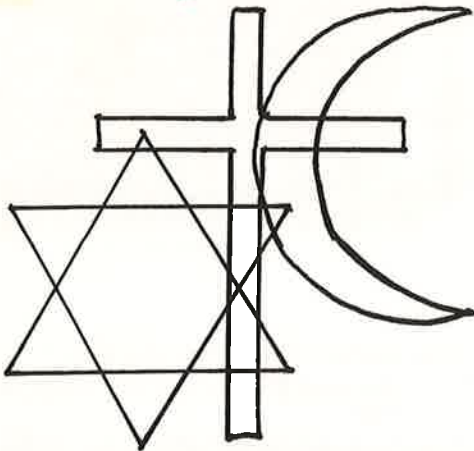


RELIGION IN THE MIDDLE EAST



Many centuries ago, the Middle East witnessed the rise of monotheism and its development over time into three of the world's great religions, Judaism, Christianity and Islam. All three religions worship a personal God, are based on revelation and were propagated by prophets. The original followers of these three great Abrahamic faiths were all Semitic peoples who spoke and recorded their religions and history in closely related languages. The language of the ancient Jews was Hebrew, the language of Christ was Aramaic, and the language of Mohammad was Arabic.

Over the years, as a result of regional disagreements, nomadic invasions and influences from Persia, India and Greece, many different Judaic, Christian and Islamic sects emerged. Today there are more than 20 distinct religious communities in the Middle East. In the Arab Middle East, the overwhelming majority of the population is Muslim, with a little less than 10% belonging to other religious groups.

When the followers of the prophet Mohammad brought Islam north from the Arabian peninsula in the 7th century A.D. and established their empire in the Middle East, the new religion did not entirely engulf the Judaic and Christian communities of the area. Non-Muslims continued to practice their faith side by side with their Muslim neighbors. Each religious group maintained itself as a social unit, requiring of its members definite social and political responsibilities.

Under Islam, Jews and Christians were considered "ahl al-dhimmah", or people of the covenant, and were thus accorded recognition and legal rights. Later in the 16th century, when the Ottoman Empire was extended to the Arab Middle East, the millet system of government for non-Muslims was established. A millet was a recognized religious community with jurisdiction over its own members in matters of internal social affairs and personal status. Thus, under the Ottomans, Jewish and Christian communities had some autonomy in law and in the administration of their affairs.

In the 19th century, European powers became interested in gaining influence and power in the Middle East. In their attempts to win power, they often protected some of the religious groups and helped them in their disputes with other groups. For example, France aided the Maronite Christians, Britain aided the Druzes and Russia aided the Greek Orthodox. This influence from outside reinforced the sense of community among the various religious groups and their functioning on a political level as well.

As independent nations emerged in the Middle East in the 20th century, these religious communities retained their social and political functions to a large degree. In most countries, jurisdiction in personal matters was left to special religious law courts; shari'a courts for Muslims and rabbinical or ecclesiastical courts for Jews and Christians respectively. Proportional representation according to religious groups is set down in the election laws of many Middle East countries.

Despite the number and complexity of religious communities in the Middle East, it is important to remember that the bitter conflicts of the area today, such as in Lebanon and the Palestinian/Israeli conflict, are not conflicts of religious belief; they are conflicts over economic, social and political rights of self-determination.

Religious communities in the Middle East often play an important humanitarian role. They provide social services, youth groups, women's organizations and philanthropic societies. ANERA supports the work of many such groups, and in this issue we describe ANERA's projects in Jerusalem, a city "three times holy", to Jews, Christians and Muslims alike.

JUDAISM

The oldest of the three monotheistic religions originating in the Middle East, Judaism was the first religion of the world to teach the belief in "One God who is just and good". The essential feature of Judaism as a religion is the concept of God as a moral personality, a power who demands a rigorous righteousness of His followers.

