

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them. And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Saviour has been born to you; he is the Messiah, the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger." Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, "Glory to God in the highest heaven, and on earth peace to those on whom his favour rests." When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about." So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. Luke : - NIV

KAIROS PALESTINE CHRISTMAS





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Bethlehem November

Dear Sisters and Brothers

We Kairos Palestine and ARIJ send you greetings from Bethlehem the city to which Christians around the world turn their eyes during the season announcing the birth of the Savior Jesus Christ

We live in the Middle East at a time in which the drums of war beat constantly While Israel raises the alarm about Iran claiming that its nuclear threat is the main source of instability in the Middle East reality shows otherwise: indeed the illegal Israeli occupation is the root cause of unrest in our region It must end as quickly as possible

Palestinian Christians are concentrated in an area referred to as the Christian triangle: Bethlehem Beit Jala and Beit Sahour This area is being strangled – in terms of access to land water health services education general mobility and all related rights –by the unabated wave of settlement construction Moreover the forcible isolation of the triangle with its center Jerusalem is damaging both to people in Jerusalem and in the Bethlehem area

The facts on the ground are bleak Land confiscation as well as the influx of Israeli settlers suggest that there will be no future for Palestinians whether Christian or Muslim in the triangle area In this sense the prospect of a clear “solution” grows darker every day

However there is still a chance to solve this conflict peacefully: if and only if the international community courageously stands for a just peace

Today even more than at any other moment you – our sisters and brothers around the world – have the opportunity and the obligation to demand justice By refusing to condone and perpetuate Israeli impunity by declining to support companies that fund the Israeli occupation by insisting that Israel comply with international law and by pressuring Israel to grant Palestinians their rights you can make a crucial difference

Time is running out But with your strength solidarity commitment and compassion – with your bold public united refusal to accept any outcome other than an end to oppression – together we can turn the tide

Dear Sisters and Brothers

We count on you With this Christmas Alert we are asking you to turn the tide by getting involved through the following tasks:

Please distribute and study the information material as well as the theological reflections each Sunday in Advent in your own churches to inform and educate your sisters and brothers in church about the situation of your Palestinian brethren under Israeli occupation

Please share the alert with congregations and dioceses around your country

Please send letters of solidarity and support for justice in Palestine/Israel to the Israeli embassies in your own country For further information see

www.allembassies.com/israeli_embassies.htm

Please inform your Palestinian brethren about the way you have been involved in the Christmas Alert

We can finally live in peace with justice the peace that all peoples aspire to Peace that was announced in Bethlehem

Rifat Odeh Kassis Kairos Palestine

Dr Jad Isaac ARIJ

“Our question to our brothers and sisters in the Churches today is: Are you willing and able to work with us to restore our freedom? Our freedom will be the only sustainable foundation for both Palestinians and Israelis to live in love justice peace and security”

From the Kairos Document ‘A Moment of Truth’ Chapter 6



“Israeli settlements ravage our land in the name of God and in the name of force controlling our natural resources including water and agricultural land thus depriving hundreds of thousands of Palestinians and constituting an obstacle to any political solution”.

Kairos Palestine Document Chapter

Israeli Settlements and Israeli outposts in and around Bethlehem

Bethlehem nd of December 0 – Currently there are settlements with more than 6 settlers civilians in the total area occupied by Israel including in occupied East Jerusalem In addition Israeli settlers have established illegal Israeli settlement outposts in the occupied West Bank

Today there are Israeli settlements accommodating more than Israeli settlers infringing on Palestinians’ lands in Bethlehem Governorate These settlements are built on a total area of



km which constitutes around % of the Governorate’s area Furthermore in the years between 6 and the Israeli settlers established in the Bethlehem area locations which came to be known as settlements’ outposts

Moreover the Israeli occupation enforced km of bypass roads in Bethlehem Governorate both constructed and planned to comply with the Israeli settlements program and to facilitate movement of the settlers with Israel The

inhabitants of Bethlehem today are denied access to certain sections of the bypass roads network and are blocked from them with cement blocks trenches earth-mounds barbwire and iron gates – all under the pretext of military and/or security purposes

To give you a concrete example: Ush Ghurab is the name of a high hill which lies in the eastern part of Beit Sahour city in the Bethlehem Governorate For many years it has been coveted and targeted by army and settlers Now an Israeli extreme right-wing settler’s organization called “Women in Green” is planning to build a settlement called “Shdema” in this area

This will have a deep impact on the Palestinian population from Beit Sahour one of the last Christian majority towns in Palestine

¹ Richard Matthew Issac Jad: The Water Regime in the West Bank in: This week in Palestine Issue No October p -

For further information please go to http://www.poica.org/editor/case_studies/view.php?recordID= New Israeli Attempt to resettle in Ush Ghurab area in Beit Sahour

The Son Is Coming Matt : 37 !

