



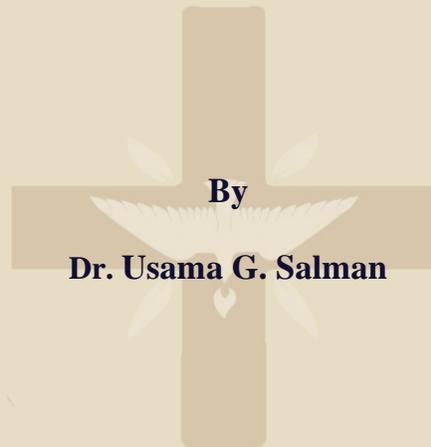
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KOINONIA

# SEEDS BETWEEN BEADS

STRATEGIC EDUCATION & CAREER GUIDANCE

**Research**

**Strategic Education & Career Guidance for Christian School Graduates to Participate in Solving Current Problems Faced by the Local Christians in Jerusalem**



**By**

**Dr. Usama G. Salman**

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## ABSTRACT

Koinonia – Jerusalem is a non-profit, Christian-based organization under the establishment of John Paul II Foundation in Jerusalem. The purpose of Koinonia-Jerusalem is to help strengthen the presence of the Palestinian Christian community in East Jerusalem and the Churches therein, primarily focusing on young Palestinian Christians within the community. Koinonia - Jerusalem aims to help empower young Palestinian Christians, by providing support and development programs that develop a strong sense of personal identity, belonging and commitment to the Palestinian Christian community in the Holy Land. Koinonia – Jerusalem’s work also aims to empower and equip young community leaders with skills and competencies needed to develop a strong sense of personal purpose, service and guidance that transforms the Palestinian Christian community.

### **Objective:**

This research paper aimed to examine, identify and analyze underlying problems and threats within the Palestinian Christian community in East Jerusalem in general, and identify and analyze problems and threats to Palestinian Christian youth, in particular. Koinonia – Jerusalem used a select group of Palestinian Christian students aged between 15 to 22 years old, who were enrolled at local East Jerusalem Christian schools and university student during the 2022-2023 academic year, and university students. The research carried out by Koinonia -Jerusalem categorized the findings into five key areas: cultural, economic, political, religious, and social issues. The results suggest that there are more than one hundred types of knowledge, skills, behaviors, attributes and attitudes needed in order to help Palestinian Christian youth obtain and keep decent work.

This research paper forms the basis for Koinonia’s education and career guidance program. The program is a long-term strategic component of Koinonia – Jerusalem that aims to strengthen youth skills and attributes to successfully obtain and keep jobs and progress in their professional careers which in turn, benefits themselves, the work force, the community, and the local economy.

## **Methodology**

This research paper used both quantitative and qualitative methodologies to gather the research. This process was divided into two phases

A SWOT Analysis was used to evaluate the strengths, weaknesses, opportunities and threats that relate to the experiences belonging to members of the Palestinian Christian community. Choosing the SWOT analysis in this research was considered to be appropriate because the research focused on various factors that affected the community and its members in both positive and negative ways. Phenomenological examination usually focuses on the experience, conditions or situation of a group through the narration of participants' shared experiences, problems and conditions within their environment. This research investigated the narrative aspect of Palestinian Christian youth and their personal experiences in the Palestinian society and culture, and the impact of this participation which either encourages or hinders them. The environment in which the phenomena occur was explored and how this affects the greater religious, political and economic environment as well. The research begins with data collection in which core theoretical concepts are explored and recognized. These questions focused on why Palestinian Christians feel threatened, why the community appears to be unstable, and how these aspects appear to affect the insecurity and fragility of the community and its members. These questions guided the research through the analysis process and conclusions. The results of the SWOT analysis identified probable and realistic solutions for both the community and its members.

### **Religious, social, cultural, economic and political profile of the local Christian community in East Jerusalem**

The current social, religious, cultural, economic, and political profile of local Christians provides the background for those who are trying to understand the assessment of their present situation and prospects for the future. Several elements have shaped their profile structure during the 19th, 20th

and 21st century. This has caused them to become a distinct group in terms of their religious, cultural, social and political position in the Holy Land, and particularly, in East Jerusalem.

The Ottoman government granted the Holy Land a special position as an independent district within the Ottoman Empire, due to the rivalry between many countries over the Christian holy sites. These actions gave the Christians additional political, religious and economic power in the Holy Land allowed the Churches and the Christian community to gain more political, religious and civil rights that inevitably benefited the Christian community. Today, social challenges in particular are negatively shaping the Christian presence and identity in the Holy Land, East Jerusalem in particular. The status of Jerusalem is at the core of the Israeli – Palestinian conflict, where governments and other representatives are making political, social, cultural, economic, and religious decisions that ultimately impact the Christian community. Decisions concerning the status of Jerusalem also have repercussions throughout the entire country. Jerusalem has the “highest churches per capita” in the country. This has implications for the continuity of the Christian community in East Jerusalem, one of the most important cities in Christianity, as there are many church buildings but few “living stones,” representing the local Christian community. Church officials and experts are concerned that the disappearance of community life in Jerusalem’s churches and the lack of social activities at Churches, parishes and Christian youth institutions is leading to the emigration of Christians from East Jerusalem and the Holy Land.

Currently, the local Christian population in East Jerusalem has been the smallest since the 19th century. The average percentage of the local Christian population within Jerusalem that is actually residing in Jerusalem is estimated at around 6,500, less than one percent of the total population of the city (estimated at around 950,000 people). The population survey targeted groups are the local Christian community from the thirteen Christian denominations, including people who were born in Jerusalem and living in some cities in the West Bank for various reasons. The survey does not include the parish baptism records of the Christians from Jerusalem who emigrated from the Holy Land. Also, the population survey does not include the foreign clergy, foreign volunteers and employees who work in churches and institutions. (See Annex - survey scenarios on the population of the local Christian community in Jerusalem).

The figures associated with the decline of the Palestinian Christian community in Jerusalem since the 19<sup>th</sup> century are as follows:

- In 1905, there were 13,000 Palestinian Christians out of a population of 60,000 people;
- In 1913 - 16,750 out of 74,800
- In 1922 - 14,669 out of 62,000
- In 1931 - 19,335 out of 90,451
- In 1948 - 25,000 out of 165,000
- In 1967- 12,646 out of 262,000
- In 2023 - 6,500 out of 950,000

In terms of the current properties and real estate, Christians own, control and manage one-third of the Old City properties. That consists of 76 churches, shrines, monasteries, and convents, more than 900 houses and an estimated 500 commercial shops. Properties owned by Christians outside the Old City of Jerusalem consist of 76 Churches, shrines and convents, and 350 homes (apartments that were built by the Church located in Beit Hanina, Dahiyat-Al Bareed, Bethphage, Beit Safafa and several other areas). In Jerusalem, there are 25 social and development institutions, 15 sports clubs and cultural centers, 29 Christian educational institutions (kindergartens, schools and vocational centers, 15 educational Christian-based institutions) and 12 Christian-related libraries.

## **Christian Community in Jerusalem**

### **Analysis of the Current Political, Religious, Social, Cultural and Economic Problems**

According to many previous research papers, several problems and issues have been identified and relate either directly or indirectly to the negative impact on the Christian presence in Jerusalem. These problems are categorized into five major areas: cultural, economic, political, religious, and social problems. (See Appendices - Appendix 1 and 2)

## **Political dilemmas**

According to Christian Church officials, the political unrest and occupation policy imposed by Israel on the Palestinian community since 1948, have impacted the Palestinian Christian community. The community and its Churches face serious challenges in developing and safeguarding their legal rights in the context of political change. Likewise, any activities by Christian churches and communities are faced with the situation of promoting democracy and the concept of a civil society with rights under occupation.

### *Absence of an official residency policy.*

The Israeli government has never developed policies or guidelines regarding the local Christians and their Churches within Israeli-controlled areas, in particular in East Jerusalem. The Israeli government and its administration consider the Christian community as a minority group within the Palestinian community. Thus, Israeli laws and the regulations imposed on the Palestinians in general, do not distinguish between Palestinian Christians and Palestinian Muslims because Christians in the Holy Land are considered Palestinians. The Israeli Department of Christian Communities under the authority of the Ministry of Religious Affairs, commissions the rules and regulations regarding Churches and clergy as well as official activities of the Christian Churches. However, there is a lack of an official, prominent body to oversee governmental dealings with local Christian affairs. Such an official body could initiate a clear and sensible approach towards the government's dealings with the Christians, in particular, assisting in developing an unsigned protocol agreement between Israel and the Churches in the Holy Land.

### *The influence of extremist right-wing Jewish groups on Israeli policies*

The growing influence of Zionist and right-wing parties within Israeli society and its influence on the Israeli government, has shaped the relationship between the Israeli government and local Christians. Since 1959, these Zionist and extremist right-wing parties have run the Ministry of Interior and hindered communication between Christians and the State of Israel. Right-wing parties are influential in government decisions and lawmaking when concerning religious-sensitive issues and usually form policies based on extremist ideological aspirations that call for an exclusively Jewish religious state. Jewish Zionist ideology has its origins in a political movement in 1896 led by the Jewish leader Theodor Herzl. Zionism's goal was to bring the Jews to Israel (Palestine),

claiming that the Land of Israel (Eretz Israel) is the national homeland for all people of Jewish descent. Zionist political thinking completely opposes and denies the existence of the Palestinian people to which Palestinian Christians belong. Israeli Jews consider themselves as the people to whom God gave ownership of the Land of Israel (i.e., Palestine). Jewish Zionist ideology is linked to, and influences, Christian Zionism. Lord Shaftesbury (1801-1885) was an English politician, philanthropist and social reformer who was motivated by a Christian messianic prophetic ideology that argued that the restoration of Israel to the Jews would hasten the Second Coming of Christ. In 1838, he used the term ‘a nation without people for people without a nation’ even half of a century before Herzl mentioned it. This Zionist ideology has been the main reason for the support provided by many countries around the world to the State of Israel. Jewish radicalism increased, linked to the ideology that is built on an exclusive relationship between the Jews and the entirety of the Land of Israel. This view denies any rights for the Palestinian Muslims and Christians to the Holy Land but allows Jews from anywhere in the world to live in it. Subsequent Mayors have not honored this policy and have sought to concentrate on the redevelopment of the Jewish Quarter and settle more and more Jewish Israelis in the Old City, many of whom are extreme right-wing Zionists.

#### *Rise of Islamic political ideology.*

The significant increase in Islamic radicalism since the Iranian revolution followed by the “Arab Spring,” has resulted in a significant growth in Islamic radicalism throughout the Middle East. The desire for violence in the name of Islam has been building through most of the 20th century. Islamic radicalism has tended to spring up into mass bloodshed periodically. Generally, it is an ineffective attempt to impose Islamic religious solutions to solve social or political problems. Persecution of Christians has significantly increased which has often led to their murder and imprisonment. It may come as no surprise that this has caused many of the remaining Christians in the Middle East to flee to Western countries for safety. It is important to mention that there is no persecution in the Holy Land, but such extremists are trying to impose their religious ideology on the Christian culture, society, economics, and lifestyle. The impact of religious extremism will be felt on the socio-economic front and may contribute to Christian emigration.

#### *The Effect of Israeli Politics on Christians in the Holy Land.*

Since the beginning of Christianity 2,000 years ago, political changes in Palestine have had an impact, both negative and positive, on the presence of Palestinian Christians in the Holy Land. Currently, the Palestinian Christian community in the Holy Land is facing challenges and problems due to the Palestinian-Israeli conflict which began around World War I when the Ottoman Empire was fragmented and then divided. At that time, Britain publicly announced the establishment of a Home for the Jewish people in the Balfour Declaration which led to the massive migration of Jews from all parts of the world to Palestine, and inevitably played a pivotal role in the decline of the Christian population in the Holy Land. The first part of the Balfour Declaration, concerning a “homeland for the Jews” was implemented, but the second part relating to the protection of the existing people in the Holy Land was largely ignored. After the partition plan in 1947 by the UN League and the establishment of the State of Israel, the resulting upheaval led to massacres, on both sides, and much internal migration and deportation of Palestinians. Approximately 750,000 of the Palestinians fled the conflict; 60,000 were Palestinian Christians who were displaced. Many Palestinian Christian refugees became internal refugees (displaced within their country) and settled in Christian-populated areas such as Nazareth, Ramleh and Jaffa. Palestinian Christian refugees from the northern and eastern villages and towns near Lebanon and Jordan also settled in these areas. After the 1967 war, Israel controlled the entire Holy Land including the city of Jerusalem. Internally displaced Palestinians including Palestinian Christians, were forced to settle in refugee camps in East Jerusalem, the West Bank and the Gaza Strip, while others fled to other countries which ultimately led to the decline of the Palestinian Christian population.

### *The political struggle of Christians in Jerusalem*

Jerusalem, if not the central, is one of the most important components in the Israeli-Palestinian conflict due to its religious importance for the three major monotheistic religions: Judaism, Christianity, and Islam. Consequently, the issue of Jerusalem and its status has become complicated, especially since Israel gained full control over the city in 1967. As a result, the presence and identity of the Palestinian Christian community have been negatively influenced because of these political changes which have led to the reduction of the Christian presence in Jerusalem. Due to the Israeli emigration policy relating to non-Jews, many Palestinians could not return to their homeland and remained abroad. The political problems that Palestinian Christians continue to face include; the Israeli occupation of Jerusalem; the Church’s role about the struggle

over Jerusalem and the Christian holy sites, and the role of Palestinian Christians in the political conflict and the lack of Christian economic resources.

*The Israeli occupation of Jerusalem:* Following 1967, Israel expelled the Jordanians from the West Bank and East Jerusalem and brought East & West Jerusalem under its sovereignty. The only time the city was divided was between the years of 1948 and 1967, and it was the result of the Israelis capturing the western part of Jerusalem and making it part of the State of Israel and the Palestinians keeping control of the eastern part and the subsequent unrecognized annexation of East Jerusalem by Jordan. On June 27, 1967, Israel extended its legal and administrative jurisdiction to all of Jerusalem including East, West and the Old City of Jerusalem by expanding the city's municipal borders. At that time, Israel gave guarantees to all Christian and Muslim religious leaders in the city that it would protect their Holy Places in what had previously been East Jerusalem. The Knesset approved a law that protects Holy Places and grants special legal status to the Holy Sites. The law also considered desecrating or violating these Holy Places and impeding access to them, a criminal offense. Unfortunately, these laws and legal statuses are constantly violated.

*Demographic problems:* Palestinian Christians continued to decrease in number before and after the British Mandate period as Jewish immigration increased to the Holy Land. "The Christian population in 1944 was 148,910 and in Jerusalem it was 29,350, which accounted for around 8% of the total population of Palestine". The Nakba in 1948 and the Israeli occupation of East Jerusalem in 1967 as well as the political instability, were direct factors in the decrease of the Christian population in the Holy Land; nearly 56% of the Palestinian Christians became refugees in 1948 (this represented 35% of the Christian population before 1948). Several research studies on Christian migration from the Holy Land conclude that the Christian population decreased after the Nakba in 1948 and the Israeli occupation of Jerusalem as well as during the first and second Intifadas, as a result of the repressive policies of the Israeli occupation. In 1948, the population of the Palestinian Christian community in Jerusalem was around 25,000 people, in 1967, the population declined to about 12,000 and now there are around 6,500 Palestinian Christians in Jerusalem.

*Residency restrictions imposed on non-Jews:* Israeli government regulations have seriously affected the entry to and residency of non-Jews in Israel. These regulations have caused suffering

to all the Palestinians in Israel and in particular the Christians in Jerusalem. In addition to these policies, the Israeli government's policy on Palestinian Jerusalemites ability to marry Palestinians from the West Bank. A senior consultant on population administration to the Israeli Ministry of the Interior commented on the application of the laws and regulations to the Christians of East Jerusalem, "they are Palestinians and the law affects all regardless of gender, religion, or race." The regulation largely isolates Palestinian Christians residing in the West Bank and Gaza Strip from Jerusalem and eliminates free access to Jerusalem. Any Palestinian residing in the West Bank or Gaza Strip wishing to enter Jerusalem must apply for a temporary permit which is extremely difficult to obtain. This closure policy has resulted in denied access for many Palestinian Christians from the West Bank and Gaza to their holy sites in Jerusalem, even during major religious holidays.

*The effect of the Separation Wall on Christian communities:* A coherent Palestinian Christian social structure between Palestinian Christians in Jerusalem to those in Bethlehem and other West Bank areas is particularly difficult to maintain. There is a need for Churches and local community leaders to find solutions to this serious problem which is damaging as free access to religious, social and cultural activities is restricted or denied.

