

# The Living Stones of the Holy Land Trust Newsletter

No. 14 Pentecost May 2018



*An ecumenical trust seeking to promote contacts between Christian communities in Britain and those in the Holy Land and neighbouring countries.*

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## Is this important?

YES

So.... have I got your attention?

Felicity Young writes

Living Stones is facing uncertainty about its future. We have alerted you to this already, most recently before the AGM last November, but there has not been obvious response. The present executive is aging and facing health challenges and membership is at best static but in reality shrinking. We are losing our very excellent administrator Alison, and her equally effective husband René, who has done sterling work as our Treasurer. Cyril Young has agreed to cover as an interim treasurer but does not pretend to have the background and skills which we have benefited from during René's tenure. When Jo Simister resigned from the executive in November we not only lost a longstanding and valued trustee, we are now struggling with the communications side of the charity: the website, Facebook, and this Newsletter, all of which she ably managed, as well as taking the lead on our Pilgrimage work.

After many hours debating the way forward the general view among the present executive members is that radical change is required, either "slimming down" and focusing on only a few tasks (and there is no agreement about which), or aligning with one of the other charities sharing the same concerns about our Christian sisters and brothers in the land we continue to dare to call Holy, as well as the wider Middle East. Those mentioned include Friends of Sabeel UK, Friends of the Holy Land Trust and Aid to the Church in Need.

However this is not just our decision, it is for all of you, our valued members, to share your opinions, direct our thinking, and join us in praying for the guidance of the Holy Spirit.

Added to this are the changes in practice required by charity law. We are immensely grateful to Catharine Langrish who has volunteered a great deal of time and expertise to this and is working with Alison to finalise the task. We must also ensure we know your preferred method of contact - more detail is included separately.

Having reluctantly volunteered to produce this Newsletter, on the understanding that I cannot hope to emulate Jo's many publications, I am conscious that this is not the "upbeat" offering I would have liked to start with. We are still in the season of Easter so I should be promoting Resurrection and Renewal. Let us hope that this is what we can do: move into a new phase for this charity, keeping it relevant, effective, and true to its founders' intentions. We are supporters because of our commitment to those people who continue to pay the price of the past errors and present inhumanity of others, but also continue to be God's instruments of healing in the land where his son lived and loved and died and rose again for all of us. We pay tribute to these descendants of the disciples who faithfully follow his pattern and live as present-day witnesses to his love.

So let us celebrate Pentecost in this spirit of renewal and refocus..... let us pray....

**Spirit of the living God**, you are everywhere and in all things, yet, through your gift of the Holy Spirit, you enable personal encounter with each and every one of us today and any time we ask. You are truly awesome and we can but adore you.

**Amen.**

**Holy Spirit of God - Ruach - powerful wind.** You take our breath away with your super strength. You blow your mighty wind and we are empowered. You are the life-giving force of all creation, even us - with you we know nothing is impossible.  
We worship you, Holy Spirit, wind of God.

**Holy Spirit of God - Ruach - wellspring of living waters.** You cleanse us as your thirst-quenching cascade is poured out. You immerse us in your revitalising rivers of unearned redemption. As we drink from your refreshing waterfall our spirit is revived.  
We worship you, Holy Spirit, wellspring of God.

**Holy Spirit of God - Ruach - such divine power**, invisible and mysterious to us. You strengthen our very souls. As you bestow on us your spiritual gifts, we are inspired to deeds normally way beyond our human ability. Our lives depend on you sustaining Spirit. We worship you, Holy Spirit, power of God.

**In the beginning, a spirit from God swept across the face of the waters.** We want to thank you God that your Holy Spirit was here right from the start. Before even the first day of creation, before day and light, dark and night, the spirit of God was present. We cannot understand how but we thank you with all our hearts.

**"For John baptised with water but you will be baptised with the Holy Spirit".** We want to thank you Jesus that still today you baptise with your Holy Spirit, whom you send to earth, equipping and empowering us. Without the guidance of that Spirit we simply would not know where to start. Sometimes we still struggle to comprehend why but we thank you with all our minds.

On the day of Pentecost you descended on the first apostles, as they were all together in one place. All of them were filled with the Holy Spirit. As we recall that first "Whit Sunday", we want to thank you Spirit for coming to those first disciples, just when they most needed comfort and strength. They could not have witnessed without you - we don't understand exactly how this happened, but we thank you for coming to enable those early Christians.

