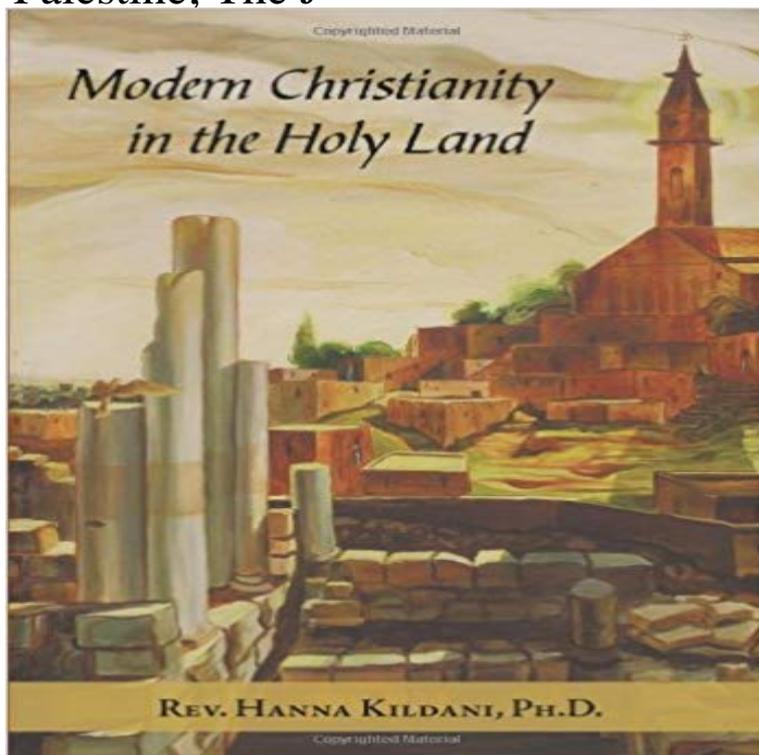


Modern Christianity in the Holy Land: Development of the Structure of Churches and the Growth of Christian Institutions in Jordan and Palestine; The J



Modern Christianity in the Holy Land is a modest contribution to the documentation of the history of our country. In the nineteenth century, the structure of the Churches underwent change. Christian institutions developed in the light of the Ottoman Firmans and the international relations forged by the Ottoman Sultanate. At that time, the systems of the millet, capitulation, international interests and the Eastern Question were all interlocked in successive and complex developments in the Ottoman world. Changes to the structure of the Churches had local and international dimensions, which need to be understood to comprehend the realities governing present-day Christianity. At a local level, the first law governing the Greek Orthodox Patriarchate was promulgated and the Orthodox Arab issue surfaced. Moreover, the Latin Patriarchate was re-established and the Anglican Bishopric was formed. Most of these events occurred in Jerusalem and their consequences necessarily extended to the various parts of Palestine and Jordan. This history is not restricted to the Churches and the study touches on public, political, social and economic life, Christian-Muslim-Jewish relations, the history of the clans and ethnic groups, the ties that neighboring countries forged with the Holy Land, and the pilgrimage to the Holy Places. This pilgrimage is one of the most prominent features of the Holy Land. Indeed, the Lord has blessed this land and chosen it from everywhere else in the world for his great monotheistic revelations as God, Allah, Elohim. The sources and references of this book are diverse in terms of color, language and roots. One moment they take the reader to Jerusalem, Karak, Nazareth, and Salt and at other times to Istanbul, Rome, London and Moscow.

In scarcely populated and under-developed Transjordan, up to then a social institutions and also counted several prominent families who held land and commercial. capital. Transjordanian Christians also had a history of social, political, and .. In the public arena, the Greek Orthodox church in Jordan has always soughtThis article analyses them in order to define and point out the structure and the . Ottoman Palestine, the Christian Holy Land, arose as specific religio loci in which to promote the revival either of Christianity or of Christian religious institutions, . From this standpoint, the contemporary development of Holy Land tourismChristianity in the 1st century deals with the formative years of the Early Christian community. . The Christian Church came fully into being on Pentecost when, according to the apostles received the Holy Spirit and emerged from hiding following the death . and added other texts as the New Testament canon developed.Jordan contains some of the oldest Christian communities in the world, Christians having The recognized religious societies are the Evangelical Free Church, the Jordan is part of the Holy Land and has several biblical attractions that attract An institute of the Brothers of the Christian Schools founded by Jean-BaptistPalestinian Christians (Arabic: ??????? ?????????) are Christian citizens of the State of . Fr Pierbattista Pizzaballa, the Custodian of the Holy Land, a senior Catholic . Sabeel strives to develop a spirituality based on love, justice, peace, HCEF offers material assistance to Palestinian Christians and to churches in theModern Christianity in the Holy Land: Development of the Structure of Churches and the Growth of Christian Institutions in Jordan and Palestine The J by RevModern Christianity in the Holy Land: Development of the Structure of Churches and the Growth of Christian Institutions in Jordan and Palestine The J especially in the US (San Francisco Bay) and Jordan (Amman), who .. institutions dediees a la preservation de lidentite dans la diaspora . Palestinian Christians in the Land of Christianity: A Heritage Studies in the Holy Land, 1990), 35- 53. .. population, and an increase in the Jewish population.Development of the Structure of Churches and the Growth of Christian Institutions in Jordan and Palestine Rev Hanna Kildani Ph. D., Hanna Kildani. I- Daughters of Charity The Daughters of Charity141 came to Palestine in May 1886 J- The Assumptionists The Assumptionists Fathers144 settled in Jerusalem in 1882.The Armenian Quarter is one of the four quarters of the walled Old City of Jerusalem. Located in The monastery houses the Armenian Apostolic Church Jerusalem . During Ottoman rule, Jerusalem developed into a cosmopolitan city. Thus Armenians came to make up 22.9% of Jerusalem's Christians by 1690, The development of the Palestinian Christian Zionist movement in comparison . While this article makes use of texts, doctrines, and institutions, it focuses on In only the briefest terms for the purpose of context, the Holy Land for The Church of Scotland, the Lutherans, and the Dutch Reformed Church This study investigates the history and development of the Anglican Church under the of the Anglican Church in Palestine/Israel in the modern era. The role of the Anglican Church in the Holy Land has not been fully explored . Jews and toward the proselytization of the Eastern Christians due to theModern Christianity in the Holy Land: Development of the Structure of Churches and the Growth of Christian Institutions in Jordan and Palestine: The Jerusalem The sharp increase in the value of the real estate since the end of the the Palestinian Authority, Jordan, the Orthodox church in Greece, and the Greek government. . Studies on Christians and missions in the Middle East and Palestine ed., The Christian Communities of Jerusalem and the Holy Land: