

TAKE A STAND FOR THE HOLY LAND!



Study Guide for Churches

**Produced by the
Palestinian Christian
Alliance for Peace**

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Who are the Holy Land Christians?

Most Christians in the Holy Land today descended from communities that have lived in the region for thousands of years. Christ's earliest followers were Jews who accepted Jesus as the Messiah. Christianity quickly spread among Assyrians, Greeks, Edomites, Romans, Phoenicians, Arabs and others. The Bible mentions the conversion of an Ethiopian Gentile to Christianity in those early days (Acts 8:26-39). Ethiopia became one of the first countries to adopt the Christian faith.

By the time of the first Pentecost, those assembled were speaking many languages. Acts 2 describes them as "Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs." Yet the Scripture still refers to them as "God-fearing Jews from every nation under heaven."

We are told that Peter stood before the crowd, addressing them as "Fellow Jews and all of you who live in Jerusalem," and saying, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit." Verse 41 tells us, "Those who accepted his message were baptized, and about three thousand were added to their number that day."

For 2,000 years the descendants of these early Christians have formed the foundation of the Holy Land's Christian community.

What are Christians of the Holy Land called?

The indigenous Christian communities of the Holy Land are called **Palestinian Christians**. They include Christians living in present-day Israel, Gaza, and the West Bank (including East Jerusalem), as well as those who fled to Jordan, Lebanon, Syria, Iraq, Chile and other countries when Israel was established.

The term *Palestine* was applied to the region long before Christ was born. An ancient Greek historian named Herodotus may have been the first writer to use the term in the 5th century before Christ, in Book 3 of his Histories, when he referred to a "district of Syria, called Palaistinê" between Phoenicia and Egypt. It is thought to have originated with the term Philistia, which is referred to in both Genesis and Exodus. (Genesis 10:14, Genesis 21:32–34, Exodus 13:17, Exodus 23:31) as well as later books of the Bible. The Psalmist David referred to "Philistia" in Psalms 87:4. However, Herodotus is said to have applied it to a wider region than the coastal region of Philistia in the Bible, including inland regions like Judea and the Jordan Valley as well.* According to the World History Encyclopedia, "After Herodotus, the term 'Palestine' came to be used for the entire region which was formerly known as Canaan."

Early Palestinian coins, maps of the world, references in literature, passports, newspapers, and photographs document a thriving society that has played a prominent role in the history of the Middle East. The people living in this region, regardless of their faith, have long been known as Palestinians.

Below. Christian children in Gaza receive their first communion at Holy Family Catholic Church, January 2024.
Credit: Latin Patriarchate of Jerusalem, lpj.org



How many Christians live in the Holy Land today?

In Israel: At the end of 2022, Christians made up 1.9% of the Israeli population, numbering approximately 185,000. 75.8% of the Christians in Israel are Palestinian or other Arab Christians (Source: Israeli Bureau of the Census, 2022). Less than a quarter have come from the US, Europe and other parts of the world.

In the West Bank: Approximately 1.6% or 45,000 out of the West Bank's Palestinian population of 2.7 million are Christian. The number has decreased dramatically as conditions of life for both Christians and Muslims in the area have become more difficult. Christians are more likely than their Muslim neighbors to have connections outside the region that can help them relocate.

In the Gaza Strip: Before the outbreak of the current war on Gaza around 1,000 Christians lived in Gaza (0.05% of the population). This is less than a third of the number of Christians in Gaza before Israel placed the area under a crippling blockade in 2009.

Note: About 145,000 Christians, or 9% of the overall population, lived in all of British Mandate Palestine in 1945 (before Israel's creation). This encompassed what is now Israel, the Gaza Strip, the West Bank and Jordan (Source: [Reuters News Agency](#)). Over half of Palestinian Christians live outside Palestine today, but most remain deeply connected to their roots in the region and many have relatives there.

**(See [The History of Ancient Palestine from the Paleolithic Period to Alexander's Conquest](#) by Gosta Werner Ahlstrom, Gary Orin Rollefson, and Diana Vikandder Edelman.)*

Where do Holy Land Christians live?

In Israel:

Most major Palestinian towns had significant Christian minorities before Israel's establishment in 1948. Today, the cities and communities where most Christians in Israel reside are Haifa, Nazareth, Shefa-Amr, Jish, Mi'ilya, Fassuta, Kafr Yasif, Elibun, Tiberias, Ibillin and Nes Ammim.

Haifa today has a small Christian population and is home to many churches belonging to Orthodox, Catholic, and Protestant denominations, in addition to the Stella Maris Carmelite Monastery. The monastery is the world headquarters of a Catholic religious order of friars and nuns called the Carmelites, after Mt. Carmel of the city of Haifa. In 2023, a radical ultra-orthodox Jewish group made numerous attempts to take over the monastery, causing great concern to local Christians.

Nazareth is a city in Israel with rich biblical history. In the old city, the domed Basilica of the Annunciation is where the angel Gabriel told Mary she would bear a child. St. Joseph's Church is said to be the site of Joseph's carpentry workshop. The underground Synagogue Church is reputedly where Jesus studied and prayed. Nazareth Village, an open-air museum, reconstructs daily life in Jesus' era.

Shefa-Amr or Shfar'am is an Arab city in the Northern District of Israel, in the Galilee region. In 2022, it had a population of 43,543, with a Sunni Muslim majority and large Christian Arab and Druze minorities. It has a Catholic church, the Church of St Peter and St Paul, which was built during Ottoman times. It also has a Baptist church.

Jish is a town in northern Israel near the Lebanon border where a majority of the inhabitants are indigenous Arab Christians. In 2022, it had 3216 inhabitants, with 55% Maronite Christians, 30% Greek Catholics and the rest Muslims. Many of its residents trace their heritage to the ancient Aramaeans who lived there 3,000 years ago.

Photo of Jish by Ariel Palmon, CC 3.0



Mi'ilya is a hilltop village of some 3,200 people, mostly Arab Christians, in northern Israel. According to an article in the *New York Times*, "Most of its residents are Greek Catholics whose ancestors began to settle here during Ottoman rule in the mid-18th century."

Fassuta is a Christian Arab village in the Galilee. It is located on the northwestern slopes of Mount Meron, south of the Lebanese border. In 2022 it had a population of 3,255, nearly all of whom are Melkite Christian Arabs.

Kafr Yasif is a village 25 miles northwest of Nazareth in the Galilee area. Just over half of its population is Christian. One of its former residents became Moderator of the Presbyterian Church USA and is a board member of the Palestinian Christian Alliance for Peace.

Eilabun is an Arab Christian village located in the Beit Netofa Valley around 15 kilometers southwest of Safed in northern Galilee between Nazareth and the Sea of Galilee. It had a population of 5,799 in 2022, which is predominantly Christian.

Tiberias is an Israeli city on the western shore of the Sea of Galilee. Its Old City holds important Jewish and Christian pilgrimage sites including the Tomb of Maimonides and Abulafia (Etz Chaim) Synagogue. Today it's a primarily Jewish town with a small, mostly expatriate community of Christians serving pilgrims and visitors. The Church of Scotland maintains a church and hospice in both Jerusalem and Tiberias.

Ibillin in northern Israel is a mixed Arab Christian and Muslim town. It is home to St. George Melkite Catholic Church, whose priest is the founder of Mar Elias Educational Institutions where Christian and Muslim students learn together.

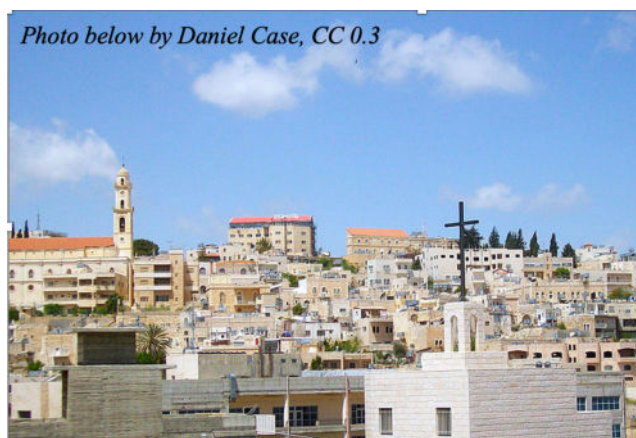
Nes Ammim in northern Israel is unique among the Christian towns of Israel in that its residents are not Palestinian Christians. It was founded by European Christians as a sign of solidarity with the Jewish people after the Holocaust. In 2021 it had a population of 467. It emphasizes inter-religious dialog as its inhabitants work together with Israeli and Arab neighbors. It organizes seminars of encounter and dialogue between Israeli Jews and Arabs.