In Christ Jesus the blessing comes so that we might receive the promise of the Holy Spirit through faith. That promise is still kept for through faith every day we can receive again your Holy Spirit in order to be recreated as the people of God. For this amazing gift, we thank you with our very souls.

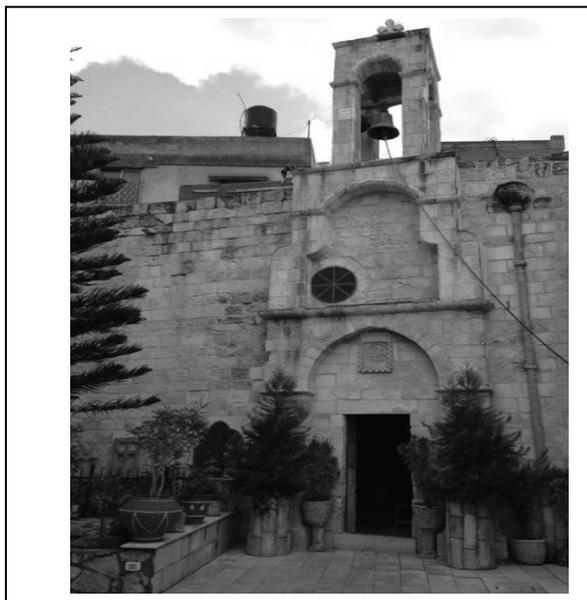
**Amen**

Alison Driscoll

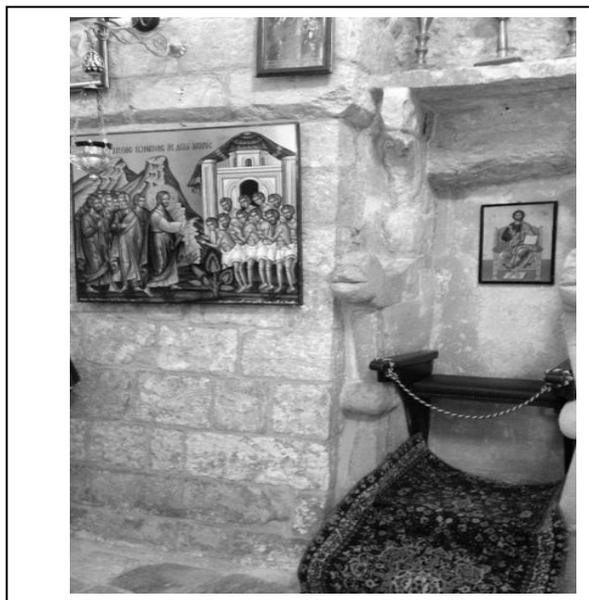
## Week of Prayer Pilgrimage, January 2018

This year thirteen Living Stones pilgrims travelled to Jerusalem to join in the Week of Prayer for Christian Unity there. We were a diverse group with six ex- or present trustees and six who had never visited before. It was my fourth Week of Prayer experience, eighth visit in all, and it was the most dispiriting in witnessing the increase in injustice and apartheid. We shared worship in the myriad traditions which Christians have developed over two millennia: Greek Orthodox, Anglican, Armenian Orthodox, Latin, Lutheran, Syrian Orthodox, Melkite, Coptic, Ethiopian Orthodox and Church of Scotland. We renewed long-standing friendships and developed new connections. We returned to old haunts and visited places we had never seen, always aiming to demonstrate to our Christian sisters and brothers there, that despite all the evidence to the contrary, they are still thought about and prayed for.

The services through the week are normally at 5pm, giving time during the day to visit friends and projects, both in and around the city and further afield.



The Church of the Ten Lepers, Burqin



Stone Bishop's Throne in Burqin church

A group of four of us visited Sebastiya, then Burqin, a little further north to see the Greek Orthodox Church of the Ten Lepers, St George, Al Khader, one of the oldest churches in the world. The town has 60 Christians, some Roman Catholic and some Greek Orthodox, and they all attend each others' services, demonstrating their unity and mutual support.

A friendly and helpful church guardian showed us around, pointing out the original cave, a Roman water tank in which the lepers had been condemned to live until they were healed by Christ. The first church was built in the 4th century AD, rebuilt in the 18th century, and rehabilitated in 1997.

