

Bible Lands

Winter 2015/16

Magazine of the Jerusalem and the Middle East Church Association

www.jmeca.org.uk



Jerusalem



Egypt & North Africa



Cyprus & the Gulf



Iran



The 5th century mosaic, safe in the damaged church

CONTENTS

Church of the Loaves and Fishes attacked in Galilee – see page 8

The Gaza Hospital – an update – pages 12 & 13

The Battle for the Soul of Islam by Bishop Bill Musk – pages 16 & 17

THE JERUSALEM AND THE MIDDLE EAST CHURCH ASSOCIATION (JMECA)

Founded in 1887

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

Reg. Charity no. 1158476
www.jmeca.org.uk

Patron

The Most Reverend and Right Honourable
The Archbishop of Canterbury

Chairman

Mr. Richard Owens OBE

Administrator

Mrs. Shirley Eason
Assistant: Mrs. Ginny Heffernan
1 Hart House, The Hart
Farnham GU9 7HJ, Surrey.
secretary@jmeca.eclipse.co.uk
Office days: Tuesday to Friday, 9.30am – 2.00pm.
Tel/Fax 01252 726994
The Council of JMECA delegates the administration of its assets to a Standing Committee which is

THE JERUSALEM AND THE EAST MISSION TRUST LIMITED (JEMT)

Administrator as above

Directors

Mr. John Clark (Chairman)
Mr. Andrew Hill
The Venerable Howard Levett
Mr. Richard Owens OBE
Mr. John G Pringle (Hon Treasurer)
The Reverend Dr. William Taylor
Sir Harold Walker KCMG
Mr. David Wright OBE
The Reverend Canon Hugh Wybrew

Consultants

The Reverend Canon Timothy Biles
The Reverend Canon Precious Omuku
(Archbishop of Canterbury's Representative)

Bible Lands Editor

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

The next issue will be published in May for
Summer 2016.

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

JMECA Website www.jmeca.org.uk

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.

THE CENTRAL SYNOD OF THE PROVINCE

President

The Most Revd Archbishop Dr Mouneer Anis

Secretary

Mrs. Georgia Katsantonis
georgia@spidernet.com.cy

Treasurer

The Reverend Canon William Schwartz.

Jerusalem

The Most Reverend Archbishop Suheil Dawani
St George's Cathedral Close, PO Box 1248,
Jerusalem
Tel: +972 2 6272932
bishop@j-diocese.org
website: www.j-diocese.org

Iran

The Rt Revd Azad Marshall
PO Box +971 4 62170 Dubai UAE also St Pauls
Church, Avenue Hafez (North), Opp, Bazar Val Asr No
749 Tehran 15977 Iran
bishop@saintthomascenter.org

Egypt

The Most Revd Archbishop Mouneer Anis
All Saints Cathedral, PO Box 87, Distribution Zamalek,
Cairo, Egypt
Tel: +20 2 2738 0821
bishopmouneer@gmail.com
website: www.dioceseofegypt.org

Cyprus and the Gulf

The Rt. Revd. Michael Lewis
Diocesan Office, PO Box 22075, 1517 Nicosia
Tel: +357 22671220
The Bishop's PA
Mrs. Georgia Katsantonis
georgia@spidernet.com.cy
website: www.cypgulf.org



Editorial

by the JEMT chairman, John Clark

In the Middle East, Christian communities are not immune from the inter-religious, political and communal conflict situations in which they live. At times they are called to speak out about them as well as to live out their Christian faith by action as well as word. As a publication that seeks to provide perspectives from and support for the Episcopal Church in the region our Editor in publicising issues of politics and conflict is careful to draw on reports from the dioceses themselves. For it is all too easy for those who live far from the region to project their views on to the political situation and regional conflicts – and *Bible Lands* could well fill its space with a variety of opinions about such divisions in the region.

This winter edition of *Bible Lands* highlights a number of areas of conflict and struggle. Following the reduction in subsidy for Christians schools in Israel and a protest strike by teachers and pupils the Heads of all Churches in Jerusalem, including Archbishop Suheil, produced a unanimous letter of protest (see page 21). Although there has been a temporary solution, the longer-term issue of equality for all communities in Israel remains. The report from the Diocese of Jerusalem on the arson attack by Jewish extremists on the Church in Tiberias (page 8) is a reminder of the ever present potential for inter-communal conflict. And there is an update on the role of Al-Ahli National Hospital in Gaza (pages 12-13) following the remarkable response of readers to our appeal for donations last year, which raised over £100,000. We also pay tribute to the life of Bishop Samir Kafity (page 19), a significant bishop in the story of the Jerusalem diocese.

In our reviews section (page 18) two books by well-known experts on the Middle East provide first-rate background to two of the most terrible recent developments in the region, the civil wars taking place in Syria and the rise of ISIS.

Bishop Bill Musk retired this autumn from his role as Bishop for North Africa. He has been connected with the Middle East and North Africa for at least forty years and is a noted author on popular Islam. We are fortunate to have a reflection from him on the massacre in Tunisia (pages 16-17), where the so-called Arab Spring originated, and where he has also been Vicar of St George's Tunis.

The Diocese of Iran does not often feature in these pages but in this issue (page 20) the role of prayer for the members of the little Episcopal Church, for other Christians and for the wider community are highlighted in a selection of prayers – and the remarkable eight-point star with Jesus as its focus from the Church of St Simon the Zealot in Shiraz.

With serious conflicts in Libya, Yemen, Syria, Iraq and the long-lasting Israeli-Palestinian struggle, the situation in many parts of the region grows increasingly ominous. But beneath the headlines there remain Christians and others committed to a different way to live. Our interest, prayers and gifts for the work of the Episcopal Church remain an important contribution to its ministry and work to promote the 'way of Christ' amidst the darkening clouds of conflict. So we are most grateful to our readers and supporters for their gifts, their prayers and their concern.

John Clark

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."



BAGHDAD

One area of continuing concern is Baghdad. More refugees from besieged areas are coming to the city to stay with relatives, and coming to church with them. In a sense this is good, but it puts a strain on the food distribution programme at a time when a revised relationship between FFRRME (Foundation For Relief and Reconciliation in the Middle East) and the diocese is resulting in fewer funds being available to the church.

A recent substantial donation from the Church of the Epiphany in Doha, Qatar, has enabled Fr Faiz Jerjes, our priest in Baghdad, to serve the physical as well as the spiritual needs of the many internally displaced Iraqis who have fled Da'esh (Islamic State) in the Mosul and Nineveh Plain area and are now at and around St George's.

In the picture Fr Faiz and his wife Nawal, together with the congregation, are seen providing fans, fridges, water and air coolers, televisions, and more to sixty or so families whose lives have been uprooted. They have also been offering food and entertainment in the new church hall above the school and kindergarten premises.

Since April 2015 Anglican Aid (Australia) has been sending Australian \$31,000 every two months to St George's Church in Baghdad, which directs the funds to persecuted minorities in Northern Iraq through other churches. Anglican Aid is encouraging the network of supporters to continue to support Iraqi minority groups through prayers and tax deductible financial support.



YEMEN: "We must be in for the long haul"

With no end in sight to the problems in Yemen, chaos is the order of the day.

Even the provision of food, water and electricity is problematic for our clinic staff there.

There has been shelling in the area that may have destabilised buildings whose doors and windows have been blown out. All that is possible is a temporary securing and making safe until such time as the situation allows repairs to be made and the necessary materials arrive to do them. But that time is still far off and Bishop Michael expressed concern that in the meantime we do not lose heart or resolve. We have responsibilities to our remarkable and loyal staff, and in due course the need will be even greater. Our presence there as a Christian organisation is an inspiration to many and has a value in itself. "We must be in for the long haul," he said.

Bishop Michael says:

Christ Church Aden, incorporating the Ras Morbat Clinic, is a sign of hope and love. All the activities that go on within the compound are intended as an offering of thanks to God. Since God is the only maker of all creation, the activities are also acts of service to God's people and a witness to God's embracing love for us all. Christians rejoice with their brothers and sisters, Muslims and others, that He has all of us in His hand, and He is merciful, compassionate and close. May God bless the Yemen, Aden, Ras Morbat, and Christ Church.

THE GULF

The Venerable Bill Schwartz, archdeacon in the Gulf, reports on several new initiatives in the region.

A new building has been opened in Kuwait, adjacent to St Paul's Church in Ahmadi, and this will open up lots of new opportunities for the church there.

There is every prospect of a new ministry beginning soon in Al Ain. This rapidly growing congregation which presently meets in a Golf Club has been without its own Chaplain since Rev'd Robin Lee left, but the post has been advertised, and there is real anticipation

that an appointment may be made by the time this is published.

The building of a new church in Mustaffa, Abu Dhabi is an exciting new venture in cooperation with the Korean Methodist Church, and that is proceeding well. That Church has committed further funds and is enthusiastic about the partnership.

Bahrain has reported strong growth in its Kenyan contingent within the congregation there. Revd Paul Davies has been licensed as the new senior priest in Doha, Qatar.

