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SCHNELLER

MAGAZINE ON CHRISTIAN LIFE IN THE MIDDLE EAST



QUO VADIS, LEBANON?

A LAND IN SEARCH OF ITS FUTURE



EVS Evangelical Association
for the Schneller Schools

QUO VADIS, LEBANON?

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Front cover: A young man demonstrates for a better future in Lebanon. (Wissam Andraos)

Back cover: Children at a beach in Lebanon. (Wissam Andraos)

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Dear Reader,

over the past few months, no other issue has pre-occupied our thoughts as much as Lebanon. Of course other countries are struggling with the Covid-19 crisis with just as many difficulties. But the combined effects of an economic collapse, (banking crisis, state dept default, hyperinflation), a political crisis (corruption and nepotism, several failed attempts to form a stable and widely recognized government), a medical state of emergency (Covid-19 coupled with disruptions at many medical facilities), an ecological crisis (forest fires, waste and drinking water crises) and humanitarian misery (Syrian refugees and migrant workers) are certainly unique. In fact, since the explosion in the port of Beirut, the situation might even be described as historic.



For us here in Europe, we must modify our perceptions. In the past, where have we either romanticised Lebanon or painted a picture of political horror? There is no doubt that Lebanon must change if it wants to survive. To do this, it needs partners and friends that neither romanticise it nor play the role of authoritarian school-teacher, but simply listens. In light of this, we asked people in Lebanon how they see their situation – young adults, elderly people, people with special needs as well as experts from the fields of education, ecumenism and interreligious dialogue. Perhaps they might be able to give us some preliminary answers to the question: quo vadis, Lebanon?

In the face of all these challenges, we also have reason to be grateful. Despite all the crises at the Schneller schools, they are able to continue building a good future on a solid practical basis, especially in view of the new carpentry workshop or the photo-voltaic system and new water pipes. We are all the more grateful since it was with your support, dear readers.

What will Christmas be like in these challenging times? At this special time of the year, we hope you will experience the blessings of Child Jesus from the manger in Bethlehem in a very personal way. With this in mind the editorial team wishes you a blessed Christmas season!

Best regards,

A handwritten signature in black ink that reads "Uwe Gräbe". The signature is written in a cursive, flowing style.

Uwe Gräbe

“THE OTHER ADVENT”

An Advent calendar bearing this slogan was first launched in 1995. Since then, this “Other Advent” has gained more and more followers. Last year, over 600,000 copies were sold. What does the desire for The Other Advent express? Back to a “time of contemplation”? Back to contemplating the meaning? But wasn’t this initiative just simply another offer in the multiplicity of other pre-Christmas offers?

Other initiatives have also wanted to save Advent and restore its original concept. “There is a time for everything. Advent is in December” is an initiative by the Evangelical Church in Germany and is aimed against extending Christmas sales into November. “Can you wait a little longer?” This slogan failed to make its mark either.

I am writing these lines at the beginning of October in the knowledge that The Other Advent will arrive this year. Really. In a totally different way. What will the next few weeks bring? There is still much uncertainty. You, dear reader, are already in the middle of Advent when you read this. Christmas will be upon us in a few days’ time, overshadowed by coronavirus rules, restrictions and even bans. No Christmas markets as in the past – they will be hampered by strict regulations governing events. In the meantime, masks covering the mouth and nose have become part of everyday life.

This year, Advent comes with anxieties, fears, concerns and the anxious question of what will happen in the future and how things can go on. A vague sense has long since become widespread that things must go on but not in the same way as before.

The future is not yet discernible and people who passed away peacefully before the pandemic are thought fortunate. “It’s a good thing they didn’t have to endure all that!”, “It’s a good thing he didn’t have to experience that any more.” I have heard people say this on many occasions.

Advent in Lebanon. Is God’s salvation and His justice really near at hand? Or isn’t evil much more prevalent in the world? When we flew back from Beirut in October last year, we saw the burning forests from the plane. We had just experienced the very first demonstrations against the ruling parties and we wished the country a better future than having to endure the crisis. Then came the total economic collapse, the pandemic and, as if all that wasn’t enough, the disastrous explosion in the port of Beirut on August 4th with people dead, injured and seriously injured – a scene of horrific destruction. A future for Lebanon is still not in sight. The essential thing now is simply to survive the crisis.

I cannot celebrate Advent without thinking about Beirut and Lebanon. But when I think about Beirut, I also think about Syria, the entire region, all the various conflicts and the people who are suffering in these countries and conflicts – they have lost their homes and their homeland, they are suffering hunger and have lost relatives.

The churches there practice fasting much more than we do here. How things are catching up on us: Advent without concerts, Christmas without the Christmas Oratorio, Christmas Eve without churches filled to the last seat, shopping without crowds but with social distancing. And at every large family celebration, the worry



What will the next few weeks and months bring?
A lot remains uncertain.

that someone may become infected, for example the grandparents. Church choirs are not allowed to sing in hospitals; choral societies and trombone choirs are not allowed in nursing homes, or at most they can sing and play outside in the open air. And many people are on the brink of financial ruin. They just don't feel like celebrating.

Doing without is not the same as fasting. Having to do without on its own is the path to emptiness. What do we do if we cannot go to the Advent concert? Switch on the TV? What do we do if we can only pay relatives a visit with restrictions? Do we break the rules? What will fill the emptiness that comes with this?

But do we really have to do without Advent completely? Cancel Christmas? The thought seems to me to be far-fetched. I need to hold onto something, get a grip on myself – others are fighting against this emptiness just as I am. Never give up! Don't ever give up! The Bible says, "Thus says the LORD..." Does he really speak? "Maintain justice and do what is right, for soon my salvation will come, and my deliverance be revealed..." (Isaiah 56:1, NRSV).

Perhaps you are guided by a different passage from the Bible, a verse or a prayer against resignation. Even if The Other Advent and The Other Christmas take place this year, perhaps then we will be closer to the real Advent, to the real Christmas as it used to be: "The light shines in the darkness" (John 1:5, NRSV).

Reverend Traugott Plieninger

EDUCATION MUST BE VALUED AGAIN

The Lebanese educational sector has got a new mission in the crisis

Lebanon is stuck in multiple crises.

In the search for a future for the country, the educational sector is faced with a special role but not only to transmit knowledge. Rather, it is to redefine the values of education, believes Paul

Haidostian from Haigazian University.