We all visited Bethlehem, spending some time at the now famous "Walled Off Hotel", photographing the extensive and moving artwork, "graffiti", and testimonies on the Wall. Some of the group reached the edge of Hebron, until the sound of gunfire forced a retreat, and then, with great difficulty, managed to reach the Tent of Nations, and we also visited Bethany. We drove to Nablus and then on to Nur Shams Refugee Camp, where ABCD (which many of our group support) partners the work in the rehabilitation clinic. The "new" pilgrims spent their final days in the Galilee.

Though some of us have had several visits to Jerusalem for the Week of Prayer it is revealing to hear from those whose first experience it was. Listen to some of our pilgrims:

*"My experience of my pilgrimage to Jerusalem with Living Stones for the Week of Prayer for Christian Unity was for me an ideal introduction to the Holy Land. For as much as this experience included reflective visits to so many biblical landmarks, it also confronted me at every turn with the lived experiences of the people living in this land today, not least the Palestinian Christians whose stories I previously knew little about, and the hard questions about the futures of these peoples whose (his)stories and identities are bound up with this land. The Week of Prayer for Christian Unity provided a wonderful opportunity each evening to reflect on all of this and the day's experiences and encounters, through worship within a different Christian tradition in Jerusalem. This, combined with the many different UK church backgrounds represented within our pilgrimage group, ensured that I engaged more deeply and widely with church traditions different to my own than I have ever managed in any other week of my life, or am likely to ever again - unless, of course, I have the opportunity return another year!"*

### **Richard Baker**

*"A life-enhancing experience. The evening worship services reminded us of the need for Christian Unity. The activities during the day provided insight into the daily lives of the diverse communities co-existing in this very special place."*

### **BJT**

*"Jerusalem - my impressions. It was a privilege to be in Jerusalem during the week of Prayer for Christian Unity in January 2018. So many things seen and done that it is difficult to describe. Indeed I am still processing some of it.*

*Even though all the historical sights cannot be guaranteed to be "authentic" there was still a real feeling that people had walked there before us in biblical times. Some parts of the city, within and outside the walls, will be permanently with me. The Holy Sepulchre, the Mount of Olives, the Upper Room and the winding ancient path of the Via Dolorosa, to name but a few. During our own Maundy Thursday service in Beckenham I was transported back to the Upper Room that I had visited just two months before.*

*We were warmly welcomed at all the services we attended and it was wonderful to see just how many people, and from so many different cultures and church backgrounds, attended each service. Some we understood perfectly as they followed our tradition while others gave us a rare glimpse into different worlds.*

*Finally visiting Galilee before coming home everything was brought together as we visited the places where Christ was brought up and lived most of his life on earth.*

*To balance all of this we saw what is happening outside Jerusalem and the effects on the Palestinian population which I am afraid to say was heartbreaking."*

### **Christine Handel**

*"It was such a privilege to visit Jerusalem during the Week of Prayer for Christian Unity. Visiting the main holy sites brought the gospels to life in a very special way - more so than I expected. Our group was so welcomed by other Christians of different denominations and we enjoyed worshipping in so many different ways. Our visit to The Galilee also gave us so much more insight into the life of Jesus. We read in Luke 19:41 that Jesus wept for Jerusalem. Today he must weep for the people of Palestine; I join him in that."*

### **Chrissy Tinson**



**Our pilgrimage group at the Baptism Site**  
(two members are missing, David Toorawa, our Chair, who took the picture, and Alison Driscoll.)

We are all immensely grateful to Jo Simister who has undertaken the arranging of these pilgrimages since we first decided to try to join fellow-Christians in Jerusalem for the Week of Prayer for Christian Unity in 2012. It is an aspect of the work of Living Stones which is very important, and which we hope we can continue, possibly alongside another charity.

### **Living Stones Seminar**

On the Thursday of the Week of Prayer the usual tradition is for the joint service to be held in The Cenacle (one of the alleged Upper Rooms), led by Benedictines from the Church of the Assumption. It starts at 4pm, so it was the right day to plan a Living Stones Seminar, inviting recipients of Michael Prior scholarships to come and talk about their studies. We were fortunate to be allowed to hold the event at the Lutheran Church of the Redeemer, and were pleased with the moderate attendance. Though some students who had hoped to come were unable, either because of health issues or travel challenges, we welcomed a past student, a present student, and another who was representing his brother but is himself applying for assistance.