In The West Bank:

Bethlehem, the town where Jesus was born, and East Jerusalem, which includes the Old City of Jerusalem, are both inside the West Bank, which is a surprise to many Americans. They are east of the 1948 Armistice Line that forms the internationally recognized border between Israel and the occupied Palestinian territories. The largest number of Christians in the West Bank are in East Jerusalem, Bethlehem and its sister towns of Beit Jala and Beit Sahour. There are also Christians in Ramallah, Birzeit, Jifna, Ein Arik, Taybeh, Zababdeh, Jenin, Burqin, Nablus and Jericho.

East Jerusalem is east of the 1948 armistice line that forms the internationally recognized border between Israel and the West Bank. Its residents are primarily Palestinians, and there are many Christians among them. There are numerous churches there, the most famous of which is the Church of the Holy Sepulchre, which marks the place where Jesus died, was buried, and rose from the dead.

Bethlehem, Beit Jala and Beit Sahour –



Many Christians of the Palestinian Territories live in the sister towns of Bethlehem (or Beit Lahem), Beit Jala and Beit Sahour - These towns are southeast of Jerusalem, with Bethlehem between Beit Jala to the west and Beit Sahour to the east. Many Christian pilgrims visit these areas without ever realizing they are in the West Bank, and not in Israel. A 26-ft-high snaking concrete wall has been built through the town of Bethlehem, and although the entrance might look like a normal checkpoint, it has had a devastating impact on

the town's economy, cutting it off from Jerusalem. Bethlehem is home to the Church of the Nativity. It also has many other Christian churches, including Lutheran, Anglican, Greek Orthodox, Baptist, Melkite and Coptic Orthodox, as well as a Maronite convent. Bethlehem is home to Bethlehem Bible College, an outstanding Palestinian Christian Evangelical university college that has trained many Christian leaders both locally and internationally. Bethlehem University, a Catholic institution, was the first university founded in Palestine.

Beit Sahour is home to the Shepherd's Field, where the angel appeared to the shepherds when Christ was born. Beit Sahour has an Evangelical Lutheran church, a Latin Catholic church, a Greek Catholic church and an Orthodox church. A cave below one of the churches contains the tomb of the three shepherds who saw the Nativity Star. Their descendants still live in Beit Sahour. The town also has a large YMCA training and rehabilitation center.

Beit Jala is known for its celebrations of St. Nicholas, its patron saint. The Orthodox Christian parish, the largest congregation in Beit Jala, built a beautiful stone church over the cave, which is used both as a village church and a place of pilgrimage. In addition to St Nicholas Church, the town also has Roman Catholic and Greek Orthodox churches. Beit Jala also has the Seminary of the Latin Patriarchate of Jerusalem.

Ramallah was founded by Arab Christians and was historically a Christian city. However, its population today is predominantly Muslim. It has a number of churches, including Greek Orthodox, Melkite, and Latin Catholic churches. It also has a Coptic Orthodox Church, an Evangelical Lutheran Church and an Anglican Church. Two schools run by the Quakers have drawn students from around the region.

Birzeit or Bir Zayt

Birzeit is a Palestinian Christian village north of Ramallah. It is home to Birzeit University, one of the most prestigious universities in the West Bank. The ruins of Birzeit date back to the Byzantine era and beyond, a part of the historically Christian region north of Jerusalem. The simple farming and pastoral lifestyle of the people was destroyed after 1948.

Photo by Nalmimi, licensed under CC 4.0 share-alike international.



A massive refugee camp was set up on Church-owned property and is now home to almost 10,000 people. In 1967, as people were again displaced across the country, more Christians left. The Latin Patriarchate of Jerusalem operates a high school and the Immaculate Conception Church in Birzeit, which also has a leading university.

Jifna, is a Palestinian village near Ramallah in the central West Bank, has retained a Christian majority since the 6th century. Jifna is home to the Greek Orthodox Church of St George, which is considered by many to be the oldest church in the West Bank. The town also has St Joseph's Latin Catholic Church.

Ein Arik is an ancient village in the Ramallah Governorate. There are two churches located in the village, which is a model of co-existence between a Muslim majority and Christians. The monks and nuns of the Little Family of the Annunciation live in the Latin convent and have served the Christian

community since 1988. Churches include the Catholic Church of the Annunciation operated by the Latin Patriarchate of Jerusalem.

Taybeh



Taybeh, Photo by [Ralf Lotys](#) (Sicherlich), CC 3.0

Taybeh is the only all-Christian town in the occupied territories of Palestine. It is famous for having its own brewery and Oktoberfest celebration, and over the years has hosted visitors from around the world. It has picturesque, whitewashed homes and the town center itself is one of the most beautiful in Palestine. Taybeh also has the ruins of a Byzantine church and the remains of a Crusader castle. Christ the Redeemer Latin Catholic Church and St George's Orthodox Church are among the churches in Taybeh, which also has several Christian schools.

Zababdeh is the only majority Christian town in the northern West Bank, located just 2km from Jenin. It is a small agricultural village with four Christian Churches: the Melkite Catholic Church, the Latin Catholic Church (Church of the Visitation), the Greek Orthodox Church, and the Anglican Church, which runs a clinic there. The Latin Catholic school there is highly regarded and has both Christian and Muslim students (like most Christian schools in the Holy Land.) Jenin - There are approximately 200 Christians in Jenin, out of the city's population of 50,000. Most of these are Latin Catholics. They worship at the city's one church, the Church of the Holy Redeemer, which also runs a kindergarten.

Burqin - A mile to the west of Jenin sits the town of Burqin, with an ancient church and a small Greek Orthodox community of about 20 families. These families worship in and care for the

Byzantine-era Burqin Church or St. George's Church, one of the oldest churches in the world. St. George's was built by Queen Helena, mother of the Roman Emperor Constantine, and contains the Patriarchal Seat from the 4th century, the only one in Palestine carved of stone. It is the location of Christ's healing of Ten Lepers (Luke 17). The church contains the cave in which the lepers were quarantined.

Nablus has a small Christian community, with the Roman Catholic Church of St. Justinus and a school founded by the Rosary Sisterhood religious order. Most Christians live in the suburb of Rafidia. There are two Anglican churches in the area: St Philips in Nablus and the Good Shepherd Church in Rafidia. According to Friends of the Holy Land, "In normal times, the parishes support an ecumenical youth group, couples' group, women's group, and Sunday School with bus transport provided. They provide Christian support and education for all Christians in Nablus through the kindergarten school based in the parish, the Christian National Kindergarten. There is also a Greek Catholic Church, Our Lady of the Annunciation, which runs a school next door.

Jericho, one of the oldest cities in the world, has a small number of Christians among a largely Muslim population. They worship in three churches, the Catholic Church of the Good Shepherd, a

Greek Orthodox church and a Romanian Orthodox church. There is also a Greek Orthodox monastery and a Coptic Orthodox convent. There is a very active YWCA in Jericho, which provides vocational training, runs a kindergarten and has several successful women's programs.

In Gaza:



Gaza Christians at the Holy Family Catholic Church – Latin Patriarchate of Jerusalem

According to Rev. Dr. Mae Cannon of Churches for Middle East Peace, “Christians have been in Gaza since the earliest days of the church. The book of Acts relates the story that Philip the Apostle evangelized an Ethiopian eunuch from the royal court on the road that ran through Gaza. Founded in the 5th century, St. Porphyrius Church in Gaza City is the oldest church in Gaza and one of the oldest churches in the world.” When Hamas assumed governing control of Gaza in 2007 following democratic elections that were monitored by international observers, Israel imposed a complete blockade on the movement of goods and people in and out of the Gaza Strip. This turned Gaza into a large open-air prison for Christians and Muslims alike.

