

The Middle East Mosaic

As the new year begins, we expand our usual newsletter format to take an in-depth look at a special topic—the shared histories and development of the three major religions of the Middle East—Judaism, Christianity and Islam. In this issue we also note the beginning of ANERA's 25th year of operation.

Religions of the Middle East

We feature the article on religions, written by Middle East specialist Michael Collins Dunn, for two reasons. First, religious conflicts again dominate the news. From Bosnia and Tajikistan to the Sudan and now the Palestinian deportees in no-man's land between Israel and Lebanon, ethnicity and religion are still major factors in strife and suffering. Second, ANERA believes that education and knowledge of other cultures can contribute to greater understanding and tolerance. We hope that this newsletter overview of an admittedly complex subject will provide a useful starting point. Reprints are available for use in classrooms, religious schools and civic clubs. As always, we greatly appreciate your comments and suggestions.

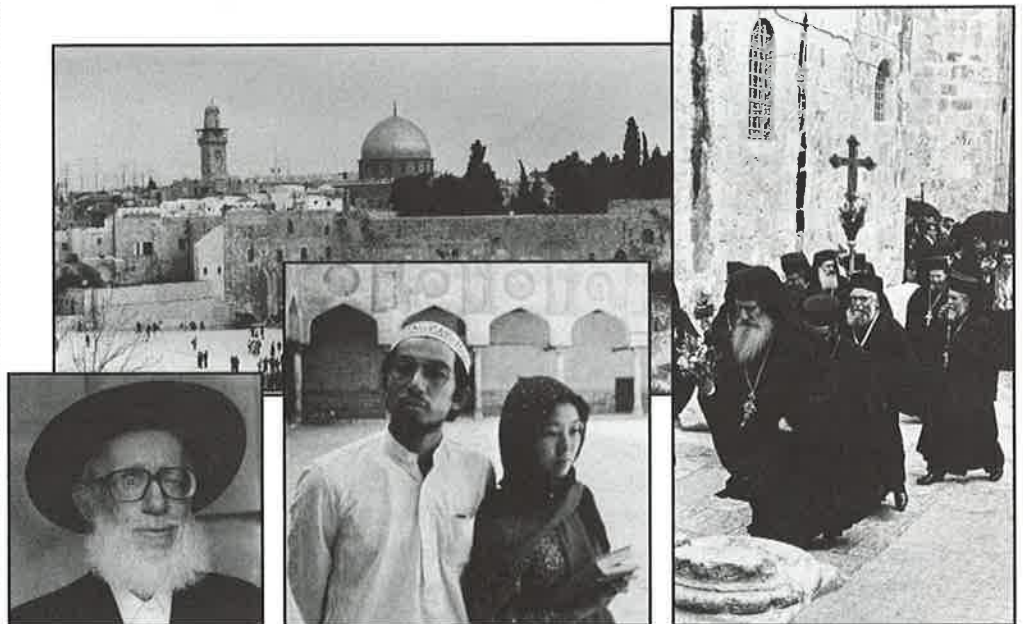
Twenty Five Years of Service

January, 1993 marked the beginning of ANERA's twenty-fifth year of service in the Middle East, an anniversary we will highlight throughout the coming year. Founded in 1968 by concerned Americans to aid Palestinian refugees of the 1967 Arab-Israeli war, ANERA initially concentrated on providing relief supplies, food and medicines in the West Bank, Gaza Strip, Lebanon and Jordan. Over the years ANERA operations have

Continued on page 6

THE HEIRS OF ABRAHAM

Judaism ♦ Christianity ♦ Islam



BY MICHAEL COLLINS DUNN

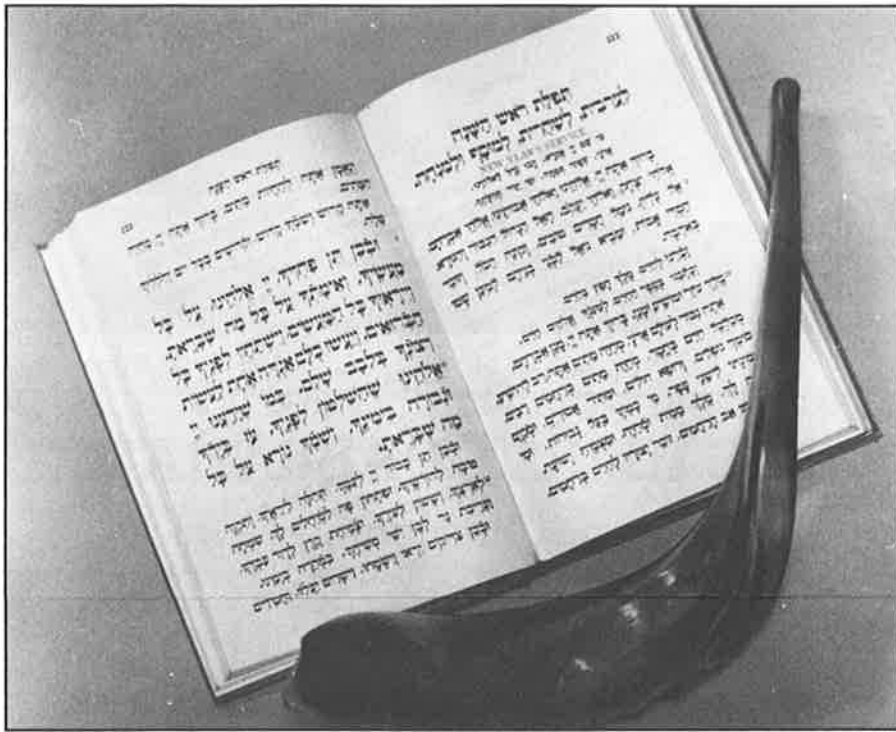
Today the ancient West Bank town known to Jews as Hebron and to Arabs as al-Khalil is one of the flashpoints of the Palestinian *intifada*. But in the heart of town lies a reminder of one of the ironies of the Middle East: a huge stone structure built by Herod the Great which has through the years served as synagogue, Crusader church and mosque, and which today contains both a mosque and a synagogue. The building stands over what believers hold to be the tomb of the father of all three of the great religions to come out of Middle East: Abraham.

Jews, Christians, and Muslims—to name the three religions in the order of their historical appearance—all have branched from the same religious roots,

yet have often been in conflict. The believers of each faith are often surprisingly ignorant about the others, and about their common heritage. It often surprises Christians and Jews, for example, to learn that the Koran contains so much information about Moses (mentioned more often than any other prophet) and Jesus (who is called "a word from God"). Although Christians read the Old Testament as part of their Bible, they often know little about Judaism today.

Today, Christianity and Islam are the world's two largest religions. Judaism is much smaller, but remains a vital faith. All three traced their origins from Abraham, the man believed to lie in the Cave of Machphala below the mosque/

Continued on page 2



synagogue in Hebron.

The story of Abraham as told in the Book of Genesis (and retold in parts in the Koran) portrays a man—at one point the Bible calls him “a wandering Aramaean”—who began his journeys in Mesopotamia, moving from Ur to Harran and then to the land of Canaan, where he received a covenant from God. The setting of the story fits a time somewhere in the early second millennium BC. The 12 Tribes of Israel are described as descended from the 12 sons of Jacob, Abraham’s grandson through Isaac; both Genesis and the Koran trace the descent of Arabs through Ishmael, son of Abraham and brother of Jacob’s father Isaac.

◆ JUDAISM ◆

Judaism today practices a religion directly derived from that of ancient Israel, if much changed through the centuries. The Book of Genesis tells the story of how the children of Abraham’s grandson Jacob came to live in Egypt, where they were eventually held in slavery, and of the great national hero and lawgiver Moses, who led them out of Egypt, received the tablets of the Law from God, and led his people to the borders of the promised land of Canaan. After years of divided tribal leadership, a unified kingdom was established

under Kings Saul, David and Solomon, shortly before 1000 BC.

It was Solomon (965-928 BC) who built the first Jerusalem Temple, which became the center of Jewish ritual and guaranteed that Jerusalem, a city captured by his father David, would become the center of Jewish faith forever.

On the death of Solomon in about 928 BC, the kingdom of Israel split into two: a northern kingdom called Israel and a southern kingdom called Judah. During the period of the divided monarchy a series of prophets appeared in both kingdoms, warning of the fate which could befall Israel: in the Book of Isaiah these warnings achieve enormous literary power. The Torah—the five books which are the key of the Jewish law and were attributed to Moses—began to take something like its present form, an elaborate system of laws derived from the ethical principals of the Decalogue, or “the Ten Commandments,” traditionally given to Moses. The principles of the law, combined with the insistence on the oneness of God, became the central themes of the faith, while a series of prophets denounced failures to live up to these principles.

In 721 BC Israel, which consisted of 10 of the original 12 tribes, was destroyed by Assyria and its population dispersed.

Judah held on for over a century, but in 586 BC it was conquered by Babylon and its leadership carried into exile.

The Babylonian exile was ended with the rise of Persia, and the Second Temple was built in Jerusalem. In the period after the exile, modern Judaism began to take form.

