

A letter to the friends of Deir Mar Musa Al-Habashi 2023

Foreword

I cannot do anything these days without thinking about what is happening in Gaza with the Hamas attack on 7 October, and what has been happening there for more than sixteen years, and ultimately, what has been happening in the Holy Land for more than seventy-five years. I cannot write, the only thing I can do besides pray is to cry out. O Lord, let my cry be a prayer to You. O Lord, have mercy on humankind.

This time there is something new: not everyone is keeping quiet, many in the world are speaking out, demonstrating and showing solidarity with the victims. Yes, the time has come for all of us to unite and say: stop the injustice, stop the murder, stop the hatred. But the powerful, who can, and therefore must, do something to protect the weak, are content with showing concern, elaborating theories, or sadly, shamelessly siding with the perpetrator against the victim. The life of a Palestinian child is no less precious than that of an Israeli child; we are all equal. However, Israelis live in and belong to a powerful society that occupies the land of others and is supported globally, and often unjustly, by many nations. The Israeli government has not complied either morally or legally with any of the United Nations Resolutions on anything related to the Arab-Israeli conflict.

As for the Palestinians, they now live either in an extermination camp called Gaza or in a besieged land called the West Bank. At any moment, they are exposed to killings, arrests, torture, forced evictions and the burning of their crops, with no one to support them. Palestine is occupied and oppressed, and the state of Israel, created by the West to give a homeland to the Jews – whom it itself persecuted in Europe –, is incredibly behaving like a colonial oppressor. So many Israelis, victims of history's worst genocide, the Nazi Holocaust, live in the homes of Palestinian families who were driven from their land and homes, for which some still hold on to the keys. The pain and trauma of the Jewish people because of the Shoah is enormous and deserves that we all work so that they may live in true peace. But unfortunately, if yesterday's victim acts as executioner today, peace will not come. Yes, Hamas sowed terror even amongst civilians, but Israel's response is not just a disproportionate reaction, it is genocide, another genocide.

Most Western governments, which claim to protect human dignity and rights and to defend the values of justice, equality, freedom, fraternity, non-violence, etc., do little or nothing. In the Middle East, we feel sad and unable to act. We feel humiliated, insulted and abandoned in the face of the power of evil, which kindles the fire of hatred in our hearts. Therefore, as disciples of Jesus of Nazareth, we cry out: Lord, have mercy. Lord, protect our hearts from hatred and rancour. Make us capable of praying for a just peace that does not come at the expense of the weak and in which the strong impose themselves on the poor. We dare to hope for a peace that guarantees a free and dignified life for all, Palestinians and Israelis alike. Enable us to strive with all our might to fulfil the vision of the prophet Isaiah, in which the wolf will live with the lamb, albeit in two states.

Introductory Reflection to the Letter to the Friends

Hospitality and Monotheism

We have always prided ourselves on our exceptional ‘Arab’ hospitality, and there is no doubt that it once was, and many people of Arabic culture today still welcome every guest and every foreigner with an open heart, just as they would a brother or a friend. But I have met, for example in Italy, such hospitable people as I have never found amongst all the Arabs I have known. I mention here Don Ottaviano, who welcomed us into his home and his parish, and first of all into his heart and private life, when he was almost seventy-five years old. I discovered that we were not his first guests: before us, there was the Egyptian, the Moroccan, the priest and the homeless man, the Christian and the Muslim. Nor were we the last guests, because then came the Africans, the Ukrainians (long before the war), the Italians and others. At Don Ottaviano’s, everyone had a place. From him, I learnt not only the good practice of hospitality, but also its gratuitousness by receiving in the name of the Lord.

