

COME & SEE

A CALL FROM PALESTINIAN CHRISTIANS



A JOURNEY FOR PEACE WITH JUSTICE

Guidelines for Christians Contemplating a Pilgrimage to the Holy Land

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Introduction

These guidelines were developed in 2010 at a consultative meeting in Geneva to promote justice tourism for pilgrims to Palestine-Israel.

Representing 14 countries, a group of 27 theologians, Palestinian Christian activists and professionals in the tourism industry called on Christian pilgrims to live their faith as they visit the Holy Land, going beyond homage of ancient sites to show concern for the Palestinian people living there whose lives are severely constricted by the Israeli occupation of their lands.

The meeting was organized by Alternative Tourism Group (ATG) in cooperation with the Ecumenical Coalition on Tourism (ECOT), Kairos Palestine and the World Council of Churches (WCC) through its initiative the Palestine-Israel Ecumenical Forum (PIEF). ATG is a Palestinian NGO specializing in tours and pilgrimages that incorporate critical examinations of the Holy Land's history, culture and politics.



AFFIRMING OUR COMMON HUMANITY: A PILGRIMAGE OF TRANSFORMATION

The decision to visit the Holy Land is the first step in an amazing journey. Whether this will be your first pilgrimage to the Holy Land or you have visited many times before, we ask you to consider how Christians might best reflect the teachings of Jesus Christ when they are in the land where He walked.

This journey will reveal—in contrast to daily headlines that make us feel helpless and injured to suffering and violence—that there is hope for bringing the fruits of peace to all. What is yet needed is the momentum and commitment of people of faith and courage. This pilgrimage of transformation will show us how each of us can be a peacemaker in our own small or large ways.

These guidelines has been written for visionary pilgrims and visitors seeking an authentic, face-to-face human encounters in the Holy Land, who wish to connect with the Palestinian Christians -- the “Living Stones” who share their faith. It contains tools including Biblical reflection (page 10) and a Code of Conduct for Tourists in the Holy Land (page 16) to help plan and prepare—practically and spiritually-- a Pilgrimage of Transformation. Additional detailed planning and education resources are listed on pages 18-22.

Today you are invited to a journey of truth and transformation that will reveal the love of God to you through the eyes of the Palestinian people who, despite **having suffered** decades of occupation and dispossession-- maintain their dignity, faith, and capacity for hope.

“If you want peace work for justice”

Pope Paul VI

“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”

Archbishop Desmond Tutu

THE KAIROS CALL FROM PALESTINIAN CHRISTIANS: IN A LAND HOLY TO THREE FAITHS, OCCUPATION IS A SIN

Kairos (*καιρός*): an ancient Greek word meaning the right or opportune moment

In December 2009, Palestinian Christian leaders launched the Kairos document, a statement that shares their daily realities of life under occupation and calls on Christian sisters and brothers and churches worldwide to be witnesses to these realities, to be in solidarity, and to take action. The following are excerpts.

Today we have reached a dead end in the tragedy of the Palestinian people. The decision-makers content themselves with managing the crisis rather than committing themselves to the serious task of finding a way to resolve it... It is a policy in which human beings are destroyed, and this must be of concern to the Church...

These days, everyone is speaking about peace in the Middle East and the peace process. So far, however, these are simply words; the reality is one of Israeli occupation of Palestinian territories, deprivation of our freedom and all that results from this situation...

“ They say: ‘Peace, peace’
when there is no peace ”

(Jer. 6:14).

We believe that our land has a universal mission. In this universality, the meaning of the promises, of the land, of the election, of the people of God open up to include all of humanity, starting from all the peoples of this land... It was the initiation of the fulfillment of the Kingdom of God on earth.

God sent the patriarchs, the prophets and the apostles to this land so that they might carry forth a universal mission to the world. Today we constitute three religions in this land, Judaism, Christianity and Islam... It is the duty of those of us who live here, to respect the will of God for this land. It is our duty to liberate it from the evil of injustice and war. It is God's land and therefore it must be a land of reconciliation, peace and love...

