



# KAIROS II AND PAX CHRISTI INTERNATIONAL

*From Reflection  
to Concrete Action*

May 2026

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## Kairos II and Pax Christi International: From Reflection to Concrete Action

May 2026

This booklet is intended as a practical and reflective resource for members of Pax Christi International engaging with [Kairos II: A Moment of Truth - Faith in a Time of Genocide](#) issued by Kairos Palestine in Bethlehem, November 2025. It does not seek to replace the original text, but to support its reception by highlighting key themes and translating them into concrete steps for reflection, dialogue, and action.

1. [Kairos Palestine – The Palestinian Christian Initiative](#)
2. [Kairos II: A Moment of Truth: Faith in a Time of Genocide](#)
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### 1. Kairos Palestine – The Palestinian Christian Initiative

[Kairos Palestine](#) is a Palestinian Christian ecumenical movement that brings together clergy and laypeople from different Christian traditions in Palestine - Orthodox, Catholic, and Protestant, around a shared commitment to justice, faith, and nonviolent resistance.

It emerged publicly in 2009 with the publication of *A Moment of Truth*, often referred to as the Kairos Palestine Document. This text was inspired by earlier “kairos” movements, notably the South African Kairos Document of 1985, which used theology as a way to confront injustice. In this context, the word *kairos* (from Greek) refers to a critical, decisive moment in history, a time that demands moral clarity and action.

At its core, Kairos Palestine is not a political party or advocacy group in the conventional sense, rather, it is a faith-based movement grounded in Christian theology. **It seeks to interpret the lived reality of Palestinians, particularly under occupation, through a theological lens, asking what justice, peace, and reconciliation require from believers in such circumstances.**

### 2. Kairos II: A Moment of Truth: Faith in a Time of Genocide

*Kairos Palestine II*, titled *A Moment of Truth: Faith in a Time of Genocide*, emerges as a renewed theological and moral declaration issued sixteen years after the original 2009 Kairos Palestine document.

During its launch on November 14th, 2025 in Bethlehem, it has been described as a document which arises from an urgent sense of crisis shaped by the ongoing devastation in Gaza and across Palestine over the past two years.

The document speaks from within a reality marked by mass loss of life, displacement, destruction, and deep collective trauma, which it explicitly names as genocide unfolding before the eyes of the world. Against this backdrop, **Kairos II is both lament and proclamation: it rejects ambiguity and calls for moral clarity, insisting that this moment demands truth-telling, accountability, and a renewed commitment to faith-rooted resistance.** Building on the original Kairos call, it reaffirms Palestinian Christian witness in the land of its origins, while addressing the global church with an appeal to repentance, solidarity, and courageous action in the face of injustice.

*“We look toward the day when we shall live free in our land, together with all the inhabitants of the earth, in true peace and reconciliation — founded upon justice and equality for all God’s creation, where “mercy and truth meet, and righteousness and peace kiss each other.” (Psalm 85:10)”*

The document is organised in four main parts. It begins with an **introduction** (§1–§2) that situates the new document in continuity with the 2009 Kairos Palestine statement and frames the current historical moment as one of genocide requiring renewed theological and moral witness.

**Part I** sets out a detailed analysis of the lived reality on the ground, describing the political, social, economic and religious dimensions of what the document defines as settler colonialism, apartheid and genocide (1.1–1.23).

**Part II** turns inward, addressing Palestinians and Palestinian Christians directly, calling for unity, resistance, theological reflection, and renewed national and ecclesial responsibility (2.1–2.15).

**Part III** addresses the global church and international community, offering a theological critique of Christian Zionism and calling for repentance, solidarity, accountability and political action grounded in international law (3.1–3.13).

Finally, **Part IV** articulates the theological vision and hope that sustains the movement, affirming faith, justice, equality and a future free from occupation and oppression (4.1–4.5).

### **3. Kairos II and Pax Christi International: From Reflection to Concrete Action**

Kairos II emerges from the specific daily lives of Palestinians living under Israeli occupation. The violation of rights and human dignity of the Palestinian people are justified by the Israeli government as acts of self-defence, counter-insurgency or counter-terrorism, which are

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actually constituting a genocide: “The current genocide is part of a century-long project of eliminatory settler-colonialism in Palestine, a stain on the international system and humanity, which must be ended, investigated and prosecuted” [October 2024, Report of Francesca Albanese, Special Rapporteur on the situation of human rights in the oPt].

In response to the strong, moral, and spiritual call of the document, this resource aims to help Pax Christi International members and partners move from reading to engagement, linking theological reflection and shared values with consistent action.

Each section follows the structure of Kairos II, offering a brief synthesis of its core insights, followed by talking points and concrete actions that can be adapted at local, national, and international levels. **The goal is to support a process that is not a one-time event, but rather an ongoing commitment to advocacy: rooted in listening, sustained through commitment, and expressed in practical ways over time.**

### Introduction: A Kairos Moment

*“This moment demands from us a new stand unlike any before it. It is both a decisive moment and a moment of truth”.*

**Kairos II comes to us as a message of *Sumud* (resilience) from Palestinian Christians who are living their faith in the midst of profound suffering and uncertainty.** It is not written from a distance, nor as an abstract theological reflection, but from within daily life where injustice, displacement, fragmentation, and endurance are part of one’s everyday existence. At the same time, it is also a testimony of faith that continues to sustain and be sustained by the people of Palestine, even under extreme pressure.

**For Pax Christi International, this document** is not simply something to analyse or communicate externally. **It is an invitation for deeper self-reflection and understanding: on how we, as an organisation, embody our commitment to peace, nonviolence, and justice when facing concrete historical situations.** It challenges us to ensure that our language, advocacy, and solidarity remain consistent with our Gospel-rooted identity while always respecting and amplifying the lives of others.

Kairos II names the present moment as a “Kairos”, a decisive time, not simply as a moment in history, but a moment of moral urgency, where continuity is no longer sufficient, and discernment must lead us to decisive action. It suggests, in times such as this, **faith must go beyond passive reflection** and embody a clarity, courage, and willingness to challenge injustices in a faithful, grounded, and sustained manner.

### Talking points & possible actions

- **Facilitate communal reflection rooted in Kairos II and discernment leading to concrete commitment:** Organise reflection sessions in local groups and parishes using excerpts from the document as a basis for shared discernment. Invite participants and groups to identify one concrete and meaningful action in response. Ensure follow-up through recurring gatherings that support continuity, mutual

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accountability, and sustained engagement, prioritising depth and consistency over the multiplication of disconnected initiatives.

