

시리아 7.8 강진 (2023.2.6.) 피해 복구와 시리아 신앙공동체 회복지원을 위한 한국교회 - 시리아(레바논)교회 다메섹 프로젝트 협약식(MOU)

〈지진으로 무너진 시리아 18개 교회 외 1,034가정 회복과 중동 평화 기원 기도회〉



- 한국교회 방문 기간 : 2024년 9월 5일(목) ~ 12일(목) ■ 방문처 : 한교봉 양화진 선교사모역 KWMA NCKK육군훈련소 등
- 주최 : 한국교회봉사단 ■ 후원 : 한교봉16개회원교단, 9개교회연합, 한국세계선교협의회, 글로벌호프, 글로벌위기대응네트워크, 프로보노

1. 시리아국립복음주의(NESSL)교회 지진 구호를 위한 2024년 18교회 1,034가정 긴급지원(안)

N O	NESSL 교회	수혜자 수 (가정)	각 가족당 월 \$ 30	각 가족당 월 ₩ 1,332
1	이인알시리아	15	\$ 5,400	₩ 7,192,800
2	알레포	117	\$ 42,120	₩ 56,103,840
3	아미르엘호슨	15	\$ 5,400	₩ 7,192,800
4	비나이스	15	\$ 5,400	₩ 7,192,800
5	다마스쿠스	125	\$ 45,000	₩ 59,940,000
6	페이루지	40	\$ 14,400	₩ 19,180,800
7	가사니에	22	\$ 7,920	₩ 10,549,440
8	하파르	13	\$ 4,680	₩ 6,233,760
9	하사키	35	\$ 12,600	₩ 16,783,200
10	흠스	132	\$ 47,520	₩ 63,296,640
11	이들립	23	\$ 8,280	₩ 11,028,960
12	콰메슬리	50	\$ 18,000	₩ 23,976,000
13	카라바	78	\$ 28,080	₩ 37,402,560
14	라타키아	140	\$ 50,400	₩ 67,133,800
15	말키에	35	\$ 12,600	₩ 16,783,200
16	마하디	100	\$ 36,000	₩ 47,952,000
17	나바크	4	\$ 1,440	₩ 1,928,080
18	야제디에	75	\$ 27,000	₩ 35,964,000
	총계	1,034	\$ 372,240	₩ 496,000,000

2. 시리아-레바논 개신교회 현황

연합장로교회 8개
침례교회 10,
나사렛 교회 5,
아르메니아 복음주의 교회 5

3. 시리아 다메섹 프로젝트 진행

1차 프로젝트 기간 : 2024.10 ~ 2025.10

(1년간: 분기별 지원 후 감사 진행)

2차 프로젝트 기간 : 2025.11 ~ 2026.11

(1년간: 전체 사업 평가 후 기간 협의)

		관리 비용 10% (37,334 \$)	
1	운송	10%	
2	숙박시설	15%	
3	리소스 및 배포	20%	
4	주민커뮤니케이션	15%	
5	회계 및 감사	40%	
6	총 Adim 비용	37,224	
총 예산		₩ 545,406,048	



시리아 부총회장
이브라힘 나세르(알레포)
National Evangelical Synod of
Syria and Lebanon

국 적 : Syria
성 명 : Ibrahim Abd AlkareemNsier
생년월일 : Sep. 27, 1970
소 속 : NESSL

National Evangelical Synod of Syria
and Lebanon

직책: Vice moderator of NESSL
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■ 학력

1997년 레바논의 근동신학교 학사 졸업
1990년 시리아, 알레포의 보건 연구원
디플로마 학위

■ 경력

1. 2022년~현재. NESSL의 부총회장
2. 2004년~현재. 알레포(아랍 복음주의
교회의 영적 리더)
3. 2017년. 시리아의 말씀 자녀들의 자
선 단체 회장
4. 2017년. 시리아 북동지역. 복음주의
교단의 교회 법원장



시리아-레바논 사무총장
조셉 카샤브
Head of Evangelical
Community in Syria and
Lebanon

Name Joseph Kassab (Rev.)
Place of Birth Aleppo
Date of Birth March 18, 1959
Nationality Lebanese
Church Affiliation Presbyterian
Denomination National Evangelical
Synod of Syria and Lebanon
(NESSL)
Position General Secretary of NESSL

■ 학력

1984 알레포 대학교 - 과학과 응용 화
학 학사.
1988 베이루트 니어 이스트 신학교 신
학 석사(M.Div.)
1990 프린스턴 실천신학과 신학 석사/
기독교교육(Th. M)

■ 경력

- 1992 시리아 및 레바논 장로교회 목사
안수
- 1992 - 2004 사무총장 (교회 및 영적
문제위원회NESSL)
- 1996 - 현재 레바논 아메리칸 대학교
LAU (이사 멤버)
- 2004 - 2008 NESSL 사무총장.
- 2014 - 2019년 레바논 복음주의 협회
(LES) 회장
- 2016 - 현재 중동교회협의회(MECC) -
집행위원
- 2019 - 현재 시리아-레바논 복음주의 공
동체 최고위원회 회장

A BRIEF SURVEY of the Heritage, Faith, and Ministry OF THE NATIONAL EVANGELICAL SYNOD OF SYRIA AND LEBANON

The Protestant Reformed faith was first brought to the Middle East in the early nineteenth century. Because most of the region was occupied by the (Turkish) Ottoman Empire (1516-1918), the preceding five hundred years had been a time of isolation from intellectual and spiritual developments in the rest of the world. The Napoleonic wars of Europe (1803-1815) overflowed as the nations of Europe fought for control of trade between India and England across the Isthmus of Suez. These new economic and political influences from Europe brought changes to install aspects of Middle Eastern life.

This development encouraged new growth in the intellectual life, which had once made the Middle East a center of scientific, medical, and philosophical activity bringing with it a new openness to greater variety and freedom in religious expression. As European and American Protestant Missions entered the economic and political dimensions of Middle Eastern society, they brought a new spiritual dimension with them by introducing Protestant Christian theological and cultural concepts onto the Middle Eastern scene.

BACKGROUND

Of course, Christianity was born in the Middle East. Before the advent of Islam, the majority of Semitic communities in the region, including some Arabs, were Christian. A significant minority of Christians, who are the modern-day descendant of the first Christians of Antioch (Acts 11:26), have always lived in the Middle East, preserving a continuous heritage of Christian faith in several ethnic and linguistic communities. Among those communities are Arabic-speaking Greek Orthodox, Syrian Orthodox with a liturgy in the old Syriac language - akin to the

Aramaic spoken by Jesus and his disciples, Maronites, (who also use liturgy in Syriac) found mostly in the mountains of Lebanon, Coptic Orthodox in Egypt; Armenian Orthodox formerly in Turkey but now scattered throughout the Middle East and the world, the Church of the East (sometimes known as Assyrian or Chaldean), which is also scattered throughout the region. Since the 12th century, the majority of the peoples of the Middle East have been Muslims, followers of the Islamic faith, which was first proclaimed by the Prophet Muhammad in the seventh century.

Before the Protestant Reformation in the 16th century, contact between Eastern Churches and the West was maintained through concerted efforts by representatives of the Roman Catholic Church and the Ecumenical Patriarch of Constantinople. Over the years, Maronites and groups from within the several Orthodox bodies had come into full communion with the Roman Catholic Church (Maronite 1584; Syrian Catholic 1662; Melkite 1724; Coptic Catholic 1741; Armenian Catholic 1742). Although these relationships were not without political significance, this expression of missionary activity was primarily ecclesial, in contrast to the mixture of spiritual and cultural influence that characterized Protestant work in the area in recent years.

It is important to note that the intellectual awakening in the Middle East came at a time when European and North American Protestants had only recently become conscious of their Christian responsibility to engage in witness and service in other parts of the world. Beginning in 1819, some Protestant missionary representatives came to various parts of the Middle East. Subsequently, they worked out comity agreements to help each other focus energy and

resources more efficiently.

Congregationalists concentrated their efforts among Armenian and Turkish-speaking people. Anglicans were working in Palestine. Presbyterians and Reformed Presbyterians from Britain and North America came first to what is now Syria and Lebanon and later extended their work to Egypt. Other Reformed churches established ministries in the Arabian Gulf area.

EARLY BEGINNINGS

In the early days of this mission work in Syria and Lebanon, a few people came to a new understanding of the Gospel directly through private study and prayer. Others were explicitly influenced by the witness and service of Protestant Christians from abroad. In time, these people came together in worshipping fellowships in various towns and villages in the region. Those who responded with a commitment to the Protestant expression of life and worship came to be known as “Injiliyyeh” (Evangelicals), a term based on the Arabic word for gospel. While holding fast to the historic confessions of the universal Church, they abandoned many of the traditional forms of faith and worship characteristic of the Eastern churches. They sought to model their lives and religious practices, primarily on their new understanding of the scriptures.

Eventually, the Church that was established is generally known today just as “Evangelical” rather than by some particular denomination label. Although many native Evangelicals remained in their original religious communities, others formed themselves into separate congregations, eventually leading to official recognition of the first Protestant congregation by the Ottoman government in 1848.

GROWTH IN THE EARLY YEARS

In Syria and Lebanon, the growth of the Evangelical community was slow during the early years. When the first congregation was organized in Beirut, in 1848, there were nineteen communicant members. In 1851, another congregation was organized in Hasbaya on the slopes of Mount Hermon. The following year a congregation was founded in Aleppo in northern Syria. In the next few years, congregations were established in the Syrian city of Homs, in south Lebanon at Sidon, and in two mountain villages.

In 1870, these congregations reported a total of 243 adult communicant members. In the years following, which were a time of relative peace and stability, the Church grew in numbers and responsibility. Although initially set up in the French Mandate in 1920 with the collapse of the Ottoman Empire, the Evangelical Church was reorganized as a single Synod, which functioned through Three Presbyteries.

Some of the early lay leaders were distinguished people of exceptional ability. Mikhail Meshaka of Damascus was a gifted physician and a brilliant writer in the Arabic language. Butrus al Boustany, who was a scholar of Hebrew, Syriac, and Greek, played a significant role in the new Arabic translation of the Bible known as the “Van Dyck Translation.” The Boustany also produced an Arabic encyclopedia and many literary and scientific publications, besides establishing a secondary school that was one of the forerunners of what is now the “American University of Beirut” AUB.

THE CHURCH UNDER NATIONAL LEADERSHIP

In 1959, The National Evangelical Synod of Syria and Lebanon assumed responsibility for much of the educational, medical, and evangelistic work formerly related to (and administered by)

the Presbyterian Church, U.S.A, which was the major missionary organization at work in the two countries. The increased responsibilities on the local level required some reorganization of the Synod structure and some adjustments in the vision and aspirations of church members. The long-term result has been a new indigenous Constitution, a significant growth in leadership, a sense of mission, and an understanding of Christian stewardship. The Mission chose Rev Ibrahim M. Dagher as an Executive Secretary to lead the Synod in this transitional period, who displayed outstanding leadership as the Synod grew in its new responsibilities with full independence of any role for the Mission. In the following years, Reformed Presbyterian congregations in the Lattakieh area, "The Damascus Church" (founded by Irish Presbyterian mission), and congregations related to the Lutheran Danish Mission, and Ministry of the Swiss, French, and Dutch mission called "Action Chrétienne en Orient" all became part of the indigenous Ministry of the Synod. The Synod continues to share as partners in mission with both the Presbyterian Church U.S.A and the A.C.O.

EDUCATIONAL AND SOCIAL WORK

Since the very beginning, the evangelical witness in the Middle East was characterized by an emphasis on the role of education. In keeping with the Reformed tradition, the proclamation of the Gospel calls for knowing and understanding of the Scriptures for both clergy and laity. At the beginning of the 20th century, more than one hundred Protestant schools were founded around the churches and congregations in the cities and villages along Syria and Lebanon. Many of those schools were relatively small in size and number of students. These schools played a significant role in the growth of education in the whole area. With the emergence of the modern state in the early twentieth century, emerged the role of the government in establishing public schools. It led to the discontinuation of those small church schools in villages and towns in Syria and Lebanon. However, several numbers of the Synod schools continued to provide a high level of education up to the present day.

Today, the Synod runs 11 schools in Syria and Lebanon which educate some 11250 students from different ethnic and religious backgrounds:

Beirut Evangelical School for Girls and Boys (BESGB): The School was officially established in 1835. When it was initially founded in 1828, it was the first school for girls in the Ottoman Empire. In 1974 it was moved from downtown Beirut to a new site in Rabieh – Maten, northern suburb of Beirut, and then became co-educational. BESGB now enrolls more than 1082 students.

Tripoli Evangelical School (TES): It was founded in 1873. The school is located in Tripoli - Dahre Ein in North Lebanon and provides kids from preschool to grade 12 with a well-rounded education. It is one of the oldest schools in the country and one of the first pre-higher education institutions in the Middle East. TES has a student body of 1032 students.

National Evangelical Institute for Girls and Boys (NEIGB): The school is a great success story that can be traced to the vision of the early American Presbyterian founders of Sidon Evangelical School for Girls and Gerard Institute for Boys in 1862. NEIGB played a pioneering role in the education of women in the Middle East. The School is located on a beautiful campus in the Greater Sidon City suburban town of Al Hara. It educates some 1668 students.

Secondary Evangelical School Zahleh (SES-Zahleh): one of the oldest schools in Lebanon, was established in the 1860s as a missionary institution of the Presbyterian Church. It offers daycare and pre-K through a secondary program (Grade 12) to both Lebanese and international students. The school educates 1045 students. Like most of the Synod schools, the school in Zahle enrolls students in two programs, Lebanese and American.

National Evangelical School in Keb Elias (NESKE): was founded by the American Presbyterian missionaries in the year 1872, where later its ownership was transferred to the National Evangelical Synod of Syria and Lebanon. The school is located in Kab Elias in the Bekaa valley-Lebanon and was the first co-ed institution in the area. The Synod decided to construct a new modern edifice, which was accomplished in 2009. The school was classified as a Secondary School in 2015, with classes from KG to Grade 12. The student body today consists of 395 students.

National Evangelical School in Nabatieh (NESN): It was founded in 1925 by the American Presbyterian Mission as a public library. In 1935 the school moved to a separate building in Nabatieh – South Lebanon. It was able to stand and keep its academic standard throughout the civil war that hit Lebanon in 1975-1990. Today the school serves students from KG – Grade 12, including Lebanese and American programs. The school at present educate 1380 students. The increase in the student body in the school pushed the Synod to purchase land in Nabatieh, aiming at building new modern premises to satisfy the needs of students.

Minyarah Evangelical School: Akkar-North Lebanon is an area deprived of development projects by the Lebanese government. Therefore, the National Evangelical Synod decided to expand its educational mission, and start a school in Minyarah – Akkar. The School began to function in October 2017 in a modern complex. Today, the school includes KG and Elementary departments, and the number of students reached 292 students.

Aleppo College for Boys: The School is based in the Syrian city of Aleppo since 1923. The roots of the college are traced back to the Central Turkey College of Aintab, founded between 1874-1876 by the American Board of Commissioners and Foreign Missions during the Ottoman Empire. The college was transferred to Synod of Syria and Lebanon in 1959. Today, the school educates 1060 students in two departments, Intermediate and Secondary.

National Evangelical School in Homs: The school is a church-owned school located in Homs, Syria. It was founded in 1855 by American missionaries. Today, the school is run by the Presbyterian Evangelical Church in Homs, which is a member of the National Evangelical Synod of Syria and Lebanon. Due to the Syrian war and the escalating fight in Homs, the number of students decreases. However, today the enrollment of the school reached 1650 students (KG – Grade 12) from all backgrounds (Christians, Sunnis, and Alawites). The population highly views the school in Homs.

Maysaloun Evangelical School: The school is based in the city of Kamishly – Northeast Syria, with 750 students from Christian, Moslem Arab, and Kurdish backgrounds. The Kamishly is a new city built in 1920 which hosted the Christians displaced from Turkey upon the Ottoman massacre against Armenians and Syriac Christians. The school serves students from KG – Grade 9. The school also run by the local Presbyterian Church, which is a member of the National Evangelical Synod.

Arab Renaissance Evangelical School: The school is based in the city of Hassakeh – Northeast Syria, with 860 students from Christian, Moslem Arab, and Kurdish backgrounds. Hassakeh, like Kamishly, is a relatively new city. The Christians in the city inhabited the city after the Ottoman massacre of 1915. The school is run by the local Presbyterian Church, a member of the National Evangelical Synod.

Although the development of a nation's system of education in the last century made it necessary to close many of those small village schools, the National Evangelical educational

witness stands with outstanding institutions and a few areas of particular need. These schools serve the entire community, and the students come from all religious backgrounds. In a society in which sectarian differences can sometimes be the cause of tension, the Synod schools bring about the possibility of reconciliation and the sharing of universal human concerns.

Medical and Social Services:

The ministry of healing was part of the early Evangelical witness. The Synod today carries on this service through different nursing homes and clinics in Lebanon and Syria. These centers provide elderly, needy people and refugees with their human rights in receiving medical and healing services.