The re-established Jewish state found itself confronted with many challenges. The Maccabean Kingdom arose as a reaction to the Hellenization of society in the wake of the conquests of Alexander the Great; the Maccabean Revolt of 167 BC led to the creation of a new kingdom throughout all of Palestine. The Roman Empire entered the area in 63 BC, ruled through its client Herod the Great, and later ruled directly. Herod rebuilt and expanded the Second Temple in Jerusalem.

The Jewish faith in the Maccabean and Roman period was extremely diverse and numerous sectarian approaches existed, as the Dead Sea Scrolls and other ancient documents now reveal. It was also in this period that Christianity appeared (see page 3). Some sects sought to withdraw from the world while others preached a revolutionary message aimed at re-establishing an independent Jewish kingdom. In 66 AD a major revolt broke out, which the Romans crushed, destroying the temple in 70 AD. A second revolt, led by Bar Kochba, broke out in 132 AD; after this revolt Rome banned Jews from Jerusalem.

With the crushing of the Bar Kochba revolt, the Jewish diaspora—the dispersion of Jews throughout much of the world, which had begun even earlier—became important in the growth of the religion. Jewish scholars in Galilee, Mesopotamia and elsewhere were involved in producing the great commentaries on the Law which are known as the Talmud, and which codified and interpreted the Torah in intricate detail. Modern Jewish practice really stems from the Talmud: the various sectarian differences of the Roman period (Pharisees, Sadducees, Essenes, etc.) were replaced with a carefully defined orthodoxy of practice.

Jewish scholarship flourished in the Middle Ages, particularly in the Muslim

countries where Jews faced fewer obstacles than in Christian Europe. Considerable cultural and linguistic difference emerged between the Jews of Central and Eastern Europe (Ashkenazim) and those of the Mediterranean world (Sephardim). Judaism has always emphasized the role of Jews as God's chosen people, a people set apart; although it allows conversions, it has never sought to bring the whole world to its faith.

A new intellectual "enlightenment" among assimilationist European Jews began in the 18th century. Political Zionism—the dream of recreating a Jewish state in Palestine—stemmed from the dream of the secular Jew Theodor Herzl.

The re-establishment of a Jewish state in Israel in 1948 represented a dream of many Jews—the Passover Seder ceremony each year ended with the cry, "Next year in Jerusalem!" But the creation of

sions between some of the Orthodox, particularly the *haredim* or extremely strict groups often called "Ultra-Orthodox."

Israeli Judaism is supervised by two chief rabbis, one for the Ashkenazi community and one for the Sephardi.

◆CHRISTIANITY◆

Jesus of Nazareth, according to the Gospels, was born in Bethlehem of Juudea in the last days of Herod the Great and grew to manhood in Nazareth of Galilee during the period of Roman rule; he was crucified by the Romans about 30 AD. This occurred in Jerusalem, making that city holy to Christians as well as to Jews. His followers proclaimed that he rose from the dead and was not only the Messiah (anointed one) expected by devout Jews as the savior of the people, but also the Son of God, become man to

given as a title to Jesus. To the ethical monotheism of Judaism, Christianity added the theological assertion that God had become man and died for man's sins. This belief in God's taking on man's humanity contrasted with traditional Judaism's sense of God as indescribable and fully other.

The Christian church of the first followers of Jesus held to many Jewish practices, but the great missionary Paul the Apostle spread the gospel to non-Jews throughout the Roman Empire, and with the destruction of the Second Temple in 70 AD the Christian communities elsewhere became more important than that in Jerusalem. Unlike Judaism, which remained the faith of a specific people, very much preserved as such, Christianity sought to spread its message to the entire world.

Christianity spread throughout the Roman Empire, occasionally encountering periods of persecution. The Christian churches of the major cities of the empire—Rome, Antioch, Alexandria—became important centers of the new faith. In 312 AD the man who would become emperor, Constantine, had a vision of the Christian cross and the following year declared complete freedom for the Christian church; within a matter of decades Christianity became the official faith of the Roman Empire.

Today, Christianity has many divisions, most of which can be categorized into four groups: Roman Catholicism, Protestantism, Eastern Orthodoxy and the ancient Oriental churches. The beginnings of these divisions stem from the early history of the church.

When Christianity emerged from the centuries of persecution, it became engaged in vigorous debate over doctrinal issues, particularly the thorny question of how Jesus' divine nature blended with his humanity. In 451 AD at the Council of Chalcedon, the empire—now the Eastern Roman, or Byzantine Empire that had replaced Rome as the center of gravity—decreed a formula that Jesus was fully God and fully man, two natures in one person. This Chalcedonian formula became the doctrine of most of the churches of Europe, both those which would follow Rome and those which



Israel has also created some problems within Judaism.

