

God,
You ask for our courage to protect the powerless
but we prefer to remain safe, preserving ourselves for future challenges.
You ask us to speak out for justice
but we whisper, in case we are heard.
You ask us to stand up for what is right,
but we would rather blend in to the crowd
You ask us to have faith,
when doubting seems so much easier.
Lord forgive our calculated efforts to follow you,
only when it is convenient to do so,
only in those places where it is safe to do so,
only with those who make it easy to do so.
Together we pray

**God forgive us and renew us;
Inspire us and challenge us
So that we might risk the journey, to your kingdom with you,
Amen**

United Network for a Just Peace in Palestine and Israel
<http://www.unippi.org/prayers.html>



Excerpt 1

Kairos Palestine – A Moment of Truth

“We, a group of Christian Palestinians, after prayer, reflection and an exchange of opinion, cry out from within the suffering in our country under Israeli occupation, with a cry of hope in the absence of all hope, a cry full of prayer and faith in God...we proclaim our word based on our Christian faith and our sense of belonging, a word of faith, hope and love.

“We 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.

“We say that our option as Christians in the face of the Israeli occupation is to resist. But it is resistance with love as its logic.....

Our numbers are few but our message is great and important. Our land is in urgent need of love. Our love is a message to the Muslim and to the Jew, as well as to the world.

“Our question to our brothers and sisters in the Churches today is: Are you able to help us get our freedom back? For this is the only way you can help the two peoples attain justice, peace, security and love”.

Excerpt 2

Kairos Britain – A Time for Action

“The kairos moment is here now..... It is a call to anyone who embraces non-violent resistance to injustice. It is a call to listen to the same Spirit who inspired and shaped the US civil rights movement, and the struggle to end apartheid in South Africa. It is a call to compassion, justice and equality, issued in the strong faith that, even when the cause appears most hopeless, God’s light shines in the darkness, and the darkness will not overcome it”



Picture 1



Picture 2



Picture 3



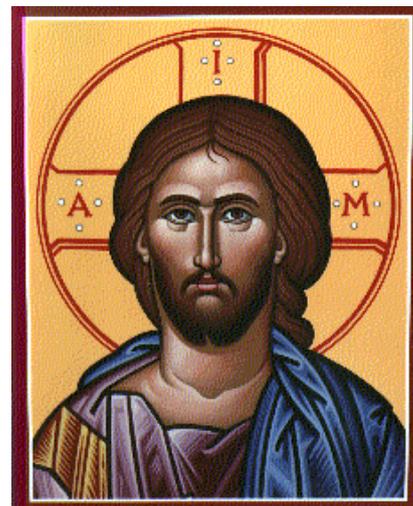
Picture 4



Picture 5



Picture 6



Picture 7

SESSION 1 HANDOUT 4 PERSONAL TESTIMONIES

TESTIMONY 1 “When I was 12 (1980s) we went to live in the US. On my first day at school, the teacher, wishing I think to introduce me to the class, asked me where I came from. I replied “from Palestine” to which she replied: “but there is no such place.”

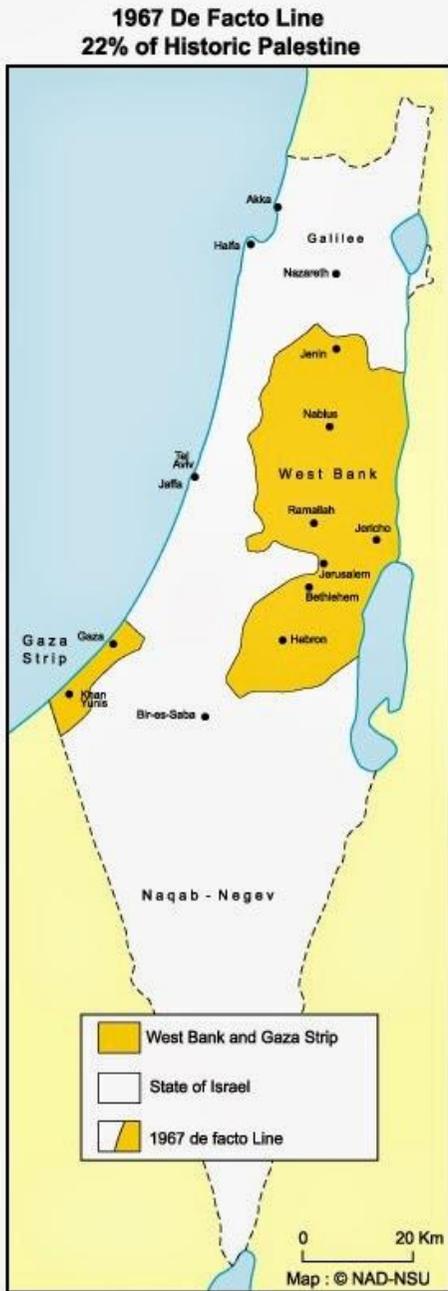
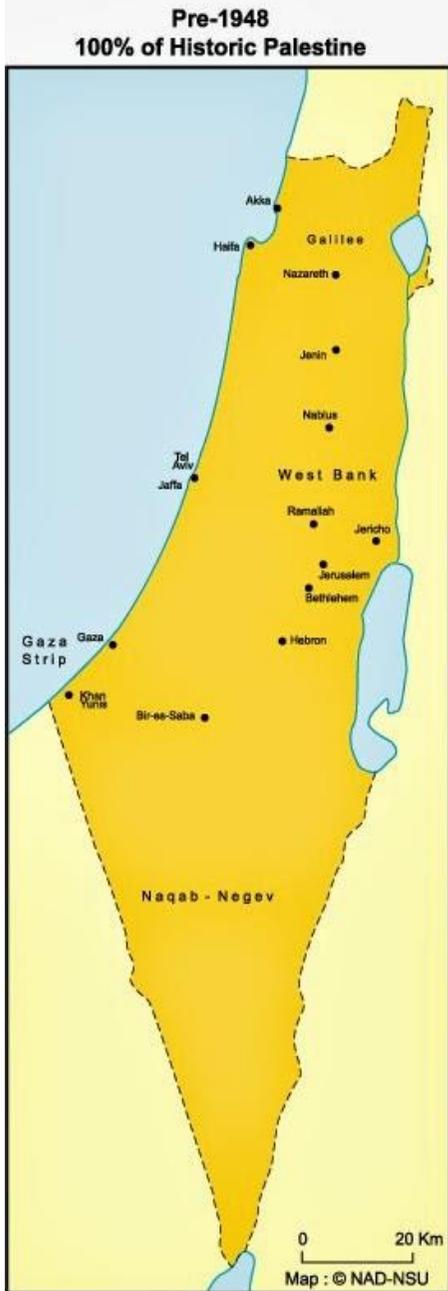
TESTIMONY 2 “My grandmother was a housewife. There were no jobs after World War One and my grandfather worked in Chile for 8 years. He left the family [in Palestine]. My mother when she was four, she and her sisters did sewing. There was not enough food. They ate bread and onions. When my mother had a pencil smaller than an inch and said, “I want another one”, my grandmother said, “no, it’s still working”. They suffered a lot from poverty, life wasn’t easy. That’s why they found everything precious. My father was middle class, he went to university. My mother made uniforms for the neighbourhood and tailored trousers for me up to university. I have four brothers and three sisters. My mother is eighty-seven now. During the first intifada my husband was out of work for 5 years when the jewellery business where he worked finished. Thank God I went to university and I’m a teacher because, if not, with my husband out of work, what would happen to the family?”

TESTIMONY 3 “We have a legacy, I’m proud of re-telling our legacy, our arrival here and how we [his family] made money here, how we bought extra land, how we made the first factory for arak (alcoholic spirit). We used to own, we established the factory and this is a success for us. The family has emigrated to the US so we don’t have the factory still. There was a big recession here [Palestine] in the 1930s and things [were] very hectic and bad. My grandfather decided, he had business in Jaffa too, they used to have an outlet for selling arak and tobacco. It was a huge step for someone from Ramallah to invest in Jaffa, a major city and port. Things went badly, [so] two of my father’s uncles [went] to try their chance in the US. One of them came back with a PhD in medicine and he was the first person from Ramallah to study medicine in the US and he became mayor of Ramallah and died early at the age of forty-two/forty-three. Another turning point, all the family turned out to help send him to school in USA. At that time, it was difficult and expensive. He opened a clinic and became the mayor. I’m very proud”.

TESTIMONY 4 “I told my children about my father’s coffee business. Always I used to tell them that their grandfather had one brother and one sister. The brother, because of the bad situation here when the Ottomans invaded this land and stayed 400 years, was forced to leave Bethlehem and he went by ship to Honduras and he lived and died there. My father left school early and he worked as a shift cook or helper at the Casa Nova Hostel in Bethlehem. He used to make meals and he stayed there until he was a young man and then he decided to leave cooking. He bought, with a little money, a shop and one machine for coffee. He began to bring green coffee here and roast it. The coffee came from Brazil. They used to go to Amman and order it. We were under Jordanian rule in this period. He used to go to Amman and bring the coffee and roast it here in our house. Little by little, he bought more machines for roasting and he began working and then he used to roast all kind of nuts. He bought the first car and he hired a worker and driver. With a bicycle, he had no licence to drive a car, he went from our house here to his shop in Bethlehem, to the market and bring [brought] whatever was needed on his bicycle. And he hired another worker in order to sell the coffee products in Bethlehem and little by little he had enough money and bought another car, a taxi in order to have more income and, thank God one day my father was able to sell the coffee products to all West Bank and Jordan”.