Written by Rev Yohanna Katanacho

The parable of the vineyard and the tenants Matt : – is fascinating to Palestinian readers. Its components are very familiar to us. It mentions the owner of the land, a wall, watch towers, violence, bloodshed, land disputes, injustices, and getting rid of the true owner of the vineyard. It is like a Palestinian contemporary movie videotaped in the West Bank. The owner of the land provided all the needed tools. He built a fence and a tower to protect his land, and a winepress to enjoy its fruits. v He trusted others and wanted to share the goodness of the land by providing jobs and allowing others to work together for the common good. He wanted the fruit of his own land.

However, a group of farmers stole the land and transformed the fence of protection into a wall of an illegal empire. The watchtowers became the place in which the farmers saw the servants of the owner of the land and decided to get rid of them. vv - 6. These illegal settlers of the vineyard used every possible means to keep the land in their hands. They were willing to use escalating violent measures starting from beating to stoning to killing the messengers of justice who wanted to return the land to its true owner. Eventually, the owner of the land sent his son, but when they saw the heir of the land, they conspired to kill the son of the owner and seize the inheritance. vv - In other words, the text brings together Christmas and Easter. The coming of the son and the killing of the son are succinctly juxtaposed to each other. Both are intimately related to bringing about the Kingdom of God.

The time of the fruit or better the Kairos, using the Greek text, has come. The appointed time in which we are expected to give an account to a just God has come. This appointed time reaches its climax in the coming of the son who is the legal owner of the vineyard. He is coming to restore the vineyard to his father, its legal owner. He is a messenger of justice and judgment. He will bring justice for the owner and judgment upon the wicked farmers. However, Christmas is transformed into Easter. The good news about the coming of the son is transformed into an ugly

scene The wicked farmers killed the son v yet they are not able to escape the appointed divine moment For in their persistent unjust actions they have rejected the will of God

No one can twist the arm of God Killing the son transformed him into a crushing stone This stone is the true owner of the land who has been rejected He is going to be the foundation of a new reality v God will restore the stolen vineyard The death of the son outside the vineyard or Jerusalem if you wish and his resurrection created a new people The unjust settlers will lose the land The land will be given to a new group of people who are willing to serve God and give the fruits back to Him v

This biblical parable has a lot to say to Palestinians First we are like the servants of the owner of the land We obediently march towards the illegal settlers with a prophetic divine message Palestinian Christians in particular can be divine messengers who proclaim that God owns the land God not the Jews or the Palestinians own the land We can also proclaim that the land of God cannot be seized by oppression or violence or illegal actions

Second Palestinian Christians should be willing to suffer in order to proclaim the prophetic divine message It is a salvific message full of justice and love a message that is rooted in the life death and resurrection of Jesus Christ the saviour of the world When we suffer as a result of proclaiming the prophetic divine message then our suffering is similar to the servants or prophets who insisted on justice and righteousness It is also similar to the suffering of the son or Jesus Christ who was drawn outside his land v and killed We will be a blessed people The Bible says “Blessed are you when people insult you persecute you and falsely say all kinds of evil against you because of me Rejoice and be glad because great is your reward in heaven for in the same way they persecuted the prophets who were before you” Matt : -

Third Palestinian Christians should remember that the owner of the land is the winning party His plan will be accomplished and His Kingdom will continue to grow God will accomplish his just will through our Lord Jesus Christ We need to put our faith in the power of Jesus Christ and his message He was fully committed to loving the wicked farmers and was equally committed to bring about justice He was born the first time in Bethlehem to bring about the Kingdom of God

and was born the second time in Jerusalem cf Ps : to establish this eternal impeccable Kingdom His Kingdom is not only the antidote of every evil but is also the incarnation of God’s love Justice and Grace It can be fully seen in the face of Jesus Christ The vineyard will always belong to the Son Its farmers however will stay in it as long as they honor the principles advocated by the Kingdom of God a kingdom of justice and righteousness It is the Kingdom of Jesus Christ

