



# I am a Christian

## UPCOMING EVENTS

- Diocesan Synod in Amman:  
14 - 17 Nov
- Clergy Ordinations:  
14 - 19 Nov
- Inter-Church Conference:  
24 - 25 Nov
- Visit of Link-Diocese of  
Dublin and Glendalough:  
30 Nov - 8 Dec
- Simulcast of Shared Service  
in Bethlehem:  
17 Dec

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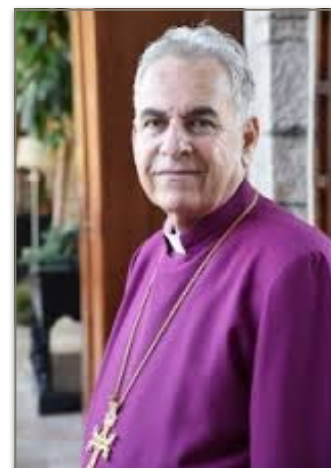
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## Welcome from the Archbishop

Dear Friends,

As I write, we are welcoming a group from the Anglican Center in Rome. We feel privileged to receive these pilgrims, and they remind us of what Christian fellowship is all about; the transcendence of our demonizations to touch the essence of being a Christian Community. For wherever we are, we are part of the Body of Christ, recognizing the incarnate One who moves in mysterious ways throughout creation. Christians in this land are often asked what their denomination is and invariably this leads to the response: "I am a Christian". Yes, our personal ways of prayer and expressing praise to God may be different.



But our core is the same: we are One in Christ. This is the expression of faith here in the land of the Holy One; the expression of our faith in the Middle East, and in the world.

I am delighted in this Autumn edition of the Newsletter to present to our friends aspects of our work in Jerusalem, and in Gaza. The Living Stones presence may be small, but I hope we demonstrate here, that it is thriving and striving to create God's Kingdom on Earth. May God bless you and your families.

*+ Suheil Dawani*

The Most Revd Suheil S. Dawani  
 Anglican Archbishop in Jerusalem  
 Bishop of the Episcopal Diocese of Jerusalem and the Middle East



## MINISTRY PROFILE: Princess Basma Center



Established in 1965 as a safe home for children with physical disabilities, the Princess Basma Center has steadily blossomed into a leader in the field of child rehabilitation. After a number of changes and developments in the 1980s, coinciding with cultural shifts in understandings of disabilities, the center focused on a model of community-based rehabilitation (CBR) alongside three other centers across Palestine.

The Princess Basma Center (PBC) works on the integration and empowerment of children with disabilities and their families in their communities through a number of interventions that include their physical rehabilitation, inclusive education, the development and dissemination of best practices, and by influencing policy and legislation.

The Princess Basma Center is one of the four major national rehabilitation centers in Palestine and the main national referral for children by the Palestinian Ministry of Health, for physical medicine and rehabilitation services. PBC is a member of the East Jerusalem Hospitals Network (EJHN) and the first rehabilitation center in Palestine to receive the accreditation by the Joint Commission International (JCI) for quality health services. The Centre runs four main operations: a Child Rehabilitation Center, a Physiotherapy Clinic for adults, an Inclusive School, and a Vocational Training Workshop.

The Princess Basma Center provides services to children with disabilities and their families from East Jerusalem, and the West Bank through its Child Rehabilitation Center. **The Child Rehabilitation Center supports the following units and programs:** **The Autism Unit:** A highly specialized Autism Unit provides treatment for children with autism and in 2015, sixty children received treatment at its facilities. **The Outreach Program:** The outreach program is implemented all over the West Bank, helping to expand the capacities of partner organizations and day care centers to provide treatment for children with disabilities. **Mother Empowerment Program:** The rehabilitation program of the child is accompanied by a specialized program to ensure that support and education is provided to mothers. In 2015, 365 mothers participated in the program. **Clinical Training for University Students:** In partnership with national Palestinian universities a clinical training program is provided to university students. On average 60 students per year receive their training at our center.

The Child rehabilitation centre treats different kinds of disabilities including Cerebral Palsy, Neuromuscular Diseases, Pediatric Limb Deficiencies, Congenital Malformations, Post Musculoskeletal Traumas, Autism, and ADHD. Children are provided with one or a combination of the following therapies: physiotherapy, speech and language therapy, occupational therapy, hydrotherapy, sensory therapy, music therapy, recreational therapy, and psychosocial support. In 2015, the Center treated 800 children from all over the West Bank, Gaza, and Jerusalem through its inpatient and outpatient services.

