

BIRTHPLACE OF JESUS

CHURCH OF THE NATIVITY AND THE PILGRIMAGE ROUTE

Cover photo: The northern aisle inside the Church of the Nativity looking east with a group of religious people

BIRTHPLACE OF JESUS

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WORLD HERITAGE SITE NOMINATION DOCUMENT

ANNEXES

MINISTRY OF TOURISM AND ANTIQUITIES
DEPARTMENT OF ANTIQUITIES AND CULTURAL HERITAGE

PALESTINE
2011



ANNEXES

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ANNEXE 1

DESTRUCTION IN THE WEST BANK, APRIL 2002 ICOMOS REPORT

Destruction in the West Bank, April 2002

This report is the first to be submitted by the Palestine National Committee of ICOMOS to the ICOMOS World Report on Monuments and Sites in Danger concerning Palestinian heritage sites at risk. The Committee was established in February 2002 and launched its first press release on 11 April 2002, to voice grave concern about the use of air and field artillery by Israeli forces in the historic old cities of Nablus and Bethlehem, in the West Bank, Palestine. (Only that part dealing with Bethlehem is reprinted here)

Bethlehem Old City

A team of international and Palestinian experts assessed the cultural heritage damage in Bethlehem Old City, using a rapid technical survey of damages. Damage was classified according to four grades (superficial damage, slight structural damage, heavy structural damage and total collapse). A total of US\$1.4 million in damages was estimated, primarily grades 3 and 4, and loss in urban furniture. Direct damage to the Church of the Nativity complex from projectiles and fire was estimated to total about US\$ 77,000.

Damage Description

Most of the damage to the Old City was found in the market area and around the main street. The passage of heavy military vehicles in narrow alleys caused the following:

- stone pavement and urban furniture partially or totally destroyed.
- shop shutters crushed or shot at.
- corners of buildings and sidewalks crushed.
- numerous cars crushed and burnt, which caused damage to pavements and the façades of adjacent buildings.
- partial or total collapse of the internal structure from explosive devices placed inside buildings.
- many interiors were burnt, causing blackened façades, and damage to electrical systems.
- possible indirect structural problems on the buildings adjacent to damaged external walls.

Eight house-units were declared unsafe for residents (Centre for Cultural Heritage Preservation / Bethlehem 2000).

The Church of the Nativity complex, where Palestinians had sought refuge from the attacks, was damaged by bullets, fire and one missile, but was probably saved from more serious damage by the widespread interest and appeals made by the international community. Within the church itself, wall mosaics, the roof and the external upper façade of the central nave suffered bullet hits that caused holes of up to 3 x 10 centimetres in diameter. In the Franciscan convent within the complex, damage was confined to pavement, plaster, frames, doors, electrical system, lighting system and walls. The external stone façade was blackened by smoke. A marble statue in the Church of St. Catherine and St. Jerome's cloister courtyard was damaged by bullets.

In the Greek convent within the complex, a missile hit a double cross vaulted room, damaged window frames and the base of the arch in the cross vault, causing a 20-centimetre hole. On the upper floor, three rooms and a staircase were seriously damaged by fire; there was also fire damage to wooden doors, handrails, plaster,

pavement, windows, and walls in the rest of the structure. In one room an ancient painting and furniture were damaged. Bullets gouged holes (10 x 5 centimetres) in the external southern and eastern façades of the tower.

ICOMOS Palestine

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ANNEXE 2

RESOLUTION BY UNESCO GENERAL ASSEMBLY 1998

NOMINATION OF PROPERTIES FOR INCLUSION ON THE WORLD HERITAGE LIST BIRTHPLACE OF JESUS: CHURCH OF THE NATIVITY AND THE PILGRIMAGE ROUTE

RESOLUTION BY
UNESCO GENERAL ASSEMBLY 1998

Fifty-third session

Agenda item 157

RESOLUTION ADOPTED BY THE GENERAL ASSEMBLY

[without reference to a Main Committee (A/53/L.37 and Add.1)]

53/27. Bethlehem 2000

The General Assembly,

Recalling the fact that the Palestinian city of Bethlehem is the birthplace of Jesus Christ and one of the most historic and significant sites on earth,

Noting that the world will celebrate in Bethlehem, a city of peace, the onset of the new millennium in a global vision of hope for all peoples,

Stressing the monumental importance of the event for the Palestinian people, for the peoples of the region and for the international community as a whole, as it comprises significant religious, historical and cultural dimensions,

Aware of the Bethlehem 2000 project as a multifaceted undertaking for commemoration of the event, which will begin at Christmas, 1999, and conclude at Easter, 2001,

Aware also of the needed assistance with regard to the above-mentioned project, and expressing appreciation for the steps taken towards increasing the engagement and participation of the international community, including donor countries, and organizations of the United Nations system, in particular the United Nations Educational, Scientific and Cultural Organization, the United Nations Development Programme and the World Bank, as well as the European Commission, religious institutions and others,

Expressing the need for immediate change in the situation on the ground in the vicinity of Bethlehem, especially with regard to ensuring freedom of movement,

Stressing the need for ensuring free and unhindered access to the holy places in Bethlehem to the faithful of all religions and the citizens of all nationalities,

Expressing the hope for rapid progress in the Middle East peace process and the achievement of the final settlement between the Palestinian and Israeli sides within the agreed time, so that the millennium may be celebrated most appropriately in an atmosphere of peace and reconciliation,

1. Welcomes the impending arrival of this global, historic celebration in Bethlehem of the birth of Jesus Christ and the onset of the third millennium as a symbol of the shared hope for peace among all peoples of the world;#
2. Expresses support for the Bethlehem 2000 project and commends the efforts undertaken by the Palestinian Authority in this regard;
3. Notes with appreciation the assistance given by the international community in support of the Bethlehem 2000 project, and calls for increased assistance and engagement by the international community as a whole, including private sector participation, to ensure the success of the Bethlehem 2000 project and the fruition of this monumental commemoration;
4. Requests the Secretary-General to mobilize the pertinent organizations and agencies of the United Nations system to increase their efforts to ensure the success of the Bethlehem 2000 project;
5. Decides to include in the provisional agenda of its fifty-fourth session the item entitled "Bethlehem 2000" so that the General Assembly may have a renewed opportunity to reaffirm its further support for the event immediately prior to the occasion of its commemoration.

61st plenary meeting

18 November 1998

99-76099 /...

A/RES/53/27

ANNEXE 3

DECISION ADOPTED BY 26TH SESSION
OF WORLD HERITAGE COMMITTEE CONCERNING
PROTECTION OF THE CULTURAL HERITAGE IN THE PALESTINIAN TERRITORIES
(DECISION 26 COM 6)

6. PROTECTION OF THE CULTURAL HERITAGE IN THE PALESTINIAN TERRITORIES

Documents: WHC-02/CONF.202/3;

WHC-02/CONF.202/INF.16

26 COM 6.1 The World Heritage Committee,

1. Recalling all the United Nations resolutions related to the conflict and in particular Resolutions 1397, 1402 and 1403 of the Security Council of the United Nations, the Resolution 53/27 of the General Assembly on Bethlehem-2000 and the provisions of the Fourth Geneva Convention (1949) and its additional Protocols;
2. Noting the provisions of the Convention concerning the Protection of the World Cultural and Natural Heritage (1972), the Convention for the Protection of Cultural Property in the Event of Armed Conflict (The Hague, 1954) and other relevant international legal instruments;
3. Taking note of the Executive Board decision taken at its 164th session (164EX/3.1.1);
4. Deplores the destruction and damage caused to the cultural heritage of Palestine;
5. Emphasizing the exceptional universal value of cultural heritage in Palestine;
6. Considers that, until the conditions for the inscription of this heritage on the World Heritage List are fulfilled, appropriate measures shall be taken to ensure its protection;
7. Invites the Director-General, in consultation with the Chairman of the Committee, to assist with the task of establishing an inventory of this cultural and natural heritage, assessing state of conservation and the measures for its preservation and rehabilitation;
8. Further decides to provide financial support for the implementation of this task and that part of this contribution should be used for training and capacity building of Palestinians specialists in the field of preservation and safeguarding of cultural and natural heritage;
9. Appeals to the concerned parties to co-operate with the Director-General in his efforts in the protection of the cultural and natural heritage in Palestine;
10. Invites the Director-General to report on the execution of this decision during the 27th session of the Committee in 2003.

26 COM 6.2 The World Heritage Committee,

Requests the Director-General, as a consequence of decision 26 COM 6.1, to seek additional resources to complement the contribution from the World Heritage Fund, with a view to launching the first phase of the plan of action before the end of 2002, and to strengthen its operational phase in the following year³.

26 COM 6.3 The World Heritage Committee,

Takes note of the declarations made by the Observers of Palestine and Israel after the adoption of decisions 26 COM 6.1 and 26 COM 6.2 and decides to include them in extenso in the Summary Records.

ANNEXE 4

CALENDAR OF CHRISTMAS CELEBRATIONS FOR THE VARIOUS CHURCHES IN THE HOLY LAND

Catholic Christmas in Bethlehem

Roman Catholic services begin on December 24 and centre around St Catherine's Church; the Catholic church adjacent to the Orthodox Basilica of the Nativity. Services are also held on January 5 and 6 to celebrate Epiphany. A typical schedule of Catholic events in Bethlehem is as follows:

Time	Place	Event
<i>December 24</i>		
1.00 pm	Tomb of Rachel	The Latin Patriarch of Jerusalem, Michel Sabbah, is welcomed by Latin Parish Priest of Bethlehem and representatives of Bethlehem, Beit Jala and Beit Sahour.
1.30 pm	Manger Square	Solemn entry of the Latin Patriarch into the Basilica of the Nativity and St Catherine's Church followed by Pontifical Vespers.
4.00 pm	Grotto of the Nativity	Daily procession from St. Catherine's Church to the Nativity Grotto (inside the Basilica of the Nativity)
10.00 pm	St Catherine's Church	St Catherine's Church is opened. Advance tickets required (free of charge).
11.10 pm	St. Catherine's	Solemn 'Office of Readings'.
<i>December 25</i>		
Midnight	St Catherine's	Pontifical Eucharistic Con-celebration.
Midnight	Grotto of the Nativity	Low Masses till 5.15 am with interruption at 1:30–2:30am and at 5:30 am to 7am approximately.
1.30 am	St Catherine's	Solemn traditional Procession to the Grotto.
10.00 am	St Catherine's	Chanting of Terce and Pontifical Mass.
2.00 pm	Shepherds' Fields	Pilgrimage to the Orthodox Grotto of the Shepherds and the Latin Chapel of Shepherds' Field.
<i>December 26</i>		
Various	St Catherine's Church	Masses at 6.30, 7.30, 10.00 am, and 4.30 pm.
<i>January 5</i>		
11am	Tomb of Rachel	His Paternity the Custos of the Holy Land is welcomed by Latin Parish Priest and other representatives of Bethlehem.
11:30am	Manger Square	Solemn Entry of his Paternity the Custos of the Holy Land into the Basilica of the Nativity and St Catherine Church.
1:30pm	St Catherine's Church	Pontifical Vespers and Procession to the Grotto of the Nativity.
3:30pm	St. Catherine's Church	Pontifical Vespers and Procession to the Grotto of the Nativity.
<i>January 6</i>		
Midnight	Grotto of the Nativity	Masses till 9am with an interruption between about 1am and 2am
10am	St Catherine's Church	Pontifical Eucharistic Con-celebration.
3:30pm	St Catherine's Church	Sung vespers and solemn traditional procession to the Grotto.

Orthodox Christmas in Bethlehem

Orthodox Christians, including Greek Orthodox, Syrian Orthodox, Coptic Orthodox, Romanian Orthodox, and others, is celebrated on January 6. Christmas consists of numerous processions and long services of which most take place at the Basilica of the Nativity. A typical Orthodox schedule of events is as follows:

Time	Place	Event
<i>January 6</i>		
9am	Manger Square	The Syrian Archbishop arrives at Manger Square
9:30am	Manger Square	The Coptic Archbishop arrives at Manger Square
11am	Grotto of the Nativity	The Greek Orthodox Patriarch arrives at Manger Square
1pm–3:30pm	Church of the Nativity	Greek Orthodox vespers and liturgy
1pm	Church of the Nativity	Syrian vespers
2:30pm	Church of the Nativity	Coptic vespers
3:30pm	Manger Square	Ethiopian arrival at the Manger Square and procession to the Ethiopian Church of Eyesus on Milk Grotto Street
4–5pm	Church of Eyesus	Ethiopian vespers
8:45pm	Church of Eyesus	Ethiopian bells, prayers and veneration of the Icons
9:50pm	Church of Eyesus	Ethiopian laudes (Mahlet)
10:30pm	Church of the Nativity	Greek matins
10:40pm	Church of the Nativity	Coptic liturgy
11pm	Church of the Holy Sepulchre (Jerusalem)	Greek midnight service
<i>January 7</i>		
Midnight-3:30am	Church of the Nativity	Greek liturgy
Midnight	Church of Eyesus	Midnight Liturgy (Kidassie)
4am	Church of Eyesus	Ethiopian special breakfast

Armenian Christmas in Bethlehem

Armenian Orthodox Christians celebrate Christmas on January 18; most Armenian Christmas services centre around the Basilica of the Nativity. A typical Armenian schedule of events is as follows:

Time	Place	Event
<i>January 6</i>		
11am	Manger Square	Arrival of the Armenian Patriarch on Manger Square
2:30pm	Church of the Nativity	Entry in the Church of the Nativity followed by vespers
10:30pm–1am	Church of the Nativity	Midnight service
<i>January 19</i>		
1:15am	Grotto of the Nativity	Episcopal High Mass
4:30am	Grotto of the Nativity	Patriarchate Mass
6am	Grotto of the Nativity	Mass concludes

Protestant Christmas in Bethlehem

Protestant churches based in the Holy Land celebrate Christmas in a variety of ways that varies from simply holding special Christmas services in their local churches, to organizing excursions for special services in the Shepherds' Fields or the Church of the Nativity in Bethlehem.

Time	Place	Event
<i>December 24</i>		
4pm	Shepherds' Fields	Anglican carol Service in the Shepherds Field (YMCA) of Beit Sahour in English and Arabic
4:30pm	Shepherds' Fields	YMCA Christmas Eve Service at YMCA Shepherds' Fields, Beit Sahour in English
5pm	Lutheran Church in Bethlehem	Lutheran service in German and English
9pm	Church of the Nativity	Anglican Christmas carols and lessons in English and Arabic

NOTE: The above information was obtained from the Christian Information Centre, Jerusalem, and was last updated on 26 October 2009

ANNEXE 5

THE AUTHENTICITY OF THE CAVE OF THE ATIVITY BENEATH THE CHURCH OF THE NATIVITY,
BETHLEHEM

Whether or not Jesus was born in a cave, and whether or not the cave was the one presently recognised as His birthplace (as appears to have been the case since at least 329 CE) are matters important to this nomination but not, we would suggest, critical. For World Heritage purposes, the vital point is that people, from Emperors to the humblest pilgrim, have believed for at least 1700 years, and still, that a particular cave in Bethlehem was where Jesus was born. The historical fact of that belief transcends doubt about whether or not Jesus was born in a cave and whether or not that cave was the particular one recognised as the birthplace at Bethlehem. Nevertheless, the matter is important in several respects, as a whole library of studies indicates, so we attempt to summarise the current position, following very much the work of Jerome Murphy-O'Connor (1998, 198–201, 205; quotations below are from here unless otherwise indicated).

Bethlehem, changing in nature between a walled city in David's time and an 'insignificant village' c. 700 BCE, was by then 'intimately associated with the Messianic hope'; so expectation of the place was high long before Jesus was born in Bethlehem. At that time people were living in the area later occupied by the Church of the Nativity, using as part of their settlement caves in the rock of the top of the hill. The caves were also in use in the last centuries BCE.

Though long-resident in Nazareth, Mary and Joseph were natives of Bethlehem; but we have no good reason for their being there when Mary's time came, for Luke (2: 1–7) is mistaken in bringing them to Bethlehem for Quirinius' census of 6 CE. Joseph could well have been staying with his parents: 'we should envisage an overflowing one-room house' perhaps built in front of a cave as is still often the case locally. Joseph could then have taken Mary 'into such a back area in order to give birth ... the cave part would have been used for stabling and storage.'

The gospels, however, make no mention of a cave yet, as early as the 2nd century CE, 'Justin and the Protoevangelium of James speak of the cave in which Jesus was born.' In the early centuries CE, there were in fact several claimants to be the birthplace of Jesus, and several caves too; but according to what became the prevalent Christian tradition, the cave of Bethlehem was one of the earliest places that was recognized as Jesus' birthplace. There is a further ambivalence: it became a place of pagan worship. Murphy-O'Connor explains: 'In AD 395 Jerome wrote. "From Hadrian's time (135 AD) until the reign of Constantine, for about 180 years ... Bethlehem ... was overshadowed by a grove of Thammuz ... and in the cave where the infant Messiah once cried, the paramour of Venus was bewailed" (Epistle 58)' (Thammuz, a pagan god, personified the seed 'which dies and springs to life again'). Cyril of Jerusalem also mentions that the area was wooded (see below).

Origen¹ is the earliest definite testimony that locates the cave. In his work against Celsus² (AD 249) he wrote: 'Corresponding to the narrative in the Gospel about his birth, there is shewn the cave in Bethlehem where he has born, and the manger in the cave where he was wrapped in swaddling cloths, and this cave which is shewn is well known in those parts, even among those who are not believers, as the place in which Jesus who is worshipped and lauded by Christians was born'

Justin Martyr³ corroborates Origen by reporting, in the Dialogue with Trypho⁴ (155–160 CE), that: 'when at that time the Child was born in Bethlehem, since Joseph had not in that village a place to lodge in, he lodged in a certain cave near the village.' This clearly implies that the tradition of a cave, and a particular cave, already existed.

Jerome⁵ in his letter to Paulinus wrote 'From the time of Hadrian to the reign of Constantine — a period of about one hundred and eight years -- the spot which had witnessed the Resurrection was occupied by a figure of Jupiter, while on the rock where the cross had stood, a marble statue of Venus was set up by heathen and become an object of worship The original persecutors indeed supposed that by polluting our holy places, they could deprive us of our faith in the Passion and the Resurrections. Even my own Bethlehem, as it now is, that most venerable spot in the whole world, of which the psalmist sings, "The truth hath sprung out of the earth," was overshadowed by a grove of Tammuz, that is of Adonis. And in the very cave where the infant Christ had uttered his earliest cry, lamentation was made for the paramour of Venus.'

Cyril of Jerusalem⁶ recalls that shortly before his time, around AD 350, there was a wood in Bethlehem, which has been interpreted as referring to the grove of Tammuz: 'In the place of Jerusalem, had erected on the site of the temple, a temple of Jupiter Capitolinus, and on the site of tomb of our Lord, a temple dedicated to Venus, Jerusalem tells us that the same policy had been pursued at Bethlehem.'

This statement proves that the sites of the Holy Sepulchre Church and the Nativity were already identified and revered at the time of Hadrian. It also provides evidence for the identification of the Bethlehem site in the time of Constantine, which corroborates the evidence of Justin and Origen.

Jerome-Murphy provides two conclusions:

'The commemoration of his [Tammuz] mythical death in the cave may have been motivated by a desire to interfere with the veneration of Christians [as Jerome says]. In this case bitterness would have reinforced the memory of the local tradition attested in the C2 by Justin and in the C3 by Origen and Eusebius. Pre-Constantinian localizations of sacred sites have much greater validity than identifications which first appear in the C4 when the questions of pilgrims stimulated the imaginations of local guides.'

This may well be what has happened with the ascriptions attached to the several other caves around the Cave of the Nativity. Although only one cave in the complex of caves beneath and beyond the Church of the Nativity seems ever to have been claimed as that in which Jesus was born, most of the other caves have ascriptions given to them e.g. the cell of Jerome, the chapels of the Holy Innocents and of St Joseph: as Jerome-Murphy pithily concludes: 'these identifications have no historical value.'

¹ Origen Adamantius (c 185–254) was an early Christian scholar and theologian, and one of the most distinguished writers of the early Christian Church despite not being a Church father. According to tradition, he is held to have been an Egyptian who taught in Alexandria, reviving the Catechetical School of Alexandria where Clement of Alexandria had taught

² Celsus, a 2nd century Greek philosopher and opponent of Christianity, known to us entirely for his literary work, *The True Word (Account, Doctrine or Discourse)*, a was largely reproduced in excerpts by Origen in his counter-polemic *Contra Celsum*. The work is the earliest anti-Christian polemic to reach us

³ Flavius Justin, the Martyr is a 2nd century church apologist, born at Flavia Neapolis (Shechem) in Palestine around 114 and died at Rome 162 and 168, later writers quoted him from the numerous works he left behind, many of which are preserved only in fragments

⁴ *The Dialogue with Trypho* (155–160) a narration of Flavius Justin's conversation with a learned Jew; Trypho, and a group of his friends, that closes with an eloquent appeal to Trypho to accept Christianity

⁵ Saint Jerome (c. 347–420), formerly (Saint Hierom) was an Illyrian Christian priest and apologist, born in Stridon – on the border of Dalmatia and Pannonia. Jerome was overthrown by the Goths, and died in Bethlehem – Judea. He is best known for his new translation of the Bible into Latin which has since come to be called the Vulgate, in addition to an extensive list of writings

⁶ Cyril of Jerusalem, Saint, a distinguished theologian of the early Church (c. 313 – 386 CE), he was born near Caesarea Maritima, Palestine, and died at Jerusalem.

ANNEXE 6
OLDEST CHURCH FOUND?
ANCIENT CHURCHES IN THE HOLY LAND
BY YORAM TSAFRIR



Jesus' tomb in Jerusalem. Garo Nalbandian

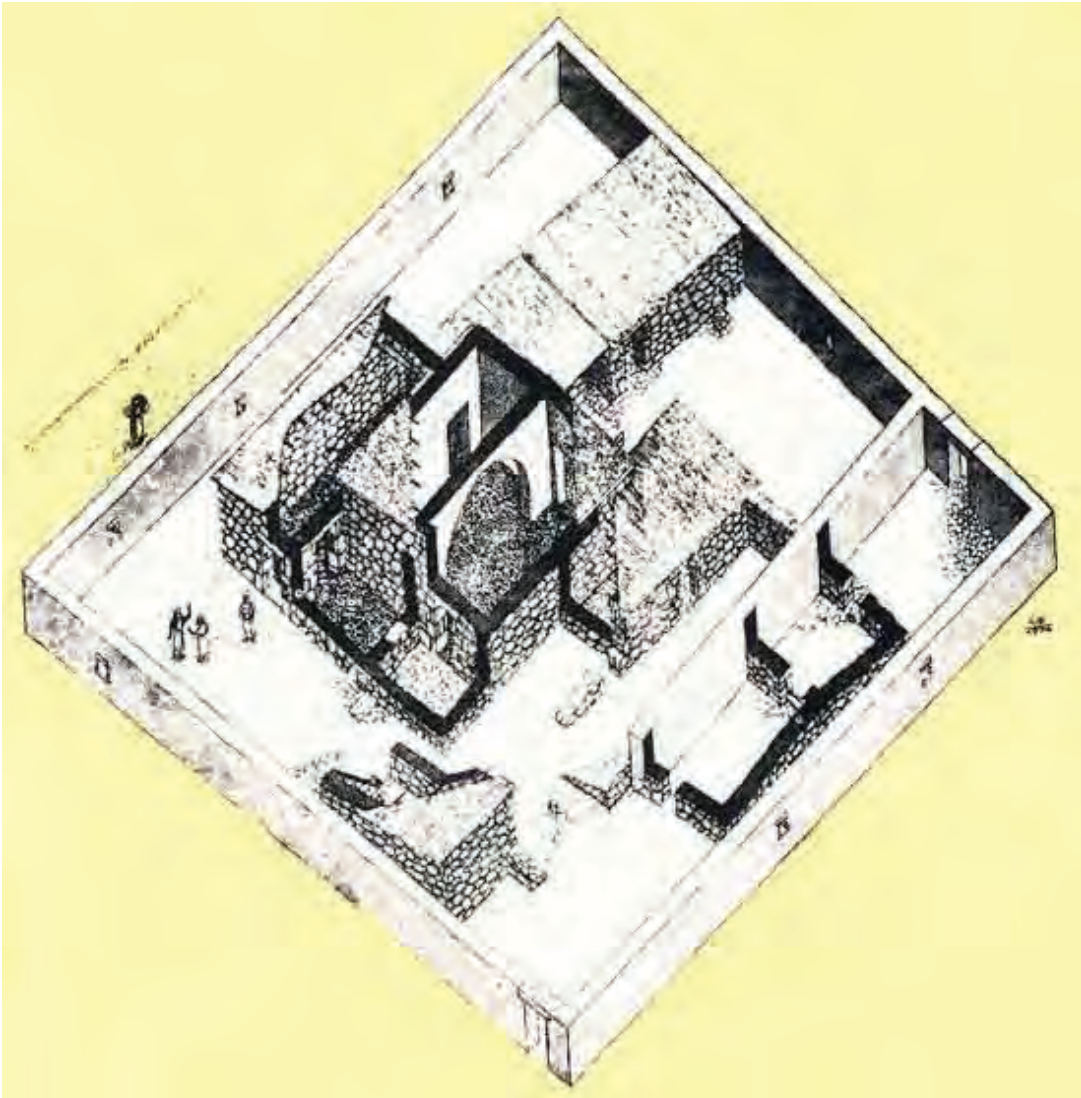
More ancient churches have been found in the Holy Land than in any area of comparable size in the world. About 330 different sites with ancient church remains have been identified in modern Israel, the West Bank and the Golan Heights east of the Sea of Galilee. At many of these sites, more than one ancient church stood. At Madaba in Transjordan (not included in our survey area), 14 turned up. In Jerusalem there were several dozen churches and chapels. In all, about 390 ancient churches at these 330 sites have been discovered.



Map showing locations of churches discussed in this article

Almost none, however, are earlier than the Byzantine period (324—640 C.E.). For our purposes, the Byzantine period in Israel inspired church begins in 324 C.E., when Constantine, the first Christian emperor, conquered the East. Two years later, his pious mother, Helena, made her pilgrimage to Jerusalem, which resulted in the discovery of Jesus' tomb and Constantine's initiative in building the first Byzantine churches. The Byzantine period ends in Israel with the Arab conquest of Palestine (630—640 C.E.).

Before the Byzantine period, Christians met and worshiped in private houses. Such a building was known as a *domus ecclesia* (house-church). In the fifth century, an octagonal church, still known as St. Peter's House, was built in Capernaum over a structure that began, according to its excavator Virgilio Corbo, in the Roman period as a private house and was later converted to a house-church where early Christian pilgrims gathered and left their graffiti on the replastered walls for 20th-century archaeologists to discover.^a



St. Peter's House in Capernaum, Modified from Virgilio C. Corbo, Cafarnao I

Sometime in the first century, according to the excavator, Jewish-Christians remodeled the house for use as a *domus ecclesiae* (house-church) by removing a wall to create a meeting hall (the large room in the isometric reconstruction drawing; dotted lines indicate the removed wall), plastering the floor and wall and painting Jewish-Christian symbols and inscriptions on the walls. If this interpretation is right, this structure probably best exemplifies the kind of church in use before the time of Constantine (306–337).

But, in general, house-churches are very difficult to identify because they are indistinguishable from other domestic structures. They were not only modest in size but rather few in number. With the accession of Constantine, Christianity throughout the Roman world underwent a dramatic change. This was especially true in Palestine, which saw one of the greatest cultural transformations in its history as Christianity triumphed over paganism.

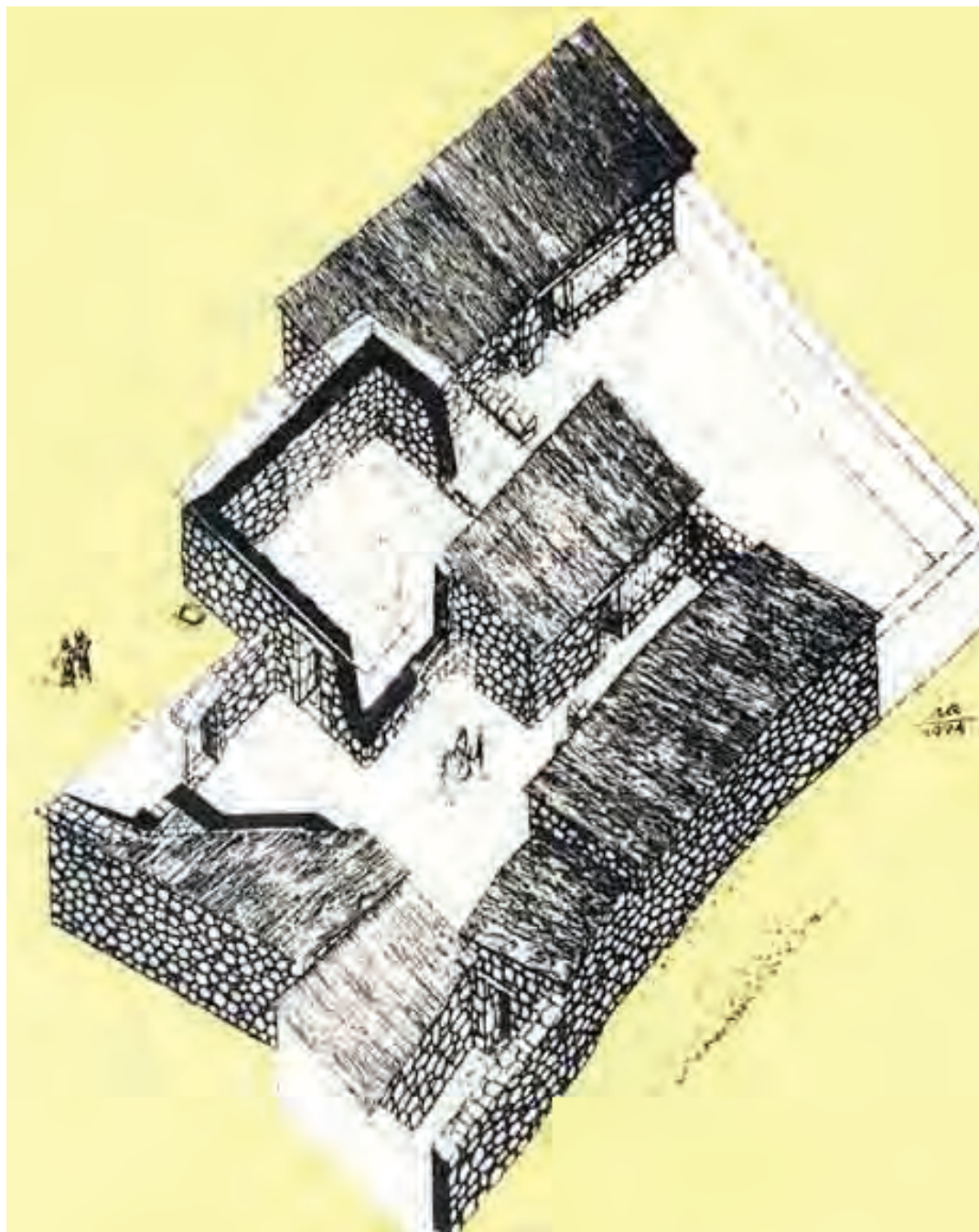
The road to establishing Christianity in the Holy Land was long and difficult. It began in the time of Jesus and the apostles, who struggled with both the monarchy and with the pagan, Jewish and Samaritan inhabitants of the land. Once Christianity became the official religion of the empire, in about 392, however, it spread at an accelerated pace, uninterrupted until the Arab conquest.

Byzantine culture was an amalgam of Roman tradition, Hellenistic-Greek civilization and Christianity. The first two elements derived from the past and represented continuity. Christianity, however, was a revolutionary innovation. It transformed Roman society beyond recognition.

Although the entire empire was slowly Christianized, the imperial court accorded an especially high priority to Christianizing the Holy Land. There the Christian Messiah had been born and had died; there many of the *loca sancta*, or holy places, were to be found.

Byzantine architects generally continued the work of their Roman predecessors. But, instead of secular architecture, they devoted their energies and powers of invention to designing impressive, ornate churches.

The Christian church building is the creation of the early fourth century. Before that, as we have already noted, Christian communities assembled for worship in private, rather than public, buildings. The *domus ecclesiae* comprised a large room for prayer, rituals



St. Peter's House in Capernaum, Modified from Virgilio C. Corbo, Cafarnao I

and communal meals (agape) and other rooms for storage and services. Sometimes there was a separate baptisterium as well as a room where candidates for baptism (catechumeni) assembled. By contrast, the Byzantine churches from the fourth century on were public structures built specifically for Christian observance.

Generally Byzantine churches can be divided into two categories—the basilica and the central plan. The large majority of these churches, both early and late, are of the basilical type.

The basilica church consists of a long, rectangular central hall divided by two (or four) longitudinal rows of columns, creating a central nave and two (or four) side aisles. A wide, high doorway opened onto the nave; doorways to the aisles were generally smaller.

At one end of the nave, in most cases in the east (where the sun rises), was the chancel, or bimah, also called the presbytery (priests' place). This was largely contained in an apse in the eastern wall covered with a half dome that was usually decorated with frescoes or mosaics featuring the figure of Jesus. That part of the church—the sanctuary—was restricted to the priests. From the chancel a narrow flight of stairs led up to the ambo, or pulpit for delivering sermons, which was situated within the nave, usually near one of the columns.

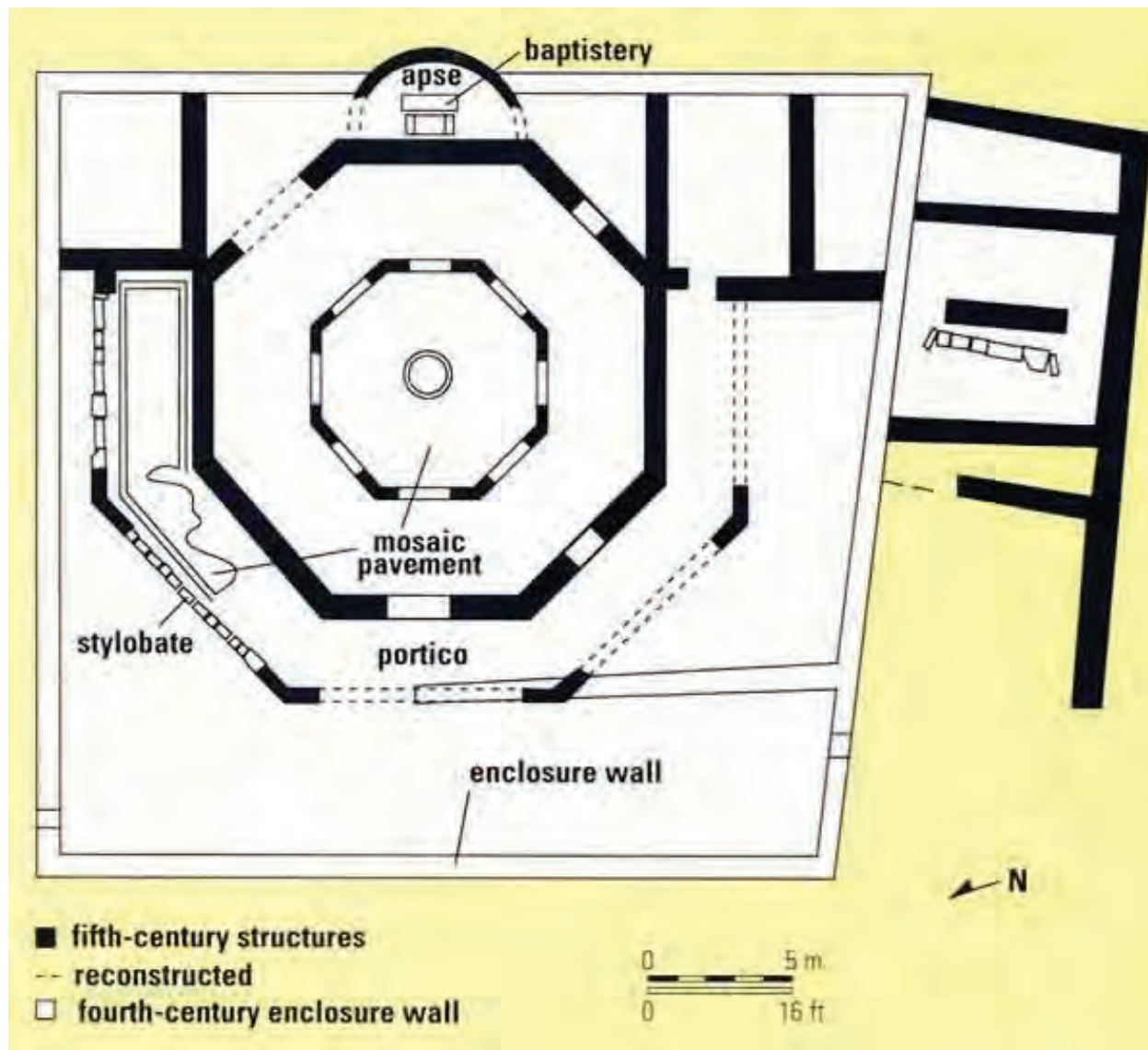
The roof of the basilica church was gabled, generally supported with triangular wooden trusses and surfaced on the outside with tiles. The trusses were supported by both the outer walls and the columns in the hall so that the part over the central section was considerably higher than that over the sides.

The pavements were usually laid with mosaics, although these were inferior to marble-colored stone plaques (opus sectile). The walls were, in many cases, coated with frescoes or wall mosaics.



St. Peter's House in Capernaum, Garo Nalbandian

One of the earliest surviving churches, St. Peter's house in Capernaum, where—according to the Gospels—Jesus often stayed, came to light in excavations by the late Virgilio Corbo between 1968 and 1986.



St. Peter's House in Capernaum

In the first half of the fifth century, the Christians demolished the earlier structure and built one of the Holy Land's early churches with an octagonal plan, a centralized plan that would become common for Byzantine churches commemorating a holy site. The central octagon, formed by white pillars supporting small arches, stood directly over the old domus ecclesia; it was paved with a mosaic that has survived. The apse with the baptismal font was added later.



Designed to impress and attract the general public with their splendor, churches in the time of the Roman emperor Constantine (the fourth century) were highly ornate, a major departure from the modest house-churches used by earlier Christians. In addition to fancy columns and capitals, wall paintings and gilded chandeliers, the pavements usually consisted of mosaics, as in this example from the Byzantine church at Horvat Berachot, about ten miles southwest of Jerusalem. This superbly executed nave mosaic of a beribboned bird—possibly a hunting falcon, which was often adorned with a ribbon around its neck—employs especially small tesserae (nearly 1,500 per square foot). One of a series in the pavement, the bird is framed by a square, about one foot on a side, which is in turn surrounded by a wave-crest pattern on two sides (only one shown) and, on the other two sides, a meander pattern skillfully shaded to create a three-dimensional illusion.

Zev Radovan

The architectural source of the Christian basilica was the multipurpose Roman civic building of the same name, found in public places, within sacred compounds and in private palaces. 'Fine most common type of Roman basilica was the basilica of the forum, which, after the temple, was the major public building in Roman cities. In the Roman civic basilica, the raised apse held a statue of a god or the emperor. It was also the place from which orators delivered speeches and magistrates adjudicated business disputes.

It was quite natural that the Christian architects at the time of Constantine adopted the Roman basilica as their religious building. The Christian church, like its predecessor, the Jewish synagogue, was intended for public use, in contrast to the pagan temple, where the worshipers were restricted to the temenos (the temple's holy enclosure) outside. The spacious basilica thus offered a practical solution to the physical needs of the congregation. By choosing the basilica and not the temple form, the Christians also emphasized the distinction between their religious practices and those of paganism.

The architectural changes in the basilica necessary for Christian worship were few, but they had a powerful effect on the final character of the building. The Christians made the chancel and apse deeper, with the entrance to the church on the opposite wall. Thus, the colonnaded, static interior of the Roman basilica was transformed into an elongated space drawing the visitor inward. From the moment believers entered the church, their eyes and hearts were directed toward the apse and the altar.

In detail as well as in overall design, these churches reflected Christianity's triumph. When Constantine became the patron of the Christian faith and elevated it to an official, honored status, the heads of the Church were obliged to adopt trappings befitting the imperial religion. The emperor encouraged the bishops to decorate their religious edifices to the same extent as the pagans had embellished theirs. It was a significant step in the struggle for the soul of the masses, who hesitated between the new religion and the traditional cults.

Although the early Christians had been comfortable with the modest domus ecclesia and its atmosphere of intimate fraternity and humility, values in the time of Constantine changed: There was a desire to absorb the masses into the Christian community and to impress them by royal splendor no less than by spirituality. The interior of the church was decorated lavishly with carved columns and capitals, mosaics and wall paintings, expensive building materials, and gold chandeliers. The priests wore elaborate liturgical vestments. The shadowy interior of the building, with burning candles and incense, gave the finishing touches to an atmosphere of mystery that is characteristic of Christian worship.

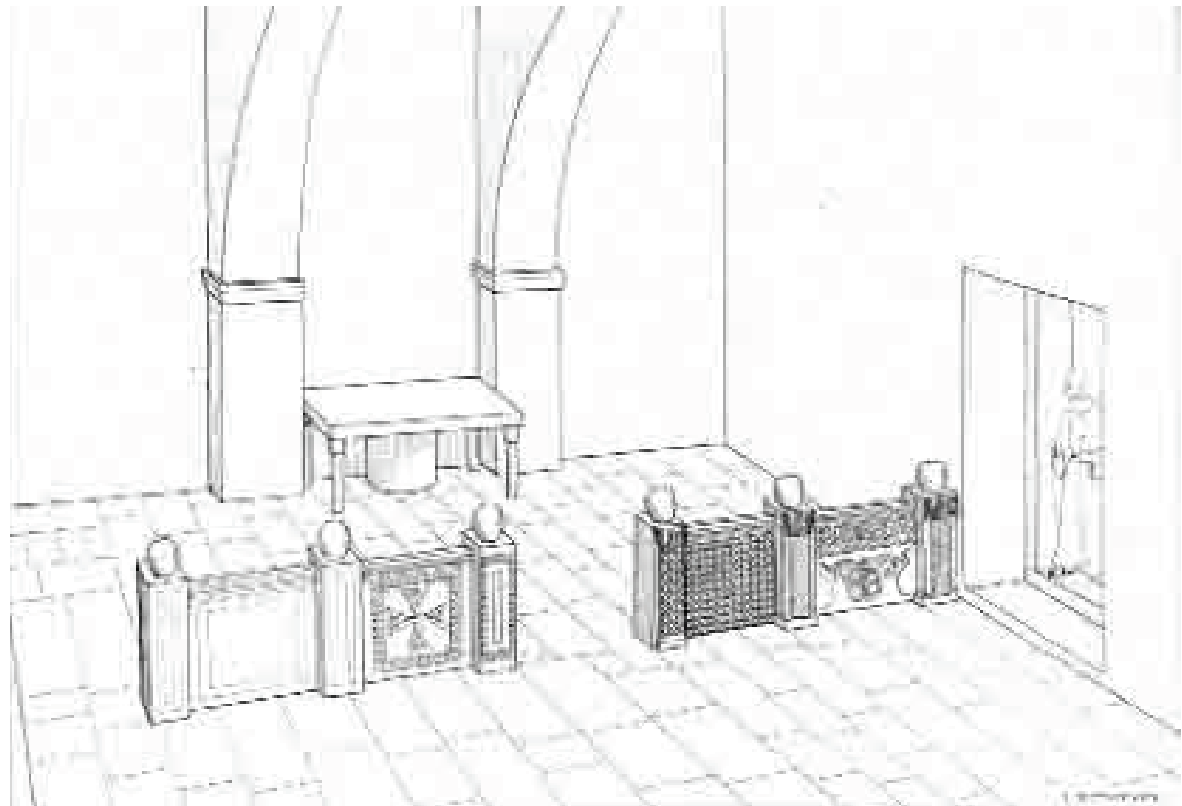


The adornment of Byzantine churches also extended to the liturgical vestments that the priests wore, as seen in the richly decorated garb of St. Apollinaris, first bishop of Classe, outside Ravenna, Italy. This mosaic depiction of St. Apollinaris stands in the apse of the sixth-century Basilica of San Apollinare in Classe.

Scala/Art Resource, New York, NY

In contrast, the exterior of the church, although elegant, was relatively modest. It suited the traditional Christian value of shunning wealth and ostentatious display. This marked contrast between the exterior and the interior of the structure is representative of the introspection emphasized in Christianity, which its architects sought to reflect.