Events	Dates
Balfour Declaration	2000
El nakba	1967
British Mandate	1922
Oslo Peace Accord	1947
The 6 day war	1917
Intifada(s)	1987
Separation barrier	2015
Creation of the State of	1993
Israel	1948
United Nations vote on the partition of Palestine	2002

SESSION 2 HANDOUT 2 DISAPPEARING PALESTINE MAPS



These maps are for illustrative purposes only. Boundary representations are not authoritative.

SESSION 2 HANDOUT 3 – PERSONAL TESTIMONIES

Testimony 1 “When the Jews came (1948) we left everything. I was about fifteen. We escaped, we wanted to go to Egypt but came to Beit Sahour. There was one truck with twenty seven families. On the way we slept for one night in a mosque. When the truck stopped we didn’t know where we were but some people from Beit Sahour asked who we were and we came to my aunt’s [house]. Some other families stayed in Beit Sahour and others went on to Lebanon, some to Gaza, Jordan. We stayed with my aunt for four months. She was a teacher at the Evangelical school and was the only one who worked so she paid for everything. At first my father did not want to buy land because he thought it was only two weeks and they would go back [to Beersheva] but eventually when they couldn’t, he bought land in 1987. When my father died he said: “I who had all this land, die in this little room”. I still have the key and the house papers [registration documents]. The houses have disappeared now [in Beersheva]. They say that it’s a police station now”.

Testimony 2 “On the third day of the war [1967], there were some [Israeli] planes overhead. I was seven and [because of the planes] we were hiding in a cave, a place where my grandmother used to raise the chickens. We’d left our house in Beit Jala. We hid there, everyone, our neighbours were sleeping together in the cave. My mother left my youngest brother at home because he was asleep and there was a bomb which came in through the window near him and he wasn’t hurt. All the men came to my mother and said, “your house, there was a bomb”. My mother was crying and wailing and we ran to the house and thank God, he was there and it just missed him – a miracle. After that she called my father who was in Kuwait and we were afraid that it was would be like the first diaspora of 1948. He came with my uncle from Kuwait on foot to Jordan, they were hiking. They came to take us, the media told of massacres but this was exaggerated.

“We packed our bags and went to Kuwait but this was a very deep experience for me. When we left the area I saw horrible things – pots, pillows, mattresses, clothes, burnt hands, turned over tanks and cars. It was gloomy and horrible and at the edge [border] between Palestine and Jordan, at Jericho in the Jordan valley, there was a wooden bridge [across the river] and a young man carried us children from one side to the other. Anyone who fell into the water, it was very high, they drowned. I remember there was a man who fell down but they couldn’t get him because they had to move the next person, there were a lot of people. It was a very sad period for me, I can’t forget it, my memory, the blood, the sick people.”

Testimony 3 “My name is N A-A. I am a 47 year old farmer and government employee and have a family of 6 members. We live in the village of Doha, near Bethlehem. I own 8 dunums of land (8000 square metres) in the area of Cremisan west of Bethlehem. The Israelis built the colony (settlement) of Gilo 500 metres from my land. They threaten my ownership with expansion, confiscation, particularly the newly re-established construction of the Israeli apartheid wall in that area. In February 2016, the Olive Tree Campaign supported me with the planting 80 olive trees. The same day, settlers came and uprooted the trees and threw them outside the field, claiming that the land is “Israeli State Land”, where they also plan to establish a settlers’ national park”.

“His Majesty’s Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object,

it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country”.

SESSION 3 HANDOUT 1 – REALITY 1 ILLEGAL SETTLEMENTS

Reader 1 “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: A Moment of Truth paragraph 1.1.2 page 5)

Reader 2 Despite international condemnation, there are now about 547,000 Israeli settlers in Occupied Palestine. Israeli settlement policy entails illegal seizure of Palestinian land, demolition of Palestinian houses and the separation of Israelis from Palestinians through physical barriers, road blocks, checkpoints and a segregated road system. Violence and terror by settlers against Palestinians is on the increase. Settlers block roads to prevent Palestinians moving freely, make arson attacks on Palestinian property, uproot crops and trees and generally harass Palestinians going about their everyday lives. Aggressive acts by armed fundamentalist settlers are protected by the Israeli army.