Now as I write, Brother Jens and I are in the Kerala region, where most Indian Christians live. The people here are simple, hospitable and always smiling. The land is as beautiful as in the stories of Sinbad. The coconut trees are beautiful and generous. We are being received by the Sisters of the Carmelite Missionaries (CMC). We were surprised by a hospitality never seen before, respect, smiles and applause. In every monastery we enter, we are given the place of honour and always welcomed with flowers and symbolic gifts. Even Indian mobile phone SIM cards with more than enough internet awaited us. All the nuns are laughing and happy; I have not seen a single one frown and I have met hundreds of them. We felt very embarrassed: there is an exaggeration here in honouring the priest (and this fact can, unfortunately, be easily exploited by those who do not love the humble Christ), but I discovered that this is due to the fact that we represent the Master, and therefore it is not we personally who are worthy of this honour. We are priests and monks: we hope we are not arrogant, as the Qur’an describes in Surat *al-Mā’ida*, 82. We represent, or better yet, we must represent Christ, reflect his image and spread the fragrance of His Holy Spirit wherever we enter. We feel embarrassment and shame at our unworthiness. Here, I have felt a strong call to holiness, to the commitment to priesthood and monasticism to give witness to Christ. God help me. Before the tomb of the Apostle St Thomas in Chennai, I prayed on my knees at length, asking God for our sanctification, for the good of the community, the Church, Islam and the whole world. From the hospitality of the sisters and from the people I met, I have learnt many things: for example, that the effort to smile is a great act of love. Hospitality teaches, enriches, expands and broadens horizons and opens one’s eyes to God’s work in His creation.

At Deir Mar Musa, we are not the only ones offering something good to our guests and enriching them with what we have; they too bless us, teach us and enrich us with their experiences and talents. With hospitality, which we consider a sacred virtue and which we call ‘Abrahamic’ – in honour of the father of believers, the Friend of God, Abraham – God becomes our guest through our guests; we welcome Him in them. Indeed, it is He who welcomes our guests through us, the guests of the Merciful One. In this way, He becomes a two-fold guest: the One who receives and the One who is received. And so, as the Apostle Paul said: God becomes all in all (1 Cor 15:28).

We Christians are monotheists, but we often forget or ignore this, and many of us do not know or want to know it. Hospitality helps us to be monotheists, true worshippers of the One God. The heart of the message of the Bible is the oneness of God, that is, monotheism. The Arabic word for monotheism is *tawhīd*, an Islamic word that is not used by Arabic-speaking Christians precisely because it is Islamic. However, in the East, the sign of the cross, “In the name of the Father, the Son and the Holy Spirit”, always ends with “one God. Amen”. The point is always that of keeping the first commandment of the Decalogue, which sums up the whole of the Law and the Prophets, together with the second commandment, which is to love our neighbour, as Jesus taught us. The fact that we are monotheists creates a huge space for dialogue with Islam. This takes nothing away from our faith in God who is One and Triune – Father, Son and Holy Spirit – a trinity that is not numerical but relational. Christians in general and Catholics in particular should be universal men and women, that is, capable of “making themselves all things to all people”, as the Apostle Paul said (1 Cor 9:22), and thus guard their hearts with fidelity to the love of the one God without creating false gods for themselves such as money, social position, professional success, fame, race, nationalism... political

prevarication, etc.; everything that regards vain glory. Even God, faith, the Church and the cross can be turned into idols. When tempted by Satan, Jesus fought against idolatry by refusing to bow down to Satan and have a divided heart. This temptation accompanied him all the way to the Cross, and to overcome it, Jesus would isolate himself in the desert or climb up a mountain to pray and worship God the Father in Spirit and Truth, to keep a unified heart and protect himself from vain glory. Only constant conversion to the Father saves us from idolatry.

Therefore, we should follow in the footsteps of the Master and host God in our prayers, and become His guests. Prayer is not the repetition of words or the practice of rituals, but rather a patient gaze of love that does not grow weary or bored, a silent gaze. It is a listening, calm and contemplative in the presence of the Beloved. From prayer, we learn hospitality and our hospitality becomes prayer. Every time God welcomes us into His love, He strengthens our faith and makes our hearts more and more unified. Thus, to host God is to profess His oneness; it is an act of monotheism. With this in mind, hosting one's neighbour becomes praise to God. I believe that man has become increasingly lonely, closed in on himself everywhere, even in our Eastern societies, and this exacerbates our problems. Therefore, I believe that living together can save the world. God knows this and became our guest in the Child of the manger to live with us and let us live in Him and with Him, the Emmanuel.

