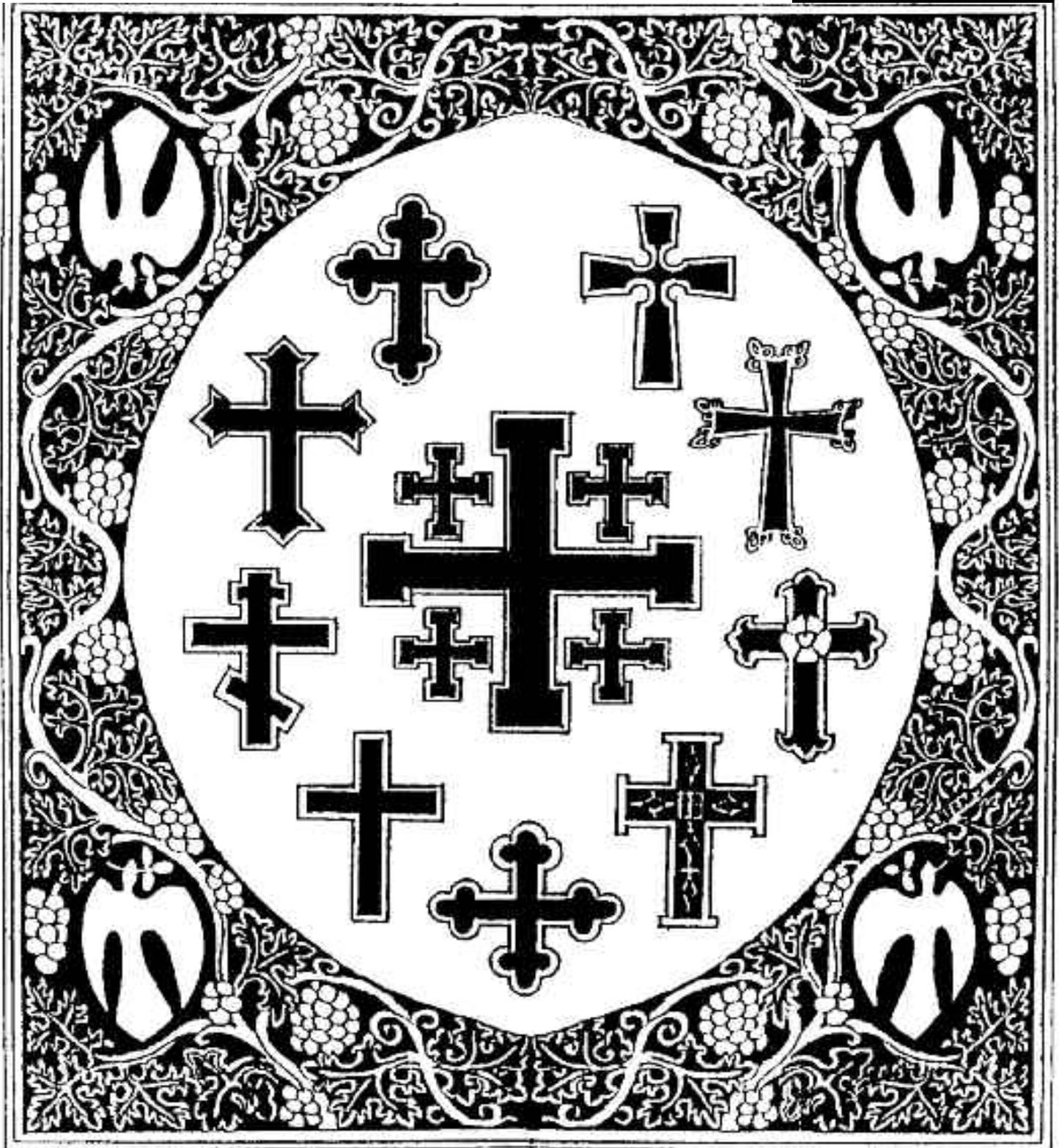


ST. GEORGE'S UPDATE

An Annual
Report of the
British Regional
Committee of St.
George's College,
Jerusalem
JANUARY 2014



THE CROSSES OF JERUSALEM

Don Neraas

ANGLICAN • ARMENIAN • LUTHERAN • ETHIOPEAN • GREEK • LATIN • RUSSIAN • COPTIC • SYRIAN

Welcome to Update 2014

We hope you like the new cover design created by an American Alumnus: Don Neraas of Seattle.

As this is our first year under the Chairmanship of Bishop Richard Cheetham we thought it would be of interest to our readers to learn a bit more about him so he contributes an autobiographical introduction.

For good measure he has also written an article about one of his major interests, namely; bridging the gap between science and religion (the kind of enterprise which C.P. Snow undertook for science and the arts some fifty years ago).

It is often forgotten that in the past some of the most eminent scientists were Christians and it was not unusual in the nineteenth century for incumbents of insignificant country parishes to be distinguished men of science. Bishop Richard envisages a role for St George's College as a place where dialogue and meeting of minds between all sorts of scientists and religious adherents could be facilitated.

Please make a note in your diary of this year's Annual Gathering of Friends on Thursday 8th May at Heythrop College from 10.00am to 3.30pm. The lecturer will be Colin Chapman on the topical subject: 'Can Christians in the Middle East live under Islam?'. Colin has spent many years in the Middle East in numerous capacities. He is the author of the well known book: 'Whose Promised Land?' and was formerly on the staff of the Near East School of Theology in Beirut. Illness unfortunately prevented him from coming last year so we look forward to hearing what he has to tell us.

This edition includes tributes to Bishop Kenneth Cragg, one time lecturer at the College, which was delivered at last year's Annual Gathering by my predecessor as Secretary of the BRC, Malcolm White; to Brian Hart a former treasurer; and to Joan Gibbs a previous newsletter editor and committee member from the early days of the Friends. There is also a letter from two past course members, Nick and Wendy Plant, of particular interest to those who are, shall we say, not quite so sprightly as they used to



be or in the terms of the modern jargon: physically challenged. Their comments and practical suggestions arise from an article in last year's Update and they speak out of their own experience in case it may benefit others.

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

Her article on Theological Education in the Middle East first appeared in 'Bible Lands', the magazine of the Jerusalem and the Middle East Church Association and is reprinted with permission. JMECA gives considerable financial support to the College and is represented on the Committee by Richard Owens.

Please note that it is BRC policy to keep our database under review and to delete from the mailing list the names of those from whom nothing has been heard during the past four years. Please keep the Secretary informed of any changes of address. It would be helpful if those who possess email addresses could notify the treasurer, John Angle as soon as possible. The committee has been

discussing the feasibility of transmitting this magazine electronically. We would be very interested to have your views about the desirability of this. There is much to be said in favour of having your own 'hard copy' of 'Update'. On the other hand it would save postage costs which have risen greatly and also save work. But would you read it? Do you like to keep it? There could be problems of logistics if some were on email and others: not. Do let us know your views.

This is the last edition of Update for which I shall be responsible as I am retiring from the BRC after the next Annual Gathering. I have greatly enjoyed being involved with St George's BRC for over 14 years but feel that now is the right time to hand over the reins to someone else. It has been a pleasure getting to know so many of you and a privilege to have a small part in an enterprise which is so worthwhile.

The committee has spent a lot of time considering the future of the Annual Gathering. With the passing of the years many of the original members are finding it more difficult to attend. Increasing costs of travel are a disincentive. The concept of a family reunion seems to be declining and attendances have been dropping. This raises questions about the timing, format and purpose of our gathering. Should the purpose of our Association be to encourage more ordinands and those newly ordained to attend courses by providing funds to finance them? Should the time of the Gathering be changed to, say, the October half-term week? On a Saturday rather than a Thursday? Ought we to alternate between London and the Provinces in a University setting such as Durham, Oxford, Cambridge, Bristol or Birmingham? Ought we try to make it an event of major significance, in the hope of attracting a wider audience?

This is clearly a time of new opportunities and challenges. May God direct and bless you and St George's College in all that you undertake for Him.

Paul Conder.