The Eucharist, the main part of the Christian liturgy, was celebrated by the priests before the altar, in the apse. The main hall was divided from the chancel by a low screen. Many of these chancel screens have survived. They were made of a series of limestone or marble panels connected by limestone or marble posts into which the panels were inserted. The panels were usually carved in low relief or in a lacework fashion.



A decorated demarcation, the chancel screen separated the chancel, or sanctuary, which was reserved to the priests, from the nave, where the congregation gathered. The screen consisted of a series of panels linked by posts, as shown in this reconstruction of the chancel screen found in the northern chapel of the fifth-century Northern Church at Rehovot-in-the-Negev (see photo and plan).

Leen Ritmeyer



Relics of sanctity. Chancel screen panels would fit into slots in posts such as this one. The reconstruction drawing shows the positions of the recovered panels in the former chancel screen.

Zev Radovan

In the main hall, the male and female congregants were probably separated, the men on one side and the women on the other. The basilica was complemented by auxiliary rooms and wings, some of which were part of the original building and others added later: the prothesis, the chamber in which the bread and wine were prepared for the Eucharist; various chapels; the baptisterium; and the diaconicon, the storage room for ritual objects and donations from the congregation.



Relics of sanctity. Often decorated on one or both sides, the chancel screen panels fit into slots in the posts (see photograph of post from the same chapel). The reconstruction drawing shows the positions of the recovered panels in the former chancel screen.

Zev Radovan



Relics of sanctity. Often decorated on one or both sides, the chancel screen panels fit into slots in the posts (see photograph of post from the same chapel). The reconstruction drawing shows the positions of the recovered panels in the former chancel screen.

Zev Radovan



Functional symbolism. Hewn in the form of a cross, out of a single stone shaped like a column drum, this baptismal font stood in the center of the baptistery in the central church at Herodium (Herod's palace nine miles south of Jerusalem). It measures 3.6 feet wide and nearly 3 feet high. The baptistery, the place where baptisms were performed, usually occupied a small auxiliary room near the apse in Byzantine basilica churches.

Courtesy of Ehud Netzer

Other optional architectural elements included the narthex, a broad corridor built in front of the church at the facade of the main hall, and the atrium, a courtyard usually completely or partially enclosed by porticoes, which provided an appropriate introduction to the church building itself.

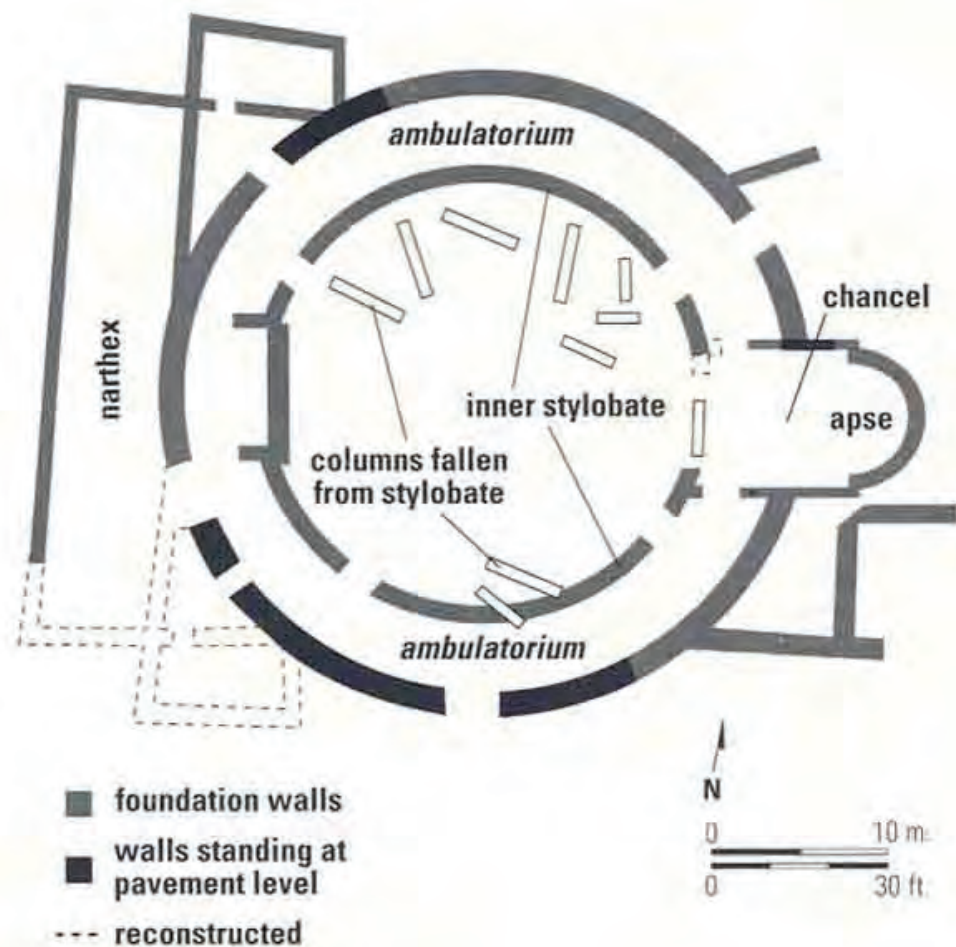
Many basilica churches were resplendent with holy relics, such as tombs of, or the remains of, early Christian martyrs. The tombs, whether or not of genuine martyrs, were sometimes located in underground chapels, or crypts, beneath the chancel and altar.

Other holy relics were actual objects, such as a piece of the True Cross, a stone from Golgotha or one from the stoning of St. Stephen the martyr. Smaller relics were placed in special reliquary boxes, deposited in the apse, beneath the altar or in one of the side rooms.

From the beginning, a special form of church evolved that was architecturally more suitable for commemorative purposes than the basilica. The commemorative church emphasized its center. It could be circular, octagonal, square or cruciform. In contrast to the basilica, the centric plan was not based on the apse at the end of the building, but rather on the geometrical center of the church, which was further accentuated by the height of its dome or by the apex of its conical roof. In this way, a kind of elaborate raised canopy was created, epitomizing the holy place below it.

These centric-plan churches were, in the main, inspired by monumental tombs (mausolea) of emperors and patricians of Rome. But they also recall other monumental Roman buildings, both secular structures (such as round chambers, roofed garden pavilions of palaces or bathhouses) and religious structures (round temples like the Pantheon in Rome).

Used in commemorative locations, a centric plan could stand alone, as in the octagonal church at St. Peter's House in Capernaum. Or it could include, as well, the elements (including an apse) of the basilica plan, as we shall see. Not all the churches built around a single center were commemorative. There was, for example, a beautiful round church at Beth-Shean. Any classification or generalization must also take into account the significant number of buildings expressing individual talent, creative urge and the originality of the architect.



Round Church at Beth-Shean, after G. M. Fitzgerald

Not commemorative, despite its centric plan (usually used for churches that commemorate a holy site), the round church at Beth-Shean may have simply embodied the architect's creative preference. Probably dating to the sixth century, the church contained a circular stylobate, a continuous base supporting a row of columns. The now-fallen columns on this stylobate once supported the roof.

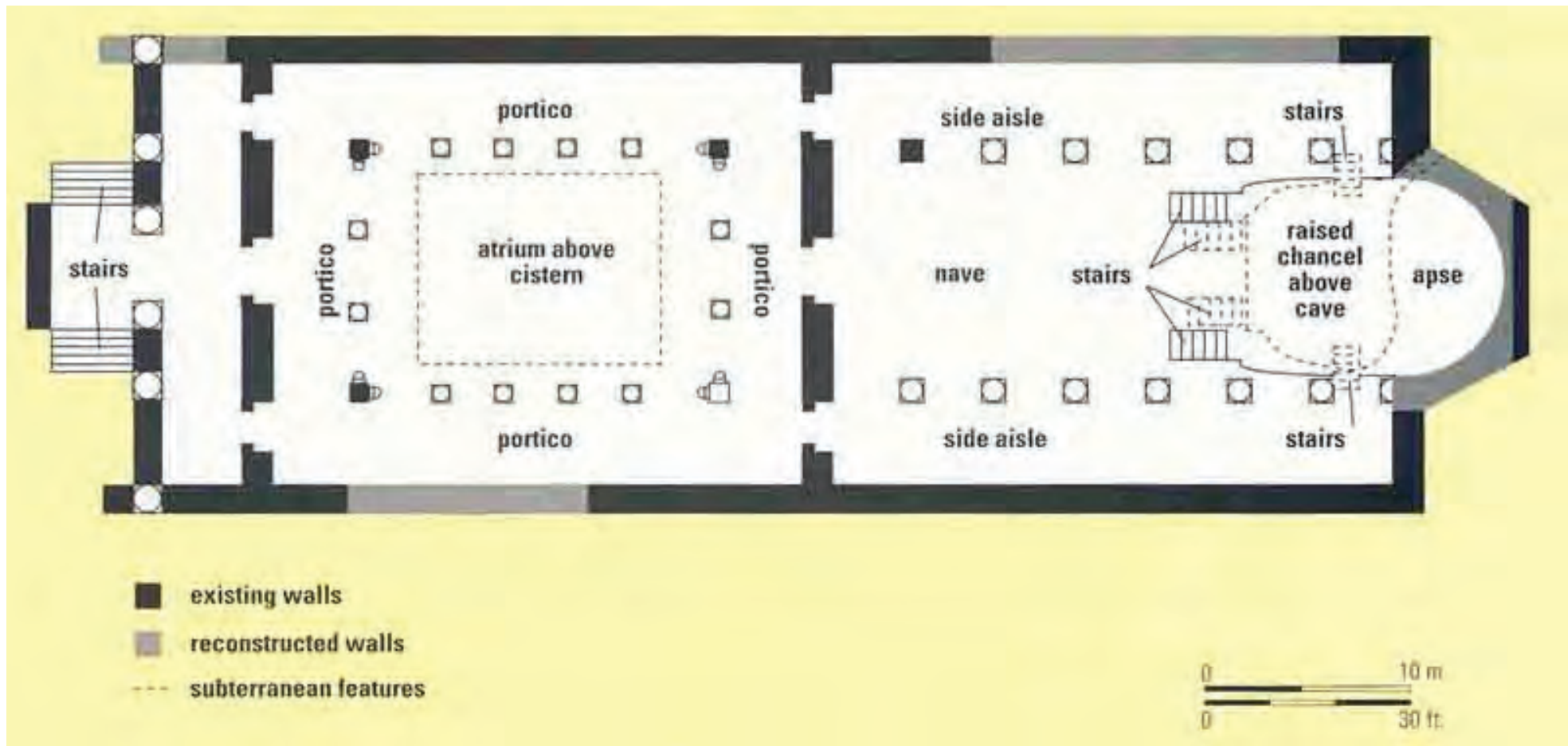
The majority of basilica churches were modest structures—simply congregational churches in which mass was held. They were to be found in every city, village and monastery. Others, however, were massive, monumental structures.

By 326 the Empress Helena had made her famous pilgrimage to the Holy Land. Her visit—to which many legends were later attached, such as the discovery of the True Cross and the building of a church on Mt. Sinai—played an important part in expediting the construction of the first churches. Constantine himself endowed and encouraged the construction of the first four churches in Palestine. These were all commemorative churches. They are the Church of the Holy Sepulchre, centering on Christ's tomb; the church on the Mount of Olives (Eleona), built over a cave where, according to tradition, Jesus sat with his disciples; the Church of the Nativity in Bethlehem, centering on the spot where, according to tradition, Jesus was born; and the Mamre Church near Hebron, where Abraham hosted the angels (Genesis 18).b

This of course was only the beginning. Palestine is remarkable for the number of holy places connected to Biblical traditions and to the life of Jesus and his apostles, so it is particularly rich in commemorative churches (martyria, memoria).

Scholars have succeeded in reconstructing from existing remains the plans of three of the four commemorative churches built in Constantine's lifetime. The exception is the Mamre Church, the plan of which is not clear. We will look briefly at the other three.

Although a memorial church, situated above a cave on the Mount of Olives facing the Temple Mount, the Eleona Church is a simple basilica. Only the foundations survived, but Louis-Hugues Vincent, the well-known French priest and Jerusalem archaeology expert from the École Biblique et Archéologique in the early days of this century, managed to reconstruct the plan of the church. True, its plan was a simple basilica, but it must have nevertheless been a magnificent structure. The nave was nearly 100 feet long. In front of the church building was a colonnaded forecourt, or atrium, another 80 feet long.



Eleona Church at Jerusalem

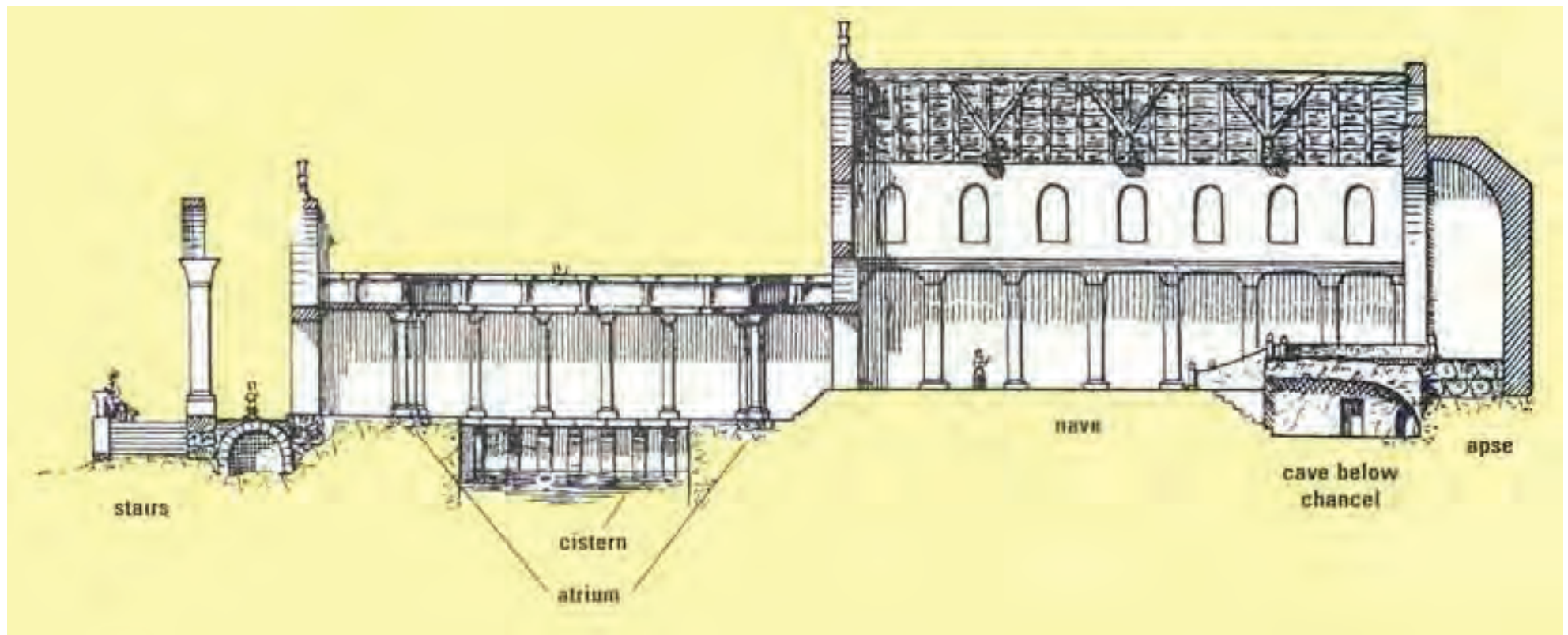
This church represents an architectural revolution. Although Bishop Paulinus built the Holy Land's first basilica-style church in about 314 in Tyre (in modern Lebanon), it was Constantine who promoted their construction in the third and fourth decades of the fourth century. Constantine sponsored the construction of the first four basilica churches in Palestine, including the Eleona Church on Jerusalem's Mount of Olives, built over a cave where Jesus is supposed to have sat with his disciples. Basilica churches were characterized by an apse and a long prayer hall, which had two or four longitudinal rows of columns that created a nave and two or four aisles. Dashed lines mark the subterranean features; a cistern below the atrium and stairs leading to a crypt below the chancel. Such crypts, a common feature of Byzantine basilica churches, often held, or claimed to hold, the remains of early Christian martyrs. The Romans' multipurpose civic basilica, often used for orations or for adjudication of disputes, served as the model for the basilica church. Typically the Roman basilica held a statue of a god or of the emperor in the apse. The spacious and public character of the civic basilica suited Christian needs for a large space for public worship. Christians modified the civic basilica by elongating the building and deepening the apse, thus drawing the worshipers inward and directing their eyes toward the apse and the altar.

After L. H. Vincent and F. M. Abel

The apse of the Eleona faced east, toward the rising sun. The apse tends to be one of the most interesting parts of early church architecture. In a simple basilica, it can extend out of the back wall or it can be enclosed within the back wall. In the latter case, spaces within the building on either side of the apse would be created. In the case of the Eleona Church, the apse is on the outside.

The site of the church sits on a slope, requiring a set of steps from the outside to the forecourt and another set of steps up to the church itself. Inside, still another set of steps goes up to the chancel and the apse area over the cave. Actually there were two sets of steps between the nave and chancel; one to go up and other to come down. This facilitated an uninterrupted procession of worshipers and pilgrims. Masses of them must have been attracted to the cave, as they still are today.

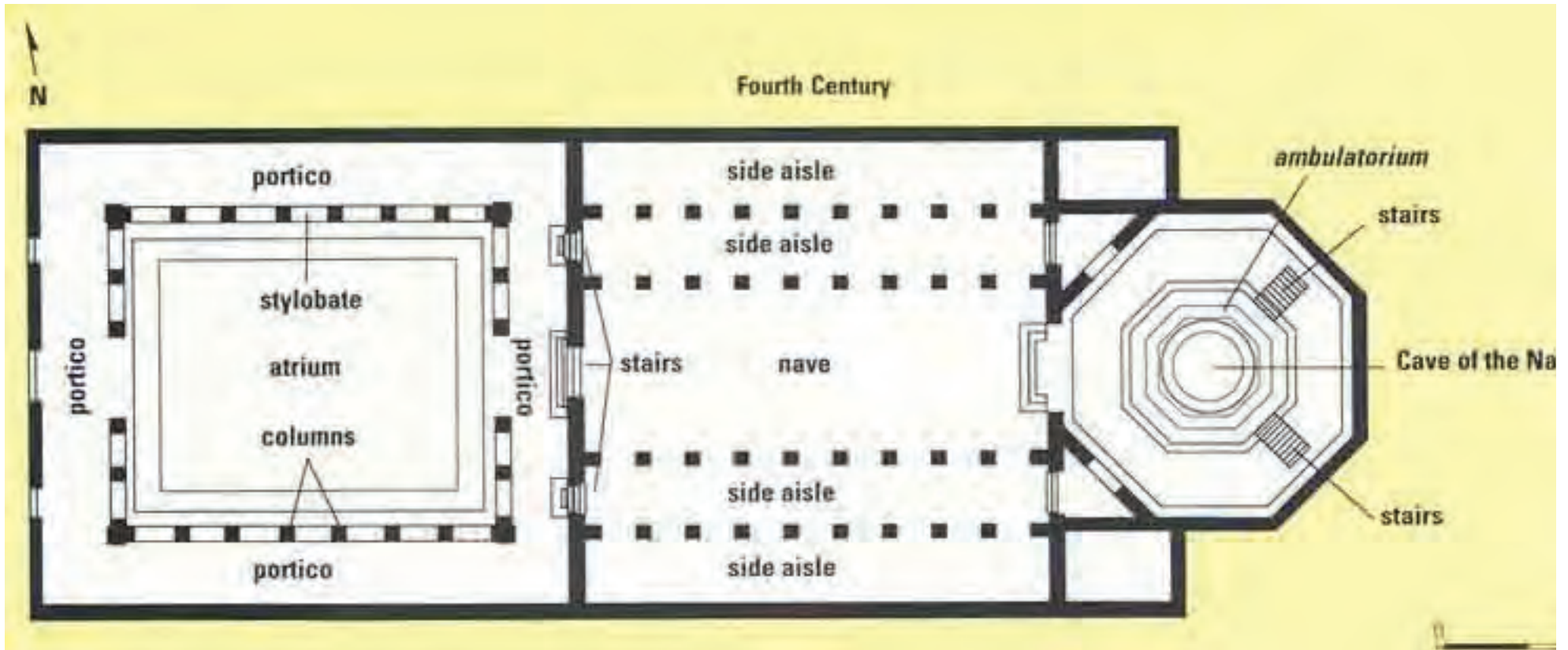
The Church of the Nativity in Bethlehem is also a basilica whose function is primarily commemorative. But where one would expect an apse, there is a large octagonal structure above the sacred focus of the church, the Cave of the Nativity. This Constantinian structure thus combined a centric memorial church with a basilica plan.



Eleona Church at Jerusalem

A section drawing of the Eleona Church, as if it had been sliced lengthwise down the middle. See plan.

After L. H. Vincent and F. M. Abel



Church of the Nativity at Bethlehem

The Church of the Nativity in Bethlehem, one of the four churches that Constantine built in Palestine, combined a basilica plan with an octagonal commemorative plan. A raised octagonal platform, or ambulatorium (walkway), was built over the traditional Cave of the Nativity. Two stairways (probably one for approach and one for departure) gave access to the platform, which included a balustrade around the opening to the cave. Pilgrims could climb the platform and look into the cave. An oculus (eye), an opening in the roof of the octagonal building, aligned directly above the cave, thus allowing light into the octagon. (See isometric drawing.) Although this design accommodated the pilgrims well, the lack of space for an altar and chancel must have made it difficult to hold religious services.

After E. T. Richmond



Church of the Nativity at Bethlehem

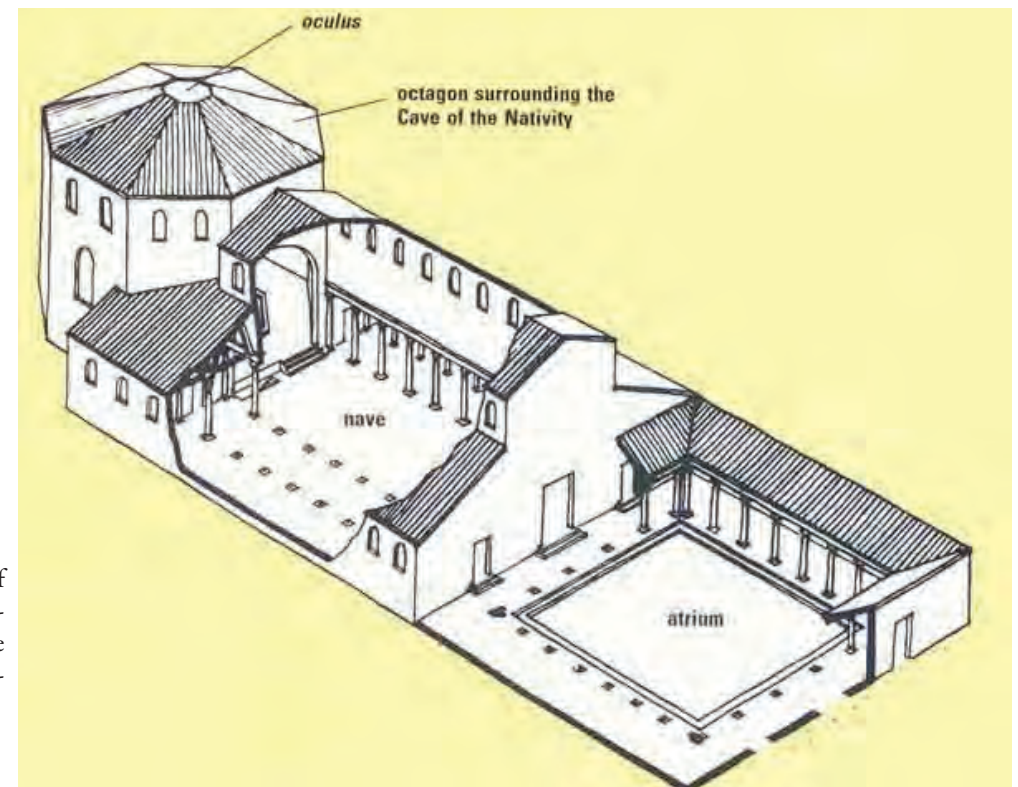
A raised octagonal platform, or ambulatorium (walkway), was built over the traditional Cave of the Nativity. Pilgrims could climb the platform and look into the cave.

Werner Braun

Each of the octagon's eight sides is over 25 feet long. Originally, it was covered, according to the usual reconstruction, by a conical wooden roof. In the center of the floor was an opening surrounded by a balustrade that in turn was surrounded by a walkway, or ambulatorium. As they walked around the ambulatorium, the faithful could look down at the place of the nativity. An oculus (eye), an opening in the ceiling, was set in the apex of the octagonal roof in perfect alignment with the birthplace.

The main church included a hall of a typical basilica plan about 80 feet long. Two rows of columns on either side of the nave created four side aisles, in contrast to the Eleona Church, which had only one row of columns on either side and only two aisles.

The raised octagonal area in the Church of the Nativity was reached by stairs from the aisles—probably one side for ascending and the other for descending. In the atrium, in front of the church, four porticoes enclosed a square open courtyard.



Church of the Nativity at Bethlehem

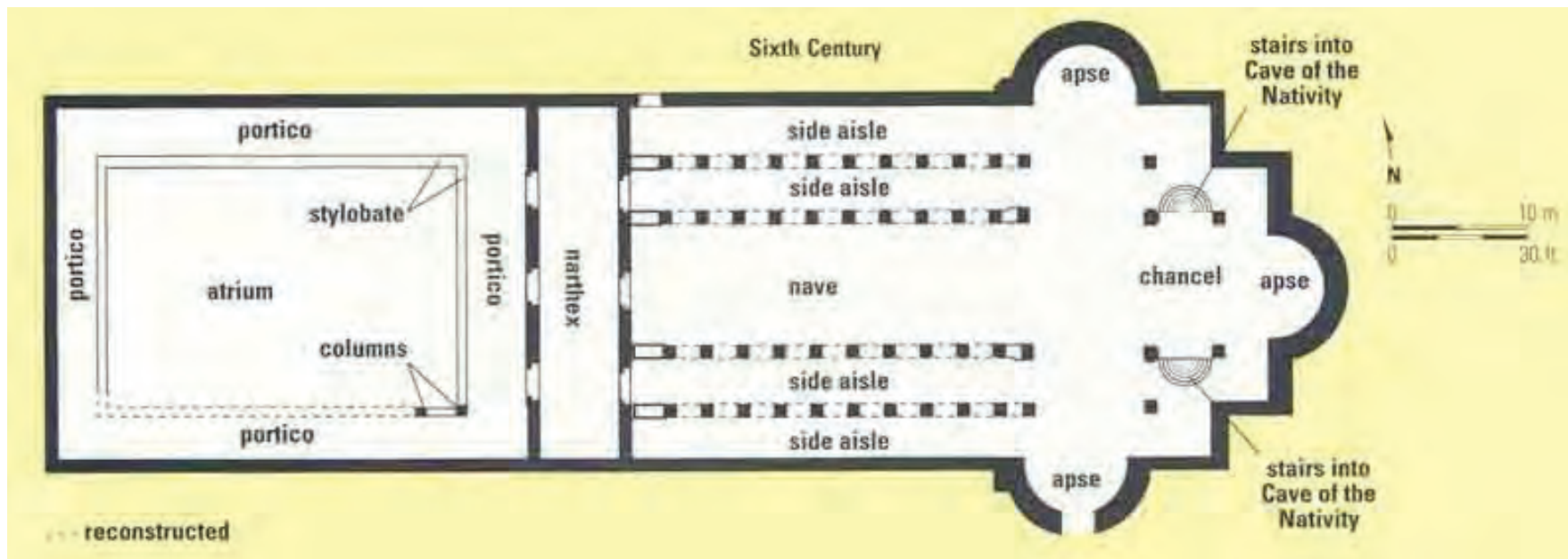
An oculus (eye), an opening in the roof of the octagonal building, aligned directly above the traditional Cave of the Nativity, thus allowing light into the octagon.

After R. Krautheimer

The octagonal structure above the nativity cave recalls the mausoleum ordered by Emperor Diocletian for himself in Spalato in Dalmatia (today Split, former Yugoslavia). Perhaps this is a prime example of the direct influence of imperial commemorative architecture on that of the Christians.

The overall plan of the Church of the Nativity facilitates the viewing of the nativity place by large groups of pilgrims. In this respect, attaching a large basilica to an octagon with a pointed top was well suited to the particular needs of the site. But this plan also had a serious drawback in that it did not allow space for regular Christian service, for the altar and for the priests. If Communion was held in the church, which is quite likely, it must have taken place under particularly uncomfortable conditions.

In the sixth century, this drawback was corrected in a reconstruction of the building under the emperor Justinian. That is what we see in the Church of Nativity today. The nave was not greatly changed, but a narthex was added at the western end of the church (cutting off part of the atrium). The most important change, however, was made at the other end of the church. The octagon was removed and in its place three apses in a cloverleaf array were erected. At that stage the difficulties that had stood in the way of celebrating the Mass were eliminated, and it was possible to install a chancel and altar in the church and to hold regular prayer services and ceremonies. The pilgrims, who were mainly interested, as they are today, in visiting the Cave of the Nativity, and not in the daily prayers of the church, entered the cave by a flight of stairs on one side and left by another flight of stairs on the other side. Thus it was possible to maintain the daily services without interference while large numbers of pilgrims were visiting the cave below the chancel.



Church of the Nativity at Bethlehem

A remodeling in the time of Justinian, perhaps following the destruction caused by the Samaritan revolt of 529, replaced the octagonal building and ambulatorium with three apses in a cloverleaf design. Pilgrims could still visit the Cave of the Nativity, now beneath the chancel, via a stairway on each side of the chancel (as before, one stairway probably served as entrance and the other as exit). A narthex, at the end of the nave, was also added at this time, while the atrium was repositioned a little farther to the west.

After E. T. Richmond

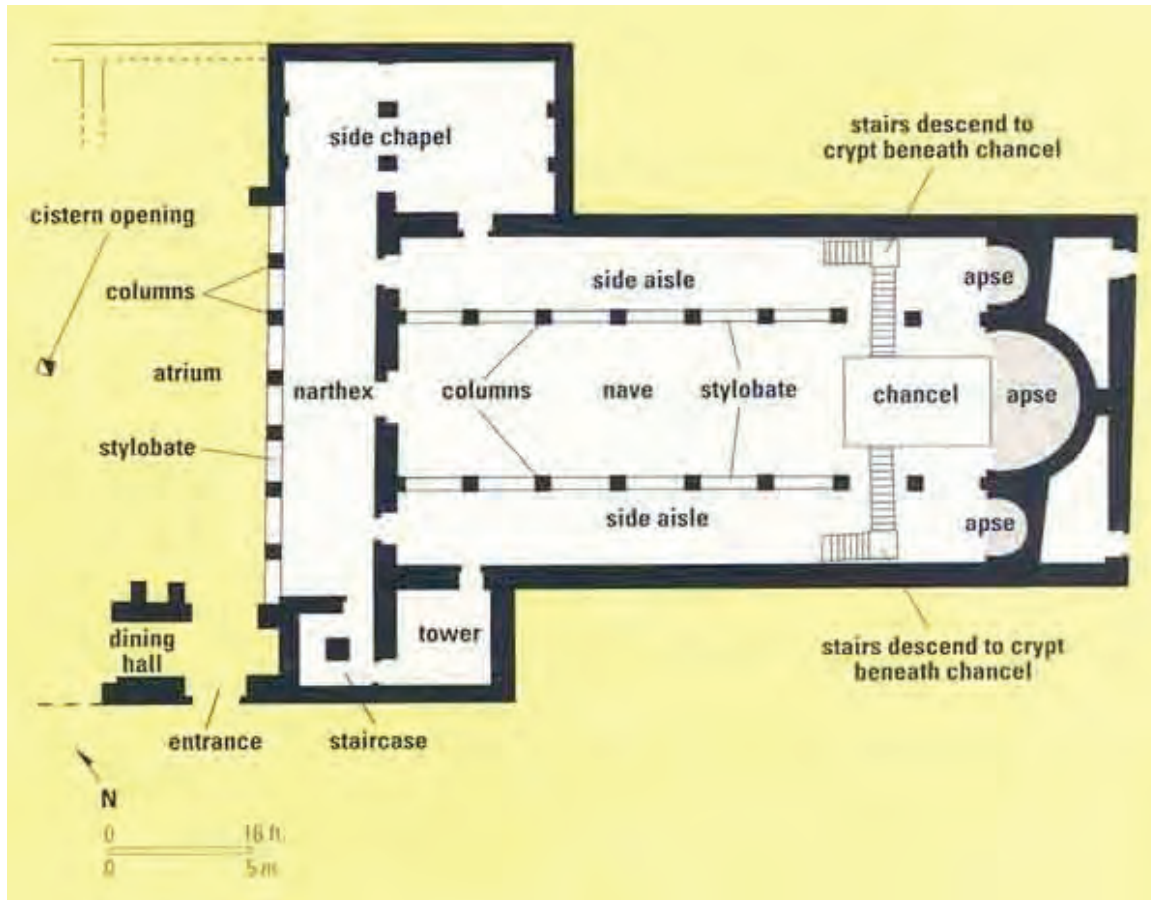
Some scholars have tried to date the various stages in the evolution of ecclesiastic architecture, but the effort has been largely unsuccessful. Not infrequently, we find churches built in the sixth and seventh centuries C.E. according to a simpler, and what would at first glance appear to be an earlier, design.

A chronological development did occur with respect to the apse, however. From the mid-fifth century on, a new type of basilica became common in Palestine. Instead of a room on either side of the central apse, two small apses were built, creating a “triapsidal” basilica. This was not like the cloverleaf apse in the Church of the Nativity, but consisted of a large central apse with a smaller one on either side. An excellent example is to be found in the Northern Church at Rehovot-in-the-Negev.

Another common element from the fifth century onward was the addition of a narthex, a place for the not-yet-baptized members of the congregation to assemble during the Mass. The narthex also created a kind of transition at the entrance to the church from the profane outside world to the sanctified interior.



Northern Church at Rehovot-in-the-Negev
In the mid-fifth century, the triple-apse church proliferated in Palestine. At the Northern Church at Rehovot-in-the-Negev, a portion of the semicircular triapsidal walls still stand.
Yoram Tsafrir



Northern Church at Rehovot-in-the-Negev

A tint marks the triple apses in the plan of the church. The stairs at the end of both side aisles led down into a large crypt beneath the chancel. A long narrow room to the west of the entrance possibly served as a refectory (dining hall). Although archaeologists have only partially excavated the atrium, they believe that the atrium and its surrounding rooms may have constituted a monastery.

After Yoram Tsafrir

The most important church in Palestine was the Church of the Holy Sepulchre in Jerusalem. BAR readers are already familiar with the evolution and reconstruction of this magnificent structure, including the changes in the Crusader period that fundamentally altered the building.^c The earlier compound was entered, as shown on the famous sixth-century Madaba map, from the *Cardo Maximus*, the main thoroughfare of the city. Steps led to an atrium, from which a basilica church was entered. According to Charles Couasnon, O.P., the French architect who studied the building in the 1960s, the civic basilica of Roman Jerusalem had been previously located here, and part of the foundations of the Roman basilica were used for the Christian building; unlike a pagan temple, the Roman civic basilica was not considered impure. Some of those foundations were unearthed in excavations in parts of the church. The apse of the Constantinian basilica was found beneath the floor of today's Greek Catholikon.

Behind the basilica, to the west, was another courtyard, a kind of inner atrium, in front of the tomb.

The Holy Sepulchre itself rose beyond the inner atrium, to the west. In the early stage, the tomb stood like a monument carved in the rock within an open courtyard. Later in the fourth century, this tomb was surrounded by a rotunda, a round colonnaded building with a wooden domed roof, which served to ornament the tomb like a gigantic canopy. The ro-



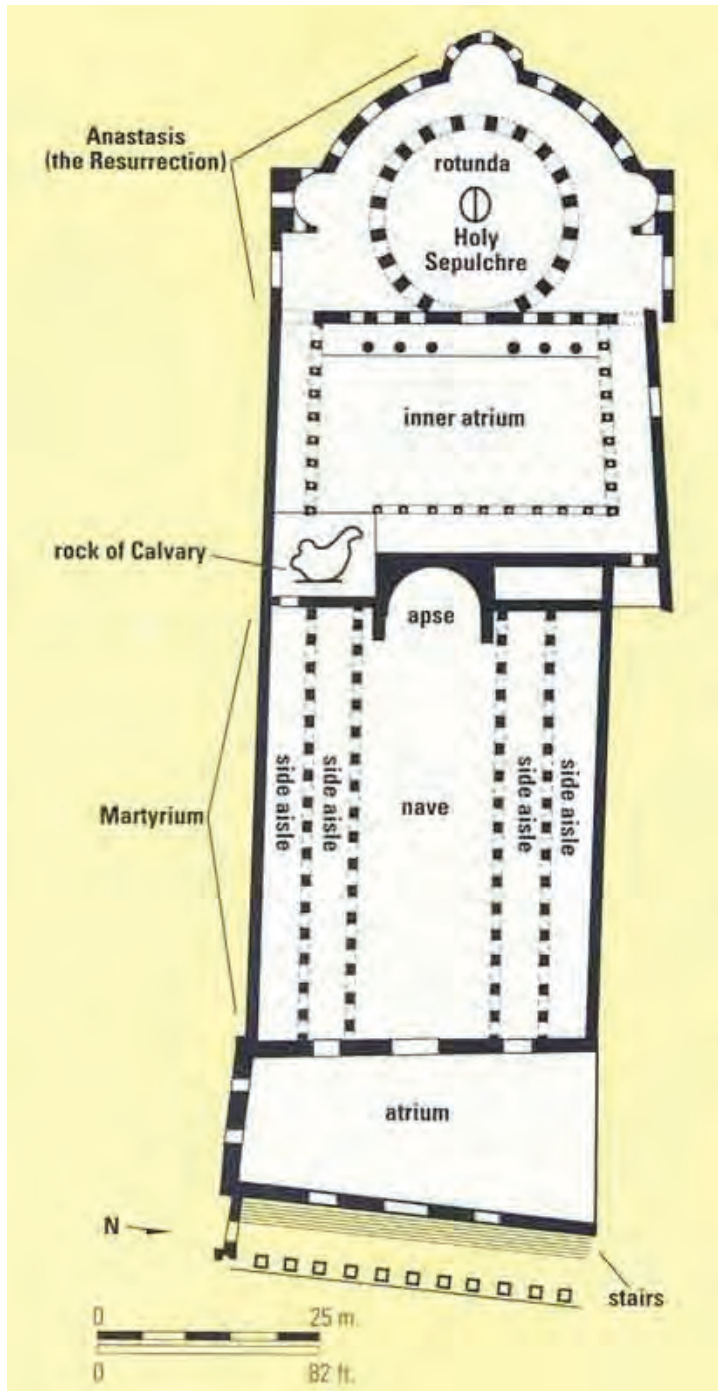
A snapshot in stone, the famous Madaba map gives us a sixth-century view of the Church of the Holy Sepulchre. See detail and plan.

Garó Nalbandian

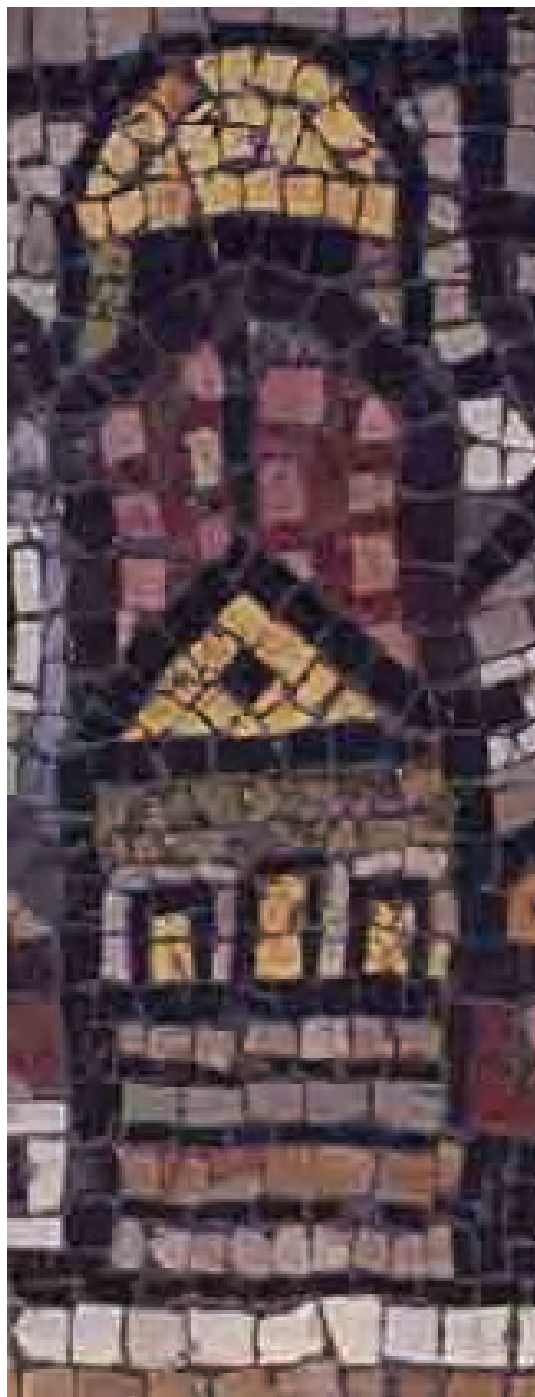
tunda was about 115 feet in diameter. Parts of the original wall of the rotunda stand to this day, rising to a height of about 35 feet, and serve as the foundation for the walls of the present rotunda around the tomb. This part of the church compound was called the Anastasis (meaning “the resurrection”). The difference between the rotunda, with its single focus, built for commemorative purposes over the holy tomb, and the basilica, which was used for worship, is clear both in the plan of the building and in its use.

Most of the Byzantine churches discovered in Israel are small, modest structures compared to the Constantinian churches. The former served rural or urban congregations or monasteries. Even the smallest villages had a church, and middle-sized towns had a number of them.

Among the many centric-plan memorial churches in Palestine was a circular one on the summit of the Mount of Olives known as the Church of the Ascension, enclosing the rock from which Jesus is supposed to have ascended to heaven.



Probably the most important church in Palestine, the Church of the Holy Sepulchre marks the traditional location of Jesus' tomb, preserved in the Rotunda. Built on Constantine's orders, the church also preserves, in a room of its own, a rock identified as Calvary, the hill on which Jesus is believed to have been crucified. The original basilica, called the Martyrium, adjoined the inner atrium, on the other side of which lay the Holy Sepulchre in an open courtyard. Sometime between Constantine's death and the first written description of the completed church, in 347, a centric-plan memorial, the Anastasis, was built around the Holy Sepulchre. The area outside the circle of columns in the Anastasis probably served originally as an ambulatorium.