In 2009, there were about 3,000 Christians in the Gaza Strip. By 2014, when Israel conducted a major bombing campaign on Gaza, there were only 1300. In 2022, about 1,100 Christians lived in the Gaza Strip. Many have been killed in the latest wave of Israeli bombings and sniper attacks that continue today. The largest number of Gaza Christians are Greek Orthodox or Catholic, but there are also Baptists in Gaza. In May 2024, about seven months into the current war, International Christian Concern estimated that 25% to half of the Christians who lived in Gaza before the war have fled, and an additional 25% are applying to leave. That was before Israel's bombing of the Holy Family Catholic Church in July, 2025, which killed three people and wounded 10.

Despite the current circumstances, many Christian families still have deep roots in Gaza and do not want to abandon their homeland. They, like all Palestinians, are asking Christians around the world to intervene to preserve their presence there.

Where do Holy Land Christians worship?



A convent in the village of Artas near Bethlehem – Photo by Susanne Hoder

Most Christians in the Holy Land belong to one of the Eastern Catholic churches, the Orthodox churches, or The Roman Catholic Church. The Anglican (Episcopal) Church and many Protestant and Evangelical churches and religious communities are also present in the Holy Land.

Eastern Catholic Churches – There are five Eastern Catholic church groups in the Holy Land, including Maronite, Syriac, Armenian, Melkite and Coptic.

Orthodox Churches – Six Orthodox churches can be found in the Holy Land, including the Greek Orthodox, the Syriac Orthodox, the Coptic Orthodox, the Armenian Apostolic, and the Russian Orthodox Church. Around 50% of Palestinian Christians belong to the Greek Orthodox Church.

Roman Catholic Churches – The Roman Catholic diocese that includes Israel/Palestine, Jordan and Cyprus is known as the Latin Patriarchate of Jerusalem. The bishop of this diocese enjoys the honorary title of patriarch. This group maintains historic and traditional ties to Rome.

Franciscan Churches – The Custody of the Holy Land is a special province of the Franciscan Order. It has the care of many of the major Christian shrines and sustains a network of parishes, educational institutions and social service institutions throughout the Holy Land.

Protestant Churches – Anglicans and Lutherans both have a major presence in the Holy Land. Among other Protestant denominations with churches in the Holy Land are the Baptist, Christian and Missionary Alliance, Christian Brethren, Church of God, Church of the Nazarene, Church of Scotland (Presbyterian) and other Protestants. In addition, there are small groups of Jehovah's Witnesses and members of the Church of Jesus Christ of Latter-day Saints.

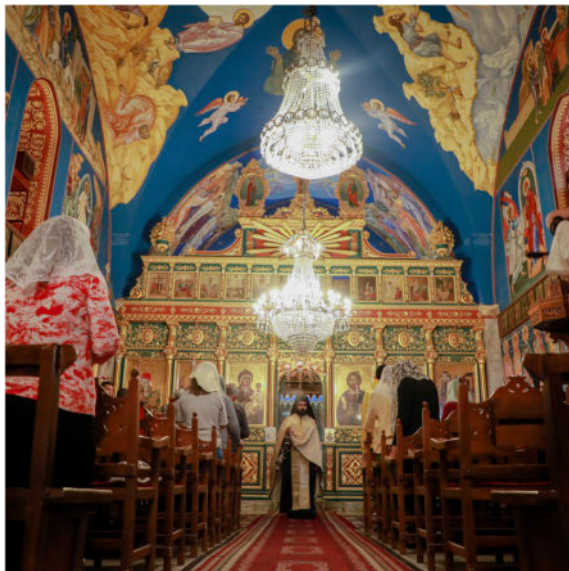
Churches in Gaza – The Gaza Baptist Church is one of only three Christian churches in the Gaza Strip, and the only one that is Protestant and evangelical. It was established by Southern Baptist missionaries in 1954. The two remaining churches in the Gaza Strip are the Catholic Church of the Holy Family and the beautiful Eastern Orthodox Church of Saint Porphyrius, said to be the third oldest church in the world. Its ornate blue and gold sanctuary has amazed pilgrims for centuries. All three churches are in Gaza City, in northern Gaza.



Gaza Baptist Church
Credit: <https://www.facebook.com/GazaBaptistChurch/>



Holy Family Catholic Church in Gaza
Photo by Dan Palraz - Own work, CC BY-SA 4.0,



Interior of Church of St Porphyrius, 3rd oldest church in the world, in Gaza. Photo courtesy of Majdi Aljelda. For more beautiful pictures of Gaza Christians and scenes inside the church see www.facebook.com/MajdiJelda



Church of the Nativity in Bethlehem – Photo by Sameeh Karam
In 1852, the Catholic, Armenian Apostolic, and Greek Orthodox Churches were given shared custody of the church. All three hold services there.



Christmas Lutheran Church in Bethlehem. Posted to Flickr by Ray in Manila and offered for use through Creative Commons.



St John the Baptist Greek Melkite Church in Nablus. Photo by Basil Hajeer

What happened to Holy Land Christians in the past?



Christian and Muslim women in the Arab Women's Union, 1944

Palestinian Christians have long been part of the multi-ethnic, multi-religious population of the Holy Land. Until the mid-1900s, Palestinian Christians, Jews, and Muslims lived and worked together in a thriving society. Many elderly people from the region recall a time when relations among neighbors of different faiths were generally friendly. In the cities, the proprietors of different stores and professionals often included people of all three faiths. In rural areas, those owning and farming the land were more likely to be Christians and Muslims, with Jews owning about 7% of the land. Members of different religious groups often honored each other's holidays, went to school together, celebrated family events and supported one another.

Agriculture was a major foundation of the economy, with oranges, olives and dates being exported to many countries. Fishing was another major focus, with port cities along the Mediterranean and the Sea of Galilee serving as busy hubs of commerce.



Palestinian oranges being readied for export, 1920



Palestinian fishermen at the Sea of Galilee, 1910

All photos on this page are used with permission from British Mandate Jerusalem (BMJ) collection.

In the late 19th and early 20th centuries, Palestine was part of the Ottoman Empire. At the end of the first World War, the League of Nations established “mandates,” or temporary oversight bodies, in various parts of the former empire. These were to provide administrative assistance until the areas could become self-governing, and in all the areas except Palestine the mandates became independent countries. Palestine was under the British Mandate, and in 1917, Lord Balfour of England issued a letter expressing support for the establishment of a Jewish homeland in that area. His letter, known as the “Balfour Declaration,” specified that no harm should come to people of other ethnic groups living in the region. After 1917, Jewish immigration to Palestine began to increase and accelerated in the 1930’s as persecution of Jews in Europe intensified.

By 1947, the Jewish people comprised 33% of the population but still owned a very small percentage of the land. When Israel was established in 1948 by the United Nations, the new entity was given 56% of the land west of the Jordan River that was considered the British Mandate of Palestine. Palestinians, who comprised a majority of the population and were not consulted, were left with a much smaller portion, and resisted with the support of neighboring Arab countries. The war that followed resulted in the addition of more land to Israel, which now includes 78% of the total. Palestinians were left with 22%, divided into two disconnected territories of the West Bank and Gaza Strip.

In 1967, following the Six Day War, Israel occupied both these areas, as well as the Sinai Peninsula (which it returned to Egypt) and the Golan Heights, which it captured from Syria. Israel has since annexed the Golan Heights in violation of international law, which forbids the acquisition of territory by force. Many in the current Israeli government speak openly of their desire to annex the Palestinian territories, which Israel has occupied illegally for fifty-eight years.

Most major Palestinian towns had significant Christian populations before Israel’s establishment in 1948, although they were often minorities. Shortly after the 1948 war, Israel destroyed several Palestinian villages with large or majority Christian populations, such as Iqrit and Kafr Bir’im. They were among around 500 Palestinian towns emptied of their native inhabitants, with many destroyed. Over 750,000 Christians and Muslims were either forced out or fled in the wake of massacres committed by Zionist troops with the aim of causing Palestinians to leave. Many of those fleeing went to neighboring countries, thinking they were only going for a short time, but Israel passed laws saying they could not return. Today, only people with Jewish ancestry can move to Israel. There are 9.17 million displaced Palestinians worldwide (as of 2021), according to the BADIL Resource Center for Palestinian Residency and Refugee Rights. About 5.7 million live in impoverished refugee camps in Gaza, Lebanon, Jordan, Syria and the West Bank, waiting to return to the land of their ancestors.