Hamlin Nursing Home (HNN) and Rehabilitation Center – Hammana, Lebanon

It was initially established as a sanatorium for patients of tuberculosis, and later a general hospital with a nursing home. Today, Hamlin Nursing Home is a non-profit organization offering senior care services for more than 60 years. Safekeeping, Peacefulness, and Compassion of spirit are the symbols of life at Hamlin Nursing Home. The Home is committed to honoring God and serving individuals and the community, by providing seniors with compassionate care and supportive services delivered by a family-like staff, in a warm home-like environment.

The Evangelical Geriatric Care and Physio –Therapy Center in Homs, Syria

From the concept of Christian Love in Action, and in the footsteps of Jesus “who went about doing good,” this institution was established to render a humanitarian service that became severely needed by the Syrian community.

The three stories center with 40-beds lends a helping hand to the needy who require that service and relies on generous donors to help it continue carrying out its mission.

The Center gives care to the elderly with love and respect, from all religions without discrimination. and to make their stay add life to years.

The center has two sections:

- Geriatric Care Section.
- Physio – Therapy Section.

With an ecumenical spirit, the Synod asked a nun from the “Sisters of the Two Holy Hearts,” specialized in Geriatric Care and Physio Therapy, to run the center.

Social and Cultural Center in Minyarah-Akkar

The National Evangelical Church of Minyara, Akkar, Lebanon, has established, during the last few years, a Social & Cultural Center, which is serving the whole community of Minyara and the surrounding area. The Center includes a Charity Clinic, a Public Library, a Stationery & Bookshop, a Learning Center, a Sports Center, a Music & Art center, and a Retreat Center.

Akkar is the poorest province in Lebanon, with around 300,000 Lebanese citizens and a similar number (about 300,000) of Syrian refugees. Therefore, the church gives great importance to its charity clinic, which serves both, Syrians and Lebanese, as well as Christians and Muslims, all. The clinic has been in service since Nov 2015. The Clinic provides medical check-ups with 12 different doctors of different medical specializations (General Doctor, Interior, Gynecologist, Pediatric, Heart and Vessels, Orthopedic, Urologist, Gastroenterologist, and Sergeant). Moreover, the clinic has opened a dental section, which represents a great need in Lebanon in general, where dental care is costly. Besides, the clinic has also established a special arrangement with nearby laboratories, pharmacies, and physiotherapists. The expenses of medications in the yearly clinic budget have been growing gradually to reach the range of 3,500-5,000 USD/Month during the last two years.

Clinic and Dispensary in Der Mimas – South Lebanon

The National Evangelical Church in Der Mimas – South Lebanon established a registered clinic and dispensary to serve the needy Lebanese in the area, including the Iraqi and Syrian

refugees. An Elder of the Church serves the clinic, who is a specialized physician from the American University of Beirut.

Compassion Protestant Society (CPS):

Due to the Syrian war and the 1.5 million Syrian refugees in Lebanon, NESSL realized the need for a church-related NGO to serve society more effectively and professionally according to international standards. In 2018

In recent years, the National Evangelical Synod of Syria and Lebanon has widened the scope and intensity of its development and humanitarian work. The foundation of CPS is NESSL's effort to establish the diaconal ministry of the Synod that can respond to the needs of the poor and marginalized in Lebanon and Syria most efficiently.

While a separate entity, CPS will organically act as the welfare arm of the Synod, building and drawing on its strengths, historical experience, and partnerships. CPS will grow to be a key provider of humanitarian and development projects that are deeply contextualized, inspired, and driven by divine love and grace, and implemented according to the highest international standards.

Today, CPS is leading two major projects. The first is in Lebanon through 4 educational and social centers for children refugees. The second is in Syria in partnership with Danmission-Denmark.

LITERATURE AND PUBLICATION MINISTRY

The establishment of educational institutions significantly affected the level of literacy in the area. As an initial response to the demand for textbooks and Christian literature, a press was established in Beirut in 1834. This project became a significant factor in the subsequent considerable increase in the amount of literature available in the Arabic language during the following years. The efforts of these early pioneers to increase the literacy of the people had a significant impact on the renaissance of Arab self-consciousness and national feeling. In 1847 Evangelical scholars initiated a considerable undertaking which, after nearly twenty years of work, produced the first version of a new translation of the Bible into the best contemporary Arabic.

AL-NASHRA is NESSL's ongoing periodical, established in the year 1863, to be the first-ever Magazine in Arabic in the vast Ottoman Empire ... still published up to this day. It was, then, deemed by the Church necessary for the interconnectedness of church members and families, and a "sophisticated" means of spreading the Gospel. Nowadays, it is considered a valuable archive of more than a century and half of the Middle East and World chronicles. NESSL is one of the very few places in the world that has the whole number of its issues.

ECUMENICAL RELATIONS AND PARTNERS

Being the largest Evangelical denomination with a Reformed faith and Presbyterian polity, the National Evangelical Synod of Syria and Lebanon is one of the founders of the Ecumenical Movement in the Middle East. On another level of inter-church cooperation, the Synod is a presiding member of the Supreme Council of the Evangelical Community in Syria and Lebanon, a body that represents the various Evangelical churches vis-a-vis the civil authorities and matters of personal status of members of the Evangelical community within society. NESSL's theology and understanding of Church unity paved its way to establish and be in partnership with many ecumenical bodies, Churches, Institutions, and Organizations:

World Council of Churches (WCC)

Middle East Council of Churches (MECC)

World Communion of Reformed Churches (WCRC)

Supreme Council of Evangelical Community in Syria and Lebanon

Fellowship of the Middle East Evangelical Churches (FMEEC)

Christian Action in the Orient (ACO)

Near East School of Theology - Beirut

Lebanese American University (LAU)

GROWTH THROUGH THE YEARS

Throughout the history of Protestant Christianity in the region, external problems (whether a natural disaster or the recurring political and social instability) have imposed limitations on actual numerical growth and service, although the Church has been active both in outreach and discipleship. In 1860 a significant breakdown in public order caused by communal strife precipitated a civil war, which in turn encouraged the scattering of the surviving Christian community. During the 1914-1918 war, a blockade of the mountain areas by Turkish forces brought famine and influenza, resulting in the death of almost a third of the (mainly Christian) population. In 1975, years of civil war, invasion, and violence in Lebanon brought about the destruction of church buildings, schools, and entire villages, with even more scattering of the population. Although the civil war ended in 1990, today's Lebanon is suffering from severe economic and financial stress, which impoverishes the majority of the Lebanese.

In 2011 another war started in Syria. A threat imposed by ISIS and other fighting Islamist groups to turn Syria into an Islamic state. The violence in Syria brought about the destruction of Church buildings, schools, and other infrastructure. Also, the war left behind displaced people internally and externally. Many of the Syrians fled the war to Lebanon. The flood of refugees to Lebanon urged the Synod to start programs of relief and development.

Conclusion:

Amid a disturbed and changing world, the people, congregations, and institutions of the National Evangelical Synod of Syria and Lebanon seek to be faithful witnesses to God's truth and love and to be a means of service and reconciliation in the society around them. This mission is stated in the constitution and bylaws of NESSL's mission statement:

NESSL's Mission Statement

Everything we do as a Synod – through our churches, educational and social institutions, committees, councils, and relations, is aimed at:

- Testifying to the Gospel of Jesus Christ;
- Cultivating real and full communion with the Church of Christ everywhere;
- Supporting the ecumenical endeavor leading to the unity of Christ's Church;
- Achieving justice, peace, and dignity of God's creation;
- Facilitating the development of integrated individuals as a basis for a better society;
- Activating the role of the youth and emphasizing gender equality to expand the kingdom of God and the testimony of the Church;
- Accepting and collaborating with others regardless of their race, religion, sex, or color.

전국복음주의협회의 유산, 신앙, 사역에 대한 간략한 설문 조사

OF

시리아와 레바논

개신교 개혁주의 신앙은 19세기 초에 중동에 처음 전래되었습니다. 이 지역의 대부분은 (터키) 오스만 제국 (1516~1918)이 점령하고 있었기 때문에 이전 500년 동안은 다른 세계의 지적, 영적 발전으로부터 고립된 시기였습니다. 유럽의 나폴레옹 전쟁(1803~1815년)은 유럽 국가들이 수에즈 지협을 사이에 두고 인도와 영국 사이의 무역을 장악하기 위해 싸웠기 때문입니다. 이러한 유럽의 새로운 경제적, 정치적 영향은 중동의 생활 양상에 변화를 가져왔습니다.

이러한 발전은 지적 생활의 새로운 성장을 촉진하여 한때 중동을 과학, 의학, 철학 활동의 중심지로 만들었고, 종교적 표현의 다양성과 자유에 대한 새로운 개방성을 가져왔습니다. 유럽과 미국의 개신교 선교사들이 중동 사회의 경제적, 정치적 영역에 진출하면서 개신교 기독교 신학과 문화적 개념을 중동 현장에 도입하여 새로운 영적 차원을 가져왔습니다.

배 경

물론 기독교는 중동에서 탄생했습니다. 이슬람이 출현하기 전에는 일부 아랍인을 포함한 이 지역 대부분의 셈족 공동체가 기독교인이었습니다. 안디옥 최초의 기독교인(사도행전 11:26)의 현대적 후손인 상당수의 기독교인들은 항상 중동에 살면서 여러 민족 및 언어 공동체에서 기독교 신앙의 지속적인 유산을 보존해 왔습니다. 이러한 공동체 중에는 아랍어를 사용하는 그리스 정교회, 예수와 그의 제자들이 사용했던 아랍어와 유사한 옛 시리아 언어로 전례를 사용하는 시리아 정교회, 주로 레바논 산악 지대에 있는 마론파(역시 시리아어로 전례를 사용), 이집트의 콥트 정교회, 과거 터키에 있었지만 지금은 중동과 전 세계에 흩어져 있는 아르메니아 정교회, 아시리아 또는 칼데아라고도 불리는 동방교회 등이 있습니다. 12세기 이후 중동 지역 주민의 대다수는 7세기 예언자 무함마드가 처음 선포한 이슬람 신앙을 따르는 무슬림입니다.

16세기 개신교 종교개혁 이전에는 로마 가톨릭 교회와 콘스탄티노플 에큐메니칼 총대주교 대표들의 공동 노력을 통해 동방 교회와 서방 교회 간의 접촉이 유지되었습니다. 수년에 걸쳐 마론파 및 여러 정교회 단체들은 로마 가톨릭 교회와 완전한 친교를 맺었습니다(마론파 1584, 시리아 가톨릭 1662, 멜카이트 1724, 콥트 가톨릭 1741, 아르메니아 가톨릭 1742). 이러한 관계가 정치적 의미가 없는 것은 아니었지만, 이러한 선교 활동의 표현은 최근 몇 년 동안 이 지역에서 개신교의 활동을 특징짓는 영적, 문화적 영향이 혼합된 것과는 대조적으로 주로 교회적인 것이었습니다.

중동의 지적 각성은 유럽과 북미 개신교도들이 세계의 다른 지역에서 증거와 봉사에 참여해야 할 기독교적 책임을 최근에는 자각하게 된 시점에 일어났다는 점에 주목하는 것이 중요합니다. 1819년부터 일부 개신교 선교사 대표들이 중동의 여러 지역을 방문했습니다. 그 후 그들은 서로의 에너지와 자원을 보다 효율적으로 집중할 수 있도록 공동 협약을 맺었습니다.

회중교회는 아르메니아어와 터키어를 사용하는 사람들에게 집중적으로 노력했습니다. 성공회는 팔레스타인에서 활동했습니다. 영국과 북미에서 온 장로교와 개혁 장로교는 지금의 시리아와 레바논에 먼저 들어왔고 나중에 이집트까지 사역을 확장했습니다. 다른 개혁 교회들도 아라비아만 지역에서 사역을 시작했습니다.

초기 시작

시리아와 레바논에서 선교 활동을 시작한 초기에는 몇몇 사람들이 개인 공부와 기도를 통해 직접 복음을 새롭게

이해하게 되었습니다. 다른 사람들은 해외에서 온 개신교 기독교인들의 증언과 봉사에 명백한 영향을 받았습니다. 시간이 지나면서 이들은 이 지역의 여러 마을과 마을에서 함께 예배를 드리며 교제를 나누었습니다. 개신교적 삶과 예배에 대한 헌신으로 응답한 이들은 복음을 뜻하는 아랍어에서 유래한 용어인 '인질리에'(복음주의자)로 알려지게 되었습니다. 이들은 보편 교회의 역사적 신앙고백을 고수하면서도 동방 교회의 특징인 전통적인 신앙과 예배의 많은 형태를 버렸습니다. 그들은 주로 경전에 대한 새로운 이해를 바탕으로 자신들의 삶과 종교적 관습을 모범으로 삼고자 했습니다.

결국, 이렇게 설립된 교회는 오늘날 특정 교파라는 명칭보다는 일반적으로 “복음주의”라는 명칭으로 알려져 있습니다. 많은 원주민 복음주의자들은 원래의 종교 공동체에 남아 있었지만, 다른 사람들은 스스로 별도의 교회를 결성하여 결국 1848년 오스만 정부가 최초의 개신교 교회를 공식적으로 인정하게 되었습니다.

초기의 성장

시리아와 레바논에서 복음주의 공동체의 성장은 초창기에는 더디게 진행되었습니다. 1848년 베이루트에서 첫 번째 교회가 조직되었을 당시에는 19명의 교인이 있었습니다. 1851년에는 헤르몬 산 중턱에 있는 하스바야에 또 다른 회중이 조직되었습니다. 이듬해에는 시리아 북부의 알레포에 교회가 설립되었습니다. 그 후 몇 년 동안 시리아의 도시 흠스, 레바논 남부의 시돈, 그리고 두 개의 산악 마을에 교회가 세워졌습니다.

1870년, 이 교회들은 총 243명의 성인 교인을 보고했습니다. 비교적 평화롭고 안정된 시기였던 그 후 몇 년 동안 교회는 그 수와 책임이 커졌습니다. 1920년 오스만 제국의 붕괴와 함께 프랑스 위임령에 따라 처음 설립되었지만, 복음주의 교회는 세 개의 노회를 통해 기능하는 단일 시노드로 재조직되었습니다.

초기 평신도 지도자 중 일부는 뛰어난 능력을 갖춘 저명한 사람들이었습니다. 다마스쿠스의 미하일 메샤카는 재능 있는 의사이자 아랍어에 능통한 작가였습니다. 히브리어, 시리아어, 그리스어 학자였던 부트루스 알 부스타니는 “반 다이크 번역”으로 알려진 새로운 아랍어 성경 번역에 중요한 역할을 했으며, 아랍어 백과사전과 많은 문학 및 과학 출판물을 제작하고 현재 “베이루트 미국 대학교” AUB의 전신인 중등학교를 설립하기도 했습니다.

국가 지도력 아래 있는 교회

1959년, 시리아와 레바논의 전국 복음주의 시노드는 두 나라에서 활동하는 주요 선교 단체였던 미국 장로교회가 관리하던 교육, 의료, 복음 전도 사역의 대부분을 맡게 되었습니다. 지역 차원의 책임이 증가함에 따라 총회 구조를 일부 재편하고 교인들의 비전과 열망에 대한 조정이 필요했습니다. 장기적인 결과는 새로운 토착 헌법, 리더십의 상당한 성장, 사명감, 기독교 청지기 정신에 대한 이해로 이어졌습니다. 선교부는 이 과도기에 총회를 이끌 총무로 이브라힘 M. 다거 목사를 선출했고, 그는 총회가 새로운 책임을 맡게 되면서 선교부의 역할에 대한 완전한 독립성과 함께 뛰어난 리더십을 발휘했습니다. 그 후 몇 년 동안 라타키에 지역의 개혁 장로교 교회, 아일랜드 장로교 선교부가 설립한 “다마스쿠스 교회”, 루터교 덴마크 선교부와 관련된 교회, 스위스, 프랑스, 네덜란드 선교부의 “액션 크리티엔 오리엔트”라는 사역이 모두 시노드의 토착 사역의 일부가 되었습니다. 시노드는 미국 장로교회와 A.C.O. 모두와 선교의 파트너로서 계속 공유하고 있습니다.

교육 및 사회 사업

중동에서의 복음 증거는 초기부터 교육의 역할을 강조하는 것이 특징이었습니다. 개혁주의 전통에 따라 복음을 선포하려면 성직자와 평신도 모두에게 성경을 알고 이해할 것을 요구합니다. 20세기 초, 시리아와 레바논의 도시와 마을에 있는 교회와 회중을 중심으로 100개가 넘는 개신교 학교가 설립되었습니다. 이들 학교 중 상당수는 규모와 학생 수가 비교적 작은 학교였습니다. 이 학교들은 전체 지역의 교육 성장에 중요한 역할을 했으며, 20세기 초 현대 국가의 출현과 함께 공립학교 설립에 있어 정부의 역할이 부각되면서 시리아와 레바논의 마을과 마을에 있던 소규모 교회학교들이 문을 닫게 되었습니다. 그러나 몇몇 총회 학교는 현재까지도 높은 수준의 교육을 계속 제공하고 있습니다.