Church of the Holy Sepulchre at Jerusalem

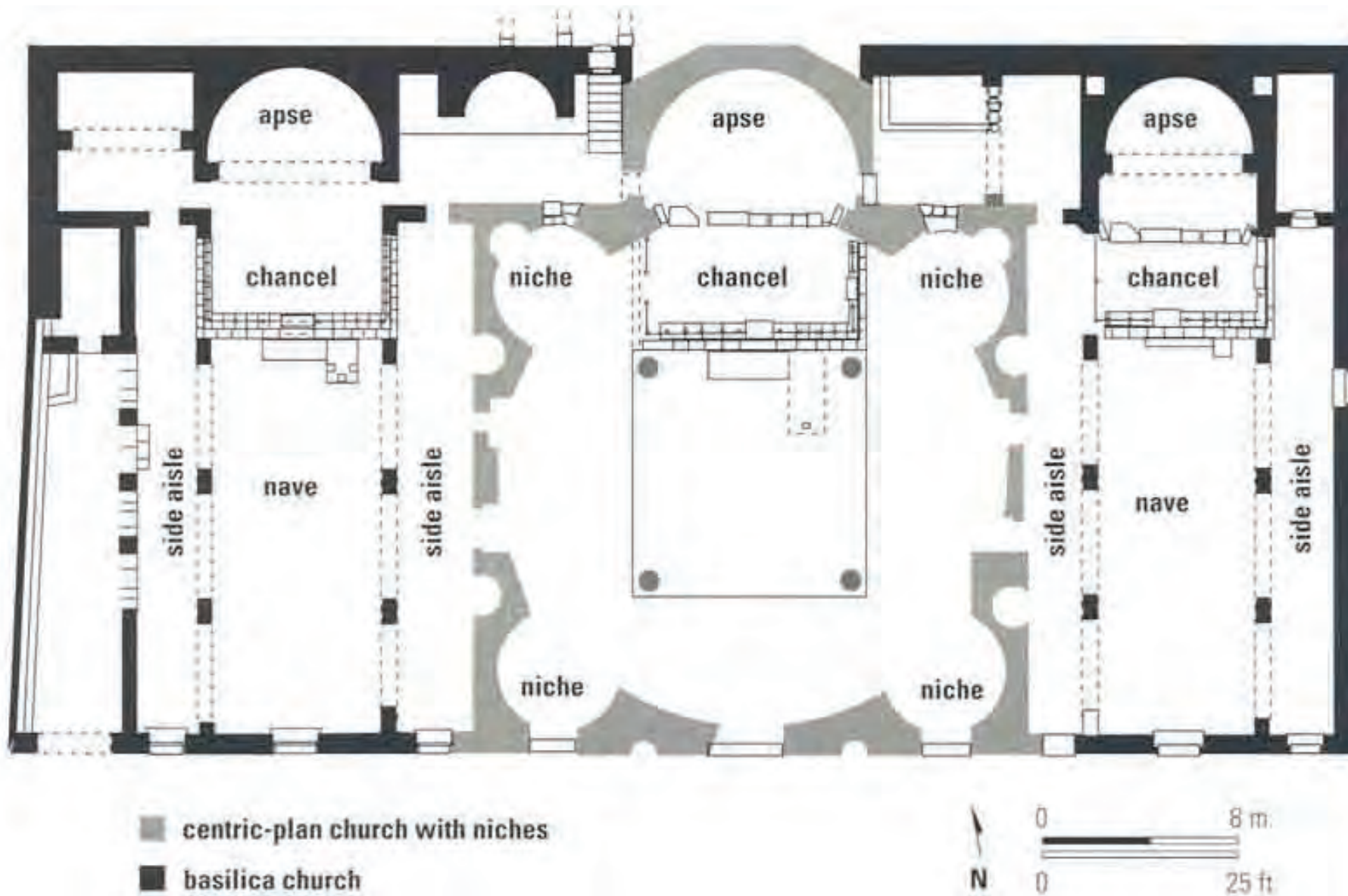
The detail from the earliest known map of Jerusalem—part of a mosaic located in a church in Madaba, Jordan—shows a three-door basilica attached to a round-domed structure—the Anastasis (resurrection) or Rotunda—at the rear. See plan.

Garò Nalbandian

In addition, a number of nonmemorial churches took unusual shapes. The circular church at Beth-Shean has already been mentioned. We can end this brief survey with the church complex of John the Baptist, a sixth-century structure at Gerasa. There an interior circular structure with niches is flanked on either side by basilica chapels.

After the Arab conquest in the seventh century, few significant church structures were built until the Crusaders' building initiative in the 12th century, which brought in its wake another flowering of church construction, but far different from the Byzantine churches. That, however, must be the subject of another article.

(This article has been adapted from the first chapter of *Ancient Churches Revealed*, ed. Yoram Tsafrir [Israel Exploration Society and Biblical Archaeology Society, 1993].)



John the Baptist Church at Gerasa

An eccentric hybrid: Outwardly a rectangle, the John the Baptist church complex in Gerasa, in modern Jordan, contained in its center a square church with a round, niched interior. A basilica chapel was attached to each side. The left chapel was dedicated to St. George and the right one to St. Cosmas and St. Damianus. Despite the centric plan of the church interior, which was covered with a dome, this was not a commemorative church. It dates to the first half of the sixth century.

Modified from C. H. Kraeling, *Gerasa: City of the Decapolis*

NOTES

- a. See James F. Strange and Hershel Shanks, “Has the House Where Jesus Stayed in Capernaum Been Found?” BAR 08:06.
- b. Here the angels announced to Abraham and Sarah the birth of their son Isaac, in Christian tradition this was a prefiguration of the annunciation to Mary by the angels (Luke 1:26—38).

Yoram Tsafrir is professor of archaeology at Hebrew University’s Institute of Archaeology, Yoram Tsafrir headed the institute from 1989 through 1992. In addition, serves on the Archaeological Council of Israel’s Ministry of Education and as a member of the editorial board of the Hebrew journal *Qadmoniot*. Tsafrir currently directs the excavation of the Roman-Byzantine remains at Beth-Shean. He has also directed numerous other excavations, including Rehovot-in-the-Negev and Horvat Berachot, and has served as an area supervisor at Arad, Masada and Megiddo.

ANNEXE 7

THE STATUS QUO IN THE CHURCH OF THE NATIVITY, BETHLEHEM

BY ABDULLAH EFFENDI KARDUS, M.B.E.

Introductory Note

It would not be correct to say that the records set out below are absolutely accurate and indisputably consented to by the communities concerned. Nevertheless, they are in the absence of official records as near as anyone can compile from private records and personal experience as to the alleged rights. In fact, they are records of practiced rights since the British Occupation together with certain additions from private registers to render them as complete as possible for future guidance and compliance.

The Status Quo begins with the Orthodox Cemetery, the square in front of the Church of the Nativity, the northern side of the Armenian convent overlooking the square aforementioned, and the western outside wall of the Church as far as the point where the new building of the Casa Nova and the old building join together.

According to a ruling laid down by the Turkish Government, the Orthodox can only build, if they so desire, at the back of the cemetery on the Beit Sahur old road and as far as the end of the wall which runs from N. to S, provided the building does not go southward further than the plain wall enclosing the back part of the cemetery and does not exceed in height the railing of the front part thereof.

Although the Orthodox claim absolute ownership of the square in front of the Church of the Nativity, yet no repairs thereto or alterations thereon can be effected without the consent of the other two communities concerned.

There are two cisterns with three openings in the square above referred to.

The waters of these cisterns which previously served for the watering of pilgrims > animals, are now used for the same purpose by the Bethlehem people.

No new openings or widening of existing ones in the wall of the Armenian Convent overlooking the church square is permissible without the prior consent of the other two communities.

No new opening or widening of existing ones in the north-western wall of the Church which is partly overlooking the square and partly the road between the Franciscan Convent and the Orthodox cemetery, as far as the point where the old wall of the Church and the new wall of the Casa Nova join together, is to be effected without the concurrence of the Communities concerned.

The Entrance.

The key of this door is kept by the Orthodox.

This door is opened and closed daily immediately after the morning and evening bells of the Latin Community ring. This coincides with the time specified hereinafter for each month of the year.

Opening	January	February	March	April	May	June
	5:30	5:15	5:00	5:00	4:30	4:15
Closing	July	August	September	October	November	December
	4:15	4:45	4:45	5:00	5:15	5:30
20 minutes after sunset						

To this rule, however, there are certain admissible exceptions.

1. On 3 November the Latin Sexton, owing to the night services they hold, applies to the Orthodox Patriarchal representative to keep the door open for some 20 to 30 minutes later than usual until 5 December, and, as the Latins have no lights in their passage, the Orthodox Sexton is supposed to keep the two lamps in between the first and second two pillars in the Basilica, as well as the lantern in the Narthex, alight.
2. Similarly the Latins apply for permission to have the door opened half an hour earlier than the usual time, in view of their morning services, for the period from 14 December up to Christmas. For the same reason the Orthodox light the lantern in the Narthex and the two lamps in the passage.
3. On 24 December the Latin Sexton requests the Orthodox to open the door at 9.30 p.m. for the night service.
4. On the Orthodox Christmas Eve the door is kept open the whole night.
5. On the Armenian Christmas the Dragoman applies to the Orthodox Patriarchal representative for the door to be opened at 9.30 p.m.
6. On Thursday of the Orthodox Holy Week, the Armenians request the Orthodox to leave the door open until they complete their Liturgy.
7. On the three days, i.e., Thursday, Friday and Saturday of the Holy Week, when the Latins do not ring their bells, the door is opened and closed according to the time table.

The Narthex

The Narthex is the space which comes immediately after the iron door and which is bounded on-

N. By the Guards' room.

S. By the door leading to Armenian Convent.

W. By the iron door.

E. By the wooden door of the Basilica.

This space with the exception of the two steps leading to the Armenian Convent is cleaned daily by the Orthodox.

In the Narthex there are two lanterns, one in the centre belonging to the Orthodox, and another above the door of the Armenian Convent belonging to the Armenians; these lanterns are lit at liberty.

The room which lies on the northern side of the Narthex and opens on it, is now in the hands of the Government and used as a rest room for the guard of the Church.

When the official cleaning takes place the Orthodox clean all the Narthex with the exception of the two steps leading to Armenian Convent.

The Basilica or Nave

The Basilica is that part of the Church which comes immediately after the Narthex. This is bounded on-

N. By the wall separating the Church from Franciscan Convent.

S. By the wall separating the Church from Orthodox Convent.

E. By that part of the Church known as the Katholikon.

W. By the Narthex.

Above the wooden door which separates the Narthex from the Basilica there is an icon of St. George and a lantern. This lantern is kept lit day and night.

On the wall south of the wooden door there is an icon hung on the southern side of the wall which is opposite the first pillar of the first row on the right-hand side of the Basilica.

There are 44 marble pillars in the Basilica, in 4 rows of 11 pillars each. Of these pillars, 4 are half-hidden in the western walls of the north and south transepts of the Church, which constitute respectively the Armenian Church and the Orthodox Church of St. Nicholas.

There is an icon above the western door on the western side of the Church of St. Nicholas.

There are also 54 lamps and 1 lustre in the Basilica; of these 44 are between the pillars and the remainder and the lustre are in the middle of the Basilica.

Orthodox Rights in the Basilica

All icons, lanterns, lamps, and lustre in the Basilica belong exclusively to the Orthodox.

The floor of the Basilica is cleaned and the pillars up to the cornice are dusted daily by the Orthodox. The marble under the lustre in the midst of the Basilica as well as the marble (an area of one meter and a half) in front of the door leading from the Basilica to the Armenian Church are cleaned with water every Saturday.

The Orthodox have the exclusive right of cleaning the whole of the Basilica when the official cleaning takes place, including the windows, which are left open for this purpose for the whole day. The day of the official cleaning is fixed by them, and the Government is notified and informs the other communities accordingly. The font in the Basilica was solely used by the Orthodox. At present, it is disused and its key is with the Orthodox.

Near the font there is an icon of the Virgin Mary. This icon belongs to the Orthodox.

The Orthodox celebrate in the Basilica 5 big processions, 4 medium processions, and 34 small processions. On the following festivals the priests officially receive the Patriarch or his representative at the door by the font in the Basilica:

1. Christmas.
2. Second Day of Christmas.
3. New Year's Day.
4. Epiphany.
5. First Sunday in Lent.
6. Third Sunday in Lent.
7. Palm Sunday.
8. Easter Sunday.
9. Thomas' Sunday (First Sunday after Easter).
10. Whit Sunday.
11. Feast of the Holy Cross.

The following is a list of the 43 processions above referred to, dated according to the Eastern Calendar:

Day of Month or Name of Feast	Big Processions	Medium Processions	Small Processions
8-9	_____	_____	_____
14-9	_____	_____	_____
Feast of the Patriarch	1	_____	1
21-11	_____	_____	1
6-12	_____	_____	1
25-12 Christmas	1	_____	1
24-12	_____	_____	1
26-12	_____	_____	1
27-12	_____	_____	1
1-1	_____	_____	1
5-1	_____	_____	1
6-1	_____	1	1
7-1	_____	_____	1
Feast of the Patriarch's rep	_____	_____	1
30-1	_____	_____	1
2-2	_____	_____	1
First Sunday in Lent	1	_____	1
Third Sunday in Lent	1	_____	1
Palm Sunday	1	_____	1
25-3	_____	_____	1
Thursday of Holy Week	_____	1	1
Good Friday	_____	1	1
Holy Fire (Saturday)	_____	_____	1
Easter Sunday	_____	1	1
Easter Sunday (noon)	_____	Special Ceremony	
Easter Monday	_____	_____	1
Easter Monday	_____	_____	1
Easter Tuesday	_____	_____	1

First Friday after Easter			1
First Sunday after Easter			1
Ascension Day			1
Whit Sunday			1
Whit Monday			1
29-6			1
6-8			1
15-8			1
	5	4	34

A. Big Processions.

These are composed of the Patriarch's representatives, the priests, the deacons, choir, and candles and banner-carriers, preceded by the sexton, all of whom are in ecclesiastical robes.

The procession starts from the Sanctuary and goes down to the Armenian Church by the eastern set of steps and turns westward to the common door, entering the Basilica; then between the northern rows of pillars to the wooden door separating the Narthex from the Basilica, whence it turns southward and back between the two rows of the southern pillars to the Church of St. Nicholas, passing through it and down to the Grotto by the southern door where the usual prayers for the feast and for the reigning Government are said. The procession then leaves the Grotto by the northern door, passing through the Armenian Church and by the common door to the Basilica through the rows of pillars as before to the Church of St. Nicholas, and from thence to the Katholikon by the eastern set of steps. From there the procession descends again to the Armenian Church by the eastern set of steps and through the common door to the Basilica passing through the two northern rows of pillars to the wooden door separating the Narthex from the Basilica, where it turns eastwards through the Nave of the Basilica to the spot under the lustre in the midst where the usual prayers and prayers for the safety of the reigning Government are said. From there the procession proceeds to the Katholikon and the Temple where the prayers are terminated. After the prayers the procession leaves the Temple and goes through the Katholikon to the centre of the Basilica and turns southward and leaves the Basilica and the Convent by the door near the Font.

Christmas Day

The procession is composed of the Patriarch or his representative, the Bishops, the Priests, the Deacons, the Choir, candles and banner-carriers, all of whom are in ecclesiastical robes. This procession is preceded by Kawasses.

The Patriarch or his representative leaves the Sanctuary by the Katholikon and goes down by the eastern set of steps to the Church of St. Nicholas and down to the Grotto by the southern door where the usual prayers for the feast and the safety of the reigning Government are said the choir standing on the steps which lead to the Armenian Church. After prayers the procession leaves the Grotto by the northern door and passes through the Armenian Church, and the common door, then between the northern set of pillars in the Basilica to the wooden door which separates it from the Narthex and turns southward and proceeds between the southern rows of pillars to the Church of St. Nicholas and to the Katholikon by the eastern set of steps. From there it again descends to the Church of the Armenian Community by the eastern set of steps and through the common door to the Basilica, passing between the northern rows of pillars down to the wooden door of the Narthex. Then it turns southward and passes between the two rows of the southern pillars and through the Church of St. Nicholas and goes up to the Katholikon, from where it again descends to the Armenian Church as before, and passes through the common door to the Basilica and in between the northern rows of pillars to the wooden door. The procession here turns up the Basilica to the spot under the lustre, where the usual prayers for the feast and safety of the reigning Government, are said. After prayers the procession goes up to the Katholikon and the Sanctuary where the Liturgy is said. At the termination of the Liturgy the procession leaves the Sanctuary passing through the Katholikon and descends to the Basilica, where it turns southward and leaves the Church through the door at the font to the Convent.

Easter Sunday

Between the hours of 10 and 11 a.m. all the bells ring. The Priests, the Deacons, the Choir and the Servants of the Church, together with the Orthodox congregation assemble in the Convent. The Patriarch's representative, the Priests, the Deacons, the Choir, the candles and fan-bearers, as well as the banner-carriers, robe in ecclesiastical garments. Then prayers begin and the whole assembly proceeds singing to the space in front of St. George's Church. From there the procession proceeds by the door near the Font to the Basilica passing under the lustre in the midst, and goes up to the Katholikon, where prayers begin, there being no prayer in the afternoon on this day. Then a small procession takes place. After this the Sexton places chairs in the Basilica for the Patriarch's representative and the Priests: the choir of the Patriarch's representative is stationed at the second pillar of the northern front row of pillars, and a chair is placed at each other pillar according to the number of priests taking part in the ceremony. By each of these pillars two persons stand, one carrying a banner and the other a fan or a candle. The Patriarch's representative after prayer in the Katholikon descends together with all the Priests to the Basilica, where they seat themselves on the chairs above-mentioned. The congregation then, one by one, kiss the crosses in the hands of each priest, while the choir sing the usual anthems. The procession then leaves the Basilica by the door near the font and returns to the Convent.

The chairs above referred to are then removed.

B. Medium Processions.

These are composed of the Patriarch's representative, the Priests, the Deacons, the Choir, and the candles and fan-carriers, preceded by the Sexton. No banners are carried.

This procession leaves the Sanctuary and goes down to the Armenian Church by the eastern set of steps and passes through it to the common door and in between the northern rows of pillars, the wooden door separating Basilica from Narthex, wherefrom it turns eastward and goes through the Basilica to the Katholikon, where usual prayers are said.

C. Small Processions.

These are composed of the Priests, Deacons, candles and fan-carriers preceded by Sexton.

In these processions the Patriarch's representative remains seated on his throne.

This procession leaves the Sanctuary and goes down to the Armenian Church by the eastern set of steps and passes through it to the common door and in between the northern rows of pillars the wooden door separating Basilica from Narthex, wherefrom it turns eastward and goes through the Basilica to the Katholikon, where usual prayers are said.

At the close of processions whether big, medium, or small, and when the Patriarch or his representative leaves for the Convent, all the Orthodox bells ring. The Armenians are not supposed to ring their bells when this is in progress.

Distinguished Orthodox Visitors and Pilgrimages

When the visitor is a Patriarch, a Prince or a Duke, he is officially received by the clergy, attired in ecclesiastical garments and accompanied by religious banners, at the District offices, and proceeds with him to the Church in the following manner :-

The visitor alights in the open space in front of the District Offices where, if he is a Patriarch, he is clad with a cope and conducted in procession from the District Offices over the Church Square by the small iron door and through the Nave down to the Grotto of the Nativity and to their Church above and subsequently to their Convent.

When the visitor is of minor importance, or for a pilgrimage, the Orthodox Clergy wait at the wooden door separating the Narthex from the Basilica.

Latin Rights in the Basilica

The Latins have the right of passage to their Church and Convent. This passage is by the iron door and through the Narthex and the wooden door thereto and through the Basilica, in between the first and second pillars of the Northern rows.

Attempts on various occasions have been made by the Latins to pass between the second and third pillars, but were objected to by the Orthodox.

When a distinguished personage is visiting the Church, a procession, composed of clergy in ecclesiastical vestments, banner-carriers and candle-carriers, leaves the Church in procession shortly before the arrival of the visitor and waits for him in the open space in front of the District Offices, where he is received and conducted to the Church in the manner described above. The Patriarch is thus received on Christmas Eve. On such occasions, no civil banners may be carried.

Armenian Rights in the Basilica.

The Armenians have the right to pass down the centre of the Basilica, and then through the door known as the common door at the east end of the northern row of columns to their Church in the North Transept.

The common door which connects the Armenian Church with the Basilica is closed daily by the Orthodox after sunset prayers. The Armenians have also a key to this door and can open it without any restriction whenever required.

The Armenians have the right to pass through the Nave with their wedding ceremonies, baptisms, and funerals on prior notification being made to the Government, who in due course communicate same in writing to the Orthodox.

When in wedding and baptismal ceremonies the officiating body accompanies the ceremony, the priests, etc., disrobe in their convent and send their vestments with the sexton to their Church.

At a funeral the priests leave the Convent vested and the procession passes through the Nave to their Church. After prayers the procession leaves the Church again through the Nave and out to the cemetery.

The Armenians have also the right to pass through the Nave of the Church on the following feasts, provided of course they notify the Government, as is the case with weddings, baptisms, or funerals :-

1. Circumcision Day.
2. Purification Day of B.V.M.

3. Palm Sunday, Holy Saturday, and Easter Sunday.

4. Ascension Day and Whit Sunday.

5. Assumption Day of B.V.M.

6. Feast of the Holy Cross.

7. Transfiguration Day.

The Katholikon

This part of the Church is exclusively used by the Orthodox. At the east end there is the Sanctuary.

In front of the iconostasis there are four candle-stands, two large and two small.

Fixed to the north-eastern wall there are seven seats, to which another one is added at Christmas for the seating of Consuls. Above these seats there are 35 icons. In front of the seats there is a stand for the choir and a round stand on a platform.

Affixed to the south-eastern wall there are the Patriarchal Throne, a seat for the bishop and another five seats. There is a small lamp hung on the Patriarchal Throne.

Hanging from the ceiling there are four chandeliers, two big ones, one medium, and one small, and several chains of lamps.

On the north-western corner of the Katholikon there is a pulpit, at the bottom of which there is a small lamp hanging from the mouth of a bird; above the pulpit there are two candlesticks on the heads of two birds, and above the steps of the pulpit there is an icon of Christ. On the wall under the pulpit there is an icon of the Resurrection of Christ. On the southern wall of the Katholikon there is an icon of the Entombment, and under it another icon of the Virgin Mary with Christ.

On the western wall, eastern face, there is an icon of Christ.

The Orthodox have no right to sweep or clean the Katholikon while the Armenians are having their prayers in their part of the Church, but may do so after the Armenians descend to the Grotto of the Nativity.

Church of St. Nicholas (South Transept)

This Church is the property of the Orthodox, who clean it as they desire. On the western wall there are four icons. There is also in this wall a cupboard in front of

which a table is usually placed. There is also a door at the northern end of the wall which leads from St. Nicholas Church to the Basilica. On the eastern and southern walls of St. Nicholas Church there are fourteen icons. Fixed to the eastern wall there is an altar. There is also a door leading to a private room. In front of the eastern wall there are two candlesticks. Near the western wall there is a rectangular stand for the sale of candles. In the centre of St. Nicholas Church there is a pillar on either side of which there are three lamps. In front of this pillar there is a box for the poor. North-east of the pillar there is another lustre. South-east of the pillar there is an iconostasis with four icons thereon.

There is a lamp in front of the Icon of the Virgin Mary which is hung to the east wall.

On Christmas Eve the Orthodox place between the two sets of steps on the northern side of St. Nicholas Church a large table for the sale of candles, and a desk for writing down the names of the pilgrims who pay money for the Church.

In the north wall of St. Nicholas Church there is the southern door of the Grotto. Hanging from the pillars on either side of the door are two curtains covering the wall and an icon and a lamp.

The Armenian Church (North Transept)

This part of the Church belongs to the Armenians, but the Latins have the right to pass in a direct line from the door of their Church to the north door of the Grotto; hence the Armenian carpet is cut in the manner it is.

In this Church there are 37 oil lamps, 3 lustre, and 3 candles in front of icons. Ten movable and immovable stands are fixed in the corner of Church.

There are two chains running from east to west and north to south similar to those in the Orthodox Katholikon. No lamps, however, are allowed to be attached thereto.

The procedure for the cleaning of this part of the Church is very complicated. The roof beams and walls down to, but not including, the cornice, and to a similar level in places where the cornice does not exist, all to be cleaned by the Orthodox. Where on the west wall of the North Transept a thinner wall is built on, the Orthodox sweep the sloping part. For the purpose of cleaning, the Orthodox place steps on the floor of the Armenian Chapel, but do not lean a ladder against the wall. The cornice and walls below the level of the cornice, are cleaned by the Armenians. The three windows in the Armenian Chapel under the level of the cornice are cleaned with their window recesses by the Government. The northern face of the Grotto is cleaned by the Government. The pictures in the northern face of the Grotto are to be removed, the eastern one by the Orthodox, and the western one by the Armenians, and to be rehung by them. The pillar west of the Grotto entrance is cleaned on the south-west, south-east and north-west sides by the Orthodox, and on the north-east side by the Government.

The rectangular pillar on which the Orthodox pulpit is built is cleaned on the east face by the Orthodox, and on the north face by the Armenians up to the cornice level and above by the Orthodox.

The window embrasures over the door to the Nave on the east side of the iron work is cleaned by the Armenians, and on the west side by the Orthodox. The steps to

the Katholikon are cleaned by the Orthodox, and the floor space between by the Government, this space being where a Guard used to be stationed.

The pillar east of the northern face of the Grotto is cleaned on the north side by the Government, and on east, south and west sides by the Orthodox.

The rectangular pillar in the wall east of the last pillar, is cleaned on the north side by the Armenians, on the west side up to the top partition by the Armenians, and above the partition by the Orthodox up to the cornice. The partition between the last two pillars is cleaned on the north side by the Government, and on the south side by the Orthodox. The Armenians clean the four pictures hanging on their partition, but do not remove them. For the cleaning of the roof in the smaller Armenian Chapel, the ladder of the Orthodox may only stand in one place, namely close by the pillar west of the northern face of the Grotto, and leaning towards the south. It may not be moved to any other place.

The Grotto of the Nativity

The southern door is used by the Orthodox officiants alone.

The curtains along the steps leading to the Grotto and stretching from the pillar of the door to the floor of the Grotto belong to the Orthodox. From the roof above the southern steps of the Grotto two lamps are suspended, the one nearer the door belonging to the Latins and the other belonging to the Orthodox. On the eastern wall of the Grotto and at the foot of the southern steps two icons are fixed, the one of the Virgin Mary on her way to Egypt belonging to the Orthodox and the other of St. John belonging to the Armenians.

In the semi-circle above the Star of the Nativity there are eleven icons, belonging to the Orthodox, and in front of these icons there are sixteen lamps, four of which belong to the Latins, six to the Orthodox, and six to the Armenians.

Above the Star of the Nativity there is an altar known as the Holy Altar. This is made in the shape of an iconostasis of six small fixed icons and a movable icon in the shape of a semi-circle. Above the semi-circle of the Altar there are two icons, one belonging to the Orthodox and the other to the Armenians. On the sides of the semi-circle above the Altar there are four icons, two of which belong to the Orthodox and two to the Armenians. On each of the two sides one icon belongs to the Orthodox and one icon belongs to the Armenians. The six above-mentioned icons are placed on the curtain which covers the semi-circle. This curtain belongs to the Orthodox.

The Orthodox open and close the railing which closes the semi-circle above the Holy Altar. This railing is opened for the Orthodox dawn prayers, and is kept open until the Armenians finish their prayers before noon. This grate is also opened when the Orthodox have pilgrims, and by special request from the Armenians when they have pilgrims. It is also opened when the Orthodox large bells ring. This takes place on Saturdays and the eves of feasts. When this is opened on these occasions, the Orthodox place their icon above the Altar, and, as soon as their sunset prayers are terminated, the icon is removed and the gate closed.

The velvet tapestry covering the inside of the semi-circle belongs to the Orthodox and is changed when required.

The curtain which hangs down the sides from the top of the Holy Altar to the ground of the Grotto belongs to the Orthodox.

The floor of the Grotto of the Nativity (the Star of the Nativity and the Manger excluded) is cleaned on alternate days by the Orthodox and the Latins.

The Star of the Nativity and the Altar together with the icons thereon are dusted daily by the Orthodox between 1.30 and 3.30., i.e., before the prayers at dawn.

The place of the Star is washed by the Orthodox and Armenians only, the Orthodox on Mondays and Saturdays and the Armenians on Wednesdays and Fridays. Should a lamp break or oil drop on the place of the Star any time after the Armenians have washed it the Orthodox only have the right to cleanse it.

The Holy Altar is cleaned by the Orthodox only.

On the right-hand side of the Star there is a small stone basin on the top of a small pillar. In the bottom of this basin there is a hole connected to a drain. Here there is also a cupboard in the wall for the Orthodox use only. At the foot of the northern steps of the Grotto there is also a cupboard. This cupboard, which was previously used by the Armenians, is disused at present.

Above the northern door of the Grotto there are two icons and two lamps. The icon and lamp on the right-hand side belong to the Armenians, and the icon and lamp on the left-hand side to the Orthodox.

The Latins clean daily the northern set of steps leading down to the floor of the Grotto. The five steps leading to the northern door are cleaned by the Latins and Armenians on alternate days.

The Manger

In front of the Manger there are five lamps and an icon. There is also another rectangular icon at the top of the Manger with a lamp burning in front of it.

Facing the Manger there is an altar. Above this altar there is an icon and candlesticks belonging all to the Latins. On this altar the Latins say their Masses in the Grotto.

The walls of the Manger are all covered with tapestries belonging to the Latins. These tapestries stretch out as far as half the pillar which separates them from the Orthodox tapestries which run up the southern steps as far as the southern door of the Grotto.

The pillar at the angle formed by the steps leading to the Manger is cleaned by the Latins. The tapestry which falls down this pillar may not go lower than the cross marked on it.

The Manger is cleaned exclusively by the Latins.

In front of the pillar at the angle of the two sets of steps leading to the Manger there are three candlesticks, the middle one belonging to the Orthodox, the right one to the Armenians, and the left one to the Latins.

It is customary for certain pilgrims of the Orthodox and the Armenian communities to place their belts or a piece of cloth round the pillar at the angle of the two sets of steps leading to the Manger.

The Tapestries in the Grotto and to whom they belong

Orthodox.

1. Tapestry along walls of the southern steps.
 2. Tapestry covering the arch above the Star of the Nativity and the Holy Altar from the top of the arch on either side down to the floor of the Grotto.
 3. Tapestry inside the arch of the Holy Altar.
 4. Tapestry hung above the Star of the Nativity.
 5. Tapestry fixed to the roof above the southern set of steps leading to the Grotto.
- Latins.
1. All the tapestry in the Manger including the piece falling down the pillar at the angle of the two sets of steps leading to the Manger and the piece covering half the pillar which separates the Latin tapestry from that of the Orthodox.
 2. A triangular piece of tapestry above the place where the Patriarch's representative (Orthodox) stands in time of prayer.
 3. The tapestry along the sides of and covering the roof of the northern set of steps leading from the Armenian Church to the Grotto of the Nativity.
- Round the Grotto, there is an asbestos tapestry. On this tapestry there are twelve icons, five of which are on the northern wall, three on the western, and four on the

southern. Six of these icons belong to the Orthodox, and six to the Armenians. There is also an icon above the door which leads into the Grotto of St. Jerome.

The total number of lamps in the Grotto and Manger is 53, of which 19 belong to the Latins, 17 to the Orthodox, and 17 to the Armenians.

Masses and Usages in the Grotto

The following is the order of the observances:

3 a.m. The Orthodox bells ring and their icon is placed on the Altar.
Prayer is held in the Katholikon.

3 a.m. 15 minutes before the Orthodox finish the prayer, the Armenian bell rings.
As soon as the Orthodox finish the prayer in the Katholikon, the Armenians begin prayers in their church.

3.15 a.m. The Latin door to the Grotto is opened. The Latin sexton prepares the altar in the Manger for Mass.

Half an hour before the exterior iron door is opened the Latin Mass bell rings to warn the Armenians to affect incensing of the Grotto if they have not yet done so.

Five minutes after the small bell rings the Latins descend to the Grotto for Mass. At the close of this Mass the Latin bell rings and iron door opens.

If Armenians have not completed their incensing of the Grotto, they finish this after the Latins leave the Grotto.

The Orthodox sexton descends to the Grotto to prepare the Altar for their Liturgy, which takes place immediately afterwards. When this office is finished the Orthodox' remove their icon.

The Armenians then place their icon on the Altar, and the Latins second Mass takes place.

Ten minutes before the Latins finish their Mass, the Armenian bell rings. When the Latins leave the Grotto the Armenian sexton prepares the Altar for the Armenian office, which takes place immediately afterwards.

On conclusion of this office, the Armenians remove their icon, and the second office of the Orthodox is celebrated.

The Latins have the right to celebrate once a week a solemn Mass in the Grotto. In these Masses they bring a harmonium to the Grotto, benches, chairs, and a rug which they place partly on the floor and partly on the place where the guard usually sits for seating their officiating priests. The Armenian office follows.

On Saturdays and eves of feast days the Orthodox place an icon above the Holy Altar in the Grotto of the Nativity.

On the 7th and 20th of January, i.e., the Orthodox and Armenian Christmas respectively, the Latins celebrate their two morning Masses one after the other to allow the Grotto to be cleared for use by the Orthodox and Armenians on their respective Christmas festivals.

When the Latins have the right to incense in the Grotto and at the same time the Orthodox have the right to place an icon on the Holy Altar, the Latins incense the Grotto before the Orthodox place their icon. The Armenians turn for incensing then comes, and after they have finished incensing, the Orthodox incensing and office takes place. At the termination of the Orthodox office their icon is removed from the Grotto, and when the Grotto has been cleared the Latin procession takes place.

When the Latins receive pilgrims or visitors who are desirous of celebrating Masses in the Grotto, it is the duty of the Father Superior of the Latin Convent or his representative to notify the Orthodox to that effect. When it is the hour for the Orthodox or the Armenian office the special Latin Masses are interrupted until these are performed. Special Latin Masses do not interrupt any incensing by the other communities.

It is permissible for the Latins to celebrate marriages and baptisms in the Grotto when it is free of Princes. Consuls and other such personages.

The Latin Christmas Festivals

On Christmas Eve two candlesticks are placed on the second step from the door of the northern steps leading to the Grotto.

The Armenians ring their bells at 12.45 p.m. for the afternoon prayers.

At 1.0 p.m. the Orthodox bells ring and their icon is placed in the Grotto and removed immediately after the prayers are over.

At 1.30 p.m. the Latin Patriarch arrives at Bethlehem.

The Latin sexton requests the Orthodox to open the iron door of the Basilica at 9.30 p.m.

At 4.30 to 5.0 p.m. the Latins go in procession to the Grotto. This procession is headed by either the Patriarch or a Bishop.

The Orthodox place their icon in the Grotto at 8.0 p.m. and it remains there till the morning, and is removed after their morning prayers.

The Latin Masses in the Church of St. Catherine begin at 10 p.m.

The Orthodox bells ring at 12.45 p.m., and an office is held in the Katholikon. Shortly before the Latin procession takes place the Latin sexton places a rug on the floor of the Grotto.

At 2 a.m. approximately, the Latin procession with the Baby Christ takes place. The Baby Christ is first placed by the Patriarch on the Star of the Nativity, and then laid in the Manger, and remains till the Epiphany.

A Cushion is placed on the step of the Star of the Nativity for the Patriarch or his representative.

Two candlesticks are sometimes placed one on each side of the Patriarch on the Holy Altar above the Star.

During these offices the Orthodox Dragoman and the sexton behind him stand on the right and the Armenian Dragoman on the left of the step of the Star of the Nativity.

Immediately the procession leaves the Grotto an Orthodox priest attired in vestments preceded by two candle-carriers and the sexton incense the whole of the Grotto, including the Manger.

The Latin Masses continue till 5.30 a.m.

At 5.30 a.m. the Orthodox bells ring, and an office is held in the Katholikon and the Grotto. At the termination of this Mass the Orthodox icon is removed, and the Armenians place their icon on the Holy Altar. The Latin Masses are continued.

If the evening prayers of the Orthodox begin before the Latin Masses in the Grotto have been finished, the Orthodox do not descend to the Grotto to incense until the Latins have finished their Masses.

After the Orthodox incensing of the Grotto the Armenians descend to complete their Mass, at the termination of which their icon is removed.

The Orthodox Christmas Festivals

On Jan. 5, at 10 p.m. the Orthodox bells ring and their icon is placed on the Holy Altar, and is removed at midnight.

The Armenians place their icon in the Grotto in preparation for their office, which is celebrated immediately the Latin Mass is over.

When the Orthodox night prayers are over and their icon is removed, the Latins begin their Mass.

The Armenians now begin their prayers in their Church, and descend to the Grotto when the Latin Mass is over, and complete the office.

On Jan. 6, at 2.30 a.m., the Orthodox bells ring, and their icon is placed in the Grotto, and their night prayers are said in the Katholikon. When these are over, the Armenians begin their night prayers on the small altar in their Church.

As soon as the Armenian night prayers are over, a Latin Mass is celebrated in the Grotto.

When the Latin Mass in the Grotto is over, the Orthodox bells ring and their prayers begin. Four incensings and readings from the Gospel take place in the Katholikon, the Grotto and the Basilica. The first incensing is made by a Bishop and the other three by a priest. After the readings, a priest goes to the Grotto to hold a service, and another priest at the same time holds a service in the Katholikon. The two services finish at 9 a.m.

Two candlesticks are placed by the Orthodox on the first step from the door of each of the northern and southern doors of the Grotto. They also decorate and place their golden icon on the Altar of the Nativity, where it remains till the evening of Jan. 9. The candlesticks put on the first step of the northern door of the Grotto remain for three days only, whereas those placed at the southern door remain till the Orthodox Epiphany.

On Jan. 6, at 11 a.m., the Patriarch arrives with his suite in Bethlehem, and is received by the clergy in vestments, the banner-carriers, the cross carriers and fan-bearers, who leave the church shortly before his arrival and await him at the District Offices. When the Patriarch alights in front of the District Offices a carpet is put on the ground for him to stand on while putting on his cope. A short address of welcome is usually made by his representative in Bethlehem. When the speech is over the procession proceeds to the Church through the Narthex and the Nave of the Basilica to the Katholikon, where, after a short prayer, His Beatitude descends to the Grotto accompanied by the procession which had received him. In the Grotto he incenses the Star of the Nativity and the Manger, and visits these two places followed by the Bishops and the consular representatives that usually attend the festival. He then leaves the Grotto by the northern door to the Katholikon, passing through the Armenian Church. The four Gospels are then read. His Beatitude descends after the first gospel to the Grotto to incense the Star and the Manger, and ascends to the Katholikon by the northern door of the Grotto and incenses the public in the Katholikon and the Basilica. After each other gospel a Bishop goes down to the Grotto and up to the Katholikon by the northern door of the Grotto and incenses the congregation in the Katholikon and in the Basilica.

After the Gospels the sunset prayers begin.

At the beginning of the sunset prayers two Deacons, preceded by two young men in vestments and a sexton descend to the Grotto and incense, and then ascending by the northern door incense the congregation.

During the sunset prayers the priests make two processions, one with the Gospel and another with the sacred vessels of the Church.

The procession referred to above begins from the Katholikon down the eastern set of steps to the Armenian Church, the Armenian Church, the common door, the Basilica and through it back to the Katholikon. After these processions the prayer is completed and the Patriarch leaves the church and returns to the convent.

At 10 p.m. all the Orthodox bells ring, and the Patriarch or his representative descends from the Convent and proceeds to the Church by the door near the Font, where he is met by the clergy attired in ecclesiastical garments and conducted in procession to the Katholikon.

Night prayers begin, and while the Patriarch is seated on his throne a priest descends to the Grotto and incenses, and then ascends by the northern door and incenses the congregation.

At midnight His Beatitude with the clergy and the choir go down to the Grotto in procession. His Beatitude reads the Gospel and offers prayers for the reigning authority and for the Orthodox Kings. It is customary also for a portion of the Gospel to be read in English. He then incenses the Star and the Manger and kisses them both. The Bishops and the consuls also kiss the Star. He then leaves the Grotto in procession as described above.

During the Orthodox procession in the Grotto of the Nativity, a Latin sexton stands at the southern end of the Manger. The Armenians by a mutual agreement with the Orthodox send no representative to attend this ceremony.

After the procession a Bishop goes down to the Grotto and holds another office there.

Should the office down in the Grotto finish before that celebrated in the Katholikon, the Armenians have no right to descend to the Grotto before the Patriarch leaves the Church.

When the Patriarch finishes the Liturgy he disrobes and leaves the church in procession through the Basilica and by the door at the Font to the Convent where he stays till 2 p.m. of the following afternoon.

Before the Patriarch leaves the Convent the Orthodox bells begin to ring, and he descends with his suite and visits the Church and the Grotto and passes out through the Basilica and the iron door.

After the Patriarch leaves Bethlehem, the Orthodox clergy attired in vestments proceed in procession to the door at the Font and receive the Patriarch's representative in Bethlehem into the Church. The Bishop is conducted in procession to the Katholikon, where afternoon prayers are offered. During these prayers two Deacons with two candle-carriers headed by a sexton descend to the Grotto by the southern door and incense the whole of the Grotto and ascend by the northern door and incense the congregation in the Church. After this another procession takes place. The Priests, Deacons, a sexton and five boys carrying candles, church fans, and a cross, go in procession beginning with the Katholikon, the Armenian Church, the common door, the Basilica, and round through the Nave of the Church to the Katholikon.

On the morning of Jan. 8 a similar procession is held as on the previous afternoon, and in the afternoon a procession composed of two candle-carriers, one Deacon and a sexton incense the Grotto and the Church. A small procession then takes place.

On the third day of the Feast, at 5.30 a.m., a Liturgy is celebrated in the Katholikon and the Grotto. An incensing is made and two small processions of the priests are held.

In the evening of the third day the Orthodox remove their icon from the Grotto and the two candlesticks placed at the northern door.

When the Armenians celebrate a Mass in the Grotto on these three days, they place their icon over that of the Orthodox but on a special stand.

Christmas Services of the Copts and Syrian Jacobites

On Jan. 6, in the afternoon, the Copts and Syrian Jacobites officiate in the Armenian Church, the former on the main altar and the latter on the altar of the Circumcision. In the evening they both visit the Grotto in sacerdotal robes for prayer, and again at night after the Orthodox office is completed. The Syrian Jacobites must in this respect follow the Copts, and during their service the Armenians place an icon on that of the Orthodox.

Neither the Copts or the Syrian Jacobites are allowed to place church vessels, etc., of their own on the Armenian altars, with the exception of a chalice.

The Latin Epiphany Service

On Jan. 6 at 4 p.m. after the Orthodox sunset prayers are over, the Father Custodian and the Latin clergy in vestments proceed to the Grotto in procession, starting from the Latin Church and passing through the Armenian Church down to the Grotto by the north door. After prayers the Baby Christ is removed from the Manger and carried back to the Latin Church.

During this service, a representative of, the Orthodox and the Armenian Patriarchates stand on the right and left side of the Star respectively.

The Armenian Christmas Festivals

On the afternoon of Jan. 18 a table for the sale of candles is placed in the Basilica on the left hand side of the common door, and two candlesticks are put on the third step leading to the northern door of the Grotto.

From 10 a.m. on this day the door leading to the Latin Church of St. Catherine from the Armenian Church is closed for 24 hours.

The whole of the Armenian Church is covered with carpets and a chair placed in the centre as the Patriarchal Throne.

An altar is set under the picture of St. Stephen, which is hung on the southeastern wall, and a small table and basin placed near the main altar for Epiphany, which is celebrated on the same night.

A carpet and a chair are also placed in the Grotto of the Nativity for the service there.

At about 10 a.m. on January 19 the Armenian clergy and choir, without vestments, descend from their Convent, passing through the Narthex and by the iron door, to the Church Square, where they await the arrival of their Patriarch or his representative.

Then the Patriarch arrives he is conducted over the Square and through the iron door to the Narthex, where two candle-carriers in ordinary dress await his arrival. From the Narthex the procession goes to the Armenian Convent.

At 1 p.m. the Patriarch descends from the Convent and is met in the Basilica under the icon of St. George, which is hung on the wooden door of the Narthex, by the Armenian clergy lined up in two rows going from W. to E.' and carrying candles and religious fans; a mat, and a carpet above it, is placed under the above-mentioned icon for the Patriarch to stand on while putting on his cope. He is then conducted through the Basilica as far as the steps of the Katholikon, and then northward to the common door and into the Armenian Church and the Grotto.

After the afternoon prayer the procession returns to the Convent in their vestments. A few minutes later a priest preceded by two Kawasses, two Deacons, and two candle-carriers, all in vestments, return from the Convent passing through the Nave to their Church.

By mutual agreement between the Orthodox and Armenians neither of those two communities have a representative in the Grotto during the Christmas services of the other. This was conditional on the space between the last step of the southern set of steps leading to the Grotto and the pillar south-east of the Manger being kept clear on the Armenian Christmas.

Immediately after the Mass in the Grotto, the carpet and chair are removed, and as soon as the service is over in the Armenian Church, the carpets, chairs and the table for the sale of candles in the Basilica are all removed. This usually takes place about 6 a.m. on the 20th.

The Orthodox Epiphany

The Orthodox place in the midst of the Church, under the lustre, a carpet and a large table, on which they set a large cross, two candlesticks and the Gospel. They also put either on or by this table a basin and two barrels of water and the Icon of the Baptism.

The Orthodox place their Icon on that of the Armenians on the Altar in the Grotto, and an incensing takes place. The incensing body, which is composed of a Deacon and two candle-carriers preceded by a Sexton, effect the first incensing at the beginning of the prayers. A procession of the Priests, Deacons, candle-carriers and fan-

carriers takes place towards the middle of the afternoon prayers.

On the morning of the day following two masses are celebrated, one in the Katholikon and another in the Grotto. An incensing and two processions in the manner above indicated take place.

