

1: Dining in the Holy Land - Years Ago

Years Since Bethlehem: Images of Christ Through the Centuries by Janice Grana (Compiled by) starting at \$ *Years Since Bethlehem: Images of Christ Through the Centuries* has 1 available editions to buy at Alibris.

Table of Contents Holiday Foods Israeli Foods Regardless of whether the cultural and religious lives of people are governed by the Hebrew, Islamic, Greek, Russian or Armenian Orthodox, Buddhist or Vietnamese calendars, many public events the world over are determined by the Gregorian Calendar. As is well known, in accordance with that calendar, the new year starts on January 1st, and is celebrated primarily on the night of December 31st. The celebrations for this year were special, for in addition to marking the end of a century, we celebrated the beginning of a new millennium. As long ago as BCE, Romans believed that loudness, lewdness and at least a modicum of drunkenness were necessary to celebrate the onset of the new year. It was thought that such behavior would confuse Pan and the other malicious gods, thus preventing them from interfering in the everyday lives of mortals for the year to come. Half a millennium later, the Goths adopted a similar belief, thinking that such behavior on the eve of the new year was a sure way to frighten away any evil demons that might be left over from the year that had passed. January 1st has not always marked the onset of the year. Because the ancient Romans began their year in March more for the convenience of the tax collectors than out of respect to the motion of the planets, such words as September, October, November and December, meaning the 7th, 8th, 9th and 10th months, had a rational meaning. Nor has the onset of the new year always implied celebrations, promises and hopes for the future. Since the time of the ancient Greeks, the first day of the year has been considered by many to be the most appropriate day of the year for bribing local officials. Even today in some parts of the world, it is considered appropriate for wealthy citizens or their servants, owners of small businesses and other local entrepreneurs to call on local officials to pay their respects and to share a cup of coffee or tea as a token of goodwill. In France, perhaps as an offshoot of this tradition, adults enjoy exchanging gifts on January 1st. There are other names given to the last night of the year, the origins of which are unclear. Whether the Sylvester in question is an otherwise obscure French saint, the Roman-Catholic pope who is said to have brought a dead bull back to life or the maiden name of the mother of Dom Perignon, the man who discovered the process of making sparkling Champagne, is not known. Whatever, the third millennium has arrived and from the culinary point of view, it is interesting to look back and examine the dining habits of people in the Holy Land 2,000 years ago. Before we begin our voyage, keep in mind that the people who lived in Jerusalem, Jericho and other places in the Holy Land two millennia ago dined quite well. In addition to having excellent markets filled with fresh vegetables, fruit, poultry, lamb and fish, the narrow streets of the ancient cities were lined with numerous stalls where vendors sold fried fish, pickled cucumbers and freshly grilled meats. Moreover, the roads from Jerusalem to Jericho and from Hebron to Jaffa were lined with stands where grilled lamb, pickled watermelon rind and cakes made from chickpeas were readily available. Whether for at-home dining or while travelling on the road, hungry men and women had no problem finding good things to eat. What may surprise us is that many of the dishes prepared then are marvelously appropriate even today, especially for celebrating the end of one millennium and the beginning of another. The best known representation of that meal is probably the fresco painted by Leonardo da Vinci between - on the wall of the Monastery of Santa Maria delle Grazie in Milan. Da Vinci was not the only artist who tried to capture the mood and meaning of this meal. In addition to frescoes, paintings and etchings by Raphael, Titian, Correggio, Tintoretto, Rembrandt and Salvadore Dali, the last public meal of Jesus has also been portrayed in hundreds of 5th and 6th century Byzantine mosaics, in a 13th century bas relief on the eastern transept of the Cathedral in Strasbourg, and in a 15th century bronze relief by Donatello, found in the church of San Giovanni in Siena. Although it is impossible to know precisely what dishes were served, both the New Testament and historical records give us many clues. There is no reason to believe that the meal upon which Jesus dined would have been different than that enjoyed by other Jews at the onset of this first millennium. Thus, matzot unleavened bread, a pitcher of wine, salted water and a small bowl of marror bitter herbs would have been on the table. As was the case in nearly all Jewish homes of that time, when Jesus and