Emil Halloun, who teaches English at Mar Elias College in Ibillin, spoke very eloquently about his work both at the school and in Haifa, introducing Arabic- and Hebrew-speaking students to English Literature, which of course has a Christian background. There followed considerable discussion with those present, which reassured us of the value of the occasion, and indeed the privilege of being able to offer these moderate awards to such talented people.

Emil describes his studies:

*From Figures of Strength to Figures of Weakness:  
Enmity and Amity in the Theory of Harold Bloom and Gianni Vattimo*  
Bar-Ilan University  
Adviser: Prof. Jeffrey M. Perl

*The main aim of my PhD dissertation is to examine and analyze the figural languages of strength and weakness in the work of American literary theorist and critic Harold Bloom and Italian hermeneutic philosopher Gianni Vattimo respectively. Bloom associates figures of strength with poetic greatness: his provocative theory holds that the relationship between literary texts and between generations of writers is one of violent Oedipal rivalry and that literary excellence must be measured by each writer's success in overthrowing the authority and influence of predecessors. Vattimo, not focusing primarily on the realm of imaginative literature, offers an inverse path and associates weakness—acceptance, love, gentleness, and gratitude—with cultural and intellectual success.*

*Bloom distinguishes between two kinds of texts— original and belated— in a relationship generated by the anxiety of the belated poet lest the original or predecessor be so powerful that he cannot be supplemented, let alone bested or overcome. The correspondence of “before” and “after,” “old” and “new,” is the hierarchical core of Bloom's theory, which conceives of these relationships as analogous to those of the Freudian model between father and son. The young poet, ephebe, or son, attempts to “kill” his father in order to stand in his place and assume the precursor's priority and authority. Bloom treats with contempt what he terms “poetic weakness” and “idealization,” focusing his attention instead on “strong poets, major figures with the persistence to wrestle with their strong precursors, even to the death” (AI 5).*

*In the same years during which Bloom has analyzed what he regards as the aggression between literary generations, Vattimo has made considerable inroads in a project the inverse of Bloom's yet formulated without reference to it. Perhaps because Bloom is a literary critic and theorist, while Vattimo is primarily a philosopher, their intellectual paths have not crossed (although the difference in their disciplines did not stand in the way of Bloom's productive exchanges with the philosopher Jacques Derrida). As Bloom's theory and criticism are in the service of strength, so Vattimo's theory and specific textual interpretations are in the service of charity and of what he terms pensiero debole as increasingly explicit Christian aspirations. Vattimo introduced “weak thought” at the beginning of the 1980s, and it has become a defining concept of Italian (as distinct from French, German, and Anglophone) postmodernism. Vattimo seeks to weaken all philosophical and interpretive claims, especially past and present postulations about the existence of stable and transcendental foundations for knowledge, and to do so by means of what Richard Rorty (a prime Vattimo interlocutor) would call “redescription” (and that Vattimo himself would call “recuperation”), rather than by means of polemic or even critique.*

We also heard from one of our past recipients, Grace Zoughbi, who describes her studies:

***Transforming Women: A Study of Six Influential Women Evaluating their Personal Impact in Old Testament Times and in Palestine Today***

*The general aim of my M.A dissertation is twofold. First, the work examined what the Old Testament has to say about women being involved as agents of change, transforming situations of injustice, deprivation and great danger. The second aim is to explore how some Palestinian women today, in similar disadvantageous contexts, have succeeded in being instruments of change for the benefit of other women or Palestinian society in general. Bringing together the Old Testament culture and the present-day Palestinian culture seems particularly appropriate because both cultures have strong patriarchal values that considerably suppress the dignity of a woman.*

*The specific aims of our study are of twofold nature as well. First, we consider the way women in the Old Testament and the Palestinian culture manage to resist in contexts of oppression and marginalisation. Secondly, we examine the human values that motivates these women in confronting danger and injustice. To explore this specific area, our study will take the form of a comparative exercise. In order to establish a standard of comparison, we will rely on Nussbaum's work on capabilities. We find that her approach is relevant to our study because she has explored the idea of the dignity of women, having identified capabilities that enable women to live as full human beings.*

*Concerning the discussion of Old Testament women, the hermeneutic approach taken is not be an apologetic one. That is, I do not seek to examine some of the so-called misogynistic texts of the Old Testament and see how they can be interpreted by women today in an acceptable way through a feminist analysis.*