*The Church's role in the struggle over Jerusalem:* The fate of Jerusalem and other Holy places in the Holy Land is strongly linked to the legacy and origins of Christianity. This has been of particular concern to the heads of different religious denominations, in particular, the Catholic Church. The Holy See had led several political initiatives designed to guarantee the presence of the Catholic Church in the Holy Land. This concern can be traced back to 1922, when Cardinal Gaspari, the Vatican Secretary of State, publicly expressed fear that the terms of the British Mandate on Palestine might give the Jewish population a privileged position over that of other religious groups living in the Holy Land. The concern was that the British Mandate might compromise the rights of the Catholic Church, regarding holy sites. These fears escalated in the following years and led the Holy See to decide that the best solution to protect their interests would be the internationalization of Jerusalem, as recommended by the United Nations at the end of the British Mandate. They continued to be concerned about this issue after the establishment of the State of Israel in 1948. Israeli government leaders created new procedures, regulations, and laws to strengthen their religious and political identity after taking control of Jerusalem in 1967, in

particular the Old City of Jerusalem. These measures caused concern for all the other denominational leaders, both in Jerusalem and abroad. In response, the heads of the different churches, represented by local church leaders, issued several statements. Most of these statements called for an end to all violence against all Palestinians, but particularly against Christian Palestinians attempting to worship, work, study and live in Jerusalem. These public outcries appear to have fallen on deaf ears and the confiscation of land and buildings in Jerusalem continued despite international condemnation. These actions are considered a clear representation of violence. Church leaders have declared that for Jerusalem to become a city of peace and harmony between Jews, Christians, Muslims, Israelis and Palestinians, there is a need to make an effort because “Jerusalem is a symbol and a promise of God of fraternity and peace for humankind, in particular the children of Abraham: Jews, Christians and Muslims”. Church leaders have called upon all parties concerned to comprehend and accept the nature and deep significance of Jerusalem, City of God. They continue to maintain that none can appropriate it in exclusivist ways. They also have invited “each party to go beyond all exclusivist visions or actions without discrimination, to consider the religious and national aspirations of others, in order to give back to Jerusalem its true universal character and to make the city a holy place of reconciliation for humankind.” From 1948 to date, church leaders continue to issue these statements with the aim of solving the conflict, without success.

*The role of the Palestinian Christians in the political conflict:* Since the beginning of the Israeli-Palestinian conflict and the establishment of the State of Israel, local Christians have contributed towards finding solutions to the conflict using non-violent approaches. Palestinian and other Arab Christians have been at the forefront of the conflicts as they defended their people and society. At the beginning of the 20th century, Christians pioneered new ideas about nationalism and democracy and had a role in leading the Arab world through their connections to Western countries. However, today, Palestinian Christians have lost their historical role in the Arab National Movement along with the ideological war on this front. Nationalism and socialism, created out of Christian initiatives, are not so prominent. The Palestinian Christian role as a bridge between Eastern and Western cultures and values has proven to be an empty dream. One reason for this is that Christians have never had a solid foundation from which to work, and have remained torn apart in divided enclaves led and/or funded mainly by the West. Palestinian Christians have

never really rooted themselves in the cultural philosophy of the region, nor understood or claimed their identity

*Lack of Christian political leaders and political parties:* The Christian community lacks Christian political leadership to exert a role in the politics that exist within the Palestinian and Israeli governments. There are no Christian leaders to encourage and direct the Christian population to lobby for their interests solidify their visions in politics and give their perspective when solving problems. Christian leaders need to create an environment that can empower the Christian community to believe that they have a role in making political decisions. Some of the weaknesses faced by the Christian community include a lack of political parties within the Palestinian political system, as well as the Israeli political system, and a lack of empowerment. At the moment, Christians perceive themselves as a religious community that does not have any influence on any political decisions that affect their identity and future presence in the country.

### **Political Strategic Issues**

- 1- Protect Christian rights by developing a Palestinian Christian political presence
- 2- Integrate Christian youth into the political decision-making process
- 3- Promote a Palestinian Christian presence in political decisions
- 4- Promote Palestinian Christian political leadership and promote lobbying and advocacy activities
- 5- Strengthen the Christian voice in politics, promote and encourage the role of youth in Christian organizations
- 6- Promote an awareness of the role of the Christian presence as a “living stone” for Christianity in the Holy Land.

### **Religious Dilemmas**

#### *Preservation of religious identity*

Jews and Muslims in Jerusalem are trying to preserve their religious identity in the city. Jewish officials are protecting a vast Jewish majority within the expansion boundaries of Jerusalem. These same officials are formulating policies to empty the city of all other religious communities and make Jerusalem a Jewish city. Likewise, Muslim officials are trying to preserve their community

by issuing several fatwas to retain the image of the city of Jerusalem as Muslim. In addition, the Palestinian education system promotes the idea that Palestinians are Arabs and not a distinct group of people with a unique dialect and nationality. Furthermore, they believe that the Holy Land is Muslim and that it belongs to them; by holding this belief, they avoid having to explain that Christianity was established in the Holy Land 600 years before Islam.

*The presentation of Christianity in the Palestinian education system.*

The Christian community in the Holy Land has had a historical opportunity to obtain quality education through international religious educational institutions, mostly established and sponsored by European missionaries that served the local population. These missionary schools have affected both the community and its outlook. The benefit that the Christian community in the Holy Land had in earlier access to education is reflected in the development of a socio-economic profile in which they adopted a lifestyle associated with the middle class rather earlier than other Palestinians, with its preferences, and limitations. It is argued that the influence and education of European-established and sponsored educational institutions in the city, exposed Palestinian Christians to foreign languages and cultures, and accelerated the notion of relative satisfaction, beginning with the turn of the 20th century when Palestinian Christians compared the backwardness of the Ottoman Empire with the progress being made in Europe and America. This started the process of emigration to North, Central and South America. Additionally, one of the tasks of the Christian educational institutions in the Holy Land was to care for the foreign pilgrims visiting the Holy Places and securing local citizens as tour guides, where they were keen to create a group of educated citizens, fluent in European languages.

There are 29 Christian educational institutions (Kindergartens, schools and vocational centers in Jerusalem, that provide educational services to Christians as well as Muslims). The majority of students that attend these schools are non-Christian. According to local surveys, Christian schools usually have better-educated teachers and smaller classrooms than governmental schools and for these reasons, many Palestinian Muslim parents prefer to send their children to these institutions and centers. However, attending a Christian school does not translate into adult church membership. The adults from the Christian community are distant from religion and do not have a relationship with the church or a sense of belonging to the Holy Land. These findings put a

question mark on the real goal and mission of Christian educational establishments in developing the Christian identity of their students. The majority of Christian educational institutions in Jerusalem are obliged to follow the Israeli or Palestinian curriculum that is required by both the Israeli Government's Ministry of Education requirements and/or the Palestinian Authority's Ministry of Education requirements. The use of the Palestinian curriculum's religious textbooks will impact future generations in educating Christian students about Christian history. According to the Consolidated Report Studies on the Palestinian Curriculum, these textbooks are considered outdated yet used in Palestinian schools and have been the subject of extensive study for more than a decade. In conclusion, the outcomes give a pessimistic perspective on Christian education and the teaching of the history of Christianity in the Holy Land.

### *The role of the Christian family in the Church*

Part of the teachings of the Christian Church is that the family is the nucleus of the Church. Christian families in the Holy Land face a challenging situation that includes concerns for the safety of the family as well as the opportunity for increasing the number of Christian families living there. The very core of the life of the Christian family who wishes to remain in the Holy Land is severely threatened; the rights of single Christians to meet, marry, and create a family are also threatened. Due to the large gap between the Christian communities in different geographical areas and the Separation Wall that was built between Jerusalem and the West Bank with its associated restrictions, single Christians are faced with a reduced opportunity to find suitable spouses. This threatens the church's wellbeing and growth, by making it difficult for single people to marry from other parishes, which undermines the implementation of programs that promote the idea of the Christian family. The inability to bring the various Christian communities together has had an impact on the community's faith and family values, which are neglected in this case. Further, the Separation Wall has been part of the problem, as the Israeli government rejects any attempts by the Christian community in the West Bank to meet with other parishes in areas under Israeli control.

### **Strategic Religious Issues**

The strategic religious issues were derived from the analysis of the problems related to the Palestinian Christian religious environment. Some of these strategic issues relate to the teaching

of Christianity to local Christians and those who are members of other religions, while others relate to the Church itself as an entity in the Holy Land. These solutions are categorized into three sub-strategies that help in realizing the different solutions proposed for these problems, evaluated from different points of view. These issues consist of three main conceptual programs where educational knowledge and career guidance should be addressed:

- 1- A Christian community strategic approach to non-Christian communities in Jerusalem,
- 2- An educational strategy for Christian educational institutions in Jerusalem,
- 3- A strategy for Christian institutions about the local Christian communities in Jerusalem.

### **Social Dilemmas**

Christian communities in the Holy Land, East Jerusalem in particular, face several issues that illustrate how families and individuals are affected as they try to maintain their ancestral roots in the country and also, remain in communion with the global Christian Church.

#### *Family size*

There are two primary factors contributing to the reduction in Christian population. First, Christian families have a lower birth rate (1.8%) than their Muslim (3.2%) and Jewish (3.09%) counterparts. Second, the Christian community values education and often chooses expensive private education for their children, either inside or outside the country. Second, many Christian families are leaving the Holy Land for a more hopeful future in other countries.

#### *Housing*

There is a huge concern regarding the lack of housing for the Christian community in East Jerusalem, particularly newlywed couples. The lack of housing has a direct impact on social life and is one of the reasons for emigration. The difficulties in maintaining and securing sufficient housing for Christians in East Jerusalem have been a concern for many years because affordable housing is unattainable. Unfortunately, there is a lack of information regarding the number of homes needed for the community and the lack of skilled professionals to come up with solutions to solve these problems; unresolved issues continue to negatively affect the Christian presence in

Jerusalem. The Churches have also contributed to the problem because there is Church land on which to build additional housing for Christians however the Churches have not made these properties available for residential housing. It is worth mentioning that the Churches, in particular the Franciscans, are contributing towards this problem, but still, there is a significant need that needs to be addressed to keep the new Christian generation present in Jerusalem.

#### *The influence of substance abuse on the Christian community*

Unfortunately, there are no specific studies and statistics about substance abuse among Palestinians living in East Jerusalem, in particular within the Palestinian Christian community. According to reports by the United Nations Office on Drugs and Crime (UNODC), the percentage of drug abusers in East Jerusalem is between 0.20 to 0.45 percent. Substance abuse is substantially higher among Palestinian Christians than among Muslims in East Jerusalem. Some of the factors attributed to substance abuse among Palestinians in general, include lack of educational, professional, and recreational opportunities. For young Palestinian Christians, they are disgruntled and isolated from their families and Church community. Exacerbating this issue is the limited resources available to combat substance abuse in the Holy Land, especially among Palestinian Christians.

#### *Fewer Christian communities*

Christian emigration from the Holy Land in particular from Jerusalem, is not a recent issue and has been happening for decades. However, there has been an increase in emigration rates since 1948. The Christian communities are dwindling slowly, and historical landmarks associated with Jesus Christ's birth, ministry, and death are in danger of becoming merely tourist attractions for tourists and pilgrims. Since the late 19th century, Palestinian Christian families have emigrated from the Holy Land looking for better economic opportunities, and freedom from social and religious persecution and political instability. As a result, the population of Palestinian Christians in the Holy Land represents less than 1.2 percent of the total population and less than one percent in Jerusalem.

### **Social Strategic Issues**

Based on the assessment described, several social strategic issues should be addressed at two different levels: the official Church level and the Palestinian Christian community level.

1- The Palestinian Christian community would be encouraged to reflect upon, and work on, democratic policies from an explicit Christian social viewpoint. The mission of the movement would be to fill the gap in the Israeli and Palestinian political landscape and address specific issues within the Palestinian Christian community. The focus would involve the Palestinian Christian community who live under the laws of both the Palestinian National Authority and the State of Israel, and in this context, develop a new form of Christian social agenda. The aim would be to work towards changing certain social laws that negatively affect the social identity of Christians and their right to live in the Holy Land. Achievement of those changes would be based on Christian religious and cultural values. It would be important to create a strategic lobbying plan that would work towards formulating a political force in both local and international social organizations and groups that would contribute to strengthening the Christian political position. These “official level” social strategies are discussed below.

2- Develop strategies to increase a sense of belonging among individuals belonging to the Palestinian Christian community. Christians in the Holy Land have been struggling with their identity and sense of belonging to the Holy Land over the past few decades, despite their religious history being directly linked through the gospels and the early Church. This identity crisis has contributed to community and personal social issues among Palestinian Christians.

3- Establish a committee to promote awareness of the situation of Christians in the Holy Land. In many public statements, Church leaders in the Holy Land have agreed on the importance of East Jerusalem to Christians, Muslims and Jews. Jerusalem is an important place in the Holy Land for Christians because of its connection with the history of the salvation of Christ, the life, crucifixion, resurrection, and ascension of Jesus Christ. Jerusalem has a community of Christians who have been living there continually since the birth of the Church in the First Century AD. Thus, for local Christians, as well as for Jewish and Muslim communities, Jerusalem is not only a Holy City; but also, the city where they live and have a right to continue to live freely.

4- Develop a Church-based diplomatic channel with government officials in Israel that allows Palestinian Christians access to Jerusalem and the West Bank. When the Israeli government denies West Bank Christians access to Jerusalem, it creates social problems for the Christian communities

in Bethlehem, Ramallah and Nablus. Because of this, the communities in both areas are isolated from one another. The Christian church leaders should work to remove the travel restrictions that prevent them from accessing Jerusalem. The actions needed to address this issue should be taken at an international level, through the church hierarchies of the different denominations in Jerusalem who, in most cases, have good contacts with foreign countries.

5- Christian community level: There is a need to develop a comprehensive awareness plan that will educate local Christians about the importance of their presence in Jerusalem as the “living stones”. As part of this plan, it is necessary to introduce various educational materials to local parishes and other Christian institutions that educate the public about issues facing the Palestinian Christian community as a whole and offer practical solutions that may thwart emigration.

6- Implement a donor-driven residence-building project: The researcher suggests that there is a need for the local Christian community, in cooperation with Christian-related donor agencies, to work towards implementing a construction project to provide affordable housing for the Palestinian Christian community in East Jerusalem. Coordination between church leaders and the local community is essential to start implementing this housing project. The various Christian denominations should act rapidly to solve the housing problem, as housing is a key element to maintaining a Christian presence in Jerusalem.

7- Develop an early intervention drug-treatment project Israeli anti-drug authority and other research assert that there may be a drug abuse issue among Palestinian Christians in Jerusalem. There should be an early intervention drug-treatment project to tackle this issue.

## **Cultural Dilemmas**

### *Preservation of Palestinian Christian Culture and Heritage*

This issue creates a dilemma in presenting Jerusalem’s Palestinian Christian culture, as it is difficult to present it as a local in the Holy Land when so many church leaders living in Jerusalem are foreigners. Focusing on the Palestinian Christian culture and heritage highlights some of the weaknesses within the community concerning community members’ lack of awareness and ignorance of their own culture and heritage.

### *Lack of Christian cultural and heritage understanding and representation*

The unfamiliarity of Christian culture and heritage is due to several factors: limited access to educational materials on Christian history and culture; the influence of other traditions brought and propagated by foreign Church leaders and missionaries; and the need to expand the availability of writings and documents in church archives in Jerusalem.

### *Lack of written educational materials on Christian history and culture*

The Palestinian Christian culture and history of the Holy Land are largely unknown among Palestinians, even Palestinian Christians as a result of limited educational resources. It must be assumed that there is some research on Palestinian Christian culture, as evidenced by the publication of various books and journal articles. It seems that the fault lies in the limited access to these publications that are only available in very few public libraries owned by Christian institutions in major Christian cities. Likewise, there are no designated educational programs or curricula concerning Christian culture and history in local schools and institutions. In addition, there are very limited courses and programs within the theological departments of local universities. In light of what has previously been discussed about Israeli and Palestinian school curricula, it is not surprising that they lack adequate educational materials regarding Christian history and culture nor is it surprising that universities have much more information available about Islamic culture and history.

### *Lack of access to centers of learning*

Palestinian Christian history, culture, and heritage are very rich however the community does not have cultural centers or museums that have Christian culture and heritage exhibitions or designate a proportion of their space for live performances, film showings, studio classes, or discussion groups. There is much information and documentation that seems to be hidden or placed in Church collections and archives that the local Christians are not aware of and do not have general access to.