In this Christmas we celebrate that Christ is coming He comes to bring about the Kingdom May we all follow him be faithful citizens of His Kingdom and proclaim his message with a heart full of faith love hope righteousness and justice

Rev Yohanna Katanacho PhD

Rev Dr Yohanna Katanacho is a Palestinian Evangelical He has earned his M A from Wheaton College and his Master of Divinity as well as his Ph D in the Old Testament from Trinity International University He is now serving as the Academic Dean of Bethlehem Bible College and Galilee Bible College He is a co-author of the Kairos Palestine Document



“It is God's land and therefore it must be a land of reconciliation peace and love This is indeed possible God has put us here as two peoples and God gives us the capacity if we have the will to live together and establish in it justice and peace making it in reality God's land: "The earth is the Lord's and all that is in it the world and those who live in it" Ps : ”

Land confiscation in and around Bethlehem

Bethlehem 9th of December 0 –

Israeli authorities issued orders on the th of September to confiscate 6 dunums 6 km of the land in Wadi Fukin village west of Bethlehem. The land areas set to be confiscated are planted with trees and vegetables with farmers tending them daily. Wadi Fukin is located next to Israel’s separation wall and is overlooked by the Israeli Betar Ilit settlement.

Source:

<http://www.maannet.net/eng/ViewDetails.aspx?ID=5454>

Israeli authorities issued a confiscation order on the th of June for dunums km of land in the Bethlehem-area village of al-Khader. Confiscation of this land means that owner Rana Tabileh and other local farmers will be unable to access their other lands in this area.

Source:

<http://alternativenews.org/english/index.php/news/news-updates/458-israel-confiscates-palestinian-owned-land-south-of-bethlehem.html>

Cremisan, one of the last green areas left in the Bethlehem district, is under threat. Israel has announced that it will disconnect this area from the rest of Beit Jala by constructing the Segregation Wall, effectively annexing parts of Cremisan.

The Cremisan valley lies between the illegal settlements of Gilo and Har Gilo. The Wall will provide Israel more land to expand both illegal settlements on privately owned Palestinian land. This plan will devastate Palestinian Christian families who will be unable to access their land, which Israel plans to have on its side of the illegal Wall. Cremisan also has a Catholic seminary and a kindergarten for the children of the town, run by nuns.

As a response, the Beit Jala community has been organizing a weekly open air mass on Fridays to protest against the confiscation. Churches from across the world have joined the prayers, which have also attracted attention from international media.

Source: [http://www.nad-](http://www.nad-plo.org/userfiles/file/BETHLEHEM%20AND%20JERUSALEM%20ISRAEL%E%8%99S%20POLICY%20OF%20ISOLATION%20AND%20DISCONNECTION.pdf)

[plo.org/userfiles/file/BETHLEHEM% AND% JERUSALEM% ISRAEL%E %8 %99S% POLICY% OF% ISOLATION% AND% DISCONNECTION.pdf](http://www.nad-plo.org/userfiles/file/BETHLEHEM%20AND%20JERUSALEM%20ISRAEL%E%8%99S%20POLICY%20OF%20ISOLATION%20AND%20DISCONNECTION.pdf)

On February, resident Khalid Naji Mahmoud Masha’leh from Al-Jab’a village southwest of Bethlehem Governorate received an Israeli military order to evacuate his 6 dunums 6km land within days and remove all what exists on it. This includes but not limited to trees, infrastructure, installations, or anything else under the pretext that the lands are classified as “State Land”.

Source:

http://www.poica.org/editor/case_studies/view.php?recordID=448

A Biblical Reflection on Land Confiscation for the Christmas Season

Written by Munther Isaac

Land confiscation is not a new phenomenon. In the biblical tradition, perhaps no other story illustrates this abuse of power by the “king” with regards to the land than the story of king Ahab and the vineyard of Naboth. Kings. The relatively large space this narrative received in the book of Kings is an indication that the narrative demands special attention. Ahab, king of the northern kingdom, saw the vineyard of Naboth, the Jezreelite, coveted it, and presumed that he had divine entitlement to ask from Naboth to sell it to him. Naboth, on the other hand, rejected this – based on his belief that this is a land entrusted to him by God as an inheritance and therefore he could not sell it.