MY STORY SO FAR

by The Rt Revd Richard Cheetham

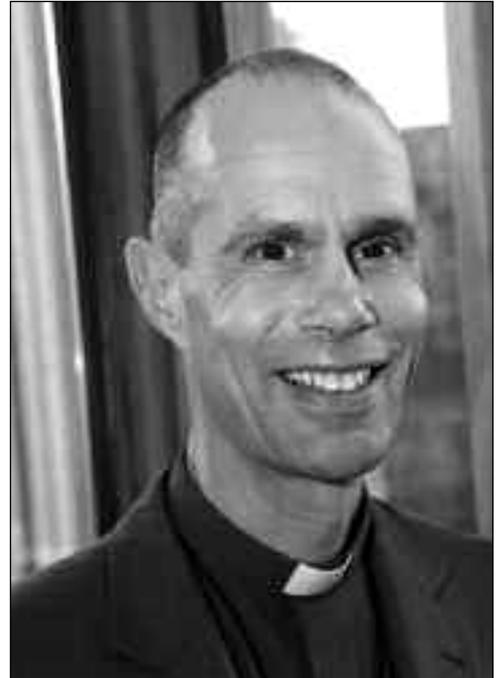
I read Physics and Philosophy at Corpus Christi College, Oxford on an open scholarship and, after taking a PGCE there, taught Science first in a large Yorkshire comprehensive school and then at Eton. After two years as an investment analyst I was ordained, serving in Newcastle and Luton before becoming Archdeacon of St Albans in 1998. The following year I was awarded a PhD by King's College, London, for my thesis entitled "The nature and status of religious belief in contemporary Britain (with particular reference to the concept of "truth") as reflected by acts of collective worship in a sample of Luton schools since the 1988 Education Reform Act". I became Bishop of Kingston in 2002.

I was a member of the Council of Roehampton University from 2006 to 2012 and became an Honorary Research Fellow of King's College, London in 2011. My role as a bishop in the Church of England requires me to teach the Christian faith and to seek to make it intelligible and accessible to the contemporary world. My first degree gave me an abiding interest in the relationship between science and religion and in wider issues relating to the truth claims made by different religions. Indeed, the pursuit of truth is a central issue in the philosophy of education: to what extent is education essentially about enabling people to have a "true" understanding of reality?

A sabbatical at the end of 2012 gave me the opportunity to spend three months at the Church Divinity School of the Pacific and the University of Berkeley, California, working on ways of bridging the gaps between science and religion. Since then I have spoken at conferences on "Equipping religious leadership in an age of science" at St John's College, Durham University.

I am Chair of Southwark Diocesan Board of Education, President of London South West YMCA, Anglican President of the national Christian Muslim Forum and a Trustee of St George's College, Jerusalem. I am also a Patron of the Curriculum for Cohesion, a Christian-Muslim project which is working to ensure that schools' teaching reflects the impact of Islam on the UK's history so that the subject remains relevant in the 21st Century.

I played hockey for the England U-19 team and, as Chair of the Old Kingstonian's Hockey Team, I continue to play regularly. I also enjoy walking, cinema and theatre and playing tennis and squash. I am married to Felicity and we have a son and a daughter.



SUPPORTING ST GEORGE'S COLLEGE

A big thank you to all those who have supported the College during the last year through their prayers and financial support. Many give monthly to the College Trust here in UK and others give from time to time. The College is so appreciative of all the support of those who sign up as Friends of the College and attend the Annual Gathering and Lecture and also the regular support that comes from the Jerusalem and Middle East Association (JMECA).

Monies donated go towards the payment of substantial bursaries for those participating in courses at the College — eleven people have been supported in the last year. Support has also been given to the Dean, Rev Graham Smith as he travelled to Britain and visited various Colleges during May.

Plans are being made to provide full scholarships (in the region of £1000 each) for up to twelve ministers across the denominations in training to attend a special Palestine of Jesus course in August 2014. - We are hoping that this special course for ordinands will become a biannual feature of the work of the Trust in the coming years and provide a strong training input and understanding of the "Bible Lands" for their future ministries. In addition of course we want to continue to support other ministers in training and also those in ministry who are taking sabbaticals etc. This is going to stretch us financially so any further support that can be given would be much appreciated.

John Angle Trustee and Hon. Treasurer

A Message from the Dean

As we enter Advent there is so much good news to report for 2013. Our new Course Director, The Rev. Dr. Rodney Aist arrived last month and has hit the ground running. He is going to be ideal as a scholar, a pastor and a leader. His specialty is seventh century Jerusalem, studying a Christian pilgrim in the first century of Islam. He has given a number of superb lectures with power point and in depth archaeological information. His apartment has been beautifully renovated. All major building renovations have been completed.

Our census for the year has exceeded 400 pilgrims. This primarily shows the success of our Palestine of Jesus courses, but we also sponsored others such as "Ways in the Wilderness" and "Children of Abraham" along with "Men's Spirituality and "Retreat on the Sites". We received 80 priests from the Diocese of Madras opening our doors to parts of the Anglican Communion where ten years ago, it would have been unthinkable that people from poorer parts of the world would be able to come. Next year we will receive a full course from Zimbabwe and bishops from the Province of the Indian Ocean.

We have improved our relationship with the Diocese of Jerusalem by hosting a retreat for all of the clergy at the college in February. Next February we will continue that tradition.

We have had two courses attended largely by seminarians and expect to increase their number next year. Evaluations have been consistently high, not only for the quality of the courses, but also for the delicious food prepared by our chef, Joseph and the beautiful condition of the guest rooms.

I invite all of you to participate in a course at St. George's. We can guarantee you a life transforming experience for you and your parish. In spite of all you may hear on the news, we feel very safe here,. People go about their routines and the land is filled with pilgrims.

I wish you a blessed and holy New Year. If you are able, you might wish to make a year end financial contribution to St. George's as we are hoping to close a modest deficit.

*With greetings from the Holy City,
Graham Smith
Dean*

New Course Director, The Rev. Dr. Rodney Aist.

St. George's College has announced the appointment of its new Course Director. The Rev. Dr. Rodney Aist is an ordained Methodist pastor until recently in Milan. He received his Ph.D. from the University of Wales in Historical Theology with a dissertation on Willibald of Eichstätt (700-787 CE) and the Christian Topography of Early Islamic Jerusalem. His passion for the Holy Land has included serving as a Research Fellow at the W.F. Albright Institute as well as doing an around the world pilgrimage in 1997-98 visiting pilgrimage sites and Christian communities in over twenty countries. Dr.

Aist holds a Master of Divinity from Duke University, and MA from University of Wales in Celtic Christianity and an undergraduate degree from Southern Methodist University. He has served parishes in places as diverse as Four Corners Native American Ministry in Shiprock, New Mexico and Glasgow. He is also the author of numerous professional articles and book reviews. As a pastor, a lecturer and a scholar he will bring to the college both a high standard of teaching as well as a pastor's heart.



STOP PRESS.....

Congratulations to the Reverend David Grosch-Miller a long-standing member of the BRC who has been elected Moderator of the General Assembly of the United Reformed Church for 2 years. This is a great honour indeed to be the counterpart of Archbishops and Primates and one that is richly deserved. It is a matter for rejoicing that one of our company has achieved such distinction and he can be assured of the prayers of many as he assumes this high office in July.

LIES, DAMNED LIES, SCIENCE AND THEOLOGY

Why everyone needs to learn the truth about science and religion
by Richard Cheetham

The Holy Land contains an extraordinary mixture of religions and worldviews in a dynamic melting pot. Jews, Christians, Muslims, Secularists and others live cheek-by-jowl. They often argue with one another, and also have fascinating conversations which lead to deep insights into the most ultimate things of life. Most people who regard themselves as religious like to think that their beliefs are 'true' – that they tell us something about the way the world really is, about the deepest realities of life and existence. The problem in a plural world with such a variety of religions and worldviews is to know what to believe in the midst of all the seemingly contradictory approaches. How do we discover what is really true?

One very powerful line of thought suggests that we can only gain true knowledge about the world via modern science and its method of empirical observation and the use of reason. All the religions are then seen as subjective opinion based on an unquestioning approach to the traditions of faith. They may guide you along in life, but the cognitive content of religious belief is seen as negligible.

The popular image of science as providing reliable, useful and objective knowledge, whilst theology offers only speculative and subjective opinion is remarkably widespread and persistent. These pervasive caricatures of both science and theology have a profound effect on the way many people view the Christian faith and its credibility. This remains so despite a large and growing body of academic literature which presents a very different and much more nuanced view. One of the most important apologetic tasks today is to find ways of making this deeper understanding more widely known both in the Church and the wider world. If we do not engage actively in this then the field is left wide open for either the Creationists or the new atheist brigade (both of whom do take communication seriously) – with the result that many are put off any serious consideration of Christian faith.