- **Create safe spaces for shared reflection, emotional processing, and listening:** Organise facilitated reflection sessions where participants can share personal responses, emotions, and questions arising from engagement with the situation. These sessions should be guided by trained facilitators and grounded in attentive listening, mutual respect, and the recognition of the human and relational dimensions of violence and suffering.
- **Integrate Kairos reflection into ongoing organisational and public life:** Include short Kairos-inspired reflections as a regular element within internal meetings, formation processes, and public gatherings. These moments should serve as reminders of the ethical and spiritual implications of the organisation's commitments, helping to sustain a living connection between reflection, faith, and concrete action in both internal structures and public witness.

### Part I – The Reality: Genocide, Colonisation, and Ethnic Cleansing

*“The reality on the ground is tyranny and an oppressive regime of settler colonialism and apartheid. Any denial of this reality is an evasion of manifest truth — one that reinforces and perpetuates the injustice”.*

Kairos II begins by insisting that **any meaningful response must start from an understanding of the current facts of occupation within the historical context of a settler colonial enterprise.** It refuses abstraction and challenges any tendency to minimise Palestinian suffering through language, categories, or generalisation. Instead, it brings the reader into the immediacy of the lived experience of Palestinians, whose daily life is shaped by restrictions, insecurity, and loss, undergirded by decades of endurance, dignity, and presence.

The text insists that **truth is never exposed solely through neutral, abstract descriptions of reality. Instead, it is something that emerges through proximity, listening, and encounter.** It is in this sense that Kairos II calls for careful attention to those voices that are too often silenced or reduced to political categories. These are not illustrative voices: they are foundational to understanding the past and present.

At its essence, Kairos II demands that any description of Palestinian reality must never be softened in order to make it acceptable. At the same time, **truth-telling is not equated with aggression.** It requires clarity, responsibility, and ethical language that remains open to dialogue while refusing distortion.

For Pax Christi International, this creates a fundamental orientation: **to remain rooted in the lived reality of our Palestinian colleagues as the starting point for all reflection, advocacy, and action.**

### Talking points & possible actions

- **Ensure the central presence of lived Palestinian testimony in all communications and events:** Make space in every event, publication, or public statement for at least one direct testimony from Palestinians, through video, written reflection, or in-person contribution. These voices should not be supplementary, but central, ensuring that lived experience remains at the heart of all communication and discernment.
- **Create regular spaces of listening and encounter with affected communities:** Organise structured listening sessions, both online and in-person, with Palestinian communities and partners. Provide interpretation where needed and ensure safe, respectful, and accessible environments. These encounters should prioritise presence, attentiveness, and relationship-building over extraction of information.
- **Introduce a shared discernment step before public communication:** Before issuing statements or publications, engage in a reflective check: who has been consulted, and whose lived experience is reflected here? This step is intended to ensure that public communication remains rooted in truth, accountability, and the perspectives of those most directly affected.
- **Encourage parishes to engage actively with Kairos II and strengthen connections with Palestinian church communities:** Invite parishes to publicly receive and reflect on the Kairos II document, including through liturgical moments, homilies, parish gatherings, and educational activities. Foster relationships and exchanges with parishes in Palestine, creating opportunities for encounters that deepen mutual understanding and connection with lived realities.
- **Support ethical and responsible communication grounded in lived experience:** Provide guidance and accompaniment for spokespersons and communicators to help ensure language remains accurate, respectful, and attentive to context. Offer resources and updated information that support truthful communication while keeping the dignity and lived experience of affected communities at the centre.

## Part II – A Moment of Truth for Us

*“We are witnesses to the Resurrection and to the empty tomb from which the light of life burst forth. We believe that the final word belongs not to death, but to life. Not to darkness, but to light. Not to injustice, but to truth”.*

Kairos II moves from describing reality into the interior dimension of lived faith. It presents faith not as something separate from suffering, but as something formed within it. **Prayer appears** not as withdrawal or escape, but **as a source of grounding, endurance, and meaning. It sustains individuals and communities in maintaining coherence and dignity even under conditions of prolonged suffering.** This spiritual grounding also resonates with **Palestinians in the diaspora**, many of whom carry experiences of displacement, fragmentation, intergenerational trauma while seeking meaningful forms of solidarity and engagement across different contexts.

Within this lived spirituality, **resistance is named as a moral responsibility. However, it explicitly frames active nonviolence not as a strategic choice alone but as an ethical and**

**theological commitment.** Resistance, in this sense, is active and creative, but it refuses hatred and the dehumanisation of others, even in the presence of deep injustice.

The text, therefore, holds together three dimensions: **faith, suffering, and action.** These are not parallel themes but interwoven realities. Faith sustains dignity, dignity shapes resistance, and resistance is bounded by nonviolence.

**For Pax Christi, this strongly resonates with its own identity as a movement of active nonviolence rooted in faith.** It reinforces the understanding that nonviolence is not only a principle to be affirmed, but a practice to be formed, embodied, and sustained.

### Talking points & possible actions

- **Strengthen collective capacity for active nonviolence**  
Organise and support training opportunities on nonviolence in collaboration with partner organisations. These should go beyond skills-building to nurture a shared commitment to responding to injustice, accompanying those affected by it, and sustaining active nonviolence in contexts of violence.
- **Connect prayer with concrete acts of solidarity and responsibility**  
Host integrated prayer-and-action gatherings (such as vigils followed by advocacy, public witness, or collective action). Ensure that moments of spiritual reflection lead to concrete engagement with injustice, so that faith is expressed not only in words, but in sustained acts of citizenry solidarity and responsibility.
- **Encourage a lived practice of nonviolence as a personal and communal commitment**  
Support individuals and communities in adopting ongoing practices of nonviolence, including mediation and dialogue. Identify a dedicated focal point who can accompany this process by providing tools, formation, and sustained guidance, helping to root nonviolence not as a set of activities, but as a way of life.
- **Deepen solidarity through faith-rooted collaboration and shared witness**  
Strengthen and join existing initiatives that integrate faith and action, rather than creating parallel structures. Prioritise collaboration that amplifies shared witness, builds wider solidarity networks, and grounds engagement in moral and spiritual conviction. Faith-based action should become a space of mutual support, courage, and sustained commitment to justice, rather than fragmentation or competition.
- **Strengthen connections with Palestinians in the diaspora**  
Create spaces for encounter, dialogue, and collaboration with Palestinian diaspora communities, recognising their lived experiences of displacement, exile, and continued attachment to Palestine. Support initiatives that amplify diaspora voices, strengthen transnational solidarity, and encourage shared nonviolent action rooted in justice and dignity.