### *Origins of educational values and curricula*

Religious missionaries have promoted the educational values in Christian schools in the Holy Land as part of the normal pastoral work of various churches. Many of these missionary and religious groups came from the West and imposed their cultures on local Christians by requiring a foreign language, school curricula and coursework related to Christianity as it is lived and practiced in Europe and other places outside the Holy Land, along with imposing the culture of their countries of origin. Unfortunately, this led to a lack of programs or educational materials to teach local Palestinian Christians about their culture and heritage of the Holy Land.

### *Lack of programs concerning the local Christian culture*

There are 25 social and development institutions, 15 clubs and cultural centers, 29 Christian educational institutions (kindergarten, schools and vocational centers), 15 educational Institutions on theology, philosophy and history and 12 Christian-related libraries benefiting the Christian community in Jerusalem and the surrounding areas of the West Bank. These institutions have very limited programs for teaching the local Christian culture. Their mission, rather, is to provide social support for people in need, the gap for the lack of Israeli social support funds and financial support from the Palestinian social services. This help is implemented by these organizations in cooperation with the Churches in the Holy Land. The Christian cultural programs that are needed must include educational activities about the culture of Christian communities and heritage that provide the local Christians in the Holy Land with a window to the past Christian cultural traditions that have died out over the years.

### *Misrepresentation of the Christian heritage*

The Churches in Jerusalem are misrepresenting their local Christian heritage. Their presentation of the Christian heritage is as a history of the relation of the Holy sites to the life of Jesus in the Holy Land and not of the history of local Christians since that time. Information provided by several church media and information centers either through documents or on their website,

assumes that the Christian culture is based on the historical presence and geographical location of the churches and does not consider the Christian people as a local community.

The local Christian culture and heritage is very important and should be acknowledged and taught to the Palestinian Christian community and among Christians around the world. Spreading knowledge on local culture, heritage, history and promoting local religious identity of what it means to be a Holy Land Christian is important for locals and also influences Christian pilgrims by confirming that the Christian faith originated in the Holy Land and the Christian community who continue to live there. In the Acts of the Apostles 1:8, the apostles were told by the Risen Christ that they should be “witnesses in Jerusalem, in all Judea and Samaria and to the ends of the earth.” For local Christians, knowing their history and heritage enriches their understanding and identity of what it means to be a Christian. This, in turn, increases their sense of belonging to the Holy Land and may influence their decision to stay and remain part of that Holy Land. Likewise, it should help Christians around the world to have a better sense of their religious obligations towards the Christian community in the Holy Land to help solve the above-mentioned problems. There is historical and biblical precedence for this as Paul encouraged the Christians in First Corinthians 16:1–4, to put aside money regularly as a gift for the church in Jerusalem. In addition, it should strengthen the motivation of Western Christians to develop a political agenda in their own countries to lobby and support the preservation of a local Christian presence in the Holy Land, especially in the city of Jerusalem.

### **Cultural Strategic Issues**

The Christian culture in the Holy Land, especially in Jerusalem, is an important part of the Palestinian culture in general. The difficult situation that the Christians are facing in terms of low incomes, lack of security, political conflict, and ignorance of their own Christian culture, has played a major role in defacing the Christian cultural image in the country. Christian culture is connected with the Christian faith, and the daily life of the Christian community, and is considered part of their religious identity and nationalistic sense of belonging. The Christian culture shares many features with Muslim and Jewish cultures because all three religions, whose members call themselves children of Abraham, began in the Middle East, were influenced by each other and developed and adapted ideas and practices from each other. Such practices include praying,

fasting, giving charity and pilgrimage to holy sites. Several suggestions are discussed in the following sections to recover the Christian culture in the Holy Land.

1- Develop a Christian Cultural Centers program in Jerusalem: develop a plan to establish multipurpose, interdenominational Christian cultural centers in Jerusalem. At present, there are a few Christian centers that belong to different churches, but these seem to mainly provide sports activities and lack Christian cultural activities. Any new centers do not necessarily need to be in new locations but can be incorporated into the current Christian centers that offer sports activities.

2- Encourage young people to read and engage with cultural media. There is a need to encourage the younger generations to read a variety of Christian documents, books and other paper-based materials, as well as electronic materials that enhance their perception of belonging to the context they live in. The sense of belonging comes from reading publications that contribute to a sense of identity, and the relationships and processes of acceptance and understanding. Such materials will need to be written in a certain way to attract young people. This method would encourage younger generations to explore their awareness of the different aspects of belonging, including the potential of being enriched or challenged within the community; they would learn how attitudes of belonging are modified over time and would be encouraged to develop their understanding of the concept of belonging through their engagement with appropriate material and texts. This should result in their awareness of the construction of perceptions and ideas of belonging.

3- Enhance the role of young people in community decision-making. Based on the assessment made in this research, Christian teenagers and young adults appear to be excluded from decision-making regarding the social and religious activities available to them. Excluding them from decision-making reflects on the motivation and efficacy of the Christian younger members, as they will assume that their opinions are not valuable. Younger members of the Christian community should have the opportunity to participate in local decision-making at the church level. This should facilitate collaboration among community members, improve talents, build self-assurance and allow proprietorship of culture, which prepares younger people on their path to adulthood. Church leaders and some Church-related organizations only focus on adult recruitment and participation, while the focus must be on young people to be more active and involved in the Christian community. Such involvement contributes to the development of the local Christian community

and the social and psychological development of the young people involved. In addition, their involvement could be in community-based organizations, schools, local sports teams, and school-based clubs. According to Youniss, McLellan and Yates, “Youth involvement in Christian community religious and social activities can increase their willingness to be a part of a greater good. The benefits of youth involvement include feelings of efficacy, the need to be valued and taken seriously by others in the community, increased self-esteem, and being a responsible citizen who performs a public duty. Recognition by the community leads to feeling valued”.

4- The value of Christian culture and heritage is an educational tool; it is vital to strengthening the local Christian community and its cultural identity by endorsing Christian culture and heritage at both local and national levels. Recombining Christian communities with their situation would promote “good citizenship” practices. Initiatives can act as a catalyst to revive local communities by providing residents with a sense of shared purpose. For this reason, an educational program should be endorsed based on the common educational curriculum taught in Christian schools. Visits to Christian museums and centers should be strongly encouraged. Visits by school-aged children, including outreach-program education could be coordinated with the church education services and should complement the formal teaching curriculum offered in Christian schools.

5- Encourage research into Christian cultural heritage. There is a need to encourage Christian students attending universities and colleges to participate in educational research regarding Christian cultural heritage and development in the Holy Land. The purpose of conducting such research would be to encourage and provide solid, new information concerning the place of the local Christians in the Holy Land. Through various research programs, students could be allowed to find out more about the history of the local Christian culture and identity. The goal would be to develop a conceptual bridge connecting the questions, problems, and knowledge of local Christian community groups with the resources and academic expertise available at research and educational institutions. The program aims to build democratic institutions and improve the quality of life of Christians in the Holy Land.

6- Develop Christian cultural tourism programs. According to the Israeli Ministry of Tourism, more than 4 million tourists have visited Israel in recent years (excluding the 2 years of COVID-19). Jerusalem was the most popular city to visit, and 53% out of the 75% of tourists who visited there, were reportedly Christians.

Some Christian groups come to the Holy Land for pilgrimage. Pilgrimage to the Holy Land is considered a unique spiritual improvement that helps to understand the development of biblical culture and history. It is a time when they recommit themselves to living their Christian lives as pilgrims. For many tourists, going on a pilgrimage to the Holy Land is a unique way to come to know the land where Jesus was born, where he preached, healed, suffered, died, and rose again. This understanding links international Christians to the roots of their faith and thus enhances their spiritual life.

7- Develop advocacy to enhance Christian culture and heritage. Jerusalem has a rich Christian history and culture, but it needs to be introduced to local and international Christians. Local Christians and Christian-related organizations should develop a plan to introduce the values of the Holy Land Christian culture and heritage in the absence of a legal framework. Influence is needed to inspire Christian nonprofit organizations and individuals to preserve and enhance their heritage in Jerusalem. Christian nonprofit organizations and local Christian communities can organize Christian cultural events and festivals in the Old City of Jerusalem. These events would have a beneficial influence on the informative levels, social unity, inclusion, and capital development.

### **Economic Dilemmas**

The economic profile of Palestinian Christians can provide the context within which one can understand how their present situation can be assessed and considered for the future. They tend to be over-represented in their educational attainments, with many in possession of a university degree. While historically Christians have lived in urban areas, the accelerating rate of urbanization among them is because the villages that were once populated by Christians, especially in the West Bank areas, can no longer economically support their inhabitants from work on the land and related activities. Migration to the cities was a process, especially after 1967, as Israeli economic policies made many Palestinian villages into dormitory communities with most of their labor force commuting daily to work in Israel. As a result, many moved to Jerusalem and other West Bank cities and joined the communities already established there. Several problems have occurred within the economic structure of the Christian community because of this migration.

#### *Economic sector*

The Palestinian Christian community in Jerusalem considers university education to be a permanent resource for their children that should ensure a career with a good income and a reasonable lifestyle. Vocational schools are not popular for Christians in Jerusalem due to the negative attitudes associated with these types of institutions and the will to pursue a university degree. This issue isolated and limited the Christian community to specific professions.

### *Occupational aspirations*

The type and level of education that Christians pursue generates a strong labor force in the private sector. Institutions in the private sector provide services to the Palestinian people through nonprofit and international organizations. Many Christian students do not have any specific knowledge of the fields of study needed for the job market. On the other hand, there are no career guidance programs in local Christian schools. Christian students graduating from local universities have difficulty finding jobs related to their field of study due to the lack of jobs as a result of the unstable political and economic situation. Lack of areas of specialization produces a high percentage of graduates who have the same area of study. This, in turn, reduces the chances of finding a job as well as increases the qualification requirements for any positions advertised.

### *Christian resources*

Churches, monasteries, and Christian organizations have been built throughout history in the Holy Land. Some of them are living institutions and some are churches that control the Christian Holy sites, and most of these churches and institutions are not using their Christian resources to develop the economy of the Christian communities. Additionally, the Church institutions are not using the local community in constructing development plans to generate income for local Christians to survive economically.

### *Lack of use of Christian economic resources*

Local Christians are not choosing to become artisans or skilled or unskilled workers such as electricians, plumbers or construction workers; few are skilled mechanics and even fewer are

unskilled workers. Christians usually work in the civil service and teaching professions, some are self-employed, and others are employed in trade and commerce. Unfortunately, there are no updated statistics regarding the Christian employment demographics except for the survey conducted by Sabeel in 2006. That survey on employment demographics showed that 60% of employed Christians worked in the various service sectors, which gives a clear indication of the occupational profile of the community. The Palestinian Christian community in Jerusalem forms a distinct group due to its unique position. Nearly every Christian denomination has representation in the Holy City. During the 19th century, Jerusalem attracted the Western powers in such a way that resulted in a highly profitable tourist and service industry that benefited local Christians. Local Christians continue to serve as tour guides, tour operators, travel agents, hotel workers, restaurant workers, managers, and souvenir shop owners. Consequently, the Christian population in Jerusalem, more than doubled by the end of the British Mandate, and the city became the largest Christian city in Palestine because of tourism and pilgrimages. The Christian community in Jerusalem lost its majority within the Arab population because of the higher birth rate of Muslims in Jerusalem and their immigration into the city.

#### *Christian Business productivity thinking*

Jerusalemite Christians primarily work in service institutions as employees or work in family-owned long-established businesses. Often, their business ethics and working methods are not current or innovative. Many people lack creativity in developing their businesses. Many Muslim-run businesses in what were originally Christian-dominated areas of business were up to date than Christian organizations and have gained more business opportunities.

#### *the Absence of economic solutions benefiting the Christian community*

There is a lack of Christian economic strategies or solutions by Christian organizations, or the local Christian community, to overcome the economic difficulties that local Christians face. On a positive note, church leaders and heads of Christian organizations are now talking about the Christian economic situation but have not offered a solution to this issue. There is a lack or absence of vocational planning advisors. Specifically, there is a lack of specific educational career

consultants to prepare and help Christian students in selecting the appropriate educational path by what the labor market needs. In addition, there is a lack of consultancy institutions that develop careers for new Christian graduates.

### **Economic strategic Issues**

Several issues have been identified by analyzing the problems facing the Christian community in Jerusalem that have negatively affected their presence and existence. The content and links between the different strands of the SWOT Analysis results are described and displayed in the problem tree that shows how the stability in actions and lack of vision towards the Christians in the Holy Land, particularly in Jerusalem, threatened and weakened their existence, and led to poor church leadership and disorganization of the Christian community. It can also be seen that this instability, influenced by external factors resulting from political conflict, lack of knowledge about their rights, and the unresolved situation of Arab East Jerusalem, has played a role in weakening the Christian presence in Jerusalem. The unexploited strengths within the Christian community and the untapped opportunities within the wider Christian world could help solve many of their problems.

- 1- The lack of an economic plan and strategy to develop and improve the trade and industry situation of the local Christians. With the development of Christian income-generating resources, the financial hardships faced by many local Christians could be alleviated.
- 2- The lack of vision of Church leaders and communities and the absence of plans to improve the Christian presence in Jerusalem. The short-sightedness of the Christian churches has resulted in the emigration of many of its members to other countries. Church leaders, working together, need to develop an action plan to stop emigration among the local Christians and strengthen their presence and existence.

### **Strategic solutions through educational and career guidance**

One of the most recommended strategies in response to solving the problems and their associated effects on the Christian community and focusing attention on their ability to meet the challenges is to create a new generation of young Jerusalemite Christians who can work on solving the aforementioned dilemmas. Educational awareness will be the ideology that is focused on strengthening the Christian presence in Jerusalem. Therefore, a career guidance program will focus

on developing the knowledge and skills needed for jobs that supports the Christian presence in Jerusalem. The philosophy behind this strategy is that Christians in Jerusalem are needed to maintain Jerusalem as a city representing the diversity of the three monotheistic religions; Christianity, Judaism and Islam. The timing of this planning is urgent before there are fewer and fewer Christians left in Jerusalem. The key persons concerned are local and global church leaders of all denominations who should be working together. Therefore, this proposed strategy (Career guidance) should be presented as part of a Christian national development plan that ought to be established among Christian organizations to help define and shape how the Christian community in Jerusalem, as a priority area, could overcome problems to shape the existence of Christian community and identity in the city. It would be emphasized by choosing the right skills, motivation, best knowledge and experience that motivate people to act together and take initiatives to influence social, economic, and political issues and to contribute fully to the democratic process. To achieve such a strategy, consider using strategic planning methods that will benefit this research because it will promote strategic thinking among the new Christian generation and the Church leaders in Jerusalem. (See Appendices, Appendix 3, Categorized skills needed).

## **1- Educational and career guidance and specific skills in politics**

Based on the political problem analysis, several educational specifications must be learned by Christian students to reduce the fears of local Christians about political instability and foster a sense of personal influence on local politics. Concrete political Christian strategies that serve Christian needs concerning the Palestinian-Israeli conflict are necessary. These strategies would deal not only with the Palestinian cause in general but also with the future survival of the Christian community in the country. The different aspects of the political strategies proposed are detailed below:

### **1.1 National Aspects of the Christian Palestinian Political Strategy**

The researcher asserts that it is necessary to develop a set of strategies for strengthening the Christian presence in Jerusalem. Jerusalem is an important key to peace in the Holy Land. Achieving peace will be one of the more difficult aspects of the issue because Jews and Muslims have aimed to claim exclusive sovereignty over the city based on their respective religions. Jewish claims on Jerusalem (especially the Old City) are based on religious history about the Temple and

the City of David. Muslim claims are based on the fact that the Prophet Mohammed had the night journey to Jerusalem and the presence of Harem Al-Sharif. These ideologies have led to an impasse with a threatened Christian presence in Jerusalem due to their minority status and the absence of strategies to bolster their presence. Therefore, local Christians, their Churches, organizations, and institutions need to develop a set of strategies to strengthen the Christian presence in Jerusalem. Jerusalem should be the focus of local and international Christian political action as it is of central importance to the Christian religion. In addition, the local and international Christian community must work together to strengthen the image of Christianity in Jerusalem. The first step is to produce a new generation that has the political educational knowledge:

## 1.2 Study Course and Educational Specification Knowledge in Politics

Political science is a systematic study of governance by the application of empirical and generally scientific methods of analysis. As traditionally defined and studied, political science examines the state and its organs and institutions. The contemporary discipline, however, is considerably broader than this, encompassing studies of all the societal, cultural, and psychological factors that mutually influence the operation of government and the body politic.