Reader 3 – personal testimony *A. is a young Palestinian recently married. He lives with his wife in a newly built house in Area B near an illegal settlement. He says: “I’m not safe - safety is most important, more important than freedom because if you are not safe you are not free. I’m living in this house, anyone can come and shoot me. And no one will be taken to account. So every night I have to be awake very well. I sleep but I have to be awake for every movement that happens here round my house. If I hear a cat just walking outside, I have to check this is what’s going on because I’m not safe. To be safe is the most important need for the human being”.*

Reader 4 – personal testimony *I am a Palestinian farmer from Shoshahla village, south of Bethlehem. I live with my family in a very old house that is surrounded by 3 Israeli settlements. My family suffers from continuous attacks perpetrated by Israeli settlers. Every couple of months settlers close off the road leading to Shoshahla, preventing the villagers from reaching their homes. The latest attack on my family involved the throwing of stones at our house and on the family members while they were working in the field. That same night a group of settlers set fire to the house. Thankfully, my family managed to escape the burnt house and fled to a neighbouring village. After bringing my family to safety, I returned to Shoshahla. Upon my return I was arrested by the Israeli police and was interrogated and kept in custody for 18 days. The fire has caused severe damage to my family house, leaving all furniture ruined. I do not receive any compensation for the loss of and damage to my property, nor did the Israeli Police undertake legal action against the settlers responsible for the arson attack. The case file was closed under ‘unknown perpetrators’.*

SESSION 3 HANDOUT 1 – REALITY 1 ILLEGAL SETTLEMENTS

Reader 5 Israeli Settlements in the Occupied Palestinian Territories contravene UN resolutions and international law. For example

- Article 49 4th Geneva Convention 1949 state that “the Occupying Power shall not deport or transfer part of its own civilian population into the territory it occupies”.
- 1967 – UN Security Council Resolution 242 called for Israel to withdraw completely from the territories it occupied.
- 1979 - UN Security Council Resolution 446 stated that Israeli settlement in occupied Palestine had no legal validity.
- 2004 – International Court of Justice concluded that Israeli settlements in the Occupied Palestinian Territories had been established in breach of international law. The issue of settlements remains one of the biggest stumbling blocks to any peace process.
- 2016 – UN Security Council Resolution 2334 reaffirmed that Israel’s establishment of settlements in Palestinian territory occupied since 1967, including East Jerusalem had no legal validity and was a violation of international law.

Reader 1 – “Reality is the daily humiliation to which we are subjected at the military checkpoints, as we make our way to jobs, schools or hospitals”. (Kairos Palestine: A Moment of Truth paragraph 1.1.3 page 5)

Reader 2 – Freedom of movement for Palestinians is regulated by checkpoints, illegal walls, Israeli only roads and a permit and identity system which applies only to Palestinians. This is in denial of basic human rights and freedoms as defined under Apartheid Convention (1973), Article 2c. Palestinian land under occupation has been divided into three different categories for civil and security control.

Area A - Palestinian security and civil control. This covers the centres of major Palestinian towns and cities such as, Nablus and Bethlehem. Palestinians are now living in Area A because there is less interference by Israeli security forces but there is huge pressure on housing.

Area B - Palestinian civil control and Israeli security control. This is a belt of land that surrounds most of the cities and the neighbouring Palestinian villages.

Area C - Israeli security and civil control. This makes up 60% of the West Bank and includes 87% of the very productive Jordan valley. Area C is all Palestinian land but Palestinians are forbidden to build on it and denied access to large parts of it. Instead more and more land is appropriated by illegal Israeli settlers and for the barrier wall.

Reader 3 –personal testimony *“I’m 26. We don’t have identity and we don’t have dignity. When I was at a checkpoint four years ago, I had to take off all my clothes. I entered the check box [at the checkpoint] and I rung it. So what’s the problem? The soldier asked me to take off my trousers. I said, “no”, he said, “you have to”. I took them off, I didn’t have dignity. From that time I believe we don’t have dignity. We don’t have dignity, my identity is a human being, not Palestinian, not Christian”.*

SESSION 3 HANDOUT 3 – REALITY 3 REFUGEES

Reader 1 “Refugees are also part of our reality. Most of them are still living in camps under difficult circumstances. They have been waiting for their right of return, generation after generation. What will be their fate?” (Kairos Palestine: A Moment of Truth paragraph 1.1.6 page 5).

Reader 2 There are now more than 7 million Palestinian refugees round the world made up of 3 main groups – el nakba of 1948, those made refugees during the 6 day war of 1967 and those who have left Palestine as a result of Israeli Government policies.

