great sadness that we report that they both passed away recently. Anne died a couple of years ago and John died earlier this year.

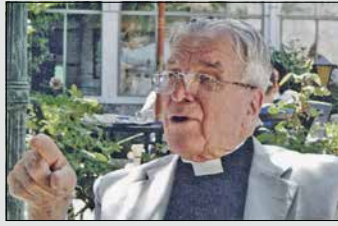
For several years, John was Bishop of Geelong in Australia and had founded an icon school at St. Peter's Church, Eastern Hill, Melbourne. His great love was icon writing and his office at St. George's College doubled up as an icon studio during his time there. John also taught on courses and travelled with groups out in the field. He was a rich source of insight and wisdom and a good deal of fun as well. A lively teacher and pastor, his lectures were colourful and engaging. His sense of humour brought light relief to long journeys and tense situations. Staff at the college remember his contributions in the Holy Land itself and also in the Sinai desert where he contributed many enriching reflections and meditations. As warden, Anne looked after course members day and night, working with Palestinian staff to provide for domestic and practical needs.

John and Anne were a wonderful couple. Students from all over the world benefitted from their help and care. All those who knew them remember them with love and gratitude. May they rest in peace.

~ OBITUARY ~

Rev William Broughton – ‘Father Bill’

‘Father Bill’, who died in California on 22 September aged 93, was a much-loved figure in Jerusalem, especially at St. George’s Cathedral



and College, over many years. His enthusiasm and commitment were an inspiration to all. An engaging example of lively Christian faith, he was admired and respected by everyone. His many years as a naval chaplain prepared him for work in the Holy Land bringing together people of diverse and conflicting backgrounds.

Fr. Bill’s ancestors moved from the English Lake District to New Bedford, Massachusetts during the Great Depression. One of four brothers, Bill was born on 29th August, 1929. His father was Unitarian and his mother Roman Catholic. Bill was raised Episcopalian (Anglican) and he always thought of himself as ‘the great compromise!’ From an early age, Bill dreamt of life at sea and joined the navy at the age of seventeen. During his initial four years, he decided to offer himself for ordination and after college and seminary served a curacy in the parish of Winnetka, Illinois. It was inevitable that Bill would become a naval chaplain. He joined in 1968 as Lieutenant (junior grade) and retired in 1985 as full Commander. During that time, he received numerous significant honours. The navy also taught him a great deal about priestly ministry as he encountered the most dehumanizing situations in China, Korea and Vietnam. Misery and loss of life were everywhere and Bill became totally committed to the service of others.

In the early 1960s, he developed an interest in biblical archaeology and won a scholarship to participate in a dig at Tel Gezer in Israel. He was often heard saying, ‘You can’t appreciate the Bible without getting your hands dirty’. After retirement he became chaplain to Bishop Samir Kafity at St. George’s Cathedral in Jerusalem and from that time, the Holy Land played a key part in his life. Bill often quipped that his time as a chaplain in Vietnam prepared him for the challenges of living in Jerusalem!

During the 1990s and 2000s, Bill rented a flat on the outskirts of Jerusalem where he hosted a regular theological discussion group. His flair for cooking and entertaining helped keep the wheels of theological debate turning. Fathers from the École Biblique, academic staff from different institutions in Jerusalem, and numerous others would appear and contribute to what became a much-loved community event.

Professor Larry Stager of Harvard was often there on his way to and from the summer dig at Ashkelon. There was always lively theological, archaeological and political exchange.

Continuing to assist at St. George’s Cathedral over the years, Bill also played a part in the life of St. George’s College, contributing especially to desert courses in the Sinai. On one occasion, a day visit to the Ashkelon dig was organised for the St. George’s College Youth Course with Bill as host and guide. His enthusiasm was infectious, and students marvelled that biblical studies and archaeology could be so much fun. Bill also played a significant role in the Jerusalem ‘Ecumenical Theological Research Fraternity’, a forum for interfaith theological dialogue. And his association with the University of the Holy Land in Jerusalem was a constant joy to him. He was respected by Jews, Christians and Moslems alike – and moved with seeming ease among those of opposing political persuasions.