### A. The influence of extremist right-wing Jewish groups on Israeli policies

#### *Zionism*

Zionism is an ideological movement that espouses the establishment of Israel and support for a homeland for the Jewish people centered in the area roughly corresponding to the Land of Israel, the region of Palestine, Canaan, or the Holy Land. Based on a long Jewish connection and attachment to that land. Modern Zionism emerged in the late 19th century in Central and Eastern Europe as a national revival movement, both in reaction to newer waves of antisemitism and as a response to Haskalah, or Jewish Enlightenment. Soon after this, most leaders of the movement associated the main goal with creating the desired homeland in Palestine. To understand the influence of extremist right-wing Jewish groups on Israeli policies and the effect on the Christian community in the Holy Land, particularly in Jerusalem, there is a need to have specialized education among the Christian community to understand such ideologies and the ways to reduce their effect on the Christian community and Christianity.

The course of the study program should focus on integrating historical and contemporary perspectives and on the emergence of Zionist ideology and the global Jewish communities, the pre-state communities under British rule, and the State of Israel. It should also focus on the development of the Zionist ideology after the establishment of the State of Israel and the role it played in the decision-making process within Israeli authorities. In addition to the effect of the Zionist ideology on Christianity and the Christian community in the Holy Land, particularly in Jerusalem.

### *Evangelicalism*

The study course specializations focus on the ideology of fundamentalist Evangelical Christians, their historical expansion in the political arena in the Europe and United States and the ideological motivation to support Israel locally and internationally, as well as the effect of their policies and teachings worldwide and their effect on the traditional teaching of Christianity and the Christian community in the Holy Land.

### *International relations: Relationship between the Church authority and Israel / Palestine*

The ideology and politics that shape the relationship between the Vatican and other Church entities and Israel and the existing Christian Church in the Holy Land. Taking into consideration the events that affect their presence in Jerusalem. International relations focus on the role of the international community towards Jerusalem and Christianity in the city. The course of study should focus on the ideology of the international community and its role based on the political agenda that influences Christianity in the holiest city in Christianity.

### *Political Theology*

Understanding the definition of “Political Theology” through the historical development of the term as a history of concepts and changes will be through understanding the different scholarly perspectives about the meaning of “Political Theology”. The course of study will focus on the education that explores the science and ideology of political theology in general, and the theological roots that influenced the political agenda in the Middle East and the Palestinian-Israeli conflict in particular.

### *Environmental politics*

Global environmental politics study and knowledge examine relationships between global Israeli and Palestinian political forces and environmental change, with particular attention given to the implications of local-global interactions for environmental management, as well as to the implications of environmental change and environmental Israeli and Palestinian governance.

### *Public Relations*

Knowledge of Public Relations concerning the strategic communication process builds mutually beneficial relationships between organizations and their public. Essentially, public relations specialists manage an organization's public image and reputation. The course of study should focus on the historical and religious resentments not confined to the Christian side. While most of Israel's leaders were aware of the influence of religious-historical residue on the attitude of the Christian world towards the country, they were not free from the influence of Jewish notions about the Christian world. The leaders of Israel, the State of the Jewish people, who for centuries were a minority dependent on the good graces of Christian and Muslim rulers, found themselves in the role of "Caesar", expected to deal with the affairs of local Christian communities, international Christian bodies, holy sites and the vast Church property that remained within the boundaries of the young state.

### *Democracy*

Democracy is a form of government in which the people have the authority to deliberate and decide legislation "direct democracy", or to choose govern officials to do so in "representative democracy". Who is considered part of "the people" and how authority is shared among or delegated by the people has changed over time and at different rates in different countries? The course of study should focus on the democratic dilemma that the Israeli and Palestinian governments have about democratic rights of the Christian community which include freedom of assembly, association, property rights, freedom of religion and speech, inclusiveness and equality, voting right, and religious rights.

### *Human rights Law*

International human rights law lays down the obligations of governments to act in certain ways or to refrain from certain acts, to promote and protect human rights and fundamental freedoms of individuals or groups. The course of study should focus on international law regarding the human rights of the Christian community as a special religious group with an endangered presence. The study course specializations should focus on the ideology of the Evangelical Christians, their historical expansion in the political arena in the United States, the ideological motivation to support Israel locally and internationally, the effect of their policies and teachings worldwide and their effect on the traditional teachings of Christianity and the Christian community in the Holy Land. The course of study will focus on national or ethnic, religious and linguistic minorities that have the right to enjoy their culture, to profess and practice their religion, and to use their language, in private and in public, freely and without interference by any other religions.

#### *United Nations system and structure*

The United Nations goals are to take effective collective measures for the prevention and removal of threats to peace, for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of peace. The course of study should be centered around the united system, rules, laws and specialized agencies that provide support and assistance to develop programs to bring peace and justice and to foster the Christian presence, Christianity and the Christian community's culture and heritage in the Holy Land.

#### **B. Political leadership in Israel and Palestine**

The lack of Christian political leadership within the Israeli and Palestinian governments limits the chances for Christians to enjoy their rights under the ruling authorities. Creating a Christian political leadership will ensure overall Christian political orientation as well as provide strategic thematic guidance and decisions on actions that benefit the Christian community in the country.

The course of studies and skills required to create such political leadership should include:

- Political science is the study of how politics work. As political science majors, students will focus on different political systems and ideologies including democracy, socialism, communism, anarchism, totalitarianism, Zionism, Judaism, Christianity and Islam.
- Public administration course of study that allows you to understand the path to leadership or managerial jobs in federal, state, or local governments as well as nonprofit agencies and private organizations within the government authority.
- Palestinian and Israeli law.
- Knowledge of Israeli and Palestinian politics.
- The Christian community with its associated challenges.
- Establishing a tight connection with the Church Leaders in the Holy Land and working on one vision.
- Ability to persuade and negotiate.
- Knowledge of the law and how it applies in different situations.
- Knowledge of the law and legal system.
- Strong leadership skills.
- Knowledge of how to work within the system, including law and government procedures.

#### *Specialization in Human rights and family law*

The specialization in human rights family law aims to develop and change what is imposed by Israel regarding the recognition of the family as “the natural and fundamental group unit of society” and that it is “entitled to protection by society and the State”. It recognizes the formation of a family as a result of the union between a man and a woman in marriage.

#### *Advocacy & awareness campaign specialization*

Education, knowledge and specialization in advocacy and awareness enable them to create and carry out international advocacy and Political Action to have a local and international impact within the decision-making departments in Israel to change the political, military and civil decisions for the unification of Christian families.

#### *International Relations and Diplomacy*

Christians should develop a clear vision of the peace process based on Christian interests and values and the United Nations Resolutions that lead to two nations. Many church documents were issued on the idea of two independent states, each responsible for the majority of its internal affairs, working together on issues of common interest. However, together they would form a joint entity, in the form of a Confederation of Independent States. Jerusalem would remain a celebrated city, recognized as the capital of Israel and Palestine, as well as the home of the Confederation government. Educational knowledge and skills will focus on international relations through negotiation and dialogue or through any other means to promote peaceful relations among states based on the interests of the existing Christian community. Concentrate on the UN resolutions about Jerusalem and the UN resolution implementation and development towards peace between Palestine and Israel to achieve peace and security

#### *Interreligious dialogue*

Educational knowledge is needed to implement a church and community-based strategic plan and have a common goal to strengthen the Christian presence in Jerusalem. Church-based strategic planning is not only a biblical concept; it is a biblical mandate. It is God's chosen method of working to establish how you and your church intend to carry out the Great Commission. The Interfaith Studies course aims to help develop the ability to thrive in a diverse environment, by concentrating on how to skillfully navigate, communicate in, cooperate with, and manage that diversity among the churches in Jerusalem. Familiarity with interfaith studies will provide the church in Jerusalem with the opportunity to come up with new ways to unite for the benefit of the Christian community and the Churches in Jerusalem.

#### *Interfaith Dialogue*

Learning about Interfaith Dialogue will create a positive and cooperative interaction between Christians, Muslims and Jews, which shall promote understanding between different religions to increase acceptance and tolerance.

#### *Political Islamization*

Knowledge of the development of Islamization in the Middle East, in particular the Holy Land, and the process through which a society shifts towards the religion of Islam and becomes

largely Muslim. Societal Islamization has historically occurred over many centuries since the spread of Islam outside of the Arabian Peninsula through the early Muslim conquests, in contemporary usage, that refers to the perceived imposition of an Islamist social and political system on a society with an indigenously different social and political background.

### *History of Islam and its Development*

Education that concentrates on Islamic history and its development in the Holy Land and the relationship between the Islamic and Christian communities since the seventh century.

### C. Christian representation in governmental legislative bodies

Representation of the local Christian community in the Israeli Knesset and the Palestinian Legislative Council should be implemented. The Palestinian election law established that several seats be reserved for Christians, those seats should be allotted to the Christian candidates who obtain more votes than the rest of the Christian candidates. In light of this, Palestinian Christians should set an agenda for those who are representing them in the Palestinian Legislative Council. Participating in the Legislative Council is a national activity and the agenda for the Christian representatives should be based on securing the rights of the Christians within the Palestinian social and political system. Education knowledge and skills are needed to establish Christian representation bodies.

### *Israeli and Palestinian legislative law*

The specialized course of study of the law in the Palestinian and Israeli governments regarding enrolling, enacting, or promulgating law by a legislature, parliament and voting is concerned with the words used in the bill to communicate the values, judgments, and purposes of the proposal.

### *Political Parties*

The educational course of study will focus on the Palestinian Israeli political system that is based on proportional representation and allows for a multi-party system with numerous parties represented in the parliament, and the possibility of creating a social, cultural and religious representation based on the Christian faith, and to work for the benefit of the Christian community.

## 2. Educational and career guidance and specific skills in Religion

### 2.1 Christian community strategic approach to non-Christian communities

The church leaders in the Holy Land are currently maintaining a dialogue with other local religious communities but need to rethink the impact of this dialogue and consider new ways to promote it. Dialogue is one of the elements that can play a positive role in dealing with some of the obstacles to implementing a peace process between Palestinians and Israelis. Communication can provide an opportunity for mutual acceptance that can overcome religious misunderstandings and allow people to live in peaceful co-existence. Christians, Muslims, and Jews each consider their religion important because it is part of their unique identity and their connection to the Holy Land. This may make dialogue difficult at times, as each group may argue for an exclusive relationship with the Holy Land. Several assessments indicate that interfaith dialogue in the Holy Land has been implemented among church leaders, religious institutions, and a limited number of people who have had a direct connection and interest in the subject. However, due to various challenges, these opportunities for dialogue have often lacked the grassroots participation of the local communities from different religions.

Education knowledge and specialization skills:

#### *The Science of Interfaith Dialogue*

Having the educational knowledge and skills to promote contact and communication between different religious communities and scholars to pursue further interdisciplinary studies of religions in the Middle East, shall create a positive cooperative interaction between Christians, Muslims and Jews and deepen acceptance, tolerance and understanding between different religions.

#### *Conflict Resolution, Management and Communication Skills*

The educational knowledge and skills needed to help narrow the gap between people from different faiths enhance the understanding of the perspectives and concerns of the opposing individual or group, and identify changes in attitude, behavior, and approaches to work by both sides shall lessen negative feelings.

### *Different approaches to interfaith dialogue*

Interfaith dialogue between Palestinian Christians, Muslims and the Israeli Jewish community is an experience that could have an impact on every sector of the Palestinian and Israeli society to explore, deepen and root itself in the shared cultural existence as well as renewing and making itself compatible with ever-changing conditions. As an alternative to the political conflict between the Palestinians and Israelis, religion should provide a way to serve peaceful goals within the context of religious faith. It is an important instrument for those who seek to reduce violent conflicts. Through interfaith dialogue, each group from the different faiths can make its unique contribution to the common cause of creative co-existence between the Christian, Muslim and Jewish communities in the Holy Land. However, for this to happen in the context of Jerusalem, it would require all parties to accept the historical and religious links and rights of each other to the city.

### *Religious Cultural Diversity*

The study and knowledge aims to help the community to understand the religious cultural system that is composed of myths, rituals, symbols and beliefs created by humans as a way of giving our individual and collective lives a sense of meaning.

## **2.2 Christian Education in History of Religion and Culture**

One of the important challenges that was pointed out is that the Christian community in the Holy Land lacks a sense of belonging to the land, and is unaware of the Christian history and neglectful of the role of Christianity and the local church in the history and development of the Holy Land. This led the new Christian generations to lack a clear picture of their identity as Christians living in the Holy Land. This can lead to ignorance of their Christian history, the importance of the Holy Land to Christianity and the importance of Christianity in the history of the Holy Land. These issues created a need for a Christian education plan that would include all the major Christian denominations in the Holy Land.

Educational knowledge and skills through creating new local Christian history educators, researchers, theologians, Christian evangelists and Christian preachers.

### *Education in Christian History*

Educational knowledge about the Christian history in the Holy Land and its development as a religion and community. The educational course of study and research will focus on the history of the Christian community in the Holy Land throughout different periods. Particular attention is given to what, and how, the relationship has been preserved between the ruling powers and the Christian community in each period.

### *Historical development of policies in the Holy Land*

The effect on the ruling party in the Holy Land and how it impacted the existence of local Christians since the inception of the first Christian community.

### *Biblical Geography and Topography*

Educational knowledge and specialization in biblical geography and topography which aim to present the bible scripture and understand the biblical physical surface that plays an important role in acknowledging Biblical prophecies and their connection to the land and how important it is for Christians to guard and preserve the Christian identity of the land.

### *Biblical Languages*

Knowledge in Speaking, reading and writing the biblical languages; Aramaic, Greek and Latin among the Christian community. Studying biblical languages, Aramaic in particular, and introducing them to the community is essential to enhancing the sense of belonging among the local Christians due to its importance to their faith, religion and community. This in addition to preserving doctrinal purity for the evangelization of Christianity among the local Christians.

### *Origins of the Arabic language culture*

Educational knowledge and skills focusing on the origins of the Arabic language and its influence on Christianity. In addition to examining the bible about the development of the Arabic language.

### *History of Religions*

The knowledge of the history of religions that still exist in the Holy Land through the written records of human religious sentiments, thoughts, and ideas and their effect on the Christian culture.

#### *Islam and its historical development*

Educational specialization study that focuses on the historical development of Islam from its creation until today coupled with the development of the Christian community in the Holy Land.

#### *Judaism and its historical relationship with the Christian community as a religion*

Education specialization focuses on the development of Judaism throughout its existence in the Holy Land and its negative and positive effects on the Christian community.

#### *Archaeology*

Archaeology is the scientific study of human activity through the recovery and analysis of material culture. Christian students need to study the archaeology of the Holy Land, which focuses on different Christian eras to preserve the Christian history, culture and religion and prevent any attempts by others to sabotage archaeological evidence of the Christian presence.

### **2.3 Christianity & theology lay educators and researchers**

There is a need among the Christian community to focus on theology and bible study to build a new generation of Christians that understand Christianity and apply it to their daily life. Studying the bible theory is among several elements to increase the sense of belonging based on the bible.

#### *Sacred Scriptures*

Studying sacred scripture is an important source of revelation among the local Christian community. A careful reading of the scriptures would stir up in them a sense of wonder about theological matters; it would whet their appetites to learn about the Trinity, the Sacraments, the Incarnation, and more. Studying the scriptures is important because of the covenants and the right direction needed in our lives.

#### *Theology and Society*

Promoting excellence in the study of Christian Theology by facilitating and shaping theological thought and conversation among the Christian community in particular. The society's objective is to identify and discuss important themes, questions and dialogues, which call for theological engagement among the Christian community of the Holy Land.

### *Historical Theology*

Historical theology is the study of the interpretation of Scriptures and the formulation of doctrine by the church of the past, in particular the church in the Holy Land. Such concentration on the accumulated wisdom of the ages provides great benefit to Christians and churches today as they seek to live faithfully and obediently for Jesus Christ.

### *Systematic Theology*

It is a branch of theology that can be used to benefit the Christian community by summarizing the doctrinal traditions of Christianity which can be done by viewing and answering questions related to how the bible teaches us to be today as Christians in the Holy Land.

### *Theological Ethics*

The benefit of studying theological ethics is to provide the Christian community with the needed knowledge of moral principles, norms, and values as to what is right and what is wrong. In addition to ethical decision-making and performing the right actions. It concerns itself with the formation of a new Christian community generation to lead individuals in Palestinian society.

### *Pastoral Ministry & Deacons*

The word pastor means “shepherd.” A shepherd guides, teaches, cares for, and watches over the flock. There is a need to create pastoral ministry leaders and deacons among the Christian community to become spiritual leaders who guide the congregation’s vision and care for the people. A pastor preaches and teaches the Word of God and encourages the congregation members in their lives of faith and service.

