



NEWSLETTER

The Center for Religious and Heritage Studies in the Holy Land

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About Which Future Are Arab Christians Looking For?

Editorial by Dr. Geris Sa'ad Khoury

1. Permit me if I said in utter frankness that I am not a member in the choir of those who are worried about the future of Arab Christians. This is so because I believe that the mere positing of such questions may cause in one form or another deepening the divisions in the one society and among the citizens of the one people. I ask: Is my future different from the future of the Muslim? Does my obtaining a job, a house and all the requirements and luxuries which I need provide me with comfort and security if my Muslim neighbor or Muslim citizens suffer from injustice, unemployment, poverty and instability? What is the mission of this Christian? And what is his Christianity? Such thinking

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is remote from and contradicts our message and our faith. The one who seeks to find future solutions for the Christians will certainly fail and will cause more trouble for them. This does not mean that we remain silent if we are deprived of freedom to worship or if we are treated as second-class citizens or if our rights are diminished. In such case, we have to demand our rights from the relevant authorities without fear or dread and we have to work with our Muslim brothers to demand the legislation of laws which guarantee the right, freedom and rights of all citizens and their complete equality. Then we can with great confidence lay the foundations for one living for one people and in one state which guards the dignity of its citizens, and works with them to develop the common human areas on the basis of human dignity. Therefore I believe that there will be no future for neither the Muslims nor the Christians unless they work together with truth for the sake of one future for them and for the sake of living in freedom and with dignity.

2. Many consider that the Christian existence is necessary for the Arab homeland. Everyone justifies his saying or his position according to his vision and his considerations. There are those who consider the Arab Christians as a bridge between the Muslims and the West. This saying is insufficient and is not successful. I am sure of the good intentions of those who say it. However, I see that its negative aspects are much more than its positive aspects. We do not want to be bridges only, but rather pillars in the one homeland. Together we build communication bridges with the West or with any state or people with whom we see the deepening of our relations as good for us and for our countries. Of course, each citizen has his role, and any role which pours in the interest of the homeland and the citizens is the required and due participation on the part of each one of us. If the role which is required of the Christian Arabs is contribution in building trust among countries and peoples, then it is a national role par excellence.
3. Here God willed for us to live. Here the fathers and grandfathers lived, tens and hundreds of the church fathers, the saints who lived here and around the Nativity of Christ. They were the ones who enriched the church with their thinking, strengthened it with their prayers and defined its faith identity. With them there are many men of letters who contributed in preserving it after the emergence of the new religion, that is, Islam. They accepted it, lived with it and opened the doors of their schools to Muslims seeking education. They translated for them the wisdom and practical

sciences of the Greeks from Greek, Syriac and Coptic languages into Arabic. They also wrote many books in several domains, in medicine and philosophy with its diverse sciences and in theology and holy books. They explained the ancient philosophical books and added to them. They did not miss the crack in the church and the disagreements which existed in it. They were interested in focusing on the importance of its unity. I believe that much of their ecumenical theology is still a base for ecumenical dialogue without its being known or acquainted to those who are engaging in dialogue these days. No less important is dialogue and theology thinking which is rich, deep and free with Muslim learned men and Caliphs and with a number of Jews. They engaged in dialogue with openness. They listened quietly. They answered tens of queries with wisdom, with deliberation, with seeds of a strong faith, and with great knowledge which made their self-confidence great, and with it they faced difficulties and challenges when they surfaced, with calmness. They sometimes did not fear to express their apprehensions and to discuss them with the learned men and the Caliphs. There are many examples of this. The saying of the prophet Isaiah applies on them, that is: "In quietness and in trust shall be your strength." (Isaiah 30: 15). They contributed, participated and together built a history, a civilization, a thought and a state. This active contribution is still in our days and in all the domains.