The Jewish religion today is again taking on a variety of faces. In the United States, Jewish congregations may be Orthodox or Conservative, Reform or Reconstructionist. In Israel, however, only Orthodox Judaism is recognized: conversions, marriages, or other ceremonies performed by non-Orthodox rabbis are not accepted legally; there are increasing ten-

suffer and die in expiation for man's sins.

As mentioned above, Judaism in the early Roman period was very diverse, and many Jews did expect a Messiah to appear, to deliver the nation. But Jesus' followers proclaimed him to have been a different sort of redeemer, one who brought a spiritual, not a temporal kingdom. The faith would eventually take its name from the title *Christos*, the Greek translation of the Hebrew title Messiah,

would follow Constantinople. For various reasons, many churches in the Middle East disagreed and went their own way. The “heresies” called Nestorianism and Monophysitism in church histories led to the separate development of the Oriental churches—the churches of Armenia, Egypt, Ethiopia and many Syrians and Mesopotamians. Today these ancient churches survive in the Armenian, Gregorian, Coptic and Syrian Orthodox churches (all originally Monophysite) and the Assyrian church and some other small sects which stem from Nestorianism.

Chalcedon had been one of the Ecumenical Councils called by the emperor to bring together the bishops of the Christian world to decide disputed issues. The organization of the early church had evolved over time, and the four major cities of the empire—Rome, Antioch, Alexandria and later, Constantinople—all were headed by a patriarch, who had authority over lesser bishops in his realm. (Jerusalem would also claim a patriarchate, based on its holy status.) From a fairly early period at least, the bishops of Rome (the popes) claimed at least to be first among equals, because St. Peter the Apostle was said to have been the first bishop of Rome, and the gospels recorded that Jesus said of Peter, “upon this rock I will build my church.” But Rome had lost its role as center of the empire with the rise of Constantinople, and there were frequent quarrels among the various patriarchs. After Islam spread across the Middle East, the ancient patriarchates of Antioch, Alexandria and Jerusalem became less important, and the rivalry became that between Rome and Constantinople. With the rise of Charlemagne and a new empire in the West, the divisions deepened.

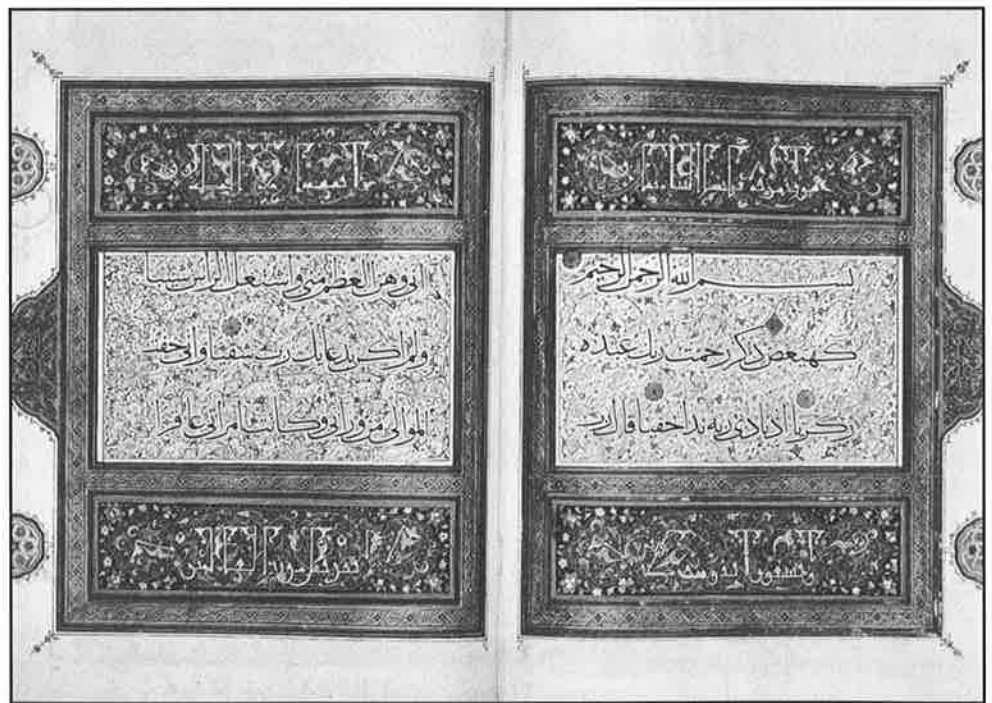
It is usually said that the final split between Rome and Constantinople dates from 1054 AD, when the pope and the patriarch of Constantinople excommunicated each other. But there had been divisions before and there were reconciliations afterward. From about that time, however, the split became permanent. Those who fol-

lowed Rome—the Roman Catholic church—dominated in Western Europe; the followers of Constantinople—the Eastern Orthodox churches—controlled Russia and parts of the Middle East as well as the Byzantine Empire. Eastern Europe and the Balkans were an arena of competition. Over the centuries, some small eastern churches have accepted the authority of Rome; these Eastern Catholics maintain their own rites (and sometimes married priesthoods) but are part of the Roman Catholic church. They include the Maronites of Lebanon, and Byzantine, Syrian, Chaldean, Coptic and Armenian Catholics.