### *Science and Religion*

Educational knowledge that focuses on science and religion examines the historical and contemporary interactions between these fields and provides a philosophical analysis of how they interrelate.

## 2.4 Philosophy Education

Philosophy means “love of wisdom”, to build a new generation from the Christian community through career guidance that can strengthen the Christian presence in the Holy Land, there is a need to prepare researchers whose research focuses on Christianity and the Christian community in the Holy Land. Students with degrees in philosophy are well prepared for any job that requires difficult value judgments and comparative analyses. Philosophy provides the knowledge to think critically and independently which is an important skill that is often taken for granted. Learning to question and understand moral and ethical dilemmas is also vital for living an examined life. In addition to the importance of this study as minor to any other studies recommended for any field of study, it trains students in logical reasoning and conceptual analysis, which equips them with the ability to think theoretically about these creative endeavors. Philosophical theories of aesthetics, meaning, culture and society have always been a source of inspiration for innovative art and architecture. It prepares you to teach general humanities courses in both public and private high schools. Philosophical studies cultivate the essential tools for work in different kinds of public relations fields. They can involve the media and can provide presentations to journalists, groups of visitors, individual callers, and donors, and the key skills they are seeking — analysis, communication, problem-solving and people skills — are delivered in spades by the Philosophy major.

### *Principle of Philosophy*

The principle in philosophy and mathematics means a fundamental law or assumption. The study introduces you to some of the main areas of research in contemporary philosophy. Each module with a different philosopher will walk you through some of the most important questions and issues in your area of expertise. We will begin by trying to understand what philosophy is – what are its characteristic aims and methods, and how does it differ from other subjects? Then we will spend the rest of the course gaining an introductory overview of several different areas of philosophy.

### *Applied Philosophy*

Applied philosophy is a branch of philosophy that studies philosophical problems of practical concern. The topic covers a broad spectrum of issues in environment, medicine, science, engineering, policy, law, politics, economics and education. This kind of study can be used to solve a particular problem concerning the Christian community dilemmas in Jerusalem.

### *Philosophy of the Bible*

The philosophy of the Bible is a religious philosophy that is implicit in its texts on "the nature of reasoning in religious thought, the warranting of beliefs, the justification of religious experience, strategies in polemical arguments, the nature of rational thinking, and the logic of belief revision."

### *Scientific Philosophy*

Philosophy of science is a branch of philosophy concerned with the foundations, methods, and implications of science. The central questions of this study are concerned with what qualifies as science, the reliability of scientific theories, and the ultimate purpose of science.

### *Political Philosophy*

Political philosophy or political theory is the philosophical study of government, addressing questions about the nature, scope, and legitimacy of public agents and institutions and the relationships between them. This kind of study is important to politics-related concerns.

### *Ethical Philosophy*

Also called moral philosophy, the discipline concerned with what is morally good and bad and morally right and wrong. The term is also applied to any system or theory of moral values or principles.

### *Practical Philosophy*

It is a branch of modern philosophy that uses philosophizing as a means for posing, analyzing and solving worldview problems as determined by the spiritual needs of the individual and community. The task of a philosophical practitioner is to raise the client's private problems to the philosophical

level and to carry out a philosophical reflection on these problems to spread the boundaries of the community worldview. As a rule, fragments of philosophical works will be used for philosophical reflection, philosophical counseling, Socratic dialogue and philosophical companionship.

### **3. Educational and career guidance and specific skills in social issues**

The Christians in the Holy Land are in the uncomfortable position of a people who have no clear identity. This experience has fostered a lack of sense of belonging to the Holy Land over the past few decades, despite their religious history that is linked to the Land through the gospels and the early church. This, in turn, has contributed to social problems among local Christians. Each Christian in the Holy Land needs to have the knowledge and understanding of being part of a unique community, which makes them believe in their importance as God chose them to be the “living stones”, a community living in the holiest place in Christianity. There is a need to clarify the combination of ideas on which the sense of community, solidarity, history, culture, values, and social identity are unified into a religion called Christianity, as they become an important element in the process of strengthening the Christian presence and identity. Once this occurs, there should be an increase in the sense of belonging within the Christian community in the Holy Land. A sense of maturity is needed to help them understand the importance of being able to live as Christians in an increasingly diverse and multicultural land where each community tends to regard its culture as sacrosanct and dominant. Yet, although belonging to different religions, social lifestyles, and linguistic variations, all religious and ethnic groups need to share one country. It is important for Christians living among different religious communities to have a strong identity and knowledge of the history, religion, and culture of their community and to be convinced that each individual is an important element for maintaining the strength of that community.

The concept of the Palestinian Christian sense of belonging to the Holy Land involves two key components. First, the individual needs access to networks and communities in which members interact and explore the role of each Christian individual in the community. The Palestinian Christian community’s beliefs and values can be made clear in statements and publications, as in the case of religious groups or political parties, or they can be embedded in the activities and practices that characterize how the group lives their daily lives. Based on the assessment, several social strategic issues should be addressed at different levels of the community to participate in

solving the social problems of the Christians in the Holy Land. These strategic issues are divided into two levels; the official church level and the community level. These levels are described below.

## Education knowledge and specialization skills needed

### *Human Behavior Science*

Behavioral sciences knowledge and skills must be taught to Christian graduates to examine the environmental reasoning processes of behavior among the Christian community in Jerusalem. It involves the systematic analysis and investigation of community and individuals through naturalistic observation, controlled scientific experimentation and mathematical modeling to refine the right model of behavior and action process, to increase their sense of belonging based on the Christian faith.

### *Christian Theology and Human Behavior*

Social science frequently ignores theology, and most practicing Christians in social science regard this as an acceptable situation. This course of study and knowledge must be focused on as this focus aims to increase the sense of belonging among the Christian community to the Holy Land based on Christianity. Therefore, social investigations generate their unique readings and explanations of socio-economic behavior based on their interpretations of Christian thought. The argument holds further that theologically based social investigation is a requirement of the Judeo-Christian belief system. Finally, it suggests that secular social science has yet to demonstrate that it can generate more descriptions that are valid or explanations of human socio-economic behavior than theologically based social investigation.

### *Christian Behavior in Social Environment*

Having knowledge about faith and human behavior in the Social Environment enhances the efforts of students, educators and professionals who work towards increasing the Christians' sense of belonging to the Holy Land. From a Christian perspective, such knowledge in the social environment provides the framework on how to deal with human nature, and our relationships with one another based on the Christian faith.

### *Sociology and the Christian Community*

This type of conceptual knowledge aims to increase understanding among the Christian community and the Church as an entity, based on their mutual relations, focusing on the relationship between sociology and Christianity. The central questions are: does sociology influence Christianity and does Christianity influence sociology? Sociology has of course had a relationship with Christianity since the formation of modern sociology in the late 19th century, in that; it could be argued that sociology emerged from a form of Christianity. The nature of this relationship has never been clear or institutionalized, as different sociological practitioners at various historical points engaged in different relationships. What is clear to us is that – compared to most social scientific and humanities fields, the relationship between the area of academic study (sociology) and Christianity has been very contentious, with several fairly explicit attempts to define the proper relationship.

### *Socioeconomics*

There is a need for students to specialize in the Socioeconomics of the Christian community in Jerusalem to analyze how the economic activities of the Christian community affect social processes and to analyze how modern societies progress, stagnate, or regress because of their local or regional economy.

### *Sociodemographic Characteristics of the Community Population*

Educational knowledge that focuses on the Socio-demographics of the Christian community in Jerusalem to clarify the effect of the demographic factors that define the Christian community in a specific group or population. In other words, when we talk about socio-demographics, we mean different social and demographic features that help us identify what members of a given group have in common.

### *Clinical Psychologists*

The Christian community in Jerusalem, just like any other community, has several psychological issues that are affecting the new generation and obstructing their development and personal growth that enable them to be part of the community. Such obstacles are the result of their religious and national identity crisis and political, social and cultural dilemmas. Clinical psychologists are needed to help in research and work theoretically and physically to understand, prevent, and relieve psychological distress or dysfunction among the Christian community and to promote subjective well-being and personal development.

### *Psychiatrist*

There is a need for specialized psychiatrists who can work together with psychologists to help in the diagnosis, prevention, study, and treatment of mental disorders and evaluate patients to determine whether their symptoms are the result of a physical illness, a combination of physical and mental ailments or strictly mental issues.

### *School Counseling*

Christian schools in Jerusalem lack school counselors who can work with students to provide academic, career, college access/affordability/admission, and social-emotional competencies to all students through a school counseling program. Education needs to prepare school counselors to serve the needs of the students. They should have a background in Social Science combined with a certification in counseling, sociology, and psychology.

### *Organizational and Community Psychology*

Specialized knowledge in organizational and community psychology to understand the history of the psychology of the Christian community and its development as a distinct field, exploring its roots in the community mental health movement and describing the social forces to which it has responded.

### *Anthropology*

Educational knowledge in Anthropology that aims to study the Christian community in terms of human behavior, human biology, cultures, societies, and linguistics, in both the present and the past.

### *Marriage and Family Therapy*

The Christian community as part of the local community faces several marriage problems and other issues within the family, which affects parent-child relationships. There is a need for marriage and family specialists who can focus on the dilemmas facing Christian families by examining the factors that influence their behavior, which may need to be part of the treatment plan.

### *Addiction Counseling, Drugs and Alcoholism*

Estimates related to drug use and alcohol addiction among the Christian community are unknown, due to the lack of specialized professionals in drug and alcohol abuse, and ways to prevent it by using strategic programs. The focus should be on how to prepare a specialized counseling team that knows how to prevent substance and alcohol abuse.

## 3.1 Christian-based Advocacy, awareness and lobbying intervention

Church leaders in the Holy Land have agreed, in many public statements, on the importance of Jerusalem to Christians, Muslims and Jews. Jerusalem is an important place in the Holy Land for Christians because of its connection with the history of the salvation of Christ and the place and the life, crucifixion, resurrection and ascension of Jesus Christ. Jerusalem has a community of Christians who have been living there continually since the birth of the Church in the First Century AD. Thus, for local Christians, as well as for the Jewish and Muslim community, Jerusalem is not only a Holy City; but also, the city where they live and have a right to continue to live freely. Advocacy, lobbying and awareness actions should be taken to change the politics and situation of the Christian community in Jerusalem, to gain local and international support to identify the problems and strengthen the existence of the Christian community in Jerusalem. To meet these goals, we need to prepare advocacy specialists and engage in advocacy and policy influencing.

### *Lobbying Opinion and Advocacy Journalism*

The type of daily information that has a connection to the practices of the Christian faith and the issues faced by the Christian community. Such type of journalism includes educational skills that broaden knowledge by providing a subjective appraisal or judgment to make one think about an issue in a certain way.

#### *Reporting-based Narrative Journalism*

An immersive style of storytelling, narrative journalism that captivates readers by drawing them into a story with detail that is found in traditional news stories.

#### *Explanatory Journalism*

This form of journalism attempts to combine facts, background, and history (and in many cases, in a minimalistic way) to provide the reader with a broader context on a particular issue.

#### *Interactive Media Management*

Using experience design, project management and communications roles in creating the Christian narrative through the ability to develop digital strategy, create effective content, design intuitive interfaces, conduct user research and execute digital projects to benefit the Christian cause in the Holy Land.

#### *Bystander Intervention & Peer Alliance*

Bystander intervention is the knowledge when someone who is not directly involved in a potentially harmful situation steps up to positively change what happens. Potentially harmful situations are related to the social problems of individuals inside the community. Bystanders can play an important role in resolving a problem situation. An engaged bystander takes personal responsibility and action when harmful incidents come up. This action can interrupt conflicts or dangers and prevent them from becoming bigger or worse.

#### *Public Relations*

Public relations (PR) is the practice of managing and disseminating information from an individual or an organization (such as a business, government agency, or a nonprofit organization) to the public to affect their public perception based on the Christian narrative about the Holy Land.

### *Public Campaign Specialist*

Educational knowledge and special skills in public campaigns that aim to create visible marketing and advertising plans to reach a wider audience. Your primary assignment is to create, execute, and monitor marketing programs across several channels. These channels include social media, events, or digital campaigns.

## **3.2 Educational and career guidance and specific skills in Christian culture and heritage**

The Christian culture in the Holy Land, especially in Jerusalem, is an important part of the Palestinian culture in general. The difficult situation that the Christians are facing in terms of low incomes, high unemployment, lack of security, political conflict and ignorance of their own Christian culture, has played a major role in defacing the Christian cultural image in the country. The Christian culture is connected with the Christian faith, and the daily life of the Christian community and is considered part of their religious identity and nationalistic sense of belonging to the land. The Christian culture shares many features with Muslim and Jewish cultures because all three religions whose members call themselves children of Abraham, began in the Middle East, were influenced by each other and developed and adapted ideas and practices from each other. Such practices include praying, fasting, giving charity and pilgrimage to holy sites. Several suggestions are discussed in the following sections to recover the Christian culture in the Holy Land.

- 1- Personal context refers to those elements in cultures that are individual and private. Consideration of this context allows a person to “own” the culture.
- 2- The Christian cultural context is complex and refers generally to a Christian lifestyle made up of customs, traditions, heritage and habits, all of which need to be taken into account for a true picture of a culture to be drawn. Complexity also refers to intellectual and artistic awareness, education and discernment.
- 3- Historical context refers to the factual and documented evidence of particular times, such as art produced, music composed, poetry and novels written by members of any cultural group.

- 4- Social context refers to the larger Christian community as a group of people who belong to the same organization or hierarchy. Moreover, it refers to those aspects, which are civil and public aspects of society.

## Educational skills and specialization needed

### *Translations and Research Skills*

The lack of Palestinian Christian authors and Arabic books that are connected to Christianity and the Christian history, culture and heritage, created an unclear Christian narrative regarding history and religion. Skills are needed to translate Christian books, documents, research, and academic articles from different languages into Arabic. There is also a need for educational and technical skills on how to conduct research through analytical skills and the interpretation of quantitative and qualitative data, conducting research experiments, sourcing information from texts, preparing research reports and papers, managing projects from beginning to end, working with internal and external stakeholders, constantly reviewing drafts and changing direction when required and recording notes and filing research according to best practice methods.

### *Aramaic Language*

Create educators and specialists in the Aramaic language to develop a curriculum to be taught to Christian students in Christian schools in Aramaic. The Aramaic language is a very important factor in developing a sense of belonging among the local Christian community and enhancing their cultural awareness of their heritage. The Aramaic language is a Semitic language that originated from the language of the Aramaeans. The Aramaic language was spoken in the region of Mesopotamia and Syria before 1000 BC, and later it became the lingua franca of the Middle East before the birth of Christianity. Aramaic was the language of the Jews in Palestine; Jesus spoke Aramaic and preached in it, as it was the language in which parts of the Old Testament and much of the rabbinical literature were written. It is known that Jesus, his disciples, and his followers spoke and wrote in Aramaic. Christianity spread throughout Palestine, Syria and Mesopotamia

### *Christian Community History and Cultural Education*

Lack of knowledge of Christian history and culture, in particular the development of the indigenous Christian community, has played a major role in defacing the Christian cultural image in the country. There is a need to have a new generation with specialized research skills, to write Christian history from the local Christian narrative and perspective through research and viewing written educational materials on Christian history and culture. This shall be translated into a strategic program that will be introduced in schools.

#### **4 Educational and career guidance and specific skills in Economics**

The economy of the Christian community in Jerusalem and the major cities of the West Bank has a narrow base. Local Christians receive income primarily from tourism, very small retail trade companies and non-profit organization services. In general, the economic situation has failed significantly, due to the conflict between the Israelis and the Palestinians that followed the establishment of the state of Israel in 1948 and was succeeded by several wars and conflicts that decreased the numbers of pilgrims and tourists and hurt the tourism-related business sectors. Christian businesses in Jerusalem are directly connected to the tourism industry and have suffered large financial losses. In addition to the effects of the tightened restrictions imposed on their daily business life and the mobility of Palestinian individuals and businesspersons. Palestinian-made products between East Jerusalem and the West Bank have had a remarkably contrary impact on businesses in Jerusalem, particularly among businesses related to retail trade and transportation. These problems weaken the economy and lead to a remarkable decline in the industrial, agricultural, and service sectors affected by the restrictions forced on any possible continuing development. These restrictions include land expropriation, control of water resources, stringent business licensing, and the high cost of land and capital.