4. Today I say with great grief and a heart-wrenching pain that the glory which we built together in our East, today gangs and groups of villains and mobs are destroying what we built together throughout many centuries. They are burning a time – honored heritage, removing and effacing its historical landmarks, uprooting the Arab identity and destroying the homeland and killing the others with bestiality, savagery and in hideous ways from which the smell of hatred and the poisons of Puritanism (the non-religious), rather a barbarian, savage and bestial puritanism are emitted. Religion commands neither killing nor hating the other nor treating him except with what is better. Those mobs are traders in religion. They do not know God and they do not hear His voice. Rather they are the slaves of those who send them, finance them, supply them with weapons and encourage them to do such practices and aggressions against the dignity and freedom of man, and to abuse the sanctity of places of worship that is God's homes, and to desecrate them, explode them and

commit aggression against Christian clergymen and even against Muslim clergymen and to trespass the sanctity of monasteries and kidnapping clergymen, monks and nuns who are not guilty except that they serve the needy, the poor and the simple people. What happened and is happening in Ma'loula for example and not exclusively is the biggest evidence of this savagery and barbarism.

5. Let it be clear that the one who finances and provides weapons claims that he is a Muslim or a Christian. They really have no relationship with religion and with human dignity. Rather they are in their thrones, their kingdoms and the petrol of our Arab homeland with the price of which we are crucified every day and we are slaughtered like sheep. As a Palestinian Arab Christian, I do not begin by blaming those mobs who kill and destroy in Syria or in Egypt or in any other country. My first and biggest blame is on Western countries which claim to be Christian and they finance, provide weapons and support with all means these killers, villains and savage gangs who know neither values or ethics. They are closer to fierce animals which are afflicted with the disease of rabies than being close to man and human societies.
6. What is the most hideous of all of this is the daily flattery of each of us for the other. What is the most difficult is adulation for the majority of the Western and Arab regimes which finance and provide weapons. This is when they interfere for example to free the kidnapped from captivity be they Muslims or Christians. We all know that for example and not exclusively that Qatar and Saudi Arabia are two of the biggest Arab countries which finance and support the hired villains and highway men such as "the Front for Supporting Islam", "Al-Qa'ida," "Da'ish", "Nusrat al-Islam", the group of "The Islamic State of Iraq," and other killing and terrorism groups. All appeal for the help of them and gasp after them to interfere and to liberate the kidnapped. If something is done after kissing their hands which are tarnished by blood day and night, thanks begin for them and for their employers in the West. The question is: What is the difference between those who finance, encourage and plan and the villains who execute such acts? There is no difference between them, and if this is the case, then why do we deal in this way with these countries and these policies which encourage terrorism and violence? And how do these matters agree with those who call for fighting terrorism and violence? And until when will our silence continue concerning the double standards and accepting



these sedatives and these poisons? I believe that the alternative for all honest persons is boycotting these Arab and Western countries which finance the destruction and terrorism groups or openly holding them to account, rebuking them and demanding that they desist from continuously using the money of the petroleum of the Arabs to burn the natives of the Arab nation. The alternative should also be in using this money for education and raising the awareness for values, ethics, rights, equality among citizens and for the sake of a religious discourse which gathers and does not disperse and which consolidates relations of amicability and respect among the citizens instead of firmly establishing hatred, blind fanaticism and hateful Puritanism. Why we do not frankly tell Western political officials to stop slighting our minds and that their cheap policies have become uncovered for the young and the old among us. Of course, such policies increase disagreements and rancor and will not benefit anyone. They should be replaced by policies to restore building confidence among us and policies which remove injustice from the wronged ones, give all their rights and freedom and provide them with living in dignity.