“ The earth is the Lord's and
all that is in it, the world, and
those who live in it ”

(Ps. 24:1).

Our appeal is to reach a common vision, built on equality and sharing, not on superiority, negation of the other or aggression, using the pretext of fear and security.

We say that love is possible and mutual trust is possible. Thus, peace is possible and definitive reconciliation also. Thus, justice and security will be attained for all.

In order to understand our reality, we say to the Churches: Come and see. We will fulfill our role to make known to you the truth of our reality, receiving you as pilgrims coming to us to pray, carrying a message of peace, love and reconciliation. You will know the facts and the people of this land, Palestinians and Israelis alike. At the same time we call on you to say a word of truth and to take a position of truth with regard to Israel's occupation of Palestinian land.

The entire document along with other resources can be found on the Kairos Palestine website: www.kairospalestine.ps



JUSTICE TOURISM AND THE PALESTINIAN TOURIST SECTOR

Transformational pilgrims to Palestine are also justice tourists, seeking to understand and make a positive difference in the lives of people whose lands they visit. Meeting Palestinians who are living under occupation is an act of solidarity that brings hope to the people and contributes to their economic development.

Like the rest of the Palestinian economy, tourism faces unique difficulties caused by the Occupation. Israel controls all entrances into Palestine and, favoring its own tourist industry, Israel severely restricts business in Palestine.

However, while more tourists still visit only Israel, the number of visitors to Palestine has been increasing annually. The Palestinian community has developed compelling and unique tour itineraries and programmes for visitors and pilgrims. *The Code of Conduct for tourists to Palestine* provides information, guidelines, and protocols for visitors while publications such as the excellent *Palestine and Palestinians Guidebook* are tremendously informative resources for trip planning.

Justice tourism to Palestine has as its ultimate goal: “promoting peace with justice for the people in the Holy Land.” Engaging churches, social movements and faith-based organizations to promote Pilgrimages for Transformation, it is hoped that pilgrims will be inspired by and will work for justice-based peace and reconciliation for the Palestinians and Israelis.

“Justice tourism, one of the most effective means of promoting understanding, mutual education, economic exchange and environmental protection, has a central role to play in these efforts...tourists with a commitment to social justice – justice tourists - have the opportunity, not only to make positive contributions to the communities they visit, but to become holders of the knowledge that will one day lead to equality, democracy, and human rights for all.”

Rami Kassis
Alternative Tourism Group

AFFIRMING THE LOVE OF GOD FOR ALL

We know that certain theologians in the West try to attach a biblical and theological legitimacy to the infringement of our rights. Thus, the promises, according to their interpretation, have become a menace to our very existence. The “good news” in the Gospel itself has become “a harbinger of death” for us. We call on these theologians to deepen their reflection of the Word of God and to rectify their interpretations so that they might see in the Word of God a source of life for all peoples. [2.3.3]

Our connectedness to this land is a natural right. It is not an ideological or a theological question only. It is a matter of life and death. There are those who do not agree with us, even defining us as enemies only because we declare that we want to live as free people in our land. We suffer from the occupation of our land because we are Palestinians. And as Christian Palestinians we suffer from the wrong interpretation of some theologians. Faced with this, our task is to safeguard the Word of God as a source of life and not of death, so that “the good news” remains what it is, “good news for us and for all. In face of those who use the Bible to threaten our existence as Christian and Muslim Palestinians, we renew our faith in God because we know that the word of God cannot be the source of our destruction. [2.3.4]

from Kairos Palestine, an appeal from Palestinian Christians

Beyond the rhetoric and the media spin is a reality of suffering that has been denied for decades. Churches have done a grave disservice to their flocks by ignoring the plight of millions of dispossessed Palestinians. As Christians living in the Holy Land, we have faith

“My people are destroyed for lack of knowledge...” Hosea

4:6a (RSV)

“...It is a call to repentance, to revisit fundamentalist theological positions that support certain unjust political options with regard to the Palestinian people. It is a call to stand alongside the oppressed and preserve the word of God as good news for all...God is not the ally of one against the other, nor the opponent of one in the face of the other. God is the Lord of all and loves all, demanding justice from all...”

that when our fellow Christians from around the world gain access to a more comprehensive picture of our reality, they will no longer be able to ignore our cry for peace with justice.