Lebanon has been known for more than 3,000 years as a country of transit, trade, creativity, exchange of ideologies and competition of cultures. Formal education has been known in Lebanon at least since the times of the Roman Empire with the famous School of Law of Beirut. For the past hundreds of years educational centers, publishing houses, boarding schools and professional and technical training centers have become part of the reality of the Lebanese, making its society unique as a high-quality educational service provider in the region and its neighboring countries.

The past two decades have been times of educational expansion in many other countries of the Arab world, including the UAE, Jordan, Qatar, Egypt and Saudi Arabia which have spent ample resources and developed viable educational systems, thus diminishing their reliance on Lebanon. However, at the same time, the Lebanese educational institutions have continued expanding, clearly in quantity but hopefully also in quality.

The movements of October 2019 and what followed changed how the young generations looked at their society and government, as they hoped that the change in their standpoint would also

lead to change in the larger systems. The youth were mobilized to go to the streets to demonstrate and revolt and to teach a lesson to the adults, to work for a more promising future for the country, and not simply for the narrow interests of the political, social or religious groups they traditionally belonged to. They felt that there was a wide gap between how they were educated, looking for quality and critical thinking, and between the corrupt realities of organized government and even public tolerance for corruption.

The period from October 2019 to February 2020 was a time of awakening as school and university students led movements they thought would change much, but it did not, as some of the revolting groups divided among themselves and could not find a unifying rhetoric and future vision. So, added to their disappointment with the past, they also became disappointed with the present. Conditions in the country further deteriorated and the educated elite could not find any answers.

The period that followed the massive explosion at the Port of Beirut on August 4 actually felt like the implosion of greater Beirut and its structures and led to numbness and resignation. Now, every young person had to ask themselves: to stay in Lebanon or to leave; to trust people and systems or to resign to them; to build again or to simply wait; to plan for the future anyway, or to dwell simply in the present.

These same questions and anxieties were also faced by all educational institutions and educators. Now it felt useless to

Young people go on the street to demonstrate for a better future in their country. They are hoping for change.

Among the worst conclusions of the university students was the fact that in Lebanon, and maybe even in the wider world, it meant little to be well educated, skilled, hard-working, creative and honest. These realities and values were not saving them from economic woes, health and security challenges, systemic failure, and political bondages.

Rather, it is to upturn failure into workability of ideals; it is to help students become inspired to change their society for



View through the shop window of a book store in Beirut.

Wissam Andraos

tion and instability, education and mistrust, education and hopelessness cannot stand together in the long term.

So, we will need to adapt to new ways of thinking and educating that focus on messages and initiatives that embody the deeper values of life. This is a wake-up call for educational institutions to revisit their mission in depth, and the young generations will always be flexible and resilient enough to pick up the message.

Education and educators need an ethical and spiritual framework of care and values, as much as they need the more traditional components of formal education. This is a challenge for Lebanon, but surely for more than Lebanon.

Rev. Paul Haidostian, Ph.D., President of the Haigazian University in Beirut

the better, to envision role models in their world, to see hope for a sustainable future.

The critical need is not even to simply help the students trust others, but mainly to grow to become trustworthy people themselves. This needs an educational philosophy in which inner reward is more valued than outer reward, a system in which serving others gives inspiration, instead of making sure that one receives service and privilege from the others.

It is clear that, as educational institutions face a near future of instability, students, teachers and parents are passing through a period of high anxiety. Educa-

BETWEEN SHOCK-INDUCED PARALYSIS AND CHAOS

When plans change continuously

The past twelve months have been rough for the people residing in Lebanon. From the start of the revolution back in October 17, 2019 to the economic crisis, following the Covid-19 situation and the devastating port explosion that rocked the country and its citizens in August 2020, the situation in Lebanon has turned every one of us into a sublime chaotic state of shock that most still can't move on.

Every single plan has been hit one way or another. Cancellations, postponements, and rescheduling have become a basic necessity similar to food and water. Even in times of horror, we can still find some light. We have managed to adapt, fix, create and help each other to restore some of our dignity as a society. As Lebanese young people, we accommodate ourselves to the shocking continuity to struggle with the government's laziness, to everyday problems such as electricity and water cut-offs, inflationary prices, high unemployment, etc. Even though, we still strive to think positively, but unfortunately, the political divide in the government has corrupted the country and turned it into a deep hole state.

Personally, just after hours from the horrible explosion, I felt so sad and bad and for one instant, I didn't want to see what had happened to the roads and the buildings in the capital of Lebanon – a place where I grew up and have lived for many years. Moreover, when I passed through the Armenian district Bourj Hammoud, I met my friends; I listened to their stories of how they survived the explosion and

how they reacted just after 6:06 pm on August 4. Everyone told me what happened to them at their workplace, house, office and school.

We were deeply demotivated during the Covid-19 restrictions, but after the explosion, Covid-19 became meaningless compared to what had happened to our own homes, rooms, clubs and schools. But above all, we cannot say why all this had to happen.

After over thirty years, we could not listen to the unbearable statements of our government any more and up to last year I would have preferred to leave Lebanon. But all my plans are changing on a daily basis, also depending on local, regional and even international news updates. For example, I had two trips cancelled because of Covid-19 and the options to enter the EU Schengen area opened only after France showed its sympathy to us in the aftermath of the explosion.

As for me personally, I'm looking to improve my living conditions in the next few years. I will try to continue my life here in Beirut as far as this is possible or move to another country to search for that quality of life which every decent citizen in the world strives to achieve.

Haig Yosoukianian is a member of the Armenian Orthodox Church. The 35 year old is a computer expert presently out of work.

THE WAIT IS OVER

Thoughts of a young man above the future of Lebanon

For as long as I can remember, I have been waiting for better days. My parents lived through the 1975-1990 Civil war, and I and my brothers experienced the Syrian occupation, the 2006 Israeli war, and the 2005 – 2013 political bombings.

For as long as I remember, I have waited for routine, normalcy, boredom. I have waited to be able to ride the bus to work, to be able to go out at night without having my mother stay up to make sure I return safely. I have been waiting. And I am still waiting.

The August 4th explosion was the turning point. That day, I was at my friend's house. At 6:07 pm, we were watching some series on Netflix. At 6:08 pm, I was calling my family to see if they were still alive. Thank God, none of them was hurt. But 192 others were dead, and one of them was my friend. 6,500 injured, 300,000 homeless people. These are the official figures.