The Orthodox Feast of the Holy Cross

On this occasion also, the Orthodox place in the midst of the Basilica, under the lustre, a carpet and a table. On this table they put a tray and on it the Cross. The consecration of the Cross is carried out by the Patriarch's representative, or any person delegated by him, in the following manner:-

- 1st. By prayers at the table above referred to.
- 2nd. By prayers at the wooden door separating the Basilica from the Narthex.
- 3rd. By prayers at the door near the Font.
- 4th. By prayers at the northern wall of the Basilica.
- 5th. By prayers at the table.

When this has been completed the officiating body proceeds to the Katholikon for the termination of the Mass.

APPENDIX A MANDATE FOR PALESTINE

Article 13

All responsibility in connection with the Holy Places and religious buildings or sites in Palestine, including that of preserving existing rights and of securing free access to the Holy Places, religious buildings and sites and the free exercise of worship, while ensuring the requirements of public order and decorum, is assumed by the Mandatory, who shall be responsible solely to the League of Nations in all matters connected herewith, provided that nothing in this Article shall prevent the Mandatory from entering into such arrangements as he may deem reasonable with the Administration for the purposes of

carrying the provisions of this Article into effect; and provided also that nothing in this Mandate shall be constructed as conferring upon the Mandatory authority to interfere with the fabric or the management of purely Moslem sacred shrines, the immunities of which are guaranteed.

Article 14

A special Commission shall be appointed by the Mandatory to study, define and determine the rights and claims in connexion with the Holy Places and the rights and claims relating to the different religious communities in Palestine. The method of nomination, the composition and the functions of this Commission shall be submitted to the Council of the League for its approval, and the Commission shall not be appointed or enter upon its functions without the approval of the Council.

APPENDIX B

PALESTINE (HOLY PLACES) ORDER IN COUNCIL

AT THE COURT OF BUCKINGHAM PALACE

The 25th day of July, 1924

PRESENT,

THE KING'S MOST EXCELLENT MAJESTY IN COUNCIL

WHEREAS by the Palestine Order in Council, 1922, it is (among other things) provided that the Civil Courts in Palestine shall exercise jurisdiction in all matters and over all persons in Palestine:

AND WHEREAS it is expedient that certain matters shall not be cognizable by the said Courts:

AND WHEREAS by treaty, capitulation, grant, usage, sufferance and other lawful means His Majesty has power and jurisdiction within Palestine:

NOW, THEREFORE, His Majesty, by virtue and in exercise of the powers in this behalf by the Foreign Jurisdiction Act, 1890, or otherwise, in His Majesty vested, is pleased, by and with the advice of His Privy Council, to order, and it is hereby ordered, as follows :-

(1) This Order may be cited as "The Palestine (Holy Places) Order in Council, 1924."

(2) Notwithstanding anything to the contrary in the Palestine Order in Council, 1922, or in any Ordinance or law in Palestine, no cause or matter in connection with the Holy Places or religious buildings or sites in Palestine or the rights or claims relating to the different religious communities in Palestine shall be heard or determined by any Court in Palestine.

Provided that nothing herein contained shall affect or limit the exercise by the Religious Courts of the jurisdiction conferred upon them by, or pursuant to, the said Palestine Order in Council.

(3) If any question arises whether any cause or matter comes within the terms of the preceding Article hereof, such question shall, pending the constitution of a Commission charged with jurisdiction over the matters set out in the said Article, be referred to the High Commissioner.

ANNEXE 8

BETHLEHEM CITY PROFILE

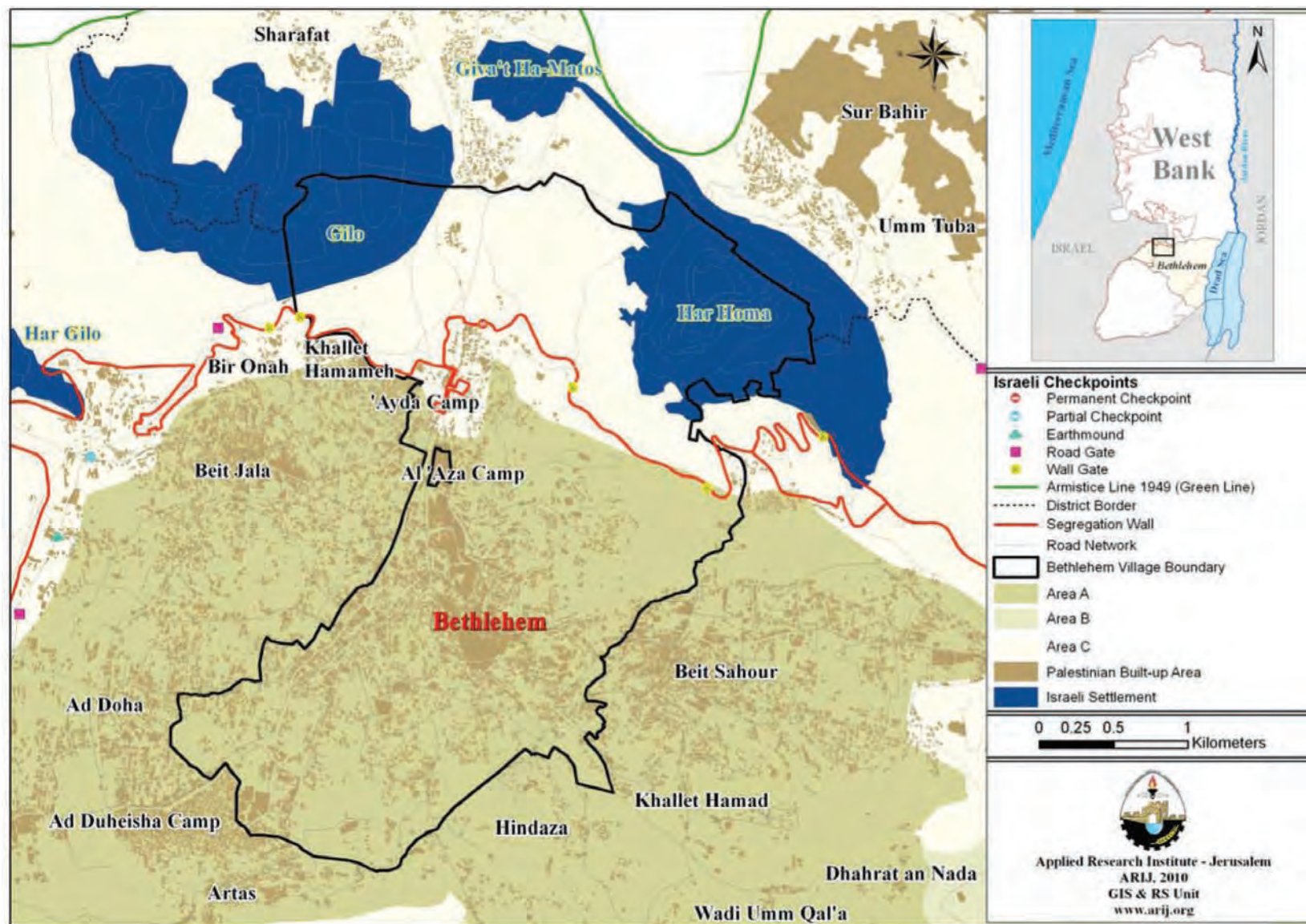
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2010

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Location and Physical Characteristics

Bethlehem is one of the major Palestinian cities, located in the north side of Bethlehem Governorate. Bethlehem is bordered by Beit Sahour city to the east, Jerusalem city to the north, Beit Jala and AD Doha cities to the west, and Hindaza and Artas villages to the south (See map 1).



Map 1: Bethlehem location and borders

Bethlehem is located at an altitude of 772m above sea level with a mean annual rainfall of 501mm. The average annual temperature is 16.3 o C, and the average annual humidity is about 60.4 percent (ARIJ GIS, 2009).

Bethlehem was among the first cities in Palestine to have an organized local council. The first elections for the city council were held in 1872, later at that time, when the population was just over 5000, the village council was given the status of a municipality. The present municipal council took office on May, 2005, consisting of 15 members. The Municipality has 170 employees in five major departments: Administration, Finance, Health and Environment, Engineering, and projects/development departments.

The municipality owns a permanent headquarters, four vehicles to collect solid waste, and two private cars. It is the responsibility of the Municipality to provide a number of services to the residents of Bethlehem, including:

1. Infrastructure services such as water and electricity.
2. Solid waste collection, road construction and restoration, street cleaning, and social development services.
3. Public markets.
4. Sewage network service.
5. Organization of the construction and licensing process.
6. Implementation of projects and case studies for the city.

History

Bethlehem city is an Arabic city with a long history that dates back to 1872. It was established and inhabited by the Canaanites around 2000 BC, and was called Beit Eilo Lahama, which means “house of the God Lahama,” who is the god of food and sustenance, according to the Canaanites, in connection with this name, the city’s name in Arabic indicates the meaning of food as well (house of meat). It is said that the reason for naming the city by the house of this God is that cattle and sheep used to breed and graze their, due to the large number of fertile and grazing lands. It is also worth noting that the meaning of the city name in the ancient Aramaic language was “the house of bread.”

Photos of Bethlehem



Religious and Archaeological Sites

In terms of religious establishments, there are 14 churches in Bethlehem: the Nativity Church, the German Church, Milk Grotto Church, Syriac Orthodox Church, Mar Anton Church, Coptic Church, Freres Church (De La Salle), the Cemetery Church, Abyssinian Church, the Baptist Church, Salesian Church, the Melkite Greek Catholic Church, Saint Charbel Church, and the Syriac Catholic Church, and 7 mosques, which are: 'Omar Ben Al Khattab Mosque, Salah Ad Deen Al Ayubi Mosque, Ar Ribat Mosque, Al 'Aza Mosque, Al Farooq Mosque, Shakhtoor Mosque, and Tarek Ben Ziyad Mosque (See Map 2).

As for the archaeological sites, Bethlehem city is full of significant historical and biblical sites. Ruins from Roman, Byzantine, Islamic and Crusader times can be found throughout the area. In addition, there are many sites of special importance to the followers of the three monotheistic religions, to whom this land is sacred, including:

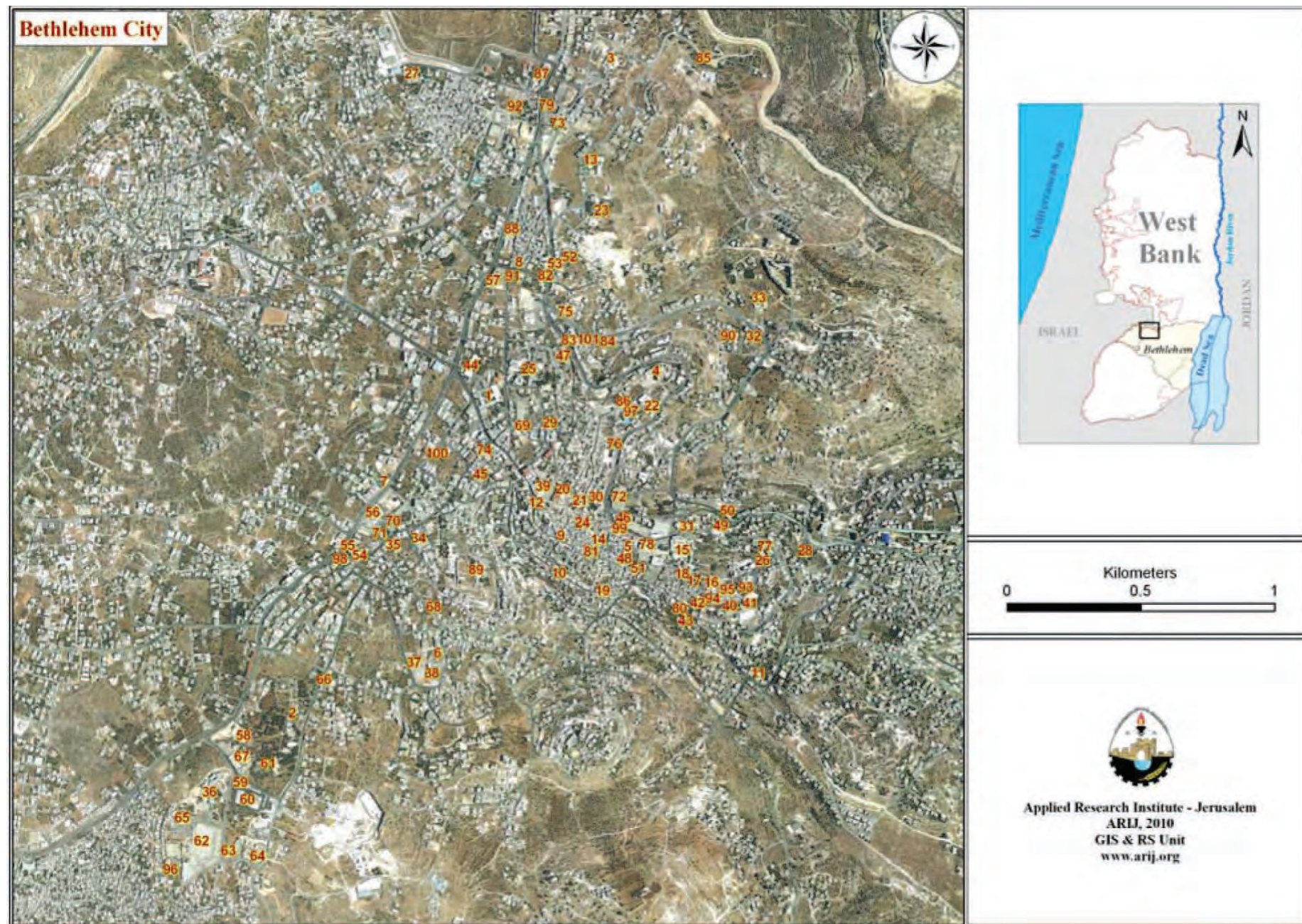
1. **Nativity Church:** constructed by Constantine the Great (330AD), just above the cave or the grotto which is believed to be the stable where Jesus Christ was born. It is believed that this church is the oldest in the world. There is also another nearby cave where it is believed that Jerome spent thirty years of his life translating the Bible.
2. **The Water Channel:** an ancient Roman channel that was used to connect Solomon's pools with Jerusalem city in the Romans era.
3. **Milk Grotto Church:** Officially known as Magharet Sitti Mariam, «Grotto of the Lady Mary», is a serene grotto only a few minutes' walk from Manger Square in Bethlehem. This grotto, with a Franciscan chapel built above it, is considered sacred because tradition has it that the Holy Family took refuge here during the Slaughter of the Innocents, before their flight into Egypt. Tradition has it that while Mary was nursing Jesus here, a drop of milk fell to the ground, turning it white. The irregularly shaped grotto is hollowed out of the soft white rock. A church was built here by the 5th century, and mosaic fragments on the terrace of the grotto, with geometrical motifs and crosses, are thought to belong to this time. Both Christians and Muslims believe scrapings from the stones in the grotto boost the quantity of a mother's milk and enhance fertility. Mothers usually mix it in their drinking water; would be mothers place the rock under their mattress. There is also an old tradition that identifies this as the burial site of the young victims of Herod's Slaughter of the Innocents.
4. **King David Wells:** King David's Wells (Biyar Daoud) in King David (PBUH) street, off Manger Square, are three Great Cisterns excavated in the rock to the north of Bethlehem city, marking the site where David's army broke through a Philistine garrison to bring him water; «Oh that someone would give me water to drink from the well of Bethlehem» (2 Sam. 23:15). It is believed that the adjacent Church of St. David is where the King is buried. The cisterns were discovered in 1895. The church rested on a vast Necropolis composed of 18 Arcosolia with two to six tombs each. The cemetery was Christian as proved by the inscription.

Population

According to the Palestinian Central Bureau of Statistics (PCBS), the total population of Bethlehem in 2007 was 25,266; of whom 12,753 are males and 12,513 are females. There are 5,211 households living in 6,709 housing units. Age Groups and Gender The General Census of Population and Housing carried out by PCBS in 2007 showed that the distribution of age groups in Bethlehem is as follows: 34.1 percent are less than 15 years, 56 percent are between 15-64 years, 4.9 percent are 65 years and older, and 5 percent are unknown. Data also showed that the sex ratio of males to females in the city is 101.9:100, meaning that males constitute 50.5 percent of the population, and females constitute 49.5 percent of the population.

Families

The inhabitants of Bethlehem city are composed of several families, mainly: Al 'Anatrah, Al Ghathabrah, Al Qawadsa, Al Farahiya, An Najajra, Al Fawaghra, At Tara-jma, Al Hreizat, At Tasaqsa, and As Siryan.



Map 2: Main locations in Bethlehem city

No.	Locations	No.	Locations	No.	Locations
1	The Holy Family Church & Hospital (Al Faransawi)	35	Hermann Gmeiner - Children's Village School S.O.S	69	Women Union
2	Bethlehem Hospital	36	Dar al Kalima School / Dar al Kalima Health & Wellness Center	70	Presidential Headquarters
3	Al Caritas Hospital	37	Bethlehem Girls High School	71	Paltel
4	Jabal Daoud Hospital (Bini)	38	Salah Ad Deen Al Ayubi Boys Elementary School	72	Central Park Station & Paltel
5	'Omar Ben Al Khattab Mosque & Legitimate Court	39	Salesian Boys Industrial High School	73	Jerusalem Electricity Company
6	Salah Ad Deen Al Ayubi Mosque	40	Al 'Awda Girls Elementary School	74	Jerusalem Electricity Company
7	Ar Ribat Mosque	41	Al Mahd Boys Elementary School A & B	75	Chamber of Commerce and Industry
8	Al 'Aza Mosque	42	Virgin Mary School	76	Ministry of Tourism and Antiquities
9	Al Farooq Mosque	43	Al Mas'udi Elementary School	77	Governor's Office
10	Shakhtoor Mosque	44	Ephetah School/ Ephetah Center	78	Bethlehem Police Station & The Peace Center & Museum
11	Tarek Ben Ziyad Mosque	45	Al 'Ehsan Charitable Clinic	79	Endowments Department
12	The German Church & An Hadwa International Theater	46	Bethlehem Health Directorate (Old Building)	80	The City Jail
13	The Baptist Church	47	Bethlehem Health Directorate (New Building)	81	The Old Market
14	Syriac Orthodox Church/ Elementary School	48	Bethlehem Municipality & Post Office	82	Higher Education Office
15	The Nativity Church/ Mar Jacob	49	Palestinian Water Authority	83	Jawwal Mobile Center
16	Milk Grotto Church	50	Local Government	84	Al Wataniya Mobile Center
17	Coptic Church	51	Tourist and Antiquities Police & Bethlehem Municipality/ Engineering Department & Land Settlement	85	Mary Doughty Park
18	Abyssinian Church	52	Bethlehem Interior Ministry offices	86	King David Wells
19	Saint Charbel Church	53	Bethlehem Directorate of Agriculture	87	Bilal Ben Rabah Archaeological Mosque
20	Salesian Church	54	Directorate of Finance	88	Water Canal
21	The Melkite Greek Catholic Church	55	Bethlehem Civil District Coordination Office (DCO)	89	Al Carmel Monastery
22	Syriac Catholic Church	56	The District & the Security Systems Complex	90	Children's Village S.O.S
23	Mar Anton Church	57	Palestinian Central Bureau of Statistics – Bethlehem	91	The Children Cemetery
24	A Church	58	Supreme Judicial Council & The Magistrate Court	92	The Islamic Cemetery
25	Bethlehem University/ Freres Church (De La Salle)	59	Civil Defense	93	The Armenian Cemetery
26	The Cemetery Church/ Melkite Catholic Cemetery	60	Central Market	94	The Latin's Cemetery
27	'Ayda Monastery	61	Abu 'Ammar Sports Hall/ Directorate of Youth and Sports	95	The Greek Cemetery
28	The Syriac Cemetery/ Church	62	President Airstrip	96	Al Fineeq Center
29	Terra Sancta Girls Elementary School & Church & Kindergarten & Monastery	63	Red Crescent Society & Red Cross	97	Catholic Action Center
30	Terra Sancta Girls High School / St. Joseph Sisters	64	Bethlehem Police Department	98	The Propellants Government Compound
31	Terra Sancta Boys High School	65	Palestine Civil University	99	Land Registration Authority
32	Abraham Charitable Society School/ Society	66	Intelligence & Customs Headquarters	100	The Joint Service Council
33	Al 'Ekha' Islamic Elementary School	67	Presidential Guard	101	Al 'Aseer Palestinian Club
34	Frere School	68	Military Medical Relief		

Education

According to the results of the PCBS Population, Housing and Establishment Census- 2007, the illiteracy rate among Bethlehem population is about 4.1 percent, of whom 67.6 percent are females. Of the literate population, 12.4 percent can read and write, 23.5 percent had elementary education, 26.6 percent had preparatory education, 21.5 percent had secondary education, and 15.6 percent completed higher education. Table 1, shows the educational level in the city of Bethlehem, by sex, and educational attainment in 2007.

Table 1: Bethlehem population (10 years and above) by sex and educational attainment

Sex	Illiterate	Can read & write	Elementary	Preparatory	Secondary	Associate Diploma	Bachelor	Higher Diploma	Master	PhD	Total
Male	236	1097	2108	2271	1840	296	774	26	119	53	8838
Female	493	989	1851	2195	1784	451	796	17	78	15	8710
Total	729	2086	3959	4466	3624	747	1570	43	197	68	17548

Source: PCBS, 2009. Population, Housing and Establishment Census-2007, Final Results

In regards to the basic and secondary educational institutions and schools in Bethlehem in the academic year 2008/2009, there are eight public schools in the city, run by the Palestinian Ministry of Higher Education, and 14 private schools that are run by religious institutions in the city, in addition to one school that is run by the UNRWA (table 2).

There is a total number of 9,905 students, 514 teachers, and 342 classes (Directorate of Education in Bethlehem, 2009). It should be noted here that the average number of students per teacher in the school is nearly 19, while the average number of students per class is approximately 29.

In regards to the university education institutions, there are two universities in Bethlehem city; Bethlehem University and Palestine Ahliya University. There is also one medium college in the City; the Caritas Hospital College for Nursing (Directorate of Education in Bethlehem, 2009).

Table 2: The Schools in Bethlehem by name, stage, sex, and supervising authority

School Name	Supervising Authority	Sex
Salah Ad Deen Al Ayubi Boys Elementary School	Government	Male
Bethlehem Boys High School		
Al Mahd Boys Elementary Night School		
Al Mahd Boys Elementary School		
Terra Sancta Boys High School	Private	
Salesian Boys Industrial High School		
Al Mas’udi Girls Elementary School	Government	Female
Al ‘Awda Girls Elementary School		
Bethlehem Girls High School		
Virgin Mary Elementary School		
Terra Sancta Girls High School/ St. Joseph Sisters	Private	
Ad Duheisha Girls Elementary School I	UNRWA	
Al ‘Ekha’ Islamic Elementary School	Private	Mixed
Dar al Kalima School		
Rosary Sisters School		
Ephetah Paul VI School		
Frere School (De La Sal)		
Hermann Gmeiner - Children>s Village School – SOS/ Bethlehem		
Abrahamic Charitable Society School		
Al Farooq School		
Zuhoor Falasteen Elementary School		
An Nukhba School		
Lora Vikonya School		

Source: Directorate of Education in Bethlehem, 2009

Furthermore, there are 14 kindergartens in Bethlehem; 12 of which are run by a private institution, one is run by a governmental body, and one is run by a charitable society. The total number of children in the kindergartens is 548 children. Table 3 shows the kindergartens according to their names and supervising authority.

Table 3: The Kindergartens in Bethlehem by name and supervising authority

Kindergarten Name	No. of Children	Supervising Authority
Bethlehem Model Kindergarten	30	Government
Frere Kindergarten	49	Private
Evangelical Lutheran School Kindergarten	26	Private
Terra Sancta Boys Kindergarten	185	Private
The Savior's Sisters Kindergarten	73	Private
Peace and Love Syriac Catholic Kindergarten	12	Private
Lora Vikonya Kindergarten	47	Private
Al Malha Charitable Society Kindergarten	24	Charitable Society
Children's Village SOS Kindergarten	35	Private
Abrahamic Society Kindergarten	51	Private
Ephetah Paul VI Kindergarten	16	Private
Rosary Sisters Kindergarten		Private
Rosary Kindergarten		Private
Ghassan Kindergarten		Private

Source: Bethlehem Municipality, 2010

Health Status

Medical services in Bethlehem city are considered rather well-developed, due to the fact that Bethlehem city is considered the vital center of the governorate. Moreover, the Ministry of Health and non-governmental and private institutions, which work in the health sector, supervise this sector in the city, providing their services through hospitals, clinics, and primary health care centers. There is also one governmental hospital in Bethlehem city run by the Ministry of Health; Muhammad Sa'ed Kamal Psychiatric Hospital, which contains 280 beds, in addition to two private hospitals, which are:

1. The Holy Family Hospital which contains 47 beds.
2. Caritas Hospital for Children which contains 82 beds.

The Palestinian Ministry of Health also provides the city and the surrounding towns and villages with primary health care services, such as medical examination and treatment, through Bethlehem Health Directorate in the city. In addition, there are many charitable societies, medical institutions, and private health clinics, which, upon their efforts, were able to perform multiple tasks in the areas of health care and social development. These institutions and societies include: The Palestinian Red Crescent Society, the Red Cross International Committee, Ephetah School for hearing and cognitive rehabilitation for deaf children, and the House of Hope (Beit Al Amal) for the blind and the mentally disabled, and others.

Moreover, located in Bethlehem city are several laboratories, radiology centers, dental clinics, physicians and specialized clinics, and pharmacies. It is also worth mentioning that all of these hospitals, clinics and medical centers, not only serve Bethlehem city but also serve all cities and villages in Bethlehem governorate and the neighboring governorates as well.

Economic Activities

The economy in Bethlehem is dependent on several economic sectors, mainly: the employees sector which absorbs 30 percent of the city workforce (See Figure1). The results of a field survey for the distribution of labor by economic activity in Bethlehem are the following:

- Government or Other Employees Sector (30%)
- Service Sector (25%)
- Trade Sector (23%)
- Industry (18%)
- Israeli Labor Market (3%)
- Agriculture sector (1%)

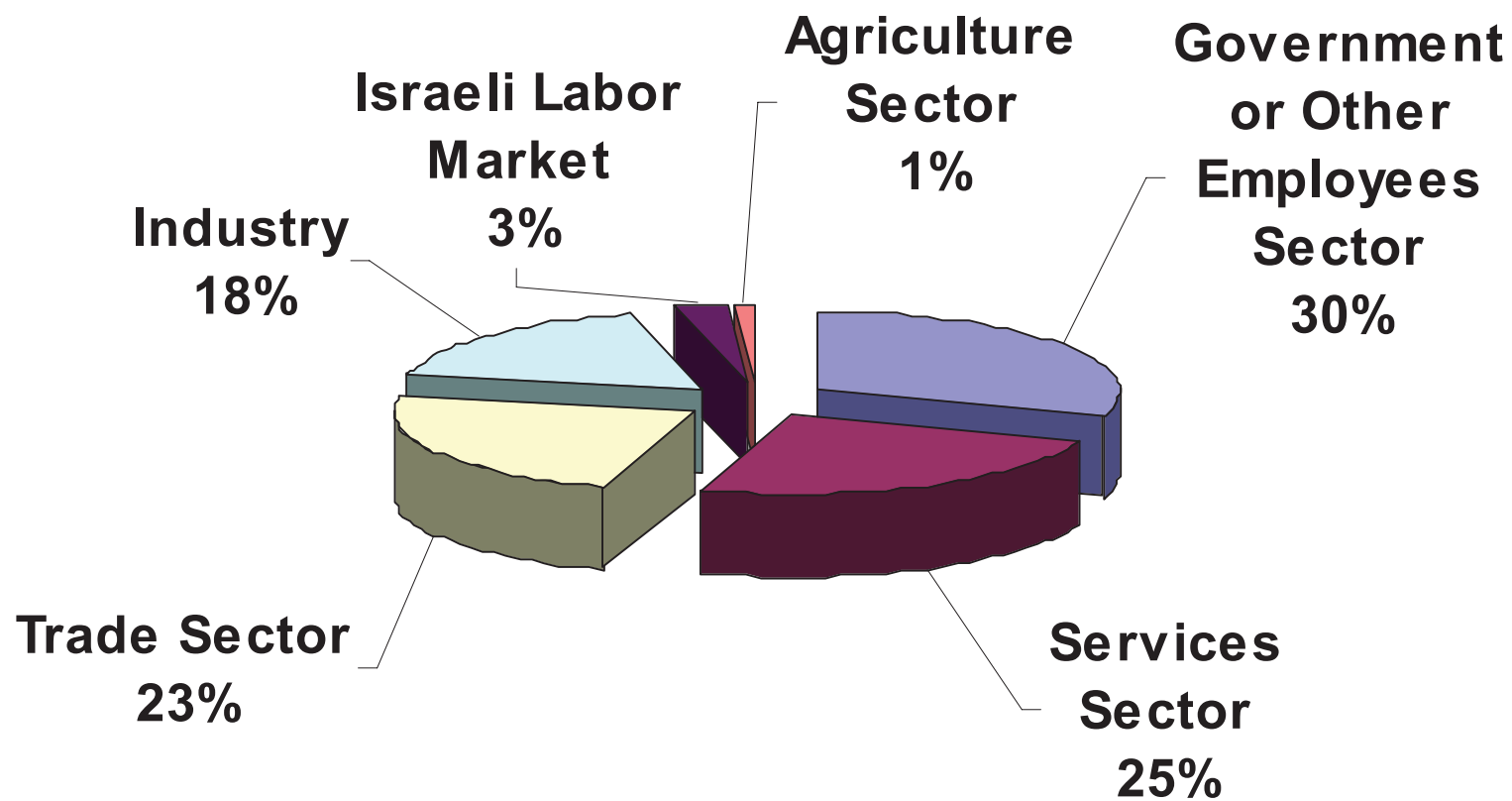


Figure 1: Economic Activity in Bethlehem City

There are many economic and industrial activities in Bethlehem, mainly; the industry of eastern artifacts (shells and wood), stone quarries, and concrete and textile factories, in addition to 73 different workshops (blacksmith, carpentry, and aluminum), 37 butcheries, 26 bakeries, 95 grocery, 185 clothing store, 300 different retail commercial stores such as car parts, carpets, and flowers, 500 different services stores, and 132 grocery stores.

As a result of the Israeli occupation and restrictions, the economic status of the population has severely declined, as many citizens have lost their jobs and have become unemployed, thus forcing them to work in the service sector. The unemployment rate in Bethlehem has reached about 27 percent, and the economical groups most affected by the Israeli restrictions were:

1. Workers in the tourism sector.
2. Workers in the trade sector.
3. Workers in industry.
4. Workers in the agricultural sector.

Labor Force

According to the PCBS Population, Housing and Establishment Census-2007, 35.2 percent of the Bethlehem labor force was economically active, of whom 85.5 percent were employed, 64.3 percent were not economically active, 50.3 percent were students, and 36.2 percent were housekeepers (See table 4).

Table 4: Bethlehem population (10 years and above) by sex and employment status-2007

Sex	Economically Active				Not Economically Active						Total
	Employed	Currently Unemployed	Unemployed (Never worked)	Total	Students	Housekeeping	Unable to work	Not working & Not looking for work	Other	Total	
Male	4236	486	287	5009	2840	12	613	104	204	3773	8838
Female	1052	59	63	1174	2831	4073	506	47	50	7507	8710
Total	5288	545	350	6183	5671	4085	1119	151	254	11280	17548

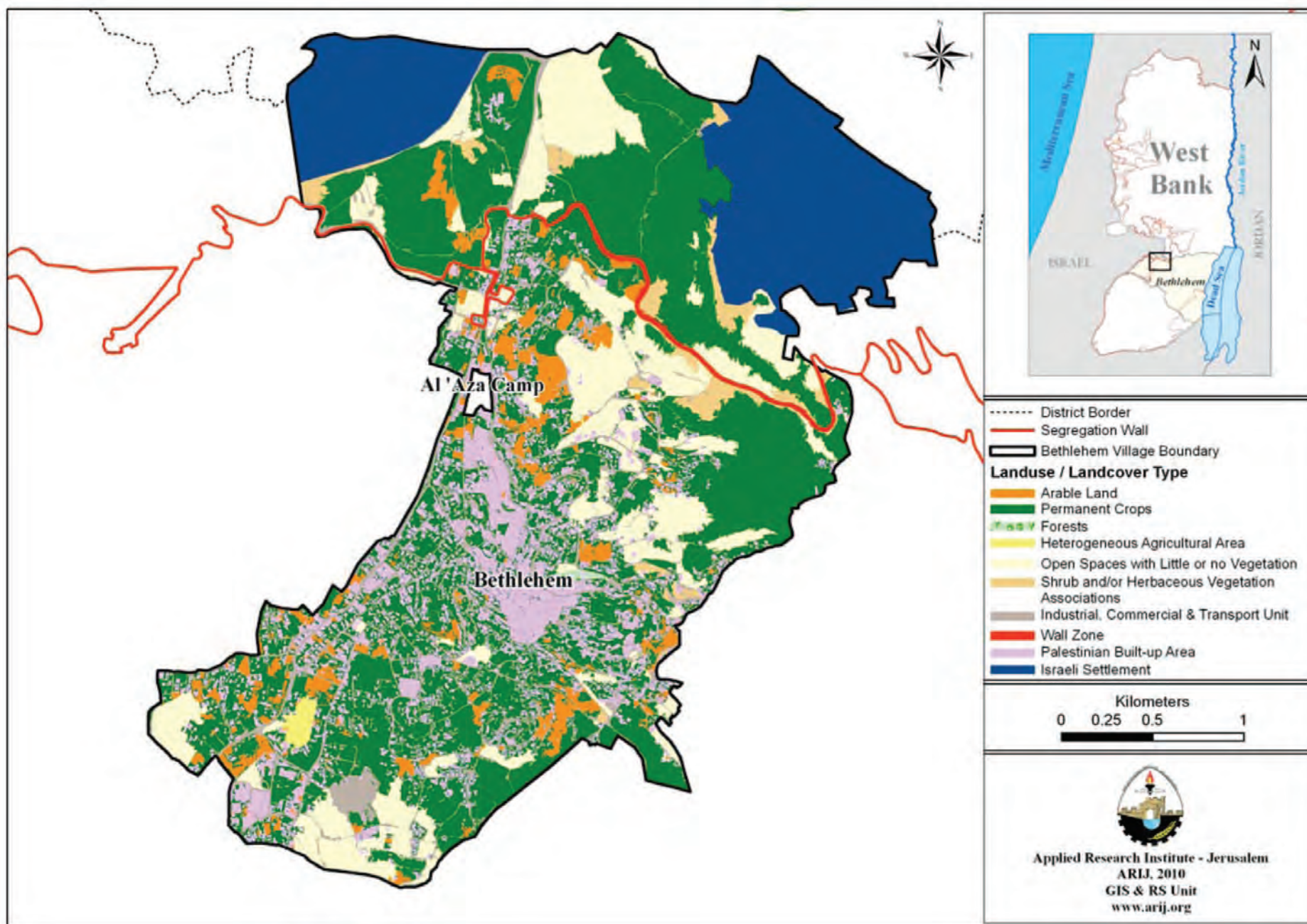
Source: PCBS, March 2009. Population, Housing and Establishment Census-2007, Final Results

Agricultural Sector

Bethlehem lies on a total area of about 10,611 dunums of which 6,535 dunums are considered arable land, and 1,373 dunums are residential land (See table 5 and map 3).

Table 5: Land Use in Bethlehem city (dunum)								
Total Area	Built up Area	Arable Land (6,535)					Area of Industrial, Commercial & Transport Unit	Area of Settlements & Military Bases
		Seasonal Crops	Permanent Crops	Greenhouses	Forests	Open Spaces & Rangelands		
10611	1373	550	4187	0	9	1789	904	1799

Source: GIS unit – ARIJ, 2008



Map 3: Land use/land cover and Segregation Wall in Bethlehem City

Agriculture production in Bethlehem depends mostly on rainwater. As for irrigated fields, they depend on the public water network. Table 6 shows the different types of rain-fed and irrigated open-cultivated vegetables in Bethlehem. The most common crop cultivated within this area is tomato.

Table 6: Total area of rain-fed and irrigated open cultivated vegetables in Bethlehem city (dunum)											
Fruity vegetables		Leafy vegetable		Green legumes		Bulbs		Other vegetables		Total area	
RF	Irr.	RF	Irr.	RF	Irr.	RF	Irr.	RF	Irr.	RF	Irr.
8	11	0	2	0	4	0	3	0	1	8	21

Rf: Rain-fed, Irr: Irrigated

Source: Palestinian Ministry of Agriculture, 2007

Table 7 shows the different types of fruit trees planted in the area.

Table 7: Total area of fruit and olive trees in Bethlehem City (dunum)													
Olives		Citrus		Stonefruits		Pome fruits		Nuts		Other fruits		Total area	
RF	Irr.	RF	Irr.	RF	Irr.	RF	Irr.	RF	Irr.	RF	Irr.	RF	Irr.
100	0	0	0	0	0	0	0	0	0	0	0	100	

Rf: Rain-fed, Irr: Irrigated

Source: Palestinian Ministry of Agriculture, 2007

The field survey shows that most of the residents in Bethlehem are rearing and keeping domestic animals such as sheep, cows, goats, broiler and layer chicken, and bees (See Table 8).

Table 8: Livestock in Bethlehem city										
Cows*	Sheep	Goats	Camels	Horses	Donkeys	Mules	Broilers	Layers	Bee Hives	
21	3,841	2,318	0	34	50	32	23,000	1,500	330	

*Including cows, bull calves, heifer calves and bulls

Source: Palestinian Ministry of Agriculture, 2007

Bethlehem has a number of local institutions and associations that provide services to various segments of society: children, youth, and women. The services are in the areas of culture, sports, art, scouts and others, including (Directory of NGOs in the West Bank, 2006):

- **Bethlehem Municipality:** Founded in 1872 to take care of all types of issues of the city and provide all kinds of services to its population.
- **Applied Research Institute - Jerusalem (ARIJ):** The Applied Research Institute-Jerusalem (ARIJ) is a non-profit NGO founded in 1990. ARIJ is dedicated to promoting applied research and technology transfers. ARIJ also seeks to promote sustainable development in the occupied Palestinian Territories and the self-reliance of the Palestinian people through greater control over their natural resources, increasing the local stock of scientific and technical knowledge, as well as advising more efficient methods of resource utilization, conservation, improved practices, and appropriate technologies. Furthermore, ARIJ has focused all of its activities and objectives on achieving the vision «Towards a Sustainable Palestine», in order to embody the ultimate dream, which every Palestinian, who is looking forward to an independent Palestine with full sovereignty over its natural resources in light of proper planning to achieve comprehensive development under democracy and good governance, seeks to achieve.
- **Arab Women Union Society:** A local non-profit NGO established in 1947 to provide first aid services to the wounded. Previously, in cooperation with the UNRWA and other charitable organizations, the society provided medical treatment to the wounded and nourishment centers for the babies and students.
- **Basma Cultural and Art Society:** Established in 1995, Basma Cultural and Art Society is a non profit NGO that seeks to promote culture, art and folklore, and supporting women.
- **Center for Conflict Resolution and Reconciliation:** Established in 1999, the center is a local non-profit NGO that is committed to an alternative approach in dealing with conflict. The center works to establish the principles of peace and social tolerance as a contribution to establishing an independent liberated Palestine that is free of violence; through working with the marginalized communities.
- **Child Training and Counseling Center:** Established in 1994 in order to provide psychological health care for children and adults. The center provides diagnosis for psychological diseases, therapy and healing plans. It also organizes training sessions aiming at creating a qualified cadre in psychological and social health.
- **Children's Cultural Center:** Established in 1993, the Children's Cultural Center is a local non-profit NGO that was set up in cooperation with the Arab Society for Rehabilitation. The Center's main aims are providing education, art, and cultural activities to children between the ages 6-14 years old. The Center has also a theatre group "Hakaya'a" that performs dabka and folklore songs.
- **Cultural Municipal Center:** a local non profit NGO, established in 2005. The center provides services to encourage and joining cultural activities of the local community, and to organize such activities in order to enrich the cultural situation in the governorate through enhancing the cultural heritage revival in the Palestinian society.
- **Cultural and Creative Club:** Established in 1993 as an initiative of some Palestinian writers, in order to join their efforts and to publish their researches in cooperation with related organizations.
- **FAFO – Institute for Applied International Studies:** FAFO is an independent Norwegian non-profit NGO, established in 1981. The main aim of FAFO is to carry out studies and to do research, concerning the Norwegian community in particular and the Scandinavian communities in general. FAFO has established an international department to participate in the development of the international community and the Norwegian roles.
- **Future Generation Society:** Established in 1997 as a non profit NGO that aims at encouraging young people in the fields of education, society, and culture. These aims are implemented through providing numerous activities and programs that aim at enhancing the young people's skills and potentials.
- **Holy Land Trust (HLT):** Established in 1988 as a local non-profit NGO whose objective is to strengthen, encourage, and improve the Palestinian community

through working on an individual or group basis. HLT implements its goals via three main programs that aim to lobby and support Palestinians locally and internationally. In addition, HLT creates joint networks and programs at national and international levels.

- **Holy Land Youth Society:** Established in 1989 as a non-profit NGO that aims to tackle social problems of youth. It encourages young people to remain part of their community with the aim of protecting and preserving the Palestinian heritage.
- **Abrahamic Charitable Society:** Established in 1985 as a local non-profit NGO that provides social, medical, sports, and educational services for residents of the area.
- **International Center of Bethlehem (ICB):** a local non profit NGO that works in the fields of culture, education, health, media, and women's sector. ICB actively promotes the building of a civil society in Palestine by encouraging future leaders, developing human resources, introducing awareness campaigns, vocational training, and education.
- **Orphan Care Society – Bethlehem:** a local charitable NGO, established in 1997 in order to provide comprehensive and quality care to approximately 1,300 orphans in Bethlehem and its suburbs.
- **Palestinian Heritage Center:** Founded in 1991, the Palestinian Heritage Center aims at reviving, documenting, and spreading the Palestinian heritage. The Center seeks to promote the Palestinian heritage locally, regionally, and internationally, using the strongest links the Center has established. The Center has a collection of heritage books and garments, and it employs women to produce embroidery works for exhibition and marketing.
- **Palestinian Prisoners' Association:** Established in 1993, the Palestinian Prisoners' Association is a non profit NGO, founded by a group of prisoners in response to their needs for a national organization to support this sector of the Palestinian society, and their families. This NGO provides prisoners with financial, social and educational service, in addition to preserving prisoners' rights in accordance with international human rights law.
- **Palestinian Society for the Development of Rural Areas:** Established in 1993, the Palestinian Society for the Development of Rural Areas is a non-profit NGO that provides services to remote and marginalized areas in the West Bank.
- **Peace Center:** a cultural association established in 2000. The Center aims at enhancing the spirit of democracy and respect for religions, and promoting peace and culture through conducting related activities.
- **Retired Employees Society:** a local non-profit NGO founded in 1999 in order to provide services to retired government employees. The Society organizes numerous cultural and educational courses, particularly in subjects related to computer and the internet.
- **Children's Village – SOS:** an International non-profit NGO founded in Austria. The main objective of this organization is to enhance the family approach through long-term childcare, in particular for orphans, homeless, and abandoned children.
- **Terre Des Hommes – Ard Al Insan:** Founded in 1973 by the Swiss organization Terre Des Hommes, as a charitable organization that looks after needy children suffering from malnutrition. The organization has increased its activities to focus on nutrition, vaccination and health education programs.
- **The Charitable National Orthodox Society:** a local non-profit NGO established in 1919. The Society has provided charitable and humanitarian services since it began.
- **Bethlehem Chamber of Commerce and Industry:** Established in 1952 in order to activate the institutional infrastructure for merchants and to improve the international trade through implementing various programs and projects.
- **Water and Environmental Development Organization (WEDO):** Established in 1998, the Water and Environmental Development Organization conducts research and studies related to the environment and water development. The Organization also disseminates health education information and organizes workshops.
- **Women's Activity Center:** Established in 1957 as a non-profit NGO that aims at providing training services to women, and educating them in several fields of life.

- **Young Women's Rehabilitation Workshops:** Established in 1972 as a local non-profit NGO that seeks to improve the cultural, social, and financial situation of Palestinian women. The Society works for the preservation of traditional handmade Palestinian crafts.
- **Zakat Committee for Bethlehem City:** Established in 1985, the Zakat Committee for Bethlehem City is a non-profit NGO that provides social and medical services to the needy. This NGO carries out several social programs that serve all sectors of the local community.
- **The Palestinian Center for Conflict Resolution (Wi'am):** An Arabic nongovernmental, Palestinian in origin, humanitarian center, founded in 1994 by youth events aiming at serving all segments of the community and meeting their needs. The Center is based on conflict resolution at a local level, and it studies and analyzes the conflict at the regional and international levels.