### Part III – A Call to Repentance and Action

*“More than ever, now is a time for costly solidarity. By its very nature, true solidarity is costly. It has a price. It is a faith-based stance, a human commitment and a moral responsibility”.*

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Kairos II introduces one of its most challenging themes: solidarity that is not symbolic, but costly. This shifts the understanding of solidarity from sentiment or occasional support to a sustained, accountable commitment. It implies that **solidarity must be expressed in ways that are consistent, durable, and willing to bear consequences.**

The text challenges any form of neutrality in the face of injustice and raises a deeper question of coherence: whether belief, language, and action align in practice. **Solidarity is thus not only relational, but ethical, it becomes a measure of integrity.**

“Costly solidarity” implies that engagement cannot remain at the level of statements or isolated actions. **It requires continuity, presence, and willingness to remain engaged even when it is difficult, uncomfortable, or even dangerous.**

For Pax Christi International, this is a call to **deepen coherence between mission and practice, ensuring that advocacy and relationships are not episodic but rooted in sustained commitment to a just peace in the Holy Land.**

#### Talking points & possible actions

- **Commit to regular accompaniment and relationship-building:** Establish consistent forms of engagement with colleagues, partners, friends, and communities on the ground through regular check-ins, shared reflection spaces, or joint initiatives. Ensure that responsibilities are shared realistically and sustainably, in accordance with institutional and personal capacities, so that accompaniment remains reliable and meaningful over time.
- **Ensure continuity in public advocacy efforts:** Commit to at least one public advocacy initiative each quarter in order to maintain consistent and visible engagement. These actions may include public statements, campaigns, educational events, policy engagement, or solidarity initiatives that reinforce long-term commitment and accountability.
- **Conduct annual internal reflection and evaluation processes:** Carry out a yearly review of activities, partnerships, and advocacy efforts to assess the coherence between stated values and concrete actions. This process should be approached with realism, critical reflection, and openness to learning, recognising both achievements and limitations.
- **Integrate participatory feedback and collective learning:** Include structured feedback mechanisms for participants, partners, and collaborators involved in activities and organising processes. Their perspectives can help strengthen future initiatives, deepen accountability, and encourage a culture of shared discernment and continuous improvement.
- **Develop structured accompaniment of Palestinian partners and communities:** Build sustained and reciprocal partnerships with Palestinian organisations and local communities through ongoing engagement, coordinated collaboration, and long-term solidarity practices. This accompaniment should move beyond reactive support toward relationships rooted in trust, mutual commitment, and shared responsibility.

- **Review institutional narratives and leadership accountability:** Encourage leadership bodies to conduct regular reviews of how organisational narratives, public positions, and institutional practices align with core commitments to truth, justice, nonviolence, and accompaniment. Such reflection should remain attentive to changing realities and evolving narratives, ensuring that institutional engagement remains coherent, credible, and grounded in lived relationships.

#### Part IV – Faith in a Time of Genocide

*“Enduring solutions will not rest on the logic of force, but on the foundations of justice, equality and the right to self-determination”.*

**Kairos II concludes with a reaffirmation of hope.** This hope is not presented as optimism or denial of suffering, but as a deliberate and conscious stance against despair. It is the **refusal to allow injustice or violence to define the final horizon of meaning.**

Hope in this sense is both personal and collective. It is sustained through community life, faith, and the shared belief that justice and dignity remain possible even when transformation is slow or incomplete. It is therefore not passive expectation but active perseverance.

**The vision offered is one of a just peace where all people can live with equality and dignity.** This vision is not abstract, it is rooted in lived struggle and sustained commitment.

For Pax Christi International, hope is not separate from its mission: **it is what allows long-term peace work to continue with integrity and purpose.**

#### Talking points & possible actions

- **Share stories of hope, resilience, and rootedness:** Highlight in meetings, publications, and public communications the lived experiences of Palestinian communities, including the richness of Palestinian culture and its deep connection to Christian faith, history, and presence in the land. Emphasize stories that reflect dignity, perseverance, and the ongoing commitment to life and justice.
- **Support and connect practices of *Sumud*:** Encourage forms of engagement that bridge the concrete realities and practices of *Sumud* in Palestine with local, national, and international contexts. This includes fostering solidarity initiatives, mutual learning, and sustained relationships that strengthen collective resilience and nonviolent commitment.
- **Develop long-term engagement strategies:** Move beyond exclusively short-term or emergency-based responses by building consistent, reliable, and long-term forms of accompaniment. Immediate actions remain important, but they should be situated within a broader commitment rooted in continuity, trust, and the principle of not leaving anyone behind, while avoiding expectations that cannot be sustained over time.
- **Integrate hope-based narratives into advocacy and public communication:** Promote narratives that are grounded in reality while affirming that meaningful change

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remains possible through sustained commitment and collective action. This includes elevating examples of resilience, maintaining regular exchange with partners and communities on the ground, amplifying their voices in public fora, and ensuring their meaningful participation in discernment and decision-making processes.

### **Conclusion: The Role of Pax Christi International**

In responding to Kairos II, **Pax Christi International** is not called to speak in place of those who live this reality. Rather, it is **called to listen attentively, accompany faithfully, and amplify responsibly. This requires humility, patience, and consistency over time.**

**Engagement with Kairos II** is not a one-time act of interpretation. It is **an ongoing process of discernment**, where the document becomes a reference point for evaluating how Pax Christi International lives its identity in practice.

Ultimately, Kairos II invites a movement from awareness to engagement, and from engagement to transformation. It challenges Pax Christi International to ensure that its commitment to truth, nonviolence, and justice is not only expressed in language but embodied in relationships, choices, and actions.

### **Talking points & possible actions**

- **Establish clear follow-up plans after events:** Ensure that every meeting, delegation, webinar, or solidarity visit leads to concrete next steps with identified responsibilities, timelines, and accountability measures.
- **Create regular dialogue spaces:** Facilitate ongoing international webinars, listening circles, and regional exchanges that allow Palestinian partners and communities to share realities, priorities, and perspectives directly with the Pax Christi International network.
- **Define responsibilities for listening, accompaniment, and advocacy roles:** Define how different bodies within Pax Christi International contribute to listening, accompaniment, advocacy, communication, and policy engagement in a coordinated and consistent manner. And prioritise platforms and communication practices that enable Palestinian partners to speak for themselves, while ensuring that international advocacy remains ethical, accurate, and relationship-centered.
- **Encourage member organisations, commissions, and local movements to study and reflect on Kairos II as part of peacebuilding, nonviolence, and justice formation initiatives.**
- **Promote nonviolent engagement and global solidarity:** Encourage member organisations worldwide to connect local peacebuilding efforts with the realities raised in Kairos II, reinforcing a shared commitment to justice, human dignity, and active nonviolence.

## Annex I: Language and Engagement Checklist for Kairos II

### 1. Starting points

Across all contexts, the following should guide how we speak, write and act:

- Be clear and concrete. Avoid vague or abstract language.
- Name and treat Palestinians as people, not as an issue or category.
- Refer explicitly to the reality of Israeli occupation where relevant.
- Do not soften or neutralise injustice through language.
- Avoid framing the situation as symmetrical.
- Use active language: say who is doing what.
- Ensure Palestinian voices are present and treated as essential.
- Do not speak on behalf of Palestinians, amplify instead.
- Keep language consistent with Pax Christi International's commitment to justice and nonviolence.