7. Yes, the policy of the West and the Arab has slaughtered us and killed us and it is still doing so in Iraq, Egypt, Palestine, Syria and Lebanon. It forces us to emigrate from our land and it causes in emptying our mother churches from their believers. From here we say to them: Stop the injustice, O those of you who conspire against us and against our Christianity. Is it not sufficient that your leaders once had conspired with the enemies of Christ, denied Him and delivered Him to be crucified? Does the conspiracy of your leaders today against us and with the daily incitement of your friends aim to crucify us? If this is the case, then rest in comfort because we daily remember what Christ told us: "Do not be afraid O small flock..." and "Fear not those who kill the body but cannot kill the

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Christian – Muslim Dialogue Conference
25th Session | Titled
The Palestinian National Scheme
and the Modern State
19-21 September 2013 | Shepherd Hotel – Bethlehem

A large number of personalities from Galilee and the Triangle as well as many other academicians, religious figures, politicians, educators, social workers from the Bethlehem and Jerusalem areas attended this conference.

Dr. Geris S. Khoury, Director of Al-Liqa', opened the proceedings and spoke about the present situation in Arab countries in general and on Arab Christians in particular in light of the upheavals of 2010 – 2013. The proceedings began with a panel on "points of view concerning the concept of the state from a religious points of view", by Dr. 'Abd Al-Rahman 'Abbad and from a civil point of view by Dr. Walid Mustafa. This session was moderated by Mr. Elias Makhoul from Galilee.

Following dinner, the conferees attended a literary evening to eulogize the absent and the present, Dr. Jamal Qa'war of Galilee, who was one of al-Liqa friends who participated in many sessions of

Al-Liqa' Christian –Muslim yearly conference.

The second day and following breakfast, attorney 'Ali Rafe' offered an Islamic invocation and contemplation. The proceedings of the day began with a panel on several points of view on the future state. An Islamic point of view was presented by Sheikh Jamil Hamameh; a Christian point of view was presented by Rev. Dr. Rafiq Khoury and the nationalist view was given by Dr. Mahdi 'Abd Al-Hadi. Dr. Lu'ay Zu'ul moderated the panel and added some comments as well.

Following a Friday Prayer and lunch breaks, Prof. Thiab 'Ayyoush lectured on the relation of religion and politics from an Islamic point of view comparing in the process these relations in the West. Mr. Mousa Darwish moderated this lecture.

Following a short coffee break, Attorney Dr. Ibrahim Sha'ban gave a lecture which focused in his view



on a one state or two states to solve the Arab-Israeli conflict. Ms. Ta'yeed Al-Dab'i moderated this lecture. This lecture was followed with a panel focusing on the dangers of a Jewish State and the stand of international legitimacy from it. Panelists included Prof. 'Aziz Haidar, Dr. 'Abdallah Abu 'Eid and Attorney Jawad Bulos. Moderator of the panel was Ziyad Shleweit of Galilee.

lecture. Following a short break, a panel focused on the Palestinian national scheme and where it is heading to. Mrs. Zahira Kamal, Dr. Bernard Sabella and Mr. Qays Abu Laila took part in this panel which was moderated by Mr. Hussein Al-Deek.



It should be noted that all lectures and panels were followed with a question and an answer session in a very in depth discussions of the subjects.



The third day began with a meditation by Fr. Julio Brunella of Ramallah. The proceedings of the day began with Prof. Mahmud Abu Kattah who lectured on the treatment of the political Islamist movement in the Arab countries and in the West. While Dr. Hamzeh Theeb moderated the

Dr, Geries S. Khoury, in concluding the conference, gave a summary and read the final communiqué which was followed by a Lunch for all conferees.



Local Activities



A Panel and a Joint Iftar dinner titled: “A Call to the Brothers Fighting Each Other in this Holy Month of Ramadan”

30 July 2013 | The Bethlehem Hotel - Bethlehem

Al-Liqa' Center organized a panel in Bethlehem titled “**A Call to the Brothers Fighting Each Other in this Holy Month of Ramadan**” which was moderated by Mr. Mousa Darwish, Deputy Director of Al-Liqa' Center. This panel was attended by noted personalities from the Bethlehem area and from Birzeit and 'Abud, both Muslim and Christian clerics, academicians, as well as representatives of various sectors of society led by H. B. Latin Patriarch Fu'ad Twal who blessed this gathering with a prayer and a meditation. Mr. Darwish welcomed all attendees and he reiterated the importance of this panel and the joint Iftar

dinner which will follow.