Infrastructure and Natural Resources

Electricity and Telecommunication Services:

Bethlehem has been connected to a public electricity network since 1961; served by Jerusalem Electricity Company, which is the main source of electricity in the city. Approximately 98.8 percent of the housing units in the city are connected to the network, 0.1 percent are dependent on private generators, 0.1 percent have no source for electricity, while the source of electricity is unknown for the remaining units (1.1%) (Central Bureau of Statistics, 2007).

Furthermore, Bethlehem is connected to a telecommunication network and approximately 80 percent of the housing units within the city boundaries are connected to phone lines (Bethlehem Municipality, 2010).

Transportation Services:

Bethlehem city is considered the main center for transportation between cities and other rural communities in the governorate, and to other Palestinian governorates as well. Buses and taxis are considered the main means of transportation in Bethlehem. As for the road network in the city; there are a total of 62km of roads; 55km of which are paved and in good condition and 7km are paved but in bad condition and in need of rehabilitation. There is also a total of 7km of unpaved roads in the city (Bethlehem Municipality, 2010).

Water Resources:

Bethlehem is provided with water by the Palestinian Water Authority (PWA), through the public water network established in 1960. About 98.5 percent of the housing units are connected to the water network, 0.2 percent are dependent on rainwater harvesting cisterns, 0.1 percent are dependent on other water resources, while the source of water supply is unknown for the remaining units (1.2%) (Central Bureau of Statistics, 2007). Based on the PWA estimations, the rate of water supply per capita in the communities provided with water is about 100 liters per day, but this rate varies from one community to another. The quantity of water supplied to Bethlehem in 2009 was about 1,460,000 cubic meters/year, therefore the estimated rate of water supply per capita is about 158 liters/day (Bethlehem Municipality, 2010).

Here it should be noted that many Bethlehem citizens do not in fact consume this amount of water due to water losses, which are about 40 percent. The losses usually happen at the main source, major transport lines, distribution network, and at the household level (Bethlehem Municipality, 2010), thus the rate of water consumption per capita in Bethlehem is 95 liters per day. This is a low rate compared with the minimum quantity proposed by the World Health Organization, which is 100 liters per capita per day.

Also, located in Bethlehem city are 1,000 rainwater harvesting cisterns and a water reservoir with a capacity of 2,500 cubic meters.

Sanitation:

Bethlehem city has a 55km public sewage network, established between 1995 and 1999. The western section of the network is connected to Beit Jala private sewage network, Bir Onah Pumping Station, which pumps the waste water into West Jerusalem private sewage network, while the other section is connected to Beit Sahour private sewage network, the pumping station north of Beit Sahour “Hilwa Tomb Pumping Station,” which pumps the waste water into Wadi an Nar. According to the results of Community Survey conducted by the PCBS in 2007 and the data provided from PWA, the majority of Bethlehem housing units (92.7%) use the sewage network as a major means for wastewater disposal, 6 percent use cesspits, and 0.2 percent lack waste water collection and disposal service, while the means for waste water disposal is unknown for the remaining units (1.1%).

Based on the estimated daily per capita water consumption, the estimated amount of wastewater generated per day, is approximately 1,273 cubic meters, or 465,000 cubic meters annually. At the individual level in the city, it is estimated that the per capita wastewater generation is approximately 50 liters per day. The estimated quantity of wastewater collected through the sewage network per day, is about 1,180 cubic meters per day, or 431,000 cubic meters annually. It is worth mentioning that 118 cubic meters per day (10 percent of the total amount) flows into Beit Jala sewage network, until it reaches Bir Onah pumping station, while the remaining amount, about 1,062 cubic meters per day (90%) flows to Beit Sahour sewage network. Also, 28 thousands cubic meters of wastewater are collected annually by cesspits and are discharged by wastewater tankers, either directly in open areas or in nearby valleys (Wadi an Nar) without any regard for the environment or for Hilwa Tomb pumping station’s private manhole. Here it should be noted that there is no wastewater treatment either at the source or at the disposal sites which poses a threat to the environment and the public health.

Solid Waste Management:

Bethlehem Municipality is considered the official body responsible for managing solid waste, i.e. solid waste collection and disposal, generated from the citizens and establishments in the city, which is currently represented by solid waste collection and disposal. Due to the fact that the process of solid waste management is costly, a monthly or yearly fee has been charged on the population serviced by domestic solid waste collection and transportation services which is between 24-48 JD/year according to the facility type. However, the collected fees are not considered sufficient for a good management of solid waste; it contributes to only 20 percent of the solid waste management costs, thus, the municipality is obliged to spend about 30 percent of its budget on the process of waste management.

Most of the population in Bethlehem benefits from the solid waste services, where waste is collected from households, institutions, shops, and public squares in plastic bags and then transferred to containers with a capacity of 240–8,000 liters, spread throughout the neighborhoods. The municipality collects the solid waste from the containers daily and transports it in large pressure trucks or unloading trucks to Abu Dees dumping site, 22km from Bethlehem. The common method for solid waste treatment in Abu Dees dumping site is burial. According to the data provided by Bethlehem municipality; there are four trucks for solid waste collection and transfer, and 371 containers spread throughout the city (Bethlehem Municipality, 2010). It should be mentioned here that household waste, industrial, and medical solid waste are collected together and dumped into the same landfill, with the absence of any special system for separation and/or collection. The largest volume of solid waste is household waste which makes up around 45-50 percent of total capacity of solid waste.

The daily per capita rate of solid waste production in Bethlehem ranges between 0.9 - 1.2kg. Thus the estimated amount of solid waste produced per day from the Bethlehem residents is nearly 26.5 tons, or 9,683 tons per year. The main component of household solid waste is composed of organic materials, followed by paper and cardboard, and then by plastic, as shown in the figure below:

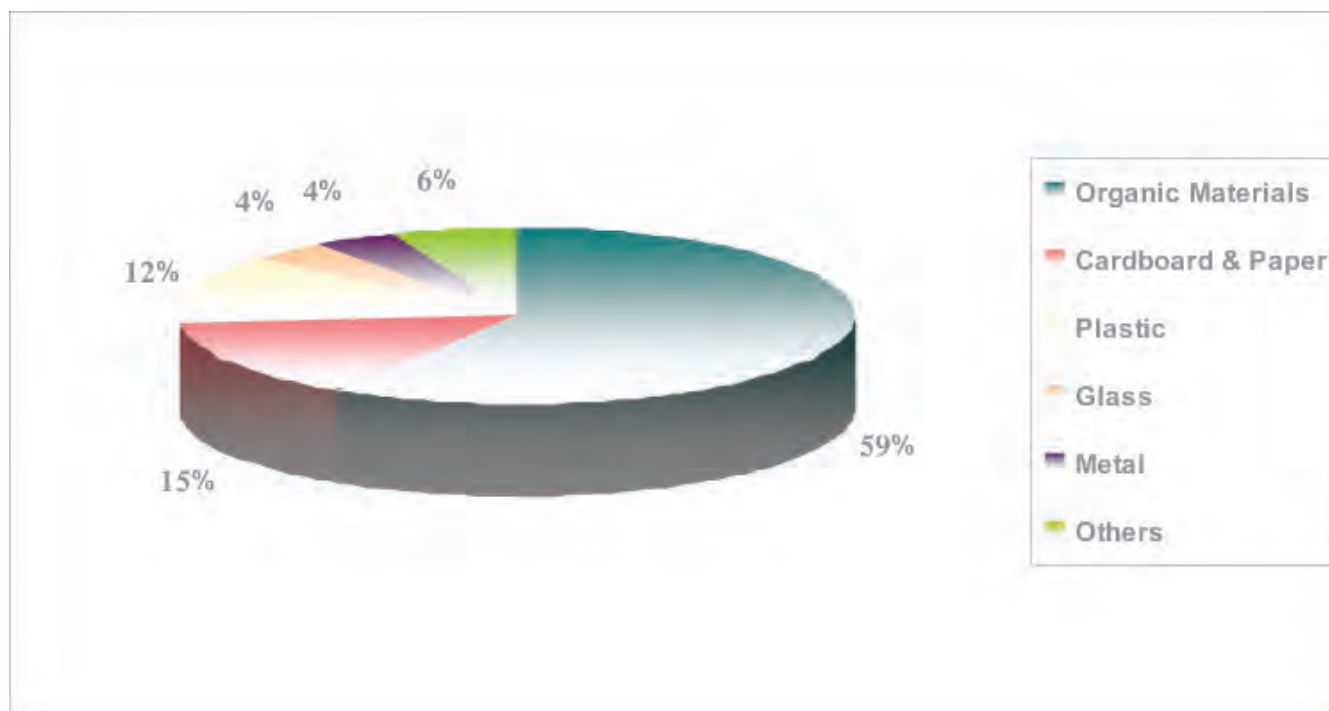


Figure 2: The components of the household solid waste produced

Environmental Conditions

Like other cities and villages in the governorate, Bethlehem experiences several environmental problems which must be addressed and solved; these problems can be identified as follows:

Water Crisis:

Water is cut off for long periods of time in summer and winter for several reasons:

(1) Israeli domination over Palestinian water resources; which makes PWA dependent largely on water purchase from the Israeli company Mecerot to supply the Palestinian cities and villages, representing an obstacle in the organization of water pumping and distribution among populations. PWA distributes water to various areas at an interval-basis because the amount of water available is not sufficient for everyone at the same time.

(2) High rate of water losses, despite the fact that the Palestinian Water Authority has rehabilitated and renovated part of the water network, established new reservoirs, and changed the water meters, because of the practices of citizens, like creating illegal connections, stealing water, and damaging water meters, which increase the proportion of water losses.

Wastewater Management:

- The absence of a public sewage network, thus the use of cesspits for the disposal of wastewater, and the discharge of wastewater in the streets, especially in winter, because the citizens cannot afford the high cost of sewage tankers, causes environmental and health problems, and the spread of epidemics and diseases in the city. Moreover, the use of cesspits pollutes the groundwater due to the fact that most cesspits are built without lining, which allows wastewater to enter into the ground and avoids the need to use sewage tankers from time to time.

- Irresponsible practices by the citizens, such as:

- 1) Illegal connection to the sewage network which causes an increased flow of wastewater in the network exceeding its capacity, thus, wastewater flows in the streets and causes environmental and health problems, and the spread of epidemics and diseases in the city. Moreover, the poor implementation of the sewage network and manholes contributes to the problem as well.

- 2) The disposal of solid waste in public manholes and in the sewage network causes poor discharge of wastewater and thus it flows in the streets.

- Lack of treatment of waste water, which is collected by the sewage network in the city, as it flows into Wadi an Nar, without taking into consideration any resulting environmental or health damages.

- The absence of wastewater treatment, resulting from industrial facilities at the source, where it is either discharged directly into a public sewage network or collected in cesspits.

Solid Waste Management:

The lack of a central sanitary landfill to serve Bethlehem and the other communities in the governorate is due mainly to the obstacles created by the Israeli authorities for local and national institutions, like granting licenses to establish such a landfill, because the appropriate land is within Area C, under the Israeli full control. In addition, the implementation of such projects depends on funding from donor countries. Thus, the lack of a sanitary landfill is a hazard risk for the health, a source of pollution to the groundwater and soil through the leachate produced from the solid waste, and it produces bad odors and distortion of the landscape. It should be noted here that a sanitary landfill is under construction, at the time, in Al Maniya area, south of Bethlehem governorate, to serve Bethlehem and Hebron governorates.

There is an absence of a system in the city and the governorate in general that separates hazardous waste from non-hazardous waste, consequently household non-hazardous solid waste is collected with industrial and medical hazardous waste and transported to Abu Dees landfill for disposal by burial.

Other problems:

- The lack of healthy and licensed slaughterhouse in the city.
- The absence of a private industrial zone in the city, where factories and workshops are spread randomly between and within residential areas.
- Growth and urbanization in the city are not directed in a right and sustainable manner; it has become difficult to maintain reserved areas in light of the scarcity of land, constraints, and current determinants, imposed on land use.

Impact of the Israeli Occupation

According to Oslo Interim Agreement, signed in September 28, 1995, between the Palestinian National Authority and the Israeli government, Bethlehem lands were classified into areas A and C; 6,007 dunums (56.6%) of which were classified as area A, where the Palestinian sovereignty is absolute. The remaining part of Bethlehem lands, 4,603 dunums (43.4 percent of the total area of the city), were classified as area C, an area that is under full control of the Israeli government. Since Israeli has control of this area, Palestinians are prevented from constructing new houses or business or from benefiting from this land in any way, unless they get permission, which is extremely difficult, from the Israeli civilian administration in Bethlehem. Furthermore, Area C includes agriculture lands, open spaces, and small parts of the urban areas (Table 9).

Table 9: Land classification in Bethlehem according to Oslo II Agreement in 1995

Land Classification	Area (dunum)	% of the Total Area
Area A	6007	56.6
Area B	0	0
Area C	4603	43.4
Nature Reserves	0	0
Total Area	10610	100

Source: GIS database unit - ARIJ 2009

Israeli occupation in Bethlehem City

Bethlehem city was exposed to Israeli confiscation of thousands of dunums of land for various Israeli purposes; after 1967 the first confiscation of 3,939 dunums of land (37.1 percent of the total area of the city) was taken for the colonization purpose of illegally redrawing the Jerusalem municipal boundaries therefore the Jerusalem municipality has grown by including Bethlehem lands. As a result of this, Bethlehem residents who own land which is now part of Jerusalem can no longer access their land.

Bethlehem city also lost hundreds of dunums of land for the purpose of establishing Har Homa (Abu Ghneim) and Gilo settlements, north and north-west of the city. Also, the racist Segregation Wall scheme came to control more vast territories of the city and to include several Israeli settlements inside Jerusalem borders and into Israel. Following, are the Israeli confiscations of Bethlehem city territories:

- The Israeli occupation forces confiscated 594 dunums (5.6% of the total area of the city) for the construction of the Israeli settlement of Gilo.
- The Israeli occupation forces confiscated 1,136 dunums (10.7% of the total area of the city) for the construction of the Israeli settlement of Har Homa (Abu Ghneim).

Moreover, the two Israeli bypass roads; no. 60 and no. 356, cut through and extend on Bethlehem city territories for 3.54km.

Settlements Schemes in Bethlehem city

Jewish religious gathering in Rachel's Tomb area north of Bethlehem

On February 3, 2005, the Israeli Supreme Court rejected a petition filed by 18 Palestinian families from Bethlehem and Beit Jala cities against the construction of a bypass road that is aligned with the racist Segregation Wall's path, at the northern entrance of Bethlehem, near Bilal Ben Rabah mosque area (Rachel's Tomb). As a result of this bypass road many Bethlehem and Beit Jala citizens will lose parts of their lands. The bypass road extends from Gilo crossing 300 to Bilal Ben Rabah mosque (Rachel's Tomb), and facilitates the movement of Jewish settlers arriving to Rachel's Tomb area. A week after the Israeli Supreme Court's decision, Miriam Adani, founder and director of «Rachel Kheifer» Fund, stated that the court's decision is «a first step towards the establishment of a Jewish community around Rachel's Tomb area» (The Jerusalem Post, February 11, 2005).

Israeli crossings in Bethlehem city

On September, 2005, the Israeli government announced the establishment of ten major crossing points (border points) in the West Bank, in addition to 23 crossing points along the racist Segregation Wall's path (Haaretz Newspaper, September 9, 2005). The ten crossings include two major crossings in Bethlehem governorate: Mazmurya crossing and Gilo 300 crossing (previously known as Rachel's crossing). Upon the completion of their establishment, these crossings will control the movement of more than two million Palestinians, as five of these crossings will be for commercial use only.

In addition to the two main crossings in Bethlehem (Mazmurya and Gilo 300 crossings), Israel plans to construct four additional crossing points; one in Al Khader town, west of Bethlehem, one in Al Jab'a village, south-west of Bethlehem, one on Umm Salamuna village's territory, south of Bethlehem city, and Har Gilo crossing (Al Walaja crossing) south-west of Bethlehem. On November 15, 2005, the Israeli occupation authorities opened Gilo 300 crossing, which is located on the northern entrance of Bethlehem city.

All people (Palestinians and non-Palestinians) entering and leaving to Jerusalem city are exposed to strict inspection procedures by the Israeli occupation forces who

run the crossing. Only Palestinians who carry special permits issued by the Israeli Civil Administration are allowed to cross into Jerusalem city, in addition to tourists and religious and diplomatic delegations.

The Segregation Wall

According to the updated Segregation Wall plan published on the web page of the Israeli Ministry of Defense in April, 2007; the Segregation Wall will extend for 5.96km on Bethlehem city lands; thus isolating and confiscating, upon its completion, 4,012 dunums of the city's territory (37.8 percent of the total area of the city) west of the wall within the separation area, in addition to including Har Homa settlement (Abu Ghneim) and Gilo settlement within Jerusalem city boundaries. Table 10 shows the lands isolated behind the wall in Bethlehem city:

Table 10: The impact of the Israeli Segregation Wall on Bethlehem Land Use/Land Cover areas	
Item	Total Area (in Dunums)
Arable Land	1575
Artificial Surfaces	119
Forests & Open Spaces	527
Wall Area	50
Palestinian Built-up Area	14
Israeli Settlement	1730
Total	4012

Table 10: The impact of the Israeli Segregation Wall on Bethlehem

Source: ARIJ database- GIS, 2008

Israeli Military Orders in Bethlehem city

The Israeli authorities issued a series of military orders to confiscate land for the construction of the racist Segregation Wall on Bethlehem city territories, and to demolish dozens of Palestinian homes in the city. Following are the phases of issued orders:

(Urbanization unit – ARIJ, 2010)

- On January 6, 2004, the Israeli Military Order No. (01/02/T) was issued to confiscate a total area of 149 dunums of Bethlehem and Beit Sahour city lands for the construction of a bypass road.
- On May 11, 2004, the Israeli Military Order No. (02/04/H) was issued to confiscate a total area of 380 dunums of Bethlehem, Beit Sahour, and Beit Ta'mir lands for the construction of a bypass road.
- On September 16, 2003, the Israeli Military Order No. (03/71/T) was issued to confiscate a total area of 47.2 dunums of Bethlehem and Beit Sahour city lands for the construction of the racist Segregation Wall.

- On August 15, 2007, the Israeli Military Order No. (07/02/S) was issued. The order declares areas in Beit Sahour and Bethlehem cities as “closed military” areas, into which no access is allowed.
- On August 15, 2007, the Israeli Military Order No. (07/31/T) was issued to confiscate a total area of 22 dunums of Bethlehem and Beit Sahour city lands for military purposes; for the construction of Mazmurya Crossing.
- On August 23, 2007, the Israeli Military Order No. (07/34/T) was issued to confiscate a total area of 0.225 dunums of Bethlehem city lands for the construction of a military watchtower.
- On October 16, 2006, the Israeli Military Order No. (08-02) was issued to confiscate a total area of 10,063 dunums of Bethlehem and Beit Jala city lands for the construction of the racist Segregation Wall.
- On January 26, 2004, the Israeli Military Order No. (09/04/T) was issued to confiscate a total area of 5.2 dunums of Bethlehem city lands for military purposes.
- On December 26, 2002, the Israeli Military Order No. (10-02) was issued to confiscate a total area of 15.5 dunums of Bethlehem city lands for the construction of the racist Segregation Wall and the establishment of a watchtower in the region.
- On July 16, 2005, the Israeli Military Order No. (136/05/T) was issued to confiscate a total area of 115 dunums of Bethlehem city lands for the construction of the racist Segregation Wall.
- On February 9, 2003, the Israeli Military Order No. (14/03/T) was issued to confiscate a total area of 26.2 dunums of Bethlehem city lands for the construction of the racist Segregation Wall.
- On September 21, 2005, the Israeli Military Order No. (145/05/T) was issued to confiscate a total area of 3.5 dunums of Bethlehem city lands for the construction of the establishment of an Israeli military camp.
- On February 28, 2003, the Israeli Military Order No. (15-03) was issued to confiscate territories of Bethlehem city, Rachel’s Tomb area, for the construction of the racist Segregation Wall.
- On September 17, 2003, the Israeli Military Order No. (24-03) was issued to confiscate a total area of 28.3 dunums of Bethlehem city lands for the construction of the racist Segregation Wall.
- On December 25, 2003, the Israeli Military Order No. (49/03/T) was issued to confiscate a total area of 122.2 dunums of Bethlehem city lands for the construction of the racist Segregation Wall.
- On August 1, 2007, the Israeli Military Order No. 06/07 was issued to evacuate 6 dunums of Bethlehem city lands.
- On August 1, 2007, the Israeli Military Order No. 07/07 was issued to evacuate 26 dunums of Bethlehem and Artas city lands.
- On August 1, 2007, the Israeli Military Order No. 08/07 was issued to evacuate 19 dunums of Bethlehem city lands.
- On August 1, 2007, the Israeli Military Order No. 08/07 was issued to evacuate 91 dunums of Bethlehem city lands.
- On August 3, 2003, the Israeli Military Order (No. 59) (5727-1967) was issued, which declares 1,341 dunums of Bethlehem, Artas and Khallet al Louza lands as State land.
- On August 22, 2005, the Israeli Military Order No. (155/05/T) was issued to confiscate a total area of 30 dunums of Bethlehem and Beit Sahour city lands for the construction of Mazmurya Crossing.
- On August 22, 2005, the Israeli Military Order No. (156/05/T) was issued to confiscate a total area of 4 dunums of Bethlehem and Beit Sahour city lands for the construction of Mazmurya Crossing.

Development Plans and Projects Implemented Projects

Bethlehem municipality has implemented several development projects, between 2007 and 2009, as shown in Table 11.

Table 11: Development Projects implemented by Bethlehem Municipality (2007-2009) and Projects to be implemented during 2010			
Name of the Project	Type	Year	Donor
Pavement of Streets and Providing Street Lightings	Infrastructure	2007 - 2009	Municipal Development Fund
Traffic Management	Infrastructure	2009	Palestinian National Authority & Bethlehem Municipality
Construction of Tunnels	Infrastructure	2009	Municipal Development Fund
Cultivation of Trees	Environment	2009	Palestinian National Authority
Painting the Streets and Stores' Fronts and Cleaning Stone	Infrastructure/ Environment	2009	Palestinian National Authority
Rehabilitation of Al Mas'udi School	Educational	2007	Spain
Source: Bethlehem Municipality, 2010			

Proposed Projects

Bethlehem Municipality, in cooperation with the civil society organizations in the city and the city residents, looks forward to the implementation of several projects in the coming years, including:

Development and rehabilitation of the Old City so it will become an important tourist facility, while maintaining its historic and heritage character.

Establishment of medium industrial projects, such as wood workshops, aluminum and others, and the establishment of an industrial region to serve Bethlehem governorate.

Finding recreational places and facilities to enhance internal and external tourism.

Rehabilitation and development of infrastructure in order to meet the needs of previous projects.

Land settlement and expanding the organizational/structural plan of Bethlehem municipality.

Finding an appropriate mechanism for marketing local products in order for local producers to receive fair prices for their products.

Establishment of a typical and healthy slaughterhouse.

Establishment of a healthy dumping site for non-hazardous solid waste that serves the whole governorate.

Establishment of a separate system for the collection, transportation and treatment of medical and industrial hazardous wastes.

Raising the efficiency of the cleaning service in the city through the distribution of small waste containers and organizing public awareness campaigns to maintain a clean environment.

Completing the sanitation project and connecting all residential units and facilities to the public network.

Establishment of a centralized plant for the treatment of wastewater resulting from the city and surrounding communities, which is flowing in Wadi an Nar, and re-using the treated water in agriculture.

Establishment of water harvesting projects represented in the construction of rainwater harvesting cisterns.

Applying projects on the use of solar energy as a source for alternative energy.

Using «clean» electric vehicles, especially buses.

Organization of community awareness campaigns.

Educating the citizens, building their capacities and strengthening their spirit of belonging and citizenship.

Establishment of a hospital.

Organizing the health sector to meet the needs of citizens and increasing the number of medical staff with a variety of specialties.

Organizing media campaigns to raise the citizens' health awareness on various diseases.

Construction of new classrooms to existing schools.

Establishment of a comprehensive high school to meet future needs.

Establishment of a comprehensive sports city at an upgrading sports level among young people and construction of libraries and public parks.

Preparing guidance and counseling programs for high school students to help them choose the appropriate specialty.

Locality Development Priorities and Needs

Beit Sahour suffers from a significant shortage of infrastructure and services. Table 12 shows the development priorities and needs in the city, according to the municipality's point of view (Bethlehem Municipality, 2010):

Table 12: Development Priorities and Needs in Bethlehem					
No.	Sector	Strongly Needed	Needed	Not a Priority	Notes
Infrastructural Needs					
1	Opening and Pavement of Roads		✓		14km*
2	Rehabilitation of Old Water Networks	✓			
3	Extending the Water Network to Cover New Built up Areas	✓			
4	Construction of New Water Networks	✓			
5	Rehabilitation/ Construction of New Wells or Springs			✓	
6	Construction of Water Reservoirs		✓		
7	Construction of a Sewage Disposal Network			✓	
8	Construction of a New Electricity Network			✓	
9	Providing Containers for Solid Waste Collection		✓		
10	Providing Vehicles for Collecting Solid Waste				

11	Providing a Sanitary Landfill	✓			
Health Needs					
1	Building of New Clinics or Health Care Centres	✓			
2	Rehabilitation of Old Clinics or Health Care Centres			✓	
3	Purchasing of Medical Equipment and Tools		✓		
Educational Needs					
1	Building of New Schools		✓		
2	Rehabilitation of Old Schools	✓			
3	Purchasing of New Equipment for Schools	✓			
Agriculture Needs					
1	Rehabilitation of Agricultural Lands	✓			
2	Building Rainwater Harvesting Cisterns		✓		
3	Construction of Barracks for Livestock			✓	
4	Veterinary Services			✓	
5	Seeds and Hay for Animals			✓	
6	Construction of New Greenhouses			✓	
7	Rehabilitation of Greenhouses			✓	
8	Field Crops Seeds			✓	
9	Plants and Agricultural Supplies			✓	
*3km is a main road and 11km secondary road					

References:

- Applied Research Institute - Jerusalem (ARIJ). (2008 - 2009). Bethlehem, Palestine: Geographic Information Systems and Remote Sensing unit Database, 2009.
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- Israel's Ha'aretz Newspaper. September 9, 2005.
- United Nations Special Coordinator Office «UNSCO.» 2006. Jerusalem, Palestine: Directory of Non-Governmental Organizations in the West Bank, 2006.
- The Jerusalem Post. February 11, 2005.
- Palestinian Central Bureau of Statistics. 2009. Ramallah, Palestine: General Census of Population and Housing Censuses, 2007.
- Palestinian Ministry of Agriculture (MOA). 2007/2008. Bethlehem, Palestine: Directorate of Agriculture data.

ANNEXE 9

PROJECTS RELATED TO BETHLEHEM 2000

Electricity Lines at the Church of the Nativity

Category: Electricity

Area: Bethlehem

Donor: Sweden

Contracting Authority: SIDA, JEDCO

Budget: 0.105m

Initial Condition:

All power lines in the vicinity of the church of the Nativity were overhead lines.

Present Condition:

The low-voltage overhead network was replaced by underground low-voltage cables, eliminating hazards and improving the appearance of the area.

Conservation Master Plan for the Bethlehem Area

Area: Bethlehem

Donor: Italy

Contracting Authority: UNESCO

Budget: 0,2m

Background:

Based on the recommendations of the Emergency Action Plan drawn up by UNESCO in 1997, the overall objectives of this project are:

- To contribute to the conservation and protection of the cultural heritage in the Bethlehem area;
- To preserve Palestinian cultural identity;
- To develop the capacity of national and local authorities to plan and implement regulations to preserve cultural heritage,

Present Condition:

Project has not yet been implemented.

Restoration of Dar Mansour and its Re-use as an Urban Rehabilitation Unit

Category: Urban Renewal

Area: Bethlehem

Donor: France

Contracting Authority: B2000

Budget: 0.142m

Background:

Restoration of typical Palestine home: Dar Mansour is a fine example the evolution of an architectural style, combining Eastern and Western influences, that were popular in Bethlehem at the turn of the 19th century. The home belongs to the Mansour family in Bethlehem and is located in the historic heart of Bethlehem.

Initial Condition:

The house was in need of restoration and repair. Walls and surfaces were dilapidated and the outside facade needed attention.

Present Condition:

Today, Dar Mansour stands in the centre of Bethlehem as a model of rediscovered beauty. It is now re-used by the Centre for Cultural Heritage Preservation, the main responsibilities of which are:

- The provision of administrative, technical, and legal advice and guidance for restoration projects.
- Provision of legislative and executive tools for the implementation of restoration projects.
- Creating the institution that will ensure the protection of the cultural heritage of Bethlehem.

The Centre will work in the following fields:

- Management of conservation and rehabilitation projects.
- Community awareness and international co-operation.
- Research and capacity building in conservation issues.
- Documentation of cultural heritage and data collection.

The legal status of the unit was also established at the time of its launch. This is a long-term capacity-building project that will continue to preserve the cultural heritage in the Bethlehem Region. Dar Masour is where this nomination dossier was prepared.

Rehabilitation of Paul VI Street

Category: Urban Renewal

Area: Bethlehem

Donor: Sweden and Germany

Contracting Authority: SIDA, UNDP, BL Municipality

Budget: 2.5m

Background:

Paul VI Street is so-named to commemorate the pilgrimage of the first Pope to visit Bethlehem. The Street leads west-east through historic Bethlehem and ends at Manger Square.

Initial Condition:

Paul VI Street was in need of restoration, with the repair of its of facades and surfaces, as well as street lighting .

Present Condition:

The reconstruction of Paul VI Street was completed on December 1999. The facades and pavements have been restored; new lighting has been installed. Through the pedestrianisation of the streets in the old town centre, Bethlehem has become easier to navigate for both the local community and visitors.

Restoration of an Ancient Building in the Syrian Hosh and its re-use as a Children's Library

Category: Cultural enhancement

Area: Bethlehem

Donor: Government of Flanders (Kingdom of Belgium)

Contracting Authority: UNESCO

Budget: 0.305m

Background:

The Syrian Hosh, the Syrian quarter, is in the oldest part of Bethlehem and houses the Syriac Orthodox Church and its community, located 140 m from the market. It covers an area of approximately 5.400m². Built from the traditional limestone of the area, the quarter bears all the hallmarks of the historic cities of the Middle East: it exhibits housing as well as public spaces and courtyards, connected by alleyways and steps.

Initial Condition:

Owing to years of neglect, many homes in the Hosh are dilapidated and several disused houses are in an advanced stage of decay and threatened with further deterioration. The surface of stairs and pavements are in dire need of repair and restoration. The four-storey building covered by the project is located immediately at the entrance of the hosh. Although there were apparently no structural problems, the building had been damaged by damp and infiltration of water, sewage pipe leakage and a general deterioration of surfaces as well as by concrete additions. In addition to conservation concerns, the project aimed to improve the cultural life of the town since Bethlehem lacks public and educational facilities to serve the community, especially its children.

Present Condition:

The project restored the building and allowed it to be reused as a children's library. After preliminary studies and consolidation, the site was cleared and a detailed survey and appropriate recording were carried out. The design for the restoration and for the establishment of the library was finalized in October 2000 on the basis of the recommendations of two Flemish experts (an architect specializing in restoration and a librarian) advising UNESCO and its Palestinian counterparts. The work was envisaged as the first step in reviving the traditional character of the Syrian Hosh, with its residential, communal and social functions. It has been completed.

Illumination of six Cultural Heritage Sites in Bethlehem

Category: Cultural enhancement

Area: Bethlehem region

Donor: EDF, UNESCO

Budget: 0.105m

Present Condition:

The Silesian Church, Syrian Orthodox Church, Greek Catholic Church, Milk Grotto Chapel and Omar's Mosque – in addition to two mosques in Beit Sahour – were illuminated as part of the inaugural events on 4 December, 1999. This illumination enhances the beauty of the sites and of the entire area. The church of the Nativity and Manger Square were illuminated by Sida.

Rehabilitation of Manger Square

Category: Urban Renewal

Area: Bethlehem

Donor: Sweden

Contracting Authority: SIDA, BL Municipality

Budget: 3.7m

Background:

Manger Square is the core of Bethlehem's religious activity. It is surrounded by the Church of the Nativity, the Church of St. Catherine, the Mosque of Omar and the Palestinian Peace Center. Every year, it is the site of Christmas Eve festivities and is visited daily by tourists and local people alike.

Initial Condition:

Manger Square consisted of the small area in front of the Church of the Nativity and a large paved area where tourist buses could park. The square was congested with buses and could not accommodate pedestrians.

Present Condition:

Today, the square is a beautiful, large, open area with greenery and benches, surrounded by tourist shops, restaurants, and cafés. It is very lively with a constant stream of visitors and a great deal of activity. Manger Square was also a main venue for many of the Bethlehem 2000 events scheduled between December 1999 and Easter 2001.

Peace Center with Tourist Facilities

Category: Cultural enhancement

Area: Bethlehem

Donor: Sweden

Contracting Authority: SIDA, BL Municipality

Budget: 3.7m (including Manger Square)

Background:

The Peace Center (so spelt in a large inscription on its front) was established on the site of a former Israeli prison overlooking Manger Square. Its construction was based on the winning design in an international competition.

Present Condition:

The Bethlehem Peace Center was inaugurated in December 1999. its aim is to promote and enhance peace, democracy, religious tolerance and diversity. The Centre promotes Palestinian culture and caters for the cultural needs of the citizens of Bethlehem as well as of visitors. On the entrance floor are a bookshop, tourist police station, restaurant and a tourist information office. On the first floor, a large auditorium is used for concerts, performances, conferences and other gatherings. Three exhibition halls are available for various temporary exhibitions, performances and meetings. The children's room is equipped with books, games and artwork materials. Several offices have also been established and plans are under way for a municipal library and archives. In the basement, Byzantine mosaics and a cistern are preserved in situ as the core of a new museum about Bethlehem, currently in preparation.

Restoration of Star Street / Patriarch Route

Category: Urban Renewal

Area: Bethlehem

Donor: Spain

Contracting Authority: Spanish Corporation, B2000

Budget: 1.5m

Background:

Every year, the Church patriarchs make their procession from Jerusalem to Bethlehem and walk the length of Star Street on their way to the Church of the Nativity. Owing to Star Street's history, its features, architectural richness and urban setting make it stand out as an urban symbol of great prominence.

Initial Condition:

Many building facades were dilapidated. Road surfaces and infrastructure were in urgent need of repair. The Street has also suffered from neglect, the wide-spread deterioration of its buildings and minimal economic activity.

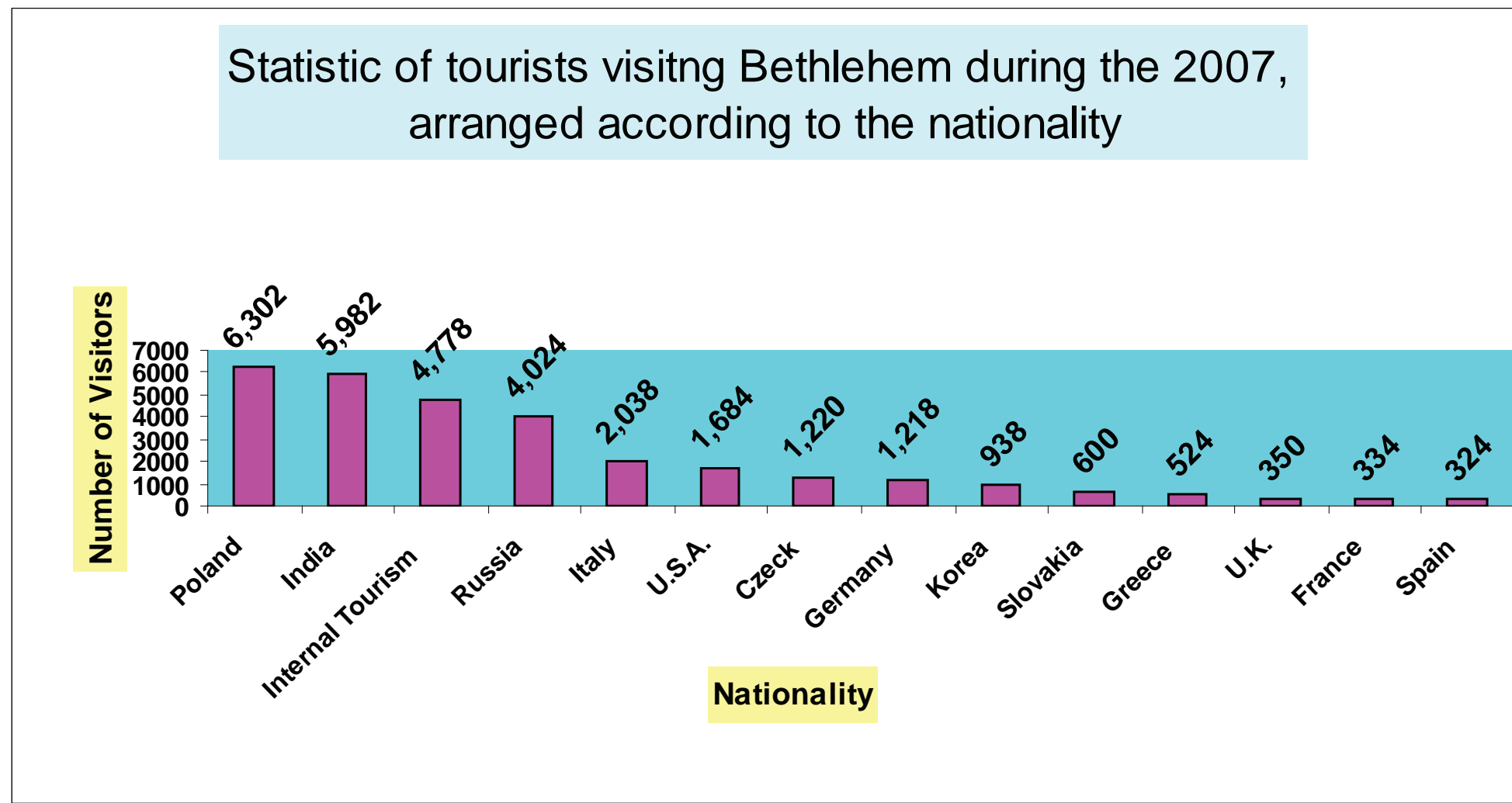
Present Condition:

Roads, including pavements and infrastructure, have been upgraded, the urban landscape has been protected and the architectural heritage has been preserved through the restoration of existing facades, including stone surfaces, joints, metal and timber openings. The first phase covered 500 m of the Street from the Square to the Catholic Action intersection. Improving the appearance of open spaces with stone tiles, street lighting and furniture is the next step in the planned pedestrianisation of Star Street. The Street is also being revived by the phased re-opening of shops along it. It was intended that Star Street would be reborn as a central cultural and commercial zone for townspeople and visitors alike but achieving these objectives has been blunted through the failure to prevent the Street's continuing use by through traffic to Manger Square.