But the next day, it was a different story. The next day, blood and tears gave way to sweat. Thousands and thousands of young men and women took to the streets armed with gloves, brooms and masks, and started cleaning the streets. I went down with my sister to our church in the city center, not far from the port. There weren't any windows in their place on the National Evangelical Church in Beirut, so we started cleaning the glass and the ceiling tiles that had fallen. Further down the street, people went from door to door to provide help to residents whose homes had been destroyed. An incredible chain of generosity blossomed, delivering food, clothes

and other first necessities to the affected people.

People from all regions and backgrounds were coming to help, and volunteers were swarming across the ruins to distribute donations. Small booths were set up in the streets to provide everyone with water and hot meals. Our church, with the help of its young people, also provided food boxes, care products, plates and other household items to people whose houses had been destroyed. This was a ray of sunshine in a very grey sky.

I, as a 26 years old Lebanese, wanted to live a normal life. I am currently working as a consultant for an international company based in Beirut. My work makes me advise and develop strategies for governments and ministries around the Arab world to make their country better for their residents. I wish I could use my en-

Wissam Andraos



They are firmly convinced: "Each one of us has something the future of Lebanon.

ergy and time to help my own country, but that is being denied by the political system in place.

I wanted to travel the world or buy my own house. I think these are the dreams of many people of my generation. With all that is happening, they know that Lebanon will not be able to give them all that. There are no jobs, no opportunities, and no good standard of living. We are going through one of the worst economic crises in history with hyperinflation of 112%. Add to that the health crisis related to the coronavirus and you have a perfect storm.

This made me change the plans I made for my future. Some of my friends emigrated to France, others to Canada, England and the US. For me, I want to stay here. I want to help rebuild this country, to make it a better place to live, and maybe to convince my friends to come back. It is

my duty, as a young person of this country, to try to do that.

I, like all these young people who took to the streets to help, still have hope. We still believe that things will get better. Lebanon is full of people with potential, a country where you can never get bored, where your friends and family are. Each and every one of us has something to offer, an added value to society. What would happen if all the talented, smart and energetic people left? We would leave it to the corrupt and negligent people, those that got us here. And that is not an option.

In 20 years, we will be looking back to this day as the start of something new, a country where people live, work and play. I hope that there will be work for everyone, opportunities for the young, and a country that keeps its brightest people instead of pushing them away.

It is my responsibility to try and build a Lebanon where I will be done waiting. I will go to work by bus, and my mother will be sleeping when I come back late. They say Beirut was destroyed and rebuilt 1000 times. Well, let's make that 1001 times.

Mark Habbouch lives in Beirut and is member of the National Evangelical Church.



to offer. An added value for society." Young people discuss

YOUNG PEOPLE DON'T WANT TO KNOW ABOUT OLD DIVISIONS ANY MORE

Challenges facing ecumenism in the Lebanon crisis

It is difficult for us young people to describe our present time, whether we are students or workers. We lack an outlook of the near future, so, hope remains just a dream. However, the main issue for us Christians is not to know the near future or to worry about the next day. Rather, we should live in the present and place our trust in God. This is all the more important in times of crisis such as we are experiencing in Lebanon at the moment.

The main wish of the ecumenical youth is to find solutions to current problems and to return to a mindful life of trust in society and in the church. During the protest time from October 2019 to January 2020, the young people in ecumenical work took part in discussions on the future of their homeland. Then came the economic crisis, the Covid-19 lockdown and finally the explosion in the Port of Beirut, which deeply depressed them. To this day, many of them only want to leave Lebanon.

However, the devastating impacts of the explosion also gave rise to enormous ecumenical solidarity among young people from different churches. With their brooms, gloves and tools, they all joined in to help clear up and rebuild in all districts of the city – in churches, restaurants, mosques and streets.

However, many of those who participate in church, religious and social movements are traumatised after the devastating damage. So, the Middle East Council

of Churches (MECC) is working on controlling the damage as much as possible, especially among young people from the various churches. Renovation work has started at several levels in the city centre of Beirut and in the districts of Achrafieh, Mar Mikhael, Bourj Hammoud and Quarantina. These districts are only a few kilometres from the explosion site. Many important religious, educational, economic and tourist institutions have their main offices in all these city districts.

For the past 60 years, ecumenism has been growing in Lebanon and in churches in other countries. Ecumenical work between religious groups has led to good results. Ecumenism in Lebanon is sponsored by the Universal Federation of Christian Student Associations (FUACE), the Middle East Council of Churches (MECC), various ecumenical movements and the ecumenical departments of the various churches (twelve Christian denominations). Today, we can safely say that ecumenism in Lebanon has produced young people who are loyal to their churches and keep contact with their church, even if they are studying or working abroad.

This became particularly noticeable in 2019 when all the Lebanese churches together with the Taizé community hosted a large encounter in Beirut, where many thousands of young people from 22 countries met young Lebanese men and women. The encounter was sponsored by church leaders and the MECC. The days spent together fostered close links between the young people. Shortly



Ecumenical young people stand in the form of a Lebanese cedar tree at the Taizé youth encounter in Beirut in March 2019.

after the explosion, they returned to the place where they had gathered the previous year. (Editor's note: The congress hall where the Taizé encounter took place in March 2019 is less than 500 metres from the site of the explosion.)

Directly after the explosion, there were difficult moments when many different spectres from the Civil War (1975-1990) re-emerged. The volunteers who helped out in these districts were simply not used to this. This deflated the ambitions of some young people. They despaired at their own convictions and no longer wanted to take part in any activities that had to do with interreligious and intrareligious dialogue. Dialogue experts were brought in to help the young people deal with these problems.

However, in the end, the ecumenical work with young people has taken a new course. It has helped them for life so that they may find happiness with people in Lebanon and elsewhere who are different from them.

That is the reason why the people in charge of ecumenical work are strengthening their institutions and networking with the whole world. Their intention is to help the faithful live a more comfortable, peaceful and successful life so that they can assume the caring role of the good Samaritan and even help themselves to become one as well.

Garen Yosoukianian is Archdeacon of the Armenian Orthodox Church in Beirut. He pointed out that many Armenians in Beirut live in districts that are particularly close to the site of the explosion in the port. Consequently, the people in these districts have been badly affected by the explosion. They are ancestors of survivors who were able to flee to Lebanon from the genocide and deportations of 1915.

WITNESSING THE CHRISTIAN FAITH TOGETHER

The future of ecumenism in Lebanon

Ecumenism in Lebanon has a glorious past. In the crisis it must now safeguard itself and become visible.