Panel members Sheikh 'Abd Al-Majeed 'Ata, Mufti of the Bethlehem Governorate, Sheikh 'Isam Rumman of Birzeit, and Dr. Geries S. Khoury, stressed the importance of dialogue, mutual understanding, the recognition of the “other”, the importance of national unity and the presentation of Christian and Muslim teaching of tolerance and love instead of hate and the exclusion of the “other” in this Holy Month of Ramadan.

Following the panel and final communiqué all attendees were invited for the traditional joint Iftar dinner.

Al-Liqa' Center and Sabeel Center Organized a panel titled “The Impact of What is Happening in the Arab Countries on Shared Living”

Monday, 28 October 2013

An-Najah National University – Nablus, PNA, Palestine

A panel was held at An-Najah University titled “The Impact of What is Happening in the Arab Countries on Shared Living in Palestine.” Both Al-Liqa' Center and Sabeel Center organized this gathering which

was attended by large number of the university students and academicians. The acting president of the university Prof. Maher Al-Natsheh welcomed delegation of the two Centers. At the beginning



of the panel, Dr. Sam Al-Fuqaha', Director of Public Relations at the university welcomed attendees and was followed by Vice President for Societal affairs, Dr. Maher Abu Zunt who stressed the importance of pluralism in religions despite religious and sectarian differences. He emphasis on the good relations that characterize Muslim Christian relations. Rev. Dr. Na'eem 'Ateeq of Sabeel and Dr. Geris S. Khoury welcomed attendees and introduced their organizations. Rev. 'Ateeq spoke also about the importance of the "Sharing Life" program of both organizations.

A panel followed which was moderated by Mr. Mousa Darwish of Al-Liqa'. Participants in the panel were Prof. Thiab Ayyoush, Sheikh Maher 'Assaf and Dr. Geris S. Khoury. All three panelists emphasized the foundations of Shared Living between Muslims and Christians and the impact of the so called Arab Spring on Arab countries in general and on Palestine in particular. A wave of violence is being witnessed in several Arab countries and this wave has become in most cases internal wars. Some groups turned it into religious or sectarian wars.



Fathi Fourani's Arab Muslim and Christian Under One Tent, Al-Liqa' Center, 2013

Presentation of the Book in Haifa
at Saint John the Baptist Church's Hall
Thursday 7 November 2013

Educators, authors, poets, artists, religions figures and many others from all sectors of Haifa's society attended this gathering to honor teacher Fathi Fourani on his new book.

Fourani saw in this great gathering full support for progressive thought that goes beyond sectarianism and modern Jahili fanaticism which targets our steadfastness on this land. We will remain a thorn in the mouth of those who want us to return to the days of Qays and Yemen. We are one people. At the end of Fathi Fourani's presentation, Mr. Hanna Yousef Khoury, President of the Orthodox Society presented Mr. Fourani with a shield of

appreciation and, likewise, university student Hanan Badi' Younis presented Mr. Fourani with a shield of appreciation as well.



International Activities

Conference on “Rehabilitation of the Jordan River: A Commitment of Faith”

10-12 November 2013 | Crown Plaza | Dead Sea – Jordan

The Friends of Earth-Middle East held a conference at Crown Plaza, the Dead Sea, focusing in the process on the rehabilitation of the Jordan River and commitment of faith. Dr. Geris S. Khoury represented Al-Liqa' in the proceedings presenting a Christian view of the importance of the River. He added that this River should be a peaceful encounter between peoples and religions instead of being a center of conflict. The River Jordan, for Christians is third in importance after the Church of the Nativity and the Church of the Holy Sepulcher. All of us need to protect and preserve it. Its water, for the major part of it, is

being utilized by the Israelis and it is becoming drier. Khoury stressed that we need to work together to rehabilitate it. This can be done only if military occupation comes to an end. Many delegations from Western countries, Israel, Jordan and Palestine attended this gathering.