By denying Palestinian refugees their right of return Israel is in breach of a number of UN resolutions including Resolution 194 of 1948 which says “refugees wishing to return to their homes and live in peace with their neighbours should be permitted to do so at the earliest possible date, and compensation should be paid for the property of those choosing not to return and for loss of or damage to property”.

Reader 3 – personal testimony *“In 1948, we left our home(in Jaffa), I was five years old. We went three families together in a pick-up truck. I remember my father saying they were burning the luggage with the people [in another truck]. Still in my head I have this, they were burning the people with their luggage. And we left and went to where my grandfather was. We suffered a lot, we didn’t have any money. My father worked with a British Oil Company. We brought a few things with us to live – [there were] five children, two sisters and three brothers and my parents. We lived in my mother’s father’s house. It didn’t have a bathroom, anything at the time. We came to Ramallah [although] we had no family here. We went to the Friends [Quaker] School, four classes and they used to give us supplementary food, a meal at noon because we were refugees. Sixteen years or more, the feeding programme continued and we also had the Centre for Milk – milk for the children. We got milk powder and we had from the churches egg yolk, dried and they gave dried yokes to the refugees. We called it the “peace egg”. My father gradually got better work and went to the office”.*

Reader 1 “Emigration is another element of our reality. The absence of any vision or spark of hope for peace and freedom pushes young people, both Muslim and Christian, to emigrate. Thus the land is deprived of its most important and richest resource – educated youth”. (Kairos Palestine: A Moment of Truth paragraph 1.3 page 6)

Reader 2 Palestinian Christians are a disappearing minority. In 1948 they made up about 9% of the population of Palestine, now they are less than 1% and dwindling. 94% of the Jordan valley – about one third of West Bank – is now controlled by 9,500 settlers. Before 1967, 250,000 Palestinian lived there. This number is now reduced to 60,000.

Reader 3 - personal testimony *“The settlements are expanding. They (the Jews) need the land without Palestinians. They think we have no right to this land. They believe we are not human beings. Killing a non-Jew is like killing a rat or picking herbs you don’t want – throw them away. They want us expelled like a cancer. Two weeks ago we were going for a hike in the country near Ramallah, 2 men and 3 women. Then we saw a settler, he was aiming his gun straight at us. We pretended not to see him and carried on (on our path)”.*

SESSION 3 HANDOUT 5 – REALITY 5 JERUSALEM

Reader 1 “Jerusalem is the heart of our reality.....Jerusalem, city of reconciliation, has become a city of discrimination and exclusion, a source of struggle rather than peace”. (Kairos Palestine : A Moment of Truth paragraph 1.1.8 page 5).

Reader 2 As an ecumenical accompanier reports: “Occupation by Israel of the West Bank following the 1967 war included East Jerusalem. One of the first things the occupying administration did was a census of the people living in East Jerusalem. The census took place in July 1967, one month after the war. Those people who had fled because of the conflict or who were otherwise not there when the census was done were not allowed back. At a stroke, 40,000 Palestinians lost their right to live in Jerusalem. Those that were left were given a special blue identity (ID) - a residency permit, not Israeli citizenship. Although the blue ID is called a ‘Permanent residency permit’ the Palestinian holder has to repeatedly prove that Jerusalem is the centre of his or her life i.e. living and working in Jerusalem. They cannot vote in general elections or stand for the Knesset. Jerusalemites who leave for more than seven years lose it. They cannot pass their ID to a spouse or children. Jerusalemites who marry a Palestinian from the West Bank cannot have their spouse to live with them. Some Jerusalemites have a small dwelling in East Jerusalem and actually live outside the city boundary. If they are caught they will lose their IDs and their right to work in Jerusalem”.

Reader 3 – personal testimony *“I have Jerusalem ID and live within the city boundary with one of my sons and his family. I work in Ramallah (in the Occupied Palestinian Territories) The Israeli authorities are always asking us what we are doing and you are always in danger of losing you Jerusalem ID. They visit anytime, often in the very early morning to check you are in the house or they call you at midnight. When they come, they look first in your bedroom to check what clothes you have there, then the bathroom to check if there’s toothpaste, towels etc. and then into the kitchen – open the fridge to check if there’s fresh food. Every 10 years we have to renew our ID and they have a great file on us – electricity, water, land tax – if they see we have used very little water that will go against us. Sometimes we leave the taps running to use up more water even though we have to pay for it.*

“If everything looks OK they come every year or 6 months to check but you never know when they are coming. But if something is not OK then they come every week and call you every day at midnight. Sometimes they watch the house, when you come, when you go out. They ask you about your neighbours. If you say you don’t know them, they say that’s not the Arabic tradition you are always telling each other stories. They stop us on every item. They take photos of our coming and going. They build a file, you wouldn’t believe it. You see it when you go for renewal of your ID”.