*Rather, and because the focus of the dissertation is an exploration of the practical conditions required for the flourishing of the dignity of women, I consider the stories of Tamar, Abigail and Ruth because in them we have three women who 'take matters in their own hands' to defend what they see as their right. As for the Palestinian women, Hanan Ashrawi, Rhoda David, Susan Atallah, they exemplify in a similar way, what women can achieve when they are committed to bring about transformation.*

*I thank the Living stones for helping me complete my research at the London School of Theology in 2010. I continue to be passionate about the role of women. I am currently working on my Ph.D thesis entitled: " Theological Education of Women in the Arab World: An Exploration of Cultural and Religious Realities Impacting their Participation."*

Abdel Masseh Younan is another of our students in Jerusalem and he is undertaking an MA in the history of Jerusalem at Al Quds University, the only Christian in his class. He was unable to come, however his brother came to represent him, and told us about his own plans to apply for an award. He wishes to study International Development at Bethlehem University. Issa Masseh Younan described his aspiration:

*My research proposal is to investigate Arab Christian teachers in Christians schools in Israel. I would like to research their approaches to dealing with religious diversity that exists within their classrooms.*

*One can see that in Christian schools there is a special uniqueness. Here, we see two different minority religious groups, Muslims and Christians, that hold different ideologies, politics and social status. This is particularly interesting, as this is the only place where Christians are a majority. In all other spheres, the Christian population is a minority (as Arabs within a Jewish majority) within a minority (as Christians within a Muslim majority).*

*As these schools have a large intake of Muslim students, the teachers must adapt and decide if and how to present the Christian identity of the school to the students and mitigate between these two different religious groups.*

*The research shall cover other areas of diversity, including: Teachers dealing with religious Gender diversity in class, parent involvement and cognitive abilities amongst students.*

*I will do that by trying to find relationship between teachers' psychological and professional variables (such as: personality traits, Authoritarianism, Cognitive closure, Teaching style and Organisational Culture of the school) and teachers' approaches and perspectives toward diversity. At the end I would like to know how dealing with diversity is related to:(1) Teacher Well-Being and (2) Teacher Burnout.*

*It is important to mention that my professors and I are changing some aspects of the proposal. We have added some variables and added another population to the study baseline. Now, as well as Muslims and Christians in Arab schools, we will also look at Jewish immigrants that also create a multicultural challenge for their teachers, classrooms and schools.*



The picture shows Emil speaking, with some of our pilgrims in the foreground. Everyone agreed that the evening was worthwhile, and it showed the value of these scholarships to the individuals we met, and therefore to a much wider number of people. Would we could be more generous with our awards! It is one of the most important aspects of Living Stones, so we have to ensure that we identify the very best way to continue this support and encouragement of the Christian leaders of the present and future.

## Open Day with AGM

Jo's last Newsletter included the notice for our Open Day on 25th November. In the morning Sir Vincent Fean, Retired British Diplomat, Previous Consul General in Jerusalem, gave the Michael Prior Memorial Lecture, titled "**Why do Christians in the Holy Land want Britain to recognise the State of Palestine?**" You can read a summary on our website.

After lunch a panel of experts spoke of their own experiences and standpoints, followed by a question and answer session. Those present appreciated the insights and expertise of that varied group, which included Anthony O'Mahony, Director of the Centre of Christianity, Heythrop College, University of London; John Pontifex, Head of Press and Information for Aid to the Church in Need, and Carole Bourne, retired Anglican priest and Anglican Representative of Women's World Day of Prayer. It was an excellent day, though as usual there was disappointment with the numbers who attended.

During the AGM those nominated as trustees were formally elected onto the executive. Below are profiles of all present trustees.

**Lesley Dawson:** Retired University Lecturer. Born and raised in Yorkshire, now living in East Sussex. From 1988–1999, she developed and headed up the team teaching students on the BSc Physiotherapy at Bethlehem University. A period of 3 months advising nursing tutors at *Gaza School of Nursing*. During this time she completed a Doctorate in Education as a part time student at Loughborough, with the thesis title "*Cultural Implications for Physiotherapy Education: The Bethlehem Experience*". Lesley is Anglican but has worshipped with all denominations in the Middle East.

