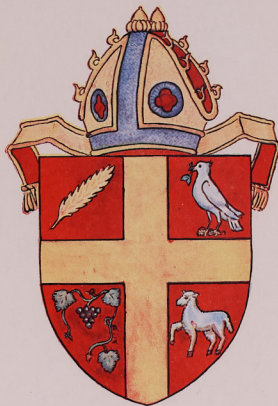
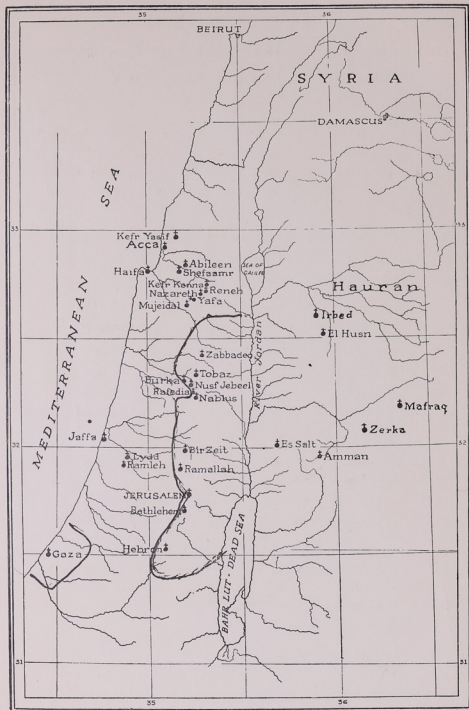


PAL
275.6
DIO

THE DIOCESE
OF
JORDAN
LEBANON AND SYRIA



1960



Map showing church centers under the Palestine National Church Council prior to the Partition of Palestine 1948, and the centers in the new diocese.

6162 69615

Pal. 3. Soc/DIO

PAL
295.6
DIO

THE ARMORIAL BEARINGS OF THE BISHOPRIC OF JORDAN, LEBANON and SYRIA

The Coat of Arms designed for the new bishopric presents symbolically the basic elements of the Christian faith. The red field represents the blood shed for our salvation and the Cross, the sacrifice of Christ. The Cross is painted in gold for the glory of its Burden.

The wheat and the vine, the dove and the lamb are familiar features of Palestine and the whole area of the new See, and beloved symbols of the Christian faith.

Wheat represents bread. Jesus said, "I am the Bread of Life", and bread used in the Holy Communion symbolizes His body.

The vine is found in abundance in Jordan, Lebanon, and Syria. Jesus said, "I am the Vine and my Father is the husbandman". In the Holy Communion it symbolizes His blood shed for our sins.

The dove is a symbol of the Holy Spirit, of peace and deliverance. After the baptism of Jesus "He saw the Spirit of God descending as a dove and coming upon Him, and lo, a voice out of the heavens saying, 'This is my beloved Son, in whom I am well pleased'".

The lamb and shepherd life are almost synonymous with the Middle East and the lamb one of the most loved and widely used symbols for Jesus, the Lamb of God "which taketh away the sins of the world."

The four sides of the escutcheon thus, not only represent the material needs of the human family and the physical aspects of the land to which Jesus came, but also the spiritual meanings which Jesus gave to life through familiar forms.



The Rt. Rev. NAJIB A. CUBA'IN
Bishop of the diocese in Jordan, Lebanon, and Syria

THE DIOCESE
OF
JORDAN, LEBANON AND SYRIA
OF
THE EPISCOPAL CHURCH
IN THE
MIDDLE EAST
WITHIN
THE ARCHBISHOPRIC IN JERUSALEM

Postal Address :

The Rt. Rev. N. A. CUBA'IN
P. O. Box 122
JERUSALEM, JORDAN

ACKNOWLEDGMENTS

Thanks are due to: -

1. Mrs. Christina Jones of the N.E.C.C. Jerusalem, for compiling the subject matter.
2. Mr. G. Briggs, of 170 Old Bank Road, Dewsbury, Yorkshire, England, for his valuable advice on the Coat of Arms of the See.
3. The Rev. F.M. Best, The Parsonage, Horam, East Sussex, England, for colouring and painting the armorial bearings of the diocese.