In Dubai there are hopeful signs that a new era might be within grasp.

Please give thanks to God for the Reverend Jon Lavelle, ordained to the priesthood at St Christopher's Cathedral Manama in the Kingdom of Bahrain on Saturday 5 September. Jon has been serving as curate there for a year as deacon. Remember too his wife Karen, as well as the cathedral parish and worshippers at Awali church. Jon was formerly active in the congregation of St Andrew Abu Dhabi and looks forward to continued ministry in the Gulf.

CYPRUS

The new Dean, Very Revd Jeremy Crocker has been installed at a grand service in the cathedral and the appointment of Revd Gabriel Amat to a senior priest post in Eastern Cyprus has been announced. The appointments process in Paphos is proceeding and interim ministry cover has been arranged, partly through the good offices of the ever-popular Ian Calder.



Bishop Michael is pictured above with two new Deacons, Chris Goldsmith (left) and Geoff Graham, following the Ordination in St Paul's Cathedral Nicosia on Saturday 27 June. A packed cathedral also saw the licensing of Bill Grundy as a Reader. Chris will serve her curacy in Limassol and Geoff, his, in Larnaca. Bill Grundy's ministry will be centered on Kyrenia.

Anglican-Orthodox Commission

For the last six years Bishop Michael has been part of the worldwide International Anglican-Orthodox Commission for Theological Dialogue.

This communique summarises work accomplished in the Commission's latest meeting.

International Commission for Anglican-Orthodox Theological Dialogue

September 2015 – Communiqué from Buffalo, New York, United States of America

In the name of the Triune God, and with the blessing and guidance of our Churches, the International Commission for Anglican-Orthodox Theological Dialogue (ICAOTD) met in Buffalo, New York, from 19 to 25 September 2015. The Commission is deeply grateful for the generous hospitality extended by the Orthodox Church of the Annunciation in Buffalo (Greek Orthodox Archdiocese of America, Ecumenical Patriarchate of Constantinople).

Metropolitan Nicholas of Detroit formally welcomed the Commission to its meeting in his diocese. He offered praise and encouragement for the work of the dialogue. He stressed the urgent need for expressions of Christian unity in light of the deep challenges and crises before the global community, mindful of events unfolding even as the Commission undertook its deliberations.

The Commission brought to completion the first section of its work on the theological understanding of the human person, with the adoption of its agreed statement, *In the Image and Likeness of God: A Hope-Filled Anthropology*. The report, shortly to be published, is the culmination of six years of study on what Anglicans and Orthodox can say together about the meaning of human personhood in the divine image.

This agreement lays the foundation for continuing dialogue on ethical decision-making in the light of this vision. At its future meetings the Commission will consider the practical consequences of this theological approach to personhood. The Commission anticipates ongoing study in areas such as bioethics and the sanctity of life, as well as human rights and ecological justice.



The meeting commenced with the Hierarchical Divine Liturgy at the Annunciation Greek Orthodox Church. Commission members also attended an ecumenical celebration of Evensong at St Paul's Episcopal Cathedral. The Commission was welcomed by Bishop William Franklin of the Diocese of Western New York. In his homily he spoke of the contribution to Christian unity made by a former bishop of the diocese, Charles Henry Brent, who was a leading pioneer in the Faith and Order movement. Daily prayer strengthened and grounded the work accomplished together. Morning and evening prayers were offered, alternating between Anglicans and Orthodox.

The fellowship of the Commission was enriched by the warm and gracious reception by parishioners of the Annunciation Church, and their parish priest, the Revd Dr Christos Christakis, who is the Orthodox Co-Secretary of the dialogue. Members of the Commission were introduced to the unique historic, cultural and natural characteristics of the city of Buffalo, Niagara Falls and the surrounding area.

The work of the Commission will continue at its next meeting in September 2016, to be hosted by the Anglican Communion.

*Metropolitan Kallistos of Diokleia,
Orthodox Co-Chairman.*

*The Most Revd Roger Herft,
Anglican Co-Chairman.*

*"Give we pray, Almighty God, to the whole
Christian people, unity peace and concord,
both visible and invisible. Amen"*

XXXXX

*Behold how good and beautiful a thing it is
brethren, to dwell together in unity*

Diocese of Jerusalem

Jerusalem Archbishop Suhail Dawani



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.



The Archbishop says:

We were delighted to be able to launch the restoration process of St Saviour's Church in Acre. As you will read (page 9), we had many clergy and members of the community at this event, including those of other faiths. However, within a couple of weeks we were shocked with the news of the vandalism and serious fire at the Church of the Multiplication at Tabgha which was caused by extremist Jewish settlers (page 8). This is not the first, and we fear not the last, church to be vandalized in this way and causes not only great

sadness for the Christian community responsible for the Church in Tabgha, but also fear about which Church will be next. We need to ensure that the *Status Quo* is maintained and that all places of worship are respected and kept safe. Please pray for respect and protection for all places of worship in the region.

CORRECTION

The summer 2015 edition of this magazine stated, incorrectly, that the Diocese of Jerusalem had been restored to its pre-1976 Archiepiscopal status. The minute of the Provincial Synod resolution of October 2014 stated:

"The Synod of the Episcopal Church in Jerusalem and the Middle East, a Province of the Anglican Communion, resolved the following:

- A) The Primate (President Bishop) of the Province of Jerusalem and the Middle East shall, during his time in office, bear the title of Archbishop, subject to his relinquishment of the title when he ceases to hold office as Primate; and*
- B) The Bishop of the Diocese of Jerusalem shall, during his time in office, bear the title of Archbishop in Jerusalem, subject to his relinquishment of the title when he ceases to hold office as Bishop of the Diocese of Jerusalem;*

Provided that the metropolitan authority of the Synod of the Province shall remain unaltered and that the holding of the title "Archbishop" shall imply no extra-diocesan jurisdiction or seniority.

This resolution is effective from 23 October 2014."

Thank you for the clarification from the Provincial Synod.

Editor

Christian church attacked

Archdeacon Samuel Barhoum, Christian Formation Department Director, writes about attacks on Christian churches:

On Thursday, 18 June, I woke up to the news of an arson attack on the Church of the Multiplication at Tabgha on the shores of the Sea of Galilee, where Jesus fed the 5,000 in the miracle of the five loaves and two fish.

This is not the first time an attack on a sacred place has occurred. Since 2011, 49 attacks have happened on Christian and Muslim holy places, as well as harassment of clergy. These events continue as no one has been brought to justice or even identified. No one has been caught and punished, thus there is no deterrent, so we expect additional attacks in the future, because these incidents are a result of these perpetrators being educated to hate, to reject those who are different from them and to fight them.

I went with Archbishop Suheil, clergy and laity from the Galilee to show solidarity, to show that the stones of the church may be burnt or destroyed, but we, the living stones, the indigenous Christians, who have kept and continue to keep the faith since the time of Jesus, will continue to keep our faith; our hearts are churches that cannot be destroyed.

When we got there it was devastating to see everything smouldering; the bibles, hymnals and leaflets given to pilgrims. The smell was horrible. We saw the door to the monastery burnt in an attempt to harm the monks, men of peace whose mission is to minister to people, no matter who they are or where they come from. I also saw the graffiti in Hebrew spray-painted on the wall, a line from the *aleinu*, a daily Jewish prayer, "*the false idols will be eliminated*". It was heartbreaking to see the devastation and it brought to mind the verse in John's gospel; "They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God".

But through all this, we are reminded that nothing can separate us from the love of Christ. Despite all things, overwhelming victory is ours through Christ, who loved us. This gives us hope to persevere no matter what happens. Jesus taught us that we need to love our enemies and pray for those who persecute us. Therefore, we need to pray for those who seek to



destroy and burn our places of worship and cause harm to us, just because we are different from them. We need to pray for those who teach hatred and rejection. This brings me to the parable of who is my neighbour, and Jesus' response that my neighbour is "The one who showed mercy"! Consequently, we must follow Christ's example and show mercy to all around us, whether they are people who love us or not. We must accept the other as a brother. If we look at the word 'brother', it has the word 'other' as part of it. The same applies to the word brother in Arabic and Hebrew, is it a coincidence for the three languages to have this? Thus, the others, those who are different from us, are also our brothers and sisters, as we are all created in the image of God. In returning to the church that was burnt; this is the Church where Jesus fed the multitude with five loaves and two fish. He blessed the food, but gave it to His disciples to distribute to the people. He gave them the authority, the leadership to feed the people and respond to their needs, so the question is where are those with authority? Where is the leadership to respond to the people's needs? Where are those with authority to bring the perpetrators to justice? It seems we are waiting for another miracle to happen.

That is why my work as the Director of the newly established Christian Formation Department in the Diocese is so important. Trying to teach the acceptance of the 'other' through raising awareness and dialogue within the Church and with people of other faiths, because when we do not know the 'other', we remain within a circle of fear, suspicion and rejection, but with awareness, we are able to build bridges and break down walls and barriers. As we believe that whatever happens, the power of love will overcome the love of power and hatred.