The Holy Land Christian Ecumenical Foundation recently published an article on Christians seeking to return to Iqrit, describing what they encountered: “The Church of Our Lady is the only building to endure on the grounds of Iqrit amid rubble, overgrown grass and a makeshift shed. Palestinians, young and old, whose parents and grandparents lived in the village before 1948, are today trying to rebuild their lost community. They gather on the hilltop daily doing what they can to restore normal life. At least one person sleeps in the church every night to watch over the land. In response to this, Israeli authorities visit weekly to counter any developments made by the Palestinians: they uproot trees and crops, dismantle chicken coops, drive out livestock, and tear down structures of any kind. Yet, despite this constant interference, the Palestinians of Iqrit persevere.”



*The Melkite Greek Catholic Church ruins in Iqrit
(Licensed under Creative Commons 2.5)*



The Maronite Catholic Church at Birim after the village was destroyed. (from Palestine Remembered)

In his book *Blood Brothers*, Father Elias Chacour describes being expelled with his family from his hometown of Bir'im (aka Biram) and later watching from a nearby hilltop as his village was destroyed. Of life in the village, he writes, "We were all proud of our school, just as we were proud of the lofty church across the small courtyard, which the people of Biram had also built stone by stone." The church was the only building left standing when the Israeli air force bombed the town and destroyed all the homes in 1953, just after the Israeli Supreme Court had ruled that the villagers had a right to return.

Another mostly Christian village forced to evacuate by Israelis in 1948 was Maaloul, near Nazareth. The village had two churches, one Catholic and one Greek Orthodox, as well as a small mosque and cemeteries for Christians and Muslims. After being forced out, many villagers went to Lebanon as refugees, with others remaining in the Nazareth area but forbidden from returning to their homes, which were eventually bulldozed. Israel allows villagers to return to Maaloul once a year, on Israeli Independence Day, when they spend time among the ruins of their churches and mosque, while Israelis celebrate.



Photo by Alex Shams

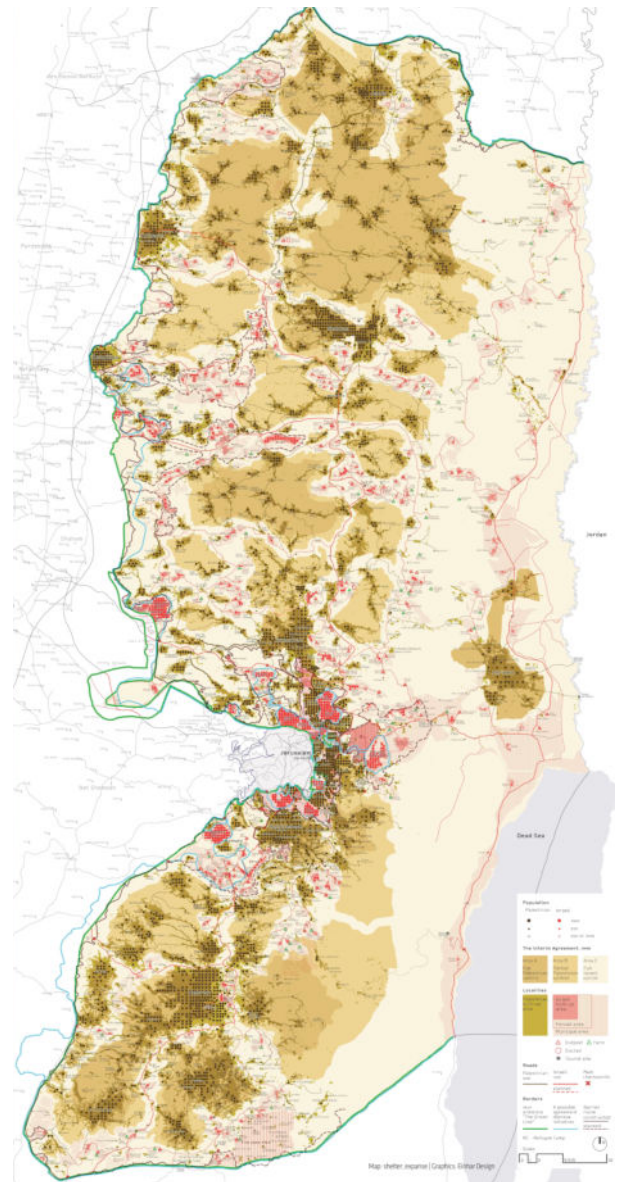
The recent past in Gaza

When Hamas assumed governing control of Gaza in 2007 following democratic elections that were monitored by international observers, Israel imposed a complete blockade on the movement of goods and people in and out of the Gaza Strip. This turned Gaza into a large open-air prison for Christians and Muslims alike. In 2009, there were about 3,000 Christians in the Gaza Strip. By 2014, when Israel conducted a major bombing campaign on Gaza, there were only 1300. In 2022, about 1,100 Christians lived in the Gaza Strip. They had joined their Muslim neighbors in mostly nonviolent protests that were often met with live ammunition, killing hundreds. Many more Christians have been killed in the latest wave of Israeli bombings and sniper attacks that began in 2023 and continue today. Of the 600 Christians remaining in Gaza, most have been sheltering in two churches in the northern part for over a year and a half, as lack of adequate food and clean water confront all Gazans.

Below left: Map from US State Department archives:



Below right: 2023 Map of West Bank:



The map above from Peace Now shows the small amount of the West Bank still available for Palestinians. A matrix of control which includes illegal settlements, segregated roads, walls, fences, checkpoints and roadblocks makes life extremely difficult for Christians as well as Muslims who live there.

What is happening to Holy Land Christians now?

Christians, Jews and Muslims have coexisted for millennia in the Holy Land, though the establishment of a state prioritizing one religious group over all others in this region of many faiths has led to enormous tensions (See the [historical context](#) for this conflict on our website: www.pcap-us.org). In recent years as the government of Israel has become more extremist, an atmosphere of Jewish supremacy has greatly intensified, and a series of attacks by Israeli settlers and soldiers have increased fear in Christian communities. A law passed in 2018 said that only Jews have the right to national self-determination in Israel, further marginalizing Israeli Christians and Muslims. The law downgraded the Arabic language spoken by the majority of them and made “Jewish settlement” a national value. On July 26 of 2023, the Israeli Knesset passed a law that expanded the use of “admissions committees” which could screen out non-Jewish applicants for housing in more Israeli towns.

In June 2024, Israeli municipal authorities in Jerusalem, Tel-Aviv-Jaffa, Nazareth, and Ramle announced they would impose **taxes on churches** there and take legal action against the churches for nonpayment. According to local church officials, Israel is making a bold move to reverse understandings that have existed since the Ottoman Empire whereby religious institutions do not pay taxes. The heads of major Christian denominations in Israel sent a letter to Prime Minister Benjamin Netanyahu saying, “We believe these efforts represent a coordinated attack on the Christian presence in the Holy Land.” According to the US State Department, in Israel “recognized religious communities are exempt from the taxation of their places of worship.” As the Israeli government moves further under the control of Jewish fundamentalists, the concept of religious co-existence is being severely tested.

All Palestinians living under Israeli rule suffer from the violence and discrimination inflicted upon them by Israeli authorities and settlers. While Israeli propagandists portray Israel as a bulwark against Muslim violence, the fact is that all Palestinians, including Christians, are the victims of Israel’s policies of forceful land confiscation and ethnic cleansing. Below are some of the ways Christians face discrimination and danger in the West Bank and in Gaza.