In our churches there are several very good study courses on science and religion available, but this is still a minority interest, usually led when a minister gets enthusiastic about the science and religion issues. All too often we hear very little or nothing in sermons about the interface between science and religion despite the pervasiveness and importance of science to our way of thinking. Just take a look at the index of a typical theology book and count the number of references to science or scientists.

Fortunately there has been an explosion in the amount of academic study of science and religion issues in the last 30 or 40 years. There are mountains of books and scholarly articles available – and of a very high quality. A number of Science and Theology centres now exist around the world, such as the Center for Theology and the Natural Sciences in Berkeley, California, and the Faraday Institute in Cambridge. They have achieved a great deal in advancing the scholarly understanding of the issues. There have been some excellent attempts at communicating this material more widely, but they are still fairly limited. The emphasis to date has been on the academic side, not on the communication side. The academic work is the vital foundation. Without this there would be nothing to communicate. But we now need a much bigger push on the communication of this material – into schools, colleges, churches, the media and elsewhere.

So what can we do to build that bridge of communication?

Firstly, use and support the existing organisations and networks in science and religion. Around the world there are a number of distinguished centres of study including CTNS, the Ian Ramsey Centre in Oxford, the Faraday Institute in Cambridge, the Science for Ministry initiative at Princeton, and so on. Many of these have received substantial funding from the Templeton Foundation which is increasingly turning its attention to the

communications questions. The existence of centres of excellence with trusted and knowledgeable scholars is vital, and needs to be further nurtured. And this includes networks such as Christians in Science, the Science and Religion Forum, and the Society of Ordained Scientists. All of these have websites with links to a mass of helpful, easily digestible material.

We need the integrity and the deep scholarship to create soundbites that genuinely point to a better understanding of science and religion issues – difficult, but by no means impossible. Nor should we be afraid to make use of combative phrases like 'The Dawkins' Delusion' to counter the barrage of material coming from the 'New Atheists'. Every Christian needs a quick, informed response to the frequent charge that science has disproved or discredited religion.

Good quality science education and religious education is another vital part of communicating a well-balanced understanding of the science-religion relationship. This needs to include study about the nature of scientific enquiry. There is already much good material around such as that produced by the Faraday Institute in Cambridge. But teachers need to be aware of it and ready to use it creatively and enthusiastically - that depends in part on how curricula are framed which is why that debate matters. We cannot have scientifically or religiously illiterate children in today's world.

We also need confidence among clergy and other church leaders to deal with these issues. This year an imaginative series of conferences is being run at St John's College, Durham with the explicit aim of equipping religious leaders in an age of science. There are some good courses and material available – for example in the Science for Ministry initiative at Princeton, but they are hardly mainstream in theological education. So we need to find ways of getting this material into systematic theology and other seminary courses.

I have been very impressed with the idea of the Scientists in Congregations initiative funded by the Templeton Foundation and resourced by Princeton. It involves identifying a pastor or church leader plus one working scientist in a congregation, giving them some training and ideas for activities in their church which would make the whole congregation better informed.

We need to get more scientific imagery and ideas into our liturgy. This means encouraging liturgists, musicians and hymn-writers to do just that – and to have a liturgical season, possibly linked to Harvest time, which would look more closely at questions of creation and providence.

And last, but perhaps most important of all will be material for children - just look at the creationist Answers in Genesis website to see how seriously they take this.

Ultimately all this matters because both science and theology make important truth claims about the way things really are, and what we believe about this shapes the way we live. A better, wider understanding of this really does matter to us all. The Center for Theology and the Natural Sciences in Berkeley, California, has used the Golden Gate Bridge as an image for the need to build the conversation between science and theology. The last 30 or more years of academic study in this field has built a pretty good bridge. What is missing, however, is the communication of that literature in a much more popular manner. In that exercise we have only just begun to build the foundations.

St George's College in Jerusalem is uniquely placed to be the locus of such communication and conversation. Jerusalem is a place where East meets West, Religions meet one another, and Secularism meets Religion. It is a place where scientists from a variety of backgrounds – Christian, Jewish, Muslim or secular could explore the fascinating question of how we can discover ultimate truths about our world.

CORRESPONDENCE

To: The Committee and Friends of St. George's College, Jerusalem.

Thank you very much for sending us a copy of the current "St George's Update" – it was good to have the news and comment. However we were both somewhat perturbed to read part of the article by one of your contributors, Ms Gail Bown. I refer to the following: "As a practicing chiropractor, I also advise that if you are unfit or on anyway handicapped these course are not for you. The sites are not wheelchair or handicapped friendly. They are not suited for people with lower limb problems. Those afflicted with painful arthritic hips, knees or feet should not take even the basic Palestine of Jesus course. And I believe other courses offered are more arduous as the St. George website states. The old city of Jerusalem with its ancient, worn stones are very slippery when wet and the narrow streets include almost invisible steps which are precarious to surefooted visitors. So if you are now an able traveller. Make plans to go while you are fit.

While in no way wishing to question Ms Bown's professional competence, we should both like to say quite simply that she is wrong. Can we say immediately that we are not commenting on people who are wheelchair bound; probably her strictures would be true. Wendy and I do not fall into this category but we both suffer from "lower limb problems" We have been to St. George's on two courses – "Palestine of Jesus" in 2011 and "Children of Abraham" in 2012. As far as Wendy was concerned, on the former she had had a few months previously, major surgery for a shattered hip and when we came last year, she already had a date for knee surgery. She also suffers from arthritis. I am disabled, suffering from a progressive bone disorder in my lower legs, ankles and feet which are now so deformed that I have to wear surgical boots and leg callipers (I had to take early retirement as a parish priest, 4 years ago, on health grounds); as an 'aside' I too suffer from arthritis.

On both occasions when we came to Israel / Palestine we not only fully participated in the two St. George's courses but also spent additional periods before and after, in Jerusalem, exploring the wonderful city and its surroundings. We both think that it would be a tremendous shame if people were put off by the comments in the 'Update' and therefore miss so many experiences which have enriched our lives and ministries (priest and reader).

What follows is (we hope) some helpful advice that means people who are physically challenged might feel that they can make the choice for St. George's:

1. Be prepared to take advice from those who are leading the course: if they suggest that something might

prove too difficult, given your particular problems, be guided by them. For instance on the "Palestine of Jesus" course, Andrew suggested that the walk on the Roman road at Emmaus would not be good for us – we accepted this.

2. Build flexibility into your programme and if necessary allow more time to do things than able bodied people need. So for the Stations of the Cross in Jerusalem, we left the College a while before the others and met them at the 1st Station. Equally when we were in the City either 'under our own steam' or as part of a group, we learned (especially this last time) that the last 'flog' up the Nablus Rd to St. George's was too much, we therefore made our way to the Jaffa Gate (or one of the other Gates) and took a taxi – very cheap and you certainly learn the views of local people!!

3. Be prepared to ask for help either from members of the group or other people. An example of this is the walk down from the Mt of Olives, it is steep, it can be slippery – "Please can I take your arm?"

4. And of course the other side, if someone again either from the group or other people ask if they can help you ... don't be too proud to accept. [Wendy and I have travelled a lot in the Middle East and have found people of all ages only too willing and often unasked, to support us].

5. Learn to perch! It is often just standing that is the 'killer' when your legs are bad but there is always a bit of wall, spare seat, a rock or what have you, on which to pop your backside and take the weight off your feet.

6. You might not 'cover as much ground' as the thousands of other pilgrims, tourists and passers-by that you meet in the land of the Holy One but don't let this worry you, in fact it can deepen your experience. There were so many times we gained and learned by sitting quietly in a chapel on the Via Dolorosa, or on a seat in a museum or on chair outside a café, resting our legs and watching the world go by or simply thinking and praying, not rushing.

7. Likewise, ensure that each day you have a period of time when you can properly rest your legs. And don't forget the College has a lift – a real life-saver at the end of the day!!

8. Make sure you have good footwear whether strapped sandals, sturdy shoes, trainers (or surgical boots resembling moon walking boots!), particularly ensure that the soles have a good grip ... and just be a little more careful where you put your feet!

9. Even if you don't normally use a stick, consider taking one with you – it helps with the balance on rough ground and gives you that extra bit of confidence. (You can purchase fold-away sticks that fit into a small rucks or handbag).