To learn more about the Christian Formation Program in our Diocese, contact Episcopal Diocese of Jerusalem info@j-diocese.org

Restorations planned

The restoration of churches and revival of ministry in Episcopal churches of the Holy Land is not new to the Diocese of Jerusalem. In March 2011, the Church of St. Paul in West Jerusalem was re-dedicated to serve the larger community of Jerusalem. Furthermore, the Church of St. Peter at Jaffa is currently in the process of being restored, to revive its ministry to serve foreign workers and expatriate staff in the Jaffa and Tel-Aviv area.

Brief background to St Saviour's Church:

Services in Acre were started in 1874 by the late Rev Khalil Kawar.

In 1901 the church began to provide medical services to the people of the city and surrounding villages, until the Synod of the Church made the decision to start building Saviour's Church in 1946 inaugurated and dedicated in September in 1947. The 1948 war began and our parishioners escaped the city due to acts of violence. Despite that the ministry continued, but gradually faded over the years until completely halted in 1979. Today in 2015, we see a new beginning, new horizons and new potential for a dynamic ministry in the city.

The Very Revd Hosam Naoum, Dean of St George's Cathedral, Jerusalem tells of the efforts to reopen the Episcopal Anglican church in Acre

"On the 11th June, I had the pleasure of accompanying our Archbishop Suheil Dawani to the coastal city of Acre to a special event to launch the revival and restoration of the ministry of St Saviour's Church. We were welcomed by a large crowd composed of parish priests, parishioners and community members. Among the dignitaries were Mr. Hatem Paris, Mr. Hisham Al-Shami and Mrs. Wala Ramal, members of the Municipality of the City and representatives of local churches, including Father Nael Helu and Father Andrew Bahhouth. Also my brothers from the other Episcopal parishes in the Galilee Rev Bilal Habibi, Rev Fuad Dagher, Rev Hanna Dalleh, Rev Canon Hatem Shehadeh, Rev Imad Daibes, Archdeacon Samuel



St Paul's Church, West Jerusalem, closed since 1948, now restored to regular use.

Barhoum, and Rev Nael Abu Rahmon. The event started with a welcoming parade of the Akko Christian Forum Scouts Band that led us through part of the city until we reached the Church. Mr. Hatem Fares started his speech of welcome by saying, *"This is a historic visit Your Grace. It has come after many years of waiting. It is good that you are now among us to launch the revival of the church in Acre"*

In his speech, Archbishop Suheil emphasized the importance of the restoration of this church, which has come in response to the desire and call of the people of the city of Acre, to serve others. *"Humans are the most important creatures. God has created them in his own image and we must respect their rights and therefore respect the idea of creating an atmosphere of rapprochement and cooperation, an atmosphere that helps the promotion of peace, security and stability for all the people especially in this City. The message of the monotheistic religions is love, respect, promoting tolerance and living in peace and tranquillity. We are one family working together to serve the city in the name of Christ Jesus for the glory of God and the service of humanity"*. In conclusion, the Archbishop thanked all who contributed to the preparation of the event and those who attended from Acre and beyond.

Several key speakers welcomed Archbishop Suheil and expressed the importance of this visit supporting such an important event and step in Acre. Among the speakers were Father Nael Helu, the Meronite parish priest of Acre, Father Andrew, Rector of the Melkite Catholic Church, Mr. Amin Wasfi Honorary Consul of Russia, and Jenny Tannous, Judge in the Magistrate's Court in Acre; they all confirmed that to launch the restoration and revival of the church service in the Episcopal Church is important both for the churches themselves and also for people of all religions dwelling in Acre.

Diocese of Jerusalem

St George's College

This is a time of major change for St George's College as the Very Revd Dr Graham Smith leaves the role of Dean on completion of his five year term, and the Revd Dr Gregory Jenks arrives to develop the work further.

The Retiring Dean:

Dr Graham Smith has undertaken the refurbishing and updating of the College accommodation and facilities. "We renovated the bathrooms in twenty rooms (all en suite), we renovated the course director's apartment, we fixed the entire air conditioning system and we have furnished a roof garden." He believes that the College staff are the best. "We have the best chef in Jerusalem, the best gardener, the best housekeepers and the best office staff you can imagine" And he declares that anyone who has been on a College course will agree with him. During his five year term he has had two Course Directors "Revd Dr. Kamal Farah was the best Palestinian academic in the land, we loved him, and when he retired we employed the Dr. Rodney Aist a specialist in pilgrimage. Our courses are the finest in Jerusalem and attract seminarians from every part of the Anglican communion." All who know the College will also want to pay a tribute to his wife Sherry, a retired nurse, who has been the perfect host with a care for every student and who has had the eye and the will to see through interior decorating in an attractive style. He concludes ***"We leave St George's with a deep sense of satisfaction and gratitude. I thank God for Archbishop Dawani's invitation to serve here. We wish the new Dean, Dr Gregory Jenks, and his wife a fruitful time as the college begins its next chapter as one of the most unique institutions in the Anglican Communion."***



The New Dean:

Archbishop Dawani has written to the whole Anglican Communion about the appointment and in his letter of welcome he says "Revd. Dr. Gregory Jenks is an Australian born Anglican priest who has been serving as Academic Dean of St Francis Theological

College in Brisbane since 2007. He is also senior lecturer in the School of Theology at Charles Sturt University." The archbishop describes Dr Jenks' present role at Brisbane which includes membership of the Consortium for the Bethsaida Excavations Project in Israel. He will become a Residentiary Canon of St George's Cathedral and the archbishop looks forward to a new ministry which will continue to serve faithfully the world wide Anglican Communion.



Editor

2016 Course Programme

Palestine of Jesus

January 11 – January 24
February 23 – March 3
March 30 – April 8
May 4 – May 12
May 16 – May 27
July 1 – July 8
July 18 – July 29
August 24 – September 2
September 6 – September 15
September 19 – September 30
November 15 – November 24
December 6 – December 15
December 28 – January 6, 2017

Old Testament Landscapes and Narratives

January 26 – February 4

Palestine of Jesus with Kanuga

February 8 – February 16

Sharing Perspectives: Muslims and Christians in the Holy Land

March 10 – March 17

The Bible and Archeology

June 12 – July 8

Women in the Bible

June 16 – June 25

Living Stones: Peace, Reconciliation and the Episcopal Diocese of Jerusalem

October 14 – October 23

Division and Hope in the Holy City: Learning from Rome and Jerusalem

October 25 – November 1

Welcome – new Chaplain for the Archbishop

The Most Reverend Suheil Dawani, Anglican Archbishop in Jerusalem and Bishop of the Anglican Diocese of Jerusalem, is pleased to announce the appointment of the Reverend David Longe as his chaplain.

David commenced work on 1st September 2015.

David was ordained deacon in the Diocese of Southwark in 2009, and priest in 2010. From 2009 to 2015 he served, first as a curate, and then as associate priest, in North Lambeth Parish, an inner-city parish in London. There his ministry included working with gang members, vice-chairing the local ecumenical committee, and chairing a project that helped ex-offenders and marginalised individuals re-integrate into society through employment and self-employment. Prior to ordination he worked in London as a lawyer, specialising in Human Rights and Asylum law, with a particular interest in representing detained asylum applicants. He is married to Sara, a violinist,

and they have three young children, Rex, Alexandra and John.

David's new role will focus on supporting the Archbishop in his mission and ministry, in representing and accompanying the Archbishop throughout the Diocese, aiding the Archbishop's work on peace and reconciliation, providing a link with the Anglican Communion, and when possible welcoming pilgrims and participating in the life and worship of St George's Cathedral. David will also be tasked to help the Living Stones (the indigenous Christians: Luke 19:40), who face tremendous pressure in the region.

To find out more about the work of the Archbishop and the Diocese of Jerusalem please visit: <http://j-diocese.org/>.



Obituary

Najwa Kavar Farah (1923-2015)

Palestinian writer, artist and broadcaster, tireless advocate for justice and peace

Najwa Kavar Farah was born and educated in Nazareth before graduating from the Jerusalem Teacher's Academy of mandatory Palestine. She became one of the most prolific and talented Palestinian women writers and artists. While she was living in Nazareth in 1948, she experienced the trauma of her home being occupied by another people and she witnessed the expulsion of Palestinians from many towns and villages. Her short stories depicted the many kinds of suffering that Palestinians experienced. She could not tolerate violence in any of its forms to any person of any race or country. She published twenty five books, seven in English, eighteen in Arabic containing short stories, religious and secular drama, poetry, folktales, children's stories and her own autobiographical accounts.