Attacks on Christians in the West Bank and Israel

- On June 26, 2025, more than 100 Israeli settlers attacked homes of Christian families in **Taybeh**, the only completely Christian town in the West Bank. They lit a fire at the eastern entrance of the village as they rampaged through the neighboring village of Kafr Malik, where they killed three people. They returned a few days later, attacking more homes and setting fire to an ancient church and cars belonging to Christians. They sent their sheep and cattle onto Taybeh’s farmland, destroying their crops. The Christian residents of Taybeh have suffered repeated attacks from settlers in the four surrounding illegal settlements. In November, 2019, they also torched a family’s car. Earlier that same year, they assaulted a group of nuns. Israeli forces often prevent Palestinians from accessing their lands nearby. See [Israeli settlers target Christian Palestinians in West Bank town](#).

- On July 24, 2024, armed settlers, backed by police, evicted the Christian Kisiya family from their land in the beautiful Al Makhroul Valley of **Beit Jala**, near Bethlehem. Despite having a legal land deed issued by the Israeli Civil Administration, the army issued a "closed military area order," allowing settlers to remain while the family was forced off their land, which is in an area designated a World Heritage site by UNESCO. The family's restaurant was demolished. In August, 2024, Israeli authorities evicted more families and announced they are building a new illegal settlement on the confiscated land in the valley. Residents of the valley held a sit-in, and one young man was killed.
- In March, 2024, armed settlers and guard dogs descended on property owned by the **Armenian Church** Patriarchate in Jerusalem's Old City which has existed there since the 4th Century. Bulldozers hired by a Jewish developer began demolishing Armenian property to build a luxury hotel. The developer claimed to have leased the property and said that the dining hall of the Armenian seminary, a private garden and parking area and the homes of five Armenian families would be destroyed. The church is contesting the unauthorized arrangement, which would deal a heavy blow to the Armenian Christian presence in the Holy Land and is seen as further evidence of efforts to evict Christians.



Rubble left by bulldozers demolishing property of the Armenian church in Jerusalem's Old City. Photo by Janet Lahr Lewis

In 2023, **attacks on Christian cemeteries and clergy** by Jewish extremists increased markedly. They were part of a surge in Jewish attacks on Palestinians well before the October attacks by Hamas. Below are some examples:

- According to a 2023 report from the Christian group Ministry Watch, "Since the beginning of the year, extremists have also desecrated graves at the cemetery of the Anglican church on Jerusalem's Mount of Olives, and a visiting Jewish American destroyed a statue of Jesus at the Church of the Flagellation on the Via Dolorosa."
- Inside the Old City in Jerusalem, Christian priests and pilgrims endured a number of spitting attacks by Israeli Jewish extremists as they walked on the Via Dolorosa. These were covered in an article in the *Catholic Review*.
- On May 28, 2023, Pentecost Sunday, dozens of Orthodox Jews surrounded Christians praying in the Old City and accused them of being missionaries. A few of the protesters physically assaulted the Christians."
- In Haifa in 2023, a radical ultra-orthodox Jewish group began a series of attempts to take over the historic **Stella Maris Monastery**, causing great concern to local Christians. The diocese was forced to build a large fence around the property, making access more difficult for the entire community.

- In 2021, Israeli vandals pried the large cross from its base in front of an ancient church on the Mount of Beatitudes on the northwestern shore of the Sea of Galilee and stole it. The **Church of the Multiplication of the Loaves and Fishes** is an important Catholic pilgrimage site in Tabgha, Israel, where Christians believe Jesus performed the miracle of feeding a crowd of 5,000 with a small quantity of bread and fish.
- On June 18, 2015, Jewish extremists set fire to the Church of the Multiplication, mentioned above. The fire did considerable damage. Israeli news channels covered the arson attack, which took eight months and cost \$1m to repair.
- In August 2015, bulldozers demolished trees on Christian-owned land in the beautiful **Cremisan Valley** near Bethlehem to make way for a planned massive three-story wall separating a historic monastery and its monks from the convent, school, and Palestinian people they serve. The monastery and fertile convent fields were to be annexed to Israel, which had already taken more than 70% of Bethlehem's farmland. Fifty-eight Christian families lost their orchards, farms and livelihoods. See more information in this article in *Independent Catholic News*.



Christians march and hold services near the Crimesan Monastery to protest take-over of their lands and separation from the monastery by Israel. Photo by Janet Lahr Lewis

Palestinian priests conduct services on the land to be confiscated by Israel. Photo by Janet Lahr Lewis



Like other Palestinians, Christians are subjected to arrest and imprisonment without charge, a practice called **administrative detention**. A prominent recent example is that of Layan Nasir. On April 7, 2024, 23-year-old Layan Nasir, who is a Palestinian Christian, was taken at gunpoint

from her parents' home in the West Bank in the town of Birzeit. No arrest warrants or charges were provided. The Archbishop of Canterbury issued a statement saying he was “deeply shocked and concerned” by the news and called for her swift release. He said that the withholding of evidence or charges “leaves her facing unknown allegations with no way to disapprove them – not knowing when she will be released, all the time without being charged, tried or convicted.” In July, 2024, Layan’s term was extended for another four months. The Archbishop also condemned Israel’s widespread use of administrative detention as a “deeply discriminatory” practice that “cannot be legally or morally justified.” Layan was finally released on December 6th after eight months.

At the end of June, 2024, the Israel Prison Service (IPS) was holding 3,340 Palestinians, both Christian and Muslim, in administrative detention. Many, including a board member of PCAP, have been tortured and there is abundant evidence of starvation and denial of medical care.

Many other Christians have been arrested and held in Israeli prisons for advocating justice. Four brothers in one Christian family were held for many years for their advocacy on behalf of Israeli prisoners. A Palestinian Christian from Ramallah, Rami Fadayal, has spent many years in Israeli detention off and on, without charge or trial. He has pleaded in vain with his Israeli jailers to be allowed a copy of the Holy Bible. Another prisoner, a woman, was denied Holy Communion when her parish priest sought to bring it to her in prison.



*The separation wall and an illegal settlement seen from a Christian home in Bethlehem.
Photo: Susanne Hoder*

Beyond attacks and arrests, Israeli efforts to squeeze out the Christian population of the Holy Land have been ongoing for years. A 26-ft high snaking concrete wall has been built through the town of **Bethlehem**. It has had a devastating impact on the town’s economy, cutting it off from Jerusalem. For years, Christians as well as Muslims had to rise as early as 2 am if they lived in the West Bank to make the long commute to work through one of Israel’s checkpoints, like the one inside Bethlehem pictured on the right. Crowded into cage-like “cattle chutes,” they often waited for hours, making it difficult to plan or be on time.



Palestinian workers at Checkpoint 300 in Bethlehem, August, 2012. Photo by Ryan Rodrick Beiler

According to a 2023 [article](#) in *Today's Catholic*, “Bethlehem has been cut off even from other communities in the West Bank and its streets are empty.” Bethlehem business owners cannot get supplies and parts needed to sustain their livelihoods. The Bethlehem Bus Company, owned by a Christian family, was one of many forced to close. Even in normal times, Israel controls the tourism industry and discourages visitors from staying overnight in Bethlehem, so hotels and restaurants are often empty.

Olive trees, the mainstay of the Palestinian economy, have been destroyed throughout the West Bank by Israelis, and many of these belong to Christian families, causing great hardship. This, combined with the lack of tourism, has plunged many families into poverty.

One Christian family whose grandfather purchased and registered a beautiful hundred-acre farm near Bethlehem in 2016 received notice in 1982 that Israel considered the land “state land,” and despite 33 years of legal battles, settlers have already begun construction on the property.



Checkpoint in Bethlehem area for Israeli drivers. Visiting American Christians were turned away in 2010 and forced to use the checkpoint for Palestinians, pictured on the previous page, while Jewish drivers sailed through without a problem. Photo by Susanne Hoder

Israeli soldiers often enter the Deheishei and Aida refugee camps in Bethlehem to conduct violent raids. In the past, Christians living nearby have reported signs of trauma among their children who often heard gunfire from military helicopters over the camps throughout the night. Most residents of the camps are now Muslims, though there are still some Christians there.

In 2002, Israel’s military placed the entire city of Bethlehem under an extended [siege](#). Israeli tanks rolled through Bethlehem’s streets, sometimes firing into homes. Christians, including the bellringer at the Nativity Church, were among those killed. Many houses and the Church of the Nativity still bear bullet holes from that siege.