Also, the Princess Basma Centre runs an Inclusive School that is based in Jerusalem. The school serves the geographic area of Jerusalem. The school has 490 students; 32% of the students are children with disabilities, and children with learning difficulties. The school is a model for inclusive education, from kindergarten up to 12<sup>th</sup> grade, where children with disabilities study side by side with children without disabilities. In parallel to

their education, children with disabilities receive a comprehensive rehabilitation package provided by the Child Rehabilitation Center.

In addition, the centre provides physiotherapy and hydrotherapy for patients from Jerusalem. as well as vocational training for adults with disabilities through its Sheltered Workshop.

**For more information:**

[www.basma-centre.org](http://www.basma-centre.org)

Email: [info@basma-centre.org](mailto:info@basma-centre.org)



## ARCHBISHOP PARTICIPATES IN INTERFAITH DELEGATION TO AUSCHWITZ

### Powerful visit includes prayer and reflection

Between 31 October and 2 November, Archbishop Suheil joined religious leaders - Muslim, Jewish and Christians - in Poland to visit ghetto areas in Warsaw before journeying to Krakow and Auschwitz. The Archbishop prayed for all victims of hate crime and gave the following reflection:

"When we hear of wars and rumors of wars, we think we understand what it might mean to be caught up in that chaos. When we hear of atrocities and rumors of atrocities, we think we know what it might be like to be in an atrocity. Who can comprehend what it is like for the innocent to suffer; except the innocent themselves. The pain of grief can only be understood by those who grieve.

We know that the pain of this place, and the pain of the Holocaust still runs deep in the consciousness of Jewish society and all who suffered here.

All peoples who have been subjected to genocide - who have been victims of ethnic violence - have scars that they carry, scars that have changed them.

Such suffering reminds us of the atrocities occurring today in the Middle East and throughout the world, where a language of hatred so often precedes acts of violence against innocent human beings. Sadly, we see this violence - again and again - being carried out throughout the world in the name of God. We must not be indifferent to this: this is not the God whom we know and whom we worship, who is full of kindness, compassion and speaks of love, justice and mercy. As the former Chief Rabbi in the UK, Lord Jonathan Sacks, has said: Religion must be part of the solution not part of the problem.



For us today, religious leaders from the City that is Holy to all, Jerusalem, we, I believe, have a primary duty to acknowledge, lament, and weep over the scars inflicted by the holocaust and in other places and communities where there is pain; not least in our Region. That is our first duty.

Our second duty is to remember that the mystery of God is that God can turn darkness into light; despair into joy; hatred into friendship; war into peace. The God described and understood by the Abrahamic faiths works this mystery and we find it echoed in our shared history and in our scriptures: a vision of a world where there





is no more weeping heard, where we can plant vineyards and eat their fruit, where the wolf and the lamb shall feed together (cf. Isaiah 65, 17-25). It is a vision where our differences are laid aside, so our humanity can be celebrated, as we live together side-by-side.

Standing here with my brothers and sisters, I stand as a human being recognizing that each and every human being is made in the image and likeness of God, and that the scars they carry God carries too, urging us not to forget but to learn that we must all of us work for a future where our children and our grandchildren can live together in harmony not in fear and mistrust. This is our vision; this, I believe, is God's vision. And so, we walk humbly with our God loving justice and mercy (Micah 6:8), the justice and mercy which brings peace; a peace that can be formed in Jerusalem, the cradle of the prophets and the heavenly messages. This is the peace for all nations; for all people. This is our peace."



## LETTER FROM GAZA

### Baby Lana comes to Al Ahli Hospital

Earlier in the year, a baby named Lana was brought to Al Ahli Hospital in Gaza City. Deeply concerned about her health, and having lost her other twin daughter just after birth, her mother decided it was time to seek help. For five months, Lana's mother tried to nurse her, but her mother suffered from being underweight and in poor health. She was so weak, having only weighed 1.8 kg (4lbs) when she was born. Her neighbors suggested that she take her daughter to Al Ahli Hospital and enroll her in the free malnutrition program there. She brought her in and the pediatrician performed an examination and ran some blood tests. It turned out that Lana suffered from severe anemia and a calcium deficiency that made her susceptible to osteomalacia (rickets). To help Lana, the hospital gave her essential vitamins and a dietitian provided her mother with food and training around preparing meals for her daughter on a shoestring budget.