Brother Jihad, superior of the monastery

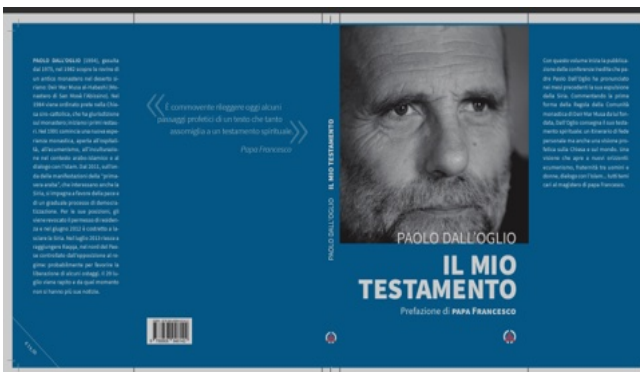
The Monastic Community

The most significant news for the Community in the past year was the ordination of Brother Jacques as Archbishop of the Syrian Catholic Eparchy of Homs, Hama and Nebek on 3 March 2023. He chose the name "Yulian Yacoub Murad" in honour of St Elian the Presbyter to whom the parish in al-Qaryatayn where Jacques served and lived, next to the saint's tomb, for 15 years, is dedicated. We lost an important member of the community to give him to the Church, which gained him as a bishop, and so we too gained him through this important role and mission entrusted to him. We all watched the ordination with great emotion and joy with many Syrian and some European friends. Msgr. Yacoub outlined the characteristics of his ministry around the unconditional welcome for every human being, ecumenical and religious openness especially towards Muslims, and the need to promote the roles of women and young lay people.

On 28 August, Jacques celebrated the feast of Deir Mar Musa in the 'tent' in the valley below the monastery by offering Mass for our founder, Fr Paolo, on the ten-year anniversary of his disappearance. Present were: the Apostolic Nuncio in Damascus, Card. Mario Zenari; the Provincial of the Jesuits in the Middle East, Fr Michael Zammit, along with other Jesuits; some diocesan priests, seminarists, monks and nuns from Deir Mar Yaqub in Qara, parishioners of Nebek and other friends.



On 29 July, we experienced the most important event in the life of the Community in 2023 in the Church of St Ignatius of Loyola in Rome, where we celebrated Mass on the tenth anniversary of the disappearance of Fr Paolo, presided over by the Vatican Secretary of State Card. Pietro Parolin with the participation of Msgr. Jacques, Msgr. Rami al-Kabalan and many Jesuits, Paolo’s family and friends of the monastery. On this occasion, the first volume of Fr Paolo’s book ‘My Testament’ was published, a collection of talks he gave in Deir Mar Musa commenting on and explaining the first simple form of the Rule of the monastic community. The book, with a preface by Pope Francis, was presented in the same church before the Mass. The event was a source of consolation and joy, despite the sadness of the memory. The Italian text represents a quarter of the original Arabic text, and we are still looking for who will finance the translation of the rest. If anyone is interested, please contact us. The Community wishes to thank our friend Adib al-Khoury, director of the al-Khalil publishing house, who worked to transcribe the entire Arabic text, and our friend Elena Bolognesi, who translated the first volume from Arabic to Italian.



Deir Mar Musa, Nebek, Syria

Living in Deir Mar Musa are Sister Houda, Brother Youssef, Brother Ziad and Brother Jihad. Each participates in the ordinary hospitality according to their gifts and the daily needs. **Houda** helped the Jesuits guide Ignatian Spiritual Exercises both in Deir Mar Musa and at the Jesuit Transfiguration Retreat House in Tuffaha. But the important news is that Houda was the only Syrian woman to participate in the Synod of Bishops in Rome, contributing to reflections and discussions on the future of the Church and how to live ‘synodality’ in the Church of the third millennium. **Yause** continues