Priests celebrating Mass in the Church of the Nativity. Photo by Susanne Hoder



Checkpoint delays and arbitrary detentions have taken the lives of Christians and Muslims alike. The father-in-law of the former Christmas Lutheran Church pastor in Bethlehem died after being detained by Israeli soldiers at a checkpoint while being rushed to the hospital in an ambulance after a heart attack. For more, see Rev. Raheb’s book *Bethlehem Besieged*.

Attacks on Christians in Gaza

- On July 17, 2025, an Israeli tank shelled the Holy Family Catholic Church in **Gaza**, where hundreds of Christians and others have been sheltering for over 20 months. The attack killed three people and wounded 10, including the parish priest, a friend of the late Pope Francis. About 600 displaced Gaza Christians were originally sheltering there. As of November 2024, that number dwindled to about 155 as some people died because of lack of medicine, and many fled the area. Some of its members have been killed in Israeli attacks.
- On July 7, 2024, the **Sacred Family School** on the grounds of the Holy Family Church was hit during an Israeli military bombardment. The air strike targeted two classrooms on the ground floor of the school sheltering a large number of displaced Palestinian families. Four were killed.
- On Dec. 16, 2023, the **Missionaries of Charity convent** located on the compound of Holy Family Parish was severely damaged by an Israeli rocket, rendering it uninhabitable. The convent housed disabled people who had to be moved elsewhere.
- On December 16, 2023, Israeli snipers shot dead an elderly mother and her daughter in the church courtyard. Pope Francis condemned the attack saying: “Some say, ‘This is terrorism. This is war.’ Yes, it is war. It is terrorism.”
- On November 13, 2023, an elderly Christian organist and music teacher sheltering in the church was shot by an Israeli sniper as she tried to retrieve fresh clothes from her nearby home. She bled to death over many hours as snipers fired on all who came to her aid.



Nahida Anton and her daughter Samar, who were killed by an Israeli sniper in the courtyard of the Holy Family Church in Gaza. Credit for image: Father Gabriel Romanelli/Facebook



Music teacher Elham Farah. Photo by Salma el Rais

- On October 19th, 2023, Israel bombed Gaza's Orthodox Church of St. Porphyrios, killing 18 of the 500 Christians sheltering there, and seriously damaging the 1600-year old church. The Orthodox Patriarchate of Jerusalem issued a statement saying, “targeting churches and its affiliated institutions.... constitutes a war crime that cannot be ignored.” The church was also damaged Israel's 2014 bombing in the Gaza Strip which killed more than 2,000 Palestinians.



The ruins of the Saint Porphyrios Orthodox Church in Gaza after Israel's bombing in October of 2023, which killed 18 people. Credit: Video screenshots/ Twitter/@byPlestia

- On October 17th, 2023, an explosion rocked **Gaza's Ahli Hospital**, killing over 470 Gazans sheltering on the grounds of the hospital, and damaging parts of the hospital and the St. Philip's Church, located in the hospital compound. The hospital is funded and managed by the Episcopal Diocese of Jerusalem, which reported that Israel had ordered the evacuation of the hospital, but the hospital management rejected the evacuation order because of the dangers it would pose to the staff, the patients, and the hundreds of Palestinians sheltering on the hospital grounds. (See the [Statement](#) by the Episcopal Diocese of Jerusalem after the missile strikes.
- On July 7, 2024, the Israeli army forced the **Al Ahli Hospital in Gaza City** to close and evacuate all patients and staff after declaring the hospital's immediate vicinity a "red zone" and conducting a series of drone strikes nearby, according to a [statement](#) from the [Episcopal Diocese of Jerusalem](#) which operates the hospital. The hospital is funded by Episcopalians, Anglicans and the United Church of Christ. Another strike on April 13, 2025, Palm Sunday, destroyed much of the hospital and forced it to close its operations, leaving many critically ill patients in the street with nowhere to go. One patient was killed.
- On October 14th, 2023, the same hospital had received Israeli warnings to evacuate, but the administration decided that was impossible given the violence raging all around and the condition of the patients. Three days later the hospital compound suffered a **devastating explosion** that killed more than 470 civilians and wounded hundreds of others, many of them children who were sheltering there. Israel claimed this disaster was caused by an errant Palestinian missile. However, Forensic Architecture, a prestigious British research group, conducted a thorough [investigation](#) of the blast and the types of injuries it caused and determined that the cause was most likely an Israeli fragmentation bomb. An [article](#) in *Christianity Today* describes the aftermath.
- The **Gaza Baptist Church** was partially destroyed during Israeli bombings in 2008. A number of the congregation fled the Gaza Strip, and have not been allowed to return to Gaza. As a result, some have not seen their families for years. The church was damaged again by Israeli bombings in October and December, 2023. The Israeli Defense Forces have at times operated from there. Some church members have fled to Egypt and beyond; others are sheltering in the remaining Gaza churches.



*Bomb damage to Gaza Baptist Church Dec. 26, 2023
Credit: Word & Way. More in article by Brian Kaylor.*

What does international law say about Israel's actions?

It is beyond our ability to offer a summary of laws related to Israel and Palestine in this space. This would involve the laws of war as well as the laws of occupation and a whole body of human rights laws. We can, however, point to some overriding principles:

International law forbids the acquisition of territory by force.

A decision on territory can only be reached through a peace treaty. A territory is considered “occupied” when it is placed under the control of a conquering army, but the **land cannot be annexed** against the will of the inhabitants. For this reason, the Golan Heights, the Gaza Strip and the West Bank are all considered “occupied territory” under international law. (US President Donald Trump declared that the Golan Heights were part of Israel during his presidency. However, no country or leader can simply declare that any foreign territory belongs to another, and this decision has no legal validity.)

Occupation is meant to be a temporary situation.

Israel has occupied the West Bank (including East Jerusalem) and Gaza since 1967, making this the longest occupation in modern history. Although Israel removed its settlements from Gaza in 2005, it retained control over Gaza's borders, air space, communications networks, and access to the sea. It has always entered the territory freely with its troops. Therefore, most legal sources consider it an occupied territory.

There are clear laws that govern what an occupying power can do.

According to Article 49 of the Fourth Geneva Convention, **the occupier cannot under any circumstance move its own population into territory it occupies** or force the residents of the occupied territory to leave. It cannot remove or use the resources that are found within the occupied area. **The people of the territory are to be protected by the occupying power.** “The occupying power has the duty to ensure that the adequate provision of food and medical supplies is provided, as well as clothing, bedding, means of shelter, other supplies essential to the survival of the civilian population of the occupied territory...” (Fourth Geneva Convention Articles. 55, 58).

The Fourth Geneva Convention also includes measures relating to the protection of civilians in time of war, and the Third Geneva Convention relates to the treatment of prisoners of war. Both these pillars of international law are being violated in Gaza today. For more information on these, the International Committee of the Red Cross offers a helpful [summary](#).

The Hague Regulations prohibit the confiscation of private property and are often invoked in relation to Israel's takeover of Palestinian land in the West Bank, which affects Christians as well as Muslims. Again, the International Committee of the Red Cross offers a [summary](#).

A two-tiered system of political and civil rights based on racial segregation is apartheid.

Ten highly respected organizations, including two Israeli human rights groups, Amnesty International, Human Rights Watch, and Harvard Law School have also published excellent reports on the legality of Israel's treatment of Palestinians. All of these, even the reports from Israeli sources, conclude that Israel's treatment of Palestinians constitutes apartheid. They should be carefully read by anyone seeking to understand the current situation.

Acts intended to destroy a national, ethnic, racial or religious group equal genocide.

In December, 2023, the government of South Africa filed a case in the International Court of Justice accusing Israel of genocide in Gaza. The 84-page document states that the "acts and omissions by Israel" are "genocidal in character because they are intended to bring about the destruction of a substantial part of the Palestinian national, racial and ethnical group". The court held lengthy hearings and heard testimony from many experts on international law before ruling it was "plausible" that Israel had violated the Genocide Convention. It ordered Israel to ensure that its forces not commit any acts prohibited by the convention, which Israel signed in 1950.