### 2. Public statements and communications

When drafting or reviewing statements:

- Check that the situation is described in concrete terms, not generalities.
- Avoid default terms like "conflict" if they blur power dynamics.
- Make sure responsibility is clear (avoid passive constructions).
- Ground references to peace, justice, or hope in lived realities.
- Ensure Palestinian perspectives are included or reflected.

Before finalising:

- Who has been consulted?
- Whose voice is missing?
- Would partners recognise their reality in this text?
- Does this lead to any form of action or follow-up?

### 3. Engagement with Palestinians

Approach:

- Begin from listening, not positioning.
- Allow people to define their own experience.
- Avoid reframing or filtering what is shared.

In practice:

- Be attentive to power dynamics (international vs local, institutional roles).
- Do not use testimonies without consent or clarity on how they will be used.
- Avoid extractive engagement, ensure there is follow-up.

#### 4. Working in different contexts

##### Local groups and communities

Focus on awareness and engagement:

- Use clear, accessible language without oversimplifying.
- Bring in Palestinian voices wherever possible.
- Provide enough context to avoid misunderstanding.
- Encourage at least one concrete action from participants.

##### Field visits and accompaniment

Focus on presence and accountability:

- Prioritise listening over speaking.
- Do not compare or relativise what is shared.
- Be careful with photos, quotes, and stories: always seek consent.
- When reporting back, represent what was heard faithfully.
- Be transparent about your role and limits.
- Maintain contact after the visit.

##### International fora and advocacy spaces

Focus on clarity and responsibility:

- Name the occupation and its impacts clearly.
- Avoid overly diplomatic language that weakens meaning.
- Use precise and well-grounded terminology.
- Amplify Palestinian voices rather than substituting them.
- Link statements to concrete advocacy positions or demands.

#### 5. Final check

Before speaking, writing, engaging or publishing:

- Is this clear and truthful?
- Does it reflect reality as experienced by Palestinians?
- Have we avoided vague or balancing language that distorts meaning?
- Are Palestinian voices present or acknowledged?
- Is the purpose of this communication clear?
- Does it contribute to understanding, accountability, or action?

## Annex II: Full Kairos II text

### **Introduction**

#### **§1**

We, the Palestinian Christian Ecumenical Initiative, issued the Kairos Palestine Document in 2009 — “A word of faith, hope, and love from the heart of Palestinian suffering.” The Heads of Churches in Jerusalem heard this cry, welcomed it, and offered their support. Likewise, the document resonated widely, both locally and internationally. Then, as now, we gathered — women and men, clergy and laity — from across the different church families in Palestine. After prayer and reflection on the suffering of our people under occupation, we released that cry of hope in the absence of hope, affirming our faith in God and our love for our homeland, convinced that our struggle is ultimately about human life and dignity.

#### **§2**

We live now in a time of genocide, ethnic cleansing and forced displacement unfolding before the eyes of the world. This moment demands from us a new stand unlike any before it. It is both a decisive moment and a moment of truth. Today, we renew our stand for truth and our commitment to fundamental religious, theological and moral principles. We look at our reality and take a renewed stand, responding to the voice of the Holy Spirit deep within us, listening to the call of faith in this time of genocide. We renew our message of faith, hope, and love — offering a faith-inspired vision for the time after genocide.

Part I

### ***The Reality: Genocide, Colonization, and Ethnic Cleansing***

#### **1.1**

We raise this cry from the heart of the assault on Gaza — a war that has left behind hundreds of thousands of martyrs and wounded, and nearly two million displaced people. Many were buried beneath the rubble, burned alive, tortured to death in prisons or forcibly displaced more than once. Others endured starvation, targeted even as they ran in search of food. Tens of thousands of children were killed in the most horrific ways. Gaza’s health, education, economic, and

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environmental sectors — indeed, every component of life — have been destroyed. It will take years to recover from the devastation and catastrophe that have befallen us as a people.

## **1.2**

Human rights organizations, legal institutions and international experts have been unequivocal: the statements of Israeli political leaders and Israel's actions in its assault on Gaza constitute genocide. Many of the war crimes and crimes against humanity have been documented and arrest warrants have been issued against Israeli political leaders based upon rulings of the International Court of Justice<sup>1</sup>.

## **1.3**

Zionists do not want us to remain on our land. Their plan for us is displacement, death or submission. The genocidal war on Gaza is the continuation of the Zionist project to seize all of Palestine, emptied of its Palestinian people. Ethnic cleansing and the denial of the right of return to those forcibly displaced are ongoing policies practiced in Jerusalem, the West Bank, Gaza and the territories of 1948. The Nakba of our people is our daily reality. This genocide has been carried out by Israel after decades of apartheid<sup>2</sup>, settler colonialism, political repression and the deliberate policy of killing any possibility of a political solution — including the two-state solution. Exposed today is the true face of Zionist ideology: a system that over decades has entrenched an organized and sophisticated regime of apartheid supported by advanced technologies that exercise total control over every aspect of Palestinian life — fragmenting the land, dividing its people, and turning Palestinian existence into an unbearable hell. Israel's so-called Nation-State Law enacted in 2018 embodies Zionist racism and arrogant Jewish supremacy in Palestine, making apartheid a lived reality. Israel's decision to annex the West Bank has further exposed the true intent of this colonial project.

## **1.4**

While people of the world have stood in solidarity with us, the genocidal war has laid bare the hypocrisy of the Western world, its hollow values and its empty boasts of commitment to human rights and international law. In truth, the Western world has sacrificed us, revealing racism and double standards toward our people. Of course, we distinguish between the architects of these destructive policies and the many leaders, organizations and popular movements that have shown sincere solidarity with Palestinians in Gaza, demanding an end to injustice and bloodshed and the full recognition of our legitimate rights.

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<sup>1</sup> <https://www.ohchr.org/en/press-releases/2025/09/israel-has-committed-genocide-gaza-strip-un-commission-finds>

<sup>2</sup> <https://www.hrw.org/news/2024/09/19/world-court-findings-israeli-apartheid-wake-call>

### **1.5**

This war has also exposed another reality of Zionism — whether Jewish or Christian — in its justification of violence and killing. We Palestinian Christians are deeply shocked by the positions of many churches that either adopted the colonizer’s narrative or remain silent in the face of the genocide of our people. At times, they prioritize Jewish-Christian interfaith dialogue over truth, human dignity and life itself, ignoring the context. They judge one side and excuse the other or simply remain silent. Some even go so far as to take positions complicit in, supportive of, or calling for genocide.