his disciples sat down, they would have found the table already set with all the foods of the meal. In addition to the serving plates that held the food and the goblets for the wine, little else would have been on the table. Napkins were not yet in use and the fork had not yet been invented. Each guest would have brought his own knife for cutting meat, but most of the eating would have been done by hand. Because this made for sticky fingers, servants were available to offer bowls of water in which the guests could occasionally clean their fingers. Between the 1st and 3rd centuries, it was traditional in all homes to start with a simple vegetable soup. The contents of the second course, however, were determined largely by the economic status of the host. Because Jesus was an honored guest, the owner of the home in which this particular meal was served would have been sure to have prepared roast lamb, the most highly-valued of dishes. It was not traditional to serve a dessert course, but celebratory meals such as this came to an end after the guests ate the fresh fruit and nuts that had been put on the table for decorations.

Recipe for Roast Lamb Apples and Excesses

The Romans who occupied the Holy Land at the onset of the first millennium were not quite as moderate or decorous in their personal behavior or dining habits as was the native population. What is not so broadly known is that Herod made his safe home into one of the most luxurious palaces ever constructed in the Middle East. After making the move from Jerusalem and installing his family in rough quarters on Masada, Herod visited Rome. Upon his return, according to the Jewish historian Josephus, "he built there a fortress as a refuge, suspecting a twofold danger: What Josephus fails to mention is that Herod also transformed it into a palace where pleasures of every sort might be freely pursued. It must be understood that the pleasures of wealthy Romans involved three things: This was followed traditionally with entertainment provided by naked girl dancers, and then by a second course of pigs stuffed with thrushes, ducks, warblers, pea puree, oysters and scallops, all consumed to the accompaniment of troupes of acrobats tumbling among swords, breathing fire from their mouths and acting out obscene parodies. Later courses included roast boars and oxen and then, when the eating tapered off, the drinking began in earnest and the dancing girls did far more than dance. Modern-day professors and students will be pleased to know that the original symposium from the Greek for "drinking party" began in earnest at the end of the eating. When this habit was first adopted, Xenophon wrote that "drink, discussion, games and fornication were equal parts of the well-conducted symposium. These couches had an incline at one end so that the heads of the diners rose above the level of the board or table. Diners rested on their left arms and reached for food with the right. Couches were generally grouped about three sides of the table, leaving the fourth side open for service and entertainers, and the place of honor was the right-hand couch opposite the empty side of the table. One may have noted that to this point there has been no mention of the presence of women at the dining table. This is because Roman men had determined that feasting was an activity too important to be shared with women. When they finally decided to allow women to join them, it was not so much out of a sense of fairness but because they thought that female companionship would be good for the digestion. As Roman decadence soared, tastes became more jaded and the symposia deteriorated into little more than orgies. Despite this, some of the dishes enjoyed by the Romans were actually quite delicate and have maintained their popularity to this day. The following recipe is a sample of a popular Roman dish known to have been served at Masada.

Recipe for Chickens Braised in Cider

More Cultured Roman Influences

At the onset of the first millennium, the poor folk of the cities and the peasants in the countryside dined pretty similarly to all Mediterranean peoples of that time - their diet heavily made up of bread, rice, barley, lentils, chickpeas, eggplant, artichokes, onions, garlic, olive oil, yoghurt and, when they could afford it, the meat of lambs and goats. The middle-classes and the rich, however, often tried to emulate the dining habits of the Romans, and one of the heroes of the land was the Roman epicurean named Apicius. Actually there were three great Roman epicureans with that name and, despite popular folklore, all were more famous for their gluttony than their good taste or culinary achievements. The first Apicius lived during the reign of Sulla, the second under Augustus and Tiberius and the third under Trajan. The Apicius that attained the greatest fame was the second, Gavius Apicius, who spent enormous sums on dining and entertaining and who invented many new dishes. It is possible that it was also this Apicius who founded the "school for good fare" referred to by the dramatist-philosopher Seneca. In addition to being a well-known public figure, Apicius was also inordinately fond of high living. Possibly because his penchant for entertaining lavishly dominated his life, he built up a

mountain of debts. It was also this Apicius who wrote *De re Culinaria*, the oldest cookbook still in existence. Most culinary experts today agree that Roman cooking, whether in Rome or in the Holy Land, was sumptuous and magnificent, but fundamentally barbarious. Despite this failing, many modern chefs have named inventions after Apicius, not so much to honor his gastronomic knowledge as his extravagant lifestyle. Recipe for Kidneys Apicius And Now - Israel Going into the Third Millennium Although the culinary influences of ancient Rome and Greece no longer play a major role in the daily dining habits of most of the residents of Israel, it is not at all difficult to plan a meal that will be ideal for celebrating the onset of the new millennium. Following are three recipes for such a meal, one each from a Jewish , Muslim and Christian source, all completely modern, all delicious and all highly valued wherever one finds oneself in Israel. The recipes are designed to serve 4 - 6.