The infamous queen Jezebel intervened in the story and reminded Ahab that, as king of Israel, he was entitled to take the vineyard. The assumption is simple: “Just because you can, then you should.” A plot was made, Naboth was killed, and Ahab received the vineyard. 6. No apology was made. Power and manipulation were at play here. The victim in this narrative was Naboth, who represents the powerless peasants of Israel, then. The way in which Naboth and Ahab related to the land manifested a startling contradiction. One treated it as a *gift*, the other as an *entitlement*. One believed that it belonged to the *community*, the other wanted it for his *empire*.

The attitude of Naboth is similar to that of many contemporary Palestinian farmers. It is no surprise that Palestinians take the olive tree as a symbol, for it reminds them of their rootedness and belonging to the land. This attitude can be summarized by the words of Brueggemann:

Naboth is responsible for the land but is not in control over it. It is the case not that the land belongs to him but that he belongs to the land.

Because the Bible is a book of hope and justice that was not the end of the story. The story concluded with judgment on Ahab. He was found guilty for murder and “taking possession”

The king who was supposed to be the guardian of justice in the land. Psalm instead was responsible for inflicting injustice on the people of the land. God intervened and brought justice for he is a God who is concerned for justice. Ahab had forgotten that:

“Justice and only justice you shall follow that you may live and inherit the land that the LORD your God is giving you” Deuteronomy :

In this Christmas season let us remember that our biblical hope was revealed in the child of Bethlehem who promoted and incarnated a new way of kingship. Jesus is the ultimate just and humble king. Of him the prophet Jeremiah said:

“Behold the days are coming declares the LORD when I will raise up for David a righteous Branch and he shall reign as king and deal wisely and shall execute justice and righteousness in the land” Jeremiah 3:5

As his followers today Jesus invites us to promote his kingdom and his vision for the land. The righteous king of Bethlehem rules with justice and righteousness and so justice and righteousness should characterize our ministry.

Munther Isaac

Munther Isaac is an Instructor, Vice Academic Dean and Choir director at Bethlehem Bible College. He is also the director of the College’s International conference, Christ at the Checkpoint. He is currently a PhD candidate at the Oxford Center for Mission Studies. His research is on biblical theology of the land with a special reference to the Palestinian Church.



“Reality is the daily humiliation to which we are subjected at the military checkpoints as we make our way to jobs schools or hospitals.

Reality is the separation between members of the same family making family life impossible for thousands of Palestinians especially where one of the spouses does not have an Israeli identity card.”

The Segregation Wall and Checkpoints in and around Bethlehem

Bethlehem 6th of December 0 – In the construction of the Segregation Wall started west of Jenin The wall is still under construction and when completed its length will total approximately kilometres The route of the wall is in no accordance with the so called “Green Line” cutting deep into the occupied West Bank



Photo by Michael Jacaman the icon on the wall was done by the Iconographer Ian Knowles

Overall the Segregation Wall in the Bethlehem Governorate will end up amputating some dunums km of lands behind the Wall and threatens crucial supply areas containing artesian wells and main water basins that provide Bethlehem Governorate with water as the path of the Wall is designed to enfold the groundwater locations within Bethlehem

Bethlehem Governorate is chained with all sorts of Israeli checkpoints or obstructions to indicate all forms used by the Israeli Army to restrict the Palestinian’s movement

Prior to the year Bethlehem Governorate had only permanent checkpoints located at the outskirts of the Governorate on the entry points to Jerusalem The obstructions multiplied over the past years to different forms of obstructions

Status of the Israeli Segregation Wall in Bethlehem Governorate	
Wall Status	Length (Km)
Existing Sections	30.5 (Km)
Planned Sections	39 (Km)
Under Construction Sections	5.5 (Km)
Total Wall Length	75 (Km)

The consequences of these actions on the economy of Bethlehem have been devastating businesses have been forced to close and unemployment has increased to unprecedented levels particularly the tourism sector which is a major source of livelihood for many of the Bethlehem’s residents

Breaking down dividing walls of hostility

Written by Archbishop Atallah Hanna

During these sacred days in which we get ready to receive the divine child born for our salvation the Church with all its various traditions and denominations helps the faithful gradually enter into the atmosphere of this celebration. In some traditions there is a period of fasting and special prayers intended to purify the faithful in order to welcome the Savior as their hearts become the manger, the cave that enfolds the Savior who has come to elevate them into a life of grace and blessings.