##### **4.1 Using the Christian & Churches as Entity Resources**

Every Christian recognizes the Holy Land, especially Jerusalem, as an important destination for religious tourism. Besides its religious importance for Christians, its rich history and geographic location, as well as its diverse culture, have all increased its invaluable assets. The number of Christian tourists dominates the tourist industry. These assets indicate that Jerusalem and Bethlehem in particular, have the potential to attract and receive more tourists from all over the world, which generates more employment opportunities. This potential revenue is not actualized

because of political uncertainty and Israeli policies, rules and regulations governing the development and growth of tourism in Jerusalem. Fortunately, a limited benefit from Christian tourism does go to local Christians. However, Christian travel agencies are benefiting only to a small extent because the Israeli travel agencies control the majority of Christian pilgrimages, tourism and hotels. To correct this imbalance, local and international church leaders, in collaboration with Christian travel agencies, should explore the international Christian markets, including the potential for local, regional, and international joint ventures. Opportunities for partnerships exist, not only between private firms but also between the public and private sectors. The researcher suggests that the international and local Christian community should consider ways in which Church leaders and the heads of some Christian churches and Christian organizations from abroad who lead groups, also act as tour guides when they bring pilgrimage groups to the Holy Land. They need to realize that they are assuming the job of local Christian tour guides and unintentionally taking away the role that should be performed by local Christians. In contrast, the Jewish community controls Jewish tourism fully and Muslim tourism is fully controlled by the Muslim community. The Christian community should have the ability to have full control of Christian tourism, just like the Jewish and Muslim communities.

#### Educational knowledge and skills needed relating to tourism

The Tourism sector, especially Christian-based tourism, plays a major role in the economy of the country, particularly Jerusalem. According to CBS, more than 4 million tourists have visited the Holy Land of which 60% are Christian. 77% of the estimated number visited the city of Jerusalem. There are 29 Christian pilgrimage guesthouses & hotels and they are located in the city of Jerusalem. There are also 32 travel agencies located in Jerusalem and specializing in incoming pilgrimage

Educational skills and knowledge are needed to develop the Christian industry through a set of strategic planning programs to open a new market for traditional and structured Christian pilgrimage to increase the stakeholders' sense of belonging to the Holy Land based on the Christian faith and build bridges between them and the indigenous Christian community.

*Faith-based Pilgrimage Marketing Specialists*

Communication skills and knowledge in the marketing of Christian pilgrimage enable the Christian pilgrims to be aware of the importance of their pilgrimage to their faith and the importance of their pilgrimage to the Christian community as it helps in keeping Christianity alive in the Holy Land

#### *Christian Tour Guides*

Christians in Jerusalem should study to become tour guides whether it becomes their career or not. The idea behind encouraging Christians to study tour guiding is educational, as they might become ambassadors advocating for Christianity, and the Christian culture.

#### *Pilgrimage Coordinator and Itinerary Specialists*

There is a need to increase tour operators to improve Christian educational tours that focus on the Christian culture, heritage and the existing Christian community.

#### *Restaurant Management Specialists*

There is a lack of restaurants run by the Christian community in Jerusalem. Educational skills and knowledge in managing and developing restaurants in Jerusalem that specialize in preparing biblical recipes and local dishes.

#### *Chefs and Food Specialists*

Develop a new generation of chefs each specialized in a different international cuisine and can improve it by adding a Palestinian Christian touch to their dishes.

#### *Bakery & Pastry Development*

The skills and knowledge to improve the bakery and pastry industry in the city of Jerusalem can be used by the Church, the local Christian community and tourists with tailored productions that meet their specific needs, including reformulations to provide 'healthier' alternatives.

### 4.2 Development of Christian Pilgrimage Religious Items

#### *Development of Palestinian Iconography*

Introducing students who are gifted at drawing to the skills needed to bring out the tradition of making icons. We perpetuate this sacred legacy and assert the roots of Christianity that are deeply embedded into the philosophy of compassionate love. These students will learn how to create Palestinian icons and Christian-themed frescos to enhance their sense of belonging to their churches and have economic benefits from their profession.

#### *Christian Olive Wood Handicraft*

Although the olive wood handicraft was first introduced in Bethlehem, it is, unfortunately, vanishing as the olive wood is being imported from other countries, in addition to the fact that the new generations are not interested in taking over this unique industry. These generations lack the appropriate vocational training to carry on with this handicraft in Jerusalem to improve this particular industry and benefit the Christian community in Jerusalem.

#### *Christian Jewelry Specialists*

Provide new graduates with professional skills to establish a new career in Christian jewelry making and introduce this industry to Christian pilgrims and tourists especially since these products are made by local Christians and not imported from foreign countries.

#### *Silver Iconography*

Most of the silver iconography is made in Greece, Russia and other Eastern European countries. There has never been a local interest in developing this profession Therefore; a new generation can have the opportunity to develop this kind of profession that can be used to generate income for the local Christian community in Jerusalem.

#### *Candle Production*

Knowledge and skills to develop Candle production in Jerusalem and create a production line for it, especially in the Old City to be used by Churches and pilgrims due to its great religious significance.

#### *Church Textile Production*

Provide the Christian community with the knowledge and skills to develop the textile industry into a production line specifically to serve clergy, masses, services and pilgrims visiting the Holy City of Jerusalem.

#### *Incense Production*

There was a lack of incense in Jerusalem to be used in Churches all over the Holy Land and to be used with pilgrims. Incense is an aromatic biotic material that releases fragrant smoke when burnt. The term is used for either the material or the aroma and is used in church

#### **4.3 Churches as an entity and services in real estate (construction)**

About one-third of the Old City properties are owned, controlled and managed by the different church denominations: 76 churches, shrines, monasteries and convents. In addition to more than 900 houses and about 500 commercial shops. Outside the Old City of Jerusalem, there are 77 churches, shrines, monasteries and convents. Further, there are around 350 houses (apartments) outside the Old City of Jerusalem of which 65 % are owned or built by different church denominations. Using the church problem to solve the demographic problems is one of the main problems facing the church and the local Christian community due to the lack of houses owned by Christians and the high cost of real estate in Jerusalem. The church officials are trying their best to provide houses to the Christian community but it is always not sufficient. There are many properties owned by the church that can be used to solve this problem. Educational and career guidance and skills are needed to help solve the problem:

#### *Real Estate Development & Valuation*

The course of study and skills needed to create a strategic plan for residential living spaces for the local Christian community. The Real Estate Valuation and Development program shall focus on the theoretical knowledge and skills to create highly qualified professionals who will be able to play a leading role in real estate development. This will be done through the knowledge of methods to examine both the theoretical and practical perspectives as they relate to real estate development and the political agenda behind it in Jerusalem.

#### *Licensed Real Estate Agent*

A licensed real estate agent from the local Christian community will enable the community members to arrange real estate transactions, bring buyers and sellers together and act as their representative in negotiations

#### *Real Estate Financial Planner*

The knowledge that focuses on financial planning for real estate investors entails finding the financial plan to support the new housing development project. The study should cover the Israeli financial system including the mitigation of the unique risks that go along with investing in real estate and offer broad financial advice in other areas such as investments, taxes and estate planning.

#### *Fundraising Specialist for Housing Project Development*

A course of study that provides knowledge on how the science of philanthropy informs day-to-day fundraising for housing projects and explores the usefulness of looking to social science research to enhance fundraising strategies based on the ideologies of local Christians in the city of Jerusalem. Drawing on empirical studies from the disciplines of psychology, sociology and economics, it discusses several potential points of intersection between fundraising and scholarly research.

#### *Property Management*

Property management is the daily oversight of residential, commercial, or industrial real estate. Property management is needed to manage day-to-day repairs and ongoing maintenance and enhance the security of church properties in Jerusalem.

#### *Church Structural Renovations*

Churches and properties owned by different Christian denominations in the city of Jerusalem are constantly being renovated.

#### *Restoration Engineering*

Knowledge and skills that can be used to evaluate building components within the old city of Jerusalem, assemblies and systems. The focus will be on the design and management of capital projects related to repairs, restoration and renewal of existing churches and residential houses owned by the churches and the Christian community.

### *Renovation Engineering*

The knowledge, education and skill to return churches and houses in the old city of Jerusalem to a good state of repair. The process of improving or modernizing an old, damaged or defective building. This is as opposed to 'retrofitting' which is providing something with a component or feature not originally fitted, or 'refurbishment' which is a process of improvement by cleaning, decorating, or re-equipping.

### *Structural Engineering*

Special education and knowledge in structural and civil engineering that focuses on the framework of structures, and on designing those structures of churches and houses in the Old City of Jerusalem, to withstand the stresses and pressures of the environment and remain safe, stable and secure throughout their use. In other words, structural engineers make sure that buildings do not fall and bridges don't collapse.

### *Church Architecture Engineering*

Church architecture engineering refers to the architecture of buildings of churches, convents and seminaries in the city of Jerusalem and other areas in the Holy Land. It has evolved over the two thousand years of the Christian religion, partly by innovation and partly by borrowing other architectural styles as well as responding to changing beliefs, practices and local traditions. These large, often ornate and architecturally prestigious buildings were dominant features of the towns and countryside in which they stood. However, far more numerous were the parish churches in Christendom, the focus of Christian devotion in the city of Jerusalem.

### *Construction Administration*

Construction administration (CA) is also called “construction observation.” It is the process that the designer goes through to stay involved during the construction process to help solve problems

and assist with delivering a high-quality project. Typically, it entails only a couple hours a week, regular meetings on site with the contractor and owner, and every once in a while, a larger chunk of time if there is an issue that needs resolving.

### *Fire Protection Engineering & Life Safety Systems*

Fire protection engineering is the application of science and engineering principles to protect people and their environment from destructive fire, which includes: analysis of fire hazards, mitigation of fire damage by proper design, construction, arrangement, and use of buildings.

### *Environmental Constraint Studies*

Environmental constraints on tree photosynthesis are mediated through mesophyll resistance, thereby including rate limitations imposed by CO<sub>2</sub> diffusion within the plant cells and biochemical processes of CO<sub>2</sub> fixation.

### *Water Resource Planning*

Water resources planning includes a range of estimating future water demand to evaluating possible new sources of water, protecting water sources, and addressing expanding environmental regulations.

### *Lighting Systems & Controls Design*

A lighting control system is an intelligent network-based lighting control solution that incorporates communication between various system inputs and outputs related to lighting control with the use of one or more central computing devices.

### *Solar Power Design & Sustainability Design*

Passive solar design refers to the use of the sun's energy for the heating and cooling of living spaces by exposure to the sun. When sunlight strikes a building, the building materials can reflect, transmit, or absorb solar radiation. In addition, the heat produced by the sun causes air movement that can be predictable in designed spaces. These basic responses to solar heat led to design elements, material choices and placements that can provide heating and cooling effects in a home.

### *Commissioning & Retro-Commissioning*

Commissioning ensures that the new building operates initially as the owner intended and that building staff are prepared to operate and maintain its systems and equipment. Retro-commissioning is the application of the commissioning process to existing buildings.

### *Energy Audits*

An energy audit is completed at a residential or commercial building to determine its energy efficiency. Simply put, energy efficiency means using less energy to do the same job. The audit will provide you with a complete electricity consumption and energy efficiency assessment.

You can obtain important information regarding your energy usage and Energy Star rating from the audit report. With this information, you can identify and correct any energy usage issues to cut electricity costs. It's advisable to always undertake an energy audit before implementing a renewable energy system.

### *Plumbing Engineering*

A plumbing engineer designs plumbing systems for private, public, or commercial buildings. They typically work on large projects with mechanical, civil, or fire protection engineers. They may be involved with designing the systems for potable water, sewer waste, stormwater drainage, and fire suppression.

### *Construction and Renovation Management*

Construction projects are highly structured endeavors. Whether the project consists of building a shopping mall or a single-dwelling residence, each project has many moving parts that must be precisely coordinated. Just like any other project, construction project management has phases. From designing to planning to scheduling to the build itself, each phase is complicated and part of a more complex overarching process. That is why there is project management software. But is project management software robust and dynamic enough to carry the weight of a construction project? Before answering that question, it is important to first have an understanding of construction management.

### *Church Architecture Science*

Church architecture has varied in design and size. For instance, churches have ranged from being very small, like the size of a small room, to very large, like the size of a large cathedral covering a campus. Church architecture evolved over the centuries to fit new needs. For instance, churches from the first through third centuries were more heavily influenced by Greek and Roman architecture. By the third century, Christianity flourished in the Middle East. The Holy Land, especially Jerusalem and Bethlehem, also had influences on church architecture.

### *Mosaic Restoration Science*

Restoration generally employs un-replicated trial and error to re-create habitats destroyed or degraded by human activity. Trial and error follow a management plan that employs the "best available practice" for each habitat type; adaptive management reflecting experience subsequently corrects errors. The process is slow because each restoration is often well-advanced before adjustments are attempted. Rare are simultaneous replicated trials during the initial restoration or corrective process. "Systemic experimental restoration" would design replicated planting or management contrasts at the outset of large-scale public and commercial restorations. Alternative treatments create mosaics of different manifestations of a community within a mosaic of habitat types. Replicated contrasts within habitats allow the inference of cause and effect of success and failure on scales of communities, landscapes and ecosystems. For the long-term development of restoration ecology as a science, semi-natural communities of known contrasting histories will be important to encourage managers or investigators to create additional projects beyond the explicit management or scientific objectives of an initial management plan. By consciously, integrating heterogeneity throughout restoration management plans, systemic mosaics of treatments within and between habitats, would facilitate multiple habitat responses to unpredictable changes in climate and land use.

### *Church Iconography, Fresco and Paint Repair*

Art conservation and restoration is any attempt to conserve and repair architecture, paintings, drawings, prints, sculptures, and objects of the decorative arts (furniture, glassware, metalware, textiles, ceramics, and so on) that have been adversely affected by negligence, willful damage, or,

more usually, the inevitable decay caused by the effects of time and human use on the materials of which they are made.

#### *Old Documents and Antique Renovation*

Knowledge and professional scientific skills in the restoration of old documents, books, photographs, artwork and antiques. Specialists in old documents and antiquities need to introduce this skill to interested students to work with churches that own Christian antiquities and documents collected over two thousand years of Christian history.

#### *Archaeological Renovation and Restoration*

The education knowledge and scientific skills about the conservation and restoration of archaeological sites is the collaborative effort between archaeologists, conservators, and visitors to preserve an archaeological site, and if deemed appropriate, to restore it to its previous state. Considerations about aesthetic, historic, scientific, religious, symbolic, educational, economic, and ecological values all need to be assessed before deciding the methods of conservation or needs for restoration. The process of archaeology is essentially destructive, as excavation permanently changes the nature and context of the site and the associated information. Therefore, archaeologists and conservators have an ethical responsibility to care for and conserve the sites they put at risk.

#### *Finish Industry Development*

The knowledge and skills in industrial development that can be introduced to high school students to be able to use the church land for the manufacture or partial manufacture of goods, articles or substances of any kind, or the assembly of manufactured goods or the turning into manufactured goods of articles which are partially manufactured or of substances in their natural state, or the repairing, finishing, cleaning, washing, packing or canning of goods and, adapting them for sale.

#### *Feasibility Study and Needs Assessment Specialist*

The knowledge and skills on how to conduct a feasibility study and needs assessment of the practicality of a proposed project plan or method. This is done by analyzing technical, economic, legal, operational and time feasibility factors.

### *Wine and Oil Production*

Oil and wine production are important products for the local economy and are symbolic of the Christian community. There is a need to strengthen this industry among the local Christians using the Church's unused land. Educational knowledge and skills to develop a startup business in this industry.

### *Agricultural Engineering*

The church in the Holy Land has a huge amount of unused agricultural lands across the Holy Land. Fortunately, these lands can be used and developed into various agricultural plantations, which can benefit the church from using the outcome products to increase their income and employment. Agricultural engineering knowledge and science are needed to carry out this kind of work.

## **5. Heath and Christian-based hospital**

There are five Christian hospitals in Jerusalem and several clinics that provide several health services to the Palestinian people in Jerusalem and the West Bank. There is a need for specialized skills in such hospitals and clinics. Christian high school graduates need to study and develop the skills needed to lead and continue the mission of such health entities based on the Christian faith and teachings.

### *Hospital Management Specialists*

The knowledge focuses on the science of hospital management to create a generation of Christian professionals who can manage and oversee the daily operations of healthcare facilities alongside doctors, nurses and other healthcare professionals, to ensure that various departments in any institution, such as hospitals, nursing homes and clinics, are working together. Hospital management professionals help run the daily operations of healthcare facilities and improve the quality of care for patients. They work on strategic plans to achieve these goals.

### *Medical Secretary*

The Medical Secretary will perform secretarial duties using specific knowledge of medical terminology and hospital, clinic, or laboratory procedures. Duties will include scheduling

appointments, billing patients, and compiling, and recording medical charts, reports and correspondence.