Compared to other countries, Lebanon is tiny. However, it has a remarkable diversity that is the essence of its enormous richness, but it also makes it extremely fragile. Its multi-religious, multi-cultural and multi-ethnic pluralism is not always a benefit. This is shown by the Civil War that raged from 1975 to 1990 and was followed by conflicts, some of which are still continuing today. This is the backdrop against which we must view the present and future of ecumenism in this country.

The glorious past

The modern ecumenical movement started in Lebanon in the 1960s. It spread throughout the Middle East region due to the activities of the Orthodox Youth Movement (MJO) as well as branches of international organisations in the Middle East, such as the YMCA (Young Men's Christian Association), the World Student Christian Federation (WSCF) and others.

The Middle East Council of Churches (MECC) was set up in the 1970s as an ecumenical forum or body. When the family of Catholic churches joined in 1990, the MECC became one of the first regional church councils to represent all the historical churches in the same region. Since 1974, the MECC, consisting of four church families (the ancient Oriental, Orthodox, Catholic and Evangelical) has helped to spread the ecumenical spirit through education and collaboration between member churches. They have also promot-

ed theological reflection. Thanks to the efforts of the MECC, an atmosphere of fraternal, peace-loving ecumenism now reigns today.

The present of ecumenism

Within the church families, the churches have extended their ecumenical efforts by conducting consultations and fostering community in more than one area. In the same context, the call for collaboration in church ministry is of particular significance, considering the diversity of the community. Today, this role is played by the Assembly of Catholic Patriarchs and Bishops (APECL) in Lebanon or the National Evangelical Synod of Syria and Lebanon. This form of ecumenical collaboration covers various areas of ministry, such as education or socio-medical assistance. In some cases, collaboration even extends to the area of theological reflection and the training of ministers.

In some cities such as Beirut or Zahle, councils of bishops have been set up as a privileged venue for consultations and collaborations and who assume responsibility in difficult circumstances. For example, marriages between spouses from different churches represent a particular challenge. It requires good coordination at ministry level to take place in a spirit of committed ecumenism.

The issue here is to consult and reach decisions together on how to face shared challenges so that the Kingdom of God may flourish in these cities. It is obvious that the fraternal, ecumenical work method of these inter-church councils primarily depends on the training and commit-



Demonstrators pass the Pietà in the centre of Beirut. In the end, it will be seen whether the upheavals in Lebanon will strengthen or weaken the Christian witness of the churches.

ment of church leaders, their ministers and their management teams. In short, it is clear that every local church in Lebanon belongs to a regional unit, such as a patriarchate or an Evangelical synod. Their ecumenical orientation is also dependent on this. This is why regional commitment is so important for the MECC.

What is the ecumenical future of the Church in Lebanon?

The situation described above may sound a little idealistic. In reality, the future of ecumenism in Lebanon is uncertain. It

depends on several factors, reflecting the enormous challenges and problems faced by local churches. Firstly, ecumenism is dependent on the number of faithful in Lebanese parishes and congregations. And this number is slowly diminishing in view of political instability, social injustice and successive economic crises that have scourged the country in the past few years. Young people, the elixir of life in all these communities, are emigrating in ever greater numbers since they are looking for stability and a better future. The role of Christians in society is losing its strong-

hold and the witness of the Gospel is gradually weakening. Ecumenism could even turn into a union of minorities!

Confessionalism undermines fraternal relationships

In many cases, affinity to a certain national church is regarded as more important than its identity as a church. The unity of Christians then merely becomes a mutual consent between church authorities and a question of religious policy. This confessional spirit affects church life, creates tensions within a church itself and in particular undermines fraternal relationships between the churches in Lebanon.

The question arises whether it is possible to go beyond the confessional spirit in the country under the present circumstances and to allow church spirit to take the lead – a spirit that calls for unity de-

spite all the crises. The roles of the MECC and the Association of Theological Institutes in the Middle East (ATIME) appear to be pivotal in this respect. The project regarding joint religious education in schools forms the backbone of the concept of unity. It is the main pillar supporting preparations for restoring community between the various churches in the region.

Ecumenism in Lebanon today assumes different aspects, among them being church community, a common witness, collaboration in socio-medical areas, help for the poor and disadvantaged, etc. The churches must work together, especially in the crisis. Its unity depends on whether their joint action is also visible. The horrific explosion of August 4 in the Port of Beirut and the devastation of several parts of the city were a test for their ecumenical commitment in the service of a common witness.

Professor Dr Gabriel Hachem is systematic theologian and editor in chief of the French-speaking ecumenical magazine "Proche Orient Chrétien". He heads the Theology and Ecumenism department of the Middle East Council of Churches (MECC).

ABOUT THE PHOTOS

Except for a few pictures, the Beirut photographer Wissam Andraos took the photos for the main feature of this issue of the Schneller Magazine. The 30



year old studied in Beirut and Modena (Italy) and is well-known for his photos on political and social themes. We thank him for his great cooperation.

A PIECE OF HEAVEN ON EARTH

The future of people with special needs

Wissam Andraos



The problem is not the existence of people with disabilities. The problem is our inability to see them as an active part of society.

People with disabilities are suffering from the many crises in Lebanon just like other people, but they are often overlooked more than all the others. When it comes to the future of Lebanon, clear visions are essential and she has them – Linda Macktaby, Director of the Blessed School, an institution for people with disabilities.

Life with people with special needs is a piece of heaven on earth! That's how I see it. The world of "true love", the language of "honesty" and "simplicity"; the place where we can truly see God and enjoy His piece of art that is "humanity".

We often hear the word "disabled" along with special needs, and it comes to our minds with its negativity; who are the disabled? Disabled in what, where and

why? If we think that these are easy answers, then we are mistaken! It is quite difficult to put people with special needs into this category when we witness how special, enthusiastic and loyal they are.

If an individual has any type of physical or mental problem, it does not stop them from being active members in our society. When they are passive members, it means someone or something is blocking their way towards being themselves and exploring their many gifts.

Most of the time in our Arab world, we consider people with special needs to be useless and a burden; parents, knowing their children are not "like others", start worrying about the future of these kids and the troubles they will face raising them up. This leads to a negative atmosphere around people with special needs and we see the results all too often: they

are left at home with nothing to do, or they find jobs that need no effort and are paid low salaries. Many schools that take care of them keep asking for donations, with hardly few realizing the capabilities of these individuals.