### **1.6**

Israel commits these crimes by invoking the events of October 7, 2023, claiming that its actions are an act of self-defense — forgetting that the Hamas attack of that day was itself born out of decades of injustice, oppression and displacement since the Nakba of 1948, and more than sixteen years of an immoral, suffocating blockade on Gaza. To point to these historical realities — and to the right of a people under occupation to resist their occupier and oppressor — is to acknowledge that the events of October 7 occurred in a particular context. Mentioning the context does not justify the killing or capture of civilians, the violations of international law and norms, and war crimes. The claim of “self-defense” cannot stand. How can a colonizer defend itself against those it has colonized and expelled from their land? International law — if it still retains any moral weight — refutes this claim<sup>3</sup>.

### **1.7**

Settler colonialism, past and present, is built upon genocide, ethnic cleansing and the forced displacement of indigenous peoples — all for the sake of exploiting land, resources and wealth to serve the colonizer’s gain. We see deep economic dimensions behind Israel’s genocidal war on Gaza — particularly its interest in the natural gas fields off the Palestinian coast. Control over Gaza also means control over one of the world’s most vital trade routes and energy supply corridors, enabling vast economic and commercial projects that entrench colonial economic dominance at the expense of the Palestinian people. The world’s silence toward the genocide in Gaza is not innocent. It is tied to massive economic interests that value profit above human life and rights.

### **1.8**

In Jerusalem, clear settler-colonial policies of a religious and demographic nature seek to Judaize the city at the expense of its pluralism. There are continuous assaults on Muslim and Christian holy sites, attempts to burn churches, desecrate and destroy cemeteries,

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<sup>3</sup> <https://docs.un.org/en/A/RES/37/43>

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and the writing of racist graffiti slogans upon them. Attacks on Christian clergy are increasing, as are restrictions on Christian religious celebrations such as Palm Sunday and the Holy Fire Saturday. Financial coercion, through the imposition of taxes and the freezing of church bank accounts — in violation of the “status quo” — has also intensified. The Heads of the Churches in Jerusalem have described these acts as part of a systematic policy to empty the Holy Land of its Christians.

### **1.9**

Across the occupied West Bank — from north to south — Palestinian towns, villages, and Bedouin communities face relentless assaults by settlers and settlements. They wreak havoc upon the land, destroy crops, poison or seize water resources and attack residents — all under the protection, support and even participation of the Israeli army in acts of violence, killing, home demolitions and forced displacement. Palestinian society lives under a suffocating siege imposed by checkpoints, gates and other mechanisms that deny our people freedom of movement<sup>4</sup>.

### **1.10**

For Palestinians within the state of Israel, blatant racism and discrimination persist. Palestinian communities face intimidation, criminalization of free expression, and persecution of any effort to defend Palestinian rights, along with the deliberate neglect of rampant organized crime in Palestinian towns. Those displaced within Israel in 1948, whose lands were confiscated, are still denied the right to return to their villages and rebuild their homes. Bedouin communities remain victims of systematic displacement and ethnic cleansing, especially in the Naqab (Negev).

### **1.11**

In recent years, Israel — supported by the United States and other major powers — has constantly attacked the core principles and legitimate rights of the Palestinian people. It has sought to erase the refugee question by attempting to destroy the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), accusing it of terrorism and pressuring donor countries to cut its funding. At the same time, several refugee camps in the West Bank have been systematically destroyed, displacing thousands of people once again.

### **1.12**

Palestinian civil society organizations working in the field of human rights have come under fierce assault intended to discredit them, undermine their work, and eliminate

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<sup>4</sup>

<https://www.unocha.org/publications/report/occupied-palestinian-territory/west-bank-movement-and-access-update-may-2025>

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them through accusations of terrorism and through political pressure on governments to halt their funding and to prosecute them.

### **1.13**

Since October 7, 2023, Israel has dramatically expanded its policy of abduction and imprisonment. Today thousands of Palestinians — male and female — are being held in Israeli prisons. Roughly one-third are detained without charge or trial under administrative detention. Among them are many children. Numerous deaths have been recorded in prisons since the war began. Human rights organizations have documented systematic practices of torture, sexual violence, starvation policies and the denial of medical care. Prisoners, especially those from Gaza, are subjected to mass detention and complete isolation from the outside world under Israeli military law — resulting in large numbers of enforced disappearances, loss of legal representation and total absence of communication<sup>5</sup>.

### **1.14**

The internal Palestinian situation is in urgent need of reorganization. Political division, rivalry and exclusion have deepened. The majority of Palestinians have lost confidence in their political leadership. As a result of the Oslo Accords and their aftermath, the Palestinian Authority has been trapped in serving the interests of the occupier — managing the daily life of the occupied on behalf of the Israeli occupier, unable to protect its own people from the terror of settlers and the Israeli security apparatus.

### **1.15**

Signs of disorder have begun to spread within Palestinian society and have become part of our reality, largely due to the absence or weak enforcement of the rule of law. This has led to a rise in intimidation, land encroachment, tribalism, favoritism and corruption in its various forms at the expense of the common good, deepening people's frustration and despair. Amid the vast destruction and genocide in Gaza, acts of violence, revenge, chaos and theft have only added to the suffering of the Palestinian people.

### **1.16**

Daily life for Palestinians under military occupation has become consumed by internal concerns: checkpoints, travel restrictions at borders and crossings, the payment of public-sector salaries and many other pressing issues. Significant as they are, these remain symptoms of the larger reality which must remain the central focus of our

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<sup>5</sup>

<https://www.ohchr.org/en/press-releases/2024/07/un-report-palestinian-detainees-held-arbitrarily-and-secretly-subjected>

attention: the system of political and military domination imposed by Israel as an occupying entity over the Palestinian people.

### **1.17**

Our society and political culture suffer from the absence of leadership renewal and a lack of vision through democratic elections and the exclusion of young leaders. Palestine now faces a grave phenomenon of brain drain, including skilled professionals and the young. This is not voluntary emigration. This is forced displacement, born of oppression and a complete lack of opportunity. We affirm, as Palestinians of all faiths, that we are the indigenous people of this land and that our very existence today faces an unprecedented threat. The continuous emigration of Christians does not stop, constituting a real danger to the Christian presence in Palestine which is now at risk of ethnic cleansing and extinction.

### **1.18**

Christians in Palestine and in the diaspora are an inseparable part of the Palestinian people. Their challenges are the challenges of the nation as a whole. The reality of the Church is directly affected by everything that happens on the ground. Facing these realities, the Church continues to work tirelessly — through pastoral care and institutional ministries — to support its sons, daughters and the broader society. The Heads of Churches work together to confront repeated assaults, issuing statements and taking courageous positions, despite the pressures and intimidation they face, in the hope that the world and the global Church will listen. At the same time, some Palestinian Christians feel a growing need for greater closeness between clergy and laity, and for a stronger role for the leadership of the Church in rejecting occupation and its symbols, elevating local theology and giving it broader expression in church pulpits and public stances.