An amazingly rounded person, Bill’s love of academic learning was surpassed only by his pastoral sensitivity and care for others. His sense of humour added a much-admired dimension. Bill could always see the funny side of things, frequently helping those around him through difficult and sometimes tragic situations. He was always there in support of others, always offering a helping hand and a useful insight – never pushing himself forward, always willing to be of assistance. He certainly lived up to what became his motto: ‘flexible and available!’ In 2008, Bill was awarded the Cross of St. Augustine by the Archbishop of Canterbury.

Around 2010, Bill accepted that he would be in Jerusalem less in the years to come. He slowed down, spending longer in San Diego, California, his official home since the early 1970s. He was to spend his last days at his flat in Coronado, staying in touch with a wide circle of friends until the end. He never married and had no children but he loved the company of his nephews and nieces as well as that of local friends and carers.

Fr. Bill was an unusual man: generous, supportive, hospitable, creative, eccentric, enormous fun – and a joy to be with. A wise and humble brother and a dedicated priest, he will be deeply missed, and remembered with much love and affection for years to come. May he rest in peace.

*Stephen Need
with many thanks to
Joe Ditler and Yazid Said
for details and photos*

~ OBITUARY ~

Metropolitan Kallistos

Metropolitan Kallistos Ware of Diokleia's death on 24th August, 2022 deprived the Orthodox Church of an outstanding theologian and pastor, and Oxford of a distinguished Patristics scholar. Born in 1934 and baptised in the Church of England as Timothy, he was educated at Westminster School, and went on to gain first-class degrees in Classics and Theology at Magdalen College, Oxford. Traditional in temperament, he was troubled by 'liberal' tendencies within the Anglican Communion, and his experience of Orthodox worship in a Russian Orthodox church in London led him to embrace Orthodoxy. At the age of twenty-four he was received into the Greek Orthodox Archdiocese of Thyateira and Great Britain, within the Ecumenical Patriarchate of Constantinople. He soon became a monk with the new name of Kallistos, the superlative form of the Greek adjective for 'good' or 'beautiful.' This prompted an Oxford chaplain to dub him 'Super-K'.

After a short stay at the Monastery of St John the Theologian on the island of Patmos he returned to Oxford, where he spent the rest of his life. In 1966 he was ordained to the priesthood, to serve the Greek Orthodox parish of the Annunciation, and that same year became the Spalding Lecturer in Eastern Orthodox Studies in the University of Oxford, a post first occupied by Nicholas Zernov, a distinguished Russian émigré theologian and ecumenist. In due course he was ordained bishop, and later was given the rank of metropolitan. He became a Fellow of Pembroke College, and acquired a well-deserved reputation as an excellent lecturer and teacher. He was much in demand as a supervisor of doctoral students working on aspects of patristic theology.

In 1963, while still an Orthodox layman, Timothy Ware published *The Orthodox Church*, of which a second edition appeared thirty years later. That and his second book, *The Orthodox Way*, remain the best introductions to the history, doctrine and spirituality of Eastern Orthodoxy. For many years he worked with others to produce a five-volume English translation of the *Philokalia*, a classic collection of Eastern Christian monastic writings on prayer. Happily the fifth volume was completed before he died, and is due to be published in 2023. Two other publications, which he prepared in collaboration with Mother Mary, of the Orthodox Monastery of the Protecting Veil of the Mother of God in France, are *The Lenten Triodion*, which includes roughly half of the liturgical texts for Lent and all the texts for Holy Week, and *The Festal Menaion*, which includes the liturgical texts for the fixed feasts of Christ and of the Mother of God. Both are of great

value in the study of the Orthodox liturgical and doctrinal tradition. He wrote many articles and was a frequent speaker on aspects of Orthodoxy.

Bishop Kallistos was deeply involved in several ecumenical dialogues on behalf of the Ecumenical Patriarchate, including the Anglican-Orthodox Joint Doctrinal Discussions which began in 1973. He never lost a certain affection for the Church of England, and always appreciated its tradition of Choral Evensong. In 2017 the Archbishop of Canterbury awarded him the Lambeth Cross for Ecumenism for his significant contribution to the dialogue. He was an enthusiastic member of the Fellowship of St Alban and St Sergius, founded in 1928 to foster mutual understanding between Anglicans and Orthodox, and remained until his death a trustee of the two ecumenical houses in Oxford, founded by Nicholas and Militsa Zernov, the House of St Gregory and St Macrina and the House of St Theosevia.