In 1950 she married the Revd Rafiq Farah who later became Archdeacon of Jerusalem and author of the history of the diocese. Together they produced the magazine *al-Ra'id*. At this period she was much in demand from press and radio. The family moved to Jerusalem when Rafiq became Archdeacon in 1965. Najwa contributed in various ways to the life of the church in the Jerusalem Diocese, especially in writing drama on the birth, crucifixion, and resurrection of Jesus and directing youth as they acted the drama. Later, while residing in England (1986-1996), she was engaged in supporting Christians Aware and Living Stones organizations and writing articles in the daily London based Arabic newspaper *Al-Arab*.

Before and during their retirement years in Canada, Najwa and Rafiq were invited to tell the story of the Palestinians in USA, Australia, Sweden, and Denmark. Her writing and broadcasting spread over five decades and five continents. She died on August 1st at the age of 92, peacefully in Canada but lamenting the loss of her homeland and pining to return.

Editor

The Ahli Hospital in Gaza

Readers of this magazine and friends of JMECA contributed more than £100,000 to this hospital following the bombing of Gaza in 2014. Here we publish a recent update from the hospital.

Introduction to Ahli Hospital:

Ahli Arab Hospital is located in the Gaza Strip area of Palestine.

It was originally built in 1882 by the Church Missionary Society (CMS) England in Gaza city.

In 1907, the main building was built with 24 beds in Gaza City. This hospital was destroyed during the First World War, and was rebuilt by CMS. The Baptist Church ran the hospital from 1951 until 1982 until it was returned to the original owner, The Episcopal Diocese in Jerusalem and the Middle East.

During the first Intifada 1987 it was the only non-Israeli hospital run by Palestinians in Gaza working with the community. Today, the work of healing continues as the hospital is one of the general hospitals in the Gaza strip with 80 beds capacity.

As it is an institution of the Jerusalem Diocese, Archbishop Suheil is chairman of the Board.

The Director, Ms. Suhaila Tarazi says:

Our ministry is mainly driven by Matthew 25:

“Truly I say to you, to the extent that you did it to one of these brothers of mine, even the least of them, you did it to me”.

The Ahli Hospital is open to all, irrespective of their faith, social class or political affiliation. Our ministry is to reach out to those who are hurting, especially the most vulnerable who have difficulty accessing medical care. Al-Ahli is there to heal the sick and the suffering.

Our ministry has been focusing on the injured resulting from the war and also on people who lost their homes and all their belongings, children who are traumatized by the bombardment, the loss of loved ones.

Dr Maher Ayyad AAH Medical Director gives a personal account of medical care in a time of war

As a doctor and surgeon I see a lot; if someone comes to the hospital it is most likely that they have pain if not on top of that misery. In my last thirty years at Arab Ahli Hospital this has been the case but I have to make sure that this pain is healed and misery is finished even if the care process is prolonged.

My role of caring for the other is driven by my personal faith in Christ.

“I can do all things through him who gives me strength”
Philippians 4:13

During times of war my work gets even more interesting and challenging. Not only in terms of streams of people who are rushed to the hospitals but in the variation in the complexities of the cases.

Thus far, I have witnessed three wars in the past six years; in 2009, 2012 and 2014. As you can imagine, there is nothing pretty about war.

Each war has had its pains and cases but during the 2014 was one of the most challenging where we literally had to expect the unexpected. One of these cases remain with me till this very day.

While I was on duty last August, I was about to complete an operation on a wounded man but I got an urgent call and a need for immediate intervention and attention. I walked into the operation room and I see a five year old boy lying in bed. He was referred to us from another hospital. He had fifty percent deep burn all over his body.

‘Doctor, please take care of this boy. He is my neighbour.’ said a man standing by the boy.

The 2014 Bombing:

- Duration: 51 consecutive days.
- Death toll: 2251 Palestinians mostly civilians including, 551 children and 299 women.
- Palestinians Injured: 11,231 including 3436 children 10 percent of who suffer permanent disability
- Housing Units destroyed: more than 18,000 – 12,620 totally destroyed, 6,455 severely damaged.
- Caused the largest displacement recorded in Gaza since 1967 About 100,000 persons (17,670 families).

- Less than 1% of the construction materials required to rebuild houses destroyed and damaged during hostilities, and to address natural population growth, have so far entered Gaza.
- At least 373,000 children require direct and specialized psychosocial support on the basis of families who have experienced death, injury or loss of home.
- 419 businesses and workshops were damaged, 128 completely destroyed.



Neighbour? I thought – but why his neighbour? Where are his parents?

It is not unusual during the war to have non-family members next to patients but for children and especially this one, I had the urge to ask.

‘He was the only survivor of his family after an F16 aircraft bombarded their house, his parents and his three brothers and sisters all were killed’ the man continued.

I stood there for a moment not knowing where to start: to comfort him emotionally or treat him physically? I was speechless – that I remember very vividly.

From the medical history and examination I found out that he had a major abdominal surgery for a congenital biliary malformation – I also found out that he was living on supportive medications.

At that point we all knew that his journey of healing would take time, both emotionally and physically. We did all what we could to comfort him and care for him.

After his recovery from his shock he realized that none of his family members were next to him. He cried constantly, refusing to eat – He wanted his mom and dad to feed him.

This is one of the few times that I felt that my intervention was the time when it hurts most is when you help others. It was painful and unforgettable. I don’t ever remember crying while trying to help a patient but in the case of this boy I could not help it.

Not long ago I saw him again at the hospital. He had returned for follow up – he was of course much better than when I saw him last summer but his emotional scars will be even deeper than the physical.

Future Plans

The overall situation in the Gaza strip has worsened in the past year. Today there is more unemployment, Gaza is still under siege, there is more poverty than ever, thousands of people are homeless because of the war, children and youth are traumatized.

We aim to continue supporting our patients and those who have started their physical and psychosocial healing journey with us. Psychosocial care continues to be an area of concern where we hope to continue to provide group therapy for mothers and children who suffer post war trauma.

We hope to step up our outreach free medical mission from two days to three days per week where we will be able to go to follow-up not only on our existing patients but also help those who are not able to travel to the hospital for one reason or another.

We will also continue providing medical services focusing on children with different burns and those injured who are in need of follow-up surgical procedures: post war patients in orthopedics and burn unit care.

Edited from a series of interviews between Mr Sami Khoury, the Diocesan Programmes manager, and the staff of the hospital



Archbishop Suheil and the Director

In the war year:

- 1799 patients treated at the emergency room.
- 472 injured patients to emergency room.
- 190 of the injured that were admitted to the hospital.
- 936 follow up visits for injured and vulnerable patients.
- 2776 days of care.
- 3890 cases of burns.
- 17272 cases reached during free medical missions (50% of them are war related cases).
- 850 cases visited the hospital for outpatient dressing.
- 7662 laboratory tests 1833 X-ray examinations.
- 3550 beneficiary in psychosocial programme. (More than 80% were children.)
- 1241 food parcels distributed.
- 250 hygiene kits and first aid bags distributed.
- 11,000 sessions of rehabilitation, physical, occupational therapy, etc...
- Hiring of 30 additional staff members to support relief and recovery operations.
- Purchasing of more than 73,500 litres of fuel for the generators.

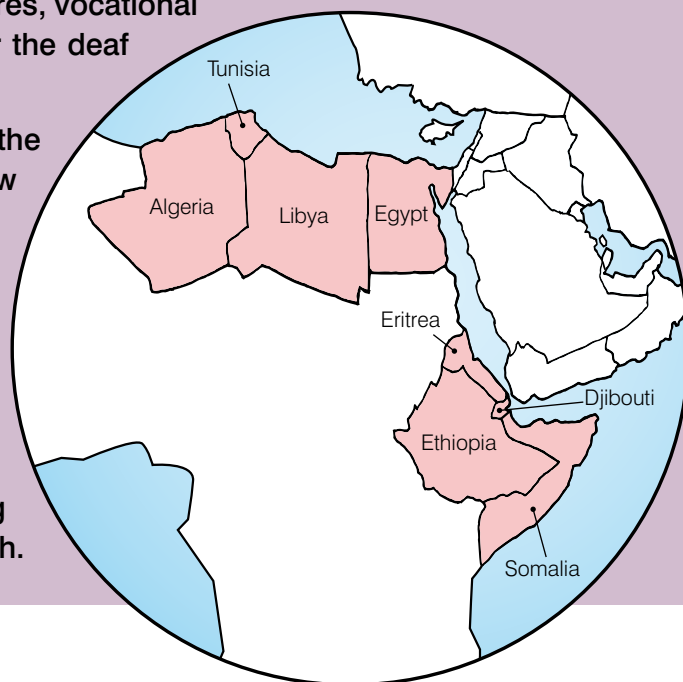
The Diocese of Egypt with North Africa and the Horn of Africa



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.



Bishop Bill Musk retires

Bishop Bill retired in October after serving in N. Africa as Area Bishop under Archbishop Mouneer for seven years.

He brought to the task very special skills and qualities arising from his previous experience in Egypt and his deep understanding of Islam. With BA Honours and MA degrees in Modern History from Oxford University, a Masters in Theology from Fuller Theological Seminary and a DLitt et Phil in Science of Religion from the University of South Africa, Bishop Bill is also a well-known Islamicist and the author of several books: 'The Unseen Face of Islam', 'Touching the Soul of Islam', 'Holy War, Kissing Cousins?' and 'The Certainty Trap'.