2: Bethlehem ExLibrary | eBay

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For Christians, Bethlehem is recognized in the gospels of Matthew and Luke as the birthplace of Jesus and is one of the religions holies sites around the world. The town is inhabited by one of the oldest Christian communities in the world, though many Christians have fled the city out of fear of persecution by the Palestinian Arabs. Bethlehem was first settled by Canaanite tribes who name the city Beit Lahama. They built a temple to the god Lahama on the present mount of the Nativity. Around BCE, the Philistines had a garrison stationed in Bethlehem because of its strategic location. The city, located just 5 miles south of Jerusalem, was turned over to the Palestinian Authority as a result of the Israeli-Palestinian Interim Agreement. Bethlehem has a population of roughly 30, people, a number which has been in steep decline over the past decade as the majority of Christians in the city have emigrated out of the Palestinian territory. Today, the trip typically begins at the train station in Abu Tor and proceeds along the Hebron Road. Manger Square is the focus of activity of Christmas celebrations not once, but three times a year. In addition to the traditional Western celebration which begins on December 24, the Greek Orthodox mark their Christmas on January 6 and the Armenian observance is on January Helena also was the person responsible for the construction of the Church of the Holy Sepulcher in Jerusalem. In , Beibars ordered the destruction of the fortifying walls and towers of Bethlehem, but the church was spared. During the Turkish occupation in , the Franciscans and the Greeks fought over control of the Sancutaries. Following the War of Independence in , Bethlehem fell under the control of the Jordanians. Today, there are many churches present in Bethlehem. The Greek Orthodox have 15 churches and institutions; the Roman Catholics have 25; there are 8 Protestant churches; the Syriac Orthodox have one church and the Greek Orthodox have two churches; and the Ethiopians and the Copts each have one. This mosque was erected in The church has a colorful history. When the Persians invaded in , they left the church intact, legend has it, because they were moved by a painting inside of the Nativity story depicting the Wise Men of the East in Persian clothes. He also contributed lead to cover the roof, but that was taken by the Turks, who melted it down to use as ammunition in their war against the Venetians. The entrance to the church is a low doorway that has its own legends. One story is that the door was installed by the Muslims during their rule to remind Christians that they were guests in the country and must bow to their hosts. An alternative explanation is that the height of the door was designed to prevent unbelievers from entering the church on horseback. Yet another version holds that it was to protect the Christians from their hostile neighbors. The church is divided into five naves by four rows of Corinthian pillars with pictures of the apostles on them. The names are written in Greek and Latin and many visitors have carved their own signatures over the centuries. The floor of the nave has a hole that allows you to see what remains of the Byzantine mosaics that covered the original church floor. The Altar of the Nativity sits below a silver and gold chandelier. Stairways on either side of the main altar lead to a grotto. A fourteen-point silver star embedded in white marble indicates the birthplace of Christ. Fifteen lamps burn around the spot. Nearby is the Chapel of the Manger, where Mary placed the baby Jesus. Like the Church of the Holy Sepulcher , various Christian denominations share control over different parts of the church. The grotto is under the jurisdiction of the Greek Orthodox Church. The traditional midnight mass celebrated on Christmas Eve is held in St. This is also the site of several chapels with their own historic and religious significance. The Chapel of St. The Chapel of the Innocents is devoted to the deaths of the babies killed by Herod. Joseph is where an angel appeared to Joseph and commanded him to flee to Egypt. Not far from Manger Square is the Milk Grotto. The milk turned the rocks of the cave a chalk white color. The rock is believed by some to have healing power and to make nursing easier for women. Not far from the churches is a mosque. She is the only Matriarch not buried in Hebron. The tomb originally consisted of 11 stones laid flat, with one stone above the others. Jewish women, in particular, make pilgrimages to the site to pray for children. Muslims also consider the place holy and built