This means that the one that is disabled is the society around them – society has no idea on how to equip special people to be who they are with all their wonderful talents as active individuals. This disabled society could be the family itself, the neighborhood, or the government that lacks progressive programs and jobs for them.

People with special needs are considered so because we do not know how to approach and explore them. We need to start understanding our problem with their existence, and when we overcome that part, we will not transfer our negative or pity feelings towards them, and we can then aid them to build themselves up the way THEY want for themselves, not the way we do.

I have experienced how clever and smart they can be; when I first met them, they added joy to my heart (which I was longing for), they reminded me of the beauty of God (which made me praise Him every day for His Love), and above all they taught me the greatest lesson: dream BIG with them, because they deserve it and they can.

Our communities need to change the mentality they have towards these special people; we need to have them in our companies because we need true honest spirits that remind us that we should be honest with ourselves and our work; we need them in our churches, active and helping in the service, because they do not watch the time or look forward to when the ser-

Blessed School



"We much develop business ideas so that they can support themselves."

vice is over, yet they are true faithful who pray and smile at Jesus. We need them at home because they are family members and they know how to bond us when trouble comes along. We need them in our schools because we learn how to share and purify our thoughts.

So, how could they be the disabled ones, when we are blocking their roads so

much and putting them into boxes that fit our ego and frustrations?

Our government tries to be active with them; many laws have been issued, yet almost none of them have been truly applied. No future is guaranteed and no health insurance is granted! We have spent so many meetings trying to give them a name: special needs, disabled, the Solid Will, etc. and nothing has been done seriously to grant them their dignity and future life.

Last year, I started a campaign entitled “They Deserve and They Can” to show the great art that they do: mosaic, carpentry, bakery, wickerwork, rosaries, paintings, etc. Not only that, these people know how to use the computer, organize documents, babysit, and many other chores that they do generously and with much love; and they do this almost perfectly, and if they make a mistake in their work, who doesn’t? Give them a break and teach them with love, they are fast learners.

A few NGOs are now calling for their rights and putting plans in position to apply their talents. We often lack funds for these projects, but we know that God will open many ways where we can show how clever they are and start their businesses to guarantee their future. And when I mean their future, I also mean they can take care of their family members and look after them.

The economy is in turmoil in Lebanon, especially these days; the Ministry of Social Affairs can hardly support the basic needs of teaching and feeding them. The problem is that the people with special needs often remain students until they get old because there is nothing else to be done for them. “Better they have some-

thing to do or learn at school than stay home.” This is how their parents think.

We need to change this mentality; we need to have job options for them, such as in catering, coffee houses, art shops, etc. where we would buy the products of their work.

Churches have many schools and elderly homes for them. But the budget is very low, so such projects do not come to life easily. What we need in our Arab world are business ideas for them where they can support themselves and not always have to depend on sponsorships.

So, how do I see the future of people with special needs? Full of life when they get the chance, full of hope when they see opportunities and full of love wherever they exist.

Linda Macktaby is Director of the Blessed School in Beirut.

ANXIETY OVERSHADOWS THE EVENING OF LIFE

The challenges facing
the older generation in Lebanon

Few news reports about Lebanon deal with the elderly although the older generation supports calls for political change. They are particularly hard hit by the economic crisis, the explosion in August and Covid-19.

The revolution may have started with the youth last autumn, but senior citizens rapidly joined the uprising. They are protesting against the corrupt system and debilitating financial policies that have exhausted many generations and have affected their businesses, indemnities, and retirement pensions.

One of the residents at Moadieh Evangelical Center (MEC) for Assisted Living said, because of our ambitious youth, we all now have an opportunity to outline a reform that tackles inequality and injustice for the current and future generations.

The economic crisis has hit elderly people particularly hard. A major sector of the Lebanese economy depends on importing raw materials which must be paid for in US dollars. Since the collapse of the financial system, banks only pay out small amounts from dollar accounts. At the same time, the price hikes in gas, food, medical and pharmaceutical stocks, and other vital supplies have been noticed to drastically affect the more vulnerable senior population, leaving them with compromised medical attention and poor access to basic life needs, such as water and electricity. Some residents at Moadieh Evangelical



For elderly people in Lebanon, life is not only becoming mo

Center (MEC) for Assisted Living in Beirut express their dismay at the new hurdles they are facing regarding withdrawing money from banks. They are anxious about their financial situation.

The deteriorating economic situation and the apocalyptic explosion on August 4 in the Port of Beirut have plunged elderly people into financial and psychological despair. Many have lost their homes; access to medical care is even more compromised and this leaves them at greater risk of infection from the coronavirus.

Lebanon's older citizens – over 65 years of age – make up 7.3% of the Lebanese population. They are exposed to a significant risk of contracting Covid-19 or even of fatal consequences. Awareness



Wissam Andraos

more expensive and uncertain. It is also becoming lonelier.

campaigns for the prevention of disease transmission encourage physical distancing which may leave older adults in a state of isolation or loneliness.

Many of the young generation, due to the lack of opportunities and the high rate of unemployment in Lebanon, have opted to work abroad in order to support their aging parents at home. Many seniors living at home or in Long Term Care depend on monthly financial support from their children, but at the same time they lack the warmth of their proximity. Seniors experience waves of anxiety due to the sharp spikes in the numbers of people infected by the coronavirus and the lack of respirators and other necessary lifesaving equipment in Lebanon. In the face of these chal-

lenges, family and social support systems are crucial in helping seniors and getting familiar with the use of technology in order to feel involved, purposeful, and less lonely.

Since many churches have closed their doors until the pandemic eases, online services offer spiritual solace and support. The National Evangelical Church of Beirut, for example, shares the Sunday service or a sermon on YouTube every week for the broader community.

Many seniors are skeptical as to what the future may hold and what reform aspirations may be able to achieve in the end. Like the young people, some seniors do appear to be more sensitive to the threats of confrontation due to the traumas of past civil war experiences (1975-1990) and the vulnerability of their monetary status. Others see hope, passion, and pride in the youth who, through demonstrating on the streets, have woken up a nation. Despite the rising magnitude of hardships that seniors face during these turbulent times, they do have hope for a better Lebanon.

Joyce Khouri Eid heads the Moadieh Evangelical Center for Assisted Living in Beirut. The residential home for senior citizens belongs to the National Evangelical Church of Beirut, sponsor church of the Johann Ludwig Schneller School.