Lana is the youngest of six children. She and her family live in poor conditions in Jabalya, a small town north of Gaza City. There are no specialized doctors at the small clinic in Jabalya, so people have to travel to hospitals in Gaza to receive additional care. Unfortunately, Lana's father is unemployed and also suffers from health problems. After caring for Lana, her mother remarked:

*"I felt an indescribable joy and sense of peace when my daughter's health improved.*

*The doctors at Al Ahli Hospital were so kind and supportive.*

*I can't imagine what I would have done without their unending care!"*

*~Lana's mother*

After her fifth visit to the clinic, Lana weighed 7.4 kg (16 lbs.) and measured 62 cm in length. She is full of energy and moving fast like all the other children.



## DEAN OF ST. GEORGE'S CATHEDRAL MADE CANON

### Diocese of Rochester, UK installs The Very Revd Hosam Naoum

On Sunday, 25 September, 2016 three Honorary Canons were installed at Rochester Cathedral: the Very Rev Hosam Naoum Dean of St George's Cathedral, Jerusalem, the Rev Julie Conalty Vicar of Christ Church, Erith and the Rev Mark Brown Vicar of St Peter and St Paul, Tonbridge.



## 2016 PEACE LECTURE AT ST. GEORGE'S COLLEGE

### Fr. Neuhaus discusses the role of Christians in Israel/Palestine

Participants in the Division and Hope course were treated to a masterful address by Fr. David Neuhaus, SJ as he presented the 2016 St George's College Peace Lecture. Fr. Neuhaus chose a bold topic: *Division and Hope in the Holy City, The Role of Christians in the Israel/Palestine Conflict*.

David Neuhaus began by sketching the diversity within the Christian communities in Israel/Palestine, together with a brief consideration of their demographics.

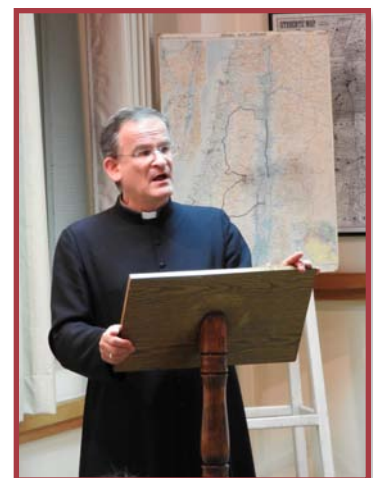
Within Israel itself, excluding Palestine, there are about 160,000 Christians, with another 50,000 in Palestine and East Jerusalem. Christians represent 2.4 of the population of Israel, and just under 2% in Palestine. Around 120,000 people are Palestinian Christians. These constitute the local Arab churches of the Holy Land, of which the Greek Catholics (Melkites) are the largest single community.



One of the great gifts of this lecture was the way that Fr. Neuhaus addressed the question of the Israeli Christian community. These are people who are rarely considered when we discuss the profile of Christianity in Israel/Palestine, but this lecture brought them into the light of day.

The largest single community of Israeli Christians is comprised of Russian Orthodox people who moved to Israel as part of the exodus of Russian Jews in the 1990s. There are between 30,000 and 40,000 Russian Orthodox Christians.

There is also a very large and diverse community of guest workers who have come to Israel on temporary visa and are often people of Christian faith. Their



numbers are estimated between 120,000 and 150,000. These people have no right of residence and they are excluded from Israeli citizenship, but their children attend Israeli schools and speak Hebrew. They are a large community within the Hebrew-speaking Catholic Christians of Israel.

The Israeli Christians largely identify with Israel. They speak Hebrew. Their children serve in the Israeli army. Palestinian Christians, on the other hand, mostly identify with Palestinian national aspirations and they share a common experience of discrimination, dispossession and occupation.

*In his lecture, Fr, Neuhaus invited us to see reconciliation and unity among the Christians of Israel and Palestine as the great challenge and the immense opportunity before us. If we cannot be one people in Christ, then we have no gospel to share.*

If we can overcome the divisions between us and live the reality that in Christ there is neither Israeli or Palestinian, then we indeed have some good news to share with our Jewish and Muslim neighbors.

~The Very Revd Canon Dr. Gregory Jenks, *Dean of St. George's College, Jerusalem*

## ANGLICAN CENTER IN ROME VISITS JERUSALEM

### Directors and staff partner with SGC for course on ecumenism



This week, in the holy city of Jerusalem, the Anglican Centre in Rome is partnering with St George's College, Jerusalem (SGC) for the first time, to offer a course on division and hope in the Holy City. The course ranges from the earliest parting of the ways amongst Jewish and Gentile Christians, through the Chalcedonian controversies, the schisms between East and West, and the Reformation. We are looking to the trajectories of hope today and are imagining where they might lead us now.