a cemetery nearby. The Palestinian Authority pins much of its hopes for attracting tourism to Christian pilgrimages to the birthplace of Jesus. Consequently, million of dollars have been poured into this town to develop roads, shops, hotels and the other necessities for accommodating visitors. Now that the city is completely under Palestinian control, it is even less so. The fortress was built in the first century, and like Masada , became a stronghold of the Zealots in the Great Revolt against the Romans. It was also used by the Jews during the Bar Kokhba revolt. Herodian WZO The palace has 70 foot high walls and towers that rise feet above the floor of the fortress. A synagogue , mikve and storerooms have been excavated on the site. The path to the fortress was originally marked by marble steps. From atop the hill, the palace has a commanding view of the Judean Desert, Dead Sea , Bethlehem and the Jerusalem suburbs. According to the historian Josephus Flavius , Herod was buried here, but his final resting place has not been found. The Mar Saba Monastery was founded by St. Saba of Capadocia in the 5th century. This is a stereotypical monastery where reclusive monks spent years in caves without communicating with anyone. Over the centuries, invaders razed the monastery, but it was rebuilt by the Russian government in The bones of St. The skulls of monks killed through the years are kept in a chapel in the monastery. Even today, women are not allowed inside the monastery. Two other monasteries are in the Bethlehem area. One is Mar Elias, which was built in the 6th century. According to legend, this is where Elias rested on his flight from the vengeance of Jezebel. Theodosius Monastery was built in C. Christians believe the wise men rested here after God warned them in a dream they should not return to Herod. In truth, they are part of a water system built 2, years ago during Roman times and used to supply water to Herodian and Jerusalem. The Arabs destroyed the settlement and crops in and it was abandoned. In , Jews returned to the area and again planted crops and introduced light industry. By , a group of Jewish settlements had been established that became collectively known as the Etzion Bloc. When one group of 14 Jews were surrounded by Arabs when they attempted to return to Kfar Etzion from Jerusalem, they blew themselves up. Another 35 were killed when they tried to lift the siege on the area. The area, just north of Hebron , was part of Jordan from and used by the Jordanian army. Following the war , Jews many survivors from returned to resume farming in the area. Local kibbutzim and moshavim have produced turkeys, flowers and candles. Kibbutz Kfar Etzion has a museum recounting the history of the Jews in the settlements.

3: CiNii Books - years since Bethlehem : images of Christ through the centuries

*Years Since Bethlehem: Images of Christ Through the Centuries [Janice Grana] on www.enganchecubano.com *FREE* shipping on qualifying offers. A special Millennium book containing the writings of persons from the ancient churches of the East and the West and those new faith communities that have emerged over the more recent centuries.*