In June 2024 the Boston University School of Law Human Rights Clinic conducted an independent investigation, finding that "Israel has committed genocidal acts, namely killing, seriously harming, and inflicting conditions of life calculated, and intended to, bring about the physical destruction of Palestinians in Gaza." The clinic contributed to a report by the global University Network for Human Rights which stated, "after reviewing the facts established by independent human rights monitors, journalists, and United Nations agencies, we conclude that Israel's actions in and regarding Gaza since October 7, 2023, violate the Genocide Convention."

States must investigate war crimes.

International humanitarian law, or the law of armed conflict, requires that states must investigate war crimes allegedly committed by their nationals or armed forces, or on their territory, and, if appropriate, prosecute the suspects. The Geneva Conventions require States to search for persons alleged to have committed, or ordered to have committed, grave breaches and to try or extradite them. The obligation to investigate and prosecute persons alleged to have committed crimes under international law is found in a number of treaties that apply to acts committed in both international and non-international armed conflicts. The preamble to the Statute of the International Criminal Court states that it is "the duty of every State to exercise its criminal jurisdiction over those responsible for international crimes."

The United Nations has published a helpful study called *Legality of the Israeli Occupation of the Occupied Palestinian Territory*. Another resource, *The Practical Guide to Humanitarian Law* is available from the respected nonprofit Doctors without Borders. The International Court of Justice (ICJ) has issued a number of carefully considered rulings on Israel's actions following extensive hearings. In July, 2024, the ICJ ruled that Israel's presence in the occupied Palestinian territories is unlawful. It called on Israel to end it and called for settlement construction to stop immediately. The opinion and reasons for it are available at www.un.org/unispal/icj-and-question-of-palestine/.

Note: All underlined words above indicate links. To follow them, visit www.holylandstand.org.

What does the Bible say about our responsibility?

The Christian Bible has been widely misused to justify Israel's dispossession and persecution of Palestinians. Many theologians have written about the phenomenon, and there are many good Bible Studies* that address this. Yet our faith is grounded in and informed by the Bible's teachings. Below are some of the passages that inspire and guide many of those who work for a just peace.

We are part of the Body of Christ, and we are responsible for one another.

"Now you are the body of Christ, and each of you is a member of it ...And if one part *of the body* suffers, all the parts suffer with it.... 1 Corinthians 12: 26-27

"I am the vine; You are the branches...My command is this: Love each other as I have loved you." John 15:13

We are called to stand against injustice, especially in the face of death and persecution. We cannot say "We didn't know."

"Rescue those being led away to death; hold back those staggering toward slaughter. If you say, 'But we knew nothing about this,' does not he who weighs the heart perceive it? Does not he who guards your life know it?" Proverbs 24:11-12

We are called to stand for those in need.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40

We are called to put actions behind our words.

"Suppose a brother or sister is without clothes and daily food. If one of you says to them, 'Go in peace; keep warm and well-fed,' but does nothing about their physical needs, what good is it?" James 2:15-16

We are called to feed the hungry.

Feed the hungry and help those in trouble. Then your light will shine out from the darkness, and the darkness around you will be as bright as noon.” Isaiah 58:10

We are called to do justice and resist evil.

"Do justice and righteousness, and deliver the one who has been robbed from the power of his oppressor." Jeremiah 22:3

We are called to remember God's commandment that it is a sin to take anything that belongs to others.

“You shall not covet your neighbor’s house . . . your neighbor’s wife . . . nor anything that is your neighbor’s.” Exodus 20:17

We are called to remember that God's covenant requires keeping God's commandments.

"They failed to keep God's covenant and refused to live by His law." Psalm 78:10

"Because this nation has transgressed the covenant I laid down for their fathers and has not heeded My voice, I will no longer drive out before them any of the nations Joshua left when he died..." Judges 2, 20-21

We are not to seek revenge.

"Do not seek revenge or bear a grudge against any of your people, but love your neighbor as yourself. I am the LORD." Leviticus 19:18

We are called to be peacemakers.

Jesus said, “Blessed are the peacemakers, for they shall be called children of God.” Matthew 5:9

*Note: *See especially “A Bible Study on Israeli Apartheid” by Stephen Sizer.*

For more information, go to www.holylandstand.org and click on the relevant questions.

What are Holy Land Christians saying?

Fr. Gabriel Romanelli, priest of Holy Family Catholic Church in Gaza: “The international community’s silence is as deadly as the weapons used in Gaza.”

July 3, 2025 *(On July 14, Father Romanelli’s church was shelled by Israel, wounding him and killing three.)*

For decades, Christians of the Holy Land, missionaries and others have tried to inform American Christians about the situation for the region’s indigenous people. Yet they have often been met with indifference or disbelief. Many church members are content to go on trips that emphasize the historical sites of the Bible, rarely if ever meeting the “living stones” of their faith who live there. Others, equating the Israel of the Bible with the modern nation created in 1948, refuse to hear anything that casts doubt on present-day Israel’s actions. Meanwhile, the silence of the people in the pews has been a source of dismay for members of their own faith community in the Holy Land as the situation has worsened. In 2024, Rev. Munther Isaac, pastor of the Christmas Lutheran Church in Bethlehem, said, “If you are not appalled by what is happening, if you are not shaken to your core, there is something wrong with your humanity.”

The silence of global Christians has emboldened the Israeli government in its relentless attacks on Gaza and assaults in the West Bank, as well as the violent Israeli settlers who are attacking Christian as well as Muslim towns. As this Study Guide is being written, Taybeh - the only remaining all-Christian town in the West Bank - is under attack by Israeli settlers who have set fires, burned cars, evicted families from their homes, and destroyed the village’s agricultural fields.



Taybeh: Flames surround the historic Church of Saint George, as the residents of Taybeh resist settler attacks to protect their history and holy sites. Photo Credit: Nabd El Haya

In response, the heads of churches in Jerusalem issued a statement saying, “The Church has had a faithful presence in this region for nearly 2,000 years. We firmly reject this message of exclusion and reaffirm our commitment to a Holy Land that is a mosaic of different faiths, living peacefully together in dignity and safety. The Council of Patriarchs and Heads of Churches calls for these radicals to be held accountable by the Israeli authorities, who facilitate and enable their presence around Taybeh... We call for an immediate and transparent investigation into why the Israeli police did not respond to emergency calls from the local community and why these abhorrent actions continue to go unpunished. The attacks by the hands of settlers against our community, which is living in peace, must stop, both here in Taybeh and elsewhere throughout the West Bank. This is clearly part of the systematic attacks against Christians that we see unfolding throughout the region.”

Patriarchs and heads of churches in Jerusalem also condemned Israel’s July 17, 2025, shelling of the Holy Family Catholic Church in the Gaza Strip that killed three people and wounded ten as a “criminal act.” They urged the international community to act to halt the war and expressed “deep solidarity” with the Latin Patriarchate of Jerusalem and all those who had taken shelter at the church, calling Israel’s attack a “horrific assault.” They said targeting a church sheltering 600 refugees, including children with disabilities, was a “flagrant violation” of the law and an “affront to human dignity and sanctity of life,” they said.

Earlier pleas

In 2009, Christians of the Holy Land issued a powerful call to churches of the world known as Kairos Palestine. This was a historic call signed by thousands of Palestinian Christians. It cried out for an end to complacency. It asked for concrete actions to help end the occupation and discrimination that confront Palestinians daily. (The Kairos document followed other efforts to reach global Christians, including the Amman Call of 2007 and the Berne Perspective in 2008, both issued through the World Council of Churches.)

Below is an excerpt from the Kairos call to churches of the world from Holy Land Christians:

“We declare that the military occupation of Palestinian land constitutes a sin against God and humanity. Any theology that legitimizes the occupation and justifies crimes perpetrated against the Palestinian people lies far from Christian teachings.

We urge the international community to stand with the Palestinian people in their struggle against oppression, displacement, and apartheid.

We demand that all people, political leaders and decision-makers put pressure on Israel and take legal measures in order to oblige its government to end its oppression and disregard for international law.