현재 시노드는 시리아와 레바논에서 11개의 학교를 운영하며 다양한 인종과 종교적 배경을 가진 약 11,250명의 학생들을 교육하고 있습니다:

베이루트 복음주의 소녀 및 소년 학교(BESGB): 이 학교는 1835년에 공식적으로 설립되었으며, 1828년에 처음 설립되었을 때 오스만 제국 최초의 여학생을 위한 학교였습니다. 1974년 베이루트 시내에서 베이루트 북부 교외 라비에-마텐의 새 부지로 이전한 후 남녀공학이 되었습니다. 현재 BESGB에는 1082명의 학생이 재학 중입니다.

트리폴리 복음주의 학교(TES): 1873년에 설립되었습니다. 이 학교는 레바논 북부의 트리폴리-다렐라인에 위치하고 있으며 유치원부터 12학년까지의 학생들에게 균형 잡힌 교육을 제공합니다. 레바논에서 가장 오래된 학교 중 하나이자 중동 최초의 고등 교육 기관 중 하나입니다. TES의 학생 수는 1032명입니다.

국립 복음주의 소녀 및 소년 연구소(NEIGB): 이 학교는 1862년 미국 장로교 초기 설립자인 시돈 복음주의 여학교와 제라드 소년학교의 비전을 계승한 위대한 성공 사례입니다. NEIGB는 중동 지역 여성 교육에서 선구적인 역할을 했습니다. 이 학교는 그레이터 시돈 시 교외 마을인 알하라의 아름다운 캠퍼스에 위치하고 있습니다. 약 1668명의 학생들을 교육하고 있습니다.

세컨더리 복음주의 학교 자흘레(SES-Zahleh): 레바논에서 가장 오래된 학교 중 하나로, 1860년대에 장로교 선교 기관으로 설립되었습니다. 레바논 학생과 유학생 모두에게 중등과정(12학년)을 통해 탁아소와 유아원을 제공합니다. 이 학교는 1045명의 학생을 교육합니다. 대부분의 총회 학교와 마찬가지로 자흘레의 학교는 레바논과 미국의 두 가지 프로그램에 학생들을 등록시킵니다.

캡 엘리야스 국립 복음주의 학교(NESKE): 1872년 미국 장로교 선교사들에 의해 설립되었으며, 이후 시리아와 레바논 국립 복음주의 시노드로 소유권이 이전되었고, 이 학교는 레바논 베카 계곡의 캡 엘리야스에 위치하고 있으며 이 지역 최초의 남녀공학 학교입니다. 시노드는 새로운 현대식 건물을 짓기로 결정했고, 2009년에 완공되었습니다. 이 학교는 2015년에 중등 학교로 분류되었으며, KG부터 12학년까지 수업이 진행됩니다. 현재 학생 수는 395명으로 구성되어 있습니다.

나바티에 국립 복음주의 학교(NESN): 1925년 미국 장로교 선교부에 의해 공립 도서관으로 설립되었습니다. 1935년 학교는 레바논 남부 나바티에에 있는 별도의 건물로 이전했습니다. 1975~1990년 레바논을 강타한 내전 중에도 학교는 굳건히 자리를 지키며 학업 수준을 유지할 수 있었습니다. 현재 이 학교는 레바논과 미국 프로그램을 포함하여 KG~12학년 학생들을 가르치고 있습니다. 현재 이 학교는 1380명의 학생을 교육하고 있습니다. 학교의 학생 수가 증가함에 따라 시노드는 학생들의 요구를 충족시킬 수 있는 새로운 현대식 건물을 짓기 위해 나바티에에 토지를 매입하게 되었습니다.

미나라 복음주의 학교: 아카르-북 레바논은 레바논 정부의 개발 프로젝트에서 소외된 지역입니다. 따라서 전국 복음주의 시노드는 교육 선교를 확장하기로 결정하고 미나라-아카르에 학교를 설립하기로 했습니다. 학교는 2017년 10월에 현대적인 복합 건물에서 기능을 시작했습니다. 현재 이 학교에는 KG학과와 초등학과가 있으며 학생 수는 292명에 달합니다.

알레포 소년 대학: 이 학교는 1923년부터 시리아 알레포에 기반을 두고 있습니다. 이 대학의 뿌리는 오스만 제국 시절 미국 위원회와 외국 선교부가 1874~1876년에 설립한 터키 중부 아인탑 대학으로 거슬러 올라갑니다. 이 대학은 1959년 시리아와 레바논 시노드로 이전되었습니다. 현재 이 학교는 중등과 중등 두 개 학과에서 1060명의 학생을 교육하고 있습니다.

홈스 국립 복음주의 학교: 이 학교는 시리아 홈스에 위치한 교회 소유의 학교입니다. 1855년 미국 선교사들에 의해 설립되었습니다. 현재 이 학교는 시리아 및 레바논 국립 복음주의 시노드의 회원인 홈스 장로교 복음주의

교회에서 운영하고 있습니다. 시리아 전쟁과 홈스에서 격렬한 전투로 인해 학생 수가 감소했습니다. 그러나 현재 이 학교의 재학생은 기독교인, 수니파, 알라위파 등 다양한 배경을 가진 1650명(KG~12학년)에 달합니다. 주민들은 홈스에 있는 학교를 매우 높게 평가합니다.

홈스 주민들은 이 학교를 높이 평가합니다.

마이살룬 복음주의 학교: 시리아 북동부 카미슬리 시에 위치한 이 학교는 기독교, 이슬람교, 쿠르드족 출신의 750명의 학생이 재학 중입니다. 카미슬리시는 1920년 오스만 제국의 아르미니안과 시리아 기독교인 학살로 터키에서 쫓겨난 기독교인들을 수용하기 위해 건설된 신도시입니다. 이 학교는 KG - 9학년 학생들을 대상으로 합니다. 이 학교는 또한 전국 복음주의 시노드의 회원인 지역 장로교회에서 운영합니다.

아랍 르네상스 복음주의 학교: 시리아 북동부 하사케시에 위치한 이 학교는 기독교, 이슬람교, 쿠르드족 출신의 학생 860명이 재학 중입니다. 하사케는 카미슬리와 마찬가지로 비교적 신생 도시입니다. 이 도시의 기독교인들은 1915년 오스만 제국의 학살 이후 이 도시에 거주하기 시작했습니다. 학교는 전국 복음주의 시노드의 회원인 지역 장로교회에서 운영합니다.

지난 세기에 국가 교육 시스템이 발전하면서 많은 작은 마을 학교가 문을 닫아야 했지만, 국립 복음주의 교육 기관은 뛰어난 기관과 특별히 필요한 몇 가지 분야를 가지고 있습니다. 이 학교들은 지역사회 전체에 서비스를 제공하며, 학생들은 다양한 종교적 배경을 가지고 있습니다. 종교적 차이가 때때로 긴장의 원인이 될 수 있는 사회에서 시노드 학교는 화해의 가능성과 인류의 보편적 관심사를 공유할 수 있는 기회를 가져다줍니다.

의료 및 사회 서비스:

치유 사역은 초기 복음주의 증거의 일부였습니다. 오늘날 시노드는 레바논과 시리아의 여러 양로원과 진료소를 통해 이 사역을 계속하고 있습니다. 이 센터들은 노인, 가난한 사람들, 난민들이 의료 및 치유 서비스를 받을 수 있는 인권을 보장합니다.

함린 요양원(HNH) 및 재활 센터 - 레바논, 함마나

처음에는 결핵 환자를 위한 요양소로 설립되었으며, 이후 요양원을 갖춘 종합병원으로 발전했습니다. 오늘날 함린 요양원은 60년 이상 노인 케어 서비스를 제공하는 비영리 단체로, 함린 요양원의 삶의 상징은 안전, 평화, 동정심입니다. 이 홈은 따뜻한 가정과 같은 환경에서 가족 같은 직원들이 제공하는 자비로운 보살핌과 지원 서비스를 어르신들에게 제공함으로써 하나님을 공경하고 개인과 지역사회를 섬기기 위해 최선을 다하고 있습니다.

시리아 홈스의 복음주의 노인 치료 및 물리 치료 센터

'행동하는 기독교 사랑'이라는 개념과 '선을 행하라 다니신' 예수님의 발자취를 따라 시리아 지역사회에서 절실히 필요로 하는 인도주의적 서비스를 제공하기 위해 설립된 기관입니다.

40개의 침대를 갖춘 3층 규모의 센터는 이러한 서비스를 필요로 하는 가난한 사람들에게 도움의 손길을 내밀고 있으며, 관대한 기부자들의 도움에 의존하여 사명을 지속적으로 수행하고 있습니다.

센터는 모든 종교를 막론하고 차별 없이 사랑과 존중으로 노인들을 돌보고 있으며, 노인들이 이곳에 머무는 동안 삶을 더할 수 있도록 돕고 있습니다.

센터에는 두 개의 섹션이 있습니다:

- 노인 케어 섹션.
- 물리-치료 섹션.

시노드는 에큐메니칼 정신에 따라 노인 케어와 물리 치료를 전문으로 하는 '두 성심의 수녀회'의 수녀에게 센터 운영을 맡겼습니다.

미나라-아카르 사회문화센터

레바논 아카르의 민야라 국립 복음주의 교회는 지난 몇 년 동안 민야라 및 주변 지역 전체에 봉사하는 사회 문화 센터를 설립했습니다. 이 센터에는 자선 클리닉, 공공 도서관, 문구 및 서점, 학습 센터, 스포츠 센터, 음악 및 예술 센터, 피정 센터 등이 있습니다.

아카르는 레바논에서 가장 가난한 지역으로, 약 30만 명의 레바논 시민과 비슷한 수의 시리아 난민이 거주하고 있습니다(약 30만 명). 따라서 교회는 시리아인과 레바논인, 기독교인과 무슬림 모두를 위해 봉사하는 자선 클리닉을 매우 중요하게 생각합니다. 이 클리닉은 2015년 11월부터 운영되고 있습니다. 이 클리닉에서는 일반의, 내과, 산부인과, 소아과, 심장 및 혈관, 정형외과, 비뇨기과, 소화기내과, 하사관 등 다양한 전문 분야의 의사 12명이 건강검진을 제공합니다. 또한 이 클리닉은 치과 치료 비용이 많이 드는 레바논에서 일반적으로 큰 필요를 나타내는 치과 섹션을 개설했습니다. 또한 클리닉은 인근 실험실, 약국 및 물리 치료사와도 특별한 협정을 맺었습니다. 연간 클리닉 예산 중 의약품 비용은 지난 2년 동안 월 3,500~5,000달러 범위로 점차 증가하고 있습니다.

레바논 남부 데르 미마스의 클리닉 및 진료소

레바논 남부 데르 미마스에 있는 국립 복음주의 교회는 이라크와 시리아 난민을 포함한 이 지역의 가난한 레바논인들에게 봉사하기 위해 등록 클리닉과 진료소를 설립했습니다. 베이루트 아메리칸 대학교 출신의 전문 의사인 교회 장로가 이 클리닉을 운영하고 있습니다.

컴패션 프로테스탄트 소사이어티(CPS):

시리아 전쟁과 레바논의 150만 시리아 난민 사태로 인해 NESSL은 국제 기준에 따라 보다 효과적이고 전문적으로 사회에 봉사할 수 있는 교회 관련 NGO의 필요성을 깨달았습니다. 2018년 최근 몇 년 동안 시리아와 레바논의 전국 복음주의 총회는 개발 및 인도주의 활동의 범위와 강도를 넓혔습니다. CPS의 설립은 레바논과 시리아의 가난하고 소외된 사람들의 필요에 가장 효율적으로 대응할 수 있는 시노드의 디아코니아 사역을 확립하려는 NESSL의 노력의 결과입니다.

CPS는 별도의 법인이지만, 총회의 복지 부서로서 유기적으로 활동하며 총회의 강점, 역사적 경험, 파트너십을 구축하고 활용할 것입니다. CPS는 하나님의 사랑과 은총에 의해 깊이 있게 상황화되고 영감을 받아 최고의 국제 표준에 따라 실행되는 인도주의 및 개발 프로젝트의 핵심 제공자로 성장할 것입니다.

현재 CPS는 두 가지 주요 프로젝트를 주도하고 있습니다. 첫 번째는 레바논에서 아동 난민을 위한 4개의 교육 및 사회 센터를 통해 이루어지고 있습니다. 두 번째는 덴마크 덴미션과 협력하여 시리아에서 진행 중인 프로젝트입니다.

문학 및 출판 사역

교육 기관의 설립은 이 지역의 문해력 수준에 큰 영향을 미쳤습니다. 교과서와 기독교 문학에 대한 수요에 대한 초기 대응으로 1834년 베이루트에 언론사가 설립되었습니다. 이 프로젝트는 이후 몇 년 동안 아랍어로 제공되는 문학의 양이 크게 늘어나는 데 중요한 역할을 했습니다. 아랍인의 문해력을 높이기 위한 초기 개척자들의 노력은 아랍인의 자의식과 민족감정의 르네상스에 큰 영향을 미쳤습니다. 1847년 복음주의 학자들은 거의 20년에 걸친 작업 끝에 현대 아랍어로 된 새로운 성경 번역본의 첫 번째 버전을 제작하는 상당한 사업을 시작했습니다.

알 나슈라는 1863년 광대한 오스만 제국 최초의 아랍어 잡지로 창간되어 현재까지도 발행되고 있는 NESSL의 지속적인 정기 간행물입니다. 당시 교회는 이 잡지가 교인들과 가족들의 상호 연결을 위해 필요하며 복음을 전파하는 '정교한' 수단이라고 여겼습니다. 오늘날에는 한 세기 반이 넘는 중동 및 세계 연대기의 귀중한 기록물로 여겨지고 있습니다. NESSL은 전 세계에서 그 전집을 모두 소장하고 있는 몇 안 되는 곳 중 하나입니다.

에큐메니칼 관계 및 파트너

개혁주의 신앙과 장로교 정치를 가진 가장 큰 복음주의 교단인 시리아와 레바논 복음주의 시노드는 중동 에큐메니칼 운동의 창시자 중 하나입니다. 교회 간 협력의 또 다른 차원으로, 이 시노드는 시리아 및 레바논 복음주의 공동체 최고위원회의 의장단으로서 다양한 복음주의 교회를 대표하는 기관으로, 시민 당국 및 사회 내 복음주의 공동체 구성원들의 개인적 지위 문제에 대해 목소리를 내고 있습니다. NESSL의 신학과 교회 일치에 대한 이해는 많은 에큐메니칼 기구, 교회, 기관 및 단체를 설립하고 협력할 수 있는 길을 열어주었습니다:

세계교회협의회(WCC)

중동 교회 협의회(MECC)

세계개혁교회커뮤니언(WCRC)

시리아와 레바논 복음주의 공동체 최고 위원회

중동 복음주의 교회 연합(FMEEC)

동양의 기독교 행동(ACO)

니어 이스트 신학교 - 베이루트

레바논 아메리칸 대학교(LAU)

수년간의 성장

이 지역 개신교 역사에서 자연재해나 반복되는 정치적, 사회적 불안정 등 외부적인 문제로 인해 교회는 봉사 활동과 제자 훈련에 적극적이었지만 실제 수적 성장과 봉사에 한계가 있었습니다. 1860년 공동체의 분쟁으로 인한 공공 질서의 심각한 붕괴는 내전을 촉발했고, 이는 살아남은 기독교 공동체의 흩어짐을 부추겼습니다.

1914-1918년 전쟁 중 터키군의 산악 지역 봉쇄로 기근과 인플루엔자가 발생하여 (주로 기독교인) 인구의 거의 3분의 1이 사망했습니다. 1975년 레바논에서는 수년간의 내전, 침략, 폭력으로 교회 건물, 학교, 마을 전체가 파괴되었고 인구는 더욱 흩어졌습니다. 1990년에 내전이 종식되었지만 오늘날 레바논은 심각한 경제적, 재정적 스트레스로 인해 대다수 레바논인이 빈곤에 시달리고 있습니다.

2011년에는 시리아에서 또 다른 전쟁이 시작되었습니다. 시리아를 이슬람 국가로 만들려는 ISIS와 다른 이슬람주의 단체들의 위협이 시작되었습니다. 시리아의 폭력으로 교회 건물, 학교 및 기타 기반 시설이 파괴되었습니다. 또한 전쟁으로 인해 국내외에 난민이 발생했습니다. 많은 시리아인들이 전쟁을 피해 레바논으로 피난을 떠났습니다. 레바논으로 몰려든 난민들로 인해 총회는 구호 및 개발 프로그램을 시작할 것을 촉구했습니다.