History Canaanite period The earliest reference to Bethlehem appears in the Amarna correspondence c. 1400 BCE. Let the king hear the words of your servant Abdi-Heba, and send archers to restore the imperial lands of the king! Some time in the third millennium BCE, Canaanites erected a temple on the hill now known as the Hill of the Nativity, probably dedicated to Lehem. The Philistines later established a garrison there. Albright noted that the pronunciation of the name remained essentially the same for 3,000 years, but has meant different things: The archaeologists were able to identify at least 30 tombs. According to the Book of Ruth, the valley to the east is where Ruth of Moab gleaned the fields and returned to town with Naomi. A story recounted in later sources holds that they refrained from destroying the church on seeing the magi depicted in Persian clothing in a mosaic. A Persian geographer recorded in the mid-9th century that a well preserved and much venerated church existed in the town. In 1099, the Arab geographer al-Muqaddasi visited Bethlehem, and referred to its church as the "Basilica of Constantine, the equal of which does not exist anywhere in the country-round. The Greek Orthodox clergy were removed from their sees and replaced with Latin clerics. Up until that point the official Christian presence in the region was Greek Orthodox. On Christmas Day, Baldwin I, first king of the Frankish Kingdom of Jerusalem, was crowned in Bethlehem, and that year a Latin episcopate was also established in the town. The Latin clerics were forced to leave, allowing the Greek Orthodox clergy to return. Saladin agreed to the return of two Latin priests and two deacons in 1187. However, Bethlehem suffered from the loss of the pilgrim trade, as there was a sharp decrease of European pilgrims. As a result, the Bishop of Bethlehem duly took up residence in the hospital of Panthenor, Clamecy, in 1213. The treaty expired in 1221, and Bethlehem was recaptured by the Muslims in 1244. Members of the clergy left the city, and in the town walls were demolished. The Latin clergy returned to Bethlehem the following century, establishing themselves in the monastery adjoining the Basilica of the Nativity. The Greek Orthodox were given control of the basilica and shared control of the Milk Grotto with the Latins and the Armenians. Its total revenue amounted to 30,000 akce. The Muslims and Christians were organized into separate communities, each having its own leader. Five leaders represented the village in the mid-14th century, three of whom were Muslims. Ottoman tax records suggest that the Christian population was slightly more prosperous or grew more grain than grapes the former being a more valuable commodity. During this period, the town suffered an earthquake as well as the destruction of the Muslim quarter in 1517 by Egyptian troops, apparently as a reprisal for the murder of a favored loyalist of Ibrahim Pasha. The population count included men, only. Following the Six-Day War, Israel took control of the city. In 1967, Israel turned it over to the Palestinian National Authority in accordance with the Oslo peace accord. Israeli soldiers in Bethlehem, Today, the city is surrounded by two bypass roads for settlers, leaving the inhabitants squeezed between 37 Jewish enclaves, where a quarter of all West Bank settlers, roughly 100,000, live, and the gap between the two roads closed by the 8-metre high Israeli West Bank barrier, which cuts Bethlehem off from its sister city Jerusalem. The siege lasted for 39 days. Several militants were killed. It ended with an agreement to exile 13 of the wanted militants to various foreign countries. Beit Jala and the latter form an agglomeration with Bethlehem. The Aida and Azza refugee camps are located within the city limits. The old city consists of eight quarters, laid out in a mosaic style, forming the area around the Manger Square. Winter temperatures mid-December to mid-March can be cool and rainy. From May through September, the weather is warm and sunny. Humidity levels are at their lowest in May. Night dew may occur in up to 100 days per year. The city is influenced by the Mediterranean Sea breeze that occurs around mid-day. However, Bethlehem is affected also by annual waves of hot, dry, sandy and dust Khamaseen winds from the Arabian Desert, during April, May and mid-June.

4: Does the fact that Nazareth and Bethlehem did not exist 2, years ago matter? | Yahoo Answers

Years since Bethlehem: Images of Christ Through the Centuries by Janice T. (Compiled By) Grana, Janice [Compiler] Grana Paperback, Pages, Published