Conference on “Citizenship... Christians and Muslims for the Sake of Human Dignity”

Amman, Jordan | 2-4 July 2013 | Meridian Hotel

Under the patronship of Prime Minister 'Abdallah Al-Nsour of Jordan, the proceedings of the conference on “Citizenship” was inaugurated in Amman which was organized by the Jordanian Center for Researches on Religious Co-Existence between 2 and 4 of July 2013. Dr. Geris S. Khoury represented Al-Liqa' Center and was a panelist in “Christian Arabs in the Islamic State.” Conferees from Lebanon, Palestine, Egypt and Jordan took active part in the proceedings on citizenship, equality, social justice and human rights in our area. Father Nabil Haddad, Director of the Center, pointed out that the conference stressed on citizenship which respects human dignity based on his humanity and not on his affiliation. All

lectures and panels emphasized shared living and in the process pointed out that Jordan presents a honorable pattern of shared living, pluralism and acknowledging the other.



Al-Liqa' Center Visitors

8 August 2013

Dr. Geris S. Khoury met with an Italian group headed by Dr. Paulo Farina. Dr. Khoury spoke about Al-Liqa' Center and its programs as well as the situation of the local church in the Holy Land and Christian Arabs in the Arab countries.



He pointed out the need of the group to become familiar with the history and role of Christian Arabs and their relations with Muslim Arabs. Dr. Khoury asked the group to work seriously for the achievement of justice and peace in the Holy Land.

12 August 2013

Dr. Geris s. Khoury met with a group of Italian pilgrims from Verona. In his talks to the group, he focused on Al-Liqa' Center and its programs as well as on the political and social situation of the Palestinians in general and of the Christians in particular under military occupation. He also spoke about the status of Christians in the Arab countries and the need for their participation in political and social reality in which they live. Dr. Khoury, in addition, focused on the foundations of Palestinian contextual theology and the importance of encounters between Palestinians, Christians and Muslims, in order to deepen shared and dignified living.

22 August 2013

A group of pilgrims headed by Father Raimondo from the city of Vicenza, met with Dr. Geris S. Khoury in St. George Hotel in Jerusalem. The focus of the meeting was the situation of



Christians in Arab countries and the impact of the so called Arab Spring on their future and their relations with fellow Muslims and the behavior of the salafi and takfiri Muslims (accusing others of being infidel) on interfaith dialogue and shared living.

28 August 2013

For several years Al-Liqa' Center have been hosting an Italian Pax Christi group headed by Father Nandino. The group visited the center and met with Dr. Geris S. Khoury who focused on the present situation in the Holy Land and the peace process as well as the importance of interfaith dialogue. The importance of dialogue and its Goal is to listen to the other with respect, patience in order to get to know the other's thinking and dogma. These days dialogue is needed in light of what is happening in the Arab world. Christians and Muslims need to work together in view of the many changes and challenges taking place.

4 December 2013

President and Director of the Italian organization "Voice of Peace" whose headquarter in Val D'Aosta in Northern Italy visited Al-Liqa. The aim of the visit was to discuss the programs of the "Voice of Peace" for the year 2014 and the participation of Palestinian students in it. Dr. Geris S. Khoury welcomed the group and with Sima Ghawali the 2014 program was discussed. The aim of the program is the encounter between students from our area and Italian students in order to discuss in depth social and political issues and to raise awareness and the demand for a just solution of our problems in the Holy Land in order to live in freedom, dignity and peace.

Al-Liqa' Center's Most Recent Publications

June-December 2013

Al-Liqa' quarterly review (in Arabic), year 28, vol. 2,3 (2013)

This volume's file focuses on "The Arab Uprisings... Where are they heading to"? Included, in addition, an article on the religious and social life in Bethlehem at the beginning of the 20th century, as well as documents and a book review.