HOW CHILDREN LEARN TO APPRECIATE OTHERS

The Adyan Foundation teaches religious diversity in primary schools

Thinking in denominational categories is one of the main reasons for the political crisis in Lebanon. Educational programs are needed to overcome this mentality. The Adyan Foundation has taught religious diversity in primary schools for many years. The children learn to appreciate the faith of others.

Fifteen years ago, as I was giving a class on religions to 9-year-old children in a private school in Lebanon – at that time the only school providing a class on world religions –, one of my students asked me: “Is it possible for me to like something in another religion without it being a treason to my own religion?” This is a question that many people ask without voicing it out, be they children or adults.

Accepting religious diversity is in fact a multifaceted challenge. It challenges us about truth claims, about identity and belonging, or about perception of others, about dealing with differences, about rejecting or valuing what is different, about getting out of our comfort zones to reject discrimination, generalizations, and stereotyping of those who are different.

The most natural psychological reaction is in fact to reject diversity. Thus, to accept diversity, we need to recognize these challenges and learn how to deal with them. As we believe in the need to start equipping students from a very young age in this regard, we developed at Adyan Foundation a school program for education on religious diversity for grades 3 and 4 with the support of the Sternsinger Kindermissionswerk. The overall ob-

jective is that, by the end of the year, the students are able to deal positively with religious diversity, reconciling between their religious belonging and their openness to others. The program, called Alwan Junior (“Alwan” meaning “colors” in Arabic), runs currently in 20 schools that have added it to their program, either in parallel to or in replacement of religious faith-based education.

Generally, in Lebanon, religious education is delivered from a faith-based perspective. In public schools, students are split up for religious education classes according to their religious affiliation. In private schools, faith-based education is delivered according to the religious identity of the school; in this case, the presence of students from a different religion creates a challenge for them. In some cases, children are forced to follow a class about a faith other than their own. In other cases, they are sent to the library or given free time. Private secular schools that do not offer faith-based education lack a subject matter that would address religions not from a faith-based perspective but from a cultural one.

“Alwan Junior” does not aim at forming believers, but at forming citizens who know about others. It allows all students to remain in the same classroom and not be separated when it comes to their religious background. It also allows them, in addition to learning new things, to fully participate and share about their family traditions.

The competencies that the program aims for are the following:



Lebanon is well-known for its religious diversity. What is vital is that people learn to realise the wealth in this.

- Respecting symbols and beliefs of diverse religions and comparing them.
- Taking a positive attitude towards diversity and empathizing with others from different backgrounds.
- Expressing comfortably their religious belonging, practices, and beliefs (if available) and communicating with others about their beliefs and practices in a constructive manner.

In practice, the program consists of 24 sessions a year. In the first module, the students learn about world religions: music, art, and basic information about them, the specificities and commonalities between Christianity and Islam (the two main religions in Lebanon), the houses of worship, and the main feasts of both religions.

In module 2, they learn about solidarity with the other. They learn to recognize when they perform generalizations and stereotyping. They learn the skills and values behind active listening and nonviolent communication, and learn to recognize their own feelings and those of others, so that they become empathetic and refuse any form of discrimination.

We hope that our students will intervene not only in school, but also in their own families and surroundings when they hear or see discrimination happening, be it religious, cultural, ethnic, or other. In the last module, they learn how to value religious diversity, i.e., how they can see beauty in practices, beliefs, and wisdoms from other religions, and how to high-

light this beauty in their own environments. Teachers are trained and coached by Adyan to deliver this program. In every evaluation meeting, they share with us not only how much they enjoy teaching this class, but how much students look forward to it and are excited about it. In the current Covid-19 situation, Alwan Junior has been transformed into an online class. What we hope and are working towards, is to develop this subject matter for all classes, and have it adopted by the Ministry of Education to become part of the national

curriculum. This would allow Lebanese students to go beyond tolerance towards a real appreciation of diversity, dealing with it positively at interpersonal and social levels.

Dr Nayla Tabbara is Vice-President of the Adyan Foundation set up in Lebanon by Muslim and Christian men and women in 2006. The Foundation promotes peaceful interreligious coexistence in Lebanon at various levels.

NEW WATER PIPES

Amman (TSS). We have already reported that the water pipes at the Theodor Schneller School (TSS) in Amman were so old and dilapidated that they were in urgent need of repair. However, construction work was delayed due to the lockdown which also lasted several months in Jordan. Finally, at the beginning of October, the first excavators arrived at the school site. If everything runs according to plan, work should be finished by the end of the year. The Evangelical Association for the Schneller Schools is funding this construction work to the tune of 85,000 Jordanian Dinar (roughly €100,000) from its reserves.

One thing that has not yet been clarified is how to deal with the damage to the school's drainage system. Mutakamillah, the bus company that leased a large part of the TSS grounds a few years ago, damaged the school's drainage system when they made large-scale changes to the site. However, the company has been insolvent for quite some time. The sponsor church of the TSS, the Episcopal Diocese of Jerusalem and the Middle East, is keeping an eye on the legal disputes on this issue.

TSS



Soon, fresh water will flow through these pipes.

HALT TO CARPENTRY CONSTRUCTION

Khirbet Kanafar (JLSS). Fortunately, the Johann Ludwig Schneller School (JLSS) found a company that also has an office in Qatar to erect the new carpentry building to prevent the money sent from losing its value. Invoices will then go through an account in Qatar. This will protect the €15,000 allocated to this school project by the Schneller Foundation – Education for Peace from the economic turmoil in Lebanon.

As the old carpentry building is in imminent danger of collapse, it is not possible to hold courses there. Carpentry students have therefore moved to the school's

assembly hall, the Hermann Schneller Hall, together with all the machinery. However, since the hall is also urgently needed for other events, we all hope that the new building will be finished as soon as possible.

Sadly, a preliminary halt to construction in October came as a complete surprise. Irregularities were found in the land registry entries for a small portion of the grounds. The sponsor church of the JLSS, the National Evangelical Church of Beirut is having this clarified.

MODERN KITCHEN IN THE GUEST HOUSE

Amman (TSS). The guest house at the Theodor Schneller School (TSS) has received new equipment for the training kitchen.



Just arrived: equipment for the training kitchen

The Schneller Foundation – Education for Peace funded the school with about €18,000 Euro for this. The new equipment will not only help to prepare meals for guests, the students will also be trained in cooking skills for the catering trade. The TSS started this training course several years ago. In the meantime, the first young people have successfully graduated.