In many countries today, the Israeli occupation of Palestinian lands and the oppression this brings to their daily lives is not well understood and is often obscured in the media and by powerful interests. While some are misled and disempowered to speak or act, many Christians and other people of conscience feel disturbed by a one-sided narrative that justifies the ongoing occupation and its gross human rights violations.

With this background, some come to the Holy Land as spectators, touring holy sites as they would museums, not caring or realizing that for Palestinian Christians these are living places of worship. Reflecting the pious practices of the Pharisees, they search for a personal blessing, seeking to renew an egocentric, individualistic faith. What they choose to see and do only reinforces their prejudices, preconceived notions, and limited understanding of a complex situation.

Yet true faith requires more from a Christian than purveying stereotypes and untruths and supporting injustice. The genuine Christian pilgrim seeks the living Christ in the now, in solidarity with the oppressed, the poor, and the imprisoned. They look for truth and seek justice, supporting and blessing both Palestinian and Israeli peacemakers.



SPIRITUAL ELEMENTS OF AN AUTHENTIC PILGRIMAGE

A true Christian pilgrimage to Palestine is an invitation to “come and see”: a journey to find new and deeper truths about ourselves and the meaning of our Christian faith and be transformed so that we may test and approve what is the will of God – what is good and well-pleasing and perfect.” (Romans 12: 2).

“ Justice denied anywhere
diminishes justice everywhere ”

Martin Luther King Jr.

We embark on a purposeful and respectful journey with the Palestinian Christians through their land and history, taking sufficient time to listen, reflect, and pray with them. Hearing their stories may challenge us to unlearn much of what we “know” and “understand” about Palestine and to relearn through experiencing the realities of Palestinian life and their struggle for justice.

Christian pilgrimage must comfort the afflicted and afflict the comfortable.

Based on the relationships we build with Palestinian Christians on our pilgrimage, we can seek truth and paths to peace and reconciliation by:

1. Listening to the Biblical reflections of local Christians, the descendants of the first Christians, whose experiences have given them a deep and personal understanding of the Scriptures that forms the basis of Palestinian Christian theology.
2. Making connections between our lifestyles and the national policies of our countries and the injustices Palestinians live with each and every day. As these connections become clear, accept the responsibility to respond by working for a transformation in our own lives and home communities.
3. Experiencing the diverse environment of Palestine by accompanying Christian Palestinians on visits to their Muslim brothers and sisters to share and learn from each other.
4. Offering a voice of comfort to the Palestinian people as we hear about their daily humiliation, anger, frustrations, and struggles.
5. Committing to stand with Palestinians in their struggle for dignity and freedom.



BIBLICAL INSIGHTS FOR A PILGRIMAGE OF TRANSFORMATION

Too often, we can be like the dead Lazarus, wrapped in cloth, unaware of the world around us, and the people in it. Jesus calls us to come out, to come back to life, to make the difference we are meant to make in the world. As St Paul says in 2. Cor. 5:17: *“Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!”* The story of Lazarus reminds us that for God nothing is impossible—even death is not an obstacle—and that we must not accept the premise that a just peace in Palestine-Israel is beyond reach.

The Bible itself is an inspiration to see our entire lives as a pilgrimage and to live like a pilgrim every day. The whole Bible is about God’s determination to bring his creation back to a new relation with the divine, to *“...a better country, that is, a heavenly one.”* (Hebrews 11: 16) In Hebrews 13 we also learn about *“...brotherly love and hospitality to strangers, for thereby some have entertained angels unawares.”*

What should be even more important to Christians than the holy sites are the communion of living saints at the pilgrimage places. Journeying to a place of divine blessing, presence, and power should be done *in the context of human living*. Because we are all members of Christ’s body, we cannot be witnesses to other Christians’ lives without caring about their expressions of faith, their traditions, their joys and struggles.