Though conservative by temperament, in his later years he modified his views on the ordination of women, and ceased to believe any of the arguments against it. He encouraged a Russian Orthodox theologian, Elisabeth Behr-Sigel, to publish articles and a book arguing in favour of women priests, and further shocked more traditionally-minded Orthodox by writing an article in which he said it was time the Orthodox Church re-examined its traditional views on human sexuality and same-sex relationships.

Though known primarily as a theologian, Bishop Kallistos was much appreciated as a parish priest and spiritual guide. He could on occasion stand on his episcopal dignity. But not far beneath the monastic cassock he always wore there lurked an English Oxford don with a strong sense of humour. He had a fund of amusing stories, of which one told of how he once fell asleep during a sermon, and woke to find he was himself the preacher. He was an important figure in world Orthodoxy and in the realm of Christian scholarship, and helped many to a greater understanding of the Eastern Christian tradition. A large congregation attended his funeral in Oxford, including ecumenical friends and Orthodox clergy from several autocephalous Churches. He has 'reposed in the Lord', as the Orthodox say, but his memory will be eternal.

Hugh Wybrew



Praying round the Provinces



The Province of Jerusalem and the Middle East,
and the Province of Alexandria, home to the three Abrahamic faiths
and the centre of the world's political conflicts,
ask your prayers for...

PROVINCE OF JERUSALEM AND THE MIDDLE EAST

1st The Province of Jerusalem and the Middle East. The President Bishop of the Province, the Most Rev Michael Lewis.

THE DIOCESE OF JERUSALEM

2nd The Archbishop and Dean of St George's Cathedral, the Most Rev Dr Hosam Naoum and his wife Raffa and family. For wisdom as he leads the church in Israel, Palestine, Jordan, Syria and Lebanon. The administrative staff.

3rd The clergy serving the parishes and institutions in Israel, Palestine, Jordan, Syria and Lebanon and the congregations who keep the faith and sustain the churches in troubled times.

4th The hospitals and centres that tend the sick: the Diabetic Clinic Ramallah, St Luke's Hospital Nablus, the Alhi Arab hospital Gaza, and the Penman Clinic, Zebabdeh.

5th The schools that prepare the next generation: St George's Jerusalem, the International School Jerusalem, the Arab Episcopal School Ramallah, the Vocational Training Centre Ramallah, Christ's School Nazareth, St John's School Haifa, the Ahliyyah School for Girls, the Bishop's Kindergarten and the Bishop's School for Boys Amman, the Schneller Vocational Training Institute Amman, St Saviour's School Zerqa, St John Baptist School for Integration of the Blind Irbid, and St George's School Lod.

6th The centres of healing: the Jerusalem Princess Basma Centre, the Holy Land Institute for the Deaf Salt, the Jofeh Community Rehabilitation Centre Jordan Valley, the Father Andeweg Institute for the Deaf Beirut, St Luke's Centre for the Mentally Disabled Beirut, the Home for the Elderly Amman, the Episcopal Home for Children Ramallah.

7th The guest houses that provide hospitality and refreshment for pilgrims and all visitors: St George's Jerusalem, St Margaret's Nazareth, St Andrew's Ramallah, the Schneller Institute Amman and Christ Church Jerusalem.

8th Those who work for peace: the Peace and Reconciliation Movement, Kids4Peace, Sabeel and people from all sides who seek peace and pursue it.

9th St George's College Jerusalem and its courses: the Dean, the Very Rev Richard Sewell and his wife Julieann, the Course Director, the Rev Dr Rodney Aist, the Chaplain, and their families.

*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.*

THE DIOCESE OF IRAN

10th All in leadership roles in the Church in Iran.

11th The political leadership of the nation. The wellbeing of all people in Iran.

12th The congregations of the Episcopal Church in Isfahan (its suburb Julfa), Tehran & Shiraz. The cities where congregations have worshipped in past years – Kerman, Yazd, Ahwaz.

13th All involved in ministry among Iranians through media, literature, witness and leadership training.

14th The Diaspora of Iranian Christians scattered in many nations.