ANNEXE 10

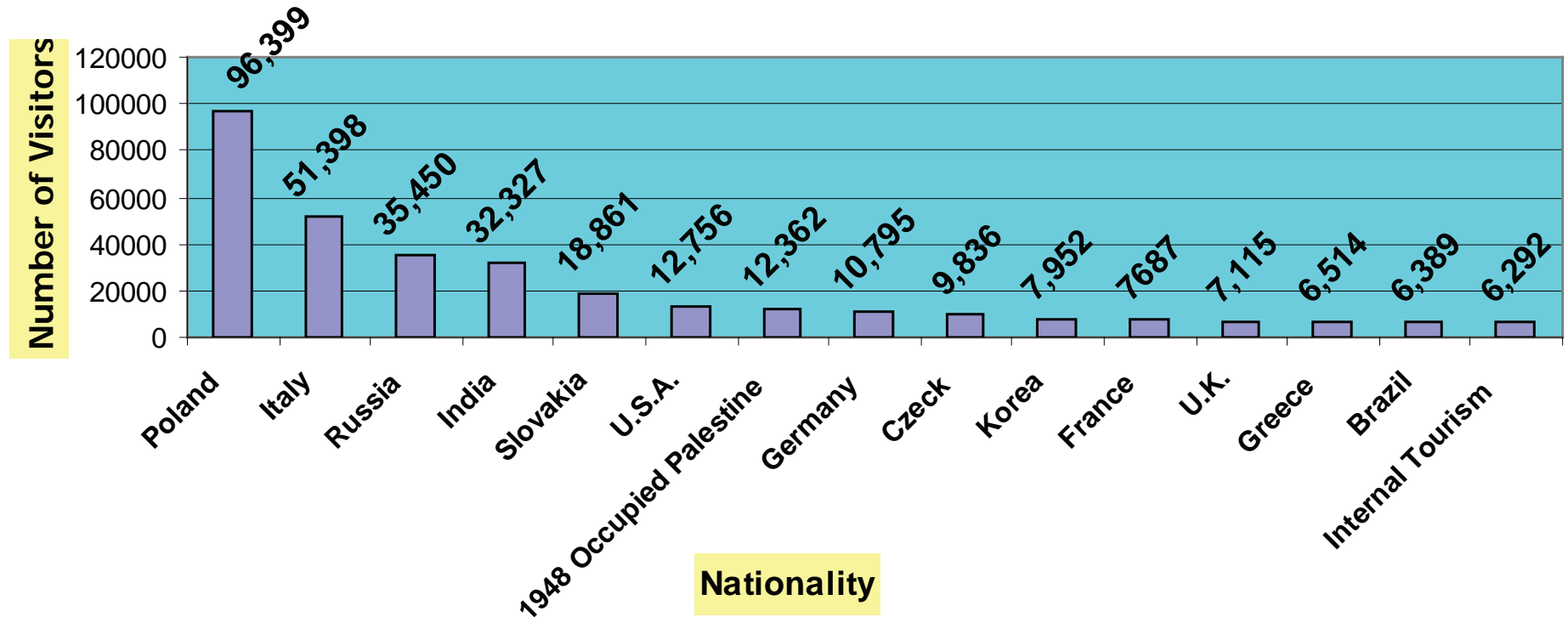
TOURISM STATISTICS
2010/14/4

According to the Statistics of the Ministry of Tourism and Antiquities, the number of tourists visiting Bethlehem during 2007 was 408'157 visitor, according to the following schedule:

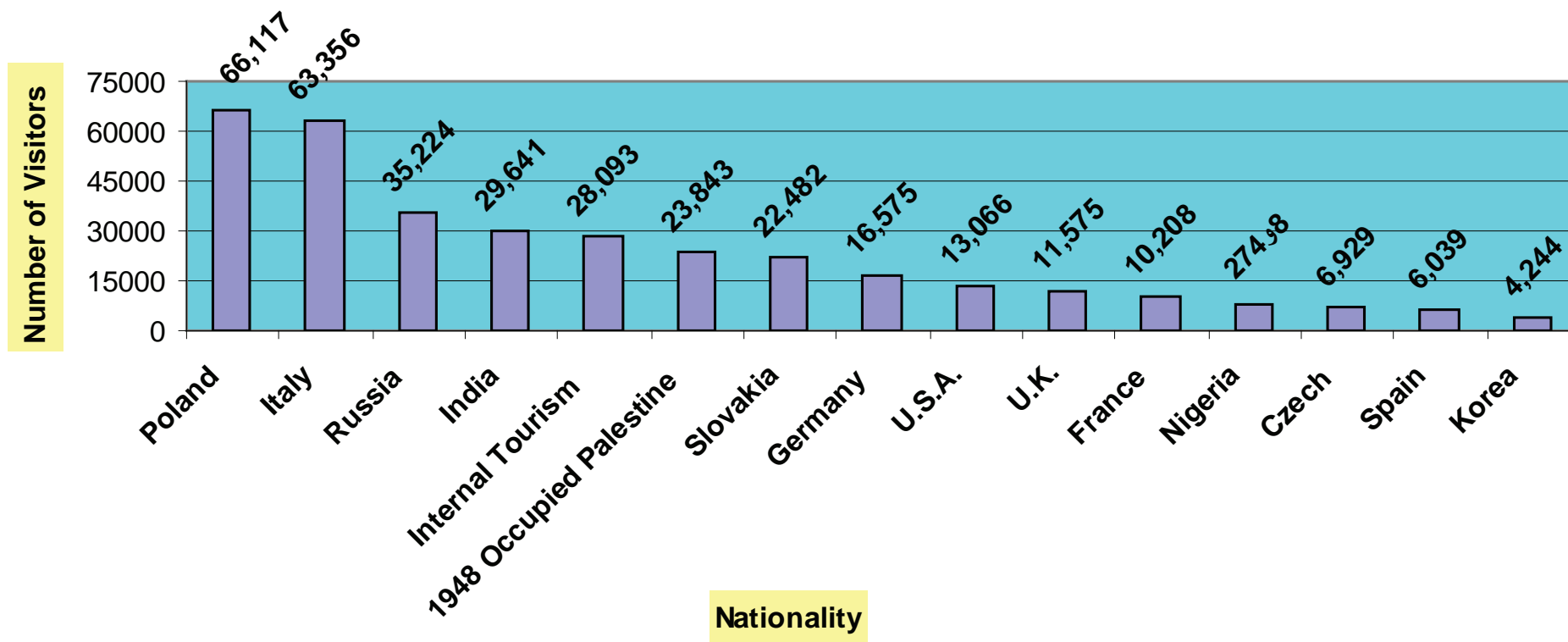


According to the Statistics of the Ministry of Tourism and Antiquities, the number of tourists visiting Bethlehem during 2008 was 830'428 visitor, according to the following schedule:

Statistic of tourists visitng Bethlehem during the 2008, arranged according to the nationality

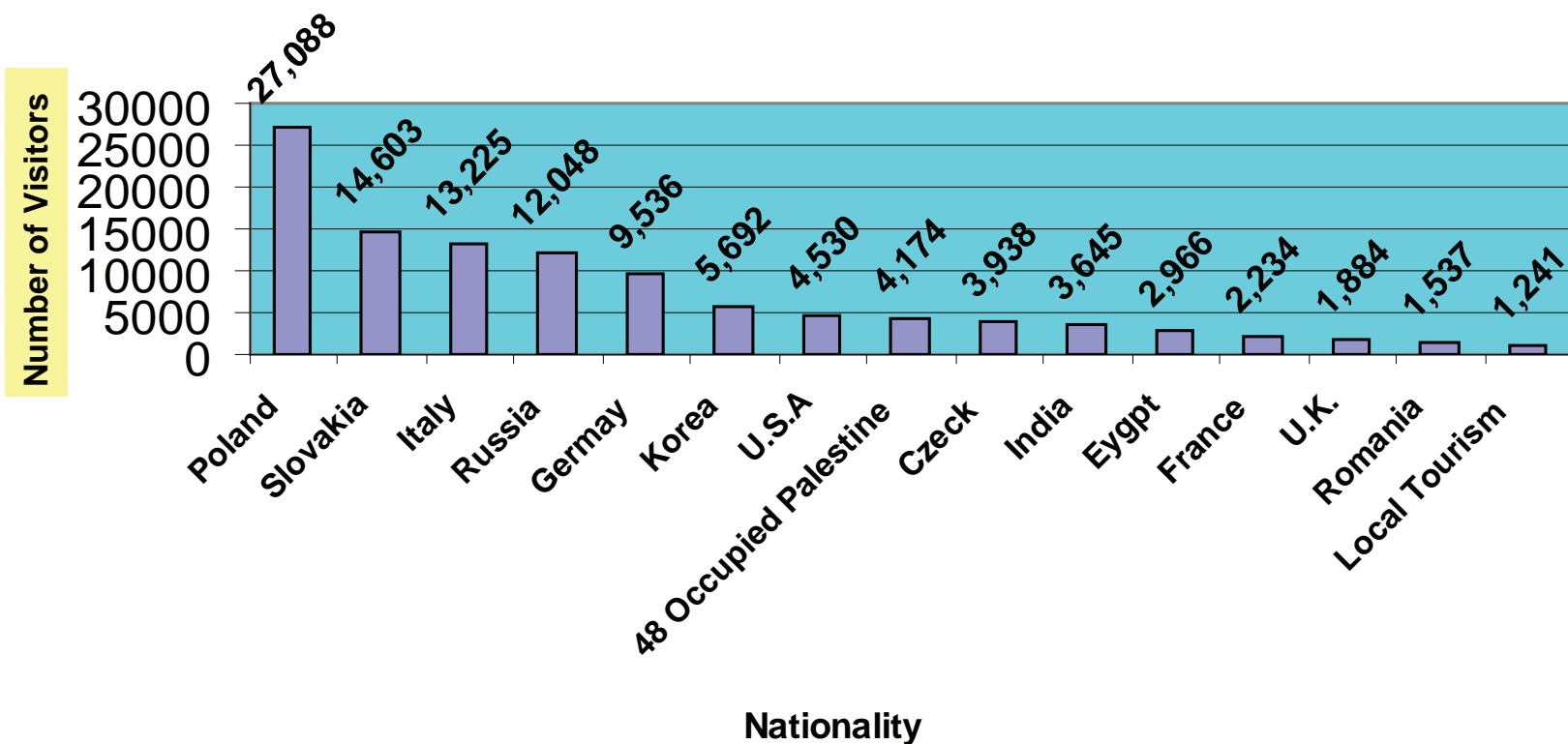


Statistic of tourists visitng Bethlehem during the 2009, arranged according to the nationality



According to the Statistics of the Ministry of Tourism and Antiquities, the number of tourists visiting Bethlehem during the first quarter of 2010 was 235'669 visitor, according to the following schedule:

Statistic of tourists visitng Bethlehem during the first quarter of 2010, arranged according to the nationality



ANNEXE 11

CHARTER ON THE SAFEGUARDING OF PALESTINIAN HISTORIC TOWNS
AND URBAN LANDSCAPES THE 'BETHLEHEM CHARTER 2008'

CHARTER ON THE SAFEGUARDING OF PALESTINIAN HISTORIC TOWNS AND URBAN LANDSCAPES

(The Bethlehem Charter – 2008)



Ministry of Tourism
and Antiquities



Ministry of
Local Government



Governorate of
Bethlehem



Beit Jala
Municipality



Bethlehem
Municipality



Beit Sahour
Municipality



مركز حفظ التراث الثقافي
CENTRE FOR CULTURAL HERITAGE PRESERVATION
Centre for Cultural Heritage
Preservation – Bethlehem

Witnesses



The United Nations
Educational, Scientific and
Cultural Organization



Consolato Generale d'Italia
a Gerusalemme



Consulate General
of Italy in Jerusalem

CHARTER ON THE SAFEGUARDING OF PALESTINIAN HISTORIC TOWNS AND URBAN LANDSCAPES
(THE BETHLEHEM CHARTER - 2008)

Adopted by

THE MINISTRY OF LOCAL GOVERNMENT, THE MINISTRY OF TOURISM AND ANTIQUITIES AND THE MUNICI-
PALITIES OF BETHLEHEM, BEIT JALA AND BEIT SAHOUR,

and witnessed by

THE CONSUL GENERAL OF ITALY IN JERUSALEM AND THE REPRESENTATIVE OF
THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO) TO
THE PALESTINIAN AUTHORITY,

on 21 December 2008.

PREAMBLE

The Ministry of Local Government, the Ministry of Tourism and Antiquities and the Municipalities of Bethlehem, Beit Jala and Beit Sahour, meeting in Bethlehem on 21 December 2008, to adopt a "Charter on the Safeguarding of Palestinian Historic Towns and Urban Landscapes", entitled "The Bethlehem Charter"; the Charter is drafted by the Joint Technical Committee¹ of the "Bethlehem Area Conservation and Management Plan", that convenes the key partnering institutions and communities of the area, with the Technical Assistance of a UNESCO International Team of Experts.

PRINCIPLES AND OBJECTIVES

1. The safeguarding of cultural and natural heritage relies on principles and rules aimed at ensuring the protection of the cultural and natural resources and their rational use as well as enhancing the environmental, cultural, architectural and social assets of the historic town and the urban landscape.
2. The rehabilitation of historic town is related to the achievement of specific objectives, already embedded in the expectations of the inhabitants in relation to a general improvement of the quality of places and the everyday life.
3. The chaotic growth of Palestinian urban areas in recent years entails a thorough reconsideration of their expansion processes and, at the same time, highlights significant themes and problems related to the conservation of the historic town and the necessity of preserving and rehabilitating its different parts, taking into consideration the historical and cultural value of its built heritage and open spaces.
4. The "Bethlehem Area Conservation and Management Plan" represents a methodological contribution to the discourse on the conservation of the historic towns of Bethlehem, Beit Jala and Beit Sahour; conservation and rehabilitation of urban structures made of buildings, open spaces and ways that shape an extraordinary system of relationships, where the layers of "images" and the richness of "symbols" are still evident in the landscape, along the valleys and the hillsides cultivated across the millennia.
5. The enhancement of quality and design for a more liveable town are key themes for an urban plan and demand a precise vision of land organization; a system of relationships between the various parts, a permanent "grid of references" for the definition of the places, the features and perspectives for the protection of urban identity.
6. Within this framework, it is essential to identify the elements of the cultural heritage to be preserved and those of the natural environment to be protected; all those elements that the local community and culture consider "invariable".
7. In this sense, it is necessary to gradually draw the attention of both decisionmakers and the society towards the historic town, addressing urban rehabilitation and planning as indispensable tools, looking at buildings and spaces that can be re-used within the monumental areas, the ordinary fabric, the buffer zones and along the edge of a territory that is continuously transformed; where the phenomena of occupation and irreversible exploitation of land are evident and therefore ad-hoc rules and interventions are necessary.

Government, Ministry of Tourism and Antiquities, Municipality of Bethlehem, Municipality of Beit Jala, Municipality of Beit Sahour, Centre for Cultural Heritage Preservation-Bethlehem, Italian Cooperation in Jerusalem, UNESCO Ramallah Office and representatives of the local communities of Bethlehem, Beit Jala and Beit Sahour. The UNESCO International Team of Experts is composed of a multidisciplinary group of professionals led by Social Design – Florence, Italy.

METHODS AND INSTRUMENTS

8. In light of the above-mentioned principles and objectives, several areas in Bethlehem, Beit Jala and Beit Sahour shall become places where new experiences and innovative projects shall start, where a new urban strategy can be tested on experimental bases as well as new and different tools for urban management shall be used and monitoring mechanisms shall be performed.
9. A "Unitary Plan" for the three towns emphasizes on the concept that preserving a particular building or a group of buildings cannot be detached from the notion of rehabilitating the urban fabric that encompasses those buildings. This implies the need for a comprehensive rehabilitation and re-design of the urban space considering its opportunities and potentials; in addition, a "Unitary Plan" helps in identifying themes and methods related to the rehabilitation and re-use of open spaces and the accessibility to the city.
10. Consequently, it is essential to establish a "Pact for the City", aimed at:
 - Considering the common interest as a priority - enhancing the community sense of belonging - rather than individual concerns, when developing the city;
 - Including ideas, aspirations and suggestions within a shared vision of the future;
 - Meeting the prerequisites of uniqueness, authenticity and integrity as well as the protection measures required to include Bethlehem in the UNESCO World Heritage List (cf. the "Convention concerning the Protection of the World Cultural and Natural Heritage", 1972, and its "Operational Guidelines", 2008).
11. The Signatory Parties of this Charter intend to pursue the above-mentioned principles and objectives, taking into consideration the following priorities in any future action:
 - Contributing to the protection of cultural heritage through the improvement of the architectural quality and the number of public spaces and the preservation of the green and agricultural areas;
 - Safeguarding the historic towns, and their environs, reducing the pressure in the vicinity of the margins, particularly within the buffer zones, where uncontrolled transformations and further saturations may compromise any effort to re-establish a genuine equilibrium and re-balance the physical and spatial relationships;
 - Establishing a monitoring system of the transformations in order to "heal" the incongruous additions within the concerned areas as well as "improve" the hygienic and structural conditions of buildings;
 - Setting up an integrated planning model concerning the conservation, rehabilitation and management of cultural heritage in the occupied Palestinian territory, in particular in the Bethlehem Governorate;
 - Launching a community-based participatory process to strengthen the sense of belonging of the inhabitants to their city, in order to make people "part of the solution".
12. As a result, the Signatory Parties of this Charter, adopting a system of measures and incentives, commit to:
 - Seek keeping free and open, as administratively and legally viable, the environmental corridors, the main "visual cones", the ways and the areas connected to Al-Widian (the valleys);
 - Protect, maintain and restore the terraced areas;
 - Decrease the saturations in the open spaces in the historic towns and reduce the expansions;
 - Control the transformations, improve the architectural quality and reduce the heights of proposed buildings in the buffer zones;
 - Improve the living and hygienic conditions in the historic towns, by encouraging and promoting projects for the rehabilitation, adaptive re-use of buildings and open spaces aimed at reducing density and "occlusions" and respecting distances as well as the natural light and ventilation minimum standards;

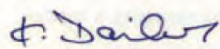
- Establish a coherent “grammar” of construction materials and carefully evaluate the addition of materials and elements, on roofs and façades, unrelated to the local building tradition;
- Identify and invest in “unsettled”, derelict or highly damaged areas in need of adequate intervention, taking into consideration the location and the urban character, and convert them to an occasion for the revitalization of the city;
- Offer to the community a series of opportunities, including fund-raising, addressing policy-makers, promoters and investors;
- Redesign the relationship between the "inside" and the "outside", the town and the landscape, fostering urban quality and sustainability through innovation and development.

CONCLUSION

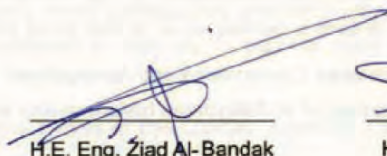
13. In light of the above, this Charter shall commit the Signatory Parties to follow a system of conservation principles proposed by the “Bethlehem Area Conservation and Management Plan” Strategic Document, and shall adopt specific criteria for the protection and the preservation of the concerned historic towns and their surroundings, in such a manner so as to best serve the interest of the cities.
14. The "Bethlehem Area Conservation and Management Plan" shall serve as a model for the safeguarding of all Palestinian historic towns and urban landscapes.

**SIGNATORY PARTIES OF THE
CHARTER ON THE SAFEGUARDING OF PALESTINIAN
HISTORIC TOWNS AND URBAN LANDSCAPES**


(The Bethlehem Charter - 2008)



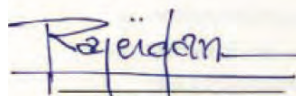
H.E. Dr. Khouloud Daibes
Minister of Tourism
and Antiquities



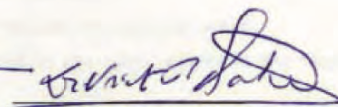
H.E. Eng. Ziad Al-Bandak
Minister of Local
Government



H.E. Salah Al-Tamari
Governor of Bethlehem



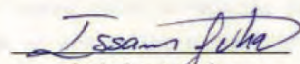
Eng. Raji Zeidan
Mayor of Beit Jala



Dr. Victor Batarseh
Mayor of Bethlehem

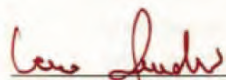


Mr. Hani Al-Hayek
Mayor of Beit Sahour

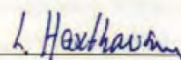


Arch. Issam Juha
Director of Centre for Cultural
Heritage Preservation
Bethlehem

WITNESSES



H.E. Luciano Pezzotti
Consul - General of Italy in
Jerusalem



Ms. Louise Haxthausen
Head of UNESCO Ramallah
Office
UNESCO Representative to
the Palestinian Authority

ANNEXE 12

GUIDELINES FOR THE CONSERVATION AND
REHABILITATION OF THE HISTORIC TOWNS OF
BETHLEHEM, BEIT JALA, AND BEIT SAHOUR, 2010

BETHLEHEM AREA CONSERVATION AND MANAGEMENT PLAN

GUIDELINES FOR THE CONSERVATION AND REHABILITATION OF THE HISTORIC TOWNS OF BETHLEHEM, BEIT JALA AND BEIT SAHOUR



Ministry of Tourism
and Antiquities



Ministry of
Local Government



Governorate of
Bethlehem



Beit Jala
Municipality



Bethlehem
Municipality



Beit Sahour
Municipality



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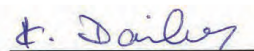
Consulate General
of Italy in Jerusalem

BETHLEHEM AREA CONSERVATION AND MANAGEMENT PLAN

GUIDELINES FOR THE CONSERVATION AND REHABILITATION OF THE HISTORIC TOWNS OF BETHLEHEM, BEIT JALA AND BEIT SAHOUR

SIGNATORY PARTIES OF THE GUIDELINES FOR THE CONSERVATION AND REHABILITATION OF THE HISTORIC TOWNS OF BETHLEHEM, BEIT JALA AND BEIT SAHOUR

3 MARCH 2010



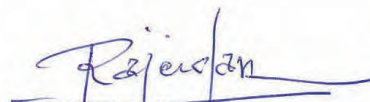
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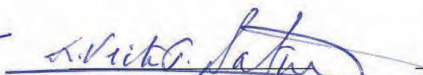
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Bethlehem Area Conservation and Management Plan

Guidelines for the Conservation and Rehabilitation of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour

3 March 2010

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The Guidelines for the Conservation and Rehabilitation of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour

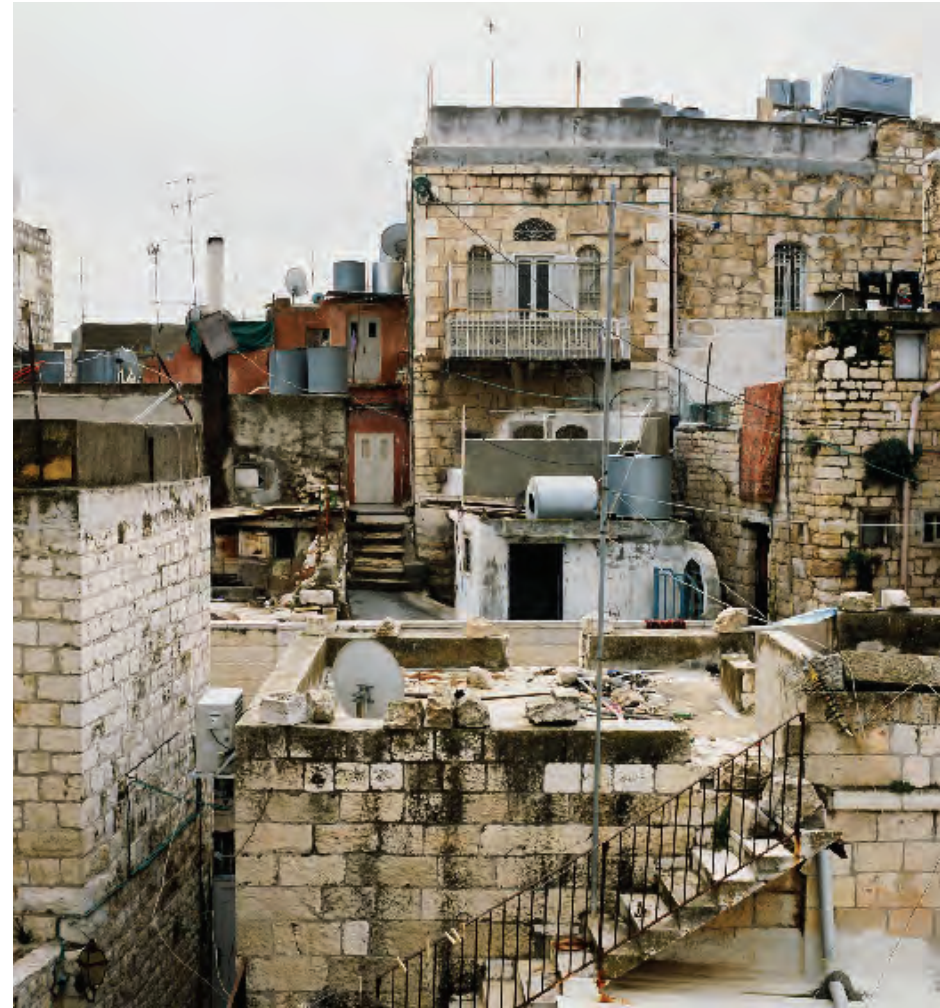
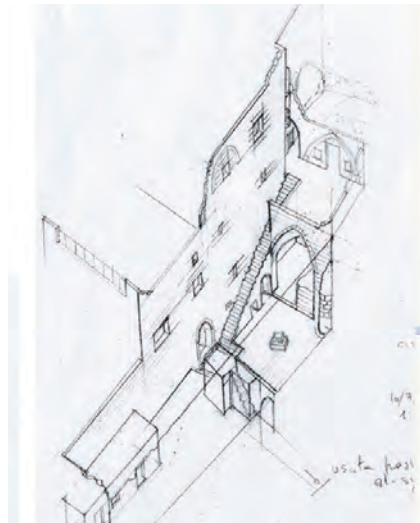
1. Introduction

This document presents ideas and proposals that emerged during the first phase of the Bethlehem Area Conservation and Management Plan (BACMP), a project funded by the Government of Italy and implemented by UNESCO in cooperation with the Centre for Cultural Heritage Preservation - Bethlehem (CCHP), in close consultation with the Palestinian Local Authorities concerned. It is a methodological contribution to the discussion on the conservation and rehabilitation of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour, urban structures made of buildings, spaces and ways that shape an extraordinary system of relationships that make the Palestinian cultural landscape.

Therefore, these "Guidelines for the Conservation and Rehabilitation of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour" represent a first attempt to apply the principles and the objectives of the "Charter on the Safeguarding of Palestinian Historic Towns and Urban Landscapes (The Bethlehem Charter)", adopted by the Ministry of Local Government, the Ministry of Tourism and Antiquities, The Governorate of Bethlehem, the Municipalities of Bethlehem, Beit Jala, and Beit Sahour and the CCHP, and witnessed by the Consul General of Italy in Jerusalem and the Representative of UNESCO to the Palestinian Authority, on 21 December 2008.



To this end, the "Guidelines" describe scenarios and proposals, considered important and necessary actions for the preservation of the cultural heritage of the Bethlehem area; these actions will be better defined at a later stage, in order to become the "Plan", a tool made of rules and regulations for the preservation of the Historic Town, as well as projects and interventions for the renewal and development of the city. Each action is identified, articulated and specifically tuned according to the different parts of the town: this entails an interpretation of the existing conditions, an attempt to identify problems and outline guidelines for the conservation of the Historic Town, its Buffer Zones and the Historic Urban Landscape. These "Guidelines" shall be considered as a "grid of reference" containing indications, ideas and proposals that may help describing a "Pact for the City", as mentioned in the "Bethlehem Charter". It addresses community development and public interest, also considering the dynamics of the private sector.



1.1 Statement of significance of the Bethlehem Area

The outstanding historical and cultural assets, and significance, of Bethlehem were internationally recognized through the decision of the World Heritage Committee, taken at its 26th session in Budapest, in June 2002. The World Heritage Committee emphasized the exceptional universal value of the cultural heritage of Bethlehem and its environs, such as the Church of the Nativity in Bethlehem (birthplace of Jesus) or the Shepherds Fields in Beit Sahour, as well as their urban landscape and environment. Moreover, the World Heritage Committee, deploring the destruction and damage caused to the Palestinian cultural heritage, highlighted that the places mentioned do not benefit from any holistic safeguarding measures to ensure the effective protection of their cultural heritage and sustainable development of the area.

The historic, cultural and religious features that make the heritage of the large Bethlehem Area are also identified as a major resource for the population, in terms of tourism and related income-generating aspects; this makes the cultural heritage preservation key to achieve a sustainable development. The efforts of conserving and preserving the cultural heritage sites in the Bethlehem Area require a cooperative work from all project partners, in order to enable the inscription of Bethlehem on the UNESCO's World Heritage List.

1.2 Scope of Work

The project aims at preserving the cultural, historical and environmental assets within the large Bethlehem Area, namely the municipalities of Bethlehem, Beit Jala and Beit Sahour. This is achieved through an urban planning exercise, which addresses the local authorities and communities through capacity building in urban conservation and land management related fields as well as participative processes to increase public awareness on cultural heritage protection as a means of safeguarding cultural identity.

In particular, the Bethlehem Area Conservation and Management Plan aims at conserving the Historic Towns of Bethlehem, Beit Jala and Beit Sahour, as well as rehabilitating their Buffer Zones. It identifies the cultural heritage elements to be preserved and those of the cultural landscape to be protected, all the elements that are considered by the local community and the local culture as irreplaceable. The permanent elements that are identified for protection are:

The geomorphology of the territory: slopes, ridges, hillsides and valleys (wadis);

The elements of the cultural landscape (man-made landscape): dry-stone terraces (sensasel), olive groves and trees, canals, aqueducts, irrigation systems, agricultural patterns, enclosed fields, historic roads and pathways, scattered historic buildings and the urban fabric;

The different systems and their components: all the systems that can be defined remarkable for their urban morphological and functional characteristics.

Within this framework, the Plan proposes the following themes actions:

Rebalancing the Environmental System in order to guarantee the physical continuity between valleys, slopes and ridges;

Rebalancing the Mobility System in order to define the hierarchy and function of the network of roads and pathways;

Reorganizing the Urban Materials in order to reconstitute homogeneity to the image of the town that was compromised during previous stages of development; this has created a heterogeneous mixture of buildings and other urban elements, under continuous transformation;

Redesigning the Open Spaces in order to reconnect the urban space with its surroundings; re-establishing a continuity between the historic town and its landscape, nowadays hampered by new elements that jeopardize this integrity.

1.3 Methodology

The Plan Bethlehem Area Conservation and Management Plan is based on a methodology that outlines the importance of a community-based approach, substantiated by scientific and technical tools and experience to ensure its sustainability.

The composition of a Joint Technical Committee, representing the different Project Partners, was key to ensure the participation in making the Plan. Moreover, the participation process aimed at involving not only the concerned institutions but also the local communities, addressing the different categories of inhabitants of the three towns of Bethlehem, Beit Jala and Beit Sahour through a set of activities, e.g. the community mapping carried out in nine schools of different type and grade in the Bethlehem Area.

2. Goals and purposes of the Bethlehem Area Conservation and Management Plan

2.1 General objectives

The Bethlehem Area Conservation and Management Plan aims at retaining the significance of the Palestinian cultural heritage embedded in the Bethlehem Area through a coherent preservation strategy, which is relevant to the local context and responds to the needs of its inhabitants as well as to international standards. This is achieved through the conservation and management planning for the large Bethlehem area, namely the municipalities of Bethlehem, Beit Jala and Beit Sahour.

The Plan also aims at developing the capacities of the local authorities in conservation planning in order to integrate it with the protection of cultural heritage resources. It is crucial that the local authorities in future will be able to manage transformation of the Historic Town through rehabilitation and renewal programmes, which shall include the Buffer Zones and the Cultural Landscapes encompassed by the urban area.

The Plan shall also contribute to supporting economic activities within the area, aiming to revitalize the three towns and their socio-cultural context, through identifying areas for income generating initiatives, and relocating both the merchants and residents to their original locations in the Historic Towns.

Ultimate goal of the Plan is to contribute to the inscription of Bethlehem on the UNESCO's World Heritage List, as the recognition of its outstanding universal value.

2.2 Specific objectives

The conservation of the historical heritage and cultural landscape requires principles and rules that may ensure the protection, use and improvement of the environmental, architectural, cultural and social assets of the area. Thus the Bethlehem Area Conservation and Management Plan is key to achieve the general objectives stated above through:

The establishment of an integrated planning model for the conservation, rehabilitation and management of cultural heritage in the Bethlehem Area in particular, and the occupied Palestinian territory in general.

The reinforcement of the sense of belonging of its inhabitants towards their city by following a community-based participatory process.

Thus, the Plan shall contain planning tools to ensure that all future development contributes to:

- the rehabilitation of the monumental buildings and complexes;
- the rehabilitation of the urban fabric of the Historic Towns;
- the enhancement of the quality of life in the Historic Towns;
- the improvement of the architectural quality of future interventions;
- the promotion of public participation in future urban planning processes.

3 Safeguarding the Historic Town «The Plan's Alphabet»

3.1 The structure of the Plan's Alphabet

The Plan's Alphabet is an outline of the ideas and images that orient the construction of a set of proposals to be developed into the rules of the Bethlehem Area Conservation and Management Plan. Throughout this process, both experiences and views of the project partners and the inhabitants of the three Towns shall be sought and incorporated into the Plan's main guidelines. The categorization (Canon) of the guidelines is sorted alphabetically and outlines the following:

Theme
Problems
Proposals
Suggested actions



The Alphabet shall be organized to address the following topics:

Protection of resources - the Plan's Alphabet specifies areas and resources to be protected within the Historic Town and its buffer zones; public and private open spaces, the historic fabric, monuments and special buildings, open spaces inside the historic town, viewing sites, cisterns and rain water gutters, soil, special historical objects, terraces, pathways within the historic town and yards, backyards and courtyards.

Control of transformations - the Plan's Alphabet identifies all types of transformation to buildings and open spaces, and suggests a methodology to control these transformations, such as building additions and superfetations, modification to air and light access, heights, kitchens and house services, water supplies and dumps.

Preservation of components and materials - The Plan's Alphabet defines all urban components and proposes a methodology to preserve and rehabilitate these materials: ornamental architectural elements, such as balconies, parapets and corbels and water cisterns; construction elements such as walls, vaults and roofs; distributive elements, such as staircases and balconies; systems and networks, such as house cisterns, water supply and sewerages, and electricity and telecommunication networks; open space systems, such as terraces, gardens, orchards and olive groves.



3.2 The Plan's Alphabet

Addition (Storey Rising, Imposed Structures and Saturation)

Additions (including building expansion / raising of storeys / imposed structures / saturation) are defined as the construction of new volume adjacent, near or over an existing building. Additions may be compatible or incompatible with the existing building and local context according to the shape, the architectural characteristics, the construction techniques, the materials, etc. of the addition

Additions are considered compatible when: built with traditional techniques and materials such as stone walls, vaults, steel floors, flat or vaulted roofs, etc; composed of elementary shapes; not exceeding by more than one storey the height of the surrounding buildings, built with traditional finishing and decorations.

Additions are considered incompatible when they negatively affect: public and environmental hygiene requirements of the existing building; distributive spaces (courtyards, stairs, crossings, etc.); building structures. Incompatible additions can cause structural problems (especially during earthquakes), sanitary decay and can compromise historical and architectural features of historic towns. Additions, even if compatible, increase the already high density of Historic towns.

New additions shall be limited in the Historic town because of the high density of the built up area. Additions must satisfy the above requirements, and a detailed project dossier must be prepared in order to demonstrate their compatibility. Incompatible additions are not allowed. Existing additions can be repaired if necessary; maintenance must increase the additions compatibility within their architectonic context. A census of additions typology will be realized and the final rules of the Plan will give indications about specific interventions.

Air and Light

An appropriate amount of air and light must be guaranteed inside dwellings.

The partial or total saturation of the open space in front of doors and windows and the occlusion of any openings prevent the air from circulating and a proper lighting of dwellings.

The existing door and window dimensions and a sufficient amount of open space in front of them shall be maintained in order to ensure appropriate lighting and ventilation.

Changes, modifications and closures of existing doors and windows shall be permitted only under special conditions. In these cases a detailed dossier must be presented to explain the reasons for the modification and to provide a guarantee of sufficient lighting and ventilation after the intervention.



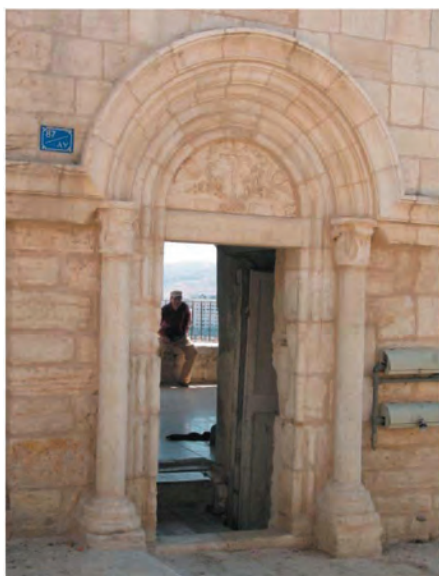
Architectural Elements and Ornaments

The architectural elements and ornaments are the portals, doorframes, door and window lintels, corbels, iron parapets, railings and gratings, balustrades, wooden gates, escutcheons and all other decorative elements of a building.

The architectural and ornamental elements are mainly subjected to decay because of the lack of maintenance and the substitution of traditional elements and ornaments with those that are regarding shape and materials. For example, modern balcony addition including corbels and parapets are not compatible with the historical context.

Traditional and compatible architectural and ornamental elements shall be preserved and/or restored using compatible materials and techniques.

Traditional architectural and ornamental elements shall not be removed or replaced. Incompatible elements cannot be introduced in historical towns.



Balconies, Balustrades and Corbels

Balconies are platforms projecting from the wall of a building, supported by corbels and brackets of different shapes and materials; stone corbels, iron beams, concrete slabs, etc. enclosed with decorative balustrades; the shape and material depend on the period of construction.

The diachronic introduction of balconies, realized with inappropriate construction materials, involves a substantial alteration of architectural characteristics of the building and the space in front, and exposes the building to structural risks, especially during earthquakes.

Existing balconies, coherent with the architectural characteristics of the building, shall be preserved and repaired using traditional materials and techniques.

Balconies cannot be constructed on facades overlooking public spaces (streets, squares, courtyards and gardens). In internal spaces balconies can be constructed only if they complete or improve accessibility to the complex. Balconies cannot be closed, even partially. Transparent parapets (iron made) cannot be replaced with opaque ones (stone or concrete).



Buffer Zones

Buffer zones are transition zones between the Historic Towns and external built up areas. A peculiar character of buffer zones is the persistence of historical structures, but unlike the Historic Towns, in a discontinuous manner. Buffer zones also conserve some of original features. Rehabilitation of the buffer zones is an integral to the conservation of the Historical Towns.

The Historic Towns are being encroached by new construction and road network system, making it harder to identify the historical areas from the outside; traditional building principles are being disregarded (in terms of height, position, interaction with the terrain and its morphology) and new ones incompatible with the historical sites have been introduced. Thus, visual continuity between the landscape and the town is lost, and traditional landscapes around the historic towns tend to disappear and to be replaced with neglected areas, decay, marginalized enclosed areas and inappropriate building structures.

Buffer zones can play a double role: as spaces available for the rehabilitation of the modern areas of the city and as a belt area for the protection and planning of historic areas. These roles shall include the following:

A continuous system of green spaces (gardens, fields, terraces, belvedere, etc.) shall be created through the protection of existing assets, the rehabilitation of decaying spaces and the enhancement of neglected spaces (viewing sites, interstice spaces, voids, etc...).

A network of pathways shall be created through the rehabilitation and reopening of historical stairways, sloped paths and lanes, and covered passages.

The system of main streets and paths shall be upgraded in order to create a new system of green links, an environmental network for the town and the territory.

The network of major enclosures (built or unbuilt, civil or religious) shall be open to pedestrian circulation and community use especially for leisure.

Green and environmental areas inside buffer zones must be preserved. All existing historical fabrics and open spaces must be protected. Paths and routes must be conserved and rehabilitated. Decayed and/or strategic areas (as identified by the Plan) will be the target of rehabilitation projects, according the guidelines contained in the Plan, with the aim of increasing equipments, services and green spaces in the historical towns. New buildings must respect existing by-laws and regulations.



Cisterns

1. Cisterns are underground reservoirs used to store rainwater, usually dug before the house was built beneath the courtyard or one of the rooms (other than the bedrooms); the walls of the cisterns were usually plastered with lime and regularly maintained to minimize and prevent water infiltration.
2. Abandon and misuse of existing cisterns (as cesspools and waste water collectors), leads to water leakage and inadequate water collection, as well as structural damage to the building due to water infiltration.
3. The existing water drainage and storage network shall be rehabilitated. A survey of existing cisterns will be conducted and cistern walls and other components will be repaired.
4. Inhabitants and owners shall repair damaged and decayed cisterns to prevent water infiltration.



Distributive Elements (Stairs and Balconies)

The distributive elements are those connecting the different levels and parts of a built complex, such as stairs and balconies. The distributive elements often stand in open spaces and they generally have a collective use. Until a few decades ago staircases were built using stones (sometimes on flying buttresses); nowadays steel and reinforced concrete have replaced the traditional materials. Balconies, introduced more recently, are sustained by steel beams or reinforced concrete slabs.

The increasing number of housing units in the Historic town, and prevalence of storey raising, has resulted in the prevalence of new distributive elements; in the absence of regulations this may damage historical fabrics and structural problems will arise, due to interaction between existing building structures and new ones. New regulations must be drafted in order to control the distributive elements inside the collective open spaces, a fundamental resource for the historic town conservation. Distribution elements shall be preserved and rehabilitated with materials and techniques compatible to the historic buildings.



Domestic Systems

Domestic systems are the systems supplying the buildings with necessary services; including the water supply system, sewage system, telecommunication system and the electricity system. The water supply system is usually integrated with roof tanks and solar panels. Electricity cables often hang on building walls.

The existing systems in the historic town are old and unsafe. The electricity, drainage and sewage systems often present exposed components that compromise the appearance of the historic towns. Sometimes the presence of cables and pipe-lines inflicts damage to masonry structures.

Interventions to the existing buildings of the historic town must take into consideration the domestic systems, in terms of abiding by regulations and the proper collocation of cables and pipelines. Interventions shall also take into consideration energy and water conservation and respect the architectural characteristics of historic towns.

New regulations will be drafted in order to reduce resource consumption (water, electricity) and to protect the exterior of historic buildings from damage by domestic systems.



Gardens

A garden is a plot of ground where flowers, herbs, vegetables and fruit are cultivated. Inside the historical centres flower-beds are often kept in courtyards (whether they are domestic or ornamental plants) and small vegetable gardens are quite common, with a mixture of vegetables, fruit trees and flowers, and often a rest area such as a shaded area and seats. The vegetable gardens in the historic town are of two categories; terraced vegetable gardens in residential buildings, and enclosed gardens mainly inside a civil or religious complex or a mansion residence. Usually, the terraced gardens do not have a planned design or a structured irrigation system. The enclosed gardens are usually formal, surrounded by high walls and planted with citrus and cypress trees. Enclosed gardens belonging to mansions are often extensions of open spaces within the house. Formal gardens are not a typical of Palestinian architecture.

The abandonment of terraced gardens can cause decay of the architectural elements (retaining walls collapsing, loss of the original pathways structure, introduction of improper materials, etc.) and wild growth of vegetation. Temporary or permanent built structures that use poor quality or inappropriate materials, often clog gardens and fields.

The gardens and the vegetable gardens must be preserved and rehabilitated, with regards to architectural elements and to existing vegetation. Elements that are decayed must be repaired with traditional and compatible techniques and materials.

Incompatible building materials, especially concrete walls, must be avoided, unless structurally necessary. In such cases they must be covered with a natural stone coating, to look exactly like the traditional dry walls, and an efficient drainage system must be implemented.

Heights

The building height is the vertical distance measured from the street level to the highest point of the external walls. The building height may vary for the same building from one side to the other, according to the slope of the ground, and to different heights of the same building. In the historic town, the building height can vary between one and three storeys on the hillside, but can be higher on the valley-side. Buildings that exceed this height compromise the fabric of in the historic town in terms of structural, hygiene and sanitary conditions of the lower floors and of the adjacent buildings. The original height of the buildings in the historic towns shall be maintained to preserve the urban fabric morphology and the structural condition of the existing buildings. The height of buildings shall be limited by taking into consideration the relation between the building and its surroundings, and the structural condition of the building. Inside the historic cores, buildings cannot exceed three storeys above the ground level. If the building stands on a slope, the limit is two storeys on the uphill and four storeys on the downhill. However, in the Historic towns all buildings must be at least one storey less than the building above.



Historical Urban Fabric

A historical fabric is composed of a group of buildings (particularly masonry buildings) and open spaces within a determined perimeter. The characteristics of the historical fabric are defined by the architectural features, by the relation between built and open spaces, and by the structure of public and private spaces.

The historical fabric had undergone a process of transformation, including the saturation of open spaces and cluttering of the landscape, the introduction of modern building techniques changing traditional construction rules (i.e. height limits), and the privatization of semi-public spaces.

Rules and regulations shall be defined in order to preserve the urban fabric in the historic town.

Maintenance, adaptive reuse and rehabilitation interventions are permitted inside the historic fabric only if undertaken with compatible construction techniques. Demolition of historic buildings is allowed only if they are damaged beyond repair. Inside the historic fabric reinforced concrete can only be used on modern buildings that need to be repaired or replaced, and in all cases a project must obtain permission for building work. Inside the historic fabric flat and vaulted roofs cannot be replaced with pitched ones. Inside the historic fabric open spaces (public or private) cannot be altered or saturated.



House Services (Kitchens, Dumps and Utility Rooms)

House services are kitchens, dumps, utility rooms, and other such facilities. Traditional houses often lack services corresponding to modern housing standards. For this reason many additions have been carried out on the exterior, and (less frequently) the interior of traditional buildings.

Refer to the section on 'additions' for problems of additions related to housing services, especially with regard to the compatibility of additions. In particular, external pipes, wires and cables related to public services networks have a strong visual impact.

The introduction of new housing services within the historic town, if necessary, must be in accordance with the principles regarding compatibility outlined in the section on 'additions'.

All pipe-lines and cables resulting from the construction of new housing services shall be hidden within the walls or floors.



Land Protection and Permeability

Land and soil are fundamental resources that shall be preserved according to environmental and economic considerations.

The basic problems are:

- The high land consumption rate due to construction;

- Spontaneous urban sprawl which generates enclosures and interrupts open spaces damaging the land conditions.

Open space is one of the main resources of the town and therefore shall be protected through planning regulations. Excessive consumption of land must be limited by reducing the environmental impact of human activities.

Land permeability must be preserved, the alteration of the vegetation must be limited, and surface rain waters must be channelled and used.

Monuments and Special Buildings

Monuments and special buildings are buildings, complexes or open spaces whose archaeological, architectural, historical, artistic, symbolic or religious value is considered fundamental to the cultural heritage of the three municipalities.

They include: the Nativity Church, the Milk Grotto, Rachel's Tomb, the Shepherds Fields and the Virgin's Well in Beit Sahour, Solomon's Pools, Artas Monastery and David's Wells, and the ruins of the Roman aqueduct and ancient water system. All special buildings (mosques, churches, monasteries, religious complexes, hospitals, public offices, etc...) and their open spaces are considered monuments even if not historical. Among the special buildings: Cremisan Monastery, the Carmelite Convent, the Mosques, the Salesian Monastery in Bethlehem, and the Orthodox Greek Club in Beit Jala.

There are two main problems related to interventions impacting monuments and special buildings; the first concerns the principles and techniques for the conservation and restoration of the buildings themselves; the second concerns the relation between the monuments and their surroundings, particularly regarding the necessity to preserve and rehabilitate the urban fabric in order to preserve the monument itself.

A census of all monuments and special buildings shall be compiled. The preservation, conservation or rehabilitation of monuments and special buildings will be brought into harmony with universally accepted principles of conservative rehabilitation. The urban fabric surrounding these buildings shall also be preserved. Any interventions related to the monuments and special buildings shall be preceded by a scientific survey, as will be described in the Conservation Handbook, in order to evaluate and approve the methodology of intervention.

Monuments and special buildings may only be subject to maintenance and rehabilitation. Any rehabilitative intervention regarding a monumental building shall be authorized only if it is compatible with the architectural characteristics of the building. Adaptive reuse is only permitted if it is compatible with the building's architectural characteristics.

Network Systems (Electricity, Water, Sewage, and Communication Networks)

Almost all houses in the historical cores and buffer zones are served by public network systems, including electricity, water supply, and communication networks. Most of the systems were constructed, networks improved, and streets repaired by the Bethlehem 2000 project. Problems related to these network systems are: insufficient disposal of waste water and ground water, sub-standard networks, system decay, exposure of sewage structures, unsafe electric networks inside and outside dwellings (particularly older buildings). Efficient networks must be provided for all the buildings and open spaces (public and private) of the three municipalities, taking into account appropriate conservation of energy and water. Safety and sustainability shall be provided for all networks:

Electricity network must be laid underground;

Re-use of waste and ground water for domestic activities such as toilets, garden irrigation, washing, etc... must take place with the use of proper purification disposals.

The restoration of existing water cisterns for domestic use is recommended; a complete census of existing cisterns must be carried out and rules must be clarified in order to guide the process of restoration.



Open Spaces inside Historic Towns (Squares and Streets)

Squares and streets inside the historical cores represent an important system, bordered by different functions (commercial, religious, social, etc.) and with spaces of greater and lesser continuity.

Currently there are many discontinuities among open spaces due to different finishing techniques, including materials, maintenance solutions, the improper use of spaces, parking, stores, improper vehicular use, and abandoned spaces.