“ Jesus looked up to heaven and prayed to his Father, closing with these words: “Lazarus, come out!” When Lazarus came out of the tomb, Jesus told the people to remove his grave clothes.”

John 11:43-44

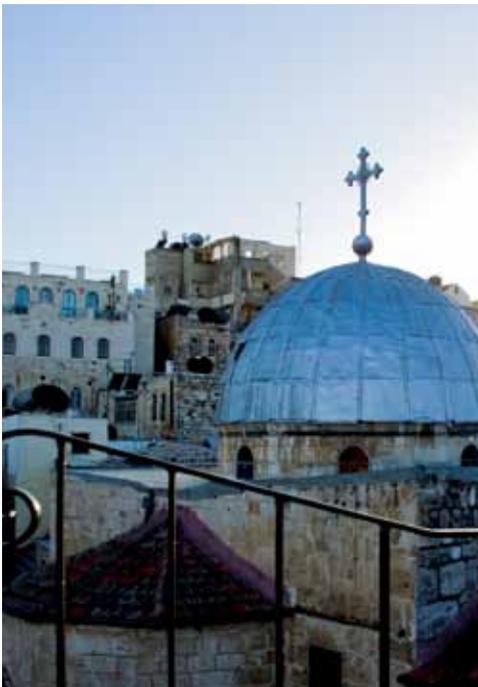
“ He has told you, O mortal, what is good and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

Micah 6:8

“ Rejoice with those who rejoice; mourn with those who mourn”

Roman 12: 15

God intervenes in human history whenever life is threatened, abused and destroyed— for the slain Abel, Uriah, Naboth, the slaves in Egypt, the poor and the widows. God revives the dry bones that *“come to life, stand on their feet and become a great army” (Ezekiel 37:10)*. The reign of God is present wherever life is set free, the blind see, the lame walk and the good news of liberation is announced. God sends the prophets to liberate people from oppression and speak words of judgment. God is on an eternal pilgrimage into our here and now for the sake of justice and love. God’s incarnation in Christ is God’s way of entering into the moral struggles of the world and showing us how to live a truly human life. Jesus identifies himself with all those unjustly treated in order to expose injustice. (See *the Parable of the Last Judgment, Matt.25: 25-35*)



“ The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.”

Luke 4:18ff (RSV)

“ If you love God, you would love the people of God, the people that God created. Many of us Christians love the church - our buildings, monuments, traditions, relics, liturgies, and symbols. In the name of God, we love what we have created but fail to love what God has created – the human being and the rest of creation.”

Deenabandhu Manchala

World Council of Churches



CONNECTING WITH PALESTINIAN CHRISTIANS

For decades, millions of Christians have journeyed to the Holy Land and returned home without even realizing that their pilgrimage was missing something very important: face-to-face human encounters with those who share their faith. Palestinian Christians' continuous presence for more than 2,000 years in the land of Christ's life, death, and resurrection gives them a unique connection to Christianity and its traditions.

They also share, along with the rest of the Arab world, a culture of hospitality renowned for its warmth and generosity. In addition, Palestinian Christians have vast experience welcoming pilgrims to their land, continuing a tradition their ancestors began centuries ago.

As hosts, the Palestinian Christians are able to show visitors holy sites rarely seen by ordinary tourists and can illuminate these sites with a faith that is physically linked to these places.

For Palestinian Christians, the holy sites are not mere tourist destinations—they are often their own local churches—places that have meaning in their every day worship. The people in these communities -- the "Living Stones" -- are the keepers of sacred tradition in the Holy Land and protectors of the places that mark events in the life of Christ and the prophets.