After training at Trinity College, Bristol, he was ordained deacon by Bishop Ishaq Musaad in 1981. He served for 6½ years as an Assistant Minister at All Saints' Cathedral in Cairo and was ordained priest there in 1982. Later, in England, he served as a Team Vicar at St Peter's, Maghull during the 1990s, part of the Diocese of Liverpool. During those years he was an Anglican representative on the Merseyside Interfaith "Triologue" of Jews, Christians and Muslims that met regularly.

From the early 2000s he was Vicar of Holy Trinity & St Matthias, Tulse Hill in the Diocese of Southwark. He was made a Canon of Southwark Cathedral in 2007 and served for several years on a national taskforce within the Church of England set up to offer support to parishes situated in areas where people of other faiths formed the majority. He was consecrated as Area Bishop for North Africa in 2008 where he has served for the last seven years.



Bishop Bill writes on the Tunisian massacre – pages 16-17

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

Alexandria School of Theology

First MA Degrees – July 2015

Ten years after its founding, the Anglican Alexandria School of Theology (AST) celebrated its first graduating class to receive the degree of Masters of Arts in Theology, on Saturday 18th of July at Alexandria. The graduates were: four students joined commencement exercises with 27 others who received a Bachelors in Theology, plus one who completed a two-year diploma programme.

Dean Samy Fawzy, principal of AST, congratulated the graduates for their efforts over the past four years, despite the difficulties Egypt has experienced. Dean Fawzy conferred the degrees with Bishop Grant LeMarquand, vice-chairman of the board of AST, and Archbishop Mouneer Hanna Anis, chairman of the board of AST. They were joined by Bishop Peter Tasker, representing the archbishop of Sydney and AST partner institution Moore College in Australia.

Hospitality for religious and political leaders

Ending the Ramadan Fast

Bishop Bill Musk and his wife Hilary invited the Minister of Religious Affairs, Sheikh Othman Batikh with his wife; the Grand Mufti, Sheikh Hamda Said; the Vice President of the Parliament, Sheikh Abdel Fateh Mourou; the Archbishop of the Roman Catholic Church, Bishop Ilario; Father John McWilliam and the Rabbi (who was unable to attend) to his home for the breaking of the fast on the iid of nuss Ramadan. There was a lovely atmosphere as they shared their meal together. Before the meal Sheikh Mourou and Bishop Bill each blessed the food after standing in silence for one minute in honour of those who lost their lives in Sousse. In his prayer Bishop Bill prayed for those grieving and for God's protection and blessing on Tunisia.



15th July 2015

St Frumentius' Anglican Theological College, Ethiopia

Opening Week 13th Sept

What will this day be like, I wonder? What will my future be, I wonder?" These are the words of the character Maria in the musical hit, The Sound of Music, as she leaves the abbey on her way to meet with Captain von Trapp and his seven children. Some of our first year students were no doubt thinking something similar and, like Maria, found themselves overwhelmed after the September opening. But, thankfully, the faculty is not like the von Trapp children and we have not played any unkind pranks on our students...yet. Still, the sheer magnitude of the work seems to have hit them with a force likened only to a fully opened fire hydrant.

The new adventure began on August 28 as we had our very first orientation day. It was significant that this day also happened to be the day on which the Church remembers one of the greatest African theologians, Augustine of Hippo. The 13 students are not only from different ethnic backgrounds, but are also at different stages of their respective Christian journeys, some having come from Christian families and others having only met Jesus a few years ago. Their levels of education also differ, ranging from grade 10 certificates to diplomas. But they are united in their desire to learn more, as they want to serve more. Each one already has quite a remarkable resume as far as service in the Kingdom is concerned.

We held our first Holy Communion Service in the College Chapel on Wednesday – it was such a blessed time together even though the building is far from complete!

Sadly, we do not have scholarships for all 13 full-time students. We only have 7 scholarships for full-time students and one for a part-time student. Our 13 part-time students will be joining us for an intensive training course on Trauma Healing next week. Please pray that all our needs will be met soon!

We are all anticipation as to what the Lord has in store for us as we walk this new adventure together. Thank you all for your prayers, encouragement, and support.

+Grant Le Marquand, Assistant Bishop in the Diocese of Egypt, September 2015

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

THE TUNISIAN MASSACRE

The battle for the soul of Islam

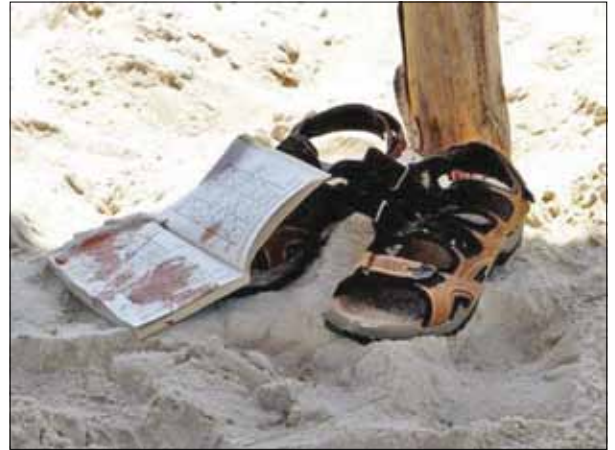


Bishop Bill Musk, who was assistant bishop in N. Africa and Rector of the Anglican church in Tunis until his retirement in October, reflects on the massacre of holiday makers.

Halfway through this summer's fasting month of Ramadan, we at St George's Anglican Church, Tunis welcomed several senior Muslim clerics to an *iftar* meal in the apartment where Hilary and I lived on the church site. Our friend, the Roman Catholic Archbishop of Tunis, also kindly came. Unfortunately the local Rabbi was out of country that evening. Members of our Arabic-speaking congregation worked hard to serve the food and to provide some interpretation for me. Of course, the heavy police presence that accompanied our guests made a big impact in the local, rather poor community of Hafsiya – folk were proud to have such “big” men visiting the area! We enjoyed a convivial evening for several hours. My only regret is that my spoken Arabic is so lacking! The shock of the evening came for me in some chitchat with one of the Tunisian guests as we waited for the muezzin to announce dusk prayers and an end to the fast for that day.

On the previous Friday, at a high class hotel complex on the east coast of Tunis, a little north of Sousse, a Tunisian gunman had used an automatic weapon to kill 38 sunbathing tourists plus wounding as many more. The whole nation was knocked off-centre in shock, disbelief and shame – it was only a few months since the tragic Bardo Museum incident had led to the loss of life for 22 tourists. The British community was especially reeling as thirty of the dead, and a majority of the injured, were from the United Kingdom. Indeed, Hilary and I had spent the previous Saturday and Monday in Sousse visiting injured folk in the intensive care units of several hospitals. By the Wednesday evening of our *iftar* meal, all the British injured had been repatriated and the sad procession of coffins being flown back to UK had begun.

Of course, one of the earliest things that our visiting Muslim dignitaries wanted to do as they arrived at our home for *iftar*, especially with Hilary and myself being



British, was to express their sorrow and condolences over the massacre at the beach. That was very kind of them. What shocked me was the explanation that accompanied those condolences. It is an explanation that I have heard repeated many times by friends here in Tunisia and also by Muslims whom I met in UK during the summer when they discovered that I lived in Tunis: “The man who committed this atrocity is not a Muslim.” One cleric guest even suggested, “He is just a criminal who has escaped from jail.” The motive for such assurance I can understand – the man does not want to admit to himself, any more than to me, that the commitment of such atrocities has anything to do with his religion. “This is not Islam!” Such motive may be laudable, but it risks hiding away a recognition of something that has to be urgently faced in the wider Muslim community today.

Radical Islamism, violent jihadism, militant Salafism – however you want to label it – is not just a security issue. It is a “faith” issue. It is not simply the product of criminal minds. It is not to be summarised as just some kind of clever, social media-contrived, radicalisation of teenage minds by politically astute land-grabbers. Since the 1950s, authorities in Egypt (one of the birthplaces of radical Islamism, especially as promoted by Sayyid Qutb) have consistently treated the phenomenon as a security issue. The state's answer there has habitually been to execute or imprison Islamists into silence. “Silence”, however, has not yet come to Egypt as we are all aware, nor will it by this route.