Nicholas & Wendy Plant, Leeds

Joan Gibbs - *an appreciation*

Just quite when I first met Joan Gibbs, I cannot now remember – but I was immediately aware that she had already been an active and enthusiastic member of what was known as the "British Friends of St. George's College" for quite a number of years. In those days (around 1992), the UK Friends group was separate from the British Regional Committee, but its task was no less important – to encourage both clergy (and increasingly, laity) to make use of the College programme and afterwards on their return to reflect on the experiences gained.

It was clear that Joan had a very special personal bond to Jerusalem, for she was never just a member of that Friends committee; as editor of the annual newsletter, she strove to ensure that each edition would speak as eloquently as it was possible to achieve of the tensions and joys that were to be found there in the Holy Land. And not content to hear of the College second-hand, she would try to make regular personal visits and had at that time, I believe, been a participant on every course that the College offered. In this way, she seemed to know each College staff member, both local and international, quite personally and appreciated the difficulties that they so often faced.

When there were "UK Friends" meetings (normally held at the

home of its then chairman, Jim Bateman, in Basildon) Joan would write to me and ask if she could have a lift from her friend's home in Amersham where she would stay for a few days either side of the meeting. These journeys were always a pleasure, as we talked about so many things concerning the College and the Land, and her abiding sense of generosity never failed to provide me with a bottle of wine as a thanks afterwards. When the UK Friends committee merged with the British Regional Committee in the mid 1990's, those delightful journeys came to an end, and inevitably Joan's involvement (and mine) began to change.

But it was on one of those journeys to Basildon that I learnt why it was, perhaps, that Joan held Jerusalem and its life so close to her heart. For it was there, at the bombing of the King David Hotel in West Jerusalem during July 1946, that she had lost her husband. He had been buried in the Protestant cemetery on Mount Zion, and each time that Joan went to the College, she made sure that she had permission to spend a few moments at his graveside in that rather bleak cemetery. Now at last, they are reunited, and the peace of Jerusalem, still so elusive amongst the living, must surely now be hers at the end of a long, but loving and faithful life. Joan died in October 2013 aged 96.

Malcolm White

A tribute to Kenneth Cragg

(1913 - 2012)

by Malcolm White

I am very much aware that there are many better qualified to speak here today and give a word of thanksgiving for the life of Bishop Kenneth Cragg, who died last November at the age of 99; so I am particularly grateful to be given this opportunity to own up publicly to the debt I owe this remarkable man. Gentle and unassuming, beloved of his wife Melita, at home in all things Arabic, passionate about language and mission, convinced, as he put it, that Christians must find in their relationship with Islam, "...a poetry that might replace the prose of old controversy."

As an example of this, we may take these words from an early article by Kenneth on Christian — Muslim dialogue, written in 1955. Always a great lover of Shakespeare, he used the prologue to Act IV of Henry the Fifth to describe the situation as he saw it between these two faith communities, using Shakespeare's imagery of the warring armies of France and England encamped within listening range of each other on the night before the Battle of Agincourt,

"...when creeping murmur and the pouring dark Fills the wide vessel of the universe. From camp to camp, through the foul womb of night, the hum of either army stilly sounds, that the fix'd sentinels almost receive the secret whispers of each other's watch; fire answers fire; and through their paly flames each army sees the other's umber'd face:"

I had come to know of Kenneth Cragg in the 1980's, but first met him around 1992 when he had already retired from a long and distinguished career, that began and ended in Oxford, and in between included academic posts in Beirut, Sussex, and Ibadan, as well as time as Warden of St. Augustine's College of the Anglican Communion in Canterbury, and lecturer at Hartford Theological Seminary in Connecticut, USA. But one suspects that his heart, even in these places, lay in the Muslim world and with the Arab Christians who had lived so long within it, and where he would spend so many fruitful years of his life.

This began in 1939 as a chaplain in Beirut, and was to span a period of 35 years until his formal departure from Jerusalem in 1974. His literary output was prolific — over 40 books, and innumerable articles — but it felt as if they all had one aim in mind, and that could be summed up in words that he wrote in 1957, in his role as Study Secretary of the Near East Council of Churches based in Jerusalem, where he had become a residential Canon at St. George's — the year after he had published his seminal work "The Call of the Minaret".

He wrote, "...the desire is that Christ be fully and truly known in all His significance, both for man and God: that Islam should have available a Christianity disencumbered of the prejudgements by which it is hitherto confused; that the love of God in Christ should be known and experienced by the Muslim and that the Church, as the fellowship of that love and experience, should be open to the Muslim heart... these are not concerns for the cultural prestige of Christendom but for the Muslim discovery of Christ... They are not the prerogative of one section of the Church but an obligation of all."

That year was to see a new pattern of summer school being established at St. George's Jerusalem with Kenneth Cragg as a lecturer; in a form that I suspect was the immediate forerunner of the modern College that we celebrate here today. Kenneth's lasting involvement with the dynamic of Jerusalem, with its multiple and conflicting identities, and the need for a new Anglican structure there

which would more clearly express its Arab character and destiny, led to his appointment as Assistant Bishop in the Diocese in 1970. Thus, he saw through the changes that would culminate in the appointment in 1974 of the first Arab Bishop of the Diocese, the Rt. Revd. Faiq Haddad, under whose successors, Bishop Riah abu eAssal and Bishop Suheil Dawani, I was also to serve in more recent years whilst licensed to the Church of the Redeemer in Amman, Jordan.

When I returned from Amman, I would continue to visit Bishop Kenneth in his apartment in Oxford, and then also latterly at the College of St. Barnabas near Lingfield in Surrey, where he spent his last days. Even there, his sense of unfulfilled passion carried him on, always writing, always able to converse with lightness of touch and deep Lancastrian humour. My last meeting with him was in August 2011 at an extraordinary event for the community at St. Barnabas — for they had decided that they would themselves host Kenneth's latest book launch, a volume entitled "Bent to Literary Event" (the first time such an occasion had been held there, I am told). And the passion was still there in the script made public that evening, and it was there in the words that he would always offer at these kind of moments — wide-ranging, spontaneous, gracious, always surprisingly modest and yet awesomely profound. He stands for me as a guide to a mountain range that remains still largely unexplored in our own time — that of an authentic and faithful Christian — Muslim encounter that brings understanding and transformation to both umma and church.

Time will tell if a new generation will take up that task of exploration or not, but it will surely remain as one of the more important challenges that face us - a task that is summed up in this quote from Kenneth Cragg's fine chapter on how the Middle East affects us, published in 2000 for the bicentenary of the founding of the Church Mission Society.

"The degree to which Muslims might be suspicious of, or receptive to, such Christian rapport with their own searchings, must turn on the degree they perceive it to be genuine and disinterested. Dialogue is still suspect in many quarters as being no more than disguise for ulterior designs or former postures more cunningly contrived. Such misgivings may best be allayed and authentic good faith exchanged if interfaith negotiation, using the term advisedly, avoids the old formulae that ensnared and clogged Muslim- Christian discourse down the centuries from John of Damascus to CG Pfander. Christian custody of the inner meanings of divine Trinity, the Sonship of Christ, the incarnation, and the cross has too long been trapped into credal or verbal minutiae that have 'darkened counsel' and ill-served the meanings they handled in the Graeco-Roman, Latin, context far from the rigorous Semitism of quranic norms.

We need a search for mutual discourse that can faithfully take its departure from where Muslims are by dint of how their Qur'an has given them to be. This does not involve any final Christian compromise, seeing that a common, if also disparate, theism belongs with us all in our convergences and contrasts. Faith is fulfilled rather than compromised in caring, like good handwriting, for its legibility. Interpretation is where truth keeps faith."

(The Church Mission Society and World Christianity, 1799 -1999 p. 140ff.)

The Egnatian Way

by Paul Conder



Part of the Via Egnatia between Philippi and Neapolis

In October 2013 I spent a week in Albania. Why Albania? Didn't the communists turn it into the world's first atheist state? Isn't it underdeveloped, primitive, unwelcoming to strangers? Hasn't foreign policy been isolationist? And what about the inadequate infrastructure - the roads, the hotels and services? So why Albania? What is there to see? My interest was first aroused by Michael Palin's TV series and book on the New Europe some years ago in which Tirana, the Capital and Durres featured. Then it occurred to me that Durres was the ancient Dyrrachium and Dyrrachium was the starting point of the Via Egnatia, the Roman road which ran from the eastern Adriatic coast across the Balkan Peninsula to Byzantium (Constantinople or Istanbul). Although Albania seems awfully foreign and mysterious and exotic and very much an unknown quantity, it is only a matter of forty five miles or so from Italy at the nearest point and you can reach it in under an hour by daily ferry from Corfu so by building the Via Egnatia in the second century B C to meet the Appian Way which ran from Rome to Brundisium an East-West link was formed, which the modern road follows to this day.