CONSECRATION OF THE FIRST BISHOP OF THE NEW DIOCESE

THE Feast of the Epiphany, January 6th., 1958, was a significant day in the history of the Arab Evangelical Episcopal Community for it was the occasion of the consecration of the first Arab priest as a bishop. The National Church Council, organized in 1905, had occasion to rejoice for it was an indication that the community was now recognized as a full partner in the world-wide Anglican Communion.

The priest chosen for this responsibility was Najib A. Cuba'in. He had long taken a prominent place in the life of the indigenous church, had served as chairman of the Council for many years, and represented the church at home and abroad on many occasions. At the time of his consecration he was serving the church in Jerusalem. A refugee minister, he remained in Jordan through the difficult years from 1948, serving what was largely a refugee congregation. There was general satisfaction in his elevation to the new bishopric.

The consecration service was held in the Collegiate Church of St. George the Martyr, Jerusalem. The service was conducted by the Most Reverend Archbishop A. C. MacInnes assisted by the Rt. Rev. W. J. Thompson, Bishop of Iran, the Rt. Rev. O. A. Allison, Bishop of Sudan and his assistant, the Rt. Rev. D. D. Atong. All the religious communities in Jordan were prominently represented, Christian, Muslim, and Samaritan, and each congregation in the diocese sent delegates.

The Government was also represented and entered into the historic service with interest and reverence. His Majesty

King Hussein was represented by the Palace Minister, the President of the Lebanese Republic by the Minister of Finance, and both the Governor and Mayor of Jerusalem were present.

It would be hard to describe what this service meant to the Arab people who shared in it, for it was the realization of their hopes and prayers through the years, an evidence of spiritual achievement. To all who attended, it was a most moving experience as they realized that this step marked a new era in the life of the church, for the new diocese was to serve all Anglicans in the three countries under the jurisdiction of the bishop. With the new bishopric and all that it indicated of hope and trust, a tremendous challenge was presented which would require courage, faith, and endeavour for it was established at a time of great need in the Middle East.

The new diocese serves an Anglican Community of 6,000 persons in the three independent Arab States of Jordan, Lebanon, and Syria. There are thirteen churches and organized congregations, and six outposts cared for by the nearest churches. Fourteen Sunday schools have 643 pupils enrolled. It has its own law of personal status and church courts. Ordination Candidates are normally trained in the Near East School of Theology in Beirut which is an interdenominational institute.

In addition to church work, the diocese has responsibility for eight elementary schools with 418 pupils, one secondary school for girls with 410 pupils enrolled, a boarding school for forty little orphan girls, and a fifty-bed hospital in Nablus which ministers to a large area.

The diocese is the heir of the Church Missionary Society which had set up work in many centers in Palestine on both sides of the River Jordan in its early years of missionary effort. There were schools, hospitals and churches. The first bishop had come to Palestine in 1841, but it was ten years later, 1851, before they were able to begin the work that was to become

permanent. By 1905, there was a sufficiently strong body of Arab clergy and congregations to make it possible to set up the Palestine National Church Council. This Council was subsidized by the C. M. S. on the basis of a decreasing grant-in-aid, and was charged with the administration of the affairs of the church. It was gradually able to undertake responsibility for certain educational and medical services and foster the steady growth of the young church. This was a most fortunate arrangement as it prepared the membership and clergy for the new responsibilities inherent in the new diocese. In 1947 it had become almost self-supporting but the Partition of Palestine in 1948 left almost all of its income-producing property on the Israel side of the Line. The ten churches and Arab congregations now in Israel were affiliated with the National Church Council, but as a result of the creation of Israel in 1948, and the establishment of the new Archbishopric in the Middle East, they are now included in the diocese of the Archbishop in Jerusalem.

The diocese is administered by the Bishop resident in Jerusalem, with the assistance of the Council representing the clergy and the congregations, and pertinent Committees and Boards.