MORE MUSIC AT THE TSS

Amman (TSS). With generous support from the Evangelical Lutheran Church in Wuerttemberg, the Theodor Schneller School (TSS) has equipped a music room and purchased new instruments. A music teacher was also hired. However, lessons had to be stopped due to the outbreak of the Covid-19 pandemic and because the Jordanian Ministry of Education does not regard music as an essential subject. The school is working on new concepts to allow children and young people to benefit from the new musical facilities.

EXTRA BONUS IN EURO

Khirbet Kanafar (JLSS). As a result of the massive economic crisis in Lebanon, the Johann Ludwig Schneller School (JLSS) is finding it difficult to pay the salaries of its staff. At the same time, Director Georg Haddad has decided that now is just the wrong time to save on labour costs.

In addition to their salaries paid in Lebanese pounds, all staff working at the JLSS will receive an extra bonus in Euro so that they can continue to earn a living and make ends meet.

SOUNDSYSTEM AND KEYBOARD

Khirbet Kanafar (JLSS). Last year, the Johann Ludwig Schneller School (JLSS) received €7,000 from the Schneller Foundation – Education for Peace to purchase a new sound system and a new keyboard. However, the money was transferred to the school's account before the economic crisis and has now lost a lot of its value in the same way as all other amounts on Lebanese accounts.

After the turmoil in currency rates is over, it must be seen whether there is still enough money to pay for the sound system. "It's such a pity what is happening here. In the end, the money comes from the donations of people who want to support the JLSS," said Reverend Georg Haddad, Director of the JLSS.

“EXPECT THE UNEXPECTED!”

Alumni reminisce

Heike Breitenstein was a volunteer at the Johann Ludwig Schneller School (JLSS) in 2004/2005. Today, she works as theologian in Berne (Switzerland).

» What I will never forget was an outing to a luxury holiday resort which had a swimming pool not far from the Schneller school. It was during the election campaign and we

were granted admission. 20 lively boys among all those rich people! We certainly brought life into the country club! Only one of the boys was able to swim. All the others had to stay in the section for non-swimmers but were more or less eager to learn how to swim. At the end of the day, they were also convinced of one thing: Heike taught us how to swim.

My birthday was also unforgettable and we had a fantastic dance party with 9 and 12 year olds. Rarely has there been so much dancing at my birthday parties – with everything from traditional Arab circle dances to American hip-hop.

I would really like to see André, the educator, again. He came to Lebanon from Palestine. I was impressed by his authentic nature as well as his Cadillac which he occasionally turned into a taxi for the children. When he arrived back from a trip to Beirut after a free weekend off, we were all amazed above how many children could fit in a Cadillac!

Despite all the crises and setbacks, I am

fascinated how the staff remain true to the school's vision. Today, it is probably more important than ever to educate children and young adults in the Middle East in this way.

As soon as we arrived at the school, the then Director Riad Kassis gave us a slogan for our stay in Lebanon: “Expect the unexpected.” It is helpful to start a year in the Middle East with no precise expecta-

tions about what you want to do or how everything should be like. “Expect the unexpected” is not only a useful outlook for life in Lebanon.



Heike Breitenstein 16 years ago with girls at the Johann Ludwig Schneller School.

VOTING ON THE PC AT HOME

EVS members meet for the first time online

Due to Covid-19 restrictions, the Evangelical Association for the Schneller Schools (EVS) held its General Meeting online on 8 November. 29 members signed onto the online meeting from their home PCs. Thankfully, everything went without a hitch.

The EVS trod new ground with the General Meeting this year. It was summer this year at the latest when it became clear that the meeting could not take place in the usual way. Consequently, the Secretariat and the Executive Committee had worked out a clever hygiene concept so that members could convene at St Paul's Church in Stuttgart. As the number of guests had to be limited, the Executive Committee had sent the reports to EVS members in advance so that they all could send their postal votes.

But by the end of October, we realised that even a presence meeting would be impossible, even with a reduced number of participants. At short notice, the Secretariat and the Executive Management organised a digital General Meeting. St Paul's Church generously kept to their intention of placing the Schneller schools in the focus of their worship service, even without the EVS in attendance. The Deputy Chair, Reinhold Schaal, delivered a welcoming address at the church.

This was followed by the Chair, Kers-
tin Sommer, welcoming the 29 members who were attending the meeting online in front of their PCs at home from her laptop at the Secretariat of the Evangelical Mission in Solidarity (EMS). She presented reports on topics which the Executive Com-

mittee had dealt with in 2019 – about the work on the water pipes at the Theodor Schneller School (TSS) in Amman, on the new carpentry building at the Johann Ludwig Schneller School (JLSS) and how the two schools had been affected by the coronavirus pandemic (see page 23 and Schneller Magazine 3/2020).

Currently, the Executive Committee is clarifying how the Association will deal with the sales tax on the sales of Schneller products levied at future events and for services which the EMS assumes on behalf of the EVS (e.g. donation accounts). "Regarding this matter, we are in the middle of fruitful negotiations with the EMS," said Sommer.

The Chair also reported on the distribution of funds from the Schneller Foundation – Education for Peace. In 2019, this amounted to €25,000 and €30,000 in 2020 (see pages 23/24). Sommer commented on the written question whether the Foundation's capital could be raised: "Of course, this can take place at any time in the form of a donation. Two weeks ago, we received a donation of several thousand Euros." Similarly, the Executive Committee would normally channel estates received by the Association to the Foundation's capital. As of 31 December 2019, the Foundation's assets totalled €2.47 million.

Fortunately, the EVS is continuing to grow. Last year, there were 13 new members, which means that the EVS now has 302 members. A minute's silence was held



Visually, the EVS



General Assembly was a colourful collage of several different screens

Screenshot: Weiß

cent in donations from this source, said Kissling in his report. However, in 2020 there was again a huge increase in this position.

In his report, the Treasurer made particular mention of the costs for the Schneller Magazine which had risen by 16 per cent in 2019. Consequently, the Secretariat cancelled the contract with the previous agency at the beginning of 2020

for those who had passed away in the previous year. Sommer named then as Hartmut Brenner, who was Director at both Schneller schools and later Chair of the Association for many years, and Volker Frick who also played an active role for several years on the Executive Committee.