결 론:

혼란스럽고 변화하는 세상 속에서 시리아와 레바논 전국 복음주의 총회의 사람들과 교회, 기관들은 하나님의 진리와 사랑에 대한 신실한 증인이 되고 주변 사회에서 섬김과 화해의 수단이 되고자 노력합니다. 이 사명은 NESSL의 사명 선언문의 헌법과 내규에 명시되어 있습니다:

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- 예수 그리스도의 복음을 증거합니다;
- 모든 곳에서 그리스도의 교회와 참되고 완전한 친교를 증진합니다;
- 그리스도의 교회 일치를 위한 에큐메니칼 노력 지원;
- 하나님의 창조세계의 정의, 평화, 존엄성을 실현합니다;
- 더 나은 사회를 위한 기초로서 통합된 개인의 발전을 촉진합니다;
- 하나님 나라와 교회의 증언을 확장하기 위해 청년의 역할을 활성화하고 양성 평등을 강조합니다;
- 인종, 종교, 성별, 피부색에 관계 없이 다른 사람을 받아들이고 협력합니다.

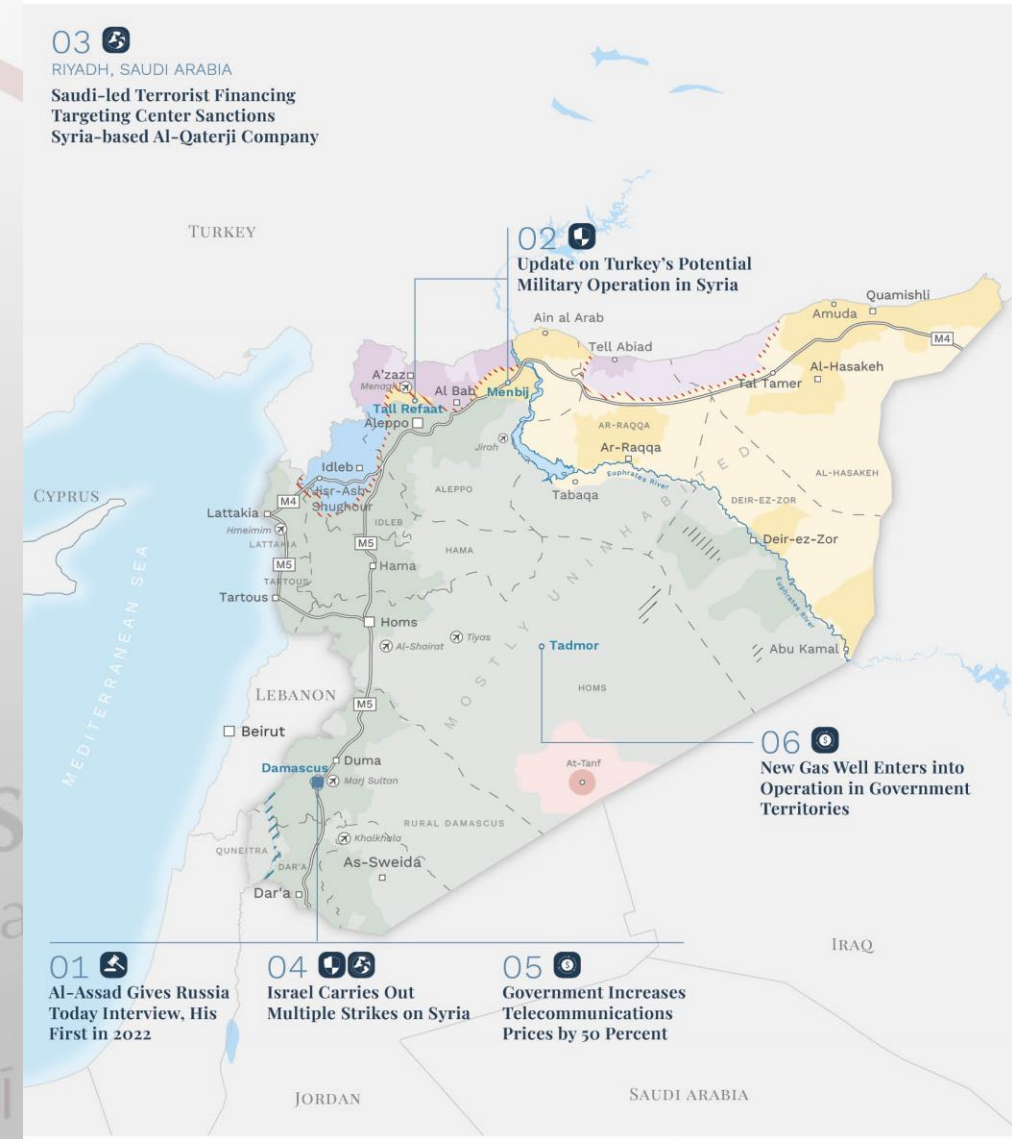
Greetings to you from middle east from the country named Syria – from the city of Aleppo – which is very close to Antioch (30 Km) where Christianity spread all around the world.

Syria is the country that was the reason of Saul conversion to Christianity in his way to Damascus to persecute Christians- where he became Paul. Syria is the country where you can find real diversity of beliefs.



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 Syria and Leba
 "اللَّهُ لَنَا مَلَجًا وَقُوَّةٌ"

Damascus, Syria - Bab Kisan, now Greek Catholic Chapel of St. Paul, where by legend disciples lowered Saint Paul in a basket from ramparts and thus helped him escape from Damascus.



<p>Population Density</p> <ul style="list-style-type: none"> Major city (750,000+) City (100,000+) Town (25,000+) IDP Camp Governorate Military airbase 	<p>Territorial Control</p> <ul style="list-style-type: none"> Government of Syria Syrian Democratic Forces Syrian National Army US-Backed Opposition Groups Hay'at Tahrir al-Sham Islamic State presence Contested area UN Disengagement Observer Force 	<p>Type Of Incident</p> <ul style="list-style-type: none"> Humanitarian Issues Social Regional Intervention Security Economy Governance
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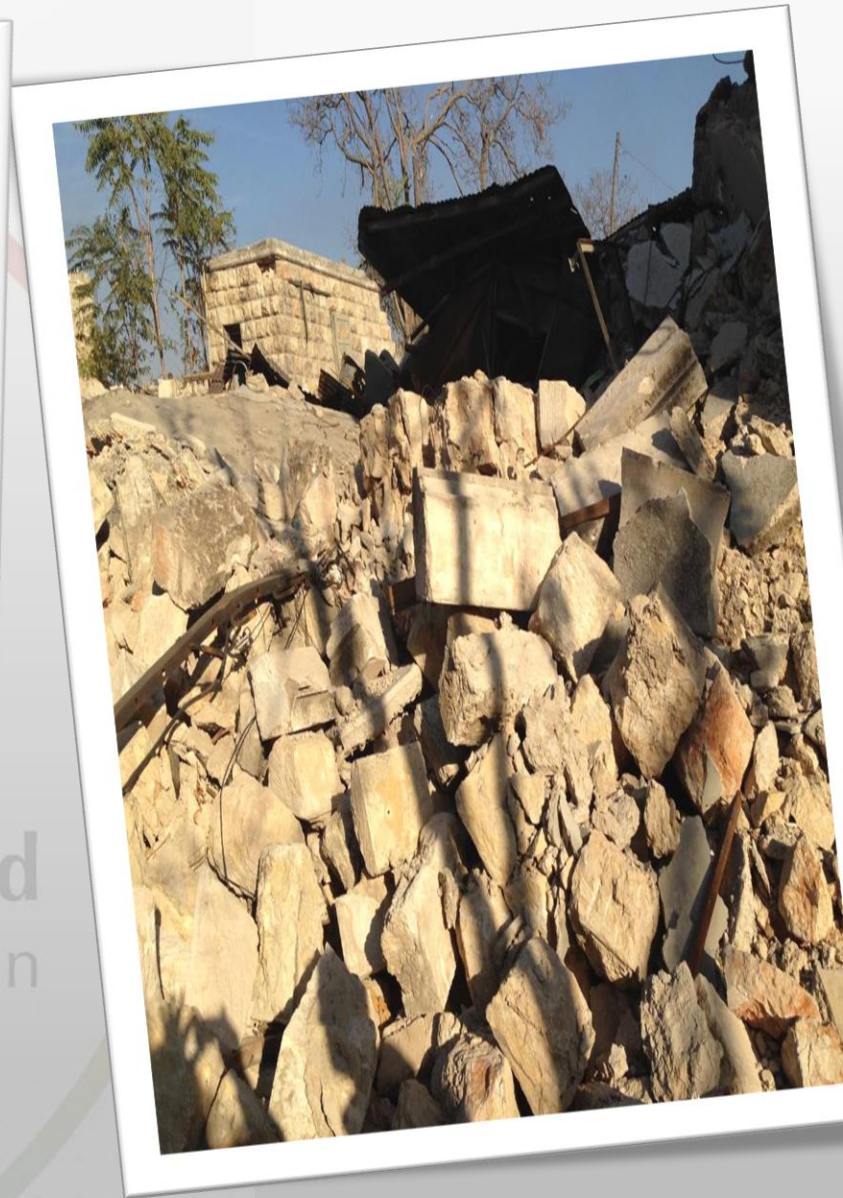
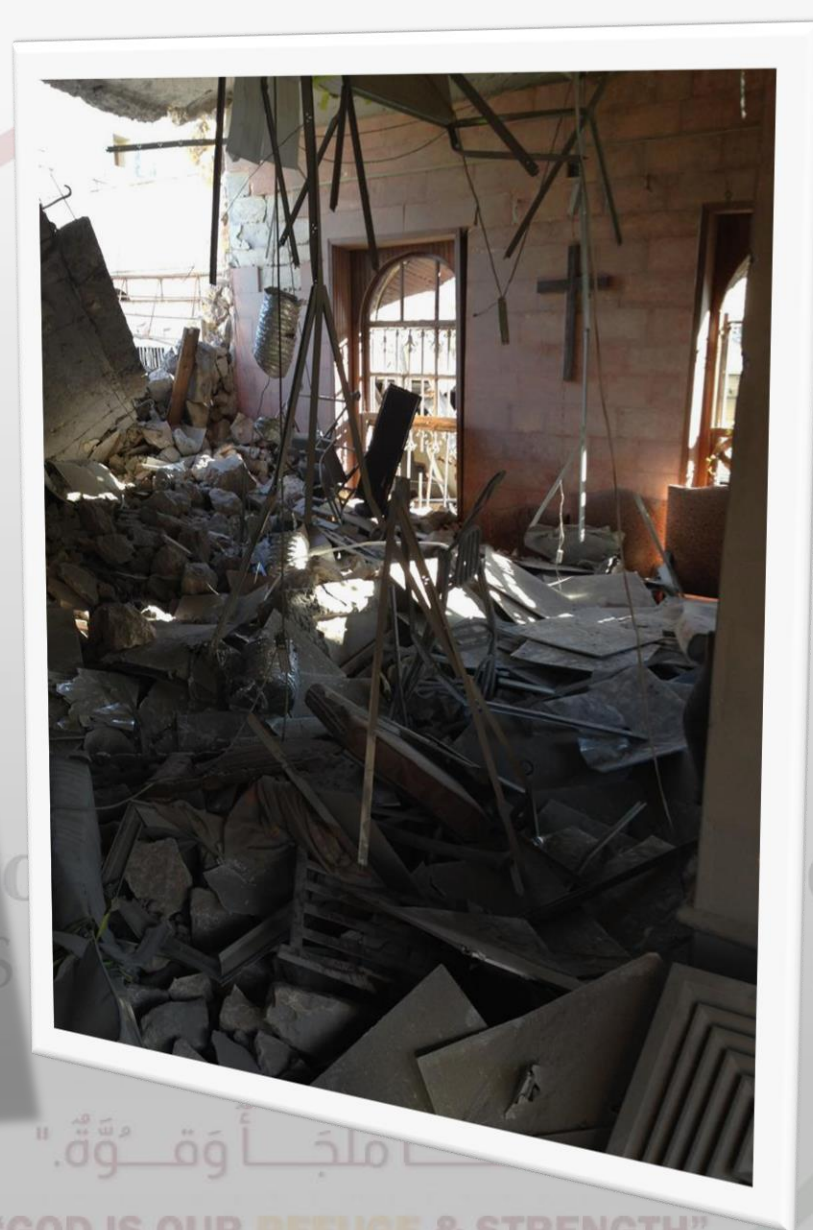
Greetings to you from the members of the presbyterian church of Aleppo which can be considered one of the oldest presbyterian and Evangelical communities in Syria.

Greetings to you from the community that is trying to survive by holding the heavenly hope of our lord Jesus Christ.

Greetings to you from the church that experienced the journey of suffering of Jesus Christ by bombing for two times its church building by terrorists who expressed their joy by seeing the building of the church is collapsed in 2012 march and November.

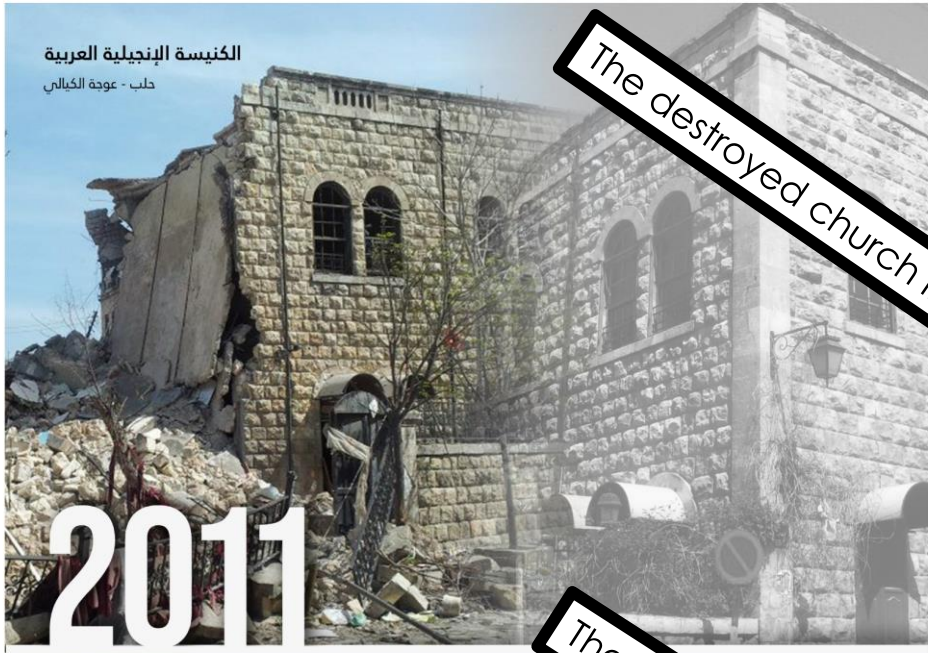


The destroyed church in Old Aleppo 2012



مَلَجًا وَقُوَّةً.
"GOD IS OUR REFUGE & STRENGTH"

The Collapse of The ancient Church in Old Aleppo 2012



الكنيسة الإنجيلية العربية
حلب - عوجة الكيالي

The destroyed church in Old Aleppo 2012

2011

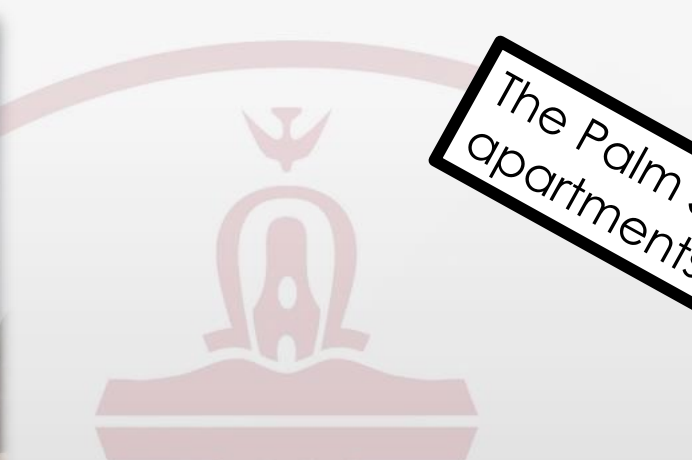


الكنيسة الإنجيلية العربية
الفيلايت

The New Church after the War and before The Earthquake



The Palm Sunday prayer from one of the apartments after the church's destruction



24/03/2013



24/03/2013

Aleppo 24/3/2013



24/03/2013

National Evangelical Synod of Syria and Lebanon

الله لنا ملجأ وقوة.

"GOD IS OUR REFUGE & STRENGTH"

HELP SYRIA

Greetings to you from the community that knew that the church is not a building but a living community that can through the grace of Jesus Christ bring transformation into the society. This community by its' history and present and – by faith – future will always proclaim Jesus Christ a savior for this fallen humanity; and the church will never be defeated neither by violence nor by ignorance. The Presbyterian church of Aleppo doesn't look at its' identity in terms of numbers but in terms of mission and impact.