The next great division of Christianity occurred in Western Europe at the beginning of the modern era. The reawakening of learning in the West had begun in the 12th century and gained momentum with each successive generation, flowering in what became the

elsewhere across Europe, in what came to be known as the Protestant Reformation.

All four of the divisions of Christianity are found in the Middle East today. Christianity remains one of the religions of the land of its birth; there are Palestinian Christians belonging to several of the Orthodox and Oriental churches as well as Eastern Catholic and Protestant groups. In Jerusalem and the other Christian sites, the Roman, Orthodox and Oriental churches somewhat awkwardly share the major shrines, and sometimes clash over access to a particular altar or entrance. Protestantism arrived later, mostly as a missionary faith in the 19th and 20th centuries, but is also now present in strength. Visitors often remark on how the Church of the Holy Sepulcher in Jerusalem, in theory the holiest of Christian shrines as the site of Jesus’ death and resurrection, has come to symbolize the divisions of Christianity.



Renaissance. The Roman church had, however, become mired in corruption and the domination of the papacy by great Italian families. A reform movement which began in Germany under the leadership of the Augustinian monk Martin Luther spread rapidly, aided by the recent invention of the printing press. Luther broke decisively with Rome, and other movements flared up

◆ ISLAM ◆

The third of the three Abrahamic religions to emerge in time, Islam, is today the faith of perhaps a fifth of the world. Although born in the Middle East like Judaism and Christianity, it has spread across much of Africa and Asia. Indonesia is the world’s largest Muslim

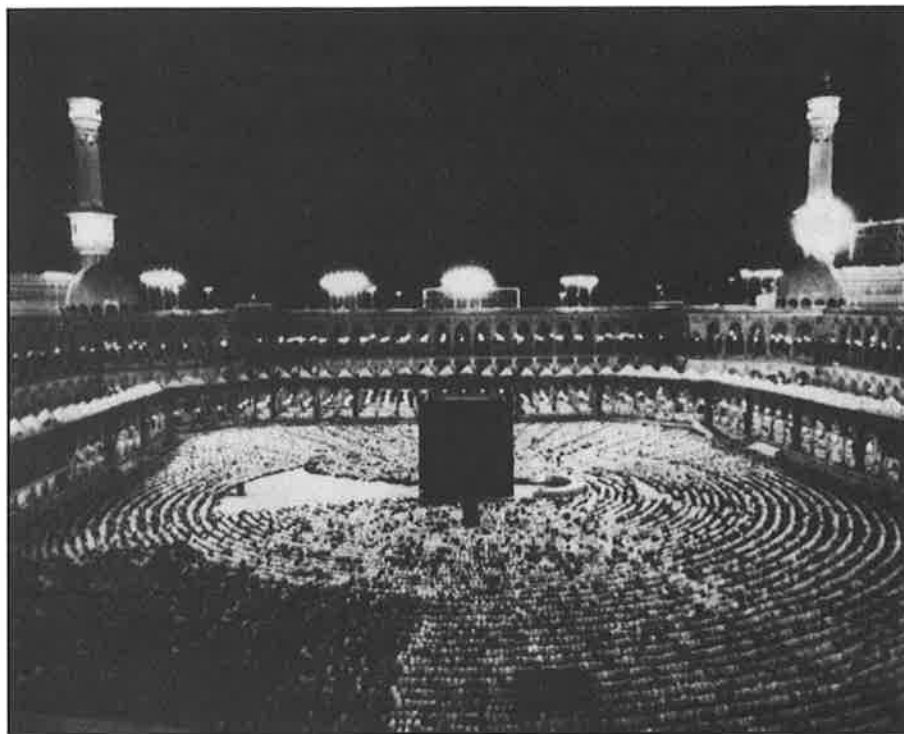
country. The five republics of the former Soviet Union are also predominantly Muslim.

Islam has grown from the same tree as Judaism and Christianity. Its roots lie in Arabia in the sixth century AD, when the Prophet Muhammad proclaimed that he was receiving revelations from God. (The name *Allah*, often believed by Westerners to be “the Muslims’ God,” is in fact the same name used by Arabic-speaking Christians. It is simply the Arabic word for “God,” as *Dieu* is the French word or *Gott* the German. Muslims believe in the same God as in the Judaeo-Christian tradition.)