Christian Kissling, EVS Treasurer, reported on the Association's finances. In 2019, donations declined slightly by five per cent but were still at a very high level. The drop can be explained by the fact that the preschool project in Syria for children from internally displaced families had come to an end the previous year. In the past year, the EVS received a total of €1,032,183 (2019: €1,053,482). There were considerable declines in the "Opfer für Weltmission" (Donation for World Mission) where congregations in the Evangelical Lutheran Church in Württemberg can select from a number of donation projects, among them the Schneller schools. In 2019, the EVS suffered a drop of 19 per

and was now working with a freelance graphic designer and a new printing company. "We are already seeing cost savings here," said Kissling.

During a voting session in which only online members who had not already sent in a postal vote were allowed to take part, the Executive Committee was approved by a large majority. At the end and to keep up a little with the tradition of previous General Meetings, Johannes Lähnemann played a verse of "We shall overcome" on the flugelhorn as a sign of hope that the pandemic would be over by the next General Meeting to be held in Fellbach on 7 November 2021.

Katja Dorothea Buck

WE BID FAREWELL TO BROTHER ANDREW

He set up the Holy Land Institute for the Deaf (HLID) in Salt, Jordan and made it internationally renowned. Andrew de Carpentier died on 1 October. The 71 year old was inspecting construction work on a historical building in the old town of Salt when he fell from a dilapidated balcony together with a colleague. The Evangelical Mission in Solidarity (EMS) and the Evangelical Association for the Schneller Schools (EVS) lose in him a long-time companion and loyal partner.

ON BEHALF OF THE EVS, ANDREAS MAURER

Brother Andrew, as everyone called him, originally hailed from the Netherlands. He gained esteem and respect from his many years of commitment to people with disabilities in Jordan and beyond. He was highly regarded by the Royal family of Jordan and was granted Jordanian citizenship. As a priest in the Anglican church, he was constantly a living witness for the Christian faith, greatly respected by many Muslims, and he showed his faith by wearing monk's habits. He advocated understanding between Christianity and Islam and spoke against anti-Islamic resentment.

He was a role model for many young people who came as volunteers to the Middle East. However, he demanded a lot, not only from himself but also from others. Anybody who started at the HLID had to work hard but had the opportunity to show what they were made of. For many, their time at Salt was both formative and enriching.

Brother Andrew also fostered a long-standing partnership between the Winnenden Paulinenpflege (Centre for Disabled Persons) and the HLID. Many young people who are deaf or hard of hearing have travelled from Germany to Jordan to meet young people of their own age with similar disabilities. Despite the differences in sign languages, they usually found a common ground of understanding much quicker and better than people with hearing.

Countless people who are deaf, hard of hearing or deaf and blind have good reason to thank Brother Andrew for their education and the opportunity to lead an independent life in society. He was also committed to supplying people with affordable hearing aids and even opened up his own surgery in Salt for this purpose.

Andrew de Carpentier leaves behind an enormous gap. Right up to the last moment, even after he left the HLID in 2017, he worked on behalf of deaf and deaf-and-blind people, especially in poorer countries with inadequate infrastructure. I will always remember him as a demanding companion, constructively critical, with an unbelievable energy and a big heart. He will be sorely missed!

Reverend Andreas Maurer, President and Managing Director of the Winnenden Paulinenpflege, member of the Executive Committee of the Schneller Foundation – Education for Peace.



ON BEHALF OF THE ECUMENICAL YOUTH VOLUNTEERS PROGRAMME (EYVP): MICHAEL NUDING



EMS/Gräbe

It was late in the evening when quiet had returned to the boarding home that Brother Andrew came out of his office. With a tired smile, he looked around to see if everything was in order before he wished us volunteers and older students a good night and withdrew to his flat directly next to the boys' dormitories to watch TV. The next morning, he was already sitting at table when I came down for breakfast. At 8 o'clock, he led prayers in the chapel and then started his working day behind his enormous desk. He usually stayed in his office during midday or evening meals.

Brother Andrew demanded a lot from everybody. Sometimes too much. But he was also the one who gave the most of himself: all his energy, day in, day out. He not only managed the HLID in Salt and its subsidiary in the Jordan Valley but also the incredibly important branch in the Zaatari refugee camp. On my first morning as volunteer in Jordan, I received the assignment to create a website for a totally different project: an Anglican church at the place of Jesus' baptism on the River Jordan.

Later I was asked to produce promotional videos for two other projects: he wanted to buy a derelict factory site next to the institute to create a home for inclusive, cross-generational living. He was also planning to open a café for the deaf at the old hospital in Salt. The café was supposed to raise the visibility of the deaf in

the town and also offer training opportunities in the service sector.

I still clearly remember the scenes on 3 October 2014. Together with Brother Andrew, I was invited to the German reunification celebration at the German Embassy – one of those occasions when German beer and Frankfurter sausages were specially flown in to Amman. I had only been in Jordan a couple of weeks. On the trip there, he told me some stories about his life at the time he was setting up the institute.

At the extravagant celebration, he moved like a skilful networker among the Amman high society, talking to ambassadors, exchanging friendly nudges with female politicians and he introduced me to the King's uncle. He did all this effortlessly in English, German and Arabic. Brother Andrew could speak a total of seven languages fluently! If his driving style was not exactly genteel on the drive to the embassy, the empty streets at night and the German beer he had imbibed made for a bumpy and rather fast drive home.

Brother Andrew is definitely one of the people who has inspired me the most. We did not always agree on everything and even clashed on many issues but I held him in high esteem – as a boss and a person who makes a difference. I will always remember him as an adversarial role model.

Michael Nuding worked at the HLID in Salt on his ecumenical volunteer year in 2014/2015.



The Evangelical Association for the Schneller Schools (EVS) is a member of the Evangelical Mission in Solidarity (EMS).

The Schneller Schools are dependent on your donations. We look forward to your support for the work of the Schneller Schools.

Donations for EVS:

Evangelische Bank eG IBAN: DE59 5206 0410 0000 4074 10

Endowment contributions to the Schneller Foundation:

Evangelische Bank eG IBAN: DE09 5206 0410 0000 4074 37



**JESUS CHRIST SPEAKS: BE MERCIFUL,
JUST AS YOUR FATHER IS MERCIFUL.**

Luke 6:36
(Watchword of the Year 2021)



**EVS Evangelical Association
for the Schneller Schools**

Please visit us on the Internet at
<https://schneller-schulen.ems-online.org/en/>