“Come to him, a living stone, rejected by men but approved, nonetheless, and precious in God's eyes. You too are living stones, build as an edifice of spirit, into a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.”

| Peter 2:4-5

“Palestinian hospitality is a long lasting tradition dating back to the times of Jesus Christ some 2000 years ago.”

Father Richard Potts, editor of The Liguorian.

www.TravelPalestine.ps

WHO ARE THE PALESTINIAN CHRISTIANS ?

No one knows exactly the numbers of Palestinian Christians since the great majority of them live in the Diaspora and there is no proper census to know their numbers. Their estimated number, living in Palestine, Israel and the Diaspora, is estimated between 800,000 to one million. They are an integral part of the indigenous Palestinian population and their mother tongue is Arabic. Their history is linked with the early church established in Jerusalem some 2000 years back and their presence never been disconnected in this land. At present, around 50,000 Christians live in the West Bank, including East Jerusalem and Gaza Strip and make up about 1.2 percent of the total population. In Israel their number is estimated at around 160,000 people. Despite this small percentage, the Christians in Palestine lead a very dynamic community and very active in the field of social services and education. Approximately 45% from the NGOs in Palestine are run by churches or church-related organizations.

The majority of Palestinian Christians living abroad are found in USA, South America, Australia, Canada and Europe. This situation is due to the expulsion of around 750,000 Palestinians, including 150,000 Christians, who became refugees in the year 1948, the year of *Nakba* (Arabic for "catastrophe"). The dispersal of Palestinians since 1948 has spared no one family or group including Palestinian Christians.

Palestinian Christians in East Jerusalem, the West Bank and the Gaza Strip belong to the four Christian families: Oriental Orthodox Churches, Eastern Orthodox (Caledonian) Churches, Catholic Churches, and Evangelical Churches. In addition to 13 officially recognized denominations, there are some smaller ones, mainly evangelicals.

Palestinian Christians live almost in every governorate in the West Bank and Gaza Strip, although the majority of them live around the holy sites in Bethlehem and Jerusalem. There are approximately ten town and village councils headed by Christian mayors in addition to a number of legislators and ministers in the Palestinian authority.

MEETING THE PEOPLE OF PALESTINE: SUGGESTIONS FOR MEANINGFUL FACE-TO-FACE ENCOUNTERS WITH “THE LIVING STONES.”

1. Visit Palestinian churches, attend their services, and worship with them. Stay and talk. More than a dozen denominations -- representing all four Christian families -- exist in Palestine, so it will not be hard to find your church.
2. Choose to tour with a Palestinian tour group and/or guide (see Resources, page 19) for all or at least some of the time. Israeli tour companies are permitted to come into the West Bank, but tourists have found that Israeli tour guides have a very different interpretation of the Palestinian reality, and will discourage tourist from having contact with any “Arabs.”
3. While Israeli tour companies regularly bring their tourists to Bethlehem to visit the Church of Nativity, rarely do their busses spend more than an hour there and no money is circulated into the local economy. You can support the Palestinian economy by enjoying the town of Bethlehem and beyond -- eating in restaurants, visiting shops and staying in hotels.
4. Visit Palestinian social, cultural, educational or theological centers.
5. Make contact with one of the numerous Palestinian civil society groups and organizations who focus on women's issues, children, human rights, or people with disabilities. Ask if you may visit their programs.
6. Arrange to stay with or visit a Palestinian family. Local tourist companies are happy to match you with a host family whether that is for just one meal or for several days as an overnight guest.
7. Obtain a Palestinian guidebook such as *Palestine and Palestinians* to give you more ideas and guide you through the country (see Resources, page 19).
8. Explore the country on foot. A journey on the “road less traveled” is an opportunity for encounters with nature, landscape, and culture that would otherwise be inaccessible by vehicle.

A CODE OF CONDUCT FOR TRAVELERS TO THE HOLY LAND

This code was developed with input from Palestinian and international organizations in order to present a unified message about responsible tourism in the region. Below are excerpts that we believe are most important for Christians to incorporate into their pilgrimages.