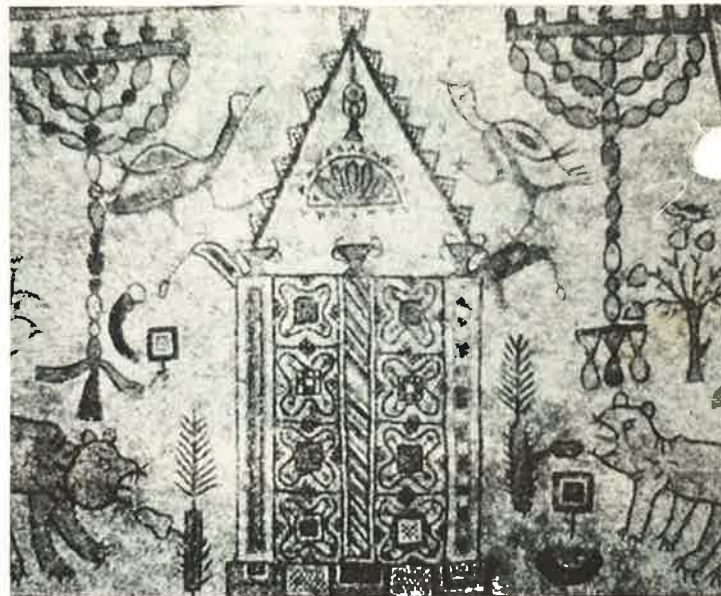
The basic teachings of Judaism are found in the Torah, a word that means teaching or doctrine, and which refers to the first five books of the Bible; Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The Torah describes the development of the Jewish people and their faith, and the writings range from the poetic creation story to the details of dietary laws.

The teachings are derived from a succession of prophets; Abraham, Moses, Elijah, Hosea, Isaiah, Jeremiah and others. The prophets were spokesmen for God and the preachers of moral righteousness, their vision being directed towards principles of ethical conduct and an ethical social order. Their work in thus making ethics an essential part of religion was a great revolution in thought for mankind.

In modern times, there are no priests or ruling ecclesiastical bodies in Judaism. In ancient Israel, however, there was a Hebrew priesthood which was accepted as the spiritual authority, but this priesthood was destroyed when Nebuchadnezzar, the king of Babylon, sacked Jerusalem in 586 B.C. and took the Jews to Babylon in captivity. There the Jews formed small groups for worship and the study of Jewish law; these groups were called synagogues, from a Greek word meaning "to bring together". The synagogue as a form of worship endured through the centuries and provided the basic pattern adopted by early Christians as they set up their churches. Rabbis, the Jewish religious leaders, are not priests but teachers, and in earlier times some of the most famous were simple cobblers and smiths. Today, however, a student is ordained as a rabbi only after several years of formal study.

According to Philip Bernstein in his essay, "What the Jews Believe", the first obligation of the observant Jew is to study God's laws as revealed in these holy writings and to sanctify all of life by following them. Although the Torah contains 613 commands, the prophet Micah reduced them to three, "To do justly, to love mercy, and to walk humbly before God".

The central prayer of Judaism is the Shema, "Hear, O Israel, the Lord our God, the Lord is One." This prayer, along with the Commandment "Thou shalt love the Lord thy God with all thy heart" are written together and placed in a small tubular case called the Mezuzah, which observant Jews attach to the doorposts of their homes. The second most important prayer is the Kaddish, "Exalted and hallowed be the name of God throughout



the world...May His Kingdom come, His will be done." This is the prayer used to honor the dead and is recited for a year after the death of a family member.

Jews express their religion in many holidays during the Jewish year, which is based on a lunar cycle of 29½ days in a month. The most important holiday is the start of the new year, which occurs in the early fall. The new year is announced on Rosh Hashanah by the blowing of the shofar, a hollow ram's horn. The ram's horn serves as a reminder of the ram that God sent to Abraham at the moment he was to sacrifice his son, and thus commemorates an extreme devotion to God. The shofar signals the beginning of the ten Days of Awe. These are days of solemn spiritual introspections, penitence and atonement. The last day of this period is a day of fasting called Yom Kippur. At sundown, the Yom Kippur service begins, opening with the Kol Nidre chant, the most haunting religious melody of Judaism. After the evening service, people return the next morning, some staying the entire day. Although the spiritual concern of this day is with sin, Judaism does not regard man as inherently sinful. The ancient Hebrew word for sin means simply "missing the mark", or failing to follow God's commandments. Atonement includes not only a reconciliation with God but also with one's fellow men, as expressed in the verses from Isaiah read in the morning service:

Is not this the fast that I have chosen?
To loose the fetters of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free....
Is it not to deal thy bread to the hungry
And that thou bringest the homeless to thy house?
When thou seest the naked, that thou cover him,
And that thou hide not thyself from thy fellow man.
Then shall thy light break forth as the morning...
And thy righteousness shall go before thee.

Other important Jewish holidays are Succos, Chanukah, Purim, Passover, and Shavuos. Many of the most sacred rites of these holidays and the Sabbath are celebrated at home in the family, such as the first two nights of Passover, when the family reads together the story of the exodus and the prophet Moses.

Charitableness is a strong tradition in the Jewish faith, and acts of charity are associated with almost all the Jewish holidays. The Hebrew word for charity, tzedokah, means righteousness. Long-standing tradition expects each Jew to give from 1/10 to 1/5 of his/her income to charity.



CHRISTIANITY

Christianity today is the religion of over one billion people throughout the world and the predominant religion in the Western Hemisphere. There are three major divisions within Christianity: the Roman Catholic Church, the Protestant denominations, and the Eastern Rite churches. Since most people are generally familiar with the first two, this article will focus on Eastern Rite churches, predominant in the Middle East.

Christianity is based on the fundamental belief that Jesus is the Son of God and the promised Messiah. Jesus taught that God is love and knows no national or racial bounds. By submitting to God's will and accepting His teachings, man can gain eternal life in the Kingdom of God. One of the basic tenets of Christianity is active good will; Christianity emphasizes the brotherhood of man and the love of others as oneself, absolute truth and honesty, joy in the love of God and sincerity of word and deed.

All over the world, Christians observe the weekly sabbath on Sunday. The major religious holidays include Christmas, celebrating the birth of Christ, and Easter, honouring the day Jesus rose from the dead. The Holy Book is the Bible, composed of the Old and New Testaments or "covenants with God." The latter tells of the life of Jesus and His teachings, while the books of the Old Testament chronicle the history of man's relationship with God and His Prophets' revelations of the coming of the Messiah.

The first major split in Christianity occurred in the fifth century A.D. over a disagreement concerning the true nature of Christ. At the Council of Chalcedon (451 A.D.), Church leaders confirmed the dual nature of Christ. It was maintained that Christ was of a divine nature enabling His Spirit to have final authority over man's lives; He also retains His full humanity so that man can follow His example and gain salvation. This position is still adhered to by the Catholic, Orthodox and Protestant churches. However, a significant number of believers broke away from the established Church as they espoused a monophysite definition of Christ — He is of a single nature.

The Non-Chalcedonians (those not accepting the Council of Chalcedon) are divided into four main churches, among which the Ancient Church of the East is one of the oldest. The Assyrians, as members prefer to be called, have also been referred to as "Nestorians" after Nestorius of Antioch, who was declared a heretic for his monophysite teachings. Until the fourteenth century, the Church thrived, establishing missions throughout Asia. Today, the Patriarch leads the Church from the U.S.A. where he is in exile, and its members have scattered to all corners of the world.

The Assyrians are unique as they do not use either paintings or sculptures in worship, usually having only a plain cross above the altar. Prayer and worship are conducted in Syriac (a dialect of Aramaic — the language of Jesus) and are led by laymen. Communion is celebrated only on special holidays with wine and bread baked with Holy Leaven. By tradition, the Disciple John took a piece of bread at the Last Supper for future Eucharist loaves. Since then, a piece of bread from each Holy Loaf has been saved for the next baking, thus assuring the continuance of holy bread.