For Christians, however, its significance lies in the fact that this was the road on which St. Paul travelled as the church spread from East to West. Remnants of that very road I have myself trodden in Macedonia, Thessalonica Philippi and Neapolis (Acts 16(12)17(1),20(3), Phil 4(15-16) and of course at the Golden Gate in Constantinople through which the Way entered the city.

When I say road, don't imagine a smooth bitumen macadam surface. It was, and is, rocky, uneven, uncomfortable, noisy to iron chariot wheels and easy to twist your ankle on. Just seeing it caused me to reflect on what it would have involved for Paul the traveller and Roman citizen. He speaks about being "in journeyings often" (2 Cor.11(26)

That meant when on the road he had to find money for room and board at an inn each night - travelling about twenty-two miles each day.

His was a self supporting ministry, (we have many of the same today and where would the church be without them?) so he had to earn enough to survive but he also had to proclaim the gospel, (2Cor.9(16) so if he spent time speaking about



The entrance to the Orthodox Cathedral

Jesus during the day he would have to work through the night (2Thes.3(8). He was abundantly grateful for any charitable gifts(Philippians 4(16) to support him, but few were as generous as the Philippians.

Sometimes he might have a job to do in the day-time so he couldn't reach an inn before nightfall. That meant sleeping rough. There were robbers about so travellers would try to gather in groups for safety. There were no police forces to guarantee protection.

In several revealing passages in his letters he paints a vivid portrait of his tribulations: "To this day we go hungry and thirsty and in rags; we are roughly handled; we wander from place to place; we wear ourselves out working with our own hands".

(1 Cor.4(11-f). Even more graphic is 2Cor.11(26-f). "I have been constantly on the road; I have met dangers from rivers, dangers from robbers, dangers from my fellow countrymen, dangers from foreigners, dangers in towns, dangers in the country, dangers at sea, dangers from false friends. I have toiled and drudged, I have often gone without sleep; hungry and thirsty, I have often gone fasting; and I have suffered from cold and exposure".(Both passages NEB).

That's what the Christian ministry meant to Paul - what it cost Paul. It certainly puts our own troubles in perspective. And why did he do it? What motivated him to go through all that? It was all because of "the Son of God, who loved me and gave Himself for me" Galatians 2 (20).

The iconostasis (right)



Oh-and what about Albania today? All my misconceptions were dispelled. The Albanian Orthodox church is in good heart - some 25-30% of the population claim allegiance, churches are open, there is a magnificent new modern Cathedral in Tirana with icons painted by a monk from Mount Athos. About 10% are Roman Catholic. The rest are Beqtaishi Moslems - "sensible, moderate Muslims" our guide called them - i.e. they drink alcohol and the women don't wear veils. Going about the towns and villages everything appears healthily normal. Boys and girls mix together freely and naturally at schools and university. It is amazingly beautiful and inexpensive and the ruins are fantastic, including four World Heritage sites! Go there before it gets spoilt.



An aerial view of Tirana Cathedral

COURSE REPORTS

In July 2013 four ordinands from St John's College Nottingham were given scholarships from our Trust Funds to attend a Palestine of Jesus Course. Here is their report written by Michael Corcoran on behalf of Kathryn Evans, Jairo Nyaongo and Nejib Boumenjel.

As none of us had been to the Holy Land before, our expectations of the trip were many and varied. At times we found it hard to believe that we were visiting sites and locations that had become so familiar to us through our reading of the Bible over the years. The title of our 2 week course was 'The Palestine of Jesus' and the busy schedule enabled us to travel the length and breadth of Israel from the Golan Heights in the north to the Dead Sea in the south and most places in between! We had the opportunity to view the beauty of the Palestinian countryside, to meet some of the people that inhabit the towns and villages along the way and on many occasions to imagine that we were walking in the footsteps of Jesus himself.

The lectures given before and during the field studies by our Course Director Lawrence Hilditch proved to be very informative as they provided us with both the historical and theological context of our observations. Through our studies we discovered that we were not only students researching our biblical heritage, but that we were following the path beaten by many thousands of Christian pilgrims who over the years had visited places such as Bethlehem, Nazareth and Galilee. Bible readings, prayers, and oftentimes songs helped us to reflect on our spiritual encounters in places that remain the focal point of the Christian faith.

The course also covered aspects beyond the story of Jesus. Talks from eminent scholars about Islam and Judaism introduced us to the other faith groups that share an interest in both Jerusalem and the land round about. Our explorations were further brought up to date with visits to an Israeli Settlement town and a Palestinian Refugee Camp in attempt to give us some insight into the complex and sometimes tense political situation. We found Israel to be a modern but fractured country where divisions between the haves and have-nots apparent in Jesus' time still exist today.

As students we made sure that we had some fun in between our studies. We had the chance to celebrate the 40th birthday of one member of our group

during our fortnight and the roof terrace at the College provided us with a space to unwind and relax after a busy day of travelling and theological reflection!

We were very well looked after by all the staff at both St George's College and Cathedral located in East Jerusalem. Our daily exertions were safe and well organised. The excellent food provided by Yousef, alongside the first rate accommodation and facilities at the College all added to our enjoyment of the trip.

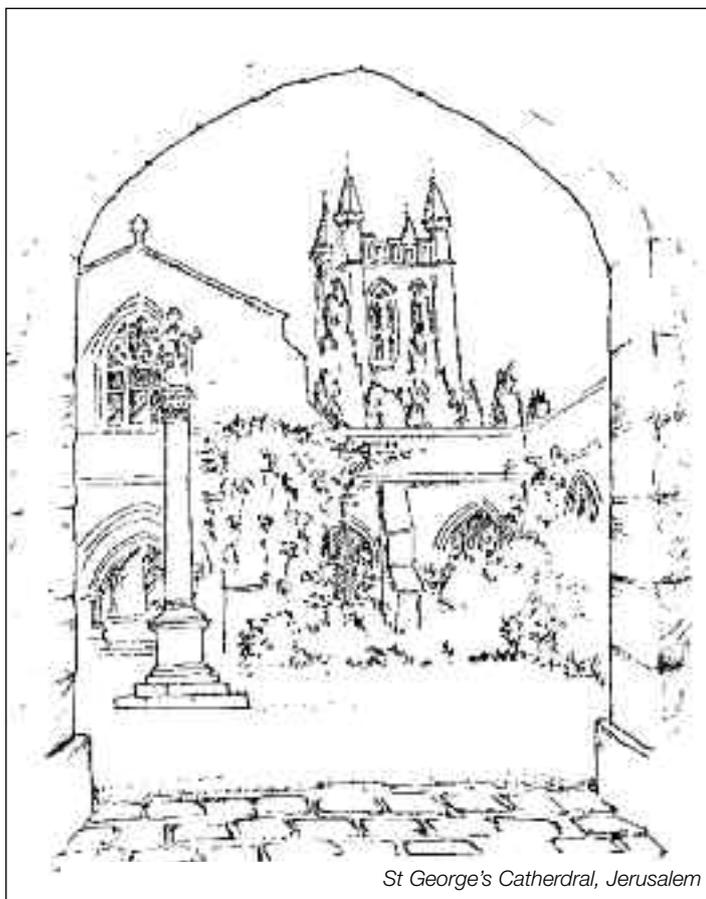
We were impressed by the professionalism and care of the staff team and their willingness to share with us some of their own life stories as Christians in today's Israel. A trip to St Luke's Hospital in Nablus which is

supported by the Jerusalem Diocese gave us a flavour of some of the missional work undertaken by the Church in Palestine.

It was sad to note that Christians in the Holy Land now constitute only 2% of the overall population. We saw that the ownership of many 'holy' sites are contested by other faiths and that some groups such as the Arabic Palestinian Christians have no representation or presence at these popular locations. We also found that during our own re-enactment of the Stations of the Cross in the Old City that the symbol of our own faith can still provoke a negative reaction.

These observations led us to conclude that we take for granted much of the religious freedom and protection that we enjoy in the UK.