The physical and architectural continuity of open areas must be re-established. Moreover, there must be a comprehensive and systematic plan underlying the treatment and use of open spaces.

Open spaces shall be subject to regular maintenance and conservation meeting basic standards and appropriate to the needs of the users in order to ensure the sustainability of the spaces.



Roofs and Canopies

In traditional building techniques, flat roofs were mostly used as the extrados of the vaults' upper level, whose keystones emerge in the center of the roof. The historical views of towns are strongly linked to the flat roofs. At the beginning of the XX century, the vaulted roof structures came to be replaced with flat roofs supported by iron structures. Special or religious buildings sometimes had tiled roofs on wooden structures. Flat roofs continue to be widely used in modern architecture. Canopies which are used for the protection of doors and openings are not compatible with the traditional building context. Pitched roofs and canopies, often covered with Marseille brick tiles roof, do not fit to the traditional "language" of the Historic Towns; they have a strong visual impact on the Historic Towns and the surrounding areas. Roof tiles are frequently used in the Historic Towns.

Traditional roofs must be preserved and repaired. Flat roofs of public buildings must be built according to a unitary plan with the aim of improving the overall visual impact. Flat roofs provide the opportunity to make use of natural resources, such as sun and rain.

Maintenance and repair of traditional vaulted roofs shall be promoted, using compatible techniques. Interventions will be required to adhere to a code of traditional construction elements. The following must be avoided on historical buildings: pitched roofs replacing vaulted or flat roofs, reinforced concrete structures, and canopies with wood or steel structures and brick tiles. Flat modern roofs can be rehabilitated through the introduction of leisure or sports functions and roof gardens. The visual impact of furniture and technological systems must be minimized.



Special Historical Objects

Special historical objects are built structures such as springs, wells, public cisterns, porticos, public vaulted passages, gateways to Historic Towns.

Neglect and inappropriate interventions can damage these historical objects.

Special historical objects shall be identified through a census.

Special historical objects must be restored using traditional materials and techniques, and may not be demolished.



Streets and Public Open Spaces

Streets and public open spaces include all the streets (mainly vehicular) and all related open spaces, such as squares, crosses, sidewalks, and streets in the areas within and surrounding the Historic towns.

Problems related to the street system are due to lack of minimum required standards, particularly in the areas that surround streets.

The system of streets and open spaces must comply with the standards required for their proper function and use. Mobility and road conditions shall be improved, and surrounding areas must be rehabilitated. In order to guarantee the safe and correct use of streets and open spaces, the following are required:

- adequate road sections;
- sufficient lighting and traffic signs;
- trees and plants;
- services and parking areas;
- continuous, safe and large sidewalks;
- continuity of the territorial systems.

New roads should be constructed when necessary; existing roads must be improved according to the standards and requirements mentioned above.

Structural Elements (Walls, Vaults, and Roofs)

Structural elements are the foundations, walls, vaults, slabs and roofs. According to traditional construction techniques, until the end of the XIX century, all structural elements were made of stone and lime mortar: foundations, walls and horizontal structures (vaults) are made of different shaped stones. Masonry houses were built on rock foundations, with the shape according to the slope gradient and ground rock depth. The extrados of the upper level vaults were waterproofed with a flat stone cover. From the beginning of the XX century, steel and concrete slabs floors have been introduced. Modern techniques often exclude the use of traditional ones, as when reinforced concrete is used, so that continuous structures (walls) have been replaced with discontinuous ones (frames). Incompatible structural elements inside the historic towns are often used in the construction of new building volume and extra storey additions; their use is less common in the replacement of existing elements. We define compatible the structural elements realized with techniques and materials similar to the traditional ones (stone, lime mortar, steel, etc...). Reinforced concrete is incompatible and adjacent to masonry it can cause serious damage to the building structure, especially during earthquakes.

Traditional structural elements shall be preserved and repaired.

Traditional structural elements shall be maintained, rehabilitated and restored using chemical, physical, architectural and structural techniques compatible with the traditional materials and context. The use of reinforced concrete and all other forms of incompatible structural elements must be avoided in historical buildings. Pitched roofs must be avoided in the Historic towns and in the buffer zones; vaulted and flat roofs on masonry buildings cannot be replaced with pitched ones.



Terraces

1. Terraces are the matrix elements of the open urban landscape—a set of platforms marked on the lands to improve agricultural production and a traditional feature of Palestinian heritage. Their dimensions, relational aspects, construction features and use are specific to the landscape.
2. The majority of terraces are in a state of neglect and decay. Most urban terraces and gardens are damaged and in a process of decay: there are low levels of maintenance amongst agricultural terraces and olive-groves in general.
3. Terraces represent a fundamental part of the Palestinian landscape, and must thus be preserved and maintained. Their repair will be in accordance with compatible techniques and materials, and where it is necessary for terraces to be rebuilt, the same techniques and materials must be used. Vegetation must also be recovered and maintained.
4. Retaining dry walls must be built using traditional materials and techniques. Only in special circumstances can concrete walls be used; in such case an efficient drainage system must be provided and a masonry thick coating must be applied (see requirements for gardens—above).



Trees and Olive Trees

In the Historic Towns, trees are mainly decorative or represent landmarks marking boundaries, gateways, wells, and/or are related to vegetable gardens. In the Buffer Zones trees tend to have an ornamental and agricultural function (for example, olive trees, almond trees, pomegranate trees, fruit trees). In the agricultural areas, olive trees are the most common species.

The existing traditional trees in the Historic Town and Buffer Zones are negatively affected by:

- the implantation of non-native plants, such as *Ficus beniamina*, succulent plants, etc...;
- reforestation with Aleppo pines (*Pinus halepensis*);
- abandonment of green areas;
- the growth of infesting species, such as *Ailanthus altissima*.

A census of existing trees, especially those with historic importance, must be carried out. Native species must be preserved.

Native trees in the locality shall be protected, particularly during construction activity. Planting non-native species and uprooting olive trees of significance must be avoided.



Viewing Sites

Overlooks are un-built areas overlooking the landscape; they guarantee the maintenance of the physical and visual continuity between the Historic Town and Buffer Zones with the surrounding landscapes (particularly agricultural areas along slopes and valleys).

The saturation or obstruction of the overlooking areas may destroy the links between the built areas and their surrounding open spaces.

It is necessary to protect and rehabilitate the overlooks and their surrounding areas in order to maintain the physical and visual connections between built-areas and surrounding open spaces.

Building in the overlooking spaces is forbidden:

Physical spaces must be rehabilitated.

Connecting elements (such as stairs, stone walls, gates, etc.) must be repaired.

Overlooks must be protected as panoramic viewpoints (belvedere).

Water Supply (Aqueducts, Water Systems and Tanks)

Although nearly all dwellings in the locality have aqueduct connections, water supply is not always sufficient, making additional water tanks necessary. Black water tanks, sometimes with sun panels, supply hot water.

The widespread presence of roof tanks has a strong visual impact in the Historical Towns, and can be dangerous during an earthquake.

Even if water tanks are necessary and unavoidable, the visual impact and the structural instability to the surrounding buildings and environment should be considered and minimized.

Existing water tanks should be replaced with tanks that have a lesser visual impact (such as low-lying tanks and tanks located near the roof boundary). Sun panels should be located over water tanks and with a reduced inclination.

Walkways and Minor Paths in the Historic Town

1. Interior routes of Historic Towns include stairs, ramps, walkways and the network of paths connecting the surrounding areas (buffer zones) to the Historic Towns, which are for pedestrian use or limited vehicular use only.
2. Walkways and paths in the Historic Town are subjected to:
 - non-homogeneous materials, including paving, fencing, urban furniture.
 - privatization of public streets and paths interrupting landscape continuity;
 - decay due to abandonment and lack of maintenance; constituting a danger to users.
3. The walkway network inside Historic Towns must be conserved, rehabilitated and improved to guarantee that it satisfies the needs and requirements of the inhabitants, and ensure the continuity of the network.
4. Walkways shall be maintained and repaired using materials compatible with the traditional ones, according to the following guidelines:
 - The materials used for maintenance and repairs of walkways must be appropriate to the gradient;
 - Privatization of spaces and interruptions to landscape continuity shall be avoided;
 - Walkways shall be provided with specific street signs (names, direction, starting and ending points for walking tours)
 - Walkways shall be provided with adequate lighting and drainage systems;
 - Walkways should be listed and classified for the use of functional projects to facilitate comprehensive urban mobility;
 - Walkways of significance shall be highlighted and connected to tourist routes;
 - Alternative paths for gentle ascent of inclines shall be provided for inhabitants and tourists (particularly in Bethlehem).

Yards, Backyards and Courtyards

1. Yards are open areas enclosed only by walls. They are often collective spaces, connected to a house and used as a garden or a service space. They are the connective fabric between public spaces and private ones and are an important characteristic of the Historic towns from an urban, architectural and social point of view, and a valuable resource.
2. Such collective spaces in the Historic Towns are subjected to improper use, which leads to the following problems:
 - reduction of free open space due
 - to additions and privatization of collective areas;
 - reduction of light and air due to raising storeys of the the surrounding buildings;
 - reduction of open areas due to the construction of stairs, balconies and other leaning elements;
 - deterioration of the character of the building they pertain to due to the use of non-traditional materials;
 - decay due to lack of maintenance or to improper use of spaces.
3. Maintenance and conservation of collective spaces are necessary, since they are a fundamental resource of the historic Towns.
4. Building housing additions or interrupting space continuity with the construction of walls, fences, and gates must be avoided in every collective space. Collective spaces that are subject to the improper use described above must be targeted with architectural and sanitary rehabilitation.



4. The Rehabilitation and Renewal of the Historic Town and its margins

4.1 Three Towns, One Project

The vision of the Plan is a "unitary project" for the three towns. The main concept underpinning the Plan is that the conservation of the structure of a specific building cannot be separated from the fostering of a conducive environment that surrounds the building and its adjacent urban fabric.

Therefore, the Plan asserts the necessity to rehabilitate and redesign the "urban space" as a whole, and develop its full potential. In order to do this, three conditions must be respected:

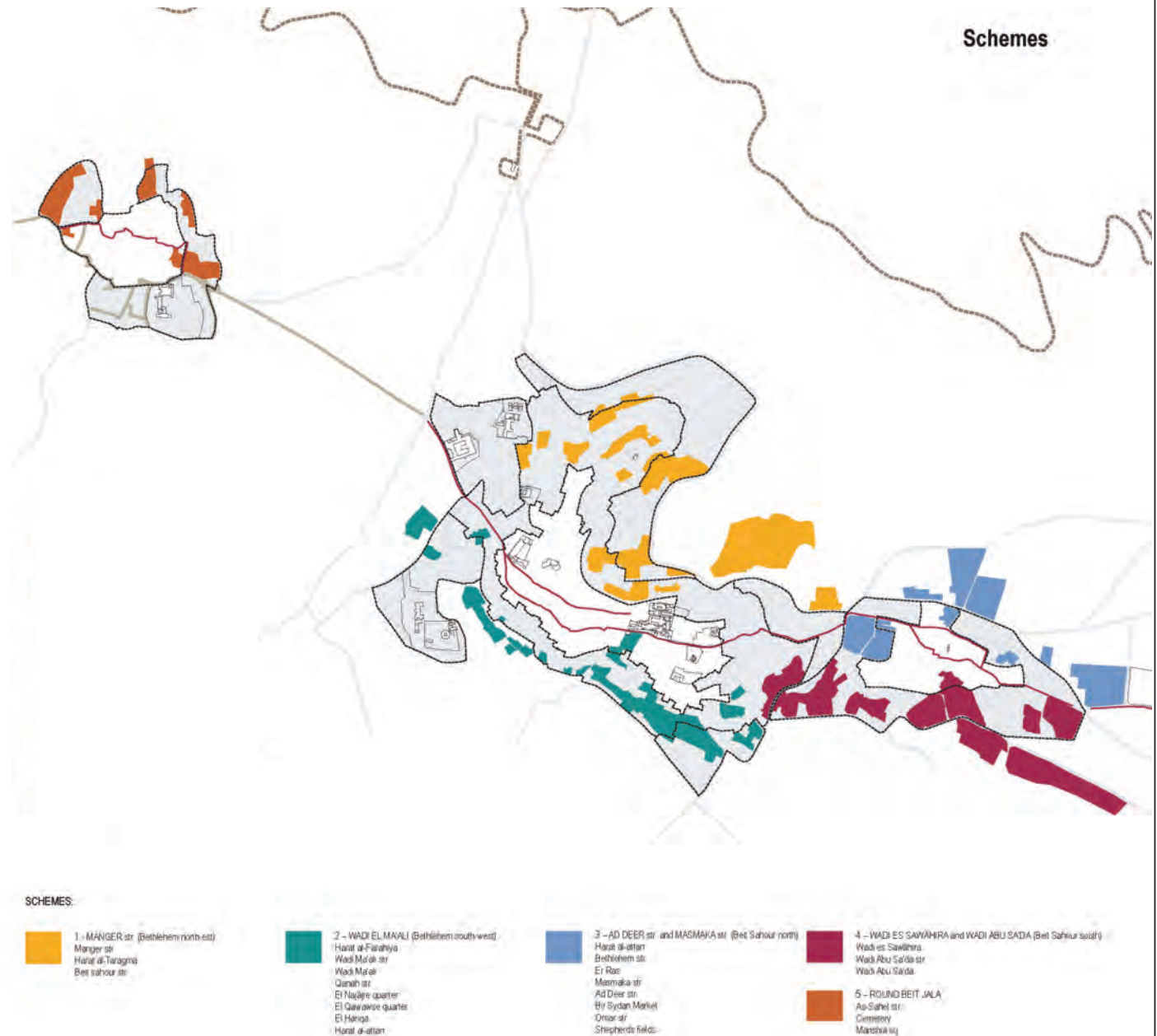
1. Decisions should move from individual perspective (a single area, building, or single part of a building) to a collective dimension.
2. Scattered interventions concerning the materials' use or the land design (sidewalks, green areas, and parking lots) or shared spaces should be minimized.
3. Detailed definition of use and function must be set out for each building or space that will be rehabilitated.

In this sense, the Plan codifies certain themes integral to the rehabilitation of open spaces and access to the city such as the main areas of the urban fabric; distant 'points' (such as a square or a garden) can be connected through the 'lines' of a network (walkways and other systems).

The importance and the character (the urban connotation) of these themes are signified in the Plan by guiding "schemes" which elucidate the system of relationships, and a sequence that defines and explains different places and functions within this thematic dimension.

The project schemes provide the main spatial, functional and temporal references, in order to relate the Plan's general hypothesis to the specific characteristics of the environmental context. They assume the form of strategic projects orienting the renovation of the urban structure and the rehabilitation of the existing collective spaces, mainly in the buffer zones.

The areas outlined in the following schemes shall therefore be designed respecting the specific regulations, objectives and guidelines identified in the same schemes. The schemes, as proposed in this document, shall be developed and modified according to the shared vision between all Project Partners.



4.2 Definition of the «Guiding Schemes»

The vision highlighted above will ensure a more protective environment, and enhance the spaces around the Historic Towns of Bethlehem, Beit Jala and Beit Sahour, by improving the quality of living conditions and connecting the three cities together, as stressed by the concept of a 'unitary project'.

The guiding schemes present visions and frameworks for action to realize this vision, and to urge all involved parties to reconsider their perspective in relation to the Historic Town. The "Plan" devises five typologies of intervention, referring to the "Bethlehem Charter", as proposed here below:

1. Environmental Recovery
2. Urban Rehabilitation
3. Renewal of Urban Fabric and Central Spaces
4. Preservation of Openings, Views and Viewing sites
5. Renovation of the Public Road Network, including:
 - Streets and Public Spaces
 - Walkways and minor paths



ENVIRONMENTAL RECOVERY: aims at "healing" the urban landscape from sprawl and neglect. The main features of this scheme are the preservation and recovery of open spaces, rural areas, views and viewing sites, un-built areas of historical and environmental value, in order to guarantee a minimum degree of continuity between the historical town and its surroundings.

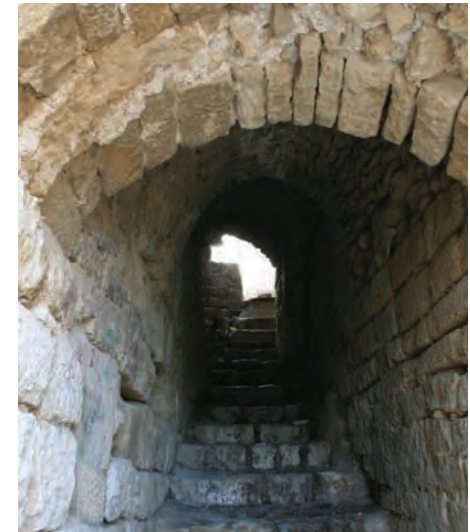
URBAN REHABILITATION: aims at intervening in uninhabited, derelict or highly damaged areas, taking into consideration their location and their urban identity, and using them for the revitalization of the city, as well as promoting social development. The main features of this intervention are the rehabilitation and adaptive re-use of areas within the urban fabric through construction of new buildings, substitution and/or refurbishment of buildings, revitalization of open spaces and redesign of portions of the urban fabric.

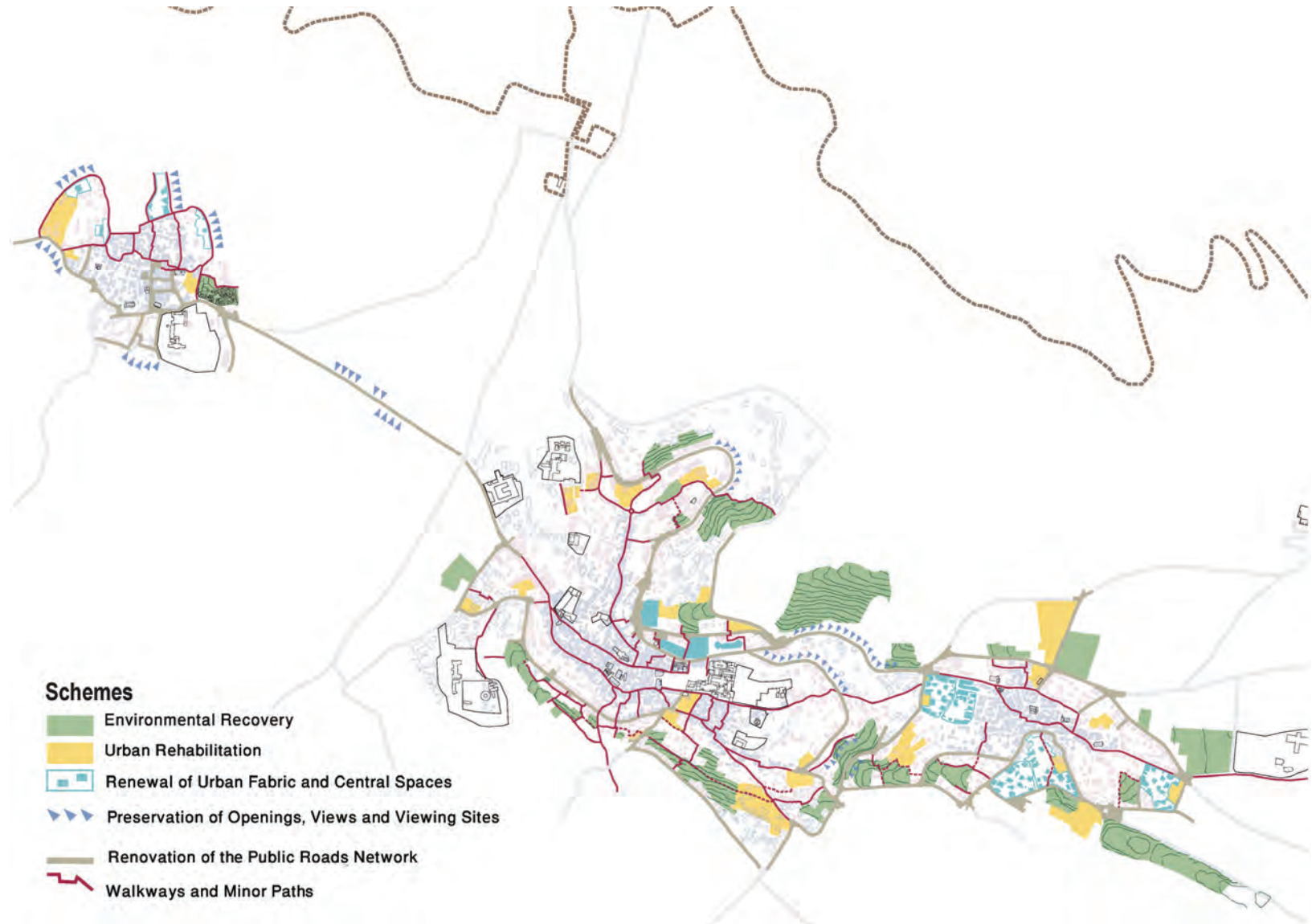
RENEWAL OF URBAN FABRIC AND CENTRAL SPACES: aims at regenerating consolidated buildings and open spaces. The main features of this intervention are the creation of new central spaces, the rehabilitation of urban facilities, the improvement of living conditions, and the reduction of building density through the improvement of architectural quality and the establishment of a coherent 'grammar' of construction materials in accordance with the local building tradition.



PRESERVATION OF OPENINGS, VIEWS AND VIEWING SITES: aims at preserving the physical and visual connection between the town and the landscape (such agricultural areas along the slopes and valleys). The main feature of this intervention is to keep free and open the environmental corridors, the main 'visual cones' and the walkways and other spaces connected to the territory.

RENOVATION OF THE PUBLIC ROADS NETWORK: aims at enhancing the continuity and fluency of the system of roads, streets and minor pathways within the concerned area. The main features of this intervention are the improvement of the dimensional and quality standards, a good balance between the mobility of vehicles and pedestrians, the upgrading of the design of public open spaces according their surroundings, and the redesign of the relationship between the interior and exterior (urban and rural spaces).





4.3 Bethlehem North-East: Manger Street

Main objectives:

1. Establishing a new system of urban spaces and green areas connecting the different parts of the city and the territory.

In particular:

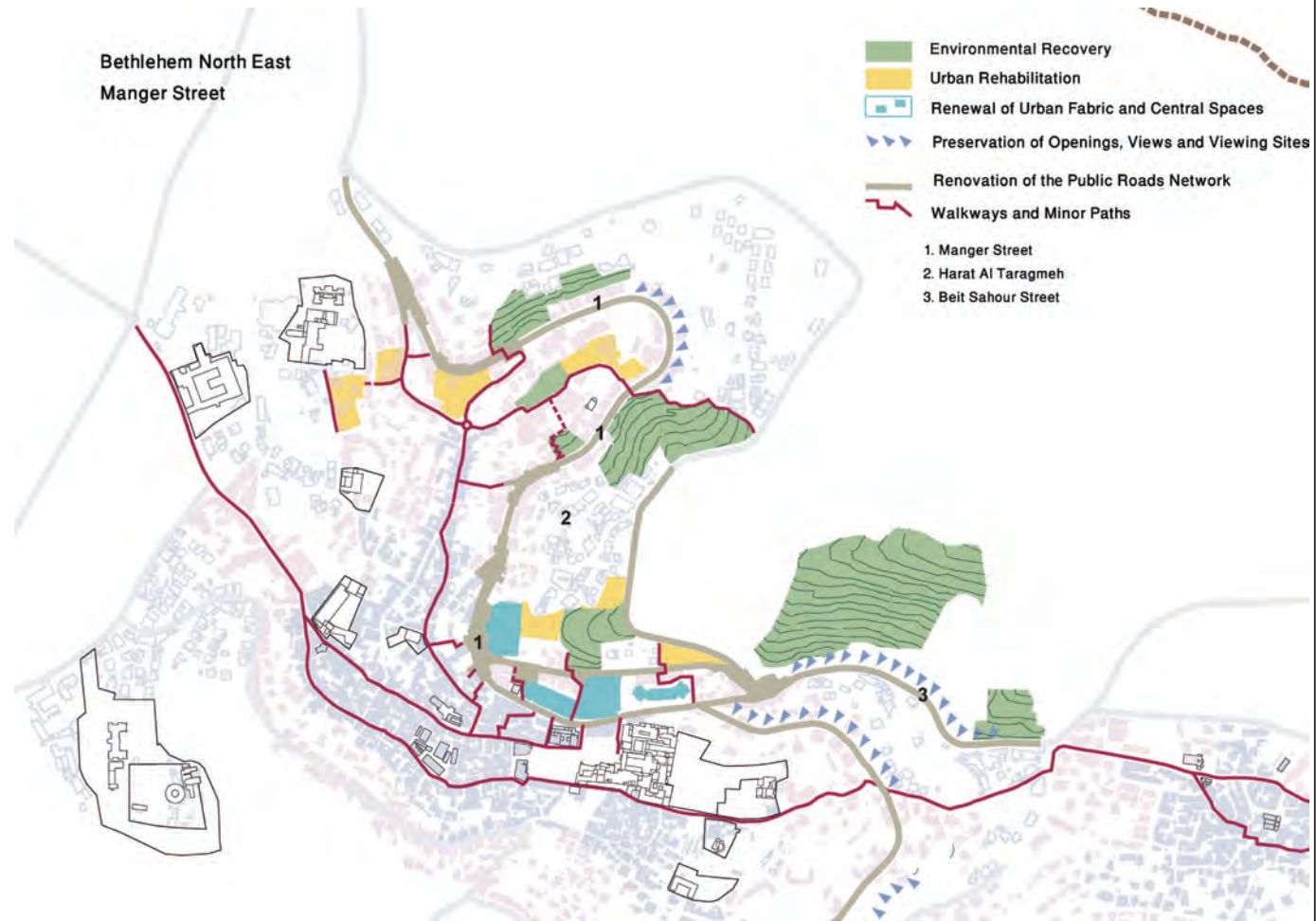
- Renewal of Manger Str., Beit Sahour Str. and the connecting spaces, and the inclusion of green spaces and road equipment.
- Renewal of the stairways in the Historic Town and connections to downtown, and generation of a new system of stairways.
- Identification and design of new belvederes overlooking the area.

2. Rehabilitation and functional renewal of partially derelict areas within the urban fabric.

In particular:

- Rehabilitation of un-exploited or under-exploited spaces and buildings for use with new productive functions.
- Urban renewal of areas in the buffer zones through unitary interventions and pilot projects;
- Regulation of open spaces, and of the construction of new buildings within the margins;
- Ensuring continuity of the pedestrian lanes;
- Rehabilitation and protection of rural areas and open spaces in the surroundings of historical and environmental value, in order to provide adequate environmental stability and preserve a continuum of green spaces for leisure activities.

3. Rehabilitation of a number of large urban facilities used for important public functions, including interventions regarding certain new buildings (such as the parking lot and bus station, hotels and school complexes) in order to reduce the environmental impact on the landscape and the Historic Town (such as the breakdown of the skyline, physical and visual discontinuity, and traffic congestion).

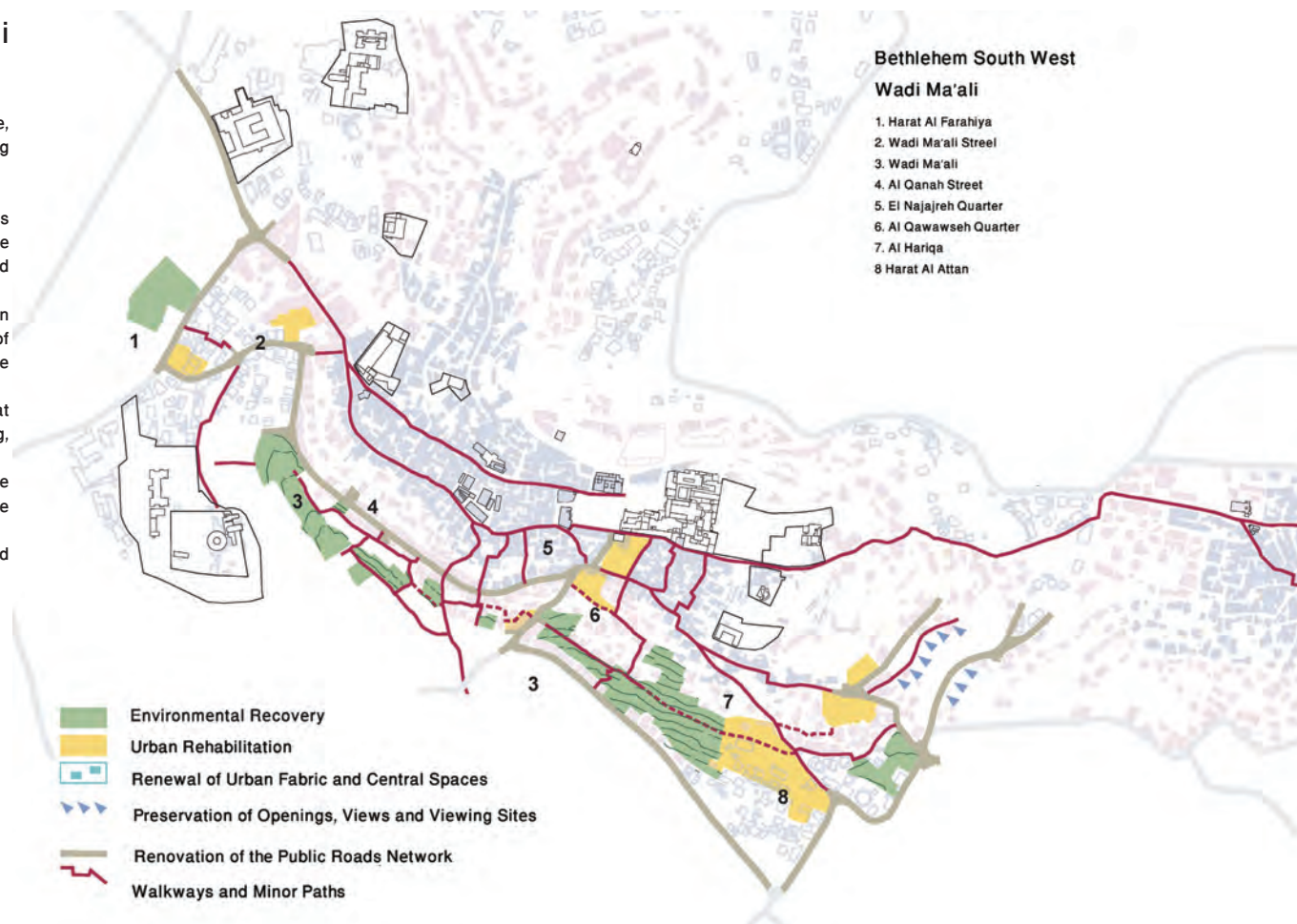


4.4 Bethlehem South-West: Wadi Ma'ali

The project maximizes the potential of this hillside, including housing and landscape renewal, and improving accessibility and green spaces.

Main interventions:

- Rehabilitation of the network of pedestrian walkways connecting the centre of the Historic Town to the core functions of urban life, such as the market and administration offices.
- Rehabilitation and protection of the continuity between open spaces (private or public) through the creation of "rural parks on terraces" (on the margins) and "belvedere parks" and the protection of the "top of the valleys".
- Renewal of the degraded areas at the edge of Harat Al-Anatreh and Al-Attan area with new housing, neighbourhood furniture, and mobility services.
- Rehabilitation of Wadi Maali Street, in order to improve the link between the highest and the lowest part of the town.
- Improvement of the junctions between major roads and the wider urban road network.



4.5 Beit Jala: As-Sahel Street and the margins of the Historic Town

The project proposes two major interventions to rehabilitate the urban fabric and the open spaces of this area.

1. The first concerns the restoration of the road network and the rehabilitation of urban spaces where previous urban renewal and building construction has not yet been absorbed into its context.

In particular:

- Rehabilitation of As-Sahel Street and adjacent spaces;
- Design and rehabilitation of public spaces, squares, and green areas.

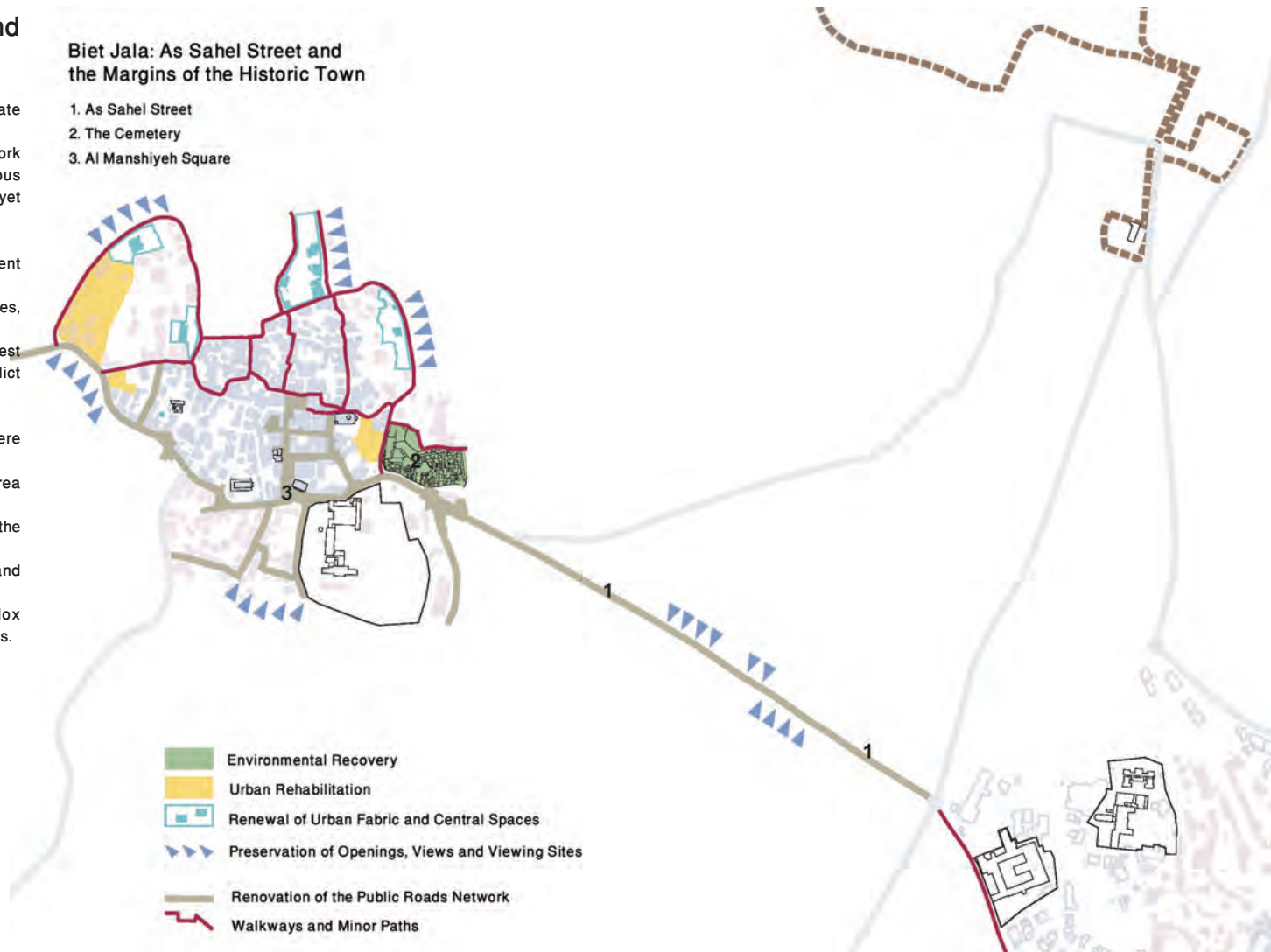
2. The second intervention deals with the northwest margin of the town; to rehabilitate roads and derelict areas and establish new green spaces in this area.

In particular:

- Rehabilitation of the outer roads and belvedere with interesting views over the area.
- Construction of new buildings in the derelict area overlooking the cemeteries.
- A new service lane and a new path across the cemeteries.
- Restoration and rehabilitation of buildings and open spaces that are partially derelict.
- Adding new functional uses to the Greek Orthodox Sporting Club while continuing existing activities.

Beit Jala: As Sahel Street and the Margins of the Historic Town

1. As Sahel Street
2. The Cemetery
3. Al Manshiyeh Square

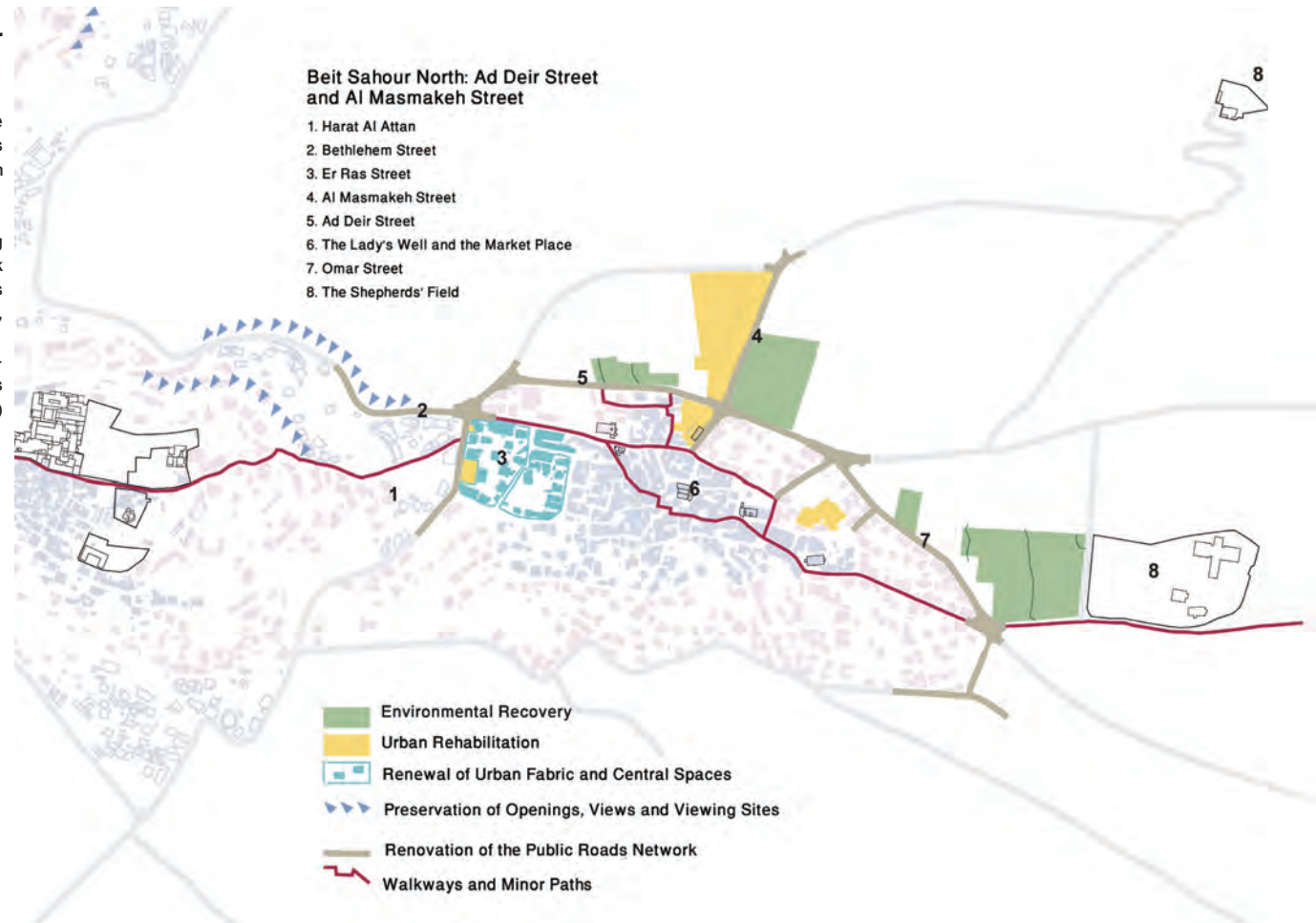


4.6 Beit Sahour North: Ad-Deir Street and Masmakeh Street

Beit Sahour lies on two hillsides: unlike the south, to the north side there is an evident continuity (of both buildings and infrastructure) with Bethlehem - the structures of both cities inter-related.

Main activities:

- Generation of a historical itinerary connecting functions and sites of the historic centre; the Folk Museum, Beir Al-Sydah, the churches, the mosques and the historic sites of the territory, Shepherds' Fields, Der El-Siar, Der Er-Ra Wat.
- Rehabilitation of the urban axis Masmakeh Street - Ad-Deir Street and the creation of new urban spaces (parks, squares, public buildings, road junctions) along it.



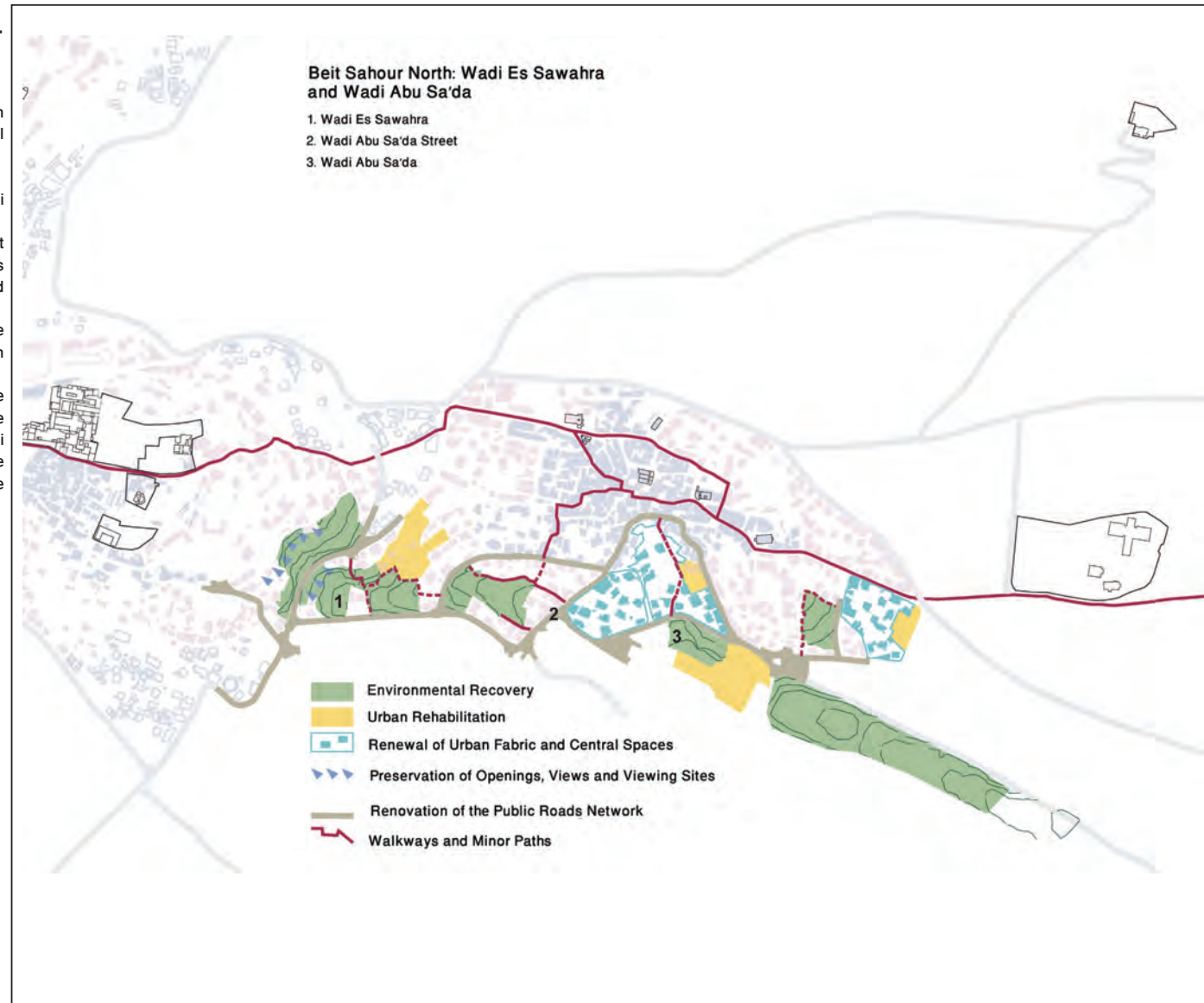
4.7 Beit Sahour South: Wadi Es-Sawahireh and Wadi Abu Sa'da

This sloped area in Beit Sahour will be subject to urban renewal to ensure the physical and environmental continuity with the open spaces.