The course has been a powerful experience for both the participants and the presenters. With visits by Archbishop David Moxon, Director of the Centre, to the Papal Nuncio in Jerusalem, and the group having meetings with the Armenian Patriarch and Mar Swerios Malki Morad, a bishop from the Syrian Orthodox Church. After the Jerusalem portion of the course concluded, the group headed to Jordan, where they visited the Caritas Center in Amman and met Christian refugees from Iraq.

~With thanks and appreciation to Fr. Marcus Walker and the Anglican Center in Rome

## INTERVIEW WITH DEAN OF ST. GEORGE'S CATHEDRAL

### The Very Rev. Hosam Naoum discusses life and ministry in the Holy

#### 1. How long have you been Dean and where were you serving before?

I have been dean since 2012 and am the first indigenous dean installed to this church. Before that I was here in Jerusalem as Canon of the Arabic speaking congregation. I started my ministry in Jerusalem in 2005 and spent over a year in the US pursuing my master's degree at Virginia Theological Seminary between 2009-2010. Before that, I was responsible for two parishes in the West Bank, St. Phillips in Nablus and the Church of the Good Shepard in Rafidia, and also a third church building, St. Matthew's in Zababdeh. I started my ministry in these





places in 1997 working with Canon Hanna Mansour and was ordained to the diaconate in 1998 and made a priest in 1999.



## 2. How does it compare to life in Nablus?

Jerusalem is a very large city on the one hand and second because it is the city of pilgrimage, so there is a huge cosmopolitan presence, a presence of pilgrims and visitors from around the world, so the character of Jerusalem is very special and the pace of life is very fast. I think Nablus was more organic in terms of parish ministry, where you would have a very intimate community where everybody knows each other. There is more social and family life, whereas Jerusalem is very spread out and people tend to be more individualistic than communal. Also, Jerusalem is a mixed city with people belonging to the three major faiths: Judaism, Islam, and Christianity. In Nablus and Zababdeh, the population is mainly Palestinian, Christian, and Muslim.

## 3. I understand that Archbishop Tutu described you as the 'son of a carpenter from Nazareth'? When was this? Why was this?

When I was in South Africa, I got to know Archbishop Desmond Tutu of Cape Town. He was the head of the board of the seminary that I was attending between 1994-1996, and I got to see him and meet him on different occasions when the board had meetings and at the College of the Transfiguration in Grahamstown. But when we met and I explained that I come from Galilee, he said "ah I see! So you are kid from Nazareth whose father is a carpenter." And so after that, every time I saw him he would introduce me with that line. He is a man who has a great sense of humor and a man of great love for God and for people. Whenever I was in his presence, I would be "all ears" and listen as much as possible to his wisdom and his graciousness.

## 4. What is it like to be Dean of St. George's Cathedral, Jerusalem?

Being the Dean in Jerusalem is an interesting and important ministry for both the Diocese and myself personally. I think Jerusalem has a great potential in terms of ministry that we can provide for our local community and the expatriate community. As a Cathedral, the mother church of the Diocese, and of the Anglican Communion when it comes to pilgrimage, we feel that we play a very important role in serving as a community of hospitality, friendship, and reconciliation. These are the virtues that we proclaim here in the name of Christ our Lord, and this space welcomes all people. We believe that it is God's space where we meet the Holy. God has given us a privilege, but with that comes great responsibility and humbling ministry and service.

## 5. What are some of the most exciting parts of your ministry?

Being with the people of God –both locally and internationally. Being of service to them, nurturing them with the love of Christ is a wonderful opportunity. Pastoral care is at the heart of what I love most. Also, being helpful to those in the Cathedral Close including the Archbishop and the different institutions around the Close: St. George's Guesthouse, College, and School. I believe that being a part of a wonderful team ministry is essential and truly exciting. It is a part of being with the people here and benefits all who come through the doors of the Cathedral. I also love taking pilgrims around and showing and walking with people where Jesus walked. These are the true blessings of this holy place.