### **1.19**

In recent years, our region — the Middle East — has undergone major political and regional transformations shaped by a deliberate plan to impose Israeli military dominance over the entire area with the support of Western powers, drawing a new political and demographic map. Backed systematically by its allies, Israel has attacked many countries of the region, violating their sovereignty and that of their peoples, flouting international law and entrenching itself as an aggressive, bullying state as if it stands above all laws and conventions — pushing the region and indeed the world to the brink of catastrophe.

### **1.20**

As a result of these external interventions and struggles for dominance, extremist and terrorist religious groups have emerged — groups we condemn, along with those who have supported, financed and/or armed them. These movements have entrenched sectarianism at the expense of citizenship. Many “minorities” including Middle Eastern Christians — especially in Syria and Iraq — have paid a painful price for this extremism. In solidarity and prayer, we stand beside them and all victims of sectarian and religious terrorism.

### **1.21**

At the same time, normalization agreements have been marketed as peace agreements between Israel and some Arab states under the name “Abraham Accords”. This naming itself represents the manipulation of religion to serve political, economic and normalization agendas — ignoring the essence of the issue and the priority of achieving a just peace with the Palestinians themselves. These accords have instead normalized occupation and apartheid in Palestine, rendering them acceptable realities. A new phenomenon has also emerged: “Zionist Islam,” a recent movement among certain Arabs and Muslims who, for religious, economic or geopolitical reasons, support Zionism and regard Israel as a potential ally.

### **1.22**

In light of all this, we must call things by their proper names: Israel is a colonial, settler, and exclusionary entity built upon the displacement of the indigenous population and its replacement with new settlers. For this reason, we reject the very concept of “conflict.” The reality on the ground is tyranny and an oppressive regime of settler colonialism and apartheid. Any denial of this reality is an evasion of manifest truth — one that reinforces and perpetuates the injustice.

### **1.23**

We are now living in a new era — an age in which “might makes right” and peace is imposed through military power in defiance of international law and the rulings of legitimate international courts. We reaffirm our commitment to the respect and authority of international law which guarantees human rights and global peace among nations and peoples. This moment in human history demands a faith-based stance — one that speaks truth to power and tyranny without compromise or evasion. Reaching beyond the Palestinian experience, this is truly a moment of truth.

Part II

***A Moment of Truth for Us***

## **2.1**

In the face of this harsh reality and at this decisive moment we raise this cry — first to ourselves, to the sons and daughters of our churches and congregations, and to our entire people in the homeland and the diaspora. It is a cry of steadfastness, a renewed stand for truth, and a call to hear the voice of God within us and to us. This is a time for solidarity and mutual support — a time to take clear and courageous positions built upon principles of faith and national belonging. This is the moment of truth. We affirm that what has been built upon falsehood and historical injustice can never yield peace or sustainability. True solutions begin with dismantling oppressive, racist systems. Only then can we speak of a new horizon that we dream of and long for — one in which we remain in our land together with all who dwell in it on the basis of justice, equality and equal rights, free of supremacy and domination.

## **2.2**

We call for a comprehensive national reevaluation of our reality to draw lessons and insights leading to a unified, collective vision and a clear strategy for future action — grounded in the independence of Palestinian decision-making. This must include a critical review of all proposed solutions and their feasibility within a legitimate representative framework that ensures independence of decision-making and the right to self-determination. We warn against giving our national struggle a religious character or turning it into a religious issue that pits religions against one another.

## **2.3**

This is a time for resistance embodied in costly steadfastness on our land in the face of every attempt at displacement, annexation and genocide, a resistance lived out in our unity, cooperation and commitment to our faith, national principles and all our rights. To hold on to faith and hope is resistance. To pray is resistance. To safeguard the holy places is resistance. To preserve social peace is resistance.

## **2.4**

At a time when Palestinian resistance and global solidarity movements are criminalized, we reaffirm the right of all colonized peoples to resist their colonizers. As we stated in our first document, *A Moment of Truth: A Word of Faith, Hope and Love from the Heart of Palestinian Suffering*, we remain committed to the principle of creative resistance— a firm and costly stand against ongoing injustice. We see creative resistance embodied in the popular Palestinian movements confronting occupation, settlement expansion, settler terrorism and apartheid as well as in the work of civil society organizations, legal and human rights initiatives, cultural, theological and diplomatic engagement, and in

student and labor movements. In all these and more, we recognize effective means of resistance grounded in love — a love that can bring about change and renew hope.

## **2.5**

We value the global movements of resistance, advocacy and popular pressure that work to hold governments and international bodies accountable — isolating Israel through boycotts and sanctions until it complies with international law. We view this from a moral perspective. The strategies of boycotts, divestment and sanctions are, in our view, effective forms of creative resistance rooted in the logic of love and nonviolence as affirmed in our original document.

## **2.6**

In the face of the ecocide perpetrated by Israel in Gaza and the repeated assaults and environmental destruction in the West Bank that threaten future generations, we renew our belonging to this land and our rootedness in it. We affirm the sanctity of life and the duty to care for creation. Our calling is to live in coexistence with creation — a shared faith and moral responsibility embraced by individuals and institutions, public, governmental, social and religious.

## **2.7**

We emphasize the urgent need to protect all those who are vulnerable in society: the victims of occupation and colonization; people with disabilities, especially those who have lost limbs; the brokenhearted, the grieving; and all who are marginalized for any reason including victims of domestic or social violence, economic exploitation and gender-based abuse.

## **2.8**

Among the faces of steadfastness and hope in our society stands the Palestinian woman — grandmother, mother, sister and daughter. She is the unbending backbone and an essential partner in the struggle, holding together home, land, memory and future all at once. Her presence is foundational to society as a whole and her contributions are manifold in national, social, economic and spiritual life. The Palestinian woman cannot be reduced to the category of “women and children”, faceless victims stripped of agency and will. Her voice, creativity and leadership are indispensable forces. There can be no true liberation without her full participation at every level of decision-making and nation-building.

## **2.9**

Our message to ourselves as Palestinian Christians is this: We feel the weight of history upon our shoulders and we are determined to preserve the Christian witness in this Holy Land. To all Palestinians, we say: The preservation of the Christian presence is both a national cause and priority. We are neither simply a number nor merely a type of diversity within our society. We are indigenous citizens who embody human values and seek to work and build our homeland alongside all our partners within it.

### **2.10**

In addressing ourselves, we say: We are the sons and daughters of the first Church — descendants of the apostles and the saints of the first Christian centuries — those who cultivated this land, built its cities and villages and drank from its waters. We do not live on the margins of this land. We are woven into its fabric. We carry its history and heritage. Its very soil knows us as its own. Many empires have passed over this land and disappeared, buried in the dust of history, yet the bells of our churches continue to ring — bearing witness to the truth and proclaiming resurrection every day.