Main activities:

- Open spaces in the north, continuous to the Wadi Ma'ali, are areas suitable for new buildings.
- Areas covered by industrial buildings that contrast with the environmental quality and interrupt the wadi's continuity, are areas suitable for new functions and different buildings rules.
- Existing residential areas lacking urban qualities, are areas suitable for re-use and rehabilitation projects in the open spaces, as a condition for incentives.

The theme of environmental continuity is based on the future potential for projects to restore the olive-grove landscape, utilizing the rural areas along the Wadi Ma'ali, removing degrade, interferences and restoring the "environmental corridors" linking to different parts of the area.



5. Transitional Measures

This document proposes the "Alphabet" and the "Guiding Schemes", a set of guidelines for the interventions in the Historic Towns and the Buffer Zones that will be discussed and deepened during the second phase of the project.

This system of "minimum rules and guiding projects" concerns: the preservation and rehabilitation of buildings and open spaces within the three historic centers; some interventions within the perimeter of the buffer zones; the preservation and regeneration of the physical and visual connection between the town and the landscape.

The "basic rules" of the "Guidelines for the Conservation and Rehabilitation of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour", once adopted by the key stakeholders, will constitute - together with the Bethlehem Charter - the backbone of the strategic actions of the three Municipalities. These principles provide a self-regulation code to be applied within the concerned areas, to be used as regulations/recommendations for the new interventions in order to design and to implement the Pilot Projects and to test and to explore "new forms" of rehabilitation and conservation during the second phase of the Bethlehem Area Conservation and Management Plan.

5.1 General Provisions

The proposals contained in this document will be discussed and may be modified during a "Transitional Protection Period". This will allow for study and development of the proposals into a comprehensive methodology for all future interventions in the Historic Towns and their Buffer Zones. During the Transitional Protection Period, all interventions in the Historic Towns and Buffer Zones will be prohibited.

The Transitional Protection Period is divided in two phases;

1. Phase I starts with the adoption of the "Guidelines for the Conservation and Rehabilitation of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour". During Phase I, the Towns, Villages and Buildings Planning Law number 79/year 1966, and the Local Committees Building and Planning Bylaw number 33, dated 24 August 1996 applies in the Buffer Zones,

while the "Guidelines for the Conservation and Rehabilitation of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour" are used as a reference to evaluate the interventions inside the Historic Towns.

2. Phase II starts with the declaration of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour as "Planning Zone" according to article no. 13a and 13b of the Towns, Villages, and Buildings Planning Law no. 79/year 66; this period may extend up to one year according to the same law, and shall end through the adoption by the BACMP Project Partners.

During the Transitional Protection Period, efforts should focus on:

1. Preventing any interventions within the Historic Towns and Buffer Zones of Bethlehem, Beit Jala and Beit Sahour, until the adoption of the BACMP;
2. Limiting activities to maintenance work within the Old Towns and Buffer Zones of the three municipalities;
3. Setting clear boundaries for the Old Towns and Buffer Zones of the three municipalities for future use by the BACMP.

5.2 Definition of the Historic Town and its Buffer Zones: boundaries and classification of the Buffer Zones.

The "Guidelines for the Conservation and Rehabilitation of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour" are applicable to the Historic Towns and Buffer Zones. The boundaries of the Historic Towns and the Buffer Zones of the three municipalities of Bethlehem, Beit Jala and Beit Sahour, designated by the municipalities independently, shall be further discussed and approved during phase II of the Bethlehem Area Conservation and Management Plan.

The boundaries of the Historic Town and Buffer Zone for the cities of Bethlehem, Beit Jala and Beit Sahour, preliminarily approved by the Project Partners, are detailed in the attached maps and the reference table.

5.3 The Bethlehem Area Conservation and Management Plan Joint Technical Office

During the planning phase of the Bethlehem Area Conservation and Management Plan, an office representing the Project's Technical Partners will be established to follow up and monitor technical issues relating to the Plan, in order to guarantee a better evaluation of the projects' quality and coherence according to the Plan's Alphabet and to the principles of the Bethlehem Charter.

The Joint Technical Office will be composed of the following parties:

- The UNESCO Ramallah Office;
- The Centre for Cultural Heritage Preservation - Bethlehem;
- The Municipality of Bethlehem;
- The Municipality of Beit Jala;
- The Municipality of Beit Sahour;
- The Ministry of Local Government;
- The Ministry of Tourism and Antiquities;
- The Bethlehem Governorate.

During the planning period, each Municipality shall have two architects/engineers working on and monitoring the implementation of the Bethlehem Area Conservation and Management Plan:

- Senior architect/engineer: to follow up, report and coordinate with the Mayor, the Municipal Council and the Building and Planning Committee, and the Project Partners.
- Junior architect/ engineer: to follow up with the Municipality Engineer and the Local Working Team, and be trained to use the planning tools.

The Joint Technical Office shall have the following duties during the Planning Phase:

- Participate in the process of formulating the plan;
- Revise the building licenses during the planning phase, and provide recommendations about all planning activities in the Historic Town, based on the "Guidelines";
- Report to the Mayor, Municipal Council, and Building and Planning Committee on the progress of the Plan;
- Coordinate between the Project Partners and the Municipalities;
- Participate in capacity building projects to further implementation of the Bethlehem Area Conservation and Management Plan.

6. Roles and Responsibilities within the Bethlehem Area Conservation and Management Plan

6.1 The Bethlehem Area Conservation and Management Plan Partners

- The three Municipalities; Bethlehem, Beit Jala and Beit Sahour;
- The Ministry of Local Government, the Ministry of Tourism and Antiquities and Bethlehem Governorate;
- The United Nations, Educational, Scientific and Cultural Organization (UNESCO Ramallah Office), the implementing agency, and the Centre for Cultural Heritage Preservation - Bethlehem, local executing agency.

6.2 Roles and Responsibilities of the Project Partners

The execution of the Bethlehem Area Conservation and Management Plan depends mainly on the cooperation of all Project Partners to ensure that the Plan will be implemented according to the principles set during previous phases as well as in accordance to the expectations of all involved parties. Project Partners must acknowledge that the realization of the Plan depends on two fundamental rules:

1. A Conservation and Management Plan that meets the actual needs and expectations of the local community; it is the role of the planner to solicit and coordinate all points of view, and develop an information and communication programme relating to the Plan.
2. A Conservation and Management Plan should serve as a resource for the whole city. The BACMP will be an innovative tool for the conservation and management of the Historic Towns and Buffer Zones, if all stakeholders not only follow the Plan themselves, but work for wide endorsement and promotion of the Plan.

During next stages of the project, cooperation between the various partners should be sought and secured in order to integrate the conservation and technical aspects of the Plan and to guarantee professionalism in the process of implementation, including:

7. Appendixes

7.1 Glossary

1. The sustainability of the Plan and its ability to produce long term change.
2. The capacity to adapt and effectively shape interventions, schedules and rules in evolving circumstances.

The sustainability of the Plan is crucial in both the medium and long term. Its realization primarily depends on two vital partners: the stakeholders and the inhabitants of Bethlehem, Beit Jala and Beit Sahour.

It is important to ensure a clear common vision, understanding of roles within the Plan and affirmation of the importance and promotion of the BACMP. The BACMP main stakeholders are:

The Municipalities of Bethlehem, Beit Jala and Beit Sahour

The three Municipalities are the main stakeholders and the executing partners during the initial phase of establishing, modifying, adopting and implementing the BACMP. In particular, the Municipalities role is:

- Contributing to draw up practical, applicable and comprehensive safeguarding rules, in cooperation with the Plan's Working Team.
- Contributing to build the capacity of the municipal team in the field of Cultural Heritage.
- Contributing to recognize economic and social incentives and other advocacy tools for the BACMP.
- Establishing and monitoring the implementation of the BACMP, including modifications where necessary.
- Coordinating between the Project Partners after the adoption of the Plan to ensure a smooth implementation of the plan.
- Advocating and promoting the Bethlehem Area Conservation and Management Plan to donors and investors.

In order to achieve the above mentioned goals, the three Municipalities should establish a 'Cultural Heritage Unit' to work with the technical engineering office to advocate, promote and safeguard Cultural Heritage.

The Ministry of Local Government, the Ministry of Tourism and Antiquities and the Bethlehem Governorate

During the next phases of the Plan, these National and Local authorities have the following duties:

- Supporting the Plan's Working Team by providing data and maps for tourist and historical sites, and take these sites into consideration in their own work;
- Contributing to the establishment, modification and finalizing of the BACMP with the Working Team until adopted and implemented;
- Assisting with the adoption of BACMP through guiding the process of legislative adoption in order to guarantee the legitimacy of this process;
- Promoting the BACMP to donors and investors.

The United Nations, Educational, Scientific and Cultural Organization (UNESCO) and the Centre for Cultural Heritage Preservations - Bethlehem

During the next phases of the Plan, these two implementing agencies, shall perform the following tasks:

- Promoting, establishing and monitoring the BACMP, as well as following up and coordinating between all Project Partners;
- Piloting the BACMP as a stage towards the inscription of "Bethlehem Birthplace of Jesus" on the World Heritage List;
- Promoting the Bethlehem Area Conservation and Management Plan locally through advertisements, exhibitions, conferences and workshops;
- Promoting the BACMP to donors and investors in cooperation with the Project Partners;
- Supporting the formation of a Cultural Heritage Unit in the three Municipalities, to work on promoting, conserving and managing the Cultural Heritage;
- Coordinating and managing the 'BACMP Joint Technical Office';
- Forming an archival database and resource centre for the Bethlehem Area Conservation and Management Plan, and training the municipality staff on how to work, manage and develop the database and resource centre.

Bethlehem Area Conservation and Management Plan (BACMP)

The Bethlehem Area Conservation and Management Plan (BACMP) is a project funded by the Government of Italy and implemented by UNESCO, in cooperation with the Centre for Cultural Heritage Preservation in Bethlehem, as the local executing agency, under the scientific coordination and technical supervision provided by a consulting team of International Experts led by Social Design (Florence, Italy). The project aims to preserve and manage the Bethlehem area's cultural heritage, made of the Historic Towns and Historic Urban Landscapes.

The Plan

The expression the "Plan" refers to the Bethlehem Area Conservation and Management Plan (BACMP).

The International Team of Experts - ITE

The International Team of Experts is the UNESCO consulting team who assists the working team in defining the approach and methodology of work that leads towards the elaboration of the BACMP, training the Local Working Team and the technical teams of the Municipalities in various related disciplines. Dr. Goffredo Serrini, principal of Social Design, is the team leader.

The Working Team

The team dedicated to working on the project is composed of the UNESCO team, including the ITE, and the Local Working Team of the Centre for Cultural Heritage Preservation - Bethlehem.

The Joint Technical Committee:

It is the committee composed of representatives of the Ministry of Local Government, the Ministry of Tourism and Antiquities, the Bethlehem Governorate, the Municipality of Bethlehem, the Municipality of Beit Jala, the Municipality of Beit Sahour, the Centre for Cultural Heritage Preservation-Bethlehem, the Italian Cooperation in Jerusalem, the UNESCO Ramallah Office and representatives of the local communities of Bethlehem, Beit Jala and Beit Sahour, in addition to the ITE.

The Project Partners

The partners involved in the process of establishing, adopting and implementing the BACMP are: Ministry of Local Government, Ministry of Tourism and Antiquities, Bethlehem Governorate, Municipality of Bethlehem, Municipality of Beit Jala and Municipality of Beit Sahour.

The Transitional Protection Period

The Transitional Protection Period is the time period that starts with the Project Partners adopting the Guidelines and its recommendations and principles, and declaring the Historic towns and Buffer Zones of Bethlehem, Beit Jala and Beit Sahour, a Planning Zone, and ends with the Project Partners adopting the BACMP.

Guidelines for the Conservation and Rehabilitation of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour

The 'Guidelines for the Conservation and Rehabilitation of the Historic Towns of Bethlehem, Beit Jala and Beit Sahour' is a document presented and adopted by the Project Partners at the end of Phase I of the project, and contains the methodologies and strategies that shall be further developed in Phase II.

The Bethlehem Charter

The Bethlehem Charter is the 'Charter on the Safeguarding of Palestinian Historic Towns and Urban Landscapes'. It was adopted by the Ministry of Local Government, the Ministry of Tourism and Antiquities, the Bethlehem Governorate, the Municipalities of Bethlehem, Beit Jala and Beit Sahour, and the Centre for Cultural Heritage Preservation, and witnessed by the Consul General of Italy in Jerusalem and the Representative of the United Nations Educational, Scientific and Cultural Organization (UNESCO) to the Palestinian Authority, on 11 December 2008.

The Plan's Alphabet

The Plan's Alphabet is a set of guidelines orienting the construction of the Bethlehem Area Conservation and Management Plan.

The Three Towns

The three towns are the towns of Bethlehem, Beit Jala and Beit Sahour.

The Three Towns

The three towns are the towns of Bethlehem, Beit Jala and Beit Sahour.

The Bethlehem Larger Area

The towns of Bethlehem, Beit Jala, Beit Sahour, Artas, Al-Khader and Ad-Doha as well as the so-called Bethlehem Western Villages and the al-Bariyah.

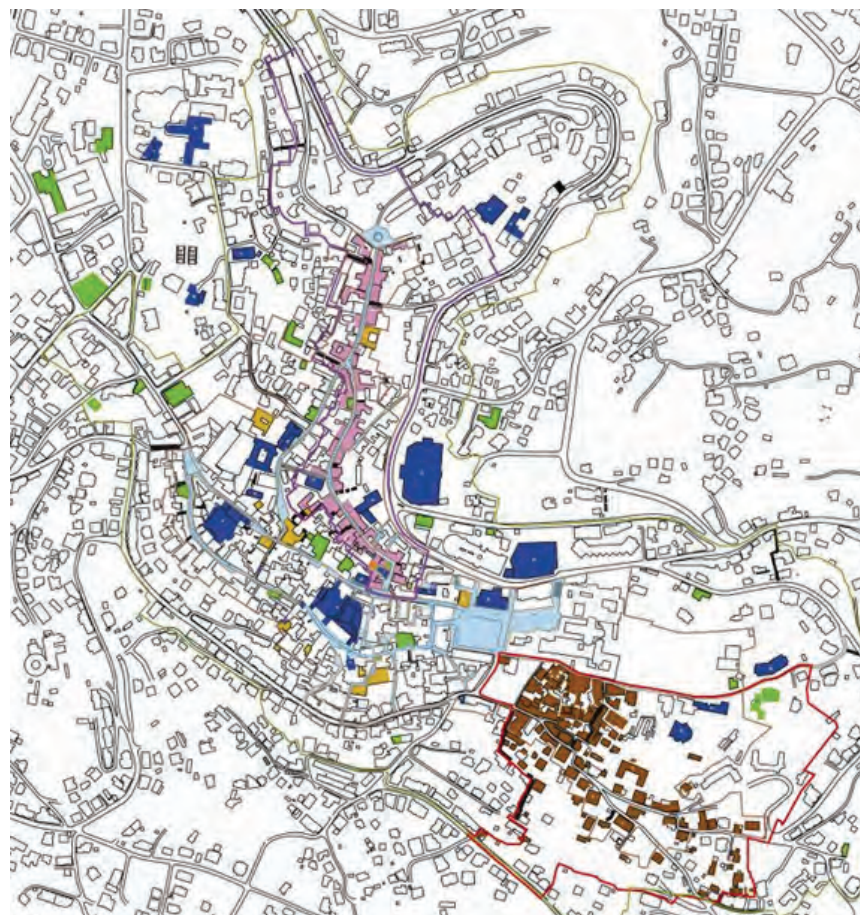
The Protection Zone

The Historical Towns of Bethlehem, Beit Jala and Beit Sahour that will be protected through the Bethlehem Area Conservation and Management Plan.

Article 13 / The Towns, Villages and Buildings Planning Law no. 79 / year 1966

- a. The Minister, upon the recommendation of the Supreme Council of Planning, and the placement of the Director, may announce any area a «Planning Area» and publish this in the Official Gazette, and place the announcement in the Office of the District's Planning Committee. Moreover, if the region was a section of a municipality, or a municipality or a local council, or a section of the region, on the part of the municipality or the municipality or the local council or part of the local council the announcement should be placed in the municipal or local council, and is executed after fifteen days of the announcement, unless a different date is set.
- b. The Director, should outline the borders of the «Planning Area» on the Cadastral Map, and also mention these borders according to the first paragraph of this article and the attached Plan to the announcement.

Bethlehem Mosaic Map



7.2 Explanatory maps

- Figure 1 The Environmental System.
- Figure 2 The Urban System.
- Figure 3 The Territorial Morphology.
- Figure 4 The Territorial Structure.
- Figure 5 The Geometrical Survey. Project Dossier.

7.3 Maps for the definition of the Historic Town and its Buffer Zones: boundaries and classification of the Buffer Zones

- Figure 6 Map of the Historic Town and Buffer Zone boundaries of Bethlehem.
- Figure 7 Map of the Historic Town and Buffer Zone boundaries of Beit Jala.
- Figure 8 Map of the Historic Town and Buffer Zone boundaries of Beit Sahour.

Guidelines for the Conservation and Rehabilitation of the Historic Towns in Bethlehem, Beit Jala And Beit Sahour



Figure 2 - The Urban System

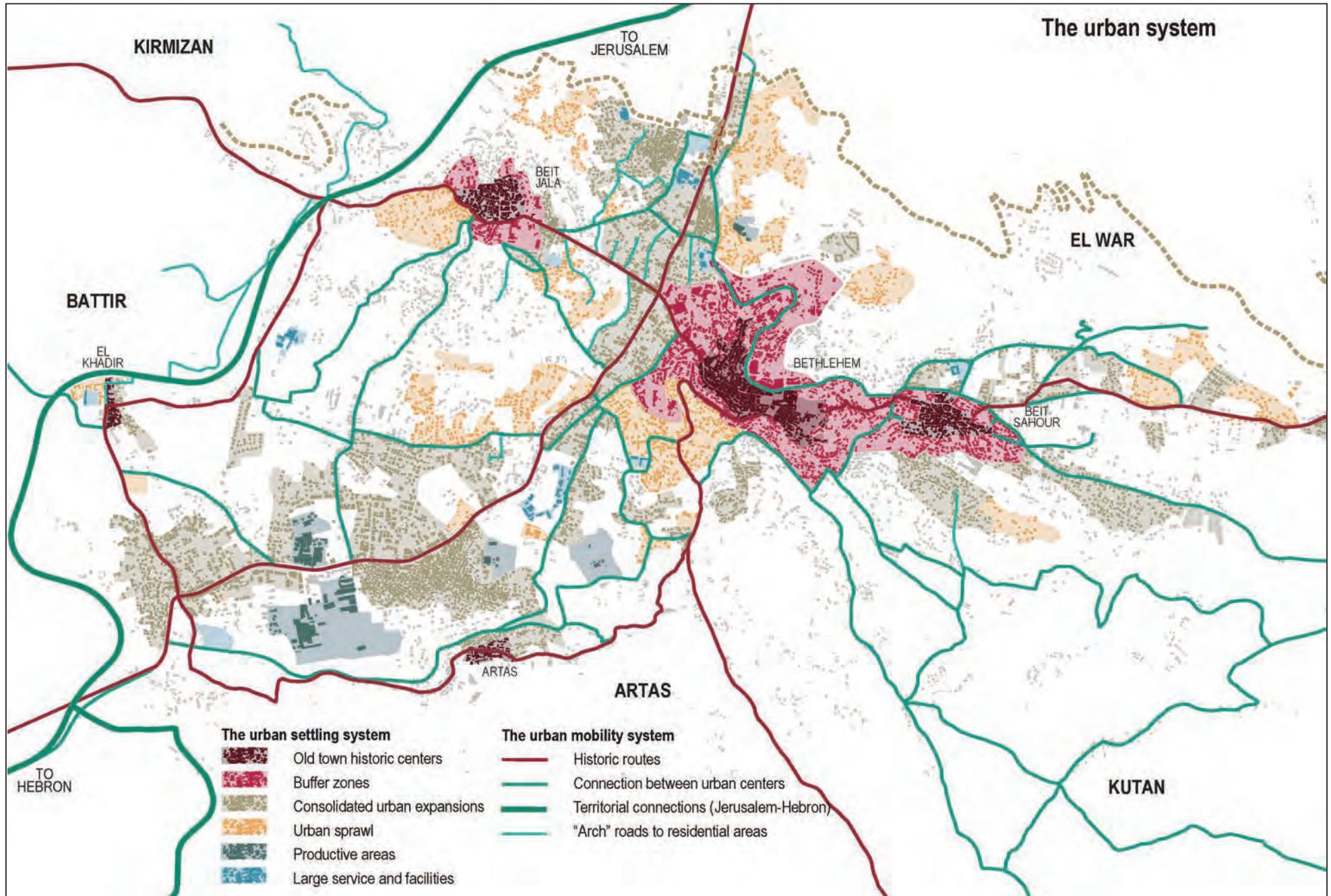


Figure 3 - The Territorial Morphology

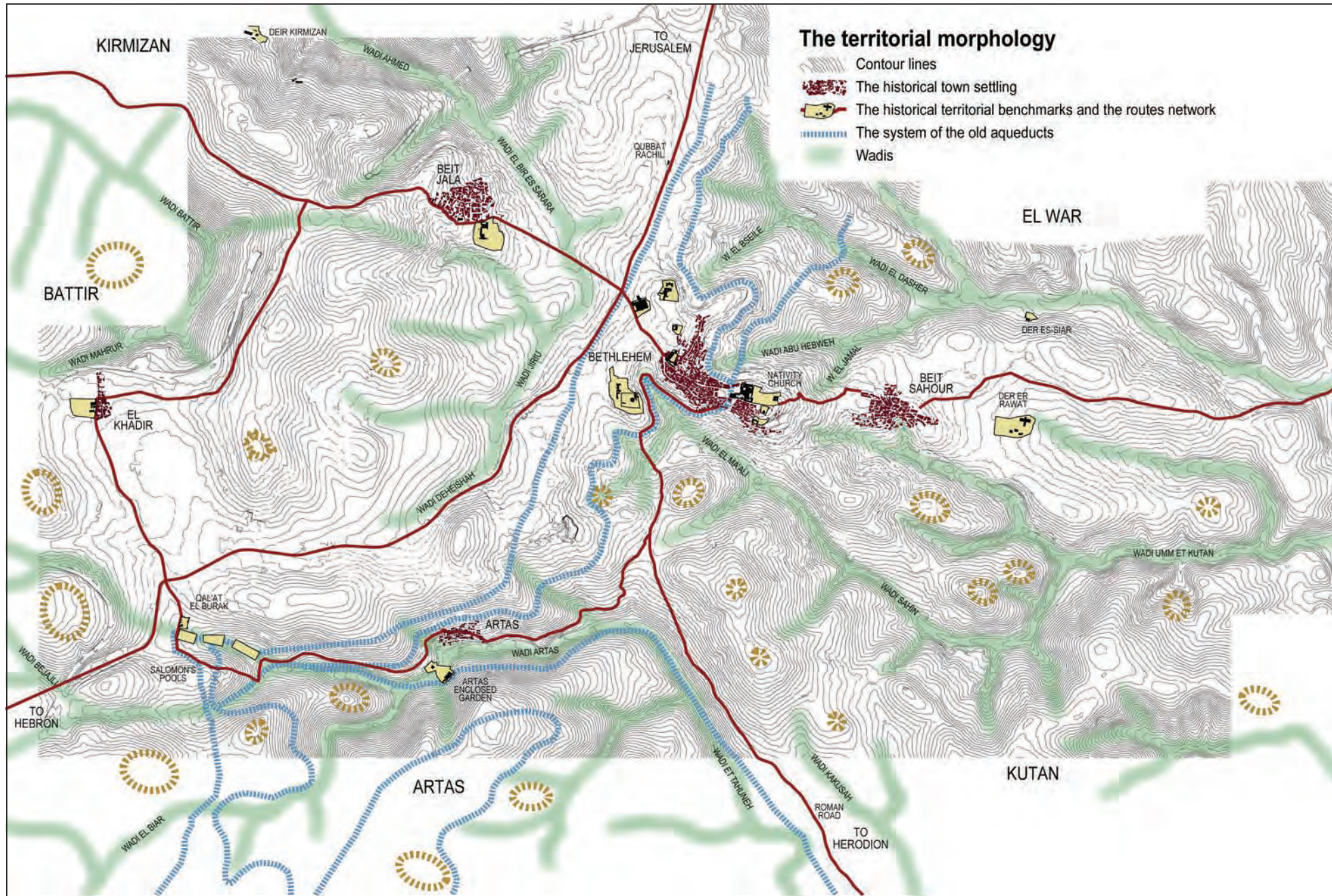
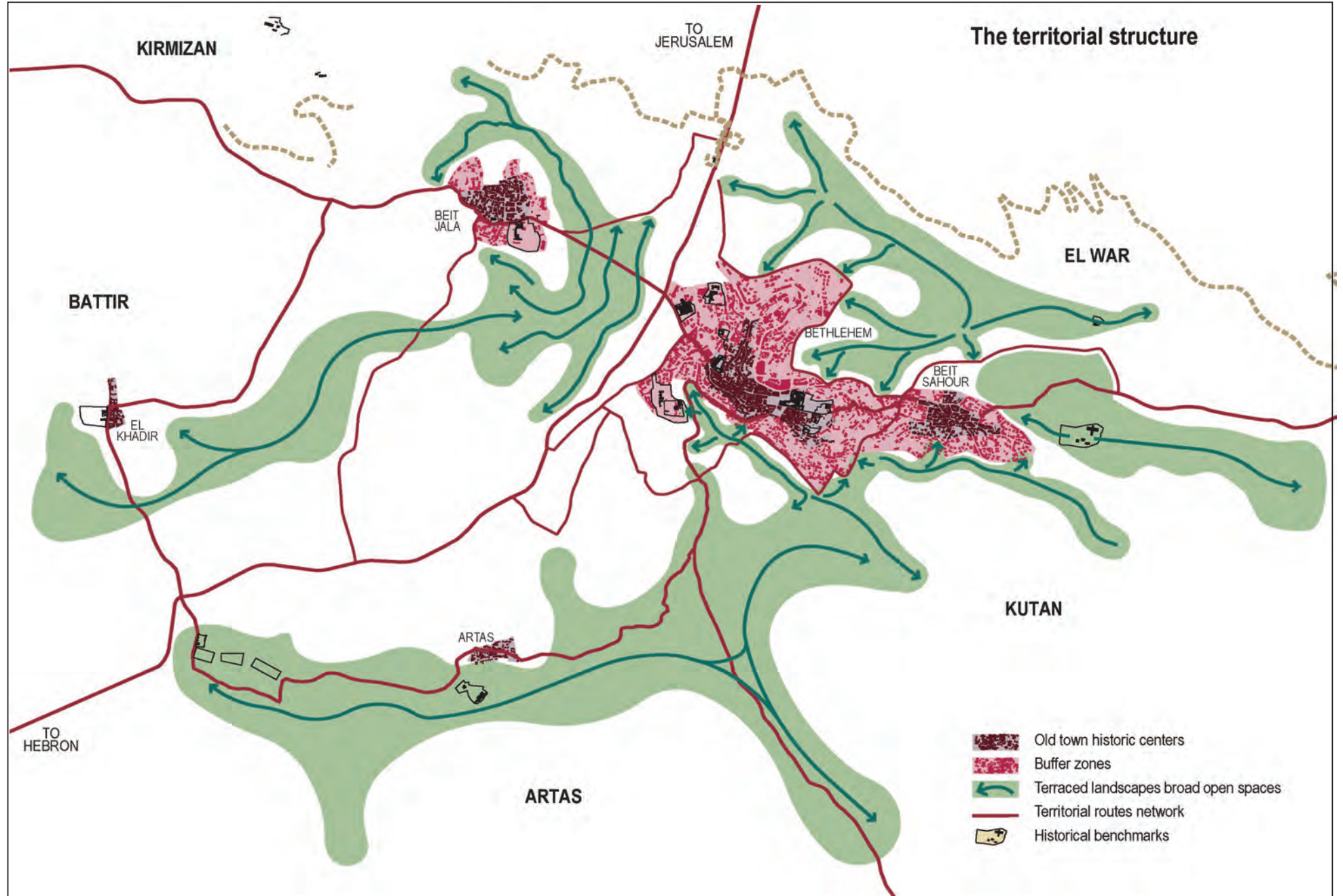


Figure 4 - The Territorial Structure

Guidelines for the Conservation and Rehabilitation of the Historic Towns in Bethlehem, Beit Jala And Beit Sahour



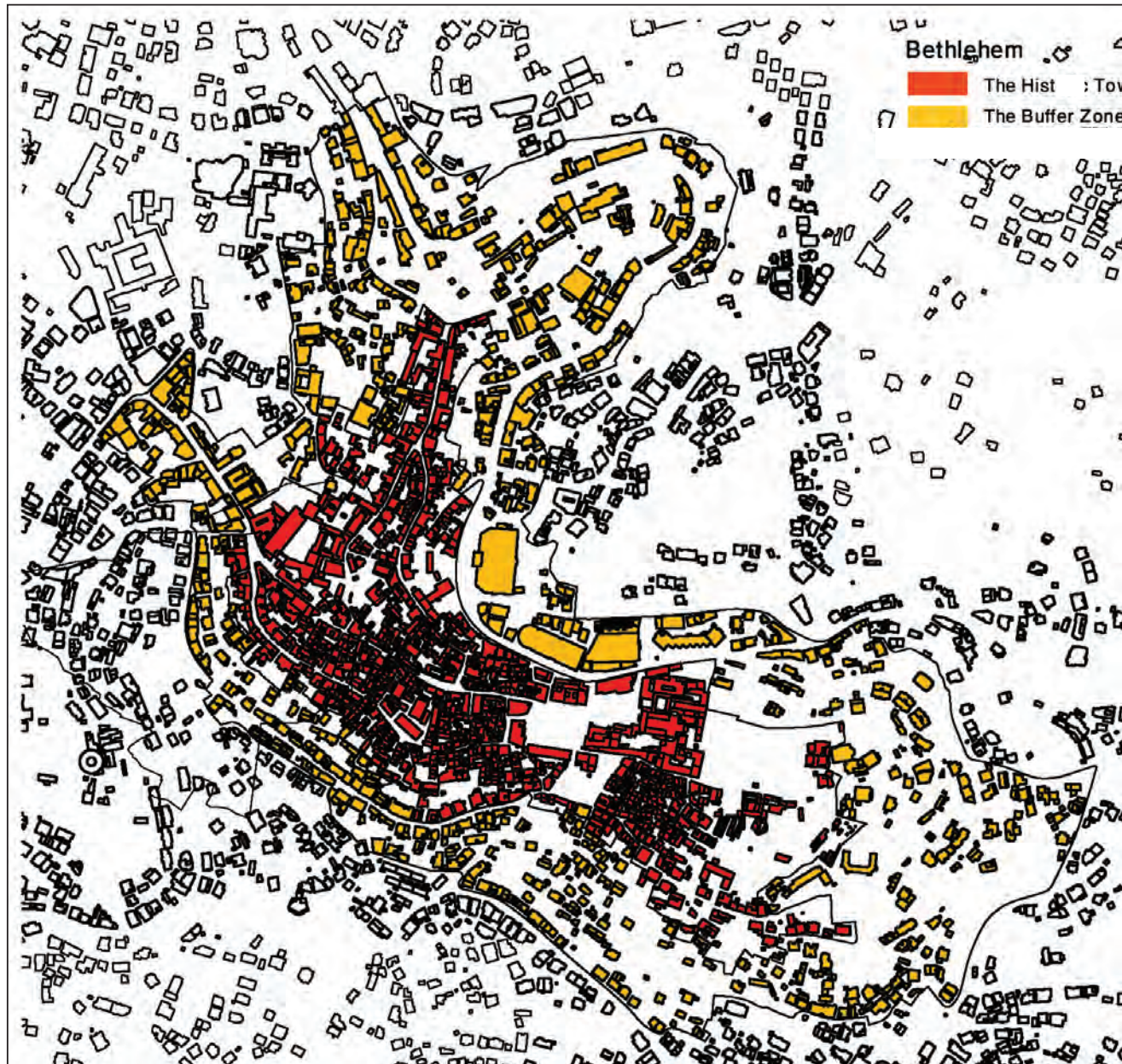


Figure 8 - Map of the Historic Towns and Buffer Zone boundary of Beit Jala city

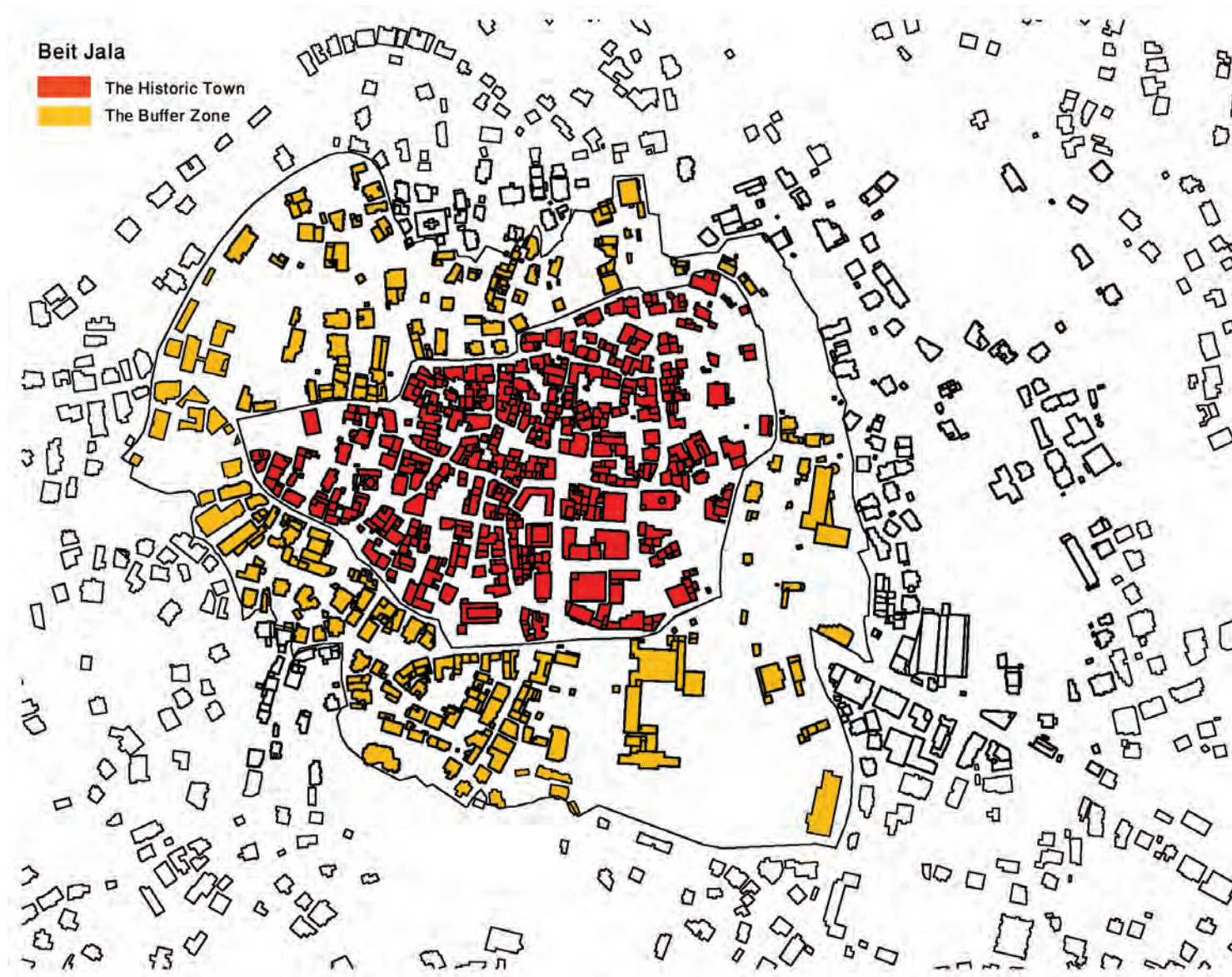
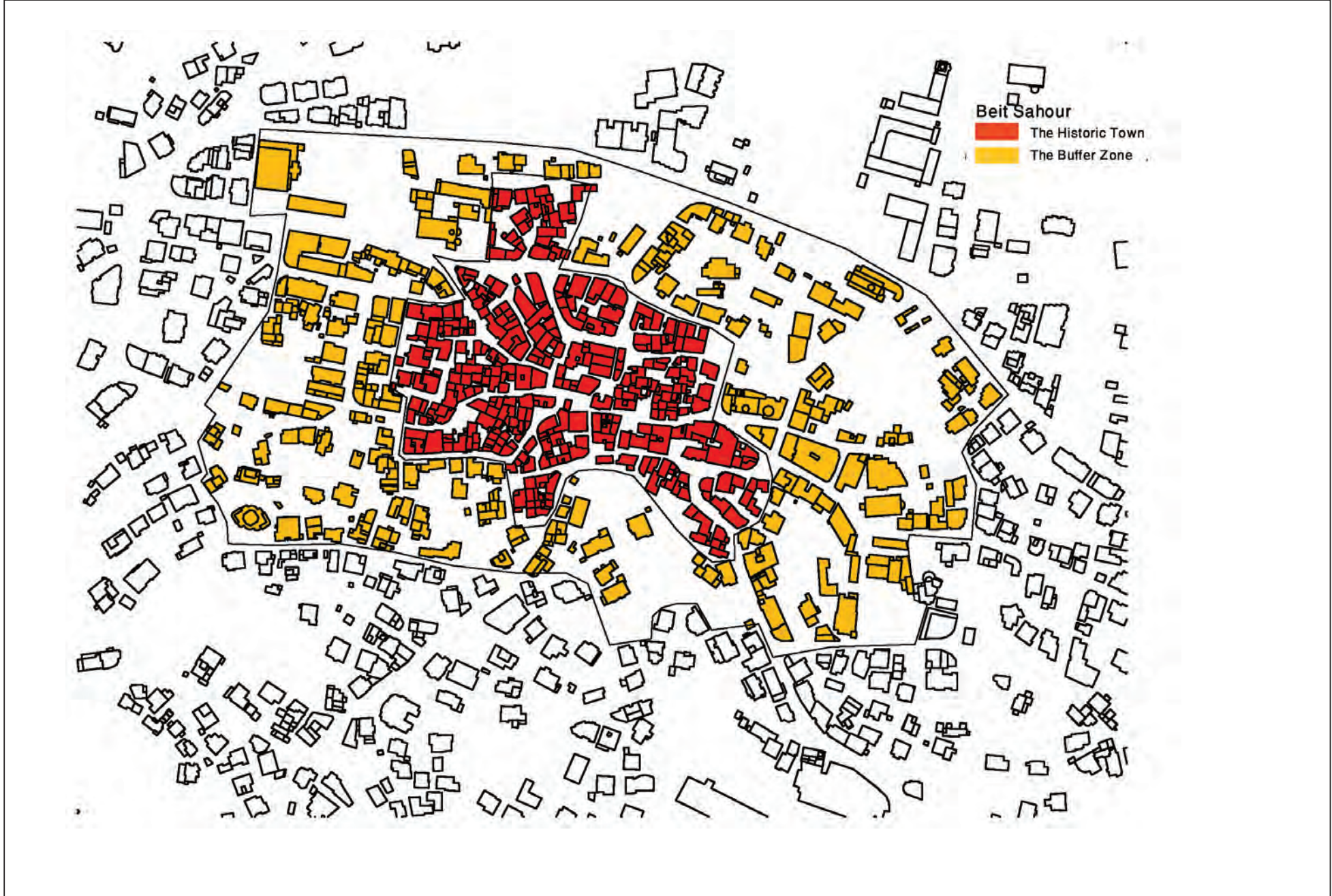


Figure 9- Map of the Historic Town and Buffer Zone boundaries of Beit Sahour city



ANNEXE 13

GENERAL RULES FOR THE PROTECTION OF HISTORIC AREAS AND HISTORIC INDIVIDUAL BUILDINGS

GENERAL RULES FOR THE PROTECTION OF HISTORIC AREAS AND HISTORIC INDIVIDUAL BUILDINGS

Bethlehem Higher Council of Planning decided in its meeting no 4/2006 on 11 March 2006, according to decision no. 54, to approve the General Rules for the protection of historic areas and individual historic buildings. These rules are considered part of the Building and Planning Regulations for the Local Authorities approved by the Higher Council of Planning no. 30 on 24 August 1996

The Following General Approaches and Policies are for the Protection of the Historic Areas and Historic Individual Buildings:

- These general approaches and policies must be taken into consideration when preparing Master Plans for residential agglomerations by the team of planning and when approving the Master Plans by the local and regional planning committees and the Higher Council of Planning.
- The main target for these regulations is the organization of construction works in the historic areas and individual historic building, which will ensure its protection, preservation and conservation of the general urban landscape of the historic centers of cities and villages.
- The main orientation in the protection is to prevent as much as possible the destruction of any historic building or alternation of the main characteristics or any of the elements that form the traditional architectural tissue.
- Observing the protection of the identity and general landscape of the historic areas and the traditional urban tissue which compose it, and not to interfere in the details of the architectural design, leaving the space open for development and creativity from one side and making it easy to change it according to future development if there was a need from another side.
- Observing the protection of the straight horizon for the historic areas by limiting the allowed height for the purpose of building and addition.
- Organizing the work of new additions inside the historic area with the least possible intervention. Considering the general economic situation and the continuity of life in the areas, the approach should allow, if necessary, the addition of the basic services which were not existent before.
- The general approach concerning empty lands inside the historic areas is to constrict the construction work as much as possible. The definition of lands in which it is not allowed to build, should be described in the detailed plans of the historic area.
- The following definitions should be added to Article 2 of the Building and Planning Regulations for the Local Authorities (approved by a decision of the Higher Council of Planning no. 30 on 24 August 1996
 1. Historic Areas: are the human habitations with distinct architectural tissue like the centers of towns and villages or parts of it, the group of connected or individual buildings or neighborhoods which contain special elements, like streets, alleyways, squares, arcades and form because of its continuity, harmony, location in the landscape and its architecture and formation an area of typographic nature and is more than 50 years.
 2. Individual Historical Buildings: are the historic buildings situated in general outside the historic areas, not connected to other historic building and is more than 50 years old.
- The addition of the following article to the regulations of Building and Planning for Local Authorities (approved by a decision of the Higher Council of Planning no. 30 on 24 August 1996 as the regulations for the protection of historic areas and individual historic buildings (General Regulations):

Article (72) –

A – When preparing the Master Plans, the concerned local committee in cooperation with the “Department of Antiquities and Cultural Heritage” and the concerned parties in the protection of historic areas and individual historic buildings, must define the boundaries of the historic areas and the individual historic buildings.

B- The local committee must prepare detailed plans for the historic areas and the individual historic buildings which their boundaries were defined in the Master Plan to include the regulations related to its protection and the regulation related to the planning of the works of construction in it.

C- The detailed plan must define the minimum limit allowed to the surface of land in the historic area which will be classified in the projects of classification and partition.

D- It is not allowed to destroy or remove any defined historic building (single or attached), only in exceptional cases and after obtaining a written approval from the Department of Antiquities and Cultural Heritage.

E- It is inhibited to remove, destroy or damage any of the elements which form the known traditional architectural tissue in the historic areas like streets, alleyways, passageways, public squares, stone chains or stone walls, arches, entrances, traditional ovens or roofed passages.

F- It is forbidden to build in public squares and in the “hush”, alleyways, passageways and streets in the historic areas.

G- It is forbidden to add any modern building to historic buildings or any part of it in the historic areas, in order to preserve the straight horizon and the traditional characteristic of the historic areas.

H- In the historic areas, it is forbidden to build on any empty land with historic buildings built on part of it, only in exceptional cases and with written approval from the Department of Antiquities and Cultural Heritage.

I- It is allowed to build or to add a new building in the historic area on condition that it observes the special regulations in the detailed maps of the Master Plans, and in the following cases after the approval of the Department of Antiquities and Cultural Heritage:

1. Building in an empty land without any building.
2. Building in the place of a completely destroyed historic building.
3. Adding a new building to another existing new building

J- In case, the basic services are not available in the historic building, it is allowed to add these services according to the following conditions only:

1. The addition should not be inside the traditional "Hosh" as much as possible.
2. The addition must be horizontal and on the level of the floor to which it must be added and on the level of the ground floor only in case the historic building is composed of two floors and considered as one habitation unit.
3. The height of the addition should not be more than 3 meters or similar to the height of the historic building.
4. The addition should not affect negatively the construction situation of the building.

K- When any of the clauses of the above mentioned is violated, the regulations of the law of the Control Procedures of Construction and Buildings and the implementation notification will be applied.



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Bethlehem