### *Health Human Resources*

Knowledge and skills in human resources for health (HRH) or health workforce that engage all people whose primary intent is to enhance positive health outcomes", according to the World Health Organization, Human resources for health are identified as one of the six core building blocks of a health system. Human resources for health include physicians, nursing professionals, pharmacists, midwives, dentists, allied health professionals, community health workers, social health workers and other health care providers, as well as health management and support functions personnel.

### *Nursing*

Nursing is a profession within the healthcare sector focused on the care of individuals, families, and communities so they may attain, maintain, or recover optimal health and quality of life. They also take on vital roles in education, assessing situations, and support. There is a need for professionals specialized in nursing services from the local Christian community in Jerusalem who can be employed at Christian hospitals located in Jerusalem. Several types of nursing services are needed as follows:

#### *A. Registered Nurse (RN)*

Registered Nurses (RN) provide and coordinate patient care, educate patients and the public about various health conditions, and provide advice and emotional support to patients and their family members. Most registered nurses work in a team with physicians and other health care specialists in various settings.

#### *B. Emergency Room Nurse*

An ER nurse is a nurse who works specifically in the emergency room. They treat patients who are facing traumatic or severe, often life-threatening medical conditions. An ER nurse's primary responsibility is to identify medical issues, determine severity, and provide immediate support to

minimize negative long-term effects and, if necessary, even sustain life. An ER nurse is one of the first responders when a patient is admitted to the emergency room.

### *C. Ophthalmic Nurse*

Ophthalmic Nursing provides an overview for those just setting out in a role within ophthalmic nursing. It includes basic and comprehensible anatomy and physiology – the foundations for understanding how the eye functions and why and how problems occur – and relates them to the care and needs of the patient.

### *D. Cardiac Nurse*

The demand for cardiac nurses continues to grow with the rising number of patients affected by heart-related problems. As a cardiac nurse, you will also assist with surgical procedures such as bypass, angioplasty, or pacemaker surgery.

### *E. Certified Registered Nurse Anesthetist (CRNA)*

Nurses who specialize in assisting with anesthesia during surgeries. CRNAs make up some of the highest-paid nurse specialties in the medical field due to the high demand for these nurses in surgical settings and the detailed training they receive. To become a certified registered nurse anesthetist, you must complete a degree from a graduate-level program.

### *F. Clinical Nurse Specialist (CNS)*

Clinical nurse specialists are a type of advanced practice registered nurse (APRN), who provide direct patient care by working with other nurses and staff to improve the quality of care a patient receives. They often serve in leadership roles and may educate and advise other nursing staff.

### *G. Critical Care Nurse*

This role is similar to that of Registered Nurses, especially in terms of education level, but the main difference is that a critical care nurse is specifically trained for emergencies. A critical care nurse can be expected to tend to serious wounds and monitor life support systems in stressful scenarios.

#### *H. Family Nurse Practitioner (FNP)*

Specifically trained in primary health care services for all ages. Normal duties of a family nurse practitioner include diagnosing and treating illnesses, physical exams, diagnostic testing and prescribing medications.

#### *I. Geriatric Nurse*

Specializes in the treatment of older patients to provide care for injuries or ailments, and illness and maintain their quality of life. In addition to caring for older patients, they can also anticipate future care for their patients and long-term illnesses such as cancer or Alzheimer's disease.

#### *J. Perioperative Nurse*

Also known as a surgical nurse or an operating room nurse focuses on pre-and postoperative care for a patient. They can set up a surgical room for operations, manage the tools for operations, and apply bandages during surgeries to control and maintain the bleeding of a patient.

#### *K. Mental Health Nurse*

Mental health nurses specialize in the diagnosis and treatment of psychological disorders in patients. Counseling services are also often an essential duty within this nursing discipline.

#### *L. Rehabilitation Nurse*

The rehabilitation nurse specializes in helping people with disabilities and chronic illness attain optimal function and health, and adapt to an altered lifestyle. Rehabilitation nurses assist patients in their move toward independence by setting realistic goals and treatment plans.

### *Ophthalmology*

#### *A. Ophthalmologists: Medical and Surgical Eye Care*

Is the medical study that offers complete eye care and vision services, including eye exams, medical eye care for conditions like glaucoma, iritis, and chemical burns, surgical eye care, crossed eyes, cataracts, glaucoma, and other problems, diagnosis and treatment of eye conditions related to other diseases, like diabetes or arthritis, plastic surgery to raise droopy eyelids or smooth out wrinkles.

#### *B. Optometrists: Vision Care and Eye Care Services*

Optometrists take care of primary eye care that focuses on regular vision, performing eye and vision tests, prescribing and fitting eyeglasses and contact lenses, monitoring eye conditions related to diseases like diabetes, managing and treating conditions like dry eye and glaucoma and providing low-vision aids and vision therapy.

### *Physical Medicine Rehab Doctor*

Also known as a physiatrist, a physical medicine and rehabilitation doctor is a physician who specializes in physically-based rehabilitation and recovery. Physiatrists have a customized approach to treating injuries, illnesses, and diseases using minimally invasive techniques like corticosteroid injections, nerve blocks, facet joints, and trigger point injections as well as physical therapy with a large focus on rehabilitation and natural ways to repair and strengthen the body.

### *Pelvic Floor Therapist*

Pelvic floor physical therapy is a skill that uses the principles of physical therapy to provide a structured, effective and safe reconditioning of pelvic floor muscles. The goal of the treatment is to improve the strength and function of pelvic floor muscles and alleviate pain, weakness and dysfunction in the muscles. During the treatment, a skilled physical therapist accesses the muscles

through the rectum or vagina and makes manipulations on them to improve their strength and functioning. The therapist may either stretch the muscles if they are short and contracted or apply resistance to improve strength if they are weak and dysfunctional.

### Insurance Specialist

An insurance specialist interprets or explains insurance plans in private concerning governmental health care and acts as an insurance agent for a specific type of agency or assists several careers. An insurance specialist may also assess accident or insurance claims. Other specialists manage customer accounts and maintain contact with clients after the application process.

### Biomedical Engineering

Biomedical engineering or medical engineering is the application of engineering principles and design concepts to medicine and biology for healthcare purposes. BME is also traditionally a logical science to advance health care treatment, including diagnosis, monitoring, and therapy.

### *Medical Equipment Technician*

Biomedical technicians, also known as “biomedical equipment technicians (BMET),” install and maintain patient monitors, ventilators, ultrasound equipment, X-ray machines and other patient care equipment. Often, biomedical technicians specialize in certain types of medical equipment based on where and how it is used by doctor offices, hospitals, surgery suites, dental and radiology. Here are the main duties of a biomedical technician: installing, maintaining and repairing medical equipment, cleaning and adjusting medical equipment, testing and calibrating equipment parts to determine what needs repair or replacement, approving new equipment by guaranteeing it meets regulations, demonstrating biomedical equipment and teaching others how to use it, preparing reports by analyzing and collecting data and trends, keeping records of all maintenance and repairs, providing technical information on how to operate medical equipment, evaluating service contracts, using computers, software and electronic tools to repair medical equipment, updating skills through medical journals, education and professional networks, keeping a healthy and safe work environment through safety tests, code compliance and training others.

## 6. Educational knowledge skills that can be used based on the analysis of the Israeli Labor Market

The Israeli labor market analysis, conducted in 2019, aims to have a better understanding of future employment for young people. The analysis highlights the need for education reforms, as well as available career guidance for middle school, high school and university students. Based on the analysis, the Israeli labor market has developed the following industries. (The “Analysis of the Israeli Labor Market” report was prepared by Hani Tahhan, commissioned by the Pontifical Mission of Palestine, 2020).

### 6.1 High-Tech Sector and Human Capital Needs

#### *Biomedical and Medical Device Industry*

Biomedicine is the industry, which deals with medical and healthcare products. Biotechnology is an essential part of the biomedical industry and emphasizes molecular biology, genomics, and new drug development. The medical device industry makes an enormous number of products—ranging from surgical gloves to artificial joints to imaging equipment—and plays a crucial role in developing new medical technologies that can improve the ability to diagnose and treat illness.

#### *Cyber Security*

Cybersecurity is the protection of internet-connected systems such as hardware, software and data from cyber threats. The practice is used by individuals and enterprises to protect against unauthorized access to data centers and other computerized systems. A strong cybersecurity strategy can provide a good security posture against malicious attacks designed to access, alter, delete, destroy or extort an organization or user's systems and sensitive data. Cybersecurity is also instrumental in preventing attacks that aim to disable or disrupt a system or device's operations.

#### *Internet Services and E-commerce (FinTech)*

E-commerce refers to the buying and selling of goods or services using the internet, and the transfer of money and data to execute these transactions. Financial technology (FinTech) is an industry that is evolving with each passing day, and it helps businesses streamline their finances.

In the last decade, the number of FinTech solutions in the market has increased and they have helped eCommerce businesses invest in advanced sales, growth; manage financial services, and more.

## 6.2 Agricultural and Agricultural Technologies

Agriculture and agricultural technologies play a role in the Israeli economy, as Israel is considered a global leader in this industry.

### *Dairy Farming*

Dairy farming is a branch of agriculture that encompasses the breeding, raising, and utilization of dairy animals, primarily cows, for the production of milk and the various dairy products processed from it.

### *Greenhouses*

Greenhouse farming is the unique farm practice of growing crops within sheltered structures covered by a transparent, or partially transparent, material. The main purpose of greenhouses is to provide favorable growing conditions and to protect crops from unfavorable weather and various pests.

### *Water & Irrigation System*

Irrigation systems are a critical component of modern-day farm management optimizing crop quality and yields. Irrigation is the artificial application of water to the soil through various systems of tubes, pumps, and sprays. Irrigation is usually used in areas where rainfall is irregular or dry times or drought is expected.

### *Post-harvest Technologies*

Post-harvest technology is the application of scientific and engineering principles to the handling, storage, packaging, distribution, and sale of agricultural produce after it has been harvested. Post-harvest technology is used to improve the quality and extend the shelf life of food. It also helps to reduce wastage and improve food safety.

### *Poultry Farming*

A kind of animal husbandry in which birds are used. Some of the examples of birds that are involved in Poultry Farming are ducks, chickens, geese, pigeons, turkeys, etc. These birds are farmed under proper care to use their eggs and meat as a source of food.

### *Seeds, Fertilizers and Crop Protection*

Crop protection is the practice of protecting crop yields from different agents including pests, weeds, plant diseases, and other organisms that cause damage to crops. Fertilizers are additional substances supplied to the crops to increase their productivity. These are used by the farmers daily to increase the crop yield. These fertilizers contain essential nutrients required by plants, including nitrogen, potassium, and phosphorus. They also enhance the water retention capacity of the soil and increase its fertility.

## 6.3 Industrial Manufacturing

### *Engineers: Mechanical, Industrial, Chemical and Civil Engineering*

Mechanical engineering is a branch of engineering concerned primarily with the industrial application of mechanics and with the production of tools, machinery, and products. Industrial engineering involves the development, improvement, implementation and evaluation of integrated systems of people, money, knowledge, information, equipment, energy, material and process.

Chemical engineering is an engineering field, which deals with the study of the operation and design of chemical plants as well as methods of improving production. Chemical engineers develop economical commercial processes to convert raw materials into useful products.

Civil engineering is the application of physical and scientific principles for the design, development and maintenance of both the constructed and the naturally built environment. This includes infrastructures such as airports, bridges, buildings, canals, dams, pipelines, power plants, railways, roads and sewage systems.

### *Operators: Machine Operations, Quality Control, Production and Planning Control*

*Machine operators* take care of all machine-specific functions such as configuring the equipment, loading and operating the machines, and optimizing the machine capability. They need to ensure that the machine works at its full capacity, oversee its maintenance, and perform timely quality checks.

### *Quality Control Operators*

Quality control operators collect product samples and prepare them for laboratory analysis or testing. Signal or instruct other workers to weigh, move, or check products. Examine products or materials, parts, subassemblies, and packaging for damage, defects, or shortages, using specification sheets, gauges, and standards charts.

### *Production Planning and Control*

A strategy to plan a chain of operations that supports manufacturers to be at the right place, at the right time. It helps them achieve the most efficiency from their resources. It also includes activities of other departments such as sales, marketing, and procurement.

### *Administrative: Industrial Manufacturing Management*

It is all about overseeing the production of a manufacturing facility. Manufacturing managers plan, schedule, and direct an efficient layout of equipment and the flow of materials. Being a manufacturing manager means ensuring that manufacturing performance, volume, and quality goals are met.

## **7. Healthcare Sector**

### 7.1 Healthcare Sector and Life Sciences

There is a need for medical doctors in the country and specialists in the life sciences sector, which encompasses several sub-sectors and is composed mainly of start-ups and relatively new sectors. This sector has been growing fast, noting that Israel has achieved an important milestone in this regard.

## 7.2 Healthcare services

The health care services encompass all services related to the provision of medical or surgical services (including dental and optometric services), as well as nursing and hospital services and all other complementary health services.

## **8. Educational knowledge that can be used for employment with governmental institutions**

As it was mentioned above, the purpose of this research on strategic education and career guidance in Christian high schools is to “improve the employability of Christians in Jerusalem”. Such education awareness will be by the ideology that is focused on strengthening the Christian presence in Jerusalem. Part of the needs of the Christian community to strengthen their existence in Jerusalem is to know their rights as residents in Jerusalem through their work and representation in the governmental institutions that deal with the daily lives of the Christian community and its Churches.

### 8.1 Career guidance for employment opportunities and Christian community representation within the governmental department

Around 27 governmental ministries and 42 authorities and institutions constitute the Israeli government. According to the set strategies associated with the objectives and purposes of this research, there is a need for the Christian community in Jerusalem to enhance its presence through employment opportunities in several Israeli governmental institutions.

- 1- Ministry of Interior
- 2- Social Insurance
- 3- Municipality
- 4- Ministry of Population and Immigration
- 5- Ministry of Religious Affairs
- 6- Department of Christian Communities
- 7- Ministry of Foreign Affairs

Education knowledge and skills needed for employment opportunities within the Israeli government:

### *Public Administration*

The knowledge and skills to serve communities to advance the common good and make a positive change. Public administration professionals are equipped with skills to exercise management at all government levels with specified knowledge for each department.

It is very important to note that all governmental job opportunities need a high proficiency in the Hebrew language.

## **Conclusion**

As custodians of Christianity in the Holy Land in particular Jerusalem, local Christians, Churches as well as Christians worldwide, have a responsibility to devise to strengthen the presence of the local Christian community and the Church as an entity by building a new Christian generation that has a sense of belonging to the Holy Land, in particular Jerusalem, based on their Christian faith.

a plan that focuses on supporting the local Christian community in Jerusalem. This requires a better understanding of the complex history, religion, culture, social, ecumenical and political of Christianity in general, and the local Christian community in the Holy Land as well as the events that have shaped their present faith and identity. Unfortunately, the majority of the Holy Land's Christians, as well as Christians worldwide, are unaware of basic religious doctrine and historical facts, nor the profound situation that is impacting the local Christians in Jerusalem.

This research presents facts regarding the problems faced by the local Christian community and presents possible solutions for building a new Christian generation that will be part of a Christian National Plan which strengthens the Christian presence and the Church as an entity. Christians will develop a sense of belonging to the Holy Land based on their Christian faith and through this general strategic plan, Christians from different denominations, church leaders, and Christian-related organizations can work together. This research will help overcome the Christian dilemmas that affect their presence in Jerusalem by:

\* Providing educational and career guidance to help youth make informed decisions for themselves and their community as they pursue a higher education.

\* Building capacity among youth and their parents which fosters a young and committed leadership.

\* Investing in developing youth to be able to connect their education, career, economic choice, awareness, advocacy and lifestyle towards a better future in the Holy Land.

\* The establishment of a concrete foundation of mutual understanding or “trialogue”, among the three faith groups, through a strategic program that will enable believers to come together.

\* Promoting (among international Church leaders and Christian political bodies) the need to pressure the government of the State of Israel to promote religious, educational, medical and other civil rights for Palestinians and stop Zionist extremist actions against Christians and churches in the Holy Land.

\* Addressing the Christian, Jewish and Muslim religious leaders’ misrepresentation of Christian history and culture in Christian school curricula due to the government’s educational systems. This research provides a plan to set up educational strategies to increase awareness among local Christians about Christian culture and history.

\* Introducing local Christian and non-Christian students to Christian history and the development of Christianity in the Holy Land, and the role that Christians play in the development of the country. The introduction of Christian history and culture to local Christians and non-Christians will bring to these students a clearer picture of Christian culture and history that is not presented in the history curriculum-imposed schools by the government’s Ministry of Education.