As our time in Israel drew to a close it was time to say goodbye to our fellow students from across the globe who had become our friends. It had been encouraging talking to other ordinands (or seminarians as we would be called in North America) and newly appointed clergy about their journeys to ordination. We hope to keep in touch with many of them for future support and encouragement. It was also time to say farewell to the vibrant, colourful, noisy and culturally rich city of Jerusalem which had become our home. One lady said to us that once you had taken a sip from the well of Jerusalem you would always want to come back for more! We would all agree that this has been our own experience and that we hope that opportunities for a return visit arise in the future.



St George's Cathedral, Jerusalem

Six Anglicans and the Children of Abraham

On the evening of Thursday 6th September, I was finally able to set foot again in Jerusalem, after waiting 12 years to return to a city and a land that had first captivated me a number of years ago. Much had changed since that last pilgrimage, not least the presence of the security/separation wall and the lack of presence of any meaningful peace process; and I was keen, as part of a three month sabbatical, to rekindle that love affair with the Holy Land and spend time discovering just how life had changed for all concerned and especially the Christians of the land. A St George's Course seemed the perfect way to be able to spend more time getting under the skin of the current situation. The 'Children of Abraham' course, in particular, enabled just that, an opportunity to delve deeper into the world and journey of the father of the three great faiths for whom Jerusalem is so important and into what his legacy might mean for the current adherents of those faiths and inhabitants of the land.

And so it was that, arriving late because of a change in the time of the flight from Luton and a long wait for a shared taxi to fill, somewhat travel weary and not a little nervous about what to expect, I was finally able to make my way into that peaceful (and very English looking) enclave in east Jerusalem that is St George's. I needn't have worried. The welcome I received enabled me immediately to settle in.

Indeed, part of what makes a St George's course stand out is to do with welcome and hospitality. As someone who is in full time ministry, it was very liberating to be ministered to. With only six of us on the course, we were certainly well looked after. The presence of a chaplain to ensure that all we did was grounded in prayer and worship, the homeliness of the college and the lovely food all add to that vital blessing of hospitality.

Another important aspect of what make a St George's course special is that it provides that intellectual backup for much of what we were seeing and experiencing. The lectures about Abraham and his legacy brought a rigour to the process and allowed important time for engagement in key texts and for reflection. Lawrence Hilditch gave some magnificent lectures,

those on Abraham in the Jewish tradition and Abraham and Worship in particular stand out and are still giving resonance. He was more than ably assisted by Matthew Jess. Their 'double act' also gave us the opportunity to listen to not one but two deliciously soft Northern Irish accents!

The final important added value which a St George's course offers is time. Of necessity, because most pilgrims are likely to be able to visit the Holy Land only once, it is important on most tours and pilgrimages to fit in as many sites as possible. With The Children of Abraham course, on the whole, visits are arranged either to shed light on the theme or the current situation or simply because these are places not to be missed. We never felt rushed, even though there were days when we packed a lot in and the 'free' time for reflection or further exploration (most of us spent ample time just wandering the streets of the Old City and people watching) was immensely valuable.

There were many highlights over those two weeks. I'll pick out a few. Staying in a Bedouin encampment in the desert (albeit quite a touristy one), sharing the space with camels, donkeys, sheep, cats and even a fox gave a real sense of how Abraham himself will have existed. It was as if 4000 years of history had been stripped away. Watching the sunrise over the desert hills was pretty special also. Meeting with and worshipping with the Christians of the land. It was very moving to hear the story of Father Augustine of the Greek Orthodox church at Jacob's Well in Nablus and to listen to the ways that the Anglican congregation in Ramallah overcome the many challenges facing Christians today, while continuing to provide education, pastoral aid and healthcare to many in the neighbourhood.

Walking the Via Dolorosa at dawn, as the Old City was barely waking and later having the privilege to sit for an hour at Calvary watching the many who came and went. Pressing my palms to the ancient prayer filled stones of the Western Wall and adding my own petitions alongside hundreds of Jewish men gathered there on the Sabbath. Coming face to face for the first time with the Security/Separation Wall. I had heard much about it but only by seeing it could I begin to understand just how this immense physical barrier has changed the lives of all for ill.

Finally the course excelled because of the quality of the relationships formed. Jon, John, Katherine, Howard, Arthur and I began as fellow students and ended the fortnight as friends, formed by the experiences we shared and by the time allowed for open discussion and often laughter filled table talk at meals. And as all the others were from the Episcopal Church in the USA, someone had to keep the colonials in order!

Richard Neill,

Vicar of Wedmore, Theale & Blackford, Somerset

Brian Hart

The whole fellowship of the College was saddened to hear of the death of Brian Hart who had been treasurer for the St George's College Jerusalem Trust and of the British Regional Committee for many years until he handed over in 2007 owing to ailing health.

He was already firmly holding the purse strings when I took over as Chair in 1995 and was an invaluable source of both financial and legal information. A career in international banking meant that he kept immaculate accounts, (it also meant that he tended to be cautious about spending our money!), and always kept the Committee aware of the finer points of the constitution of the respective legal bodies.

He visited St George's on at least 3 occasions, the last of which was at the invitation of the Bishop in Jerusalem to advise the College about the presentation of its finances.

He was a life-long member of the Oriental Club, and he and, before she died, his wife Anne used to host the Committee for an Annual Dinner in the exotic surroundings just off Oxford Street. Their hospitality there was a token of their whole lives given in service. Brian died peacefully at home in Beaconsfield on 21st September aged 96.

Robin Smith

~ BOOK REVIEW ~

RUSSIAN PILGRIMS

by S. R. Graham

Isn't it strange how a book can be on one's shelves for years, occasionally noticed but postponed to a more convenient opportunity, until something happens to make you put your good intentions into practice and find the time to read it? Thus it happened that while reading Simon Sebag Montefiori's magnum opus on Jerusalem I chanced upon his reference to Stephen Graham's "With the Russian Pilgrims to Jerusalem" published in 1913 by Macmillan. It struck a chord so I took it down from its resting place. How glad I was that I did so for I found it a most rewarding read and wished that I had done so many years earlier.

The book simply does what it says "on the tin" - it is the story of the Author's experience of going on a pilgrimage to the Holy Land with a large number of Russian peasants, as many as ten thousand at a time. One marvels at their determination and the devotion which made them endure the hardships and privations of the journey and what they encountered when they finally reached their goal. Pilgrimage nowadays is by comparison such a comfortable and cosseted affair, with the most demanding aspect having to cope with the routines involved in negotiating the airports. Graham writes first about the hazards of the voyage on the little pilgrim boat from Odessa, scarcely bigger than a Thames steamer, called the Lazarus, accommodating 108 passengers but conveying over 600 stuffed in the hold like cattle, for whom just three lavatories were provided and they with doors without bolts. Many of the pilgrims had walked a thousand miles and more in Russia before reaching their port of embarkation - but never a word of complaint. "Oh, what good is it to come if we take no trouble over it?" was the attitude. What a contrast with the rich Englishmen and Americans whom Graham encountered, who mistook him for a Russian peasant. "What luck that I didn't come with these!" he commented.

In the press of all the nations in Jerusalem at Easter, Graham found that it was perhaps difficult to find Jesus; and this is an experience not unknown to modern day visitors. "We find Jesus really", the author pertinently remarks, "when we cease looking at Jerusalem and allow the Gospel to look into us". From the early Fathers on, there has been a succession of writers who have affirmed it is not necessary to travel to Jerusalem or Rome or Santiago di Compostella or indeed Canterbury or York to find Jesus. "Wander with the heart, not the feet", counselled St. Augustine while Gregory of Nyssa opined that the pilgrimage sites of Cappadocia were not one whit inferior to those of the Holy Land. Eusebius of Caesarea held a similar view. "Palestine in no way excels the rest of the earth", he asserted. On his first pilgrimage to Rome in 1521 Martin Luther was thoroughly disenchanted by the whole experience. Similar reservations were expressed by John Chrysostom and Jerome foreshadowing the denunciations of pilgrimages by the Reformers.

On the other hand pilgrimage has been described as the tourism of the Middle Ages. Chaucer's Wife of Bath had been three times to Jerusalem in addition to Rome, Santiago and Cologne and would doubtless have been good company on any tour. This atmosphere of lightheartedness is very different from the picture portrayed by Stephen Graham. In his narrative the overall impression is one of phenomenal zeal, simple but extreme piety credulous, almost superstitious, faith, total devotion to our Lord, willingness joyfully to embrace any adversity to the point of death. "The pilgrimage foreshadows the whole journey of the human soul in earth and heaven". It is an internal journey, deeply spiritual.