Reader 1 “and the prisoners? The thousands of prisoners languishing in Israeli prisons are part of our reality. The Israelis move heaven and earth to gain the release of one prisoner, and those thousands of Palestinian prisoners, when will they have their freedom?” (Kairos Palestine: A Moment of Truth paragraph 1.1.7 page 5)

Reader 2 Administrative detention is detention without charge or trial that is authorized by administrative order rather than by judicial decree. Because this has clear implications for due-process rights, under international law it is allowed only in the most exceptional cases, as the last means available for preventing danger that cannot be thwarted by less harmful means.

However, Israel operates a system which denies detainees the possibility of mounting a proper defence and they can be held indefinitely without charge. Over the years, Israel has placed thousands of Palestinians in administrative detention for prolonged periods of time, without trying them, without informing them of the charges against them, and without allowing them or their counsel to examine the evidence. The Israeli authorities are increasing the use of administrative detention. Numbers rose from 150 people detained at the end of 2013 to a high of 584 people detained by the end of 2015.

In contravention of international law, Israel is the only country in the world which systematically prosecutes between 500 and 700 children a year in military courts lacking fundamental fair trial rights. January to April 2016 saw an average of 420 children in military detention, the highest number since records began in 2008.

“I am MAK, a 43-year old Palestinian who lives in Al-Walaja village west of Bethlehem. I started to build a house in the village in 2009, and finally completed the building of 120 square meter house in 2016.

I could only enjoy living in this new house for two months. In April 2016 the Israeli army handed me a demolition order for the house that I had been working on for the past 7 years. I contacted and hired a lawyer to stop the demolishing, but my efforts were in vain.

A week after the order was issued the Israeli bulldozers arrived in Al Walaja at 2.00 a.m, accompanied by some 40 Israeli soldiers to carry out the demolition. The reason for this order was that I did not have a license for the construction of this house. I actually did apply for a license, however, but since Al Walaja is located in what is considered ‘Area C’ (under Israeli civil and military administration), Israel does not approve any building licenses applied for by the Palestinians living there.

Not only I did lose my house and all I invested in it, but also I had to pay for the costs related to the removal of the remains of my house after the demolition. This is real oppression.”

SESSION 4 HANDOUT 2 – VIEWS ON OPPRESSION

“Now that I have seen, I am responsible” written on the Separation Wall outside Bethlehem.

“Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented”. Holocaust victim, Elie Wiesel's Acceptance Speech, on the occasion of the award of the Nobel Peace Prize in Oslo, December 10, 1986

“It's the action, not the fruit of the action, that's important. You have to do the right thing. It may not be in your power, may not be in your time, that there'll be any fruit. But that doesn't mean you stop doing the right thing. You may never know what results come from your action. But if you do nothing, there will be no result”. Mahatma Gandhi 1869- 1948 Indian Political and Spiritual Leader

“If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality”. Bishop Desmond Tutu as quoted in Brown, R.M. (1984) *Unexpected News: Reading the Bible with Third World Eyes* p. 19

“We can be angry but we must not hate”. Sami Awad director Holy Land Trust based in Beit Sahour speaking in Oxford summer 2015

“We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness”. American Declaration of Independence 1776



Apartheid South Africa



Myanmar

Northern Ireland



Occupied Palestinian Territories

Complaint: “Criticism of Israel is anti-Semitic/the whole world is anti-semitic”

Response: It would be no surprise to find anti-Semites critical of Israel but to criticise specific Israeli policies that violate international law is the opposite of bigotry. Instead it is a just act – one might even say a very Jewish one- that works to strengthen human rights, rights that protect Jews and everyone else.

If one is criticising house demolitions, checkpoints, extra-judicial executions and the like and one is called anti-Semitic, then the accuser is bizarre indeed. In order for these criticisms to be anti-Semitic the accuser has to accept those violations of international law as inherent characteristics of Jewry. So who’s being anti-Semitic here?

While it’s true that there is anti-Semitism in the world, what does this have to do with the military occupation of the Gaza Strip, West Bank and East Jerusalem?