## 6. What are the most challenging parts of ministering in the Holy Land?

The political situation is the most challenging part of my ministry and the ministry of this place. Jerusalem is a conflictual place, a place of many complexities. The Palestinian-Israeli conflict is vivid in our daily lives with all the security incidents that happen around the Cathedral Close –Damascus Gate is less than five minutes away. With all that is happening we sometimes feel the pressure that is in the air and things are not as you hope they would be, especially in this city, the city that's supposed to be the city of hope, peace and light. The other two



challenges are the extremism we face within different faiths and trying to serve in a multi-faith and multi-cultural context.

### **7. What's family-life like here in Jerusalem?**

Family-life in the midst of every day's busyness can be quite challenging with my work, my wife's work, and the kids being in school. There's a lot to manage and it's hard because we don't often all have one day off. It's difficult but it is rewarding because we know that what we do is to the glory of God. We feel that we belong to this place and to this community and the children love it here.

### **8. How would you describe your faith?**

My faith is knowing God and seeking his face in the people around me. I believe that we have been given the gift of the Holy Spirit dwelling in us and leads us to acknowledge Christ in all people, seeking to love God in mercy and in compassion. If I want to summarize my faith, I say that I believe in Jesus as my Lord and Savior, that Christ is all things for me and for my family. I seek to serve Christ through serving others around me. I believe that my relationship with God is reciprocal in the sense that I receive from God and in turn offer people God's love. I hope that I don't keep all of that love that God gives me for myself because I am entitled to share that gift of love and life with all people.

### **9. What sorts of exciting projects and ministries are you currently involved in or envision for the future?**

I'm working on several projects. I am involved in more than one aspect of ministry here in the Cathedral Close so I can't be too ambitious with working on huge projects. Within the Cathedral itself, the first major project that we explored was how can we refurbish the Cathedral with what it is missing. We replaced the hymnals, installed a new air-conditioning and heating system, and are working on installing and replacing the stained-glass windows. We are about to finish replacing the current tile versions of the Stations of the Cross with a set of 14 icons being written by theological students in Florida, USA. We intentionally keep this place beautiful and worthy of God's presence. The other aspect of the Cathedral's ministry is that of the choir and worship. We are always reviewing the resources in the Cathedral and looking at how we can enhance our worship and music program. With the Boys' Choir we are planning with the UK Friends of St. George's Cathedral to train a choir conductor in England and then come to Jerusalem to serve either full- or part-time in the Cathedral. This will be a huge gift for this place because with so many services on weekdays and on Sunday, we try to make this a place where people can enjoy the musical aspects of liturgy and worship to the glory of God.

I was also involved with St. George's School for the last three years and worked on many development projects including curriculum design, capacity-building for teachers, maintenance, and infrastructure work like a new playground for the kindergarten and facilities in the elementary and secondary school.

### **10. If you could list one moral that you cherish, what would you choose? Why?**

I would choose justice and compassion as one moral. It's a combination that I consider a sacred fit, because we are called to be people who seek a just order in our society and in our communities. Therefore, I think justice is part of God's will for us as human beings. As the Prophet Micah said, "do justice, and to love kindness, and to walk humbly with your God." (Micah 6.8) At the same time, Jesus taught us that we should be people who have mercy and compassion. I consider these to be two halves of a whole as we embark on truly being prophetic in our ministry.

### **11. How can Christians and Anglicans support the Christian community in Jerusalem?**

To make a long story short, I once had the "three P's" and then someone added another "P". The first P is prayer. We would love for our sisters and brothers in Christ to pray for us as much as we pray for them, because we believe that prayer can transform our lives together as a family of Christ. The second P is peacebuilding. As people of God we are entrusted to be peacemakers and peacebuilders in the world. As God's children we support this place by supporting peace rather than being biased towards this group or the other. If people are biased on one side, they add enmity on the other side. Instead, we ask people to pray for the





peace of Jerusalem and encourage their officials to support the peace process here in the Land of the Holy One. The third P is pilgrimage. I am reminded of the Jesus and the disciples encounter, when Andrew tells his brother Simon, “we have found the Messiah.” (John 1.41) For us, pilgrimage here is an invitation to come and see where Jesus walked, died, and rose from the dead. And also to come and see and meet with the living stones, the worshiping Christian community here. I believe every pilgrimage should include experiencing the ancient and living stones. The last P that was suggested that I add to my list is pounds, not necessarily financially, but also through volunteers and people who can support one of the Diocesan institutions.