A staff of 110 carries on the work in all areas. They include eleven clergy, two lay pastors, a doctor, a pharmacist, twenty eight nurses and hospital workers, fifty teachers, and seventeen lay-workers.

A brief survey of the work carried on in each country will give some idea of the extent and variety of the work and the opportunities for service, and the responsibilities which this indigenous church carries. It cannot be over-emphasized that it is largely a refugee membership which it serves, a people, for the most part, who are insecure, impoverished, in need of the church, yet not able to contribute financially as they might have done some years ago.



His Excellency, the
Palace Minister,
representative of his
Majesty King
Hussein, and the
Governor of
Jerusalem attend the
Service.



The Mayor of Jerusalem
and Mrs. Khateeb attend
the Consecration Service.



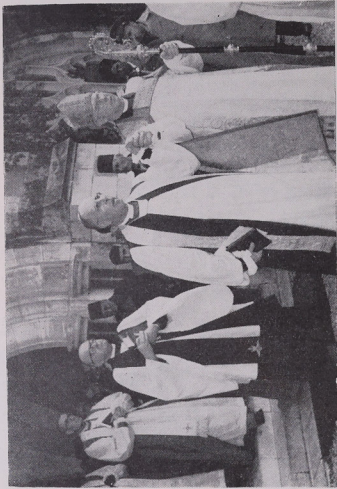
Procession of
the clergy
going into the
cathedral for
the consecra-
tion service.



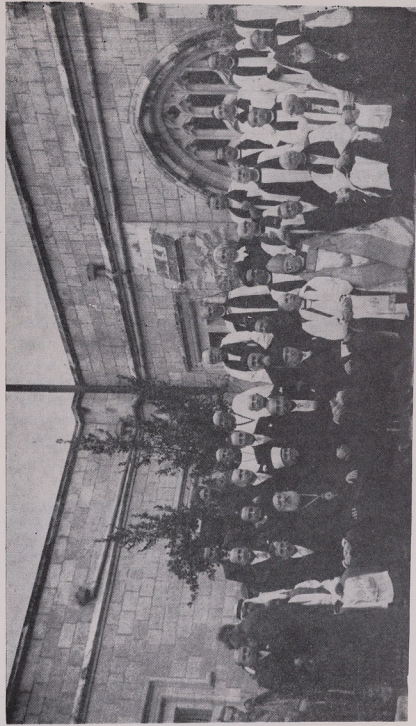
Representatives of the Christian Churches
and the Muslim community in Jerusalem
leaving the Consecration Service.

Clergy procession coming out from the
cathedral after the consecration service





Archbishop A. C. MacInnes and Bishop Guba'in
leave the Cathedral after the Consecration Service.



Representatives of His Majesty King Husain, His Excellency the President of the Lebanese Republic,
the Churches, the Mufli, the Diplomatic Corps and Clergy taken after the Consecration Service.



Bishop Cuba'in leading out the Rev. Samir Kafity and Rv. Wadie Haddad after their ordination to the priesthood and the diaconate, this being the Bishop's first Ordination.

"Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. Amen."



Bishop Cuba'in with the clergy of the diocese after the first ordination service in the new Bishopric.



Members of the Church Council representing the congregations of the diocese with His Majesty, King Hussein, at the Royal Palace, Amman.



Bishop Cuba'in introducing to His Majesty King Hussein the members of the Church Council. His Excellency Musa Bey Nasir, Minister of Foreign Affairs, is on the right of the bishop.

The Church Council has an audience with His Majesty King Hussein at the Royal Palace, Amman.



His Majesty King Hussein with Muslim and Christian dignitaries.



Bishop Cuba'in and the Members of the two Church Councils in Beirut representing the English and the Arabic speaking congregations, call on His Excellency Fuad Shihab the President of the Lebanese Republic.



The delegation from Lebanon arriving at Jerusalem Air Port for the Consecration Service. In the center is Jameel Bey Mackawi, Minister of Finance, representing His Excellency the President of the Lebanese Republic.