The following is the fourth of a series of holiday features from Indiana University. In countries to the east of what was then the kingdom of Judea, observers could have seen the fused planets as a beacon in the direction of Jerusalem. Astrologers associated Jupiter with the birth of kings and Venus with fertility. The meeting of Jupiter and Venus took place in the constellation Leo the Lion, which the Old Testament of the Bible specifically associates with the Jewish people. And it happened near the brightest star in Leo, Regulus, most closely identified with kingship. There has not been a brighter, closer conjunction of Venus and Jupiter in Leo so near to Regulus in the 2, years since. Could this be the event that caused a group of astrologers called the Wise Men to travel to Jerusalem in search of a new king? A number of astronomers and historians have tried to determine what the unusual sight might have been. Still there is no consensus. Explanations have been proposed since a suggestion by astronomer Johannes Kepler in the 17th century, but each contribution has seemed to raise as many problems as it solves. Hollis Johnson, professor emeritus of astronomy at Indiana University Bloomington, has collected a number of journal articles and other materials on the subject. The other is astrological: These conjunctions were not spectacular, he said, but a triple conjunction is rare and therefore significant to astrologers. A conjunction is a close approach between two celestial objects as seen from Earth. The closer the objects come to each other, the more visually impressive and astrologically significant the event is. This explanation is currently the most popular, because it makes the common assumption that King Herod the Great died in 4 B. The second suggestion [http: For this explanation to be true, Herod must have died at a later date than is commonly believed.](#) The third suggestion [http: This explanation relies on astrological interpretation, with Jupiter perhaps representing the Star of Bethlehem.](#) The fourth suggestion [http: A nova is an enormous explosion at the surface of a star that is similar to a hydrogen bomb explosion, but much more powerful. The star temporarily brightens greatly, which we see as a nova. After a few days the star begins to fade, and after several months it is back to its original brightness, which may be quite faint. A faint nova would have been noticed only by those who studied the sky, such as astrologers. But it would have been significant to astrologers because it was new. For we have seen his star in the east and have come to worship him. The advisers told the Wise Men that according to prophecy, the Messiah would be born in Bethlehem. The astronomical event that excited the Wise Men seems to have been significant only to them. This rules out the possibility of a conspicuous comet. It implies that the Wise Men were astrologers among other things , for such men would have known how to interpret the appearance of a celestial object that did not attract more than the casual attention of ordinary people. To provide an astronomical explanation of the Star of Bethlehem, however, it is necessary to know precisely when the Wise Men made their journey to Judea. That turns out to be difficult to determine. The difficulty is caused by disagreement among scholars about when Herod died. There is considerable indirect evidence that Herod died in 1 B. Scholars writing in the first and second centuries A. They were living much closer to the event and had access to thousands of historical records. The only lunar eclipse that is consistent with all these details happened on Jan. According to Josephus, a lunar eclipse in 4 B. It is possible that some scribe, toiling by candlelight late at night in , copied the date incorrectly. The birth of Jesus In September of 3 B. Leo was the constellation of kings, and it was associated with the Lion of Judah. Just a month earlier, Jupiter and Venus had almost seemed to touch each other in another close conjunction "in the east" \[http: Finally, on June 17, 2 B. This exceptionally rare event could not have been missed by observers such as the Wise Men. The Bible does not mention how many Wise Men there were or where they came from. It is reasonable to suppose that their journey took months, however, since they had to cross several hundred miles of desert to reach Jerusalem. If they were in Jerusalem before dawn on Dec. They could have traveled the five miles to Bethlehem and presented their gifts that day. By then Jesus would have been a child living with his parents in a house, not a baby in a manger. There is a reference not to an infant *brephos* in the Greek but to a toddler *paidion* , indicating that the birth itself had been some\]\(#\)](#)

months before. In winter in Judea it was too cold for sheep to graze in the open fields, and they were commonly kept under shelter during those months, especially at night. Early Christians changed the date numerous times to avoid discovery by the Romans when persecution of Christianity was at its height. When Christianity finally became the official religion of the Roman Empire, the festival of Christmas on Dec. Designating Jupiter or the conjunction of Jupiter and Venus as the Star of Bethlehem eliminates a number of problems, but probably neither is the last word on the subject. So little is known historically about the period when Jesus was born that new information, such as an archaeological discovery that precisely dates the death of Herod, may well provide a more accurate picture of what happened.

5: As planets align, some see return of Jesus' Star of Bethlehem | The Times of Israel

Years Since Bethlehem: Images of Christ Through the Centuries by Janice Grana. Upper Room Books, 2/1/ Paperback. Like New. LIKE NEW-- No creasing or shelfwear or marks.