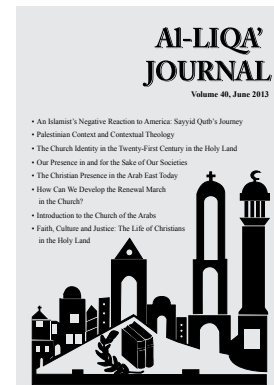
Al-Liqa' quarterly review (in Arabic), year 28, vol. 4 (2013)

In this volume, the proceedings of the 20th session of the Palestinian Contextual Theology Conference titled "Liberation... Liberation from... And Liberation for the sake of...". In addition this volume included an article on the Egyptian official and popular stand from the Palestinian cause and a second article on life and religious violence and a document.



Al-Liqa Journal vol.40, June 2013

This volume includes articles on the Islamist Sayyid Qutb's journey to America, on Palestinian contextual theology, Palestinian church identity, Christian presence in the Arab world, and on the life of Christians in the Holy Land.



Al-Liqa Journal vol.41, December 2013

This volume focuses on the proceedings of the 20th session of the Palestinian Contextual Theology titled "Liberation... Liberation from... And Liberation for the sake of...". In addition this volume included an article on Sayyid Qutb, Ayman Al-Zawahiri and Al-Qa'eda, and the proceedings of the 24th session of the Conference on Christian – Muslim dialogue. And the 2013 message of the Pope on the occasion of the Holy Month of Ramadan.



List and Prices of Al- Liqa's Publications 1982-2013

(All publications are in Arabic unless specified)

Christian - Muslim Dialogue Conference (1982 –2013)	
1. Proceedings of the First Conference, <i>Jerusalem</i> 1983 to 12 th Conference, Bethlehem 1994	\$10
2. 13 th Conference, <i>Bethlehem</i> . 1995. (see no. 9 Miscellaneous)	\$10
3. 14 th Conference, <i>Bethlehem</i> , 1996	\$10
4. 15 th Conference, <i>Bethlehem</i> , 1998	\$10
5. 16 th Conference, <i>Bethlehem</i> , 2001	\$10
6. 17 th Conference, <i>Bethlehem</i> , 2003	\$10
7. 18 th Conference, <i>Bethlehem</i> , 2005	\$10
8. 19 th Conference, <i>Bethlehem</i> , 2007 (See Al-Liqa' quarterly review, year. 22, no. 4, 2007)	\$10
9. 20 th Conference, <i>Bethlehem</i> , 2008 (See Al-Liqa' quarterly review, year. 23, no. 3, 2008)	\$10
10. 21 st Conference, <i>Bethlehem</i> 2009 (See Al-Liqa' quarterly review, year. 25, nos. 1,2, 2010)	\$10
11. 22 nd Conference, <i>Bethlehem</i> 2010 (See Al-Liqa' quarterly review, year. 27, no. 2, 2012)	\$10
12. 23 rd Conference, Bethlehem 2011 (See Al-Liqa' quarterly review, year. 27, no. 4, 2012)	\$10
13. 24 th Conference, Bethlehem, 2012 (See Al-Liqa' quarterly review, year 28, nos. 2,3, 2013)	\$10