The other main Non-Chalcedonian churches are the Coptic, Syrian and Armenian Orthodox and together, they form the Oriental Orthodox or Ancient Eastern churches. Although the Armenian Church did not originate in the Middle East it is very active in the region today, especially in Lebanon. Like the Assyrians, they are mostly "in Diaspora", meaning their followers are dispersed throughout the world. The largest of these churches is the Coptic Orthodox Church, located primarily in Egypt. The Copts believe that their church originated from St. Mark the Evangelist. He went to Alexandria to spread the word of Jesus and established the see of Alexandria. The head of the



Coptic Church has the title of Patriarch (most holy pope) and is revered as the successor or St. Mark. Today the Coptic Cathedral is located in Cairo, housing the sacred remains of St. Mark which were given to the Copts as a gift of good will by the Roman Catholics.

The second major Ancient Eastern church is the Syrian Orthodox, whose members are also referred to as Jacobites after the sixth century bishop, Jacob Baradaeus. Through his work, the Church became the national church of Syria; and by the thirteenth century they made up almost half the rural population of the country. They consider the Patriarch of Antioch in Damascus to be their spiritual leader. To this day, worship is conducted in Syriac and the sign of the cross is made with one finger, signifying their monophysite belief.

The next major schism occurred in 1054 among those who had accepted the interpretations of the Council of Chalcedon. The Church was split into two parts — the Roman Catholic Church, centered in Rome, and the Eastern or Greek Orthodox. Most Christians in the Middle East remained loyal to the Patriarch of Constantinople, regarding him as their key ecclesiastic. Greek is still the common language of prayer and worship, unlike the Roman Catholics who use Latin. The Greek Orthodox have three other Patriarchs, located in Alexandria, Antioch and Jerusalem. In doctrine and liturgy, all are the same although each see functions as an independent body and is self-governing. The Patriarch of Constantinople is given honorary pre-eminence.

The picture of Middle Eastern Christianity is further complicated as each church has split at one time in its history. The churches mentioned above do not recognize the Pope as the supreme leader. However, break-away groups have accepted papal supremacy and have reunited with the Roman Catholic Church. Collectively, they are known as Uniates or Eastern Rite Catholics. They have been allowed to retain their ancient languages of worship and continue their traditions and rites. The Uniates include the Greek Catholics (Melchites), Syrian, Coptic and Armenian Catholics and the Chaldean Catholics, a splinter group of the Assyrian Church.

Unlike the above Uniates, the Maronite Church, named for St. Maron, has been a separate church since its founding. It became the first Eastern church to accept papal supremacy in about 1180 and the only one to be completely aligned with the Roman Catholics, having had their status fully defined in 1736. The Maronites form one of the largest Christian churches in the Middle East, being especially strong in Lebanon.

ISLAM

Islam, like Christianity and Judaism, originated in the Middle East. As the last of the three great monotheistic religions, Islam is historically based on Judaism and Christianity; therefore, it is closely related to the two in its basic concepts. For instance, Islam purports the belief in the unity and oneness of God, in all his Prophets and Books including the Old and New Testaments and the Qur'an (the Holy Book of Islam), his angels as His creatures, the Day of Judgement, man's accountability for his deeds and actions, and life after death. In addition, Islam believes that both Jews and Christians are people of the Book. Indicative of this view are the many references in the Qur'an to the Prophets of both the Christians and Jews:

"Say: We believe in God and that which was revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes and that which was given to Moses and Jesus and to the prophets from their Lord, we make no distinction between any of them, and to him we submit."
(Qur'an 3:38)

Followers of Islam are called Muslims, which should not be confused with the term Arab. The terms Muslim and Arab are not interchangeable. The former is a religious term while the latter is cultural. In fact only one-sixth of the world's 700 million Muslims (there are 4 million Muslims in the U.S.) speak Arabic. In the Middle East there are 9 million Christians and 10,000 Jews who consider themselves Arab. The definition of an Arab is one who is a native speaker of Arabic, whose culture is Arab, and who considers himself an Arab. "Allah" is an Arabic word used by Arabic-speaking Christians, Muslims, and Jews as the word for God.