\* Creating economic stability among the local Christians by advancing the Christian tourism industry and creating new opportunities through a strategic ecumenical strategy and programs.

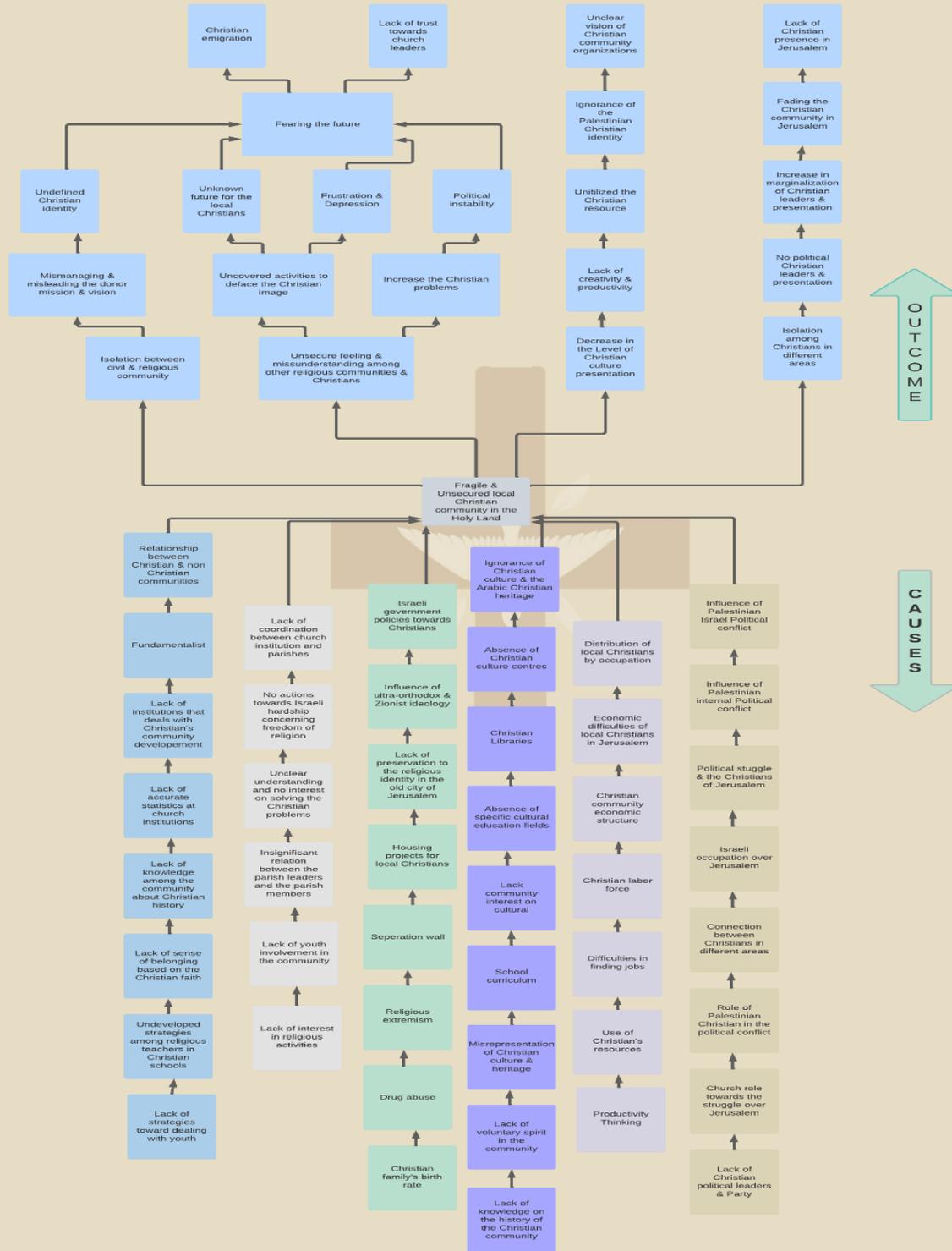
Overall, the implementation of these research proposals will give light and hope to the Christians in Jerusalem. This light will help the local Christian community see a way forward out of the darkness of their present situation. This hope that every Christian in the Holy Land dreams of is to feel part of a universal church that cares about and supports Christians and tries to keep Christianity alive in the place where everything started, the Holy Land.



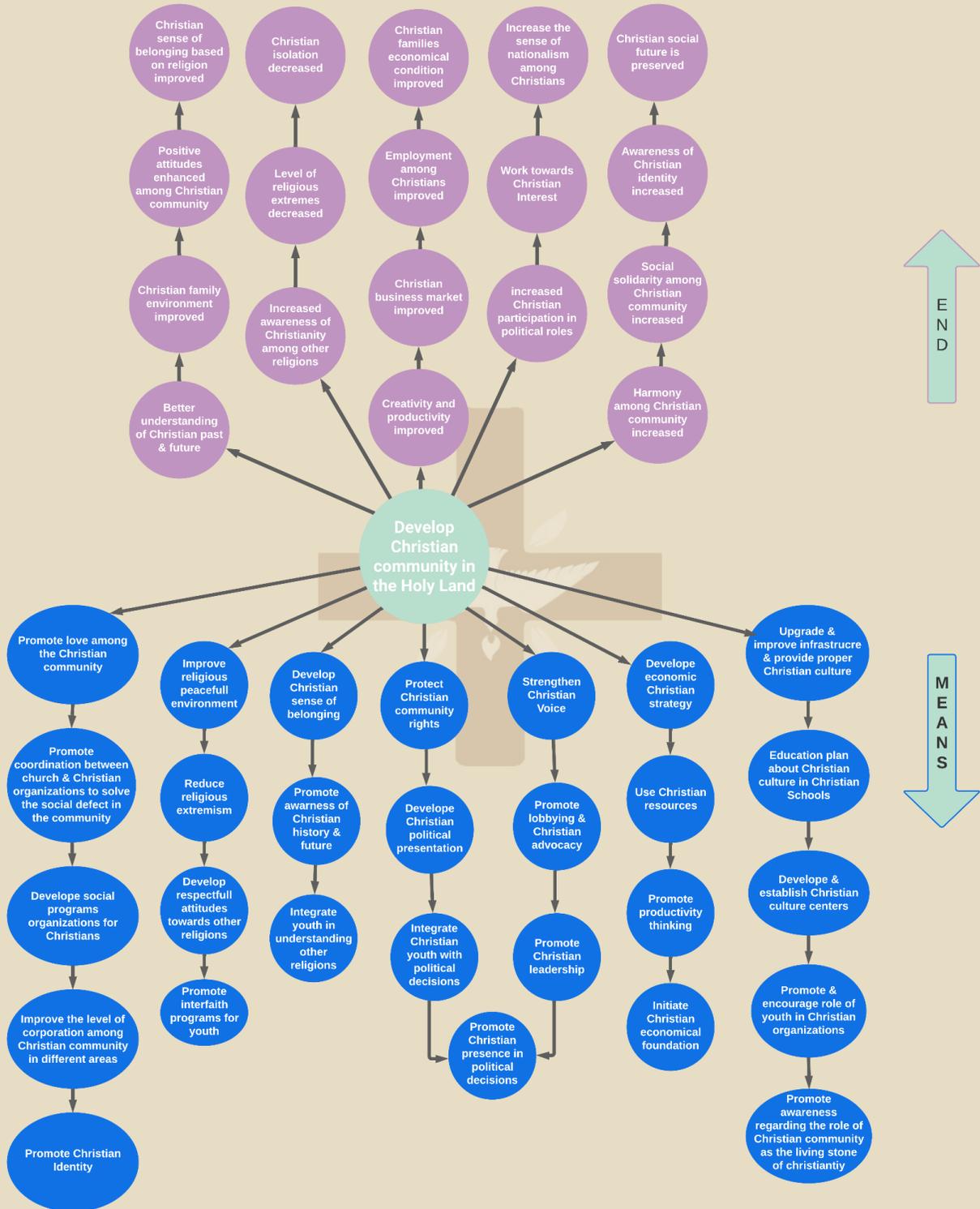
# Appendices

## Appendix 1 – Problem Tree

### Threatened and unsecured Christian presence in Jerusalem



## Appendix 2 – Objective Tree



## Appendix 3 – Categorized skills needed

### RELIGIOUS SKILLS

- The science of Interfaith Dialogue
- Conflict resolution, management and communication skills
- Different approaches to interfaith dialogue
- Religious cultural diversity
- Christian education in history of religion and culture
- Education in Christian history
- Historical development of policies in the Holy Land
- Biblical Languages
- Origins of the Arabic language culture
- History of Religions
- Islam and its historical development
- Archaeology
- Christianity & theology lay educators and researchers
- Sacred Scriptures
- Theology and Society
- Historical Theology
- Systematic Theology
- Theological Ethics
- Pastoral Ministry & Deacons
- Science and religion
- Philosophy Education
- Principle of philosophy
- Applied philosophy
- Philosophy of the Bible
- Scientific philosophy
- Political Philosophy
- Ethical philosophy
- Practical philosophy

### POLITICAL SKILLS

- Zionism
- Evangelicalism
- Inter relations: Relationship between the Vatican, Church authority and Israel /Palestine
- Political Theology
- Environmental politics
- Public Relations
- Democracy
- Human rights Law
- United Nations system and structure
- Political science focus on different political systems and ideologies including democracy, socialism, communism, anarchism, and totalitarianism, Zionism, Judaism, Christianity and Islam
- Public administration: focus on leadership or managerial jobs in federal, state, or local governments as well as nonprofit agencies and private organizations within the government authority

### HIGH-TECH SKILLS

- Cyber security
- Internet services and E-commerce (FinTech)
- Agricultural and agricultural technologies
- Dairy farming
- Greenhouses
- Water & irrigation system
- Post-harvest technologies
- Poultry Farming
- Seeds, Fertilizers and crop protection
- Artificial intelligence (AI)
- Coding
- Animation technology
- Hebrew language

### CULTURAL SKILLS

- Research skills
- Translation skills
- Biblical Languages
- Christian community history and cultural education

### SOCIAL SKILLS

- Intervention drug-treatment
- Human behavior science
- Christian theology and Human Behavior
- Christian behavior in social environment
- Sociology and the Christian community
- Socioeconomics
- Sociodemographic characteristics of community population
- Clinical Psychologists
- Psychiatrist
- School counselling
- Organizational and community psychology
- Anthropology
- Marriage and Family therapy
- Addiction counselling, drugs and alcoholism
- Christian based advocacy, awareness and lobbying intervention
- Lobbying Opinion and advocacy journalism
- Reporting-based narrative journalism
- Explanatory journalism
- Interactive Media Management
- Bystander intervention & peer alliance
- Public Relations
- Public campaign specialist

## ECONOMICAL SKILLS

- Using the Christian & Churches as entity resources
- Educational knowledge and skills needed related to tourism
- Faith based pilgrimage marketing specialists
- Christian Tour Guides
- itinerary specialists
- Restaurant management specialists
- Chefs and food specialists
- Bakery & pastry development
- Using the Christian & Churches as entity resources
- Educational knowledge and skills needed related to tourism
- Faith based pilgrimage marketing specialists
- Christian Tour Guides
- itinerary specialists
- Restaurant management specialists
- Development of Christian pilgrimage religious items
- Development of Palestinian Iconography
- Chefs and food specialists
- Bakery & pastry development
- Christian Olive wood handcraft
- Christian jewelry specialists
- Silver iconography
- Candle production
- Church textile production
- Incense production
- Churches as an entity and services in real estate (construction)
- Real Estate Development & Valuation
- Licensed Real Estate Agent

## ENGINEERING SCIENCE SKILLS

- Church structural renovation
- Restoration Engineering
- Renovation Engineering
- Structural engineering
- Church architecture engineering
- Construction Administration
- Fire Protection Engineering & Life Safety Systems
- Environmental Constraint Studies
- Water Resource Planning
- Lighting Systems & Controls Design
- Solar Power Design & Sustainability Design
- Commissioning & Retro-Commissioning
- Energy Audits
- Plumbing engineering
- Construction and renovation management
- Church architecture science
- Mosaic restoration science
- Church iconography, fresco and painting repair
- Archaeological renovation & restoration
- Agricultural engineering
- Biomedical engineering or medical engineering
- Mechanical engineering
- Chemical engineering
- Civil engineering
- Machine operators
- Film direction
- Quality control operators
- Production Planning and Control
- Administrative: Industrial manufacturing management

## MEDICAL SKILLS

- Hospital management specialist
- Medical secretary
- Health human resources
- Nursing
- Registered Nurse (RN)
- Emergency Room Nurse
- Ophthalmic nurse
- Cardiac Nurse
- Certified Registered Nurse Anesthetist
- Clinical Nurse Specialist (CNS)
- Critical Care Nurse
- Family nurse practitioner (FNP)
- Geriatric nurse
- Perioperative nurse
- Mental Health Nurse
- Rehabilitation nurse
- Ophthalmology
- Ophthalmologists: Medical and Surgical Eye Care
- Optometrists: Vision Care and Eye Care Services
- Physical medicine rehab Doctor
- Pelvic floor therapist
- Biomedical engineering or medical engineering
- Medical equipment technician
- Biomedical and medical device industry

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The local Christian population in Jerusalem has been the smallest since the 19th century. The figures associated with the local Christian community in Jerusalem since the 19th century are as follows:

- 1905 - 13,000 out of 60,000
- 1913 - 16,750 out of 74,800
- 1922 - 14,669 out of 62,000
- 1931 - 19,335 out of 90,451
- 1948 - 25,000 out of 165,000
- 1967- 12,646 out of 262,000
- 2023 - 6,500 out of 950,000

### - Survey Scenarios

1. The "Projected Mid-Year Population for Jerusalem Governorate by Locality 2017-2026" shows that the population of Jerusalem in 2023 is 492,340 (Sum of J1: 317,675 and J2: 174,665). (PCBS, 2021). Jerusalem (J1) includes those parts of Jerusalem which were annexed by Israel in 1967. And the second part is Jerusalem (J2). According to the Palestinian Central Bureau of Statistics, the total population of Palestinians who are living in the governorate of Jerusalem shows that the population of Jerusalem in 2023 is 492,340 (Sum of J1: 317,675 and J2: 174,665). The percentage of the Christian population within the governorate is 1 percent. Therefore, The Christian population in Jerusalem, J1 and J2 is 4,923.4 individuals. The Christian population in J1 is 3,176.75 individuals. (PCBS census published in March 2018, 1% of the Palestinians are Christians, INSS, 2021).
2. According to the research that was done on the number of houses owned by the Christian Church and the private houses owned by Christian community in Jerusalem which include the old city of Jerusalem and the surrounding area outside the old city of Jerusalem within the municipality border of Jerusalem. The Christian community of Jerusalem lives in an estimated 1549 houses that are mainly owned by different Christian denominations and privately owned houses. There are around 900 houses in the old city and around 778 houses outside the old city including the houses owned and lived in by Christian Jerusalemites in the West Bank, in addition to a 15 percent addition of the houses outside Jerusalem. There are several percentages of household and family size of the Christian family size indicating that the average size that is considered by the Church leaders on the household is 4

individuals for family size. Therefore, the average percentage of the total number of the local Christian community in Jerusalem is estimated at around 6,500 individuals. (Usama Salman, research on the Christian-owned properties in Jerusalem, 2022).

3. According to the Palestinian Central Bureau of Statistics 2021, the average number of rooms in a housing Unit was 3.6 and the average housing density (number of persons per room) was 1.5. Therefore, there is an average of 5.1 (3.6\*1.5) persons per family in each housing unit in Palestine. Therefore, based on the Palestinian Central Bureau of Statistics the average is 6,840 Christians in Jerusalem. Taking into consideration, (the resulting number based on other scenarios is not highly accurate because about 10 percent of total houses indicate one individual living in a house).
4. According to the Israeli Central Bureau of Statistics, the average size of an Israeli family in Jerusalem is 4.24 persons. Therefore, the total population of the Christian community of Jerusalem is 6,629 Christians.
5. According to the Israeli Central Bureau of Statistics, the average size of an Israeli family in Jerusalem is 4.24 persons. Therefore, the total population of the Christian community of Jerusalem is 6,629 Christians. Based on the CBS Christmas report, the average size of a Christian household was 3.06 persons. Therefore, the total population of the local Christian community is 4,823 individuals.

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John M. Bryson is a Planning and Public Affairs professor. He specializes in leadership and strategic planning with public science, and non-profit organizations management located in the United States. Published several <https://jerusalemstitute.org.il/en/projects/christians-and-christianity/>

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