### **2.11**

This is what we say to our young men and women: You are the living Church; you are the treasure of hope. The future is born from your steadfastness and your faith. We believe in you. We see your anger, your sorrow, your fear. We also see your strength. We know that our story has not ended, that our injustice persists. We do not call you to naïve optimism, but to hope that is rooted in action. Hope is not surrender. Hope is a living act of resistance — steadfastly refusing the reality of death imposed upon us, confronting and resisting every form of injustice and occupation. JesusChrist walked with the poor and the weak, stood beside the oppressed, and never abandoned love or compromised truth and justice. For the sake of the salvation of humanity, he accepted the cross. His resurrection was victory over death and injustice, a sign of hope rooted in faith. This is the hope that sustains us today.

### **2.12**

And we say to you also: You are not alone. There are those who stand with you in Palestine and around the world. Even if silence is imposed now, the day will come when your voices will be heard. Your voices matter. Express yourselves. Write. Sing. Create. Organize. Resist through your humanity in a world that seeks to strip it from you. Dare to love, to dream, and to shape a free and radiant future. We salute your initiatives and your activities — in the church, in national and civic engagement, in scouting, youth, sports, culture, art, politics and human rights— all marked by openness to society, by the spirit of volunteerism, and by faith and hope free of sectarianism. We draw inspiration from your steadfastness and your love. We see in you the promise of a better future.

### **2.13**

To our people in the diaspora, those who were forcibly displaced: You may be geographically far from Palestine, but Palestine lives within you. We call upon you to engage in communities, movements and coalitions that aim to strengthen our steadfastness and affirm our presence. You play an essential role. Your voice has the power to shift realities. We value your activism. We have heard your voices. Indeed, the whole world has heard them. Share our suffering and our stories of steadfastness and success. Create spaces for dialogue and for building bridges between us and the religious and political leaders in the countries of your diaspora. Act with wisdom, and present to the world the true image of our people. In you also lies the hope of a better future. We will not lose our dream of reunification, nor will we abandon our right of return.

### **2.14**

We extend our support to our spiritual leaders and church institutions that continue to bear their Christian witness even in the darkest and most difficult times, strengthening the steadfastness of their sons and daughters<sup>6</sup>. We especially commend the tremendous work of the churches of Gaza who have sheltered the displaced. We value the courage of our church leaders who have stood with our people in Gaza and supported their steadfastness amid genocide and displacement. The faithful in Gaza have written heroic stories of steadfastness and witness. Some have been martyred. Many have been wounded and bereaved. Our prayers and hearts are with them. We call upon Christians around the world to stand with us in our effort — contrary to what appearances may suggest — to preserve the Christian presence in Gaza dating back to the earliest centuries of Christianity, and to advocate for the right of all who were displaced to return to their homes and rebuild their lives.

### **2.15**

We are witnesses to the Resurrection and to the empty tomb from which the light of life burst forth. We believe that the final word belongs not to death, but to life. Not to darkness, but to light. Not to injustice, but to truth. We proclaim with the Apostle Paul: “We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed” (2 Corinthians 4:8–9).

Part III

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<sup>6</sup> [https://www.fides.org/en/news/69796-ASIA\\_PALESTINE\\_Christian\\_institutions\\_third\\_largest\\_employer\\_among\\_the\\_Palestinian\\_population\\_according\\_to\\_a\\_survey\\_people](https://www.fides.org/en/news/69796-ASIA_PALESTINE_Christian_institutions_third_largest_employer_among_the_Palestinian_population_according_to_a_survey_people)

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## ***A Call to Repentance and Action***

### **3.1**

We address our appeal to Christians around the world. We address this call from Jerusalem, Bethlehem and Nazareth — from the birthplace of Christ, the land of the Incarnation of the Word, and the cradle of love, mercy and justice. From the land of suffering, death and resurrection — the land of redemption and hope — from where humanity’s call to repentance and a return to the foundations of faith has come. From here the faith spread to the ends of the earth<sup>7</sup>. It is a call to “learn to do good; seek justice; rescue the oppressed” (Isaiah 1:17).

### **3.2**

The God revealed to us in the Holy Scriptures in both Old and New Testaments — the Creator of the Universe and of all humanity — is the One who was incarnate in the Son, Jesus Christ, the God of all peoples (Acts 10:34–35; Romans 10:12–13). God, the Creator and Father of all, stands in solidarity with and takes the side of the oppressed and the downtrodden, the victims of all forms of injustice and tyranny from every nation regardless of race, religion or nationality (Luke 4:18–19). The mission of the Church is thus made manifest in joining the work of God’s Kingdom through the pursuit of peace, the defense of the oppressed, and the doing of good.

### **3.3**

Genocide is a cumulative process — one that began in the minds of the settler-colonial powers of Europe when they denied the image of God in others and legitimized death, domination and slavery. We consider the State of Israel, established in 1948, to be a continuation of that same colonial enterprise built on racism and the ideology of ethnic or religious superiority. This project settled Palestine and worked to displace the indigenous people of Palestine from the time of the Nakba until today. Our present Palestinian reality is the inevitable outcome of Zionist ideology and the supremacist settler-colonial movement, itself a product of the imperial mindset.

### **3.4**

Genocide is a structural sin against God, against humanity, and against creation. It stands in direct opposition to the great commandment of love, the summary of the whole law (Galatians 5:14). Those who deny the genocide committed against the Palestinian people in Gaza — despite the overwhelming evidence, testimonies and even the statements of Zionists themselves — deny the very humanity of the Palestinian people. We have the right therefore to ask: How can one speak of Christian fellowship or communion while

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<sup>7</sup> <https://www.change.org/p/an-open-letter-from-palestinian-christians-to-western-church-leaders-and-theologians>

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denying, supporting, justifying or remaining silent before genocide — especially when such acts are committed in the name of God and Scripture? There must be honest reflection and repentance by all believers, especially by church leaders throughout the world.

### **3.5**

We express our gratitude to all churches that have recognized the injustice inflicted upon us and the genocidal war in Gaza. We salute all the voices that have taken a religious and moral stand against Zionism and so-called Christian Zionism — rejecting genocide and apartheid and calling for an end to arms shipments to Israel and for the prosecution of war criminals. We hear in these voices support of our hope, a sign of the Holy Spirit, and the presence of moral conscience in humanity.

### **3.6**

We call for a global theological movement built on the pillars of God’s Kingdom — a movement that arises from the contexts and struggles of peoples suffering from colonialism, racism, apartheid and the structural poverty produced by corrupt economic and political systems that serve the interests of the world’s empires. We challenge the false logic of a “neutral” or “balanced” peace as well as forms of ecclesial diplomacy that do not speak truth to power as a way to evade moral and spiritual responsibility. Together with our partners around the world, we have engaged in self-examination to free ourselves from the residues of colonial theologies which we inherited from the West.