The coming of the Messiah into this world is to unite all humanity for He has come to instill love in people's hearts and to build bridges of understanding and togetherness among all.

Anchored in our faith we totally reject the construction of discriminating and racist walls that separate human beings from their brethren and imposes a feeling of living in a large prison.

Our Palestinian people suffer because of this discriminating separation wall that deprives access of movement. As Christians, believers in the values of the Holy Book, we demand the dismantling of the separation wall. The world is in need of bridges and not walls, bridges of love and cooperation.

As Christians we lift up prayers asking Jesus Christ to remove the yokes of injustice and all expressions of oppression, not excluding the wall that each visitor to Bethlehem observes as contrary to the message that came out from Bethlehem, the message of the divine child born in a manger to unite and not to divide human beings.

We pray for peace based on justice and the elimination of all aspects of racism and discrimination starting with the separation wall.

His Eminence Archbishop Atallah Hanna

Born in 1966 in the Galilean village of Al Rameh Theodosius Atallah Hanna attended school there before entering the Clerical Patriarchate School in Jerusalem He graduated from the Faculty of Theology of Thessalonica University in Greece with honours In 1991 he was ordained as a priest in the Church of the Holy Sepulchre in Jerusalem He has received numerous awards from many Arab and Islamic countries as well as from the city of Barcelona Spain

Christmas Peace and the Wall

Written by Rev Mitri Raheb

Few years ago while traveling in China I was asked by a student in one of the schools: “What if Jesus was to be born today?” I replied: “If Jesus were to be born this year he would not be born in Bethlehem Mary and Joseph might not be allowed to enter from the checkpoint and so too the Magi while the shepherds will be stuck inside the walls and can’t leave their little town Jesus might have been born on the checkpoint like so many Palestinian children while the Magi and shepherds would be on both sides of the wall ”

Am I confusing you with the “nice” Christmas story? Christmas has become a “nice” feast of “a sort of peace” that no one really can fully describe In fact it is kind of a “cheap peace” which is something to preach about when one is not well prepared or a bit of wishful thinking when one is not ready to do much Christmas has become a season for “joyful peace talkers ” rather than “blessed peacemakers”

In our Palestinian context “peace talk” is often a good recipe for managing the conflict rather than resolving it As the world continues to talk peace Israel continues to build the wall and while Christians continue singing “O little town of Bethlehem” Israel makes sure that this town stays as

little as possible. As little as a square miles open air prison surrounded with walls, fences and trenches with no future expansion possibilities whatsoever.

No one understood peace as did St. Paul. He, a former Jewish leader, a zealot, a persecutor, and a hard liner, committed himself to making sure that a wall of separation was built and kept between his community and its enemies. He was ready to attack and even terrorize whoever dared to question the importance of this wall for the security of his community. However, this same radical person was radically transformed. He had a unique encounter that made him discover the real meaning of peace, and he described it as “breaking down dividing walls of hostility.” Ephesians

From that moment, the zealot Saul became the passionate apostle Paul. His great discovery was that if God himself in Christ has broken the walls of hostility between the human and the divine, then there is no place for walls between peoples, tribes, cultures, and nations. For his conviction, he was ready to pay a heavy price.

At a time when a wall of hostility has been built around our little town, we all need to commit ourselves anew to breaking down all walls of hatred and hostilities, be they concrete walls or ideological, racial, political, social, and economical ones. From the hometown of Christ, we have no other message this year but that of St. Paul: “For he is our peace, in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us.”

Rev. Dr. Mitri Raheb

Rev. Dr. Mitri Raheb is the Pastor of the Christmas Evangelical Lutheran Church in Bethlehem. He is the president of the Diyar Consortium and the President of the Synod of the Evangelical Lutheran Church in Jordan & The Holy Land.