Schaeffer, E., Halper, J. and Johnson, J. (2006) “Counter-Rhetoric Challenging “conventional wisdom” & reframing the conflict p.29, 30 ICAHD

https://www.umhltf.org/uploads/CounterRhetoric_ReframingTheConflict.pdf

Some ideas for combatting accusations of anti-semitism when criticising Israeli Government led human rights abuses:

- Make it clear you are criticising/taking action against Israeli Government policy and actions, not Jews generally.
The re-working of the non-legally binding working definition of anti-semitism by the International Holocaust Remembrance Alliance in May 2016 (and adopted by the UK government in December 2016) states that “criticism of Israel similar to that levelled at any other country cannot be regarded as anti-semitic”.
https://www.holocaustremembrance.com/sites/default/files/press_release_document_antisemitism.pdf
So ask yourself, could I be making a similar criticism of another country under the same circumstances?
- Base your criticisms on international law incorporated in UN declarations e.g. December 2016 UN resolution 2334 condemning the building of Israeli settlements in West Bank as a flagrant violation of international law.
- Familiarize yourself with one or two particular aspects of Israeli Government policy which you find particularly unacceptable and is against international law e.g. treatment of child detainees. Press this point home when e.g. justifying BDS as a method of persuading the Israeli Government to change its policies towards Palestinians.
- And remember Sami Awad’s words “We can be angry but we must not hate”.

“Our presence in this land, as Christian and Muslim Palestinians, is not accidental but deeply rooted in history and geography of this land, resonant with the connectedness of any other people to the land it lives in. It was an injustice when we were driven out. The West sought to make amends for what Jews had endured in the countries of Europe, but it made amends on our account and in our land. They tried to correct an injustice and the result was a new injustice”.

Kairos Palestine: A Moment of Truth paragraph 2.3.2.

Version 1

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep,
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light,
The hopes and fears of all the years,
Are met in thee tonight.

How silently, how silently,
The wondrous Gift is giv'n!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him, still
The dear Christ enters in.

Philip Brooks (1835-1893)

Version 2

O troubled town of Bethlehem,
with conflict still you lie.
Above your deep but restless sleep
indifferent stars go by;
Yet in your dark streets may you find
resilient, endless light;
For hopes and fears of all the years
were borne in you one night.

How silently, how violently,
your wondrous gift was given;
While God is grace for every race,
your streets with fear are riven.
As Jesus came among the poor
(confronting powers-that-be),
Through risen will and faith, he still
invites us 'set them free'.

© Graham Adams 2000

Quotation 1 *Jesus said “You have learned what they were told, “Love your neighbour, hate your enemy”. But what I tell you is this: Love your enemies and pray for your persecutors; only so that you can be children of your heavenly Father, who makes his sun rise on good and bad alike, and sends the rain on the honest and the dishonest”. (Mathew 5: 43-45)*

Quotation 2 *St. Peter said: “Do not repay evil for evil or abuse for abuse but on the contrary, repay with a blessing. It is for this that you are called”. (1 Peter 3:9)*

Quotation 3 *St. Paul said: “The Kingdom of God is not eating and drinking, rather justice, peace and joy, inspired by the Holy Spirit”. (Romans 14:17)*

Quotation 4 *The prophet Isaiah said: “For behold, I create new heavens and a new earth. Former things shall no more be remembered nor shall they be called to mind. Rejoice and be filled with delight, you boundless realms which I create; for I create Jerusalem to be a delight and her people a joy”. (Isaiah 65: 17, 18)*

And he said again: “He will not break a bruised reed, or snuff out a smouldering wick; he will make justice shine on every race, never faltering, never breaking down, he will plant justice on earth.” (Isaiah 42:3)

Quotation 5 *The prophet Micah said: “God has told you what is good; and what is it that the Lord asks of you? Only to act justly, to love mercy, to walk humbly with your God”. (Micah 6:8)*

The Anglican Communion has 5 marks of mission which underpin its commitment to and understanding of God's integral mission.

The Five Marks of Mission are:

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- **To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation**
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

(Bonds of Affection-1984 ACC-6 p49, Mission in a Broken World-1990 ACC-8 p101)

Get better informed

Check out regular updates on the situation in Israel/Palestine. Investigate aspects of UK and international trade with Israel, in particular the arms trade. Find out more about the position of the UK Government, individual ministers and MPs, including your local MP on rights and freedom for the Palestinian people.

Ecumenical Accompaniment programme in Palestine and Israel <http://eappi.org/en>

Palestine Solidarity Campaign (UK based) <http://www.palestinecampaign.org/>

Jews for Justice for Palestinians (UK based) <http://jifjp.com/>

Israeli Committee against House Demolitions <http://icahd.org/>

Israeli Information Centre for Human Rights in the Occupied Territories
<http://www.btselem.org/>

Friends of Al Aqsa Peace in Palestine <http://www.foa.org.uk/>

Support Sabeel-Kairos UK Sabeel-Kairos UK is a network of Christian organisations, individuals and faith communities who work in solidarity with the Palestinian people to promote and advocate the messages of Kairos Palestine and Sabeel Jerusalem in the UK. They provide regular news updates from Israel and Palestine and resources and information on how to support peace and justice for the Palestinian people.