his work of making candles, which he sells to churches in the area, and rosaries, with the help of several Muslim and Christian women from Damascus. He gladly descends the three hundred and forty-four steps of the monastery to open the monastery shop to visitors, even if only for an hour, and then climbs back up again, cheerful for having welcomed them. **Ziad** entered the novitiate on Friday 28 July. We welcomed him with great joy and thanks to God in the church of the SS. Salvatore Monastery in Cori. Ziad, 29, is from a Maronite family in the village of Ain Halakim, in the Hama area, and began his religious life with great joy and enthusiasm. God bless him. **Jihad** tries to fulfil his duty as superior of the monastery. In collaboration with the Syrian Bible Society, Jihad conducted five days of introduction to Bible reading, each held in a different city.

At the end of October, Youssef Bali celebrated his 61th birthday, the seventeenth he has shared with us. Denver returned to Syria mid-May to continue discerning her vocation and to study Arabic in Homs, where she was a guest of Jacques at the Bishop's Curia. After attending the week of Porte Aperte in Cori, she stayed three months in Mar Musa and then moved to Damascus as a guest of the Sisters of the Sacred Hearts to continue her Arabic studies. In the beginning of September, Siham, an Iraqi consecrated woman, arrived and stayed in Mar Musa until mid-November to experience the community and discern her vocation. Then she moved to our monastery in Sulaymaniya for a period and hopes to return to Mar Musa after the Christmas holidays.

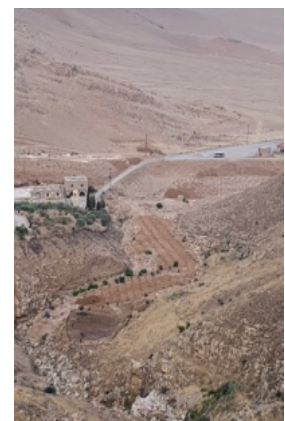


This year, thanks be to God, the monastery has welcomed a good number of pilgrims: parish groups, youth fraternities, women, scouts, prayer groups, individuals, families and groups of friends. Some came to do spiritual exercises with their guide, while others simply to enjoy the peace and silence of the monastery and to participate in community life. We also welcomed many Muslim friends from different denominations, either for brief day visits or for a night or more in a monastery. For the second year running, we welcomed a group of Christians and Muslims who came for a few days of Zen retreat in total silence. Anyone who wanted to, whether Christian or Muslim, joined us for evening prayer and meditation. European pilgrims are still few, but we are happy to receive them. We want to be able to welcome groups in the cold winter weather, so we have started replacing the old windows and doors in all the guest rooms with new, insulated ones. We have finished most of the rooms in the upper Hayek building, and then it will be the turn of the men's rooms adjacent to the ancient monastery. This will allow us to heat the rooms with minimal energy and keep them warm for longer. This year, a group of staff and collaborators helped us with the reception: Nuhad and Carla from villages in Hama, Musa and Ass'ad from Nebek and Elias, a volunteer from Aleppo. Letizia, from Italy, shared the prayer life and hospitality at the monastery from September until the New Year. Loris, a young Swiss mechanic by profession, contacted us through the association *Amis de Mar Moussa, Suisse*. Since mid-October, he has been sharing our life and will stay at least six months as he seeks God's will in his life. We entrust him to your prayers.



Our agricultural project in the monastery valley is expanding thanks to the rehabilitation and cultivation of arid areas and to the increase in new agricultural terraces built with stones collected from the mountain. The vast experience and skill of Hussein Abu Raed, our foreman, have brought a harmonious beauty to the mountain, the valley and nature, as if the terracing had been there for centuries. Hussein is assisted by a team of young Muslims, not always the same, the most stable of whom is Mu'tazz. We will be planting a vineyard in the valley, which we hope will give us enough fruit for the summer and allow us to sell the grapes for to make sultanas and molasses, while the vine leaves will be used for cooking. We are assisted in this work by an experienced and enthusiastic young agronomist, Mohammed Khair Rasul, from Nebek. Working with him are Abu Riad and Youssef Hanna, who were joined in mid-autumn by Elian, from the Hama countryside. We urgently need to replace the two work trucks, which are not only obsolete but are also becoming dangerous for those who use them. We would like to start breeding goats again and produce our own cheese. We are looking for people to help us with this work: shepherds and experienced people with a love for nature who can dedicate themselves to farming and herding in an environmentally friendly way.