Islam's Prophet Mohammad was born in Mecca (in the Arabian Peninsula) in 571 A.D. The world into which he was born was filled with corruption and lawlessness as the decline of both the Byzantine and Persian Empires left the Middle East in turmoil. Mohammad was orphaned at the age of six and inherited only a few camels and sheep. For the remainder of his childhood, he was the ward of his uncle Abu Talib, a merchant. Frequently, Mohammad accompanied his uncle on his travels to the trade fairs of Syria by caravan. When Mohammad reached the age of 25, he was employed by a wealthy widow, Khadeeja, to take care of her trade business with Syria. Due to the tremendous success Mohammad had in managing her business affairs, Khadeeja proposed to him; soon thereafter the two were married.

He was at the age of 40 when he had his first revelation. While he was in meditation, he heard a mysterious voice say: "Thou art the Prophet of God." Later the Archangel Gabriel appeared to him and said: "Read!" Although Mohammad was illiterate he was immediately filled with divine light and understanding, and the first revelation of many occurred to him: "Read in the name of thy Lord..." One night, not long after his first revelation, Mohammad was summoned by God through the Archangel Gabriel to come to Jerusalem from Mecca. According to Muslim belief, Mohammad was carried aloft on the back of a winged horse named al-Buraq to the Temple Mount and the Holy Rock. From its summit he ascended through the stages of Heaven, meeting and praying with the previous prophets including Abraham, Moses and Jesus. In the seventh Heaven Mohammad appeared before the throne of God. The Prophet then returned to the Holy Rock and mounting al-Buraq, was back in Mecca, by dawn. From this point on, Mohammad was commanded to deliver the divine message of the Unity of God and to undertake the reformation of the World.

Throughout the rest of Mohammad's life, he received revelations from God which were carefully recorded by his followers and preserved. The entire collection of revelations constitutes



the Qur'an. The Qur'an, simply put, is the fountainhead of all the teachings of Islam. It encompasses not only the religious teaching, but also the social and cultural mores of a Muslim's life. The Qur'an was revealed to the Prophet Mohammad directly, and thus the Qur'an is considered to be literally the word of God. In addition, the Qur'an is considered by all Muslims to be in every respect perfect, to contain no error, and to omit no needful truth.

The Qur'an serves in another important function as well, that is in the development of calligraphy. Just as the Christian monks of the Middle Ages spent lifetimes writing and illuminating religious manuscripts, so their Arab ancestors and contemporaries devoted their lives to produce elegantly handwritten copies of the Qur'an. Pictorial representation was frowned upon in the Muslim World, so that calligraphy became not only practical but decorative, replacing design, painting and sculpture over the centuries.

Included in the Qur'an are the five basic practices of Islam. These are the specific acts of worship termed as the Pillars of Islam:

- 1) The declaration of faith, consisting of the repetition of the basic formula which is used in every prayer: La ilaha illa Allah—"There is no god but God," to which is added, "Mohammad is the Messenger of God."
- 2) Daily, five-times prayer—before dawn, at midday, in the latter part of the afternoon, at sunset, and in the evening. Worshippers, wherever they are, face toward the Ka'bah in Mecca.
- 3) To give away annually 2½% of one's net savings as alms to be spent on the poorer sections of the community.
- 4) To observe fasting during the month of Ramadan. Islam regards fasting as a means of achieving spiritual, moral and physical discipline of the highest order.
- 5) Provided one has the means, to perform once in a lifetime a pilgrimage to the Ka'bah in Mecca.

The actual pilgrimage to Mecca (called the Hajj in Arabic) centers on the all-important, cubical stone building 45 feet high now within the Great Mosque at Mecca. The Ka'bah—the House of God—is referred to in the Qur'an as the "first house established for mankind." Abraham was the builder and consequently the significance of Abraham and the Ka'bah is recorded in the Qur'an in the following manner:

"Remember we made the House a place for assembly for men and a place of safety; and take ye the Place of Abraham and Ishmael that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein Prayer)." (11:25)

"For behold, I create new heavens and a new earth... Be Glad and rejoice forever in that which I create; for behold, I create in Jerusalem a rejoicing, and her people a joy... No more shall be heard in it the sound of weeping and the cry of distress." (Isaiah 65:17-19)

JERUSALEM THREE TIMES HOLY

"She said; O Apostle of God! give us a rule as to Jerusalem. And he said, It is the land of the Resurrection and the Judgement assembly; go there and pray. For indeed a prayer there is worth a thousand elsewhere." (Qur'an 27:1)



"The Holy City," "Al-Quds" (in Arabic), and "Yerushaleyim HaQedosha" (in Hebrew) are three different expressions of religious exaltation which refer to the city of Jerusalem. Jerusalem holds a special significance to all three great monotheistic religions—Judaism, Christianity, and Islam. The three converge in the city of Jerusalem, specifically on the Temple Mount. On this site is located the Holy Rock which is sacred for various reasons to the Jews, Christians, and Muslims, since it was on this site that Abraham prepared to sacrifice his son, Solomon built his Temple, Jesus preached, and Mohammad the Prophet began his night journey to Heaven.

The Temple Mount is located in the Old City of Jerusalem. The enclosure on the Mount is called by the Arabs Al-Haram al-Sharif or the Noble Sanctuary. The principal structure in the Haram is the Dome of the Rock which enshrines the Holy Rock. Built in the seventh century by the Caliph of Jerusalem Abd al-Malik Ibn Marwan, it is considered as one of the oldest and holiest Islamic shrines. The Dome is characteristic of the period exemplified by a central, circular dome, and this type of architecture was prevalent in many Eastern Churches from Rome to Constantinople. The dome, itself, is supported by a circle of immense columns, the inner ring of a double-vaulted ambulatory. The interior is covered with mosaics of Qur'anic sayings done in beautiful calligraphy. The exterior is marked by a dome of gold, adorned with blue tiles in the Persian style. The Dome of the Rock stands today essentially the same, despite numerous repairs and modifications.

Located in the same area is the spot where David built his altar on the original site of Solomon's Temple destroyed by Nebuchadnezzar in the sixth century B.C. Herod the Great also built a temple, which was the one Jesus knew, on the same site. The fulfillment of Jesus's prophecy that Herod's temple would be destroyed came in 70 A.D. at the hands of the Romans. After the temple's destruction by Titus, the lower course of the temple on the southwest side came to be known as the Wailing or Western Wall. For the Jews, the Wailing Wall became a place of congregation for prayer and for mourning the loss of their temples. Today, Jewish men and women pray at different sections of the Wall in accordance with their Orthodox custom.

One of the holiest shrines for the Christians is the Church of the Holy Sepulchre which covers the Calvary and the Tomb of Jesus under one roof. The first Christian church on the site was built in the 4th century by Emperor Constantine and the present structure was built by the Crusaders in the 12th century. The Roman Catholics, Greek Orthodox and Armenian Orthodox are most prominently represented, although many other sects have ownership rights and claims to small portions of the Church. Leading up to the Church is "Via Dolorosa," the road symbolising the painful path Jesus followed to his Crucifixion. Each Friday, Franciscan brothers reenact the Way of the Cross, stopping at each of the fourteen stations representing the stages of Christ's Crucifixion.

The Holy City evokes not only religious feelings, but also feelings of charity and good will. Jerusalem is the home of many charitable organizations which do their work for the benefit of all people. ANERA is one such charity which works for the betterment of the Palestinian people. Several of the projects which ANERA sponsors are located in Jerusalem, and the following is a list and brief explanation of them:

Arab Women's Society of Jerusalem - A private women's organization founded in 1929, it is the oldest women's group in East Jerusalem. The Society offers elementary education, literacy training, and instruction in sewing and dressmaking to 55 poor girls of Jerusalem. Although this society is small, it provides a useful service to needy girls in Jerusalem. These training programs have permitted a number of girls to become wage earners in a needed field. An ANERA grant of \$3,000 in 1979, has helped the Society to continue its valuable work.