LEBANON AND SYRIA.

Following the Partition of Palestine in 1948, and the flight of more than 100,000 refugees to Lebanon, the Episcopal Community in Beirut suddenly became quite a large one. The beautiful Chapel of All Saints in Beirut, used largely by the English residents, now became the spiritual home for the Arab Anglican refugees also. Regular Arabic services were arranged for them and an Arab minister appointed. The congregation takes an active part in the religious life and social welfare activities of the city with special care for those refugees who have not been able to establish themselves. The new bishop makes regular visits to them which lessens the pain of exile. Many of them have become Lebanese citizens and the work which was started as a temporary measure seems to have become permanent. Thus, the need has actually arisen for a home for the Arab chaplain and a center for the community.

The number of communicants in Syria is small so is served by the church in Beirut and by frequent visits of Bishop Cuba'in.

WEST JORDAN.

Beginning in Jerusalem.

Because the C.M.S. had centered its work in Palestine, it is in Jordan that the Arab Anglican Community has its deepest roots and where the new diocese has its biggest programme.

The seat of the diocese is in Jerusalem Jordan. The bishop has no Cathedral but by special arrangement with the Archbishop in Jerusalem, St. George's Cathedral is made available for Arabic services, and the bishop, for the present, has his home and office in the Close. His people look forward to the time when an adequate residence and office can be provided for him, in keeping with his responsibilities. A residence for the minister of the congregation in Jerusalem is also an urgent need.

Bethlehem.

For many years, there was a C.M.S. boarding-school for girls in Bethlehem, but it was closed down in 1926. The building is the property of the diocese but is at present being used as a government school. The government expects to put up its own building within two years. When this property is available, the orphanage in Ramallah may be moved there. Repairing and refitting the old building and Chapel will require considerable funds but it will be a great joy to the entire Anglican Communion when work can be opened up again in Bethlehem.

Ramallah.

Ten miles north of Jerusalem is the third biggest congregation in the diocese. Ramallah is a Christian town located near the spring where tradition places the story of Jesus at the age of twelve. The small, attractive Chapel which served the congregation for many years is no longer big enough for the congregation enlarged by refugee Episcopal families who came there mainly from Jaffa, Ramleh, and Lydda in 1948. The town of Ramallah is four times the size it was in 1948, and the need of facilities for Sunday-school work, a youth center, a larger Chapel, and parish-house to meet the opportunities for service is very great.

The diocese has recently taken over a home and school for forty destitute girls in Ramallah. The children are accepted on the basis of need and mothered by six devoted Christian women. The home and school are in rented premises and rents are high. There has been some thought that it would be moved to Bethlehem when the C.M.S. building there is restored to the diocese. On the other hand, there is a question about the wisdom of changing the location. If it is decided that Ramallah is preferable, then suitable buildings should be put up in order to avoid continuing large expenditures for rent.



Rev. S. Kafity and the congregation
of St. Andrew's Church in Ramallah
after a Sunday morning service.



Girls in the garden of the
Evangelical Home, Ramallah.



Part of the nursing staff
of the Nablus Evangelical Hospital



A ward in the
Nablus Evangelical Hospital



Patients at Nablus
Evangelical Hospital
being admitted.



Out-patients
in Nablus Evangelical Hospital

Bir Zeit.

This is another predominantly Christian village which has grown in the past ten years because of the refugee situation. It is about six miles north of Ramallah. The pastor in Ramallah ministers to the congregation, but a resident pastor with a suitable home is needed as the work in the two towns is too heavy a load for one man.

There is here a boarding school run by a member of the congregation. It has both elementary and secondary education so has boys and girls up to eighteen years. They attend services in the church regularly and the pastor also teaches religion in the school. The church building, unfortunately, is in need of repair and general improvement in both building and grounds is desirable.

NABLUS AND SAMARIA DISTRICT.

Church — School — Hospital.

Nablus.