Preparation

To prepare your trip to Palestine, we encourage you to consider including the following in your preparation:

1. Choose an inclusive and balanced itinerary that allows you to visit and stay in different places.
2. Educate yourself by reading guidebooks, travel accounts and articles about current news and events. [See Resources, page 19-23]
3. Establish contact with Palestinians to get up-to-date information about the current situation, safety, local history, culture and customs.
4. Approach travelling with a desire to learn rather than just observe. Leave prejudices behind.

Your trip

Adopting a considerate attitude towards the people you encounter, the environment, and host communities when travelling in Palestine helps to make sure that your trip is beneficial both for you as a tourist and for the hosts.

5. Your attitude

- Respect and learn about the local culture. Although taking pictures is in general welcome, be aware of people's sensitivity about being photographed: always ask first for their approval.
- Observe local customs. Respect local dress codes and dress modestly.
- Interact and spend time with local people. Be aware that your cultural values may differ from theirs. They may, for example, have different concepts of time, personal space, communication and society. Other values are not wrong or inferior, just different.

6. Your behaviour:

- Be aware of shortsighted emotional reactions, such as giving money out of compassion. This can be offensive.

- Make sure that you encounter and engage with the local communities who are struggling for the respect of their dignity.
- Support communities in a responsible way, without encouraging them to change their customs in order to adopt yours.
- When visiting holy sites, allow members of the respective religious community to guide you.

7. Your use of natural resources:

- Co-operate with locals in conserving precious natural resources. Commit yourself to a moderate use when possible
- Be open to experience local standards rather than expecting to find the same conditions as in your home town and/or country.

8. Support the local economy:

- Appreciate local expertise by paying adequately.
- Buy local products.
- Contribute to ensuring that tourism has a beneficial outcome for the local community. Use local transportation, guides, accommodation, restaurants and markets to benefit the local economy.
- Consider giving tips where customary.

9. Remember that the people you encounter have lived under military occupation for many years. Be sensitive when discussing related topics and listen to their points of view.

10. Be inspired by the pilgrims journey: take your time to live and experience the daily life of the local people.

Returning home

When you return from Palestine do not hesitate to share your experiences with friends and relations. Your Palestinian hosts will be very happy to know that you keep them in your mind and that you tell their and your stories. In this way, you can strengthen the human side of tourism and enhance its benefits to communities and individuals.

11. Share your experience

- Think of creating links between your community and the community you visited.
- Tell the stories of the people you met.
- Discuss and debrief with other members of your group (if you travelled together with others).
- Share with your family; inform your community; write articles.

12. Stick to the commitments you made during your trip:

- Remember the promises you made to the local people you met and honour them.
- Keep the people in your thoughts, pray for them and act when your actions are needed.

13. Allow yourself to be enriched by learning experiences:

- Question your stereotypes/generalisations, both the ones you had before the trip and the ones emerging from your experience abroad.
- Address prejudices and injustice where you meet them.

14. Take action

- Learn about the involvement and responsibilities of your home country in the Middle East. Expose and confront them when they have been unfair: Address statements you do not agree with, such as inaccurate tourism brochures, stereotyped views of Palestine in conversation and inaccurate or biased media portrayals.

Excerpted from: A Code of Conduct for Tourism in the Holy Land: A Palestinian Initiative, printed by the Palestinian Initiative for Responsible Tourism (PIRT) in 2009. For the complete Code of Conduct or for more information about PIRT, please visit www.pirt.ps

LEARNING ABOUT THE ISSUES

SELECTED RESOURCES

For additional resources, please visit www.pirt.ps to view our expanding list.