Arab Women's Union of Jerusalem — This organization, founded in 1928, is the oldest women's charitable society in Palestine. The key women's union among the Palestinian Arabs, its broad goals are to improve the educational, cultural, social and health levels of the women of the Jerusalem area. To achieve these goals, the society operates programs of pre- and post-natal care, elementary and preparatory education, vocational training (sewing, knitting and embroidery), a home for the aged, and convalescent homes.

Five years ago, ANERA in cooperation with AID made a grant of \$50,030 to provide essential financial assistance that enabled this society to expand their vocational training programs for women to include: (1) Sewing children's wear, for local sale and use; (2) Machine knitting of sweaters, dresses, etc., for local

sale and use; and (3) Embroidery in the traditional Jerusalem cross-stitch and patterns, for sale locally but primarily for the tourist market. This AID/ANERA grant enabled the Union to purchase the necessary training machines and equipment. ANERA throughout the years has continued to support this worthy organization.

YMCA — The Jerusalem YMCA was established in 1948-49 in the wake of the Arab-Israeli hostilities. Its goals are to inculcate moral and spiritual values in the Christian and Muslim Arab youth, to improve their physical health and well-being through a many-sided activity program, and to educate and train them to become useful and productive members of society. The institution offers the usual YMCA programs for boys and young men, including a varied program of sports and athletics. Among many other projects in the Occupied Territories, the "Y" operates a hotel and a youth hostel in Jerusalem, and a vocational center in Jericho for boys and young men.

YWCA — The YWCA was established in 1950 to maintain and elevate the moral, religious education (both Christian and Islamic) and cultural standards of the girls and young women of East Jerusalem and vicinity. To these ends, the YWCA offers an excellent and highly-diversified program including sports, cultural activities and vocational training, the latter comprising a

business course and dressmaking. The business course is post-secondary and runs for two years; it comprises shorthand, Arabic and English typing, secretarial duties, commercial correspondence, accounting and the English language. Over the years, ANERA has continued to support this institution with grants for general support.

Rawdat El-Zuhur (Garden of Flowers) — this organization was founded in 1952 by Elizabeth Nasir, who sought a means of providing for the unwanted and orphaned children crowding into Jerusalem in the aftermath of the tragedy of 1948. In the first year of its existence, 50 small girls were rescued from the streets. Their educational needs as well as their general welfare were well taken care of. Rawdat El-Zuhur has continued its work, depending upon voluntary contributions such as ANERA's. After 1967, academic education was stressed and regular elementary, as well as vocational, classes were effected.

Dar El-Tifl El-Arabi (House of the Child) — Dar El-Tifl was founded by Hind Husseini as an emergency measure to give shelter to 55 orphaned, homeless children after 1948. Soon what started as an emergency shelter became a permanent institution with the addition of more orphans and destitute children through the years of constant tragedies in the area. The institution has been able to shelter 900 children, aged 12 days to 18 years. The "Dar" has been able to send students abroad on scholarships, and provides for the education of the students, mostly girls, by presenting vocational training. The institution aims to provide the Arab child with the right to a better life, in order that he may fulfill his role as a responsible member of society.

Since ANERA's inception, we have provided funds to both Rawdat El-Zuhur and Dar El-Tifl. Two years ago, ANERA began a special appeal for scholarships for students at these two schools. For \$75 a scholarship, one can provide a child with a uniform, a hot midday meal, books, and school supplies for one year. The response to this appeal has been tremendous, providing in the last two years an education for over 280 children.



Enclosed is a special gift for ANERA's work in Jerusalem.

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Contributions to ANERA are tax-deductible and should be sent with this form to the ANERA office. Thank you for your help.

This issue of the ANERA Newsletter was written by ANERA staff members Ann Barhoum, Alison Kelly and Dagny Svien.

AMERICAN NEAR EAST REFUGEE AID

RELIGION IN THE MIDDLE EAST

ANERA

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