Muhammad was a merchant in the western Arabian city of Mecca, which was already the site of a pilgrimage center dedicated to the many gods of pre-Islamic Arabia. Muhammad announced that he was receiving revelations from God through the Angel Gabriel, revelations which proclaimed the absolute unity of God, the rewards of heaven and the punishments of hell, and the basic rules of a just life. These revelations came to be known as the “recitations” or “readings”—the Koran. The faith proclaimed by Muhammad is called Islam—the making of one’s peace with God, or submission to God’s will—and believers are called Muslims.

Islam recognizes the prophets of Judaism and Christianity; the Koran contains stories of Abraham and Joseph, Moses and Jesus. Muslims revere these prophets, but deny that Jesus was a divine being, holding that God could not have a human son. They hold that the messages of the earlier prophets were sometimes distorted by their followers.

Herein lies one of the major differences between Islam and its predecessors. While many Jews and Christians believe that the Scriptures are the inspired word of God, written by men with God’s guidance, the Muslims believe the Koran to be the actual dictation of God through the Angel Gabriel. It is not a work of Muhammad inspired by God, but God’s direct words to man. It is thus seen as superior to earlier Scriptures (since it avoids the possibility of distortion) and thus the final revelation needed by man.



Muhammad is described as the Seal of the Prophets, the one who brings the final message necessary for all men. Islam holds that God absolutely transcends what man can describe: Islam has no “theology” in the western sense because it is held that man cannot describe and therefore limit God. It rejects the Christian idea of God’s incarnation as man.

Islam resembles Judaism in its emphasis on the absolute unity of God and its retention of some dietary restrictions and other practices, but it resembles Christianity in proclaiming that its mission is not to one chosen people but to the entire world. Its basic statement of faith is a simple one: There is no god but God, and Muhammad is his Messenger.

Islam has from the very beginning emphasized the role of community. In 622 AD, the Prophet Muhammad, facing persecution in Mecca, was invited to the city of Yathrib, which was renamed Medina (the city, that is, of the Prophet). There he became not merely a religious teacher but the head of the political community: prophet and statesman, as he has been called. This fusion of the religious and the political role in the Prophet’s own lifetime helped make Islam not just a set of religious beliefs but a comprehensive view of how the world should be run: although

there is a natural tendency for “state” and “religion” to diverge, in theory at least there is no “church-state separation.” In fact, there is no “church” in the Christian sense: the community of believers is a socio-political as well as a religious institution.

Most introductions to “What Great Religions Believe” and the like emphasize the “five pillars” of Muslim faith: proclamation of God’s unity, communal prayer, almsgiving, fasting, pilgrimage. But each of these practices is a declaration of community: it is not private prayer which is the pillar of Islam, though it is encouraged: it is communal prayer five times a day. It is not the private pilgrimage to Mecca but the annual *hajj*, when Muslims come together from all over the world, which is celebrated. This emphasis on being a part of the entire community, the *umma* of believers, is one of the most distinctive features of Muslim belief. It is not the *umma* of one ethnicity, but of many ethnicities.

Like Judaism and Christianity, Islam has its divisions. These have not come about over doctrinal matters for the most part, but over the problem of who the leader of the community should be. Since Muhammad was both Prophet and political leader, his death caused a double

deprivation. As Seal of the Prophets he could have no successor, but as leader of the *umma*, a successor was required. Civil war split the Islamic world. To oversimplify a complex situation, one may say that there were three major parties: those who believed in election of the best qualified person, those who favored the Prophet's own direct descendants, and a more radical group opposed to both of these.

The vast majority of Muslims today belong to the Sunni group, who favored election of a leader (who came usually to be called caliph or successor) chosen from among the tribe from which Muhammad had come but not otherwise closely related to him. The caliphate existed, or claimed to exist, in one form or another until the end of the Ottoman Empire; today there is no one person claiming to lead the whole Sunni world.

The second group, who insisted that the leadership should rest in Muhammad's own family, came to be called the Shi'a, the partisans. Muhammad had no sons who lived to adulthood, but his daughter Fatima married his cousin `Ali and they had two sons, Hasan and Hussein. This descent through `Ali is the line in which the Shi'ites generally have sought their leaders. Perhaps 20 percent of the Muslim world today practices some variety of Shi'ism. The vast majority are what is known as "Twelver" Shi'ites, who believe that 12 descendants of the Prophet—imams—ruled over the community until, in the 9th century AD, the twelfth was hidden from the world. This "Hidden Imam" watches over the world and will return in the last days. This is the faith of Iran and of large numbers of Muslims in Iraq, Lebanon, the Persian Gulf states, Azerbaijan and parts of Central Asia and Pakistan.