**National Evangelical Synod
of Syria and Lebanon**

اللَّهُ لَنَا مَلْجَأٌ وَقُوَّةٌ.
"GOD IS OUR REFUGE & STRENGTH"

HELP SYRIA

اللَّهُ لَنَا مَلْجَأٌ وَقُوَّةٌ.
"GOD IS OUR REFUGE & STRENGTH"



Presbyterian Church in Old Aleppo
Before The Explosion



I am Rev. Ibrahim Nsier the vise moderator of the Synod of National Evangelical churches (Presbyterians) in Syria and Lebanon; and the pastor of the presbyterian church in Aleppo (which was established by western missionaries between 1848 – 1853) since 2007.

This church has different types of spiritual ministry:

- Every Sunday morning a worship service that attended by 200 – 250 individuals.
- Sunday school ministry that includes 180 child -only 10 of them Presbyterians
- Ladies' ministry that includes almost 150 ladies – only 45 of them are Presbyterians.
- Also, we have bible studies, youth meetings.

worship service



Ladies' ministry

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"REFUGE & STRENGTH"
HELP SYRIA



Sunday school ministry

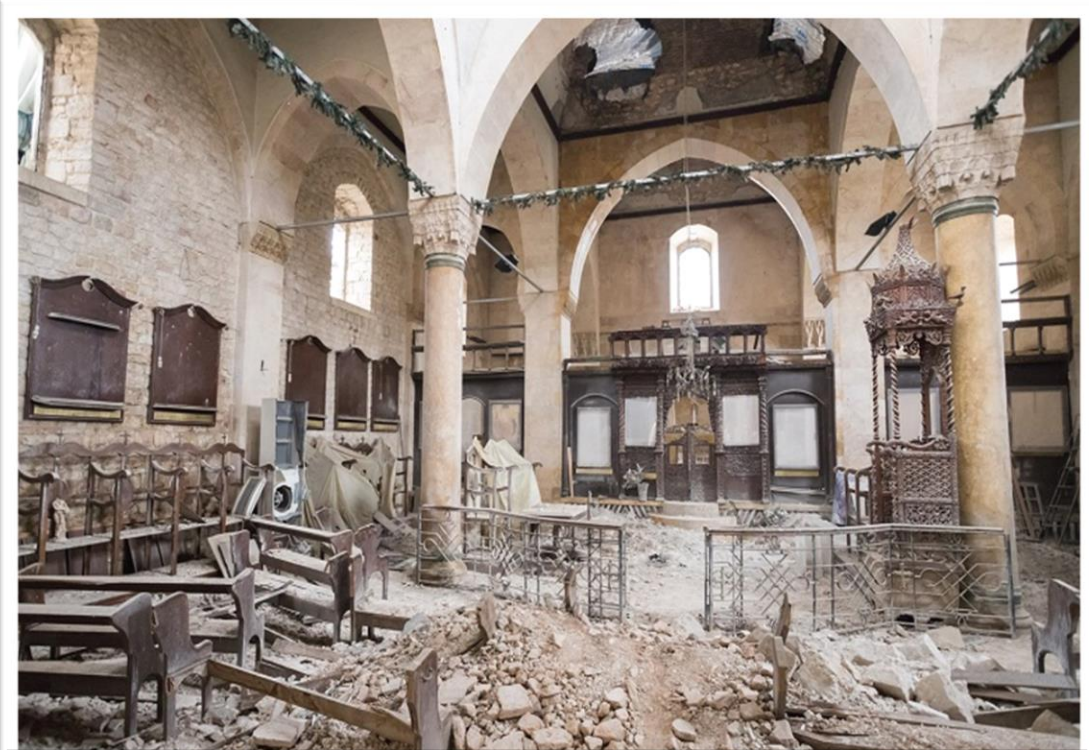


Before the earthquake in February 2023, the church in Aleppo had already been facing significant challenges due to a long and devastating war in Syria. The Syrian civil war, which began in 2011, had a profound impact on the Christian community in Aleppo, with many churches being damaged or destroyed, and the lives of believers being upended by violence and displacement.

Throughout the conflict, churches in Aleppo became targets of violence and destruction, with many historic places of worship being damaged or destroyed.

The Christian community in Aleppo faced persecution and discrimination, leading to a sense of fear and uncertainty among believers.

Aleppo, one of the oldest continuously inhabited cities in the world and a historic center of Christianity in the Middle East, had long been home to a vibrant and diverse Christian population. However, the war brought about widespread destruction and suffering, leading to the displacement of many Christians and the loss of countless lives.



A badly damaged Greek Orthodox church in the old quarter of Aleppo (Photo courtesy Open Doors International)

Despite these challenges, the church in Aleppo remained resilient, with many members continuing to practice their faith in the face of adversity.

The church played a vital role in providing spiritual support, humanitarian aid, and community services to those in need, demonstrating resilience and compassion in the midst of turmoil.



Food distribution is an important part of the Church's social activities

The war in Syria took a heavy toll on the Christian community in Aleppo, but the church's steadfastness and perseverance in the face of adversity was a testament to their faith and strength.

As Aleppo began the process of rebuilding and recovery, the church's role in the community remained crucial, offering hope and healing to all those affected by the conflict.



the village of Tal Nasri south of the town of Tal Tamr in Syria's north-eastern Hasakah province, (AFP photo)

After the earthquake in February 2023, the Evangelical Church of Aleppo played a significant humanitarian role in providing relief and support to those affected by the disaster, regardless of their religious affiliations. The church's response included a range of relief efforts aimed at addressing immediate needs, livelihood support, temporary shelter, educational assistance for children, and healthcare support through its medical center.



The Church Facade after the earthquake



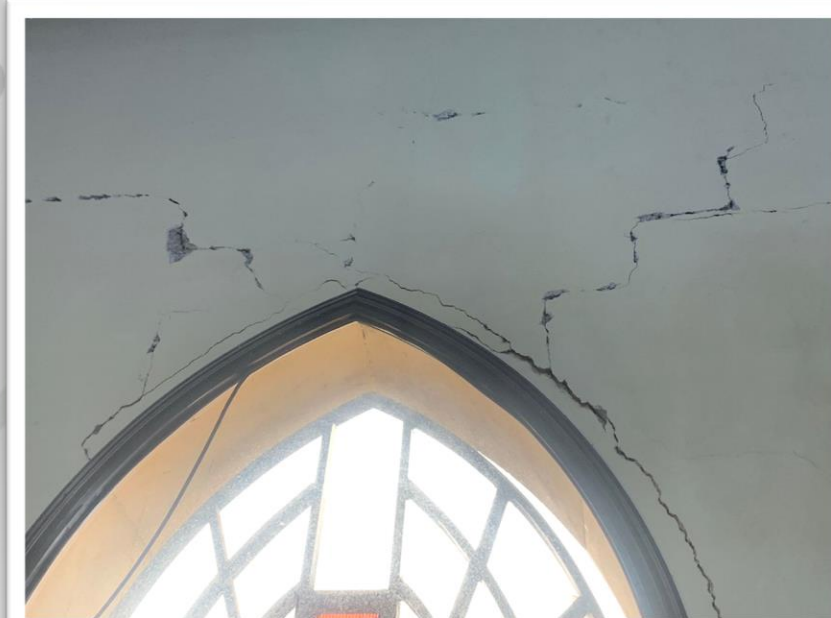
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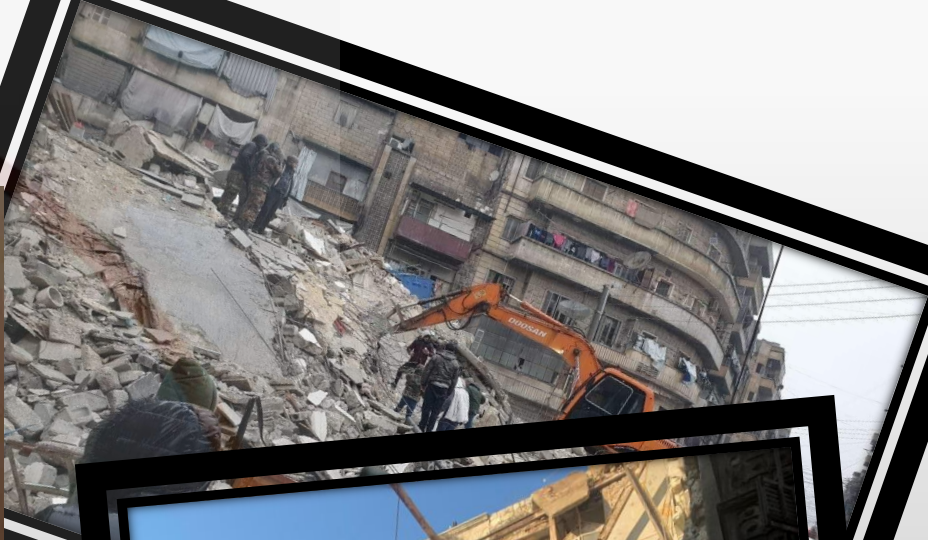
The Church after the earthquake

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"GOD IS OUR REFUGE & STRENGTH"

HELP SYRIA





... **Presbyterian Church of Aleppo**

6 فبراير 2023



الى كل من يشعر بخطر بسبب الزلزال التي تضرب مدينة حلب، نود أن نعلمكم بأن معهد حلب العلمي للبنين يفتح ابوابه لجميع الذين يريدون ان يلجأوا إليه

Same Statistics

Destroyed Buildings	Partially damaged buildings
2.691	10.105

National Evangelical Synod

The victims	The injuries
6.392	11.829

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The shelter center for earthquake refugees
(Aleppo Colleague)



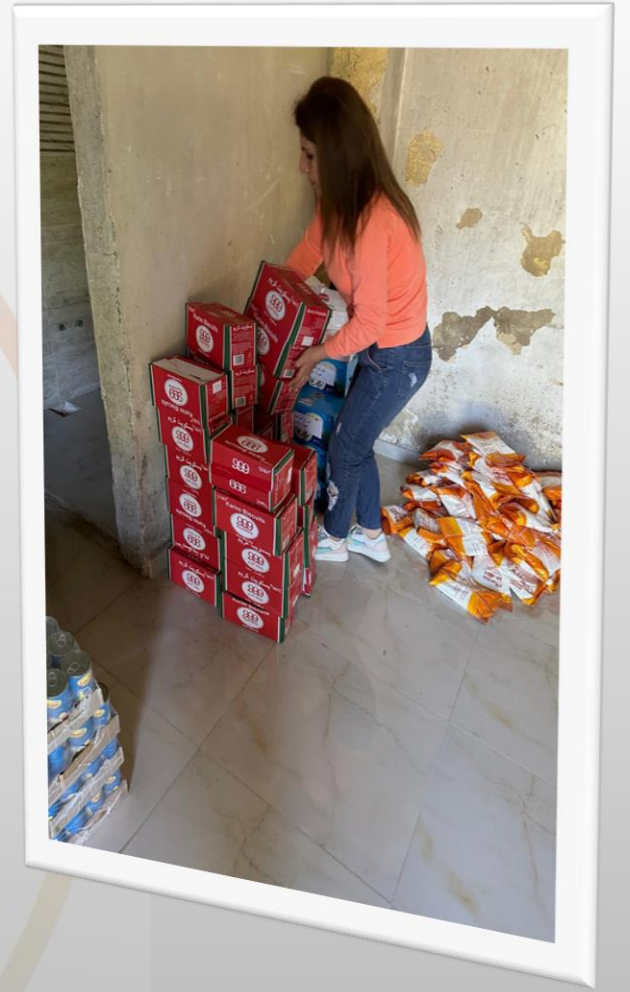
Relief and humanitarian support:

The church mobilized resources and volunteers to provide immediate relief to individuals and families affected by the earthquake. This included distributing emergency supplies such as food, water, blankets, and basic necessities to help those in distress cope with the aftermath of the disaster.

Distribution of relief aid such as Fuel-Food-Blankets



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Distribution of relief aid such as
Fuel-Food-Blankets



Distribution of relief aid such as Fuel-Food-Blankets

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Livelihood support:

Recognizing the importance of ensuring sustainable livelihoods for the affected population, the church initiated programs to support individuals in generating income and rebuilding their lives. This included providing financial assistance, vocational training, and employment opportunities to help families regain financial stability.



Distributing Cash aid and registering job applications



National Evangelical Synod
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"GOD IS OUR REFUGE AND OUR STRENGTH"

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Temporary shelter assistance:

The church coordinated efforts to provide temporary shelter to those who lost their homes or were unable to return to their residences due to the earthquake's impact. This included setting up temporary shelters, collective centers, or facilitating accommodation arrangements for families in need of housing support.



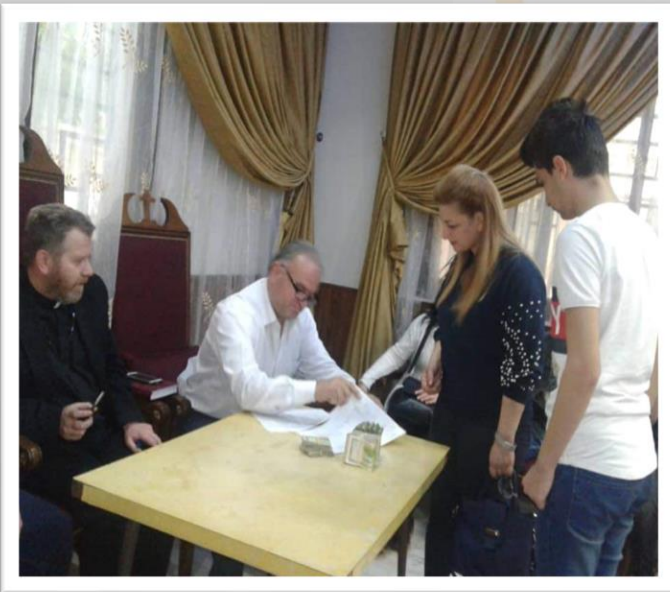
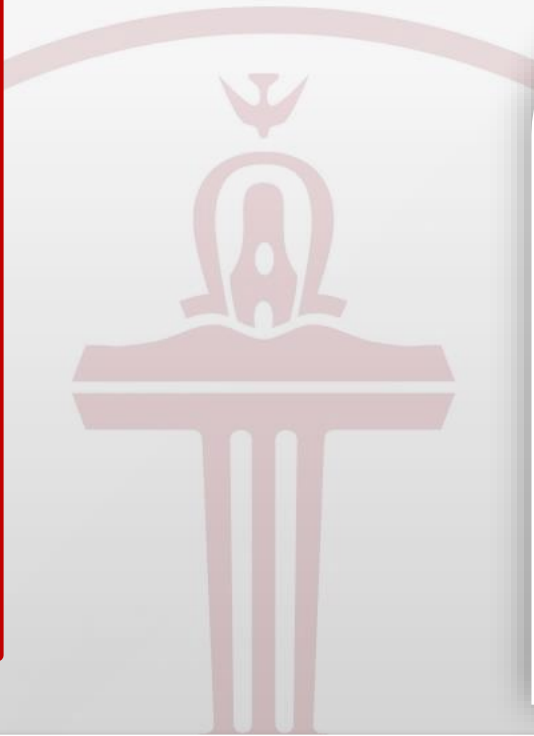
Distribution of Food Aid and Data registration
Presbyterian Church in Aleppo

National
of Syria

HELP

Educational support for children:

Understanding the disruption caused to education by natural disasters, the church prioritized educational support for children affected by the earthquake. This involved establishing temporary schools, providing school supplies, and offering educational programs to ensure that children could continue learning despite the challenges they faced.



Scholarship Programs



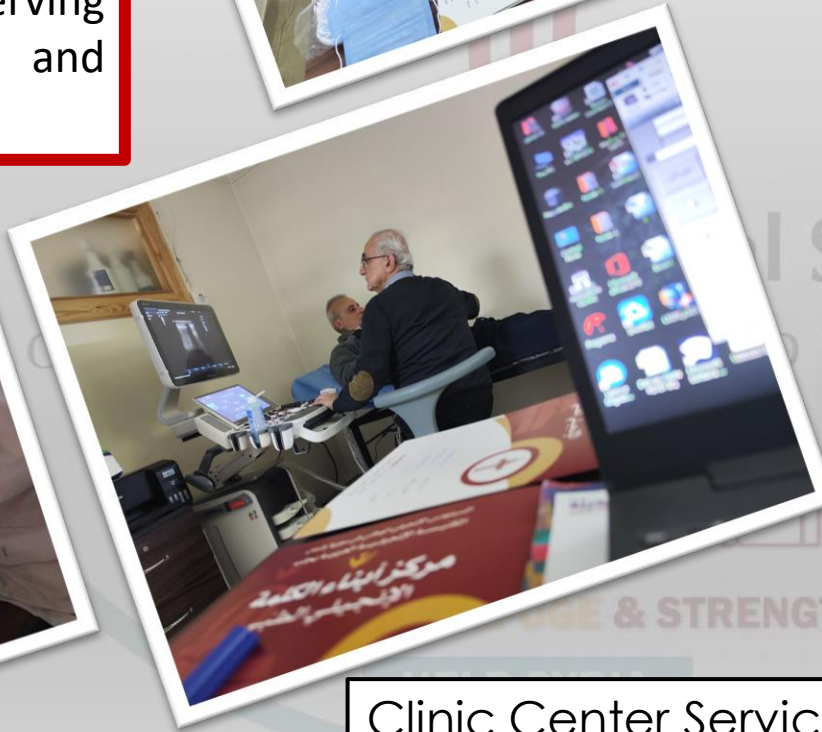
Healthcare services through the medical center:

The church's medical center played a crucial role in providing healthcare services to individuals injured in the earthquake and addressing the health needs of the affected community. Medical consultations, treatment, medication, and emergency care were offered to all individuals requiring assistance, irrespective of their religious background.