**Leonard Harrow:** M A(Edin.), M Phil (SOAS). Len has been house editor for the *World of Islam Festival Trust* publications and *Altajir Trust* publications. At present he is editor of *Melisende Publishing*. He has been a trustee with Living Stones for 15+ years and is currently the Managing Editor of the Living Stones Year Book.

**Bridget le Huray** is a retired nurse living in Oxfordshire. She has visited Palestine on many occasions: in 2010 with Biblelands (Embrace the ME); 2014 with Living Stones; 2015 with Sabeel UK; 2016 with Palestine Mental Health Network; and most recently with the Amos Trust *Just Walk to Jerusalem* to apologise for the Balfour Declaration. Bridget is a worshipping Anglican who is concerned with social justice and currently is host to an asylum seeker.

**Duncan Macpherson:** is a Permanent Deacon in the Roman Catholic Diocese of Westminster and a Knight of the Holy Sepulchre. A founding member and, for many years, Chair of Living Stones. A retired academic, he is currently Visiting Senior Research Fellow in Theology and Religious Studies at Saint Mary's University, Twickenham. His publications include *Pilgrim Preaching: Palestine, Pilgrimage and Preaching* (Melisende, 2004 and 2008). He is the literary executor of the late Father Michael Prior and has edited and written introductions to *A Living Stone: Selected Essays and Addresses by Michael Prior CM* (Living Stones, 2006) and *Remembering Michael Prior Ten Years On: Selected Essays and Addresses* (Living Stones, 2006)

**Aziz A Nour:** Aziz is a member of the Syrian Orthodox Church of Antioch. He represented the Oriental Orthodox Churches in various ecumenical and inter-faith bodies of CTBI and CTE. Also a member of the *Middle East Ecumenical Network* and a trustee with Living Stones for several years.

**Matthew Taylor:** Matthew has been a member of Living Stones for many years, and was previously both a trustee and webmaster. He has recently once again resumed responsibility for the LS website. Earlier this year he took part in the Week of Prayer pilgrimage to Jerusalem. Like most of the pilgrims on this occasion he is a Methodist, his church being Kingston Methodist Church.

**David Toorawa: Chair of Trustees.** He is a Roman Catholic, married, retired family medical practitioner actively involved with various organisations in aspects of Israel-Palestine. David is a former Chair of *Friends of Sabeel UK* and has been a trustee with Living Stones since 1998.

**Cyril Young DL:** Emeritus Lay Canon of Southwark Cathedral (Anglican) is also a Licensed Lay Reader and retired Gynaecologist. He has previously been a Trustee and Chairman of Embrace the Middle East and has experience working with partners in Lebanon, Israel and the Occupied Palestinian Territories including a period as a local trustee to a school in Jerusalem. In his nearly thirty years of regular visits to the Middle East he has made many local ecumenical friendships.

**Felicity Young:** Felicity has been a trustee of Living Stones since 2007, but before that, for 23 years was trustee of another charity supporting work in the Middle East. She seeks peace with justice for all the people of the land we call Holy, and believes this to be a responsibility of Christians everywhere, given the origins of our faith, but particularly in the UK. Brought up in the Church of Scotland she has spent many years also worshipping as an Anglican and seeks always to be ecumenical and inclusive.

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### HONORARY PRESIDENT

**Mary Grey** - a Roman Catholic- is a theologian and writer on issues of social justice with a special focus on Israel/Palestine. A colleague of the late Fr Michael Prior, (and of Deacon Duncan Macpherson) she was Visiting Professor at St Mary's University College, Twickenham until 2013. She is active in the Living Stones Theology Group, a member of the Journal committee and a patron of Friends of Sabeel UK. She is also a core member of the "Balfour Project" team - which is actively seeking to promulgate the truth of the Balfour Declaration (1917) with its broken promises made to the Arab population. She is very committed to the work of Living Stones in Palestine and across the Middle East and has completed a trilogy, *The Advent of Peace* (2010), *The Resurrection of Peace* (2012) and *The Spirit of Peace* (2015).