Palestinian Contextual Theology Conference (1987-2013)	
1.Proceedings of the First Conference, <i>Jerusalem</i> 1983 to the Eighth Conference, Jerusalem 1995	\$7
2.Ninth Conference, Bethlehem, 1996 (Contained in Al-Liqa' Journal, Vol. 9/10, (1997)	\$7
3.10 th Conference, <i>Bethlehem</i> , December 1998 (See Al-Liqa' quarterly review, year 19, vol 1+2, 2004)	\$10
4.11 th Conference, <i>Bethlehem</i> , June 2003 (There are no published proceedings)	\$10
5.12 th Conference, <i>the Galilee</i> , 2004 (contained in Al-Liqa' quarterly review, year 20, vol 1+2, 2005)	\$10
6.13 th Conference, <i>Bethlehem</i> , 2006 (contained in Al-Liqa' quarterly review, year 21, vol 3+4,2006)	\$10
7.14 th Conference, <i>Ibillin</i>	\$10
8.15 th Conference, <i>Ibillin</i> (contained in Al-Liqa' quarterly review, year 23, vol. 1, 2008)	\$10
9.16 th Conference, <i>Bethlehem</i> 2009 (contained in Al-Liqa' quarterly review, year 24, vol. 1, 2009)	\$10
10.17 th Conference, <i>Haifa</i> 2010 (contained in Al-Liqa' quarterly review, year 25, vol 3+4 2010)	\$10
11.18 th Conference, Haifa 2011 (contained in Al-Liqa' quarterly review, year 27, vol 3, 2012)	\$10
12.19 th Conference, Bethlehem 2011 (contained in Al-Liqa' quarterly review, year 28, vol 1, 2013)	\$10
13.20 th Conference, Bethlehem 2012 (contained in Al-liqa' quarterly review, year 28, vol 4, 2013)	\$10

Annual subscription:

Individuals	\$30
Institutions	\$40
Price per one issue	\$10 + postage

Miscellaneous	
1. Fr. Peter Madrous, <i>Paul the Apostle and the Man</i> (67 pages)	\$5
2. Najib Nassar, <i>Under the Protection of the Arabs</i> (91 pages)	\$5
3. Younis Amr, <i>Jerusalem the City of God</i> (152pages)	\$5
4. Louis I. Hazboun, <i>Principles of Sociology of Religion</i> (162 p.)	\$5
5. <i>Western Christian Zionism</i> , (43 pages)	\$3
6. <i>Jerusalem Between Religious Freedom and Political Sovereignty,(in English)</i> (78pages)	\$5
7. <i>Christian Feasts between Unity and Pluralism</i> , (96 pages).	\$5
8. Qustandi Shomali, <i>El-Carmel</i> (534 pages)	\$10
9. Jerusalem: <i>Palestinian Muslim- Christian Studies</i> (600 ps.)	\$10
10. Anton Shomali, <i>Collected Poems</i> (255 Pages)	\$7
11. Fr. Dr. Rafiq Khoury, <i>Contextualized Eastern Churches</i> (393 pages).	\$7
12. Jamal Salsa', <i>Palestinian Poetical Message Between Religion and Nationalism</i> (174 pages)	\$6
13. Thiab A. Ayyoush, <i>Social Problems: An Islamic Perspective</i> (212 pages) (in English)	\$7
14. Sami Adwan, <i>Reality of Religious Education, both Muslim and Christian, in Palestinian Schools.</i> (404 pages)	\$10
15. Fr. Dr. Rafiq Khoury, <i>Say your Word and Go! Quick Inputs into Vital Files (273 pages)</i>	\$7
16. Fr. Dr. Rafiq Khoury, <i>The Book of Days: In Search of the Lost Word</i> (159 pages)	\$7
17. Geries S. Khoury, <i>Arab Christians: Rootedness... Presence... Openness</i> (278 pages)	\$10
18. Geries S. Khoury, <i>Arab Christians and Muslims: Past... Present... Future</i> (272 pages)	\$10
19. 'Abd Al-Rahman 'Abbad, <i>Dialogue in Islam</i> (188 pages)	\$10
20. <i>Al-Liqa' quarterly review indexes, 1985-2010</i> (266 pages.)	\$10
21. Fr. Dr. Rafiq Khoury, <i>Open Borders between Time and Eternity: Toward Contextual Theology in Our Native Soil.</i> (547 pages)	\$15
22. Qustandi Shomali, <i>Palestinian Folk Heritage: A Historical and A Bibliografical Study</i> , (76 pages)	\$ 8
23. Fathi Fourani, <i>Arab Muslims and Christians Under One Tent</i> , (103 pages)	\$ 8
24. <i>Dirasat Islamiyya (Islamic Studies), (199 pages)</i>	\$ 8