There are, however, other Shi'ite groups. The Ismailis disagreed over who the rightful imam should be, and one branch of them still has a living imam in the world: the Aga Khan. Other small offshoots are found in a number of Muslim countries.

Today, the issue of who leads the community has become a dormant one, but centuries of separate development have



made for significant differences between Sunni and Shi'a.

Islam has always preached toleration for Jews and Christians, because as "People of the Book" they have part of God's truth. Although some fanatical leaders may have violated Muslim teaching, the old story that Islam was spread by forced conversion is a Western slander. In fact, Islam on the whole was more tolerant in the Middle Ages than Christianity was, as the number of Christian and Jewish communities surviving in the Muslim world demonstrate.

◆ ABRAHAM'S ◆ CHILDREN TODAY

All three of the great religions speak of the one God as their Father, and venerate many of the same prophets. Yet they do not have a history of living comfortably together. There were a few historical moments—in Islamic Spain, for example, in the Middle Ages—when the three religions lived side by side in peace and their theologians engaged in spirited debate over

the common faith they shared. But there have been many more periods when one or more have been in conflict: Christianity against Islam in the Crusades and at other times; Christians against Jews in much of European history; Jews against Muslims and Palestinian Christians over nationalistic issues today. The joint mosque-synagogue over Abraham's reputed grave in Hebron exists only because of heavily armed security men seeing that violence does not break out. Rarely do Muslims, Christians and Jews debate their disagreements or share their common faith as they once did. One wonders if Father Abraham's sleep is disturbed. ◆

Michael Collins Dunn is senior analyst of The International Estimate, Inc., and editor of its biweekly newsletter, *The Estimate*. He has taught comparative religion as an adjunct professor at Georgetown University.

The Middle East Mosaic *continued from page 1*

evolved into supporting long-term economic development projects with Palestinian institutions. Our mission has shifted from solely relief to also helping people build their own communities and solve their own problems. We like to talk about this topic because it shows the positive, sustainable results of Palestinians and Americans working together. It also demonstrates how U.S. foreign aid can successfully bring hope and change to people in this troubled part of the world. Over the coming year we will be highlighting some of ANERA's work and history, meeting some of the people who have been essential to this change, and trying to give you a better idea of what a foreign aid program means and why your support has been so vital. ◆

ANERA and the Mosaic of Religious Organizations

As you may imagine, it is difficult to talk about ANERA's work in the Middle East without talking about religion, for all the three major Middle Eastern religions have a strong tradition of working with the poor, supporting schools and hospitals and promoting social welfare.

By definition a secular organization, ANERA works with many Christian and Muslim organizations in the West Bank, Gaza Strip and Lebanon, as well as with Israeli-Arab Jewish dialogue projects in Israel. Our criteria for supporting a project is:

1) the institution's membership is open to all and its leaders

are democratically elected.

2) the project is economically sound, with sufficient managerial and financial oversight by the organization.

For example:

❖ For over 24 years, ANERA has supported a modest revolving loan program with the **BETHLEHEM COMMITTEE FOR REHABILITATION AND DEVELOPMENT**. The committee, established in 1968, represents the six main charitable societies in Bethlehem from the Christian and Muslim communities. A non-sectarian committee of 12 oversee the process of making loans which are granted on the basis of need and reliability.

❖ The **CENTER FOR JEWISH-ARAB ECONOMIC DEVELOPMENT**, formed by a group of Israeli-Arab and Jewish business leaders in Tel Aviv, also administers loans and promotes joint business ventures and economic development between Jews and Arabs in Israel.

❖ **AL-KAFAAT REHABILITATION INSTITUTE** in Beirut. Founded by an Orthodox Christian, Dr. Nadeem Shwayri, the school actively reaches out to all denominations in Beirut, serving over 1500 Christian and Muslim, Lebanese and Palestinian handicapped children. The children understand each other, says Nadeem, but their parents sometimes benefit from a little education. As he writes in his latest letter:

"Now we are all busy preparing for February 7th. The event is the consecration of our chapel, our inter-denominational, inter-faith chapel, through which we intend to develop and strengthen the spiritual dimension of rehabilitation to our students.

Invitations to attend have been issued to the spiritual heads of the 16 Christian and non-Christian communities which confederate in Lebanon. The real beauty of the event is to have them all meet, in the name of the same God all humanity worships, in an ultimate meaningful gesture of a get-together after a meaningless, disastrous 16-year imposed war."



ENCLOSED IS A GIFT FOR ANERA'S PROJECTS IN THE WEST BANK, GAZA STRIP AND LEBANON.