Bethlehem has become almost a mythological place: At the time of Jesus, Bethlehem was a little town of , inhabitants. What people might not know is that the city of Bethlehem today is not in Israel but in Palestine, and that it is a bustling city with 28, people. One third of them are Palestinian Christians. When it comes to Bethlehem and to Christmas, Christianity has become so spiritualized and so commercialized. But what happened in Bethlehem years ago was something real. Jesus was born as a refugee. His family was forced to leave Nazareth and go to Bethlehem. Later his family had to flee the brutality of King Herod and go into hiding in Egypt for two years. Today Bethlehem has almost 20, Palestinian refugees who lost in , when the State of Israel was established, their land, homes and belongings and came to Bethlehem seeking refugee. They are still living in three refugee camps waiting for a just solution. The Christmas story of the Bible has nothing to do with what we know today as Christmas. Take the story of the Magi or the kings from the East. That story is read in a nostalgic way and is being performed over and over again. But a closer look at the story will show that it talks about the Roman Empire and their occupation of Palestine. Empires do not control only the native people they rule; they also work to ensure that visitors coming in contact with the land and its native people are controlled. In a well-known evangelical preacher came to attend a theological conference in Bethlehem. Upon arrival at Ben Gurion Airport in Tel Aviv, Israeli officials told him that they would like to invite him for a cup of coffee in their offices and have a chat. This was supposed to be VIP treatment. Others who are part of solidarity movements with Palestine are often detained at the Israeli airport and sent back to their home countries. As someone who knows his Bible well you should not have been surprised by such treatment. So now you have experienced something biblical. Welcome to the Holy Land! What should we say? Unfortunately, all roads, airports and borders are controlled by Israel. By the way, an invitation to drink a cup of coffee by Israeli or Arab intelligence authorities is known in political jargon as interrogation. But this is what it was. Bethlehem at the birth of Jesus was a besieged city. Today Bethlehem is again a besieged city surrounded from three sides by a 25 foot high concrete wall. So what if Jesus were to be born today in Bethlehem? If Jesus were to be born this year, he would not be born in Bethlehem. Mary and Joseph would not be allowed to enter from the Israeli checkpoint, and so too the Magi. The shepherds would be stuck inside the walls, unable to leave their little town. Jesus might have been born at the checkpoint like so many Palestinian children while having the Magi and shepherds on both sides of the wall. So where is the Gospel in all of this? The good news is this: God came into no other than this troubled, wounded and real world. He is real and wants to enter into our real world with all its complexities and fears. It is not a myth or a wonder world. The Gospel is that God became one of us, one like us. He came as a child, vulnerable, and weak. And yet through his vulnerability was able to overcome the empire. For us Palestinian Christians and citizens of Bethlehem the Christmas story of then is our story today. Praise God that Jesus is the same: Mitri Raheb is Pastor of the Evang.

6: Bethlehem: Then and Now – Red Letter Christians

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7: - Years Since Bethlehem Images of Christ Through the Centuries by Janice Grana

1 Two thousand years since Bethlehem first welcomed Jesus' birth: the startling truth began to dawn that God had come to earth. And as he grew and lived and taught.

8: www.enganchecubano.com:Customer reviews: Years Since Bethlehem: Images of Christ Through the C

"Star Of Bethlehem" Visible on June 30th for the First Time in 2, Years. On June 30th, Jupiter and Venus merged into what is known as a super-star. The conjunction of these two planets has been building throughout the month of June and the result will be a dazzling bright spectacular on June 30th.

9: Years Since Bethlehem: Images of Christ Through the Centuries by Janice Grana | LibraryThing

Bethlehem's chief economic sector is tourism, which peaks during the Christmas season when Christians make pilgrimage to the Church of the Nativity, as they have done for almost 2, years. Bethlehem has over 30 hotels and handicraft workshops. [10].

I Want to be a Ballet Dancer (I Want to Be) Introduction Li Shi and Hiroshi Sato Naval officers guide for preparing ships for sea Tools for financial analysis A mental health coalition evaluation report That Mccloud Woman (Texas Brides) 9/11 and American empire Britains Married Women Workers: International Library of Sociology J Elf on the shelf story in spanish Northern schools and civil rights Rockey Finite Element Research on project feasibility addis ababa university Appendix D. Procedural sedation and analgesia Eustacia (Jo Su Motion picture production in California 2009 cr30l shop manual Membrane technology and applications second edition A contribution of human rights monitoring bodies? Outlines Highlights for Child Psychology: A Contemporary Viewpoint by Hetherington, ISBN Iti machinist resume The Maussolleion at Halikarnassos: The Pottery Steps, stoops, and porches Macromedia Dreamweaver 8 The Painters Keys A Seminar With Robert Genn Check your english vocabulary for ielts 3rd edition America the beautiful ben carson Debates In Medicine Volume 2 Arctic National Wildlife Refuge should be conserved Natural Resources Defense Council Guide to electric load management Reappraising the Dominican experience Pioneers Of The Old West Manual of Sclerotherapy Education and the disadvantaged Patterns in history In a word: Pre-Raphaelite, Pre-Raphaelites, Pre-Raphaelitism Deborah Cherry Essays in English literature and history U-shaped dose-response curve for risk assessment of essential trace elements : copper as a case study Bon Confidences : listening to the voice within The motorsport art of Juan Carlos Ferrigno American law of real property. Nonpharmacologic interventions other than psychotherapy Constantine G. Lyketsos.