“We also declare that the Israeli occupation of Palestinian land is a sin against God and humanity because it deprives the Palestinians of their basic human rights bestowed by God ”

Kairos Palestine Document Chapter 5

The water situation in the Bethlehem area under the Israeli occupation

Bethlehem 3rd of December 0 - The World Health Organization WHO recommends litres per capita per day Average Palestinian consumption of water is of lpcpd In contrast the average Israeli daily per capita consumption is at least four times the Palestinian average from available fresh water

The Palestinian Authority only able to use percent of all underground and surface water resources in the West Bank under a agreement with Israel is forced to buy extra supplies from the Israeli National Water Company “Mekorot”



Around Palestinians in the West Bank have no access to water network connections As a result they have to travel long distances to the nearest water source and to pay high amounts for water from tanks of dubious quality Furthermore the ability of Palestinians to reach sources of water is obstructed due to movement and access restrictions such as checkpoints earth mounds and the separation wall imposed by

the Israeli military

In summer rural villages near Bethlehem were facing a severe water crisis Seven villages had not had running water for more than days in an area with a population of According to the Bethlehem Joint services Council for Planning and Development Israel’s National Water Company has ignored the area’s increase in population for years which has now reached

See http://www.ewash.org/en/?view=YOCy_nNs_D_6djujAnkDTT

See <http://maannews.net/eng/Print.aspx?ID=> “Officials call for action as Bethlehem villages run dry”

An Advent Meditation

Written by Patriarch Emeritus Michael Sabbah

Lord here in Bethlehem you were born

Here you wanted to manifest yourself to all peoples of the earth to give them back the joy of life You wanted to give them “abundant life” John :

But Cain is always among us⁶ Killers of their brothers are always among us And those who profane your image in those whom you have created in your image are still among us

Here you were born here you lived and you remain with us through your mystery of love through your existence that sustains our existence you still send your rain and make your sun rise on the good and the bad Mt : on the oppressed and the oppressors
You still send you rain and make your sun rise on the good and the bad because perhaps they do not know what they do

But some of them do know They think they claim the life that you gave them while destroying the life of those they kill life that you gave to all

We are all your children but all of us do not see this same truth

Here you were born here you stayed Today this land is a place of war and death The land is besieged people are besieged and even water is besieged We have no water and you send your rain to the good and the bad People ask for water and do not find it because both water and land have been confiscated from the owners now deprived from both

Even water We have no water

⁶ Apostolic Exhortation the Church in the Middle-East

You passed one day in your earthly life by a Samaritan woman at Jacob’s well and asked her for water to drink And you promised her water that gives eternal life At Jacob’s well today there is a church a shrine and people who visit and pray But the town is surrounded by settlements and aggressive settlers who do not ask for water and even less bear water that gives life

In Nablus today as in Bethlehem there is need for water for a dignified daily life a need to be free of settlers All the inhabitants of the land as in Bethlehem and Nablus are in need for water that gives eternal life that changes life from war and aggression into love that makes us all able to see your face your image in every one of your creatures

All of us we are your creatures Your dignity is in every one of us Lord wash our eyes so that we may see fill our souls and purify us from a culture of death

You said: who ever gives “a cup of water will have the kingdom of heaven” Mt : All what we have for your name we give it the cup of water that remains with us for your name we give it for you we give it for your glory for the abundance of your love among your creatures

But we have no water

Lord “look down from heaven and see” Instill love in your creatures Bring back righteousness and justice “Rain down heavens from above and let the cloud pour down saving justice” Is : and love and water that fills the need of all that makes the life of all the inhabitants of this land a journey towards eternal life

Lord soon it will be Christmas a feast of joy for all joy for a new life for a new humankind that hears the new song: “Glory to God and peace on earth ” This land and all its inhabitants those who enjoy water oppressively and those who have no water are in need of the water that gives true life on this land and in the kingdom of God

Lord “look down from heaven and see” “Rain down heavens from above and let the cloud pour down saving justice” Is :

Michael Sabbah Patriarch Emeritus

Patriarch Michel Sabbah born in March th to a Palestinian Christian family in Nazareth Palestine is the Latin Roman Catholic Patriarch Emeritus of Jerusalem Patriarch Sabbah co-author of Kairos Palestine has been involved in various organizations promoting peace with justice

Kairos Palestine – A moment of truth

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Kairos Palestine is a group of Palestinian Christians who authored “A moment of Truth” – Christian Palestinian’s word to the world about the occupation of Palestine an expression “of faith hope and love from the heart of Palestinian suffering” and a call for solidarity in ending over six decades of oppression. The document was published in December.