اللَّهُ لَنَا مَلْجَأٌ وَقُوَّةٌ
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Throughout its humanitarian response, the Evangelical Church of Aleppo upheld its commitment to non-discrimination and inclusivity, ensuring that aid and support were provided to all members of the community in need, without prejudice or bias. By offering comprehensive support in areas such as relief, livelihood, temporary shelter, education, and healthcare, the church demonstrated its dedication to serving humanity and fostering unity and solidarity during times of crisis.



Clinic Center Services





In the aftermath of the 2023 earthquake in Aleppo, the Evangelical Church demonstrated a clear vision and commitment to reconstruction and rehabilitation efforts for both religious buildings and residential homes in the short and long term.



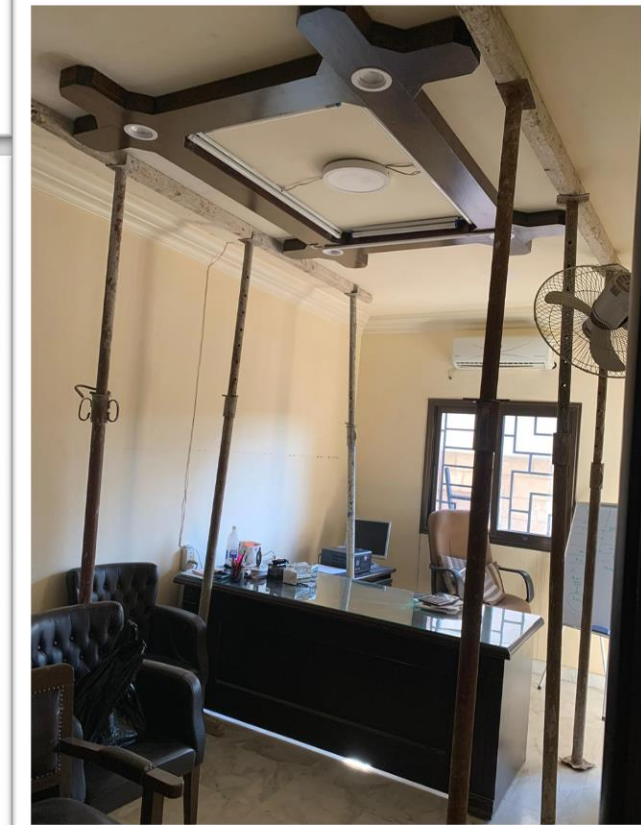
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Short-term focus on religious buildings:

1. Immediate assessment: The church conducted an assessment to determine the extent of damage to religious buildings, including churches, chapels, and other religious facilities.
2. Emergency repairs: Urgent repairs were carried out to ensure the safety and stability of damaged structures, preventing further deterioration and potential safety hazards.
3. Temporary worship spaces: In cases where churches were severely damaged, the church set up temporary worship spaces to allow congregants to continue their religious practices.
4. Restoration of essential services: Efforts were made to restore basic utilities such as water, electricity, and sanitation to religious buildings to facilitate their use.



Immediate reinforcement
of the damaged buildings





Sunday Worship in one of the halls after the earthquake

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HELP





Restoration of essential services such as water, electricity,



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Short-term focus on residential homes:

1. Shelter provision: The church provided emergency shelter assistance to families whose homes were uninhabitable, including setting up temporary shelters and collective centers.
2. Basic needs support: Essential supplies such as food, water, blankets, and hygiene kits were distributed to affected households to address immediate needs.
3. Repair and rehabilitation: Basic repairs were conducted on residential homes to make them habitable and secure for residents.





Distribution of Meals and Distribution of food Baskets

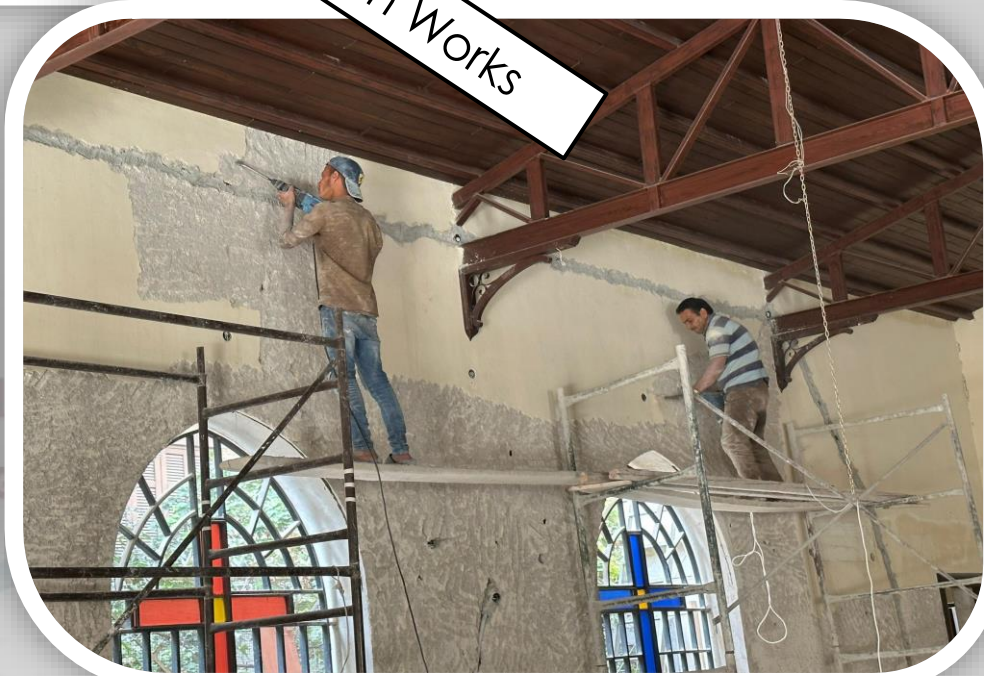
HELP SYRIA

Long-term vision for reconstruction:

1. Comprehensive rebuilding: The church outlined a plan for the comprehensive rebuilding of damaged religious buildings, ensuring that they were restored to their original state or improved to meet modern safety standards.
2. Sustainable housing solutions: Long-term housing solutions were developed to support families in rebuilding their homes, incorporating sustainable and resilient design principles to mitigate future risks.
3. Community engagement: The church actively involved the local community in the reconstruction process, seeking their input and participation to ensure that rebuilding efforts aligned with their needs and priorities.
4. Capacity-building: Training programs and resources were provided to support local communities in sustainable construction practices, empowering them to take an active role in the reconstruction of their neighborhoods.



Church Restoration Works

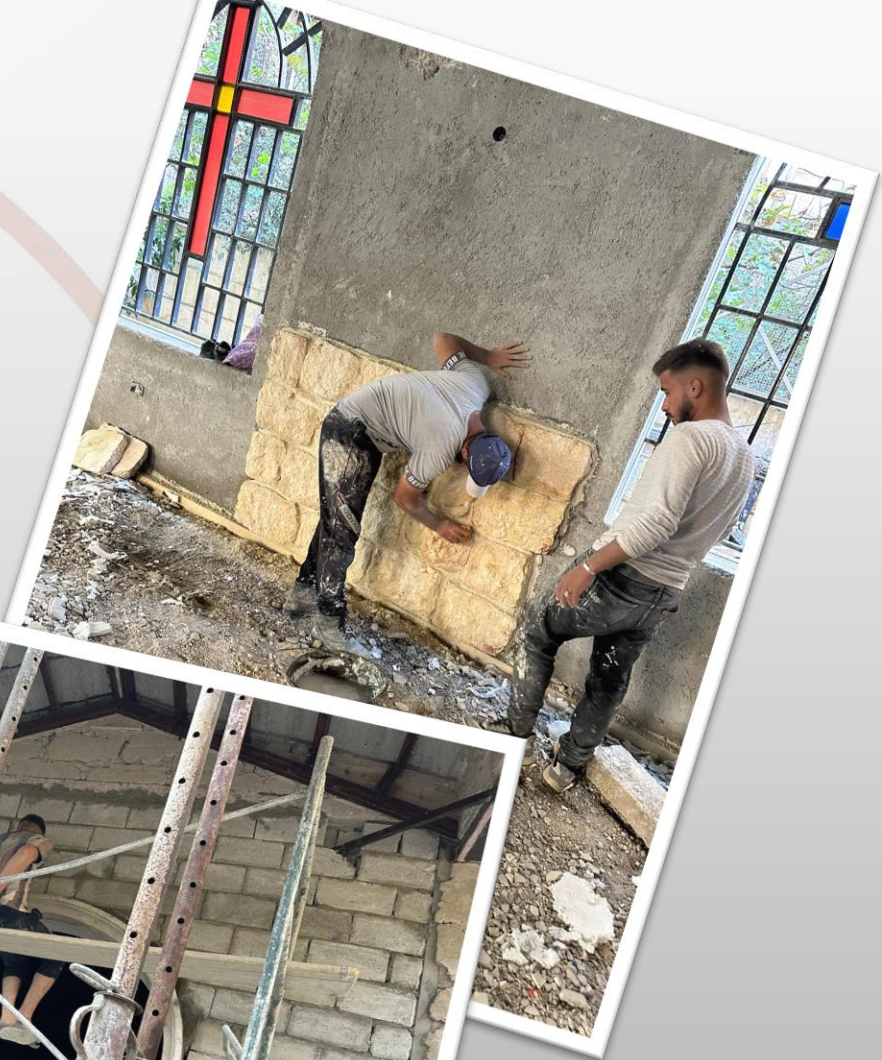


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REFUGE & STRENGTH

HELP SYRIA

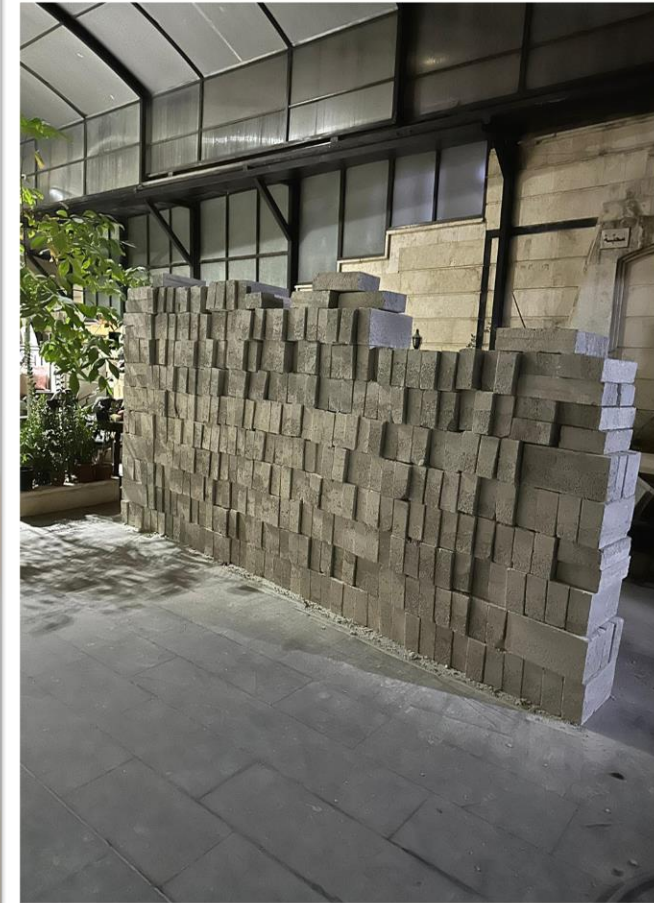


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"GOD IS OUR

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Church Restoration Works



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of Syria and Lebanon

Buildings Restoration Works

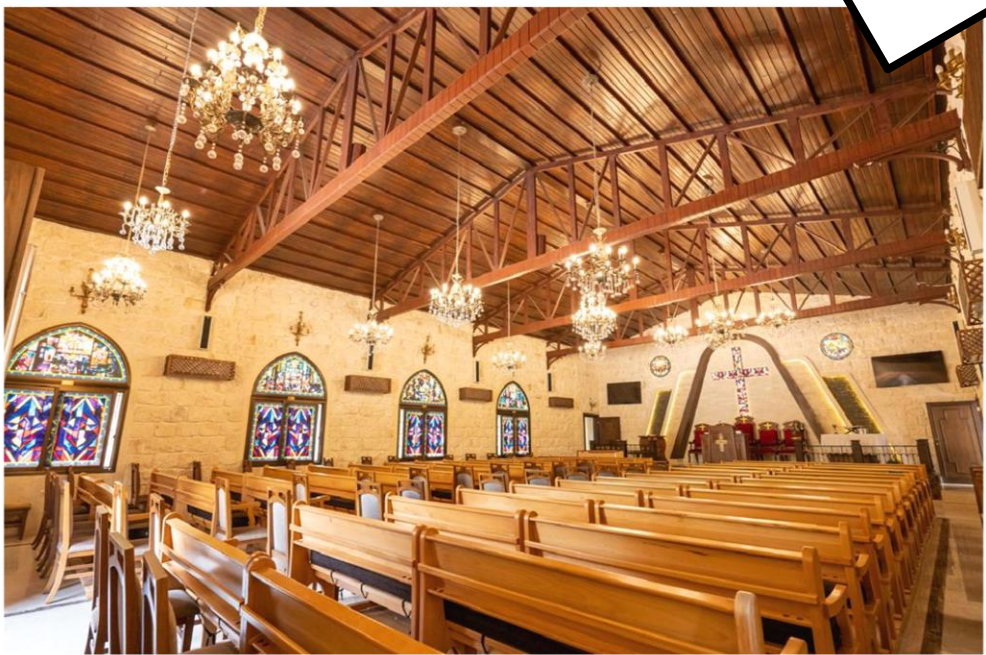
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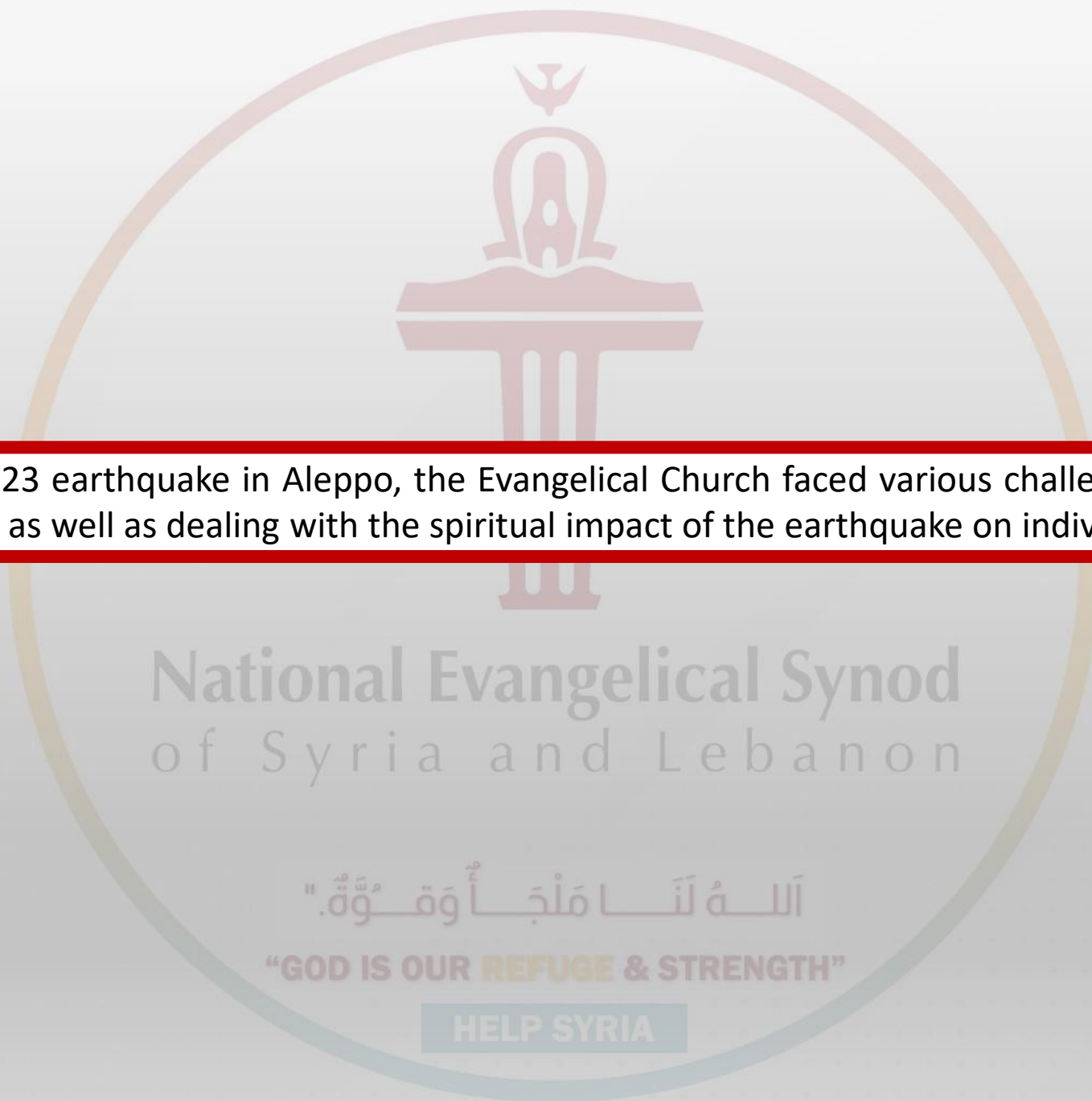
"GOD IS OUR REFUGE & STRENGTH"

HELP SYRIA

Through its holistic approach to reconstruction and rehabilitation, the Evangelical Church of Aleppo demonstrated a deep commitment to restoring both religious and residential spaces, fostering resilience, and promoting community cohesion in the face of adversity. By addressing both short-term needs and long-term vision, the church played a crucial role in rebuilding a stronger and more vibrant community after the earthquake.