On arrival at Jaffa, it could take a further two days to reach Jerusalem where the pilgrims would be accommodated in crowded dormitories for three pence a day, consuming cabbage soup and root beer in the refectories. In fairness it has to be admitted that with the passage of time, behaviour deteriorated. Rasputin spoke of pilgrims who indulged in fighting and drinking and promiscuity, with even nuns being subjected to various temptations of the flesh.

Besides drawing vivid pen pictures of sundry characters he encountered during his two weeks pilgrimage, Graham goes on to narrate the various stages of their procession to Nazareth and Galilee, returning in time for Holy Week in Jerusalem. In these pages it is particularly of interest to read his descriptions of the places compared with what students at St. George's College discover now. Tiberias, for example, is called "that miserable empty collection of Arab huts and ruins". Quite a contrast with the big hotels patronised by the fun-loving, sun-seeking, sophisticated Israelis who flock there for their Winter vacations nowadays.

Back in the Holy City, Graham describes the activities of Holy Week. "Prayers and religious exercises seemed to be doubled in the hostels and even at two in the morning there was the continual drone of prayers and the thumping of old knees going down upon the wooden couches".

Particularly graphic is his portrayal of the Sacred Fire, which H.V.Morton depicts so vividly in "In the Steps of the Master". I shall never forget being present on one occasion among the teeming throng, with bells clanging wildly and hot wax from lighted candles flying all over the Holy Sepulchre. Not much homage paid to Health and Safety there: "What embracing and kissing there were this night", Graham continues. "Smacking of hearty lips and tangling of beards and whiskers". "The quantity of wine, cognac and arak consumed would appal most English". In these days of Mediterranean clubbing, I'm not so sure!

So the pilgrimage concluded and the return home began. It was not straightforward. It was difficult to accommodate more than a thousand on a boat, which meant a long wait for most of the travellers and then there was the long trek back from Odessa to their homes - maybe many hundreds of miles. One thing is certain - there would be plenty to talk about!



Theological Education in the Middle East

by Clare Amos

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

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

Theological education certainly involves deepening one's comprehension of the different aspects of academic theology - biblical studies, doctrine, ethics, missiology, church history etc. But it must also include helping people to acquire practical skills in how to conduct worship, how to offer appropriate pastoral care and how to enable the people of God to witness to the love of God in Christ in the particular context in which they are set. Theological education also means helping future ministers to deepen their own lives of prayer and spiritual foundations.

That sense of excitement about theology, about delving deeper into the well of our faith, so well expressed in Archbishop Rowan's words, is one of the 'treasures' that Anglican theological education can offer those who experience and participate in it. There is a link between the spiritual health of a church and the importance it gives to theological education — to preparing future ministers appropriately for their mission.

The foundations of theological education in the Anglican Church in the Middle East go back to Bishop Blyth in the late 19th century. As part of the initial development of the buildings around what is now St George's Cathedral, the bishop insisted on establishing the premises for a college (it eventually became the guest house), which he envisaged would train clergy for work in Jerusalem, Palestine and the Middle East region.

I am not sure how far that aim was realised in practice over the next half century or so, although St George's certainly gained a reputation for serious theological studies in areas that linked to the Middle East: for example in the 1930s Herbert Danby, then a Canon of St George's, made the first translation into English of the Mishnah. However by the 1950s the practice seems to have been to send local Anglican ordinands for study at the Near East School of Theology (N.E.S.T.), an interdenominational Protestant seminary in Beirut, Lebanon. In 1962 it was decided to re-establish St George's College, with the dual function of being both the setting for international and regional short courses focused on the Middle East, and also a base for the training of local ordinands from the Middle East.

But politics intervened, and the fact that east Jerusalem came under Israeli control in 1967 meant that Jerusalem could not serve as the base for the training of ordinands from the wider region. Numbers were also a factor, given the small size of the Anglican churches in the Middle East — even including Egypt, Iran, and Cyprus and the Gulf area — at any one time there were no more than a handful of people from the entire region seeking to train for the ordained ministry. So the church in Jerusalem, the West Bank and Jordan continued to use the NEST. in Beirut for its ministerial training while the church in Egypt made at least some use of the Coptic Evangelical (Presbyterian) seminary in Cairo.

Ordinands from the Galilee, who were Palestinians with Israeli citizenship, could not easily travel to study elsewhere in the region, and so the practice grew up of their training for ordination overseas — at a variety of Anglican colleges in Britain, North America and Australia. None of these solutions were totally satisfactory — the N.E.S.T. and the Coptic Evangelical seminary did not offer a fully adequate exposure to Anglicanism, while the overseas theological colleges inevitably could not offer direct experience of the particular challenges that were going to confront those preparing for ministry in the Middle East.

As for St George's College: when I was on the staff as Course Director (1975-78) although our primary task was to offer short courses for Anglicans and other Christians from all round the world we did have the role also of offering some support, encouragement and chance for reflection to candidates for ministry who had largely trained elsewhere, but who were spending a few months working as lay people working for the church before their ordination to the diaconate.

I particularly remember one ordinand in this category and who participated in a couple of St George's courses. His name was Suheil Dawani — he had previously studied at the NEST. and he is of course the present Anglican bishop in Jerusalem. As I understand it, this pattern' of either training overseas, or at the NEST. — and 'finishing off' with a few months in Jerusalem is still largely the pattern for ministerial training in the Diocese of Jerusalem. The situation of the Diocese of Cyprus and the Gulf is different of course: in most cases the clergy of this diocese have been ordained for several years before arriving to minister in the region. The few 'home grown' ordinands have individual paths for training developed for them - probably involving an element of distance learning.

The very difficult situation of the Diocese of Iran is well known. There has however, over the last few years been a potentially interesting and significant development in the Diocese of Egypt - namely the establishment of the Alexandria School of Theology'. This is a diocesan training programme, offering part time courses for those training either for ordained or for lay ministry. It has at the moment about 60 students, including both women and men. There are close links with Moore College Sydney, which validates the qualification which is offered. That of course means that the understanding of Anglicanism which is presented to students in the Alexandria School of Theology is going to be influenced by the theological and ecclesiastical vision of the Diocese of Sydney.

The variety of training methods offered in the Province reflects the realities of the situation of the Anglican Church in Jerusalem and Middle East. Numerically small, even when compared with Protestant denominations, the four dioceses do not easily have the kind of 'critical mass' of students to enable them to offer full time training in their own 'college'.

Perhaps it is a pity that because the dioceses tend to function as four separate units rather than as one 'Province', this has militated against common training of ordinands. However it would be really interesting - and I believe good for the future of the Church in the region - if those training for ordination in one diocese - say Jerusalem - could spend a few weeks or months of exposure in another diocese - for example Egypt (and vice versa). It would be a visible expression of the unity in diversity which, I believe, is at the heart of the Anglican way.

"Chapman's research is thorough; he quotes key historical figures at length and seeks to honestly handle the Bible, shunning the dogmatism that would distance opponents. Even if you disagree, hear him out.

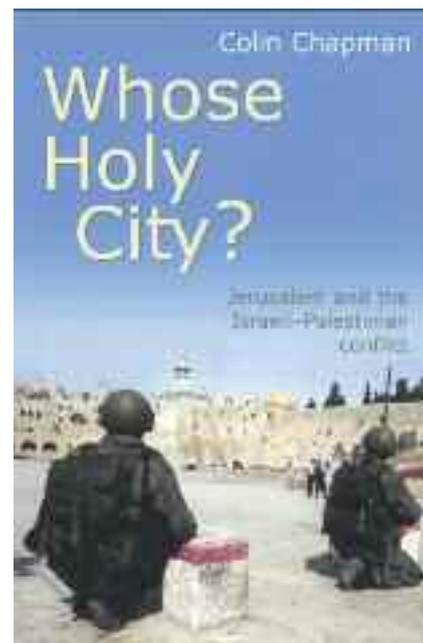
He's a trustworthy guide for your thinking. If only more had his grace and balance."

Christianity Magazine

Jews, Christians and Muslims all want to have unrestricted access to worship in the sacred sites within Jerusalem. The question of who should control the city politically and have sovereignty over it is one which has led to much debate and violence over the years.