### **3.7**

We reject the oppression and injustice produced by the theology of racism, colonialism and ethnic supremacy embodied in Christian Zionism, a theology that has produced apartheid, ethnic cleansing and genocide of indigenous people. Christian Zionism calls on a tribal, racist god of war and ethnic cleansing, teachings utterly alien to the core of Christian faith and ethics. Christian Zionism must therefore be named for what it is: a theological distortion and a moral corruption. After all efforts to invite Christian Zionists to genuine repentance have been exhausted, moral, ecclesial and theological responsibility requires that they be held accountable and that their ideology be rejected and boycotted. The time has come for the churches of the world to repudiate Zionist theology and to state clearly their position on Palestine: this is a case of settler colonialism and ethnic cleansing of an indigenous people.

### **3.8**

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We condemn all who exploit and support the charge of antisemitism to silence the Palestinian voice of truth. We reject every attempt to conflate antisemitism with opposition to apartheid and with pressure to hold Israel accountable under international law — particularly through the use of definitions and documents designed to serve Zionist ideologies and interests under the guise of combating antisemitism. The misuse of the term antisemitism distorts and obscures the reality of genuine antisemitism which still exists in our world and which we strongly condemn alongside all forms of racism, exclusion and prejudice including Islamophobia. Zionist ideology claims to represent and protect the Jewish people, but in doing so it has conflated “Jew” and “Zionist” as though they were one and the same. Not every Jew is a Zionist and not every Zionist is a Jew. This confusion has done great harm to Judaism itself and to its image worldwide.

### **3.9**

We call upon all people of conscience — believers in God from every faith and persons of conviction — to join together in coalitions that safeguard humanity from further descent into the reality of injustice, tyranny and domination. We call for the creation of an alternative, just and humane world order as the present global system has failed in its most important responsibilities: to defend the weak and to preserve international peace and security.

### **3.10**

We repeat and emphasize our appeal to the churches of the world — working together with both religious and secular coalitions — to pressure their governments to isolate Israel, hold it accountable, impose sanctions, boycott it, and to ban the export of arms until it complies with international law, ends oppression and tyranny, and adheres to the principles of justice and peace. We likewise call upon the governments of the world: to press for the prosecution of war criminals whoever they may be under the jurisdiction of the International Court of Justice and the International Criminal Court; to ensure reparations for the Palestinian people, both in their homeland and in the diaspora; and to work for the immediate return of the displaced through the reconstruction of Gaza and the strengthening of its people’s steadfastness.

### **3.11**

More than ever, now is a time for costly solidarity. By its very nature, true solidarity is costly. It has a price. It is a faith-based stance, a human commitment and a moral responsibility. True solidarity is also the embodiment of our shared humanity and fraternity. Either we live together — or we perish together. Today it is Palestine. Tomorrow it will be other marginalized and oppressed peoples.

### **3.12**

In this spirit, we honor the growing number of Jewish voices that oppose the war and confront Zionism from moral, faith-based and human conviction. In them we find partners in our shared humanity and in the struggle for freedom and human dignity — partners also in religious and political dialogue. For too many years such dialogue was monopolized by Zionists and their allies, its premises built upon the reinforcement of Zionist ideology and the persecution of Palestinians. We therefore call on the churches of the world to distinguish between dialogue with Jews and dialogue with Zionism — indeed, to boycott dialogue with Zionist voices that have supported and continue to support occupation, apartheid and the genocide of the Palestinian people. Instead, we call upon the churches to stand with and amplify prophetic Jewish voices that call for justice and truth.

### **3.13**

Christian solidarity means standing beside and supporting the local church in its steadfastness, strengthening the steadfastness of believers in the land and empowering church and Christian institutions that embody the faith-based and humanitarian mission on the ground. We renew our appeal to Christians worldwide to challenge the siege imposed on the Christians of the Holy Land, to come and visit the living stones, to witness and respond to what you see, and to help strengthen the steadfastness of the Palestinians and the Christian Palestinians among them. This is our call: "Come and see." Then tell what you have seen, respond to it, and stand with the steadfast Church.

## Part IV

### ***Faith in a Time of Genocide***

#### **4.1**

From the land of the Incarnation, the Cross and the Resurrection, we renew our word of hope in the God of the poor, the oppressed and the downtrodden. The genocidal war has sought to strip us of our hope and faith in God's goodness and in life upon our land. Yet we declare our adherence to our faith in a holy and just God, and in the right God has given us to live with dignity on our land and the land of our ancestors. This is our hope. This is our steadfastness. This is our resistance.

#### **4.2**

We have heard much talk of political solutions and peace while the reality on the ground says otherwise. To speak of a political solution today is futile unless we first undertake the serious work of acknowledging and rectifying past wrongs—beginning with

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recognition of the historic injustice done to Palestinians since the rise of the Zionist movement and the Balfour Declaration. Any genuine beginning must involve dismantling settler colonialism and the apartheid system built on Jewish supremacy as codified in Israel's racist Nation-State Law. We also reject proposals for a weakened, conditional state lacking full sovereignty over its borders, waters, airspace and security. What is required is international action and protection, accountability for war criminals, and compensation for survivors of genocide, the Nakba and settler colonialism. Enduring solutions will not rest on the logic of force, but on the foundations of justice, equality and the right to self-determination.

### **4.3**

Our aim is to live as sons and daughters of God in our homeland without barriers, walls, military occupation and apartheid—but in a world in which justice, fairness and equality rule. We envision a future in which our world is free of war, death, sectarianism and tribalism, where the word of truth rises above the word of power, where legitimacy belongs to peace and justice. We draw our hope from the Word of God and from the faith alive in our hearts, refusing to leave the shaping of the future to the voices of extremism, colonialism and supremacy.

### **4.4**

We reaffirm our rejection of a religious state, for it constricts the state within narrow confines, favors one citizen over another, and excludes and discriminates among its people. Our hope is for a civil, democratic state grounded in a culture of pluralism — not numerical dominance — that recognizes the goodness and worth of every person who belongs to this land. Such a culture, rooted in the commandment of love, obliges us to confront every form of extremism and racism in our land — rich as it is in the diversity of its peoples, cultures and religions — on the basis of equality before the law and full citizenship.

### **4.5**

From the heart of pain, genocide and displacement, we raise this cry, a prophetic cry of steadfastness. We declare our commitment to work for the good of this land and of all humanity on the basis of our shared humanity until the day we live free in our land together with all the inhabitants of the land in true peace and reconciliation founded on justice and equality for all God's creation, where mercy and truth meet, and righteousness and peace kiss each other (Psalm 85:10).