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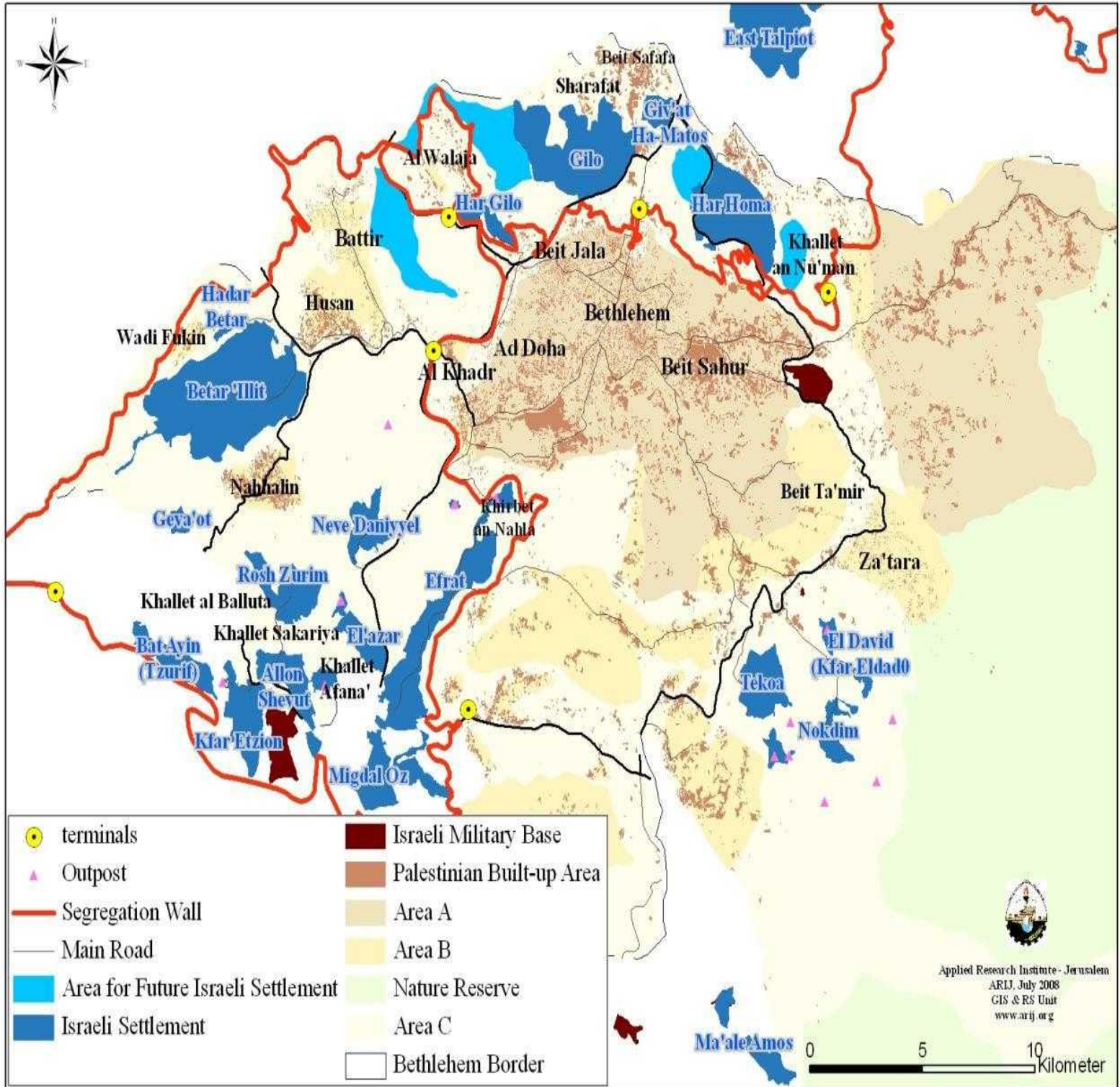
<http://www.youtube.com/arijvideos>



ARIJ represents years of combined organizational experience in the Palestinian Territory in the fields of economic social management of natural resources water management sustainable agriculture and political dynamics of development in the area. ARIJ plays an active role in the local community as an advocate for greater cooperation among local institutions as well as international and non-governmental organizations.

ANNEX

Map I: Status of Bethlehem Governorate under the Oslo Accord



Map II: Bethlehem Governorate and the Israeli Segregation Wall Plan