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### HONORARY LIFE MEMBER

**Ang Swee Chai:** Born in Penang, Malaysia, Ang Swee Chai has a Masters Degree in Occupational Medicine and is a Fellow of the Royal College of Surgeons of England. Dr. Ang with her late husband, Francis Khoo, formed the British charity, *Medical Aid for Palestinians* (MAP), following the 1982 Sabra-Shatila massacres. In 1987, PLO Chairman Yasser Arafat awarded Dr. Ang the Star of Palestine, the highest award for service to the Palestinian people. Living Stones applauds Ang Swee Chai's contribution, as a Christian, to the people of Palestine and made her an honorary life member of the trust, in recognition of this and her life-long partnership with Francis Khoo, a much loved and long serving member of Living Stones of the Holy Land Trust, who served as a Trustee for many years. Francis sadly died the day after the 2011 AGM at which he was present.

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### RECOGNITION OF NON-EXECUTIVE OFFICERS

**Alison Driscoll:** Alison is employed by Living Stones as our part time Co-ordinator and assists Trustees carry out the work that is agreed at our Executive Meetings. Alison has many years' experience in this field, having worked for the Methodist Church and only recently retiring as part-time administrator for ABCD (of which charity she has now become a trustee). She is an accredited Methodist Local Preacher. Along with her husband René (Hon. Treasurer Emeritus) she manages Living Stones' membership data base.

*(Alison's profile, written in November, does not fully cover the wonderful job she has been doing, but goes some way to explaining how she will be missed!)*

## MEMBERSHIP APPLICATION

Please complete this form and return to: (please print clearly)

Living Stones, 48 Strickland Way, ORPINGTON, BR6 9UE together with EITHER a cheque for £30 payable to Living Stones OR the Standing Order Mandate.

If you are a UK tax payer PLEASE ALSO complete the Gift Aid box:

- I enclose a cheque for £30 made payable to Living Stones
- I wish to pay by standing order, and have completed the form below
- I am a UK tax payer, and authorise Living Stones of the Holy Land Trust to collect Gift Aid on this and any subsequent donations.

Signed: .....Dated: .....

Name:.....

Address:.....  
.....Postcode: .....

Email:.....Telephone:.....

### STANDING ORDER MANDATE:

**To the Manager of** ..... (name of your Bank/Building Society)  
Address:.....Postcode:.....

**Please pay the sum of thirty pounds/ £30 immediately, and thereafter annually until further notice in writing.**

From: Your account name:.....

Your account number:.....Your Bank Sort Code:.....

To: LIVING STONES Account No: 8913 7808; Sort Code: 09-01-55

Signature:.....Date:.....

## BOOK REVIEW

***A War without Chocolate* Betty Dagher Majaj**

**ISBN 9781507545577**

This autobiography tells the story of a Lebanese nurse who falls in love with a Palestinian doctor and marries him in 1947 little realising how both their lives would be turned upside down by history. I have known Betty Majaj as the Director of The Princess Basma Centre until her retirement without ever being aware of the privations and disappointments which had beset her throughout her professional life. She paints a picture which ought to have been bleak for her and her husband bringing up a family but she always makes light of the difficulties and never harbours a grudge. She tells us how the family's lives were enriched by Amin Majaj's violin playing and his dedication to children's medicine at The Augusta Victoria Hospital where he developed a paediatric department acknowledged by European Professors only to have it badly damaged in the 1967 war. Whatever the challenges thrown at her she survived and developed from scratch The Princess Basma Centre, initially focussed on childhood polio, whilst she brought up a family and supported an internationally recognised husband through decades of war, political unrest and violence. This is a story straight from the heart which explains what it was like to live her life as a Mother, Nurse and Wife in terrible circumstances and to always manage to survive and develop. It never feels anything less than the truth and it is sad that it could ever have been written. Find a copy at Amazon.

Cyril Young

## STOP PRESS

**Keep the date for the 2018 Open Day and AGM  
Saturday 24th November 2018  
Central London venue TBC  
Put in your diary now please!**

### **To help Christians in the Middle East we need to stay in touch with you**

As from 25<sup>th</sup> May 2018 in line with the new General Data Protection Regulations we need your permission to retain your contact details on our data base. Full details are given in the covering letter from our Chair of Trustees, Dr David Toorawa and our detailed Privacy Policy can be found on our website [www.livingstonesonline.org.uk](http://www.livingstonesonline.org.uk).

By supporting Living Stones in the past you have made a real difference to people's lives – we hope you will wish to continue doing so. Thank you for your anticipated positive response.

**UK Charity No.1081204; Registered address: 48 Strickland Way, ORPINGTON, Kent, BR6 9UE**