We proceed with the construction of the **Pastoral Centre** beside the parish church in Nebek, which will have a ground floor used as a kindergarten for 200 children, and two floors for parish use and monastery activities. The Qalamun **Kindergarten** continues to shine in its educational work, and the 18 teachers are committed with great joy and enthusiasm. We have 120 children (3-5 years) of whom only 6 are Christians.



The **music school** has made considerable progress with the increase in the number of teachers, some teaching group music and others teaching solfège for beginners. The school currently accommodates 70 boys and girls from our three local parishes in the town: Syro-Catholic, Greek-Catholic and Evangelical. Through the **medical assistance** project, we continue to provide regular medication for those suffering from chronic illnesses and contribute towards the cost of diagnostic tests, medical analysis, minor or major surgery, dialysis, and chemotherapy for cancer patients. There are never enough resources for this project, the need is always greater than the money we have available. Many **poor people** knock at the door of the monastery and we respond to their needs as best we can, also thanks to your financial solidarity. Most of these projects are directly or indirectly coordinated and supervised by Marwan.



ing in 2008 and now come to 18 very poor or low-income Christian and Muslim families. After the death of our dear friend Nicola, George Rizq, a parishioner of ours, took over the responsibility of managing the flats and supervising their maintenance. The help we offer these families is to charge a very low monthly rent.

This year, in the hope of building a better future for Syria and the world, we are once again helping more than 65 **students** enrolled in the universities of Damascus, Homs and Aleppo to reach their graduation. We have also launched a new project in cooperation with the Magis Foundation, the **Tosca Barucco Project**, to help Syrian women with their formation – school, university, or professional – for women and girls, both Muslim and Christian.

Restoration work at the **Mar Elian** Monastery in al-Qaryatayn is ongoing and, thank God, after the restoration and rebuilding of the small chapel and the transfer of the saint's remains to his tomb, which has also been restored, we have renovated the large church of the monastery. The kitchen and several rooms have been renovated, most of the ceilings have been redone and the rooms have been fitted out with some basic furniture. There is still a lot of work to be done. We also take care of the olive grove, the vineyard, the fruit trees, their irrigation and the cultivation of vegetables. We have renovated two public schools in the town, equipping them with solar panels, school desks, stoves, and computers. A parishioner of ours, Mtanos al-Dallul, is in charge of the work, assisted by some Muslims from the town, such as Abu Ahmed, the lawyer Tha'ir and the engineer Rabeaa. Jabra Gerges from Homs is in charge of the accounts, in collaboration with Diab al-Asaf from Damascus, the accountant of Deir Mar Musa, who also supervises the Tosca Barucco project mentioned above.

The Monastery of the Santissimo Salvatore, Cori, Italy

Living in Cori are Sister Deema and Sister Carol. **Deema** is in the second year of her doctorate at the Gregorian. She helps some Syrian students studying in Italy as much as she can. During the summer in Syria, she moved between Deir Mar Musa and her family home in Homs to help her parents and look after her father, who needed surgery. Thank God, the operation was successful. **Carol** is in her eleventh year in Cori, and she is about to complete her doctoral thesis, which we hope

will have strong resonance in the field of Islamic Studies. We hope that her academic and spiritual work will help to consolidate a basis for dialogue between Muslims and Christians, and to promote deep mutual respect and the search for common truth. Carol also cared for her ailing mother in Lebanon.

In our desire to widen the circle of members of our community, we invited some friends – men and women, consecrated and lay, married or single – who had expressed an interest in forming a so-called ‘second order’, to a day of prayer and reflection together at our monastery in Cori in mid-February. By ‘second order’ we mean a spiritual connection with those who feel called by God to live our vocation in general and to engage in the spirituality of *Badaliya* in particular, without necessarily being consecrated or a monk. We have entrusted the project to the hands of friends, waiting for God to move in their hearts.