Nablus today is a large Muslim town half-way between Jerusalem and Nazareth, the Shechem of the Old Testament. The mountains of Ebal and Gerizim rise on either side of the city, and the Samaritans on Gerizim still perform their ancient rites, particularly at the time of the Passover. Jacob's Well is just outside the city with Sychar nearby.

The C. M. S. established a station in Nablus in its earliest days in Palestine. A school was opened in 1848 which is still functioning, and a church was built in 1882, and there are five out-stations. The seventy-seven year old church, though understandably much in need of repair, is still used by the congregation.

The Evangelical Hospital was built in 1901. It is the only Christian hospital in a district of 370,000 inhabitants, only about one-percent of whom are Christians. Through its maternity section it has been of inestimable service to the public. During the difficult days of 1948, the surgical department saved the lives of many maimed and wounded civilians. It is still doing important and much-needed work but its equipment is outmoded and inadequate to meet the great demands on its services. The Hospital Medical Board has called the attention of the Diocesan Church Council to the urgent need for new wards, laboratory equipment, and X Ray apparatus.

Rafidia.

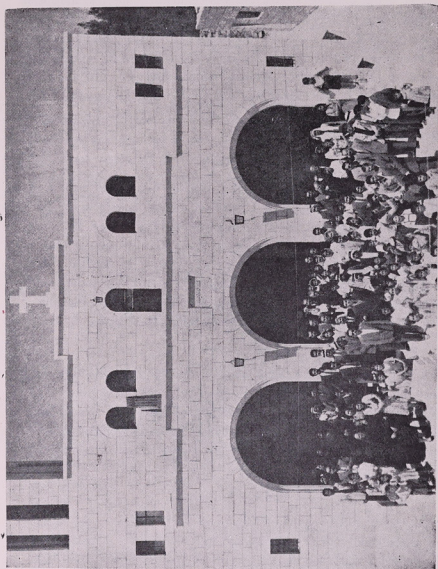
Rafidia is a predominantly Christian village two miles west of Nablus. It has had only a room for church services in the past but with the growth of the congregation due to the fact that Christian refugees have settled there, there is need for a church building, a school, and a home for a pastor. A site has been obtained for these but the congregation must wait now until sufficient funds are available for the buildings. In the meantime, the church is served by the minister stationed in Nablus.

Nisf Jibeil.

This village, six miles north of Nablus, close to Samaria, has a small congregation. It meets in a small church room in a poor state of repair. Unfortunately, the congregation is poor and few in number; it is remarkable that this small group is able to maintain its church life at all. The congregation is served by the minister in Nablus.

Zababdeh.

Still further north, fifteen miles from Nablus, is the village of Zababdeh with a churchroom and a school. A catechist is in charge of both and once a month the pastor from Nablus goes out to administer the sacraments. One room serves as both church and school. A small chapel and two class-rooms are much needed here.



Congregation of the Church of the Redeemer in Amman after Sunday morning worship.



His Majesty King Hussein at the Ahliyyah Girls School in Amman.



His Majesty King Hussein accepting a present from one of the girls during his visit to the Ahliyyah Girls School, Amman

Tulkarem.

This frontier town to the west of Nablus, has a small Anglican group attended to by the minister in Nablus and worship is held in private homes. A building for Sunday school work for the entire Christian community is needed.

EAST JORDAN.

ANCIENT HOME of the Edomites, Moabites, Ammonites, and the Amorites.

Amman

Amman the capital of Jordan is one of the most ancient cities of the area, the center of the Kingdom of Ammon mentioned in the earliest books of the Old Testament. When Ptolmey II of Egypt rebuilt it (285-247 B.C.) he gave it the beautiful name of Philadelphos, and in 63 B.C. it became a city of the Decapolis, a city of refuge. It was the seat of a bishopric as early as the fourth century A.D.

Amman has had its greatest development in more than a thousand years during the past eleven years when it became again a City of Refuge, this time for Palestine refugees who poured into it by the thousand. Some have built homes and businesses, roads and public buildings, and in general have almost rebuilt the city on its seven hills, but many are still impoverished.