Radical Islamism, violent jihadism, militant Salafism – however you want to label it – is a “faith” issue. It is part of a conviction about what “Islam” means. It is focused in seeking to realise what it means to be “muslim”, or “submitted” to God. What does God really, really want? Well, the Qur'an recites what God wants. How should faithful Muslims listen to that recitation, to that “guidance”? Well, with unquestioning, obedient

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

Egypt & North Africa Archbishop Mounseer Hanna Anis

hearts. Receiving the words literally is the boast of all fundamentalist Muslims – a claim long and loudly promoted by Wahhabism – and don't all Muslims yearn in their hearts to be fundamentalist, to be literally submitted in their obedience to God? The Islamists consistently claim the high moral ground – they are the most faithful hearers of the recitation, the truest seekers of guidance, and the most obedient of the submitted. They stand in an ancient tradition that, for example, affirms that “stricter” verses from the Medinan period of Prophet Muhammad's life abrogate “gentler” verses from the earlier, Meccan period of his life. They look to their founder whose bringing of God's rule into every aspect of living informed his conscience more strongly than any niceties about how captives might be treated. They look to Ibn Taymiyya, famous fourteenth century, revered sheikh who claimed to re-introduce “original” interpretations of the Qur'an and the Sunnah. Such re-introduction included the justification for Muslims sometimes to fight Muslims on the grounds that some Muslims (in Ibn Taymiyya's case, the Mongols) had in effect committed apostasy and therefore needed to be punished accordingly. Ibn Taymiyya is the theologian who was openly quoted in justification for the burning alive of the captive Jordanian pilot at the beginning of 2015. He is the theological darling of Sunni Salafists or Jihadists today.

I am sure that my cleric friend and *iftar*-guest was only trying to put my mind at ease with words that he thought would assist. I do wonder whether he seriously believed what he was saying. Either way, he certainly was not right in his assertion! There is a global fight going on for the soul of Islam – it is a fight about hermeneutics, about how you interpret what God really, really wants. For the most part, it

is not Westerners who are the main “target” in that fight. They more truly feature as collateral. The main argument is a Muslim argument, about what the Islamic faith means.

The challenge and difficulty for someone like me is to try and discover a way in which I can help suggest that Muslims recognise and speak publicly and honestly about this real, ideological battle. Perhaps a good place to begin in that process is with an admission that there is an equivalent battle going on today for the soul of Christianity. Again, it is a “faith” battle, with a hermeneutical focus. How is the Bible to be deemed authoritative? How is it to be interpreted? The Christian struggle finds expression in friction at the edges of different cultural expressions of the Christian faith – as we in the Anglican Communion recognise all too well! Perhaps less acknowledged are the mixed motivations (including fundamental faith concerns, expressed sometimes in reference to Christian Scripture) that influence some Western, political bodies in their foreign policies or treatment of immigrant communities. I am thinking of the role of the religious “Right” in strongly underwriting varieties of American policy vis à vis the Israeli/Palestinian issue, or the appeal to Christian heritage in the anti-immigrant rhetoric of some politicians in Europe and Scandinavia. In other words, what “faith” means today is a conundrum as much for thinking Christians as it is for thinking Muslims. Can such recognition offer a starting point for serious, public addressing of that shared conundrum?

Prior to our *iftar* meal, after our Muslim guests had completed their dusk prayers in a different room, we stood in silent solidarity recalling the Sousse massacre and putting those killed, injured, bereaved, involved, with the whole nation of Tunisia, in the hands of God.

Rt Rev Dr Bill Musk

Assistant Bishop for North Africa (Diocese of Egypt with North Africa & the Horn of Africa)

Rector of St George's Anglican Church, Tunis



Photo St George's, Tunis

O God, who in the past gave your Holy Spirit to the Elders of your flock, grant wisdom and understanding to those who choose a new Shepherd and Pastor for our brothers and sisters in North Africa; One who will be led into all truth, have a right judgement in all things and lead your people with the boldness born of true faith in Jesus Christ our Lord, Amen.

The Jihadis Return

Patrick Cockburn

OR Books 2014 ISBN 978-1-939293-59-6 paperback, ISBN 978-1-939293-60-2 e-book.
pp 144 Pb \$15/£9, E-bk \$10/£6.

Syria Burning

Charles Glass

OR Books 2015 ISBN 978-1-939293-88-6 paperback, ISBN 978-1-939293-89-3 e-book.
pp 142 Pb \$16/£11, E-bk \$10/£7.

Most Western Christians may not know much about the Christian communities in the Middle East, but they are now aware that their existence is threatened by the victories won by Sunni Muslim jihadis in Iraq and Syria, and by the civil war in Syria. Most people in the West may not know much in detail about who the jihadis are and how it is that they have had such rapid success, but they are aware that the caliphate they have established in large tracts of Iraq and Syria poses a threat, not only to Western interests but also to Muslims who do not share the outlook of the Islamic State in Iraq and Syria (ISIS) – the ‘so-called Islamic State’, as politicians wish it to be called.

The authors of these two books are experts in their fields. Both have spent much time in the region over many years and have reported on developments there. Cockburn writes regularly for *The Independent*, and warmly commends Glass’s book. They tell their respective stories from a close personal acquaintance with the countries, and in brief compass provide a clear and informative overall view of the situation in Iraq and Syria at the time of writing and of how it has come about. ISIS is the offspring of al-Qa’ida, the jihadi organisation most familiar in the West since the turn of the century. Support for the jihadis appeared to weaken after the early success of the Western invasion of Afghanistan in 2001, and the so-called Arab Spring appeared at first to be the dawn of new democratic and secular era in North Africa and the Middle East. But the jihadis made a swift and vigorous return, to the dismay of the West, not least of the United States and Great Britain. The revolt against President Assad’s government in Syria in 2011 gave them the opportunity to extend their activity still further, in the process destabilising the already precarious situation in Iraq.

Both writers are clear that Western miscalculations and misjudgements have made a significant contribution to the rise of ISIS. Western interventions in the Middle East, such as the Iraq war of 2003, and politicians’ calls for President Bashar al-Assad

to step down, are only the most recent of American and British involvement in the region. Glass reminds us that in 1949 the CIA’s man in Damascus, acting in the interests of American oil companies, paid the Syrian army chief of staff to arrange a coup that overthrew the parliamentary system. So began a series of military coups that ended with Hafez al-Assad’s in 1970. The deliberate dismantling of the Iraqi state after the Gulf War, and American support for a partisan Shia government, prepared the way for the virtual break-up of Iraq. A situation was created in which ISIS could establish itself. Western support for the Syrian rebels and the assumption that Assad would fall have helped to create another situation from which ISIS has profited.

Fuelling the rise of the jihadis is Wahabism, the fundamentalist form of Islam that originated in Arabia in the eighteenth century. Espoused by the Saudis, it became the dominant version of Islam in Saudi Arabia. Not least among the ironies of the present situation is that Wahabism is propagated and financed by such staunch allies of the West as Saudi Arabia and other Gulf states. While they support the jihadis, America and its Western allies are desperately trying to defeat them. Both books are highly critical of Western, American-led policies in the Middle East, which have helped to create the present disastrous situation. It remains to be seen how the very recent American nuclear agreement with Shi’ite Iran and the consequent restoration of diplomatic relations will affect the situation.

Patrick Cockburn’s conclusion, that “the Middle East is entering a long period of ferment in which counter-revolution may prove as difficult to consolidate as revolution itself”, is unlikely to need radical revision.

The reviewer is Canon Hugh Wybrew, a former Dean of St George’s Cathedral, Jerusalem. Now actively retired in Oxford, his interests include Eastern Orthodox Christianity. He is a Director of JMECA.

Obituary

Rt. Reverend Samir Kafity Twelfth Anglican Bishop in Jerusalem

The Rt. Rev. Samir Hana Kafity, twelfth bishop in Jerusalem and former presiding bishop of the Middle East Province, and bishop-in-residence at St. Bartholomew's Episcopal Church in Poway, died on the afternoon of Aug. 21 at home after a stroke. He was 81 years old.

"Bishop Kafity kept a ball of barbed wire on his desk to help him remember that he was pastor to Christians on both sides of the barbed wire," said the Rev. Mark McKone-Sweet, rector of St. Bartholomew's, Poway, the parish home of Bishop Kafity and his family for the past eighteen years. "He gave himself relentlessly to bringing peace to all people, regardless of race, nationality, faith or political group, by breaking down differences and collaborating with countless religious leaders around the world."

The Rt. Rev. James R. Mathes, bishop of the Episcopal Diocese of San Diego, said that when he arrived in this diocese over ten years ago as a new bishop, "it was a blessing to have a giant of the Anglican Communion present and active in our diocese." Bishop Mathes joins "the Kafity family, the people of our diocese, the people of the Diocese of Jerusalem, and friends around the world are grieving the loss of Bishop Kafity; the church and the world are better because of his life and ministry."

"Bishop Kafity was passionate for peace," said the Rev. Canon John L. Peterson, Washington National Cathedral's canon for global justice and reconciliation. "He was the Anglican Bishop in Jerusalem during two major political conflicts, the first Intifada and the first Gulf War. He firmly believed that the foundation stone of peace was always justice and his call for peace always centered around a just world for all people. One of Bishop Kafity's great sayings was 'we are all citizens of Jerusalem.' Today we celebrate Bishop Kafity's life among us as he becomes a citizen of the heavenly Jerusalem."

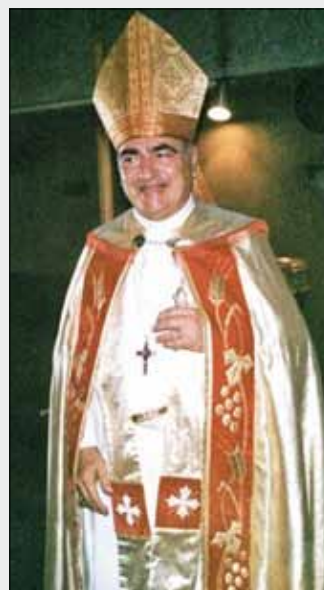
Born September 21, 1933 in Haifa, Palestine to an Anglican family, Kafity was educated at the American University of Beirut and was ordained to the Anglican priesthood in 1958 at St. George's Anglican Cathedral, Jerusalem. After ministering as parish priest there, he served at St. Andrew's, Ramallah; St. Peter's, Bir Zeit; and All Saints, Beirut, where he served in the capacity of parish priest and archdeacon. In 1976 he returned to St. George's Cathedral, Jerusalem to be the executive secretary of the diocesan council.

In the late 1970s he was a lecturer at Bir Zeit University and archdeacon of Jerusalem. In 1982 he became coadjutor bishop of Jerusalem and in 1984, he became the twelfth bishop in Jerusalem. For the next 14 years he served in that position, only the second Palestinian-Arab to do so.

He received the Star of Bethlehem from the Orthodox Patriarchate of Jerusalem, was dubbed a Knight of the Holy Sepulcher by the Greek Orthodox Patriarchate, was made an honorary chaplain by the Order of St. John, was awarded the Royal Jordanian Star, second degree, by King Hussein and was made a life member on the supreme council of the YMCA. He was awarded honorary degrees by Virginia Theological Seminary, Dickson College and the University of Kent at Canterbury.

In 1998, he retired to Poway, California where he served as bishop-in-residence at St. Bartholomew's Episcopal Church. His involvement in the Episcopal Diocese of San Diego began that year with visitations and workshops about the Middle East. His presence was particularly helpful after the events of September 11th, as was his personal example of love, care, mercy and compassion. He strengthened interfaith relations with Jews and Muslims in the diocese, preaching regularly, leading workshops, and occasionally leading trips to the Holy Land. He became an American citizen on March 15, 2002 and was made an honorary colleague in the Episcopal Church's House of Bishops in 2004.

Bishop Kafity is survived by his wife of 52 years, Najat Abed, their two daughters, Samar Hireish and Rula Kassieh, and four grandchildren, Beshara, Serene, Michael and Mark.



There have been Christians in Iran since the earliest days of the Church and the indigenous Churches continue as minorities in this predominantly Muslim country. The Anglican presence arose out of missionary work by the Church Missionary Society and there is a small Church which looks to the Bishop for spiritual leadership. The diocesan institutions – schools and hospitals and work among the blind – have gone but the tiny Church persists. Members of the Church need much prayer for strength to witness to their faith and for protection from the opposition. There have been martyrs since the Revolution, and the situation can only really be described, in human terms, as unpredictable.

The Diocese of Iran differs from other dioceses in the Province of Jerusalem and the Middle East in that it consists purely of congregations of Christians, with no medical, educational or other institutions. They were expropriated, along with institutions run by other Churches, after the 1979 Islamic Revolution. So week by week the four congregations in Tehran, Isfahan, Julfa (a suburb of Isfahan) and Shiraz meet for fellowship and worship. Their numbers are not large, but they gather faithfully, supported by prayer, by the pastoral visits made by Bishop Azad, the leadership in Tehran of the Revd Christopher Edgar and others in Isfahan and Shiraz.

Churches in the Diocese: St Luke Isfahan, St Simon the Zealot Shiraz, St Paul Tehran, St Paul's Julfa.

To help Bible Lands readers offer support in prayer we publish a selection of prayers for the Churches and Christians in Iran:

Some words from the famous Iranian poet Hafez, whose tomb is in Shiraz. Iranians are great lovers of poetry.

And if the Holy Ghost descend
in grace and power infinite
His comfort in these days to lend
to those who humbly wait on it
Theirs too the wondrous works shall be
that Jesus wrought in Galilee.



*Guide with thy pure and peaceable wisdom
those who take counsel for the
nations of the earth, that in tranquillity
thy kingdom may go forward, till the
earth is filled with the knowledge of thy love.*



Lord Jesus
we thank you for all those who uphold
the faith in Iran.
We pray that you will give them courage,
enrich them with the gift of the Holy Spirit,
and strengthen their sense of belonging
to the Universal Church
so that their sense of isolation may be relieved.
Amen.



O Lord God, Heavenly Father,
you brought the Persian Magi to honour
our Lord Jesus at his birth,
after they had waited hundreds of years
for a Saviour.

We now pray for your people in Iran,
both for those who already know you and
those who are still waiting.

Pour down your Holy Spirit upon them:
Redeem them, *heal* them, *build* them up,
guide them into all truth, and *protect* them
in the name of Jesus Christ. Amen.

A prayer using some of the New Testament titles for Jesus found in the eight-pointed Persian star designed by Dr Norman Sharp for St Simon the Zealot Church, Shiraz. In Farsi each of the names begins with an alef (a long vertical stroke) which points to the name Jesus Christ in the centre of the star.



ISRAELI MINISTRY CUTS EDUCATION FUNDING

Christian Schools close in protest

On 1st September, Archbishop Suheil met with teachers and staff at Christ's Episcopal School, Nazareth for the opening of the new academic year.

Sadly, the school, along with 46 other Christian schools, has not been able to open following severe cuts to their budget by the Israeli Ministry of Education. The Ministry of Education regards Christian schools as "recognized but unofficial". In 2014, the Ministry cut the budget for Christian schools by 55%. This academic year the budget has been cut by 71%.

The school is unable to operate on 29% of its funds. Protesting against the cuts, the Christian schools began a series of strikes on 1st September.

Subsequently Archbishop Suheil joined other heads of churches in Jerusalem in calling for resolution of a school strike by the authorities' "responding to the schools' modest and just demands".

The full text of the statement:

Heads of Churches in Jerusalem: Statement on Christian Schools in Israel

"We, the Patriarchs and Heads of Churches in Jerusalem, are distressed that our schools in Israel are on strike for more than two weeks. It hurts to see 33,000 students from all faiths and denominations out of their classrooms, while hundreds of teachers and employees are watching their schools empty. This situation is a grave inconvenience to the parents as their children remain at home, while education is a basic human right that no child should be denied.

The struggle for justice and equality for our schools started almost two years ago, after serious budget cuts imposed upon our schools caused a financial deficit. Negotiations between the Office of Christian Schools in Israel and the Ministry of Education failed and all solutions presented

by the Ministry were unrealistic and would cause further financial burden on parents of our students.

For hundreds of years, our schools have provided quality education. Our commitment to education and advancement of our society is embodied in our mission and vision. Therefore, we call upon the Ministry of Education and the government of Israel to take immediate action and end this strike by responding to the schools' modest and just demands in order for our students, teachers and parents to resume their normal life.

The struggle of our schools is a just cause, in seeking not only equal rights, but also recognition of the outstanding services that are offered.

We thank all those who have stood with our schools in their strife, as we hope and pray that this undesirable and painful strike will end with the return of the full rights and respect to our schools, so that they can continue this mission of education for the glory of God and service for humanity."

The Patriarchs and Heads of Churches in Jerusalem

+Patriarch Theophilos III, Greek Orthodox Patriarchate

+Patriarch Fouad Twal, Latin Patriarchate

+Patriarch Nourhan Manougian, Armenian Apostolic Orthodox Patriarchate

+Fr. Pierbattista Pizzaballa, ofm, Custos of the Holy Land

+Archbishop Anba Abraham, Coptic Orthodox Patriarchate, Jerusalem

+Archbishop Swerios Malki Murad, Syrian Orthodox Patriarchate

+Archbishop Aba Embakob, Ethiopian Orthodox Patriarchate

+Archbishop Joseph-Jules Zerey, Greek-Melkite-Catholic Patriarchate

+Archbishop Mosa El-Hage, Maronite Patriarchal Exarchate

+Archbishop Suheil Dawani, Episcopal Church of Jerusalem and the Middle East

+Bishop Munib Younan, Evangelical Lutheran Church in Jordan and the Holy Land

+Bishop Pierre Malki, Syrian Catholic Patriarchal Exarchate

+Mgr. Georges Dankaye', Armenian Catholic Patriarchal Exarchate

September 2015

**LATE
NEWS**

Christian schools in Israel have ended their strike after reaching an agreement with the Education Ministry. The strike lasted more than a month but the 33,000 students in 47 schools returned in early October. The Education Ministry agreed to allocate a one-off payment of \$12.5 million to the schools. The Secretariat for Christian Schools in Israel said:

"We regard the agreement as a provisional achievement for our schools, given that we received not only one-time financial support but also an agreement to establish a committee to change our legal status, which will enable a long-term solution."