Thanks be to God, the restoration of the church was completed in July. Most of the necessary work was done to consolidate the structure of the church, which is now safe and ready to receive worshippers and tourists. The restoration of some of the frescoes and paintings kept in the parish rooms remains to be done, pending the contribution of interested donors. Before the official inauguration of the church with our dear friend and father, Bishop Mariano Crociata, we actually inaugurated the church during the week of Porte Aperte, from 22 to 28 July, revived after four years. The theme chosen was the book ‘In love with Islam believing in Jesus’ by Fr Paolo. More than 70 people took part in Porte Aperte, many for the whole time and others for a few days. The participants were Christians, Muslims, Agnostics and non-believers, coming from Italy, France, Belgium, Ireland, Germany, Morocco, Tunisia, Syria and Palestine. The meeting was rich in spiritual experiences, debates and encounters of a scientific, cultural and humanitarian nature. All expressed their appreciation for the depth of the fraternal spiritual atmosphere that prevailed. For some, it was the first time they had participated in a common prayer between Christians and Muslims.



The Monastery of the Virgin Mary in Sulaymaniya, Iraqi Kurdistan

Living in Sulaymaniya are Brother Jens and Sister Friederike. **Jens** is still busy serving the Christian community of foreigners, which is mostly made up of Indians and people from other Asian countries; there are also some Europeans who come every Friday for Mass in English and to celebrate the major feasts. Twice a week, Jens celebrates Mass for the Indian Carmelite nuns in their home at the Mary Mother of Mercy Hospital for the disabled. **Friederike** not only takes part in the hospitality, but also helps the theatre group under the direction of Safa with her experience in this area. She is also involved in accompanying some people who have experienced trauma in their lives to overcome it. Friederike travels to Germany three or four times a year to visit her elderly and ill mother.

During the day, life at the monastery in Sulaymaniya resembles a beehive, with hundreds of students of different languages and their teachers. The monastery’s green garden, decorated with

roses, orange and olive trees, creates a beautiful atmosphere of welcome and sharing. During his annual visit, Jihad pruned the olive trees with the help of Jens and Friederike. The harvest was 2 kg of olives, which we prepared. They are already ready and tasty. This year, we hope to make orange marmalade with the fruit from the garden. There are also language classes in collaboration with *Jesuit Worldwide Learning*. Norbert, from Germany, offers a trauma therapy service called Awareness Building, which promotes peace education. The monastery also welcomes guests who come for several days to visit the community or the city. The monastery's work team consists of 35 people (mostly Muslims), including Abdulmasih, who is in charge of relations with government departments and official transactions; Najah, the secretary; and Youssef, who looks after purchases and practical matters. Khuder, who arrived with the great wave of refugees in 2014, is still present at the monastery and helps with the reception.

The restoration of the monastery church is urgently needed, given the poor condition of the northern wall in particular and the building in general. The project has the support of Bishop Youssef Toma Mirkis, who expressed his joy and gratitude for our presence in Sulaymaniya. We too are grateful for his paternal care and support in all things.

We would like to share something important with you about Sulaymaniyah. During our annual Community Chapter meeting, held in Cori, a sense of deep concern emerged about the spiritual aspects of our mission and the situation of the members living there. Despite the success of the cultural, artistic and humanitarian activities of the monastery, which respond to the community needs, and despite the integration of Jens in the diocese, we fear that we will not be able at the moment to transform the place into a true monastery that belongs to and expresses the spirituality of the monastic community of al-Khalil. Praise be to God, many people feel that the place has a spiritual effect on those who enter it, and the young people feel safe to express themselves more freely than in other places. But our realistic view of the current situation also takes into account other important points. The first is the small number of us and the lack of monastic vocations. The second is that Friederike will need to be absent more and more in the coming year to be with her elderly and sick mother, and we do not know how many years this will last. As a result, Jens will remain the only monk in the monastery. Jens is extremely busy and very tired, both physically and psychologically, having taken on an enormous responsibility and amount of work that takes him away from the people, and he is unable to embody his primary role as a monk as he has to spend long hours in the office running this structure that looks more like an academic and training centre than a monastery. The faithfulness of Jens in his pastoral service to the foreigners and the Carmelite sisters is not enough to create a spiritual life, either for him or for the place, like the one we want to live as the community of al-Khalil.