<http://www.sabeel-kairos.org.uk/friends-of-sabeel/>

Support the boycott, divestment and sanctions programme against Israel

The BDS movement responds to a call from Palestinian civil society for a complete economic, academic and cultural boycott against Israel until its government complies with international law and recognises Palestinian rights. Kairos Britain is producing a guide for individual churches and regional dioceses on Morally Responsible Investment in Israel/Palestine available mid 2018 <http://www.sabeel-kairos.org.uk/friends-of-sabeel/>

Boycott Divestment and Sanctions Movement <http://www.bdsmovement.net/>

Palestine Solidarity Campaign (UK based) <http://www.palestinecampaign.org/>

Support Palestinian farmers and producers

Buy Palestinian wherever possible, particularly handicrafts, olive oil, dates and vegetables. Check labelling “from the West Bank” to ensure goods do not originate from illegal Israeli settlements. Become a volunteer distributor of Palestinian produce.

<http://www.zaytoun.org/>

<http://www.hadeel.org/>

Lobby Parliament and the Israeli Embassy

Contact your local MP, MEP and the Israeli Embassy. Raise particular issues with them, e.g. expansion of illegal settlements, administrative detention and detention of Palestinian children. Ask your MP to contact the minister concerned with the issue you have raised and always ask for a response to the points you raise. The EU has a preferential trade

SESSION 5 HANDOUT 4 – SOME IDEAS OF WHAT WE CAN DO IN THE UK

agreement with Israel. Sign up to petitions and lobbying campaigns organised by e.g. the Palestine Solidarity Campaign <http://www.palestinecampaign.org/>

Addameer is a Palestinian prisoners' support organisation. They suggest ways to lobby and send letters of support to men, women and children who have been detained by the Israelis. <http://www.addameer.org/>

Monitor media reporting

Use local, national and religious media to write about your concerns on violations of Palestinian rights in the Occupied Territories. Use the letters page and/or website to comment on published articles and current news. If you find unfair or biased reporting, challenge it with the media concerned. Check the Palestine Solidarity Campaign for latest challenges to media bias.

<http://www.palestinecampaign.org/>

Sponsor an olive tree

Keep Hope Alive- the Olive Tree Campaign supports Palestinian farmers by re-planting olive trees uprooted by the Israeli army or on land which is at risk of confiscation.

Joint Advocacy Initiative <http://www.jai-pal.org>

Come and See

Visit Palestine and Israel, stand alongside Palestinians and see the reality on the ground for yourself. Take part in olive tree planting or the olive harvest. Hike in the hills of West Bank, including the newly developed Abraham's Path running from north to south. Follow the Code of Conduct for Tourism in the Holy Land produced by the Alternative Tourism Group, based in West Bank.

<http://www.atg.ps>

<http://www.masaribrahim.ps/>

<http://www.sirajcenter.org/>

Friendship links and twinning

Develop a link with a town, church, mosque or school in the Occupied Territories as a way of learning more about the reality of life under occupation and developing friendships

<http://www.twinningwithPalestine.net>

Pray

Make a regular time as an individual or family and in church, meeting, mosque or synagogue to pray for peace with justice for Palestinians and Israelis.

<http://www.wcc-coe.org/wcc/what/international/resourcepack/html>

SESSION 5 HANDOUT 5 – ACTION PLAN

ACTION	BY WHOM	BY WHEN	INTENDED RESULT

SESSION 5 HANDOUT 6 - COURSE EVALUATION

1. For you, did the course meet its aim: to develop a response to supporting non-violent resistance to occupation in Palestine as part of the Kairos Palestine movement?

Yes/No

If not, why not?

2. Did you find the resources: (please circle most appropriate number. 1 = highest rating)

Interesting 1 2 3 4 5

Relevant 1 2 3 4 5

At the right level 1 2 3 4 5

Easy to follow 1 2 3 4 5

3. Would you remove anything from any of the sessions? If so what?

4. Would you have liked anything else included in the sessions? If yes, what?

6. Can you say anything about your future involvement in Palestinian issues as a result of attending the sessions?

7. Any other comments

Thank you very much for attending the sessions and completing the evaluation form.

Name and contact details (optional)

O daring child of Bethlehem,
empower us all we pray,
To work for peace that wars may cease
and love be born today.
With all the nations’ angels
proclaiming we shall tell:
“Heal Bethlehem, join ‘us’ with ‘them’ –
Amen, Immanuel!

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