Praying round the Province



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

1st **The Presiding Bishop of the Province**, The Most Revd. Archbishop Dr. Mouneer Anis.

THE DIOCESE OF JERUSALEM

- 2nd **The Archbishop**, Most Revd Archbishop Suheil Dawani and his wife, Shafeeqa. For wisdom as he leads the church in Israel, Palestine, Jordan, Syria and Lebanon. His administrative staff and Very Revd. Canon Hosam Naoum, Dean of the cathedral.
- 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: Diabetic Clinic Ramallah, St. Luke's Nablus, Alhi Arab hospital Gaza, Penman Clinic Zebabdeh.
- 5th **The schools** that prepare the next generation: St. George's Jerusalem, the International School Jerusalem, Arab Episcopal School Ramallah, 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, St. George's School Lod.
- 6th **The centres** that give hope to the hurt: Princess Basma Centre for Disabled Children Jerusalem, 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, Schneller Institute Amman and Christ Church Jerusalem.
- 8th **The peace work** the Peace and Reconciliation Movement, The Kids4Peace programme, Sabeel and the people from all sides who seek peace and pursue it.
- 9th **The international courses** at St George's Jerusalem, the Dean Revd. Dr Gregory Jenks, and the Course Director, Revd. Dr. Rodney Aist.

*Almighty God, from whom all thoughts of truth and peace proceed,
Kindle, we pray, in the hearts of all thy people the true love of peace*

THE DIOCESE OF IRAN

- 10th **The Bishop**, Rt. Revd Azad Marshall, Revd. Christopher Edgar and others who take leadership roles.
- 11th **The political leadership** of the nation. The well being of all people in Iran.
- 12th **The congregations** of the Episcopal Church in Isfahan, Tehran, Shiraz and Julfa. The cities where congregations have worshipped in past years - Kerman, Yezd, 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 thy pure and peaceable wisdom those who take counsel for the
nations of the earth, that in tranquillity thy kingdom may go forward, till the
earth is filled with the knowledge of thy love.*



Praying round the Province

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**, Rt. Revd. Michael Lewis and his wife, Julia, and his Administrative staff.
- 16th **The Dean** of St. Paul's Cathedral Nicosia, Very Revd. Jeremy Crocker.
The Dean of St. Christopher's Cathedral Bahrain, Very Revd. Christopher Butt.
- 17th **The Archdeacon of the Gulf**, Ven. Bill Schwartz and his wife Edith.
The Archdeacon of Cyprus Ven. Dr. John Holdsworth and his wife Sue.
- 18th **The clergy of Cyprus** serving the people of Kyrenia, Larnaca, Limassol, Ayia Nape, Paphos, Famagusta and for the faithful who serve those churches, the work of the Katafiyio Retreat House.
- 19th **The clergy of the Gulf**, serving the people of Dubai, Sharjah, Oman, Jebel Ali, Ras al Khaimeh, Aden, and the scattered congregations of the Arabian Peninsular who keep the faith privately.
- 20th **The church in Qatar**, and for Father Paul Davies, who leads the mission of the Epiphany Centre.
- 21st **The congregation of Baghdad**, led by Reverend Faiz Jerjas. The people of Iraq, of all faiths, and all the Iraqi Christians who are sheltering in other lands.
- 22nd **The political leaders** of the ten jurisdictions, in Cyprus, in Iraq and in the Gulf States, that all may seek and make just and stable governments.

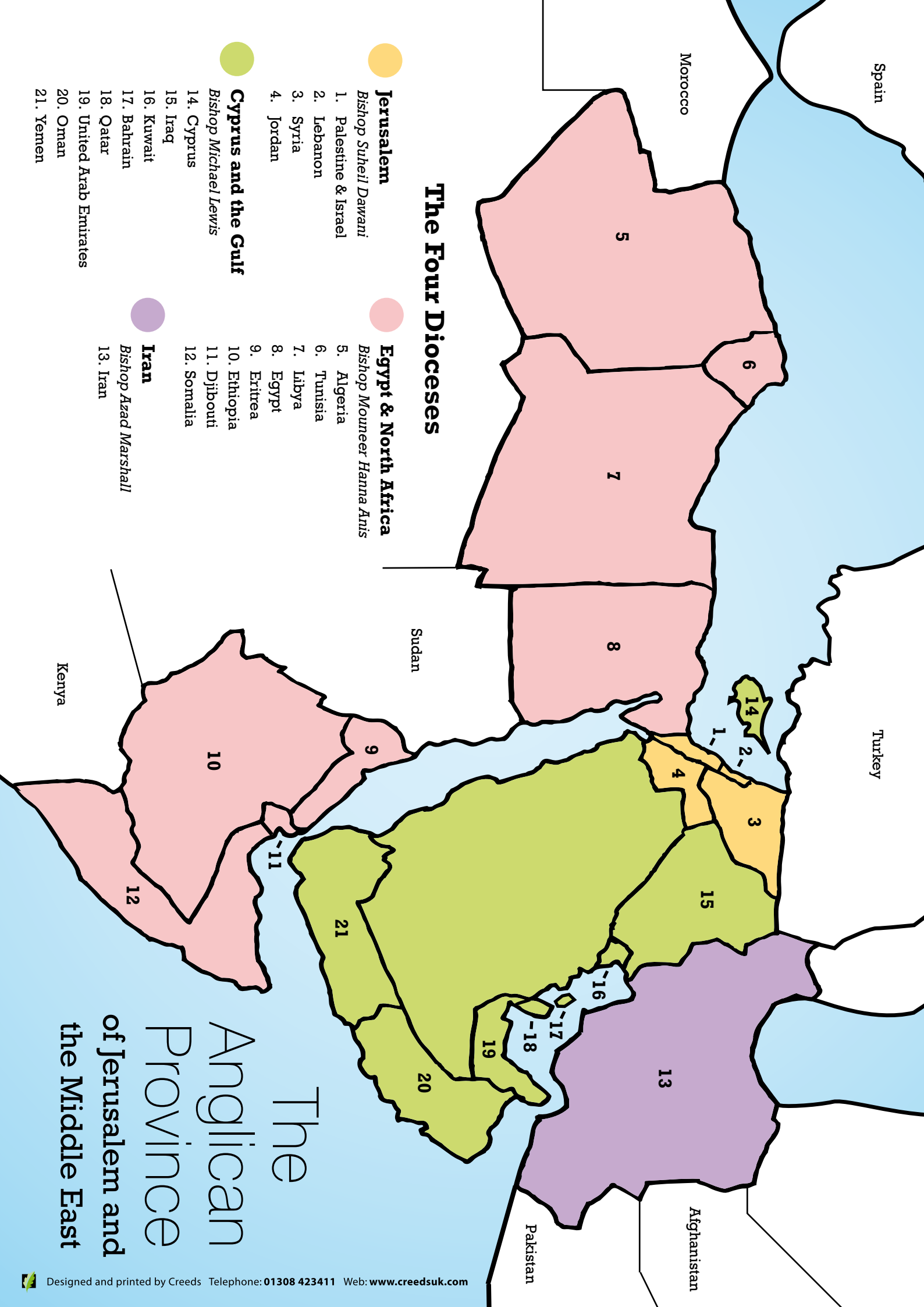
*Almighty and everlasting God, creator and giver of all good gifts, mercifully hear our prayers
and grant to this diocese all things needful for its welfare*

DIOCESE OF EGYPT with N.AFRICA and THE HORN OF AFRICA

- 23rd **The Bishop**, the Most Revd. Archbishop Dr. Mouneer Anis and his wife, Nancy.
- 24th **North Africa**, the appointment of a new bishop for North Africa, and all those who have borne brave witness in Libya
- 25th **The Ethiopian mission**. The Bishop in the Horn of Africa, Rt. Revd. Dr. Grant LeMarquand and his wife, Wendy and all who seek to build a serving church.
- 26th **The clergy** who serve the church day by day in Egypt, Algeria, Tunisia, Libya, Ethiopia and Eritrea, and the congregations who sustain them.
- 27th **The Institutions** that serve the community: The Harpur Hospital in Cairo, Health Centre in Sadat City, the Episcopal School Menouf, the work with the deaf, with refugees, with prisoners and in other areas of welfare and social need.
- 28th **The Theological School** in Alexandria with its Principal Revd. Canon Dr. Samy Fawzy Shehata, all his staff and students, that it may be a place of sound learning and good fellowship.
- 29th **The political leaders** of the many and diverse nations that form the diocese, that Government may be just and sound.

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

- 30th **The Jerusalem and the Middle East Church Association**, its Chairman Mr Richard Owens, the chair of Standing Committee Mr. John Clark, the Administrator Mrs Shirley Eason and all whose gifts, past and present, sustain it.



Spain

Turkey

Morocco

Afghanistan

Pakistan

Sudan

Kenya

The Four Dioceses

Jerusalem

Bishop Suheil Dawani

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

Egypt & North Africa

Bishop Mounseer 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