Before 1948, the congregation of the Amman Episcopal Church was exceedingly small, but now it is the largest in the diocese. A new Church has been built but a minister's residence and a parish hall are much needed. The spiritual needs of the people are great since they are largely a refugee congregation. They still long for their old homes and the church not only links them with the past but unites them in the present, and offers them comfort and hope in a deeply spiritual way.

An excellent secondary school for girls stands on one of the hills but it is overcrowded with 410 pupils and needs facilities for its expansion. Owing to the already large student body, the increasing number of applicants, and the need for a Sixth Secondary class, the School Educational Board is trying to find a way to provide more and larger class-rooms and better playgrounds. They recommend the purchase of land immediately, as land values are constantly rising in Amman, and hope that new buildings may be erected in the near future. The population of Amman has grown from 60,000 to 225,000 in the past decade making tremendous demands on all facilities for schooling in the city. The Ahlyiyeh School has maintained high standards through this period and tried to meet the responsibilities of this challenge and its services have been gratefully acknowledged by the people.

Es-Salt.

Here is another strong center of the diocese. Like Amman, it was in ancient times a city of the Decapolis, Ramoth Gilead. A resident pastor cares for the church and a school. Formerly, there were two church hospital buildings in Es-Salt with resident doctors and nurses. Today, one building is used by the United Nations Relief and Works Agency for Palestine Refugees but the other is closed and in need of extensive repairs before it can be used. The school buildings are also old and run-down but a school is carried on with whatever facilities are available.

Zerka.

Zerka, fifteen miles north of Amman, was a tiny village in 1948, chiefly known for its Arab Legion Camp. Thousands of Palestinians found refuge there and growth has been so rapid that it is now a town of considerable size, one hundred thousand inhabitants.

The corner-stone for a new church, to be known as The Church of The Saviour, was laid on October, 30th., 1959. The hope of the diocese is that a school may also be built, as government schools are crowded and facilities limited.



Bishops Bentley of the Protestant Episcopal Church in the U.S.A. and Cuba'm examining the plan of the Zerka Church on the building site.



Service of the laying of the corner stone of the Church in Zerka.



The bishop blessing the corner stone in Zerka church. Rev. W. Haddad the pastor of the church to the left.



The bishop with confirmation candidates in Zerka.

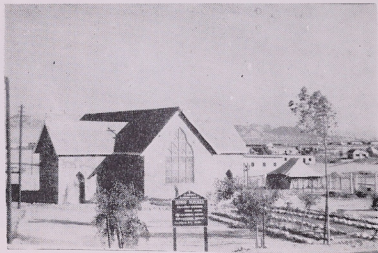
Irbid.

Eighty-five miles north of Amman is the town of Irbid, chief town of the District of Ajlun, a growing city and commercial centre. Refugees fled to Irbid from northern Palestine. Among them were a sufficiently large group of Anglicans to establish a church. Fortunately, there was a C.M.S. center at El Husn, only three miles to the west of Irbid, where work had been going on since 1880. The pastor also serves Irbid and the two small out-posts at Ajlun and Ma'raq. But the Irbid community needs a full time minister, a church, and a school building.

The church building in El Husn is in a poor state of repair, and a building for an elementary and secondary school is much needed.

Aqaba.

With the withdrawal of the British forces from Aqaba, the British military authorities handed over their church building to the present diocese. Now that Aqaba is the only seaport for Jordan, the town is growing. The church is adequate, but it



The Church building in Aqaba.

is expected that a resident pastor will be appointed in the future, in which case a house will have to be built.

As the population of the town increases it will be necessary to provide a building for a school, also.

Other Projects and needs

Before concluding this presentation of the Diocese with its story of the past, its recent developments, its material assets, its very great responsibilities to minister to the spiritual needs of a people going through a period of crisis, it is important to include some of the projects under consideration for the future. These are listed below briefly but, if the diocese is to grow in service, they should have the concern of every member of the church and be considered prayerfully.