Al-Liqa' Center's Documents

(Available in Arabic and English)

1. Theology and the Local Church in the Holy Land, (16 pages) \$4
2. In Jerusalem, Justice and Peace Embrace Each Other, (5pages) \$2

Al-Liqa' Arabic Language - Quarterly Review (1985 - 2013)

Year 1-Year 3 (3 issues each year)	\$20 per Year
Year 4-Year 28 (4 issues each year)	\$40 per Year
Price per one issue	\$10

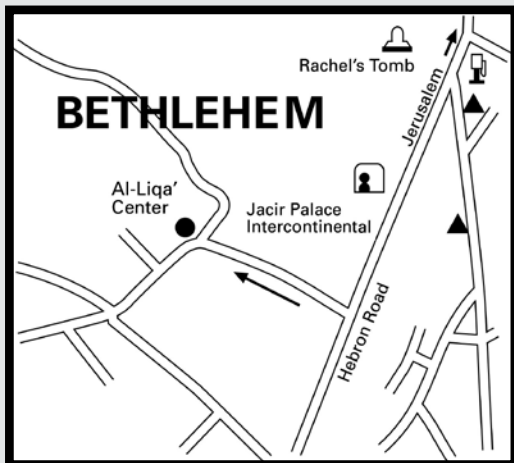
Al- Liqa' Journal (in English) 1992 – 2013

Vol. 1 (August 1992) – Vol. 41 (December 2013)



Al-Liqa' Center

In Jerusalem, the city sacred to billions of diverse believers, a Palestinian interfaith initiative led to the establishment of "Al-Liqa' Center", a unique place of research, study and dialogue on the religious traditions, institutions and daily life of the people of the Holy Land and the region. The program includes, interfaith dialogue, Palestinian Contextualized Theology in the Holy Land, international activities, and the publication of journal, newsletters, books and occasional papers. H.B. Patriarch Michel Sabbah, President, Board of Trustees; and Dr. Geries S. Khoury, Director.



Al-Liqa' Center's Headquarter 54-56 Al-Quds Jerusalem Str.

The Center is located less than 200 meters to the southwest of Rachel's Tomb at 54-56 Al-Quds Jerusalem Street. After passing the Jacir Palace Intercontinental to the right on the Hebron-Jerusalem Rd, take a right turn at the first intersection at the end of which Al-Liqa' Center is situated on the right side of the street.

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soul..." We are crucified with joy because the cross has become the symbol of resurrection and life and not of death... We are crucified daily, but we will stay here in our churches and in our homelands... We will remain working with brothers of us from the true believers of the Muslims who do not trade in religion and they do not worship money. They are not slaves for those who have neither conscience nor ethics. With these we have lived, cooperated and participated in making our history and our civilization. With them we will remain confronting any non-religious rancorous phenomenon from any source whatever it is.

8. Therefore, together, Muslims and Christians, our voice must be raised to say enough for killing in the name of God and religion. Enough for occupation in the name of God and religion. Enough for favoritism by Arab and Western leaders. Let them feel ashamed and stop from upbringing the criminal terrorists and providing them with weapons and money and supporting them in killing man and destroying the homeland. Let them all be reassured that the more their violence and bestiality becomes, the more becomes our adherence to our land, our homelands and our national unity, and the more it becomes required of us, Muslims and Christians, to work together for the sake of protecting the homeland, the identity, social justice and peace, the unity and the one living in freedom and dignity.

Upcomming Events

Because of the bad weather,
the Conference on Palestinian
Contextual Theology (PCT 2013)
21st Session

"On the Steps of the Arab Christian Heritage in Palestine"

was postponed to 10-12 January 2014
Manger Square Hotel, Bethlehem

Website of Al-Liqa' Center

www.al-liqacenter.org.ps

We hope you will have the opportunity
to visit Al-Liqa's web site,
and to send us your reflections