___\$1000 ___\$500 ___\$100 ___\$50 ___\$35 ___\$25 Other___

Name: _____

Address: _____

City, State, Zip _____

Scholarship:

I would like to provide a 1-year scholarship (\$100 per child) for a child in:

The Gaza Strip Beirut, Lebanon

East Jerusalem Wherever the need is greatest

Sponsors receive a photo of the child and a letter from the school during the year.

G4.4

ANERA has received gifts...

In Honor of:

Rev. and Mrs. E. F. Ackerman ■ ADK—
an international sorority of women and
children ■ Albright's courage ■ Eva
Berkham ■ Mrs. William Blaker ■ Dr.
and Mrs. Bruhn and Jim ■ Trenin Nobles
Bushrod ■ A Catholic Polish American
friend ■ Ramsey Clark ■ Thomas D.
Collier ■ Dr. Norman Courey ■ Mr. and
Mrs. David Dodge ■ Dr. and Mrs. Jack
Hanania ■ Ruth E. Hodnett ■ Jesus
Christ ■ Dr. Neddy Jouzy ■ Phyllis
Macon ■ Um Radwan and her son ■
Susan Reyner ■ Mr. and Mrs. Robert
Rice ■ Rufus and Simone ■ Mr. and
Mrs. Nabil Sawabini ■ Mr. Stephen W.

Schneider ■ Idris Shah ■ Thelma ■
Margo and Anthony Viscusi ■ Nancy
Withington ■ ANERA's efforts ■ charity
■ the heroic Palestinian people ■ home-
less and disabled Palestinians ■ hope for
the future ■ Palestinian children ■
Palestinians ■ starving prisoners and
families ■ those who need help and fair
treatment ■ your wonderful work

In Memory of:

Betty Castle ■ my husband—Dr. John H.
Davis ■ Michael DePinto ■ Harry G.
Dorman, Jr. ■ Mr. and Mrs. Simon Estfan
■ Widad Gedeon ■ my beloved son,
Gene ■ Stella Hanania ■ David L. and
Teressa D. Hendry ■ Bessie Houser ■
Paul Jahara ■ Mr. Robert T. Jones, Jr. ■

Rose Kassardjian ■ Peter Kilburn ■
Ragaei El Mallakh ■ Rev. Gordon H.
Mann ■ Solomon Mickwee ■ Barbara
Ann Mishriki ■ Frederica H. Parmelee ■
Joseph Rapa and Joey Rada ■ Farida
Mourad Rosen ■ Bruce E. Schein ■
Alice Bliss Smith

ANERA

The ANERA Newsletter is pub-
lished quarterly by American Near
East Refugee Aid, 1522 K St., NW,
Ste. 202, Washington, DC 20005,
202-347-2558, a non-profit agency
established in 1968 and dedicated to
reducing poverty and relieving suffer-
ing in the Middle East. Material may
be reproduced without prior permis-
sion, provided credit is given.
Subscriptions are available free of
charge.

Editor: Paula Stinson
Design/Production: Studio Services, Inc.
Photo Research: Traci Little
Photos: Al-Kafaat; Garo Photo;
Middle East Photo; Royal Embassy
of Saudi Arabia Information Office
and Islamic Affairs Department; and
UNRWA. Special thanks to MERIP
and The Washington Report.

At ANERA we are concerned about the
proliferation of junk mail. However, mail is a
very economical way to reach new people. For
this reason we occasionally trade our mailing
list with similar humanitarian organizations,
although we never rent or sell our names. If you
wish to have your name removed from this list,
please let us know in writing.

ISSN 1066-3584

*In honor of Ernest and Alyce Ferris and all those who gave Christmas gifts
to ANERA on their behalf.*

*Congratulations to Paula Stinson, ANERA's vice president, on her recent
marriage to Dan Nakamura. We wish them all the best.*

In memory of Mrs. Elsie H. Gubser, grandmother of ANERA's president.

*In memory of George Asad Khadder, ANERA's longtime accountant in
Jerusalem. He lived as a loving family man, a true professional, and a much
valued volunteer in civic affairs.*

*In memory of Shafeec Mansour who worked for justice for all peoples and
lived in service to God and his fellow man. ANERA sends its condolences to
Mrs. Eleanor Mansour and thanks all those who gave gifts in his memory.*



1522 K Street, N.W. #202
Washington, D.C. 20005

ADDRESS CORRECTION
REQUESTED & RETURN
POSTAGE GUARANTEED

ANERA OFFICERS, 1992-1993
The Hon. Lucius D. Battle, Chairman
Dr. Peter Gubser, President
Ms. Jane W. Schweiker, Treasurer

The Heirs of Abraham:
Judaism, Christianity, Islam

Nonprofit Organization
U.S. POSTAGE
PAID
Permit No. 8530
Washington, D.C.