That is why we are now looking for a partner with whom we can share responsibility for the place, or even hand it over completely when the time comes. The partner could be a religious community, a secular association or individual friends of the community; people who believe in our vocation to dialogue with Islam in an atmosphere of prayer, work and hospitality. We believe that there is an intermediary solution between withdrawing completely from Sulaymaniya and remaining under the present conditions. The community can retain responsibility for the place by working with the new partner and the existing team. This way, Jens and Friederike could be more present in Deir Mar Musa or Cori and less present in Sulaymaniya, as necessary. This will be until we definitively leave the monastery and entirely hand over responsibility to the partner, or until the arrival of new monastic vocations that allow us to remain in Sulaymaniya. The path will become clearer with each step we take forward.

Conclusion

Dear friends, we would like to thank you from the bottom of our hearts for your concrete friendship and evangelical solidarity with us and our poor in their material and spiritual needs. Syria is still suffering the brunt of the economic crisis resulting from years of war and exacerbated by rampant corruption at all levels. The situation obliges people's concerns to be limited to vital

necessities such as food and drink, gas and oil, medicine, school and university expenses, especially those how were afflicted and traumatized by the terrible earthquake of February. There does not seem to be a future or a horizon for our young people, Christian or Muslim, who all think about immigration. Unfortunately, this country has lost much of its meaning to its people.

We wish we could write to each and every one of you to thank you for your generosity, but unfortunately this is not possible. Your donations, even the small ones, are of great significance to us and bring us deep consolation, because we do not feel abandoned, we know that someone is thinking of us. We would especially like to thank the associations of the Friends of Deir Mar Musa in Italy, France and Switzerland for their constant support and closeness. We also thank our friends in other parts of Europe and the world, such as Belgium, Sweden and Germany, where there are no official associations yet, but where there are true friends who think of us, pray for us and help us with their donations.

I would like to conclude by telling you a story to wish you a Merry Christmas and a Blessed New Year. An idealistic monk dreamt that somewhere there was a button that God could push and the world would change: evil would turn to good, sorrow to joy, sadness to comfort, ugliness to beauty, and all problems would end. When he told this dream to his brothers, the monks of the monastery were very sorry that the magic button did not exist. We are not puppets and God created us in his image, free, so he cannot force us to be good. Praying in silence in front of the humble nativity crib in their monastery creche, the monk came to his senses. He jumped up and woke up his brothers in the middle of the night shouting: "The button exists; it is not a myth. It is in our hearts, and it is not God who has to push it, but we ourselves". Yes, we can change the world by changing ourselves, the choice is ours. Amen.

Al-Khalil Monastic Community

How you can help us

You can use one of the following choices, according to your preferences, for your money transfer:

MAGIS (Italian Jesuits Association: <https://magis.gesuiti.it/>)

Bank Account:

IBAN IT61E0501803200000011016169 - SWIFT: CCRTIT2T84A

Always indicate "Mar Musa" as purpose of the money transfer.

(in Italy the tax deduction is possible if you donate through the Magis).

Our Association AMICI DI DEIR MAR MUSA.

Bank Account:

IBAN: IT34 K 05387 03206 000001908336- SWIFT: BPMOIT22

Please, **never mention Syria** in your money transfer otherwise the donation will be blocked.

You can inform the Community (abba.j.youssef.dmm@gmail.com) or the "Association Amici di Deir Mar Musa" (amicideirmarmusa@gmail.com) of your donation, to permit to thank you - as we wish -in time.).

For a specific communication related to your donation please write to:

amicideirmarmusa@gmail.com