Presbyterian Church in Aleppo
NOW





After the 2023 earthquake in Aleppo, the Evangelical Church faced various challenges from a spiritual perspective, as well as dealing with the spiritual impact of the earthquake on individuals' lives.

National Evangelical Synod
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“GOD IS OUR REFUGE & STRENGTH”

HELP SYRIA

1. **Spiritual crisis:** The earthquake likely caused a spiritual crisis among members of the congregation, questioning their faith, and struggling to make sense of why such a disaster occurred. This crisis may have led to feelings of doubt, fear, anger, and uncertainty about the future.

2. **Emotional turmoil:** The trauma and devastation caused by the earthquake could have resulted in emotional turmoil for church members, affecting their mental health and well-being. Feelings of grief, loss, and despair may have been prevalent, requiring pastoral care and support from the church community.

3. **Loss of spiritual spaces:** The damage to religious buildings, such as churches and chapels, could have had a profound impact on the spiritual lives of individuals. The loss of familiar worship spaces may have disrupted regular spiritual practices and rituals, leading to a sense of disconnection and disorientation.



A child Sleeping in Aleppo Colleague 7/2/2023

جأوة
"OUR REFUGE & STRENGTH"

HELP SYRIA

4. **Displacement and community fragmentation:** The displacement of families from their homes and communities due to the earthquake may have disrupted the close-knit community ties within the church. The physical separation of church members could have led to feelings of isolation and loneliness, impacting their spiritual support networks.

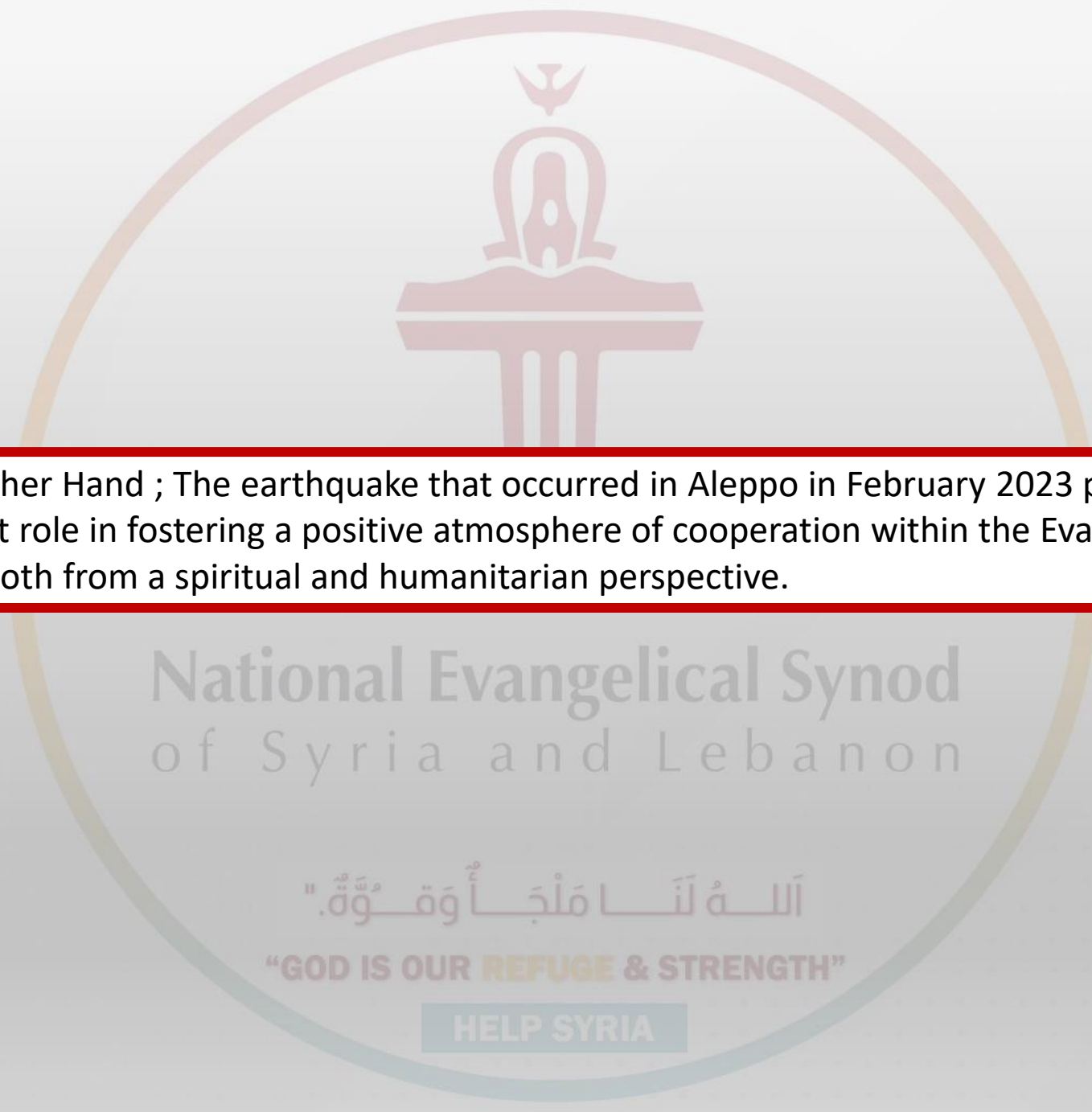
5. **Coping with uncertainty:** The uncertainty of the future, including the long and arduous process of reconstruction and recovery, may have challenged the faith and resilience of church members. Enduring prolonged hardship and instability could have tested their trust in God and their ability to find meaning and purpose in the midst of adversity.

6. **Spiritual guidance and pastoral care:** The Evangelical Church likely faced the challenge of providing adequate spiritual guidance and pastoral care to support members through their spiritual struggles and emotional distress. Pastors and church leaders may have had to navigate complex and sensitive issues to help individuals find solace, hope, and renewal in their faith.



Sadness and fear in people's eyes





On the other Hand ; The earthquake that occurred in Aleppo in February 2023 played a significant role in fostering a positive atmosphere of cooperation within the Evangelical Church, both from a spiritual and humanitarian perspective.

National Evangelical Synod
of Syria and Lebanon

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“GOD IS OUR REFUGE & STRENGTH”

HELP SYRIA

1. **Spiritual unity:** The shared experience of facing a natural disaster like an earthquake likely brought the members of the Evangelical Church closer together spiritually. The sense of vulnerability, loss, and uncertainty may have prompted individuals to turn to their faith for comfort and guidance. This shared spiritual bond could have enhanced unity within the church community, fostering a sense of solidarity and mutual support.



They are praying on the night of the earthquake
(Aleppo Colleague)

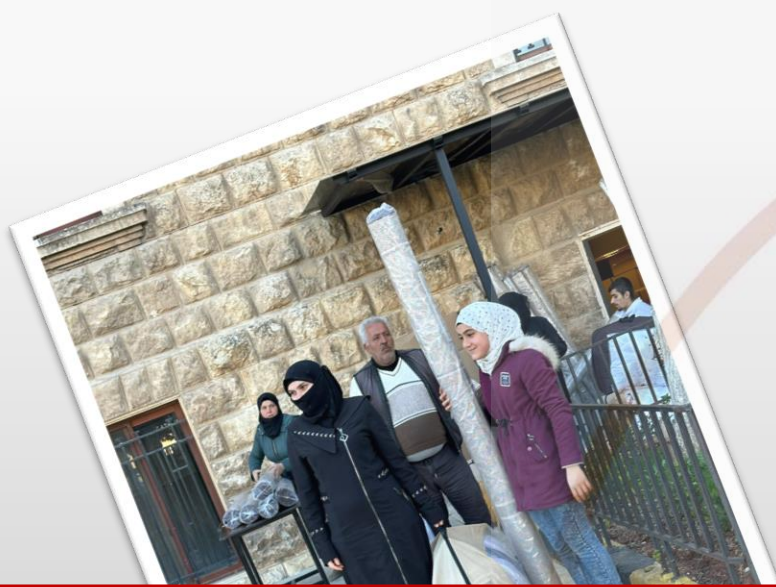
2. **Compassion and empathy:** The widespread devastation caused by the earthquake would have evoked feelings of compassion and empathy among church members. The recognition of the suffering and needs of others in the community could have motivated individuals to come together in a spirit of compassion, generosity, and service. This shared commitment to helping those in need would have created a positive environment of cooperation and support within the church.



كَلِمَاتُ مَلْجَأٍ وَقُوَّةٍ.
"GOD IS OUR REFUGE & STRENGTH"

HELP SYRIA

Without discrimination and without distinction



3. **Humanitarian response:** The earthquake would have necessitated a coordinated humanitarian response within the Evangelical Church to provide aid and assistance to those affected by the disaster. The church may have organized relief efforts, such as distributing food, water, shelter, and medical care to displaced individuals and families. This humanitarian response would have required collaboration, teamwork, and coordination among church members, fostering a positive environment of working together towards a common goal of alleviating suffering and rebuilding lives.

4. **Reaffirmation of faith:** For many church members, the earthquake may have served as a test of their faith and beliefs. The experience of surviving a natural disaster could have led individuals to reflect on the fragility of life, the importance of community, and the role of faith in times of crisis. This period of introspection and reflection could have deepened spiritual conviction, renewed commitment to serving others, and strengthened the spiritual bonds within the church community.



Aleppo Colleague



Presbyterian Church in Aleppo

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"GOD IS OUR REFUGE & STRENGTH"
HELP SYRIA

Despite these challenges, the Evangelical Church of Aleppo would have sought to strengthen its spiritual community, offer solace and support to those in need, and provide a beacon of hope in the midst of turmoil. By fostering resilience, faith, and unity, the church aimed to help its members navigate the spiritual impact of the earthquake and emerge stronger and more connected as a spiritual community.

And the earthquake of February 2023 in Aleppo created an opportunity for the Evangelical Church to come together in a spirit of unity, compassion, and service. By embracing the challenges of the disaster with faith, empathy, and resilience, church members were able to foster a positive environment of cooperation, support, and spiritual growth within their community.



To begin with, the world has witnessed unimaginable suffering in Aleppo. After years of conflict, the earthquake added another layer of devastation, leaving many in despair and without hope. In times like these, we often feel helpless, lost in the vastness of the tragedy around us. However, prayer is a tool that transcends physical distance, connecting our hearts and intentions to those in need. It can be a profound expression of our solidarity with the people of Aleppo.



Sunday Worship
(Presbyterian Church in Aleppo)

I urge each and every one of you to join me in making prayer our primary tool for supporting the church in Aleppo during this critical time. Together, let us lift our voices in hope and commit to a journey of prayer that not only reaches out to those in need but also strengthens our bonds within the body of Christ. By doing so, we not only become a source of comfort for Aleppo but also allow our faith to flourish in ways we may never have imagined.



Sunday Worship
(Presbyterian Church in Aleppo)

نَجَاءٌ وَقُوَّةٌ.
"GOD IS OUR REFUGUE"
HELP SYRIA

Prayer is not merely an act of speaking words; it is a manifestation of love, compassion, and empathy. It is a call to God for healing, restoration, and guidance. When we pray for Aleppo, we align our spirits with the suffering of others. It provides comfort not only to those we are praying for but also to ourselves, reminding us of the importance of community and our shared humanity. By fostering a collective spirit of prayer, we can create an atmosphere that not only supports the needs of Aleppo but also strengthens our own faith and resolve.



Sunday School

اللَّهُ لَنَا مُجِبٌ وَقُوَّةٌ.
"GOD IS OUR REFUGE & STRENGTH"

HELP SYRIA

Moreover, prayer has the power to inspire action. It encourages us to consider how we can extend our support beyond the spiritual realm. Each prayer can ignite the spirit of generosity within us—prompting us to mobilize resources, assist with humanitarian efforts, or even reach out to help rebuild what has been lost. By committing to sustained prayer for Aleppo, we open our hearts to the promptings of compassion and action, reflecting our faith in tangible ways.



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HELP SYRIA

The idea that the work and service of the church in Aleppo to serve the community cannot be done without the support of global churches highlights the importance of unity and collaboration within the Christian community. It emphasizes the interconnectedness of churches around the world and the shared responsibility to support each other in carrying out their missions.



"GOD IS OUR REFUGE & STRENGTH"

HELP SYRIA

Global churches need to consider the services provided by the church in Aleppo as part of their own services and as a continuation of the work of the church worldwide. By providing support, whether it is through financial assistance, resources, or prayers, global churches not only help the church in Aleppo fulfill its mission but also strengthen the bonds of fellowship and mutual care within the Body of Christ.



HELP SYRIA



الكنيسة الانجيلية العربية بحلب
NATIONAL PRESBYTERIAN CHURCH OF ALEPPO

This idea reminds us that we are all part of one family of believers, and we have a responsibility to support and uplift each other in our collective efforts to spread the message of love, hope, and redemption to the world. It also emphasizes the importance of solidarity and unity in the face of challenges and hardships, as we work together to make a positive impact on the lives of those in need. Ultimately, by supporting the church in Aleppo and other communities around the world, global churches contribute to the greater mission of advancing the Kingdom of God and promoting justice, peace, and compassion in a world that often seems divided and broken.



In Syria, where there is a mix of different religious beliefs and a long history of political instability, open proselytizing of Christianity can be seen as provocative and may lead to tensions or even conflicts. Religious freedom is limited in the country, and there are strict regulations in place that govern public expressions of faith. Additionally, given the presence of various religious sects and the sensitivity around religious identity, overt evangelism can be viewed as a threat to social harmony and cohesion.



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"GOD IS OUR REFUGE & STRENGTH"

HELP SYRIA

Furthermore, the presence of Christian missionaries from other countries is also difficult due to the stringent visa requirements and the necessary approvals from security authorities. The Syrian government closely monitors foreign activities within its borders, especially those related to religion, making it challenging for foreign missionaries to enter the country and carry out their work. There is a lack of trust and suspicion towards outside influences, particularly in the context of religious conversion.



“GOD IS OUR REFUGE & STRENGTH”

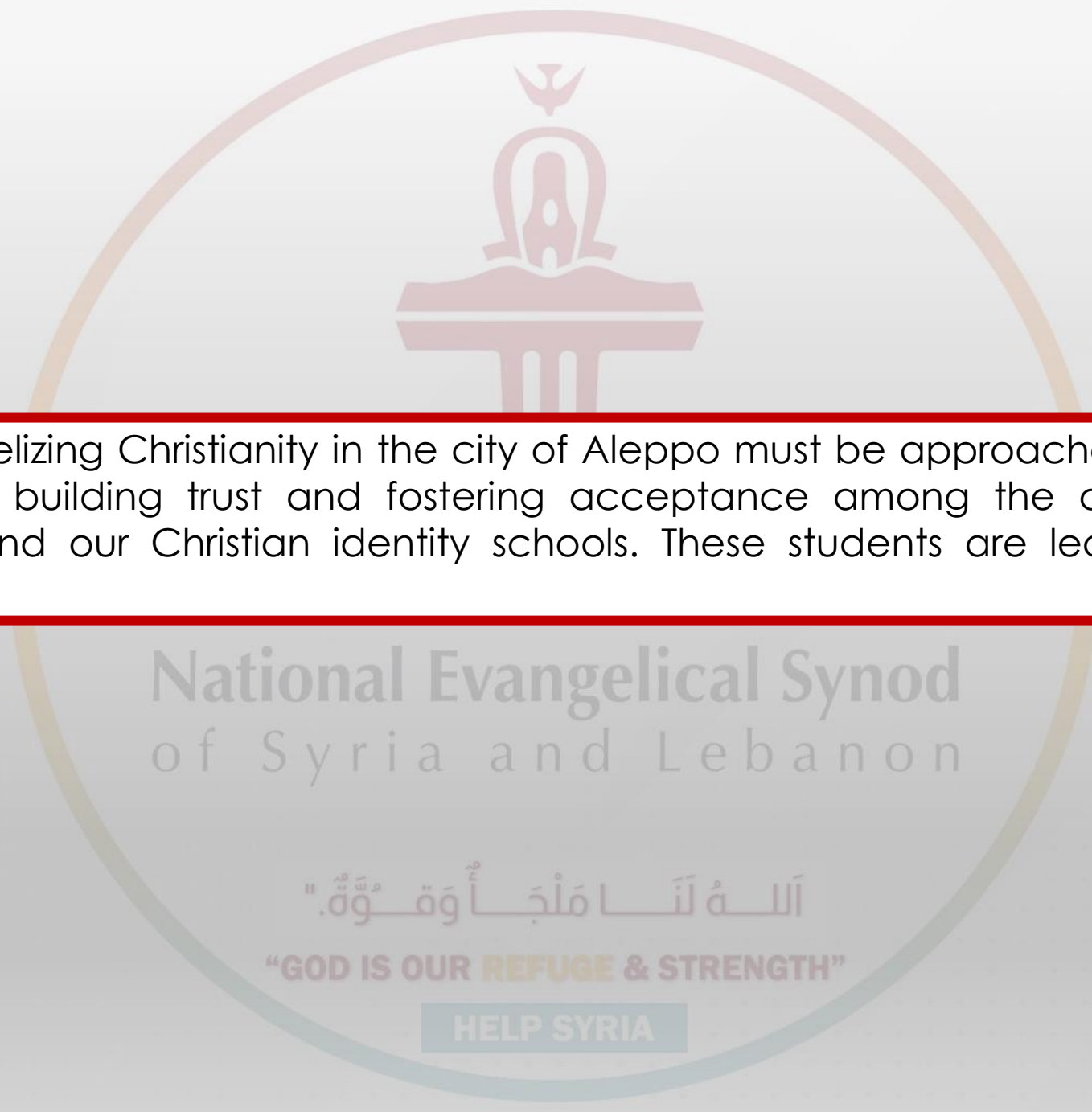
HELP SYRIA

Overall, the constraints on openly evangelizing Christianity in Syria reflect the complex interplay of political, social, and religious factors that shape the landscape of religious expression in the country. In light of these challenges, churches and Christian organizations must find alternative ways to support and encourage believers in Syria, such as through humanitarian aid, educational programs, and building relationships based on mutual respect and understanding. This requires a nuanced and culturally sensitive approach that respects the unique context and challenges faced by Christians in Syria.



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"GOD IS OUR REFUGE & STRENGTH"

HELP SYRIA



The idea of evangelizing Christianity in the city of Aleppo must be approached through creative methods, such as building trust and fostering acceptance among the approximately 2500 students who attend our Christian identity schools. These students are learning the value of accepting others.

National Evangelical Synod
of Syria and Lebanon

اللَّهُ لَنَا مَلْجَأٌ وَقُوَّةٌ.

“GOD IS OUR REFUGE & STRENGTH”

HELP SYRIA

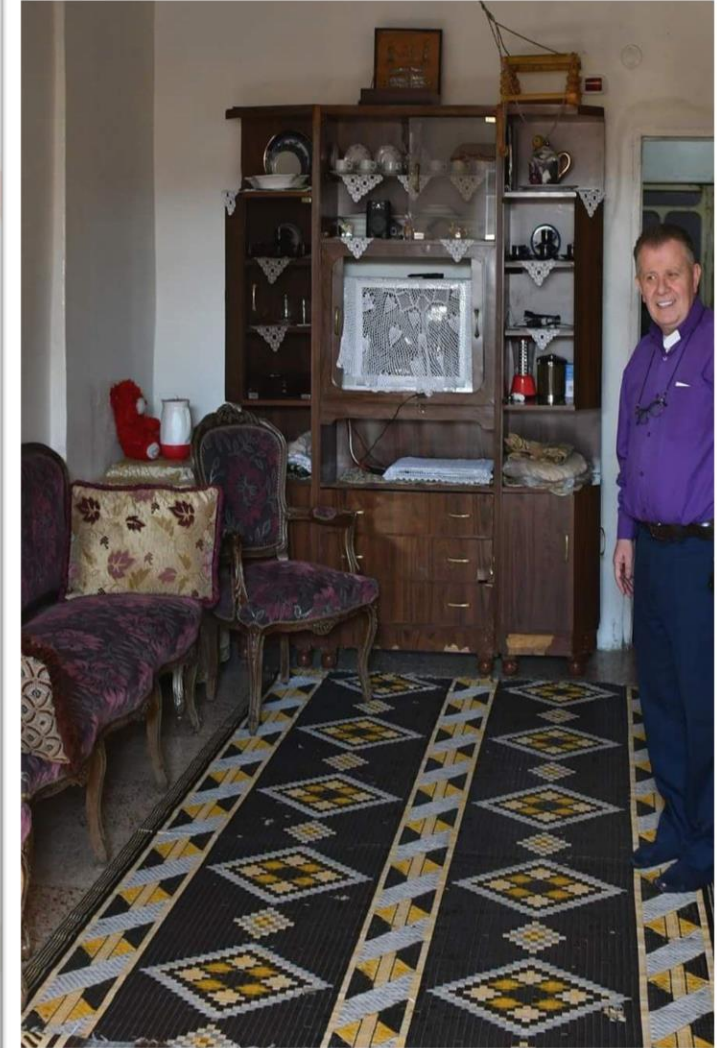


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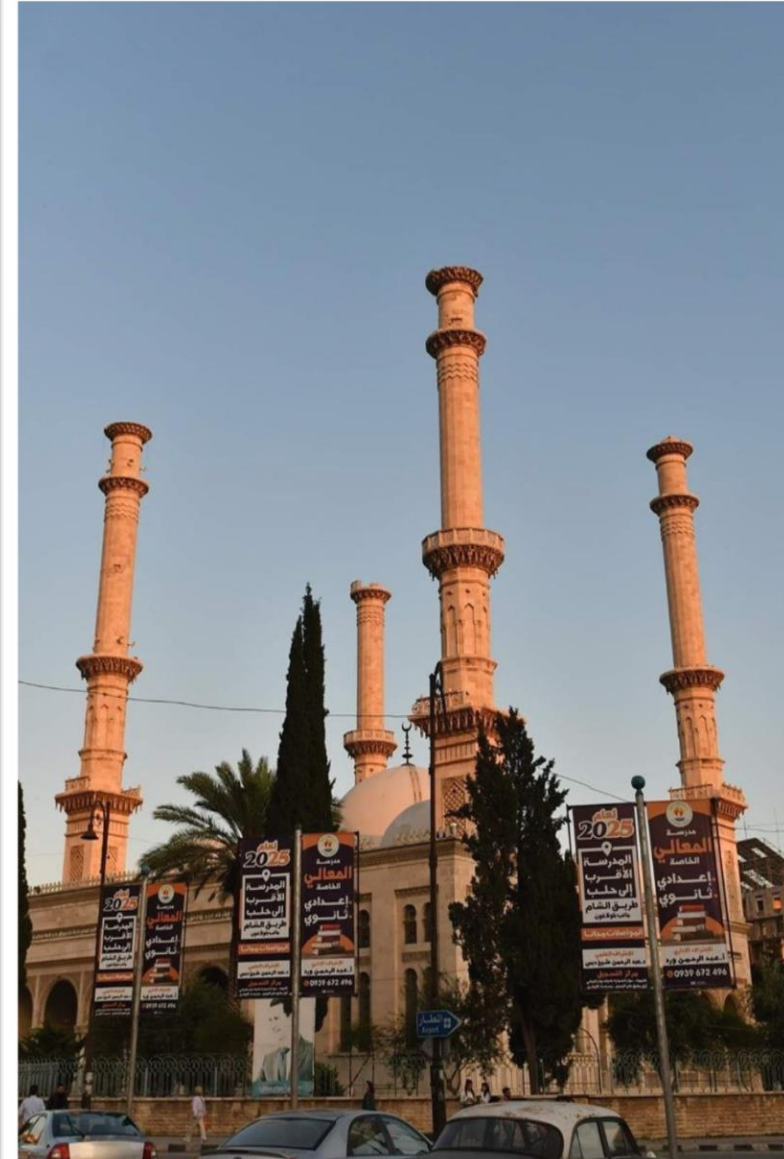


To effectively evangelize Christianity in Aleppo, it is important to start by cultivating trust and building positive relationships with the local community. The Christian identity schools in the city play a crucial role in this process, as they provide a platform for students to learn about Christian values and teachings while also promoting tolerance and respect for others.

The Church's contribution to the restoration of Muslim homes



By focusing on fostering acceptance and understanding among the students, we can plant the seeds of trust and openness within the community. This can be achieved through various creative approaches, such as organizing interfaith dialogues, cultural exchange programs, and community service projects that bring people from different backgrounds together in a spirit of unity and cooperation.



The largest mosque in the city of Aleppo is located near our church.

Moreover, it is essential to tailor our evangelization efforts to the cultural and social context of Aleppo, taking into account the unique challenges and sensitivities of the local population. By engaging with the community in a respectful and non-confrontational manner, we can gradually introduce Christian principles and values in a way that resonates with the people and aligns with their own beliefs and traditions.



Distribution of Clothes
At discounted prices

Ultimately, by creating a welcoming and inclusive environment in our Christian schools and reaching out to the broader community through creative and culturally sensitive methods, we can effectively share the message of Christianity in Aleppo and contribute to building a more harmonious and accepting society. This approach not only allows for the spread of Christian teachings but also promotes mutual understanding and cooperation among people of different faiths and backgrounds.



A family on the move! Women's clothing varies greatly depending on religious affiliations and levels of conviction in the different streams of Islam.

The medical center can play a pivotal role in this mission by providing healthcare services that prioritize the well-being of our community—regardless of their background. When we offer medical assistance free of charge or at reduced rates, we send a powerful message about love and unity. This not only builds trust but also reflects the core values of Christianity: compassion, selflessness, and service.

By embracing this mindset within our medical centers, we not only serve the physical needs of our community but also create opportunities for spiritual dialogue and cultural exchange .

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“GOD IS OUR REFUGE & STRENGTH”

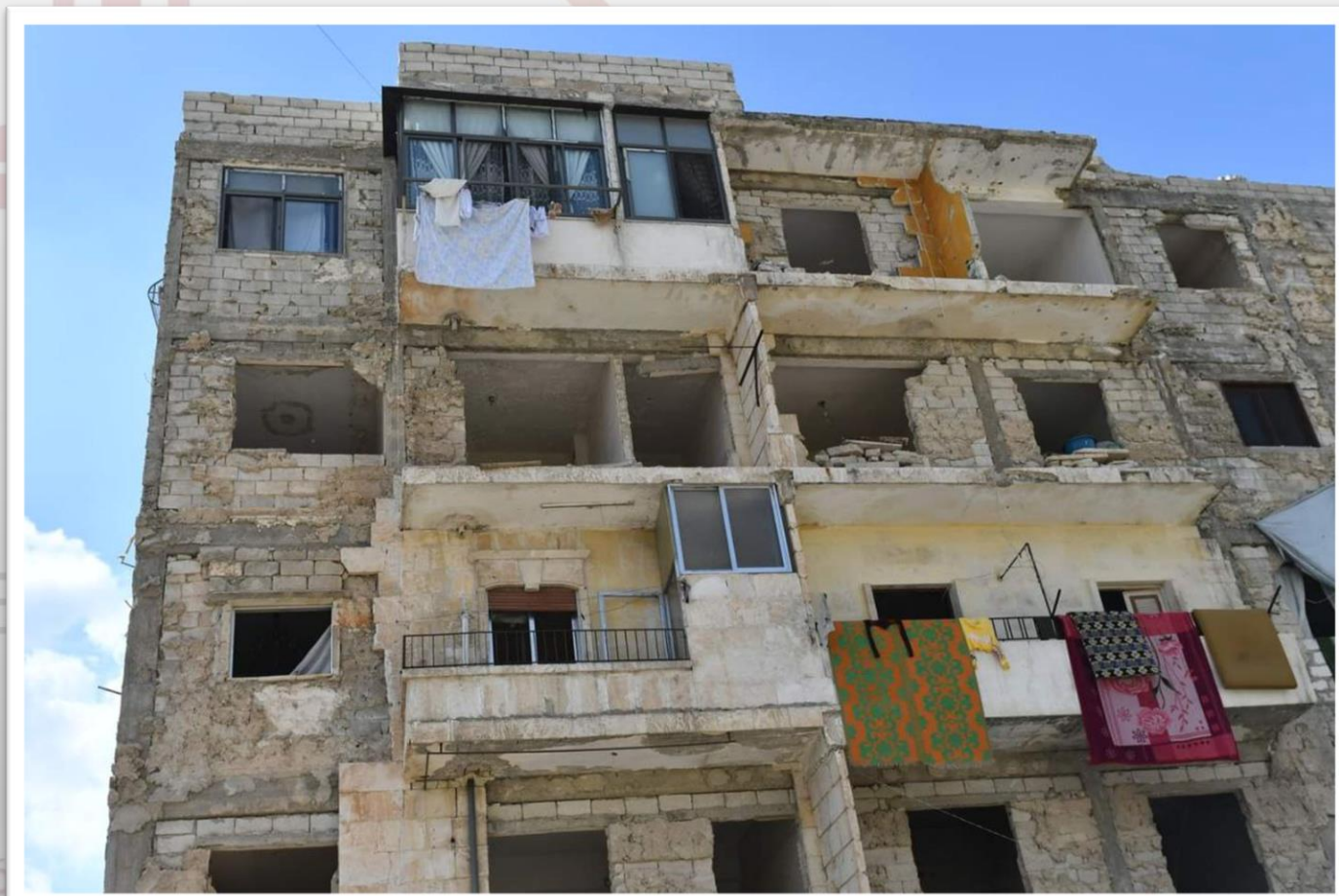
HELP SYRIA

The partnership between the Korean Church and the Synod is a partnership to preserve the Presbyterian presence in this region.

Despite being financially and economically exhausted and despite the small number of its members, the Church is still able to play a significant role in society .

This partnership aims to support and strengthen the church's presence and impact in the community, ensuring that it continues to have a positive influence despite its challenges .

The Korean Church, with the help of the Synod, is able to maintain its presence and continue its vital work in the community, despite facing difficulties and limitations. This partnership is crucial for ensuring the survival and growth of the church in this region, as well as for maintaining its important role in the society.



OUR REFUGE & STRENGTH"

HELP SYRIA

The church has always been a cornerstone of community life, providing not just spiritual guidance, but also practical assistance to those in need. In the face of challenges that threaten to undermine its existence, it becomes imperative that we reinforce ongoing projects and integrate new ideas that can sustain the church's impact.



“GOD IS OUR REFUGE & SHELTER”

HELP SYRIA

One of the most pressing issues our community faces is the ever-increasing emigration of our young labor force. To combat this alarming trend, we propose creating new job opportunities. By supporting local businesses, providing vocational training, and fostering entrepreneurship, we can encourage our youth to remain in their homeland. Retaining our skilled labor not only helps the church thrive but also preserves the cultural and social fabric of our community.



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“GOD IS OUR REFUGE & STRENGTH”

HELP SYRIA

Furthermore, we cannot overlook the needs of our elderly population. Supporting our senior citizens is crucial, both financially and health-wise. We can establish programs that provide financial assistance to ensure they have access to basic necessities, while also facilitating healthcare services that cater specifically to their needs. By investing in our elders, we honor their contributions and provide them the dignity they deserve in their golden years.



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In this modern age, it is vital that we also turn our attention to sustainable development.

Embracing renewable energy projects, such as solar power, is one of the most effective ways to reduce our carbon footprint while ensuring the sustainability of our church's facilities. By investing in solar energy, we can significantly decrease our operating costs and ensure a reliable source of energy for the generations to come.



On average, the cost of installing a solar energy system for a home in Syria is approximately \$2,500. In a country where the average monthly income is \$30.



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HELP SYRIA

Additionally, the medical center associated with the church plays a crucial role in our community's healthcare landscape. To enhance its capabilities, we propose a dedicated effort to cover the costs of medical examinations and necessary medications for those who cannot afford them. Ensuring that our community has access to adequate healthcare will not only facilitate healing but also foster a sense of security and well-being among our parishioners.



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"OUR REFUGE & STRENGTH"
HELP SYRIA



In conclusion, the role of the church in Aleppo is essential, and it is our collective responsibility to nurture its growth and presence. By supporting existing projects and introducing innovative initiatives, we can enhance both the material and spiritual well-being of our community. Together, we can create a brighter future for our church, our families, and our beloved Aleppo. Thank you.

اللَّهُ لَنَا مُجِبًا وَقُوَّةٌ.

“GOD IS OUR REFUGE & STRENGTH”

HELP SYRIA