*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 the earth is filled with the knowledge of your love.*



Praying round the Provinces

**Blessed Lord, who faced the time of trial
have mercy on our failings and out of our weakness
bring your strength.**

● THE DIOCESE OF CYPRUS AND THE GULF

- 15th The Bishop, Most Rev Michael Lewis and his wife Julia. The diocesan administrative staff.
- 16th The Dean of St Paul's Cathedral Nicosia, the Very Rev Jeremy Crocker and his wife Beth. The Dean of St, Christopher's Cathedral Bahrain.
- 17th The Archdeacon in the Gulf, the Ven Dr Michael Mbona, the Archdeacon in Cyprus, the Ven Christopher Futcher and his wife Anne.
- 18th The clergy and people of Cyprus in Nicosia, Kyrenia, Larnaca, Limassol, Paphos and Ammochostos. The work of the Katafiyio Retreat House.
- 19th The clergy and people of the Gulf in Bahrain, Abu Dhabi, Kuwait, Dubai, Sharjah and the Northern Emirates, Oman, Doha, Aden and the clinic at Ras Morbat, and the scattered congregations of the Arabian Peninsula who keep the faith privately.
- 20th The Church in Qatar and the Epiphany Centre, Dohar. The congregation of Baghdad led by Canon Faiz Jerjes. The people of Iraq, of all faiths, and all the Iraqi Christians who are sheltering in other lands.
- 21st The political leaders in Cyprus, Iraq and the Gulf States, that all may seek and create just and stable governments.
- 22nd The Friends of the Diocese of Cyprus and the Gulf.

*Almighty and everlasting God, creator and giver of all good gifts, mercifully hear our prayers
and grant to this diocese all things needful for its welfare.*

● PROVINCE OF ALEXANDRIA

- 23rd The Province of Alexandria. The Archbishop of the Province, the Most Rev Dr Samy Fawzy, the Assistant Bishop the Rt Rev Anthony Ball.
- 24th The Diocese of Egypt. The bishop, the Most Rev Dr Samy Fawzy and his wife Madelaine and their family. All who work in and for the Diocese of Egypt.
- 25th The Diocese of North Africa. The vacancy for the bishop and all who work in and for the Diocese of North Africa.
- 26th The Diocese of the Horn of Africa. The Commissary Bishop the Rt Rev Kuan Kim Seng and his wife and family and all who work in and for the Diocese of the Horn of Africa.
- 27th The Diocese of Gambella in Ethiopia. Archdeacon Jeremiah and his wife and family and the Commissary Bishop Rt Rev Kuan Kim Seng. All who work in and for the Diocese of Gambella.
- 28th The Alexandrian School of Theology and its campuses throughout the Province. The Chair of the AST Board of Governors, the Rev Dr Ashley Null. All staff and students and their families.
- 29th The Friends of the Anglican Province of Alexandria, the Friends of the Anglican Church in Ethiopia and all friends of the dioceses.

*Strengthen the faithful, protect the children, comfort the sick, uplift the fallen
and bring us all to be of one heart and one mind within the fellowship of your holy church.*

- 30th The Jerusalem and the Middle East Church Association. Its Chair, the Rt Rev Anthony Ball. The staff in the office in Farnham: Mrs Shirley Eason. All whose gifts, past and present, sustain it.



Spain

Morocco

Turkey

JERUSALEM & THE MIDDLE EAST
Archbishop Michael Lewis

ALEXANDRIA
Archbishop Samy Fawzy

Jerusalem
Archbishop Hosam Naoum

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

North Africa
Vacant

14. Algeria
 15. Tunisia
 16. Libya
- (also covering Mauritania and Chad)

Cyprus and the Gulf
Archbishop Michael Lewis

5. Cyprus
6. Iraq
7. Kuwait
8. Bahrain
9. Qatar
10. United Arab Emirates
11. Oman
12. Yemen

Egypt
Archbishop Samy Fawzy

Horn of Africa
Bishop Kwan Kim Seng

18. Eritrea
19. Ethiopia (Highlands)
20. Djibouti
21. Somalia

Iran
Vacant

13. Iran

Gambella
Bishop Kwan Kim Seng

22. Ethiopia (Lowlands)

Sudan

Kenya

Pakistan

Afghanistan

JMECA

THE TWO PROVINCES

(Red line indicates border)