An urgent need is for a Home for the Aged. It has long been the custom in the Arab World for elderly members of families, parents, uncles, aunts, and unmarried relatives to live within the family circle and be cared for by the younger members of the family. Today, not the least of the problems of the refugee situation is that it has become almost impossible for younger members to perform this "ancient duty" and increasingly the aged have to be cared for by outside agencies. To meet this need of the elderly members for adequate care, the Church Council has undertaken the task of opening a home in Jordan to be called "Home for Aged Friends". The location of the home is undecided but Ramallah, Nablus, or Jericho are possible. Plans are going forward and it is hoped that the home in one of these centers will be available for residents in 1960. A well-trained, experienced woman is needed to serve as matron for this home as much of its success will depend on able management.

Sunday school and youth work

Most of the Christian children of Jordan attend government schools so have no lessons in scripture. In many towns, the

schools are in session on Sunday, closing on Friday to meet the needs of the large Moslem majority. The children may lose touch with the church unless plans are made for religious instruction at suitable times. A trained Sunday-school worker is needed to plan a program of religious instruction for children and train teachers to carry it out. This person would travel throughout the diocese coordinating the work and developing in each community stronger emphasis on children's work.

Young people living in this critical era in the Middle East, frustrated by the problems created by the refugee situation which mean for them lack of opportunities for work or further study, sensitive to the political, economic, and spiritual confusion they face daily, are in need of special guidance and sympathetic understanding. For them, a youth worker is much needed, particularly in Jordan. Someone who could visit the churches and assist local pastors in this aspect of their work could be a tremendous blessing at this time.

Matron for the Evangelical Hospital-Nablus

In the report of the work in Nablus, we note that this hospital serves a large community. An immediate need is for a matron trained for hospital work, one who can meet the exacting demands of an institution which ministers to the sick but which must also be a home for those who serve them.

Women's Work

The place of women in the life of the church has been long recognized and with the advances which women are making in all aspects of life, the church looks increasingly to them for leadership. However, if they are to give their greatest service, they must be organized. For some years, the Church Council has been considering establishing a deaconess order and it hopes that one will be set up in due time. Until this comes about, the services of a well-trained woman is needed for work with the women, one who would visit women in their homes, help them with their personal problems, and lead them in the work of the church.

Evangelism through Literature:

Since 1925, a small monthly magazine has served the membership of the Episcopal community. It needs to be enlarged and made into a magazine that would interest all the members of a family and a wider circulation encouraged. With practically universal education among the membership, the Bishop is concerned that reading of the right kind of books should be encouraged and he feels that the church has a responsibility to make available, or acquaint the membership with, the best modern religious literature. These two objects might be accomplished more effectively if someone could visit the churches and encourage the people to take an interest in their own monthly magazine and direct family reading into wholesome channels. This person would probably be one who could share in the preparation of the diocesan magazine. Too much emphasis cannot be placed on the value of the printed page in the growth of the church as it tries to maintain its unity and spread its message.

This brief survey of the Diocese of Jordan, Lebanon and Syria can only suggest the programme of its services and opportunities. Inheriting as it did the great tradition of the C. M. S. in the Middle East during a hundred years, it has strong foundations. The C. M. S. was wise and generous as it took steps to leave the work to the indigenous church. The chief problem before the new Diocese is that in its largest centers it has chiefly refugee congregations. This is true in Jerusalem, Amman, Zerka, Irbid and Beirut, and to a large extent, in Ramallah. That may be as much a challenge as a problem, but the fact remains that the diocese must draw its support largely from a people who have lost much and are in need themselves.

Another problem is that most of the property is either old or inadequate, hence in need of costly repairs or additions.

The Bishop and his Executive Council are facing these problems with courage and hope and pray that the Evangelical Episcopal Community may meet the challenges and responsibilities of the Church in the new era in the Middle East.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy Holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

REMEMBER, O Lord, what thou hast wrought in us, and not what we deserve; and as thou hast called us to thy service, make us worthy of our calling; through Jesus Christ our Lord. Amen.