In this new book, Colin Chapman explores and explains the background to the continuing power struggle over the city, from Old Testament times to the present day. Colin maintains that, if the problems in Jerusalem can be solved, this would be a major step closer to solving the whole conflict. The challenge — and it is no small task — is to find a formula that goes some way towards satisfying the nationalist and religious aspirations of Israelis and Palestinians, and of Jews, Christians and Muslims.

After looking at the history of Jerusalem and the surrounding area, from Old Testament times to the present day — in scripture, in history and in politics — *Whose Holy City?* focuses on the importance of Jerusalem to Muslims, Christians and Jews. Colin then analyses the current conflict and looks at possible ways forward to peace and reconciliation, including the idea of shared sovereignty over Jerusalem. In the final section of the book, he suggests ten fundamental changes of attitude and approach which need to occur on all sides in order to move closer to a resolution of the situation. This intelligent and topical book is accessible for people of any faith or none at all.



**You are invited to the
Third International Christ at
the Checkpoint
Conference Bethlehem
Sunday 9th - Saturday 15th
March 2014**

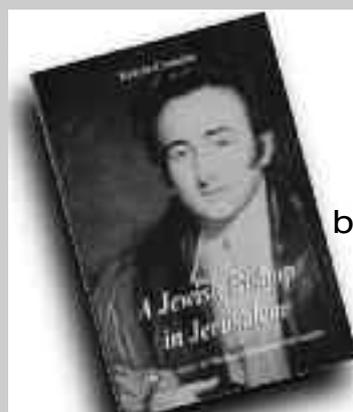
The conference will be followed by an optional tour which will include visiting Jerusalem and Nazareth and a relaxing three night stay on the shore of Galilee visiting important sites in the area. A guided, five day stay.

The conference will be organised by Bethlehem Bible College from 10th - 14th March 2014. and follows the success of conferences in 2010 and 2012

Further information from John Angle

Tel: 01934 733695

Email: johnangle@btinternet.com



**"A Jewish
Bishop in
Jerusalem"**

by Kelvin Crombie

The Life Story of Michael Solomon Alexander

One of the most controversial projects of the nineteenth century was the Protestant Bishopric in Jerusalem. Just as controversial was the appointment of the first bishop, Michael Solomon Alexander, who was Jewish. Alexander came from Prussian Posen (now Poland) to England in 1820, and later served as a rabbi in Plymouth. It was here that he came to believe that Jesus was the Jewish Messiah - and subsequently lost his position as rabbi!

Highly recommended - a good insight into 19th century Christianity in the UK and the early days of CMJ in Turkish Palestine.

Olive Press Ltd
30C Clarence Road St Albans AL1 4JJ.
Reg No. 293553

Please visit the new St. George's BRC Website:
www.stgeorgescollegejerusalemtrust.org.uk

2014 CALENDAR

Course members are expected to be in residence at the College by 18:00 (6:00pm) the night before the course begins and until breakfast the day following the course.

N.B. Prices may vary due to fluctuating exchange rates.

Palestine of Jesus

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

Islam and Islams Today

Tuesday, March 18 - Wednesday, March 26

The Bible and the Land

Monday, March 30 - Thursday, April 10

Risen with Christ

Sunday, April 13 - Tuesday, April 21

St. Paul and the Early Church

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

Retreat on the Sites

Tuesday, June 3 - Monday, June 12

Youth Course

Monday, July 14 - Monday, July 21

Children of Abraham

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

Ways in the Wilderness

Tuesday, October 14 - Monday, October 27

Details from sgcjerusalem.org

2015 COURSE SCHEDULE

Provisional Schedule of courses for the year 2015.
 Prices include ALL meals, accommodation, and fees.

1Palestine of Jesus Tuesday, 13 January — Monday 26 January	14 days
2. Palestine of Jesus Tuesday, 3 February — Monday, 16 February	14 days
Ash Wednesday 18 February	
3. Diocesan Retreat Thursday 19 February — Saturday, 21 February	
4. Palestine of Jesus Tuesday, 3 March — Monday, 16 March	14 days
5. Islam Course Friday, 20 March — Friday, 27 March	8 days \$
Western Palm Sunday 29 March Western Easter 5 April Easter Palm Sunday	5 April
6. Holy Fire Wednesday, 8 April — Tuesday, 14 April	7 days \$
Eastern Easter 12 April	
7. Palestine of Jesus Tuesday, 21 April — Monday, 4 May	14 days
8. Palestine of Jesus Tuesday, 12 May- Monday, 25 May	14 days
9. St. Paul and the Early Church Wednesday, May 20 — Tuesday, 2 June	14 days
10. Jay Course Friday, 5 June — Monday, 15 June	10 days
11. Palestine of Jesus (Women in the Bible) Wednesday, 24 June — Friday, 3 July	10 days
12. July & August	
13. Children of Abraham	14 days
14. Palestine of Jesus Thursday, 10 September — Wednesday, 23 September	14 days
15. Ways in the Wilderness Thursday, 1 October — Wednesday, 14 October	14 days
16. Palestine of Jesus Wednesday, 21 October — Tuesday, 3 November	14 days
Thanksgiving 27 November	
17. Palestine of Jesus Tuesday, 10 November — Thursday, 19 November	
18. OPTIONAL JORDAN EXCURSION Friday, 20 November — Monday, 23 November	
19. Palestine of Jesus Wednesday, 9 December — Friday, 18 December	10 days

St. George's College, Jerusalem ~ British Regional Committee Members

Position	Title	Name	Address and Post Code	Telephone	Fax and Email
Chairman	The Rt. Revd.	Richard Cheetham	Kingston Episcopal, Area Office 620 Kingston Road, Raynes Park London SW19 6LS	020 854 52440	bishop.richard@ southwark.anglican.org
Treasurer	The Revd	John Angle	Bethany 14 Farthing Combe Axbridge Somerset BS26 2DR	01934 733695	01934 733695 johnangle@btinternet.com
	The Revd.	David Grosch-Miller	7 Hawkeswell Gardens Summertown Oxford OX2 7EX	01865 554 358	david.grosch-miller@urc.org.uk
Secretary	The Revd.	Paul Conder	112 Strensall Road Earswick YORK YO32 9SJ	01904 763071	01904 763071
	Ms	Susan Cooper	28 Headstone Lane HARROW HA2 6HG	0208 863 2094 M: 07780 708478	scooper@hedstone.demon.co.uk
	Ms	Anne Barker	Ilex Holm, Ditton Road, Surbiton, SURREY KT6 6RJ	0208 399 4078 07971 184 009	anne-y-barker678@btinternet.com
	The Revd Dr	Stephen Need	The Rectory 19 Abbey St, Stock Ingatestone CM4 9BN	01277 840442	
	The Revd	Robert Nokes	92 Western Drive Hanslope Milton Keynes MK19 7LE	01908 337939	r.nokes@easykey.com
	Canon	John Westwood	Vicarage Squires Hill Rothwell NN14 6BQ	01536 710268	revdjohn.westwood@tesco.net
	Mr	Richard Owens OBE	September Cottage 29 Chipperfield Road Bovingham Herts. HP3 0JN	01442 833589	richard@rjowens.plus.com
	The Revd	Jeremy Frost	40 Vanburgh Park Blackheath London SE3 7AA	07725 014345	j.frost@gre.ac.uk
	The Revd Canon Dr	Michael Sansom	101 Churchfields Drive BoveyTracey Devon TQ13 9QZ	01626 836773	michaelsansom123@btinternet.com

Annual Gathering of Friends of St. George's College, Jerusalem at Heythrop College, Kensington Square, London on Thursday 8th May 2014



10am - Assemble. Coffee
 10.30am - Reports from Jerusalem-Diocese, College, Cathedral
 11.40am - Eucharist.
 12.45 - Lunch
 1.45pm - UK Regional Committee Business.
 2pm - Can Christians in the Middle East live under Islam? Lecture by Colin Chapman
 3.30 - Depart

Any contributions of material for next year's edition of the Update will be welcomed by the Editor.

ADDRESS FOR ALL COLLEGE CORRESPONDENCE

The Registrar, St. George's College, PO Box 1248, Jerusalem 91000, Israel

Tel: 972 - 2 - 626 - 4705 Fax: 972 - 2 - 626 - 4703

Email: registrar@stgeorges.org college website: sgjersusalem.org