## 12. Closing question: What’s your advice for an upcoming or aspiring pilgrim?

One of the most ancient records of a pilgrim’s diary is that of Egeria from Spain. She wrote about the transcendental experience of being here in Jerusalem in all the different processions, services, and prayers. I suggest that before people come here they read and develop a foundational understanding of this place so they can acquaint themselves. My second tip is that pilgrims should come here with open hearts, open minds, and listening ears. I hope that they can put the prejudices and stereotypes aside and come here ready to experience the multiple narratives of this place. And let God work through these stories so that they can see that gift of God in this place. A place of many contradictions.

## ALL SAINTS CHURCH MEETS ARCHBISHOP OF DUBLIN Strengthening ties with link-diocese of Dublin and Glendalough

Revd Imad Zoorob, Rector of All Saints Beirut and Revd David Roche were recently invited to meet Archbishop Michael Jackson from the diocese of Dublin and Bishop of Glendalough whilst he was participating at the fifth meeting of the Anglican–Oriental Orthodox International Commission in Beirut. Lunching at the Armenian Catholicosate of Cilicia, Antilias, Fr. David and Fr. Imad were able to hear firsthand of the dialogue between the Anglican Communion and the Oriental Orthodox Churches as they reached an agreement on the theological understanding of the Holy Spirit.

Archbishop Michael was also able to share more on The Epiphany Agreement and the link of friendship between the Diocese of Jerusalem and Dublin and Glendalough in the context of the Dublin and Glendalough 800 and the Come&C program of discipleship on which he has embarked in his own dioceses. More of this will be communicated by Archbishop Michael at the upcoming Synod in Amman in mid-November presided by Archbishop Suheil.



## SHOWING HOSPITALITY IN ZABABDEH

### English Anglicans warmly welcomed at St. Matthew’s Church

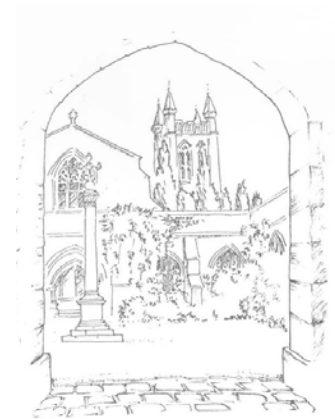
This past summer, the parish of St. Matthew’s Anglican Episcopal Church in Zababdeh showed a warm welcome to the Osborne family. Iain Osborne is training for ordination at Ridley Hall college in Cambridge, and came to learn more about the life and mission of Anglicans in Palestine. He was joined by his wife Susan and children William (18 yrs) and Mary (16 yrs). As well as spending time in Zababdeh, the Osbornes helped with the diocesan youth camp held in Nazareth, and travelled extensively around Palestine and Israel.



Reflecting on his family's experience, Iain said: "We are most grateful to Fr. Saleem Dawani of Zababdeh for making our visit possible. Personal relationships between Anglicans here and around the world are of great importance to bind us together into a closer communion. We were met with great kindness and a very warm welcome."

## THE CATHEDRAL OF ST. GEORGE THE MARTYR PRAYER

Gracious God, your love knows no limits.  
 Fill our hearts with your compassion,  
 open our eyes to your presence in the world,  
 enlarge our minds to understand your will.  
 Take our hands and minister through them,  
 take our words and speak through them,  
 and direct our feet in the paths of justice, peace,  
 and reconciliation that Christ may be revealed in us  
 and the world may believe.  
 Amen.



The Episcopal Diocese of Jerusalem, which is part of the Anglican Communion, in the province of Jerusalem and the Middle East covers five countries -Lebanon, Syria, Jordan, Palestine, and Israel. The Diocese consists of 27 parishes and over 30 institutions, with its Cathedral, St. George the Martyr, situated in Jerusalem. The Diocesan institutions include hospitals, clinics, schools, and vocational training programs. The Diocese through its institutions and parishes serve the community by caring not just for the able-bodied, but also for those with special needs, including the deaf, the disabled, and the elderly. It is through serving the poorest and most marginalized in the community that the Diocese seeks to convey Christ's message of love, peace, and justice for all regardless of their identity. The Diocese greatly appreciates your support and prayers. If you would like to support the work of the Diocese, please contact us at [info@j-diocese.org](mailto:info@j-diocese.org).

PO Box 19122, 65 Nablus Road, Jerusalem 91191

Phone: +972 (0)2 627 1670

Fax: +972 (0)2 627 3847

Email: [info@j-diocese.org](mailto:info@j-diocese.org)

Web: [j-diocese.org](http://j-diocese.org)