PALESTINIAN HUMAN RIGHTS ORGANIZATIONS:

Al Haq

Independent Palestinian non-governmental human rights organization
www.alhaq.org

Applied Research Institute of Jerusalem (ARIJ)

Promoting sustainable development in the occupied Palestinian territory
<http://www.arij.org>

Badil

Resource Center for Palestinian Residency & Refugee Rights
www.badil.org

Defence for Children International – Palestine Section

Promoting and protecting the rights of Palestinian children in accordance with the United Nations Convention on the Rights of the Child (UNCRC)
www.dci-pal.org

International Center of Bethlehem

Lutheran-based, ecumenically-oriented institution empowering the local community
www.annadwa.org/dar

International Middle East Media Center

Independent media coverage of Israel-Palestine
www.imemc.org

Joint Advocacy Initiative (JAI) of the East Jerusalem YMCA and YWCA of Palestine

Working for peace with justice in Palestine, based on humanitarian and Christian values.
www.jai-pal.org

Kairos Palestine

Christian Palestinians' word to the world about what is happening in Palestine
www.kairospalestine.ps

Palestine Center for Human Rights

NGO based in Gaza dedicated to protecting human rights
www.pchrgaza.org

Palestinian Bible Society

Committed to making the Word of God available to Palestinians
www.pbs-web.com

Sabeel

Palestinian Ecumenical Liberation Theology Center
www.sabeel.org

ISRAELI HUMAN RIGHTS ORGANIZATIONS:

Alternative Information Center

Promoting the human and national rights of the Palestinian people
www.alternativenews.org

Breaking the Silence

Israeli soldiers document their time in the Occupied Palestinian Territories
www.shovrimshatika.org/index_e.asp

B'tselem

The Israeli Information Center for Human Rights in the Occupied Territories
www.btselem.org

Gisha

Legal Center for Freedom of Movement
www.gisha.org

Israeli Committee Against House Demolitions

Non-violent, direct-action organization to resist Israeli demolition of Palestinian houses
www.icahd.org

Rabbis for Human Rights

Seeks to prevent human rights violations in Israel and in areas for which Israel has taken responsibility

www.rhr.org.il

Who Profits?

Exposing the Israeli occupation industry

www.whoprofits.org

Zochrot

Israeli citizens working to raise awareness of the Nakba

www.nakbainhebrew.org/index.php?lang=english

INTERNATIONAL ORGANIZATIONS:

Christian Peacemaker Teams (CPT)

Faith-based non-violent support in situations of lethal conflict

www.cpt.org

The Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI)

Accompaniment and advocacy efforts to end the occupation (An initiative of the World Council of Churches)

www.eappi.org

International Solidarity Movement

Non-violent resistance through international solidarity

www.palsolidarity.org

UN Office of the High Commissioner for Human Rights

Reports on the Occupied Palestinian Territory

<http://www.ohchr.org/EN/countries/MENARegion/Pages/PSIndex.aspx>

BOOKS:

Of the Middle East (2005) by Robert Fisk

I am a Palestinian Christian (1995) by Mitri Raheb

Palestine—Peace not Apartheid (2006) by Jimmy Carter

Palestine in Pieces: Graphic perspectives on the Israeli Occupation (2009) by Kathleen & Bill Christison

The Question of Palestine (1992) by Edward W. Said

DOCUMENTARIES:

Hope in a Slingshot (2008)

www.roninfilms.com.au/feature/1706.html

Occupation 101 (2006)

www.occupation101.com

Slingshot Hip Hop (2008)

www.slingshothiphop.com/dvd

With God on our Side (2010)

www.withgodonourside.com

PALESTINIAN PILGRIMAGE AND TOURIST RESOURCES:

Alternative Tourism Group

Palestinian NGO specializing in justice tourism
www.atg.ps

Travel Palestine

The Official Website for Tourism in Palestine
www.travelpalestine.ps

Palestinian Initiative for Responsible Tourism

A network of organizations advocating responsible tourism in the Holy Land
www.pirt.ps

Visit Palestine

«Your guide to Palestine»
www.visitpalestine.ps

GUIDEBOOKS:

Palestine and the Palestinians (Second edition 2008)

Published by and available from Alternative Tourism Group: www.atg.ps

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(PIEF)



Ecumenical Coalition on Tourism



Kairos Palestine