We hold a clear position that non-violent resistance to this injustice is a right and duty for all Palestinians, including Christians.

We support Palestinian civil society organizations, international NGOs and religious

institutions that call on individuals, companies and states to engage in boycotts, divestment and sanctions against the Israeli occupation.”

(Note: This call to use the tools that brought apartheid to an end in South Africa actually came from Christians in the Holy Land themselves. It has been portrayed as radical and dangerous, when it has been embraced by Christians seeking to end injustice for centuries. The Boston Tea Party was one of the first boycotts, and helped Americans gain their freedom.)

On May 14, 2021, the **Christian leaders of the Holy Land** issued another urgent call to the Vatican, The World Council of Churches and Church Leaders Worldwide for Solidarity and Action. Highlights of that statement are below:

“The Christian Palestinian Initiative, Kairos Palestine, urges the Christian community worldwide to act justly and speak the truth about Israel’s oppressive policies and practices, especially regarding violent attacks on Palestinians in Jerusalem and Israel’s deadly assault on the people of Gaza....

We insist that the latest violence be seen in its broader context. Israel’s decades-long, brutal occupation of Palestinians has been shaped by a growing system of punitive racist policies, laws and practices. We don’t ask you to take our word for this. Civil society groups such as Human Rights Watch and the highly respected Israeli human rights organization B’Tselem have recently declared that Israel is an apartheid state....

Kairos Palestine repeats, still again, our 2009 word to the international community: “...stop the principle of ‘double standards’ and insist on the international resolutions regarding the Palestinian problem with regard to all parties.” As long as the international community does not have the political will to take concrete actions against Israel, it will continue to breach international human rights and humanitarian law with impunity.

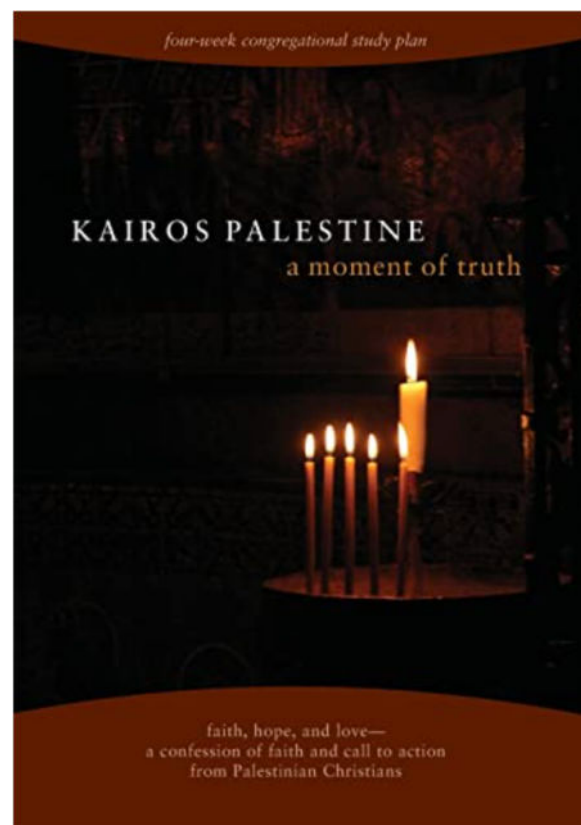
We therefore call on the global Church and the international community to call things by their names, to speak truth to power, and to side with the oppressed.... We do not need calls for calm and toothless church statements that “call for peace.”

In October 2023, Kairos Palestine issued an Open Letter to western Christian leaders and theologians, calling on churches in the West to “repent of their indifference to Palestinian suffering.” The letter said this indifference is reflected in a double standard that “humanizes Israeli Jews while insisting on dehumanizing Palestinians and whitewashing their suffering.” It noted this double standard has often been used by colonial powers that use the Bible to justify the ethnic cleansing of indigenous people.

In August 2024, the patriarchs and heads of churches in Jerusalem issued yet another call for action and appealed for a negotiated peace agreement, saying “we stand at the precipice of a full-blown regional war.” The statement called attention to the dire situation for Gazans, expressing particular concern for the Christians sheltering in Gaza’s churches as well as the staff and patients at al-Ahli Anglican Hospital in Gaza. It called for “adoption of an internationally legitimate two-state solution.”

As the number of Palestinians killed in Gaza exceeds 60,000*, including over 17,000 children, and the number of injured is over 143,000, Christians in the Holy Land are urging Christians everywhere to recognize this as a genocide. In a momentous sermon at Riverside Church in New York in August, 2024, Rev. Munther Isaac said, “If we, as Christians, are not outraged by this genocide, by the weaponizing of the Bible to justify it, there is something wrong with our Christian witness, and we are compromising the credibility of our Gospel message”

These words resonate as the United Nations reports that hunger in the Gaza Strip has reached catastrophic levels, with people collapsing in the street and hundreds of starving people shot at food distribution sites. Our faith community in the Holy Land is giving us a chance to practice our faith, to show the world what it means to follow Christ, stand with the oppressed, lift the injured and abandoned...including our own faith family ... out of the ditch of despair. We can no longer be content with Bible stories that celebrate ancient choices, ancient deeds. Our choice today should be clear. This is the Gospel message, and we should never be afraid to answer this call.



Above left: Rev. Munther Isaac preaching at the Christmas Lutheran Church he pastors in Bethlehem. His sermon, “Christ in the Rubble,” was carried around the world, capturing the deep sense of abandonment felt by Christians of the Holy Land. At right: The original Kairos Palestine Document, with study guide for churches.

Notes: The historic sermon by Rev. Isaac at Riverside Church and his Christ in the Rubble sermon from Bethlehem are available on YouTube and should be heard by every Christian. A study published in *The Economist* in May 2025 suggested the actual death toll may be 46-107% higher.

What are other Christians saying?

Around the world, Christians are belatedly issuing calls through their churches and other organizations for an end to human rights abuses from all parties in the Holy Land. Each of the churches below condemned the 2023 Hamas attacks on Israel. They are also condemning Israel's occupation and attacks on Palestinians and calling for justice as the foundation for peace.

The Catholic Church

Pope Leo XIV has repeatedly called for “an immediate ceasefire” in Gaza. On July 20, 2025, he condemned the “barbarity” of the war in Gaza and the “indiscriminate use of force” after at least 93 Palestinians were killed lining up for food packages. He criticized Israel's ongoing military attacks against the civilian population and places of worship in Gaza. The pope also spoke of his anguish over the Israeli strike on Gaza's only Catholic church, which killed three people and injured 10. **Pope Francis** also criticized Israel's conduct of the war, and in September 2024 he called for an investigation to determine if Israel's military attacks on Gaza constitute genocide. He placed a telephone call to the priest of Holy Family Catholic Church in Gaza every night during Israel's bombardment until just two days before his death.

The US Conference of Catholic Bishops has called for an “immediate ceasefire” in Gaza. The Irish Conference of Catholic Bishops said, “What is happening in Gaza – and the West Bank – is the death of tens of thousands of non-combatants, many of them women and children. This is unconscionable and disproportionate. It is immoral for world leaders to stand by inactively in the face of this outrageous tragedy for humanity. Words are not enough! There is an urgent need for the international community to intervene, cut off arms supplies and bring the carnage to an end.”

Pax Christi International

In July, 2025, the 60,000-member Catholic peace group **Pax Christi International** called for (1) an immediate and permanent ceasefire and immediate access to humanitarian aid for everyone in Gaza, to be distributed through UNRWA and other experienced NGOs; (2) the release of all hostages, Israeli and Palestinian; (3) a complete arms embargo on Israel; (4) an end to all trade with illegal Israeli settlements; and (5) an end to the Israeli siege on Gaza and the occupation of the West Bank. In a 2024 statement calling for a ceasefire, Pax Christi said, “Does our collective Christian voice echo the teachings of Jesus or has it, in its tepid silence, become another weapon? We shudder to think that the cries of the living stones of Palestine have fallen on deaf ears. When will our sisters and brothers in Gaza know that the Church has not abandoned them? Or, like Jesus, will they be left to suffer alone in a garden of rubble? Have we, too, fallen asleep? The time to speak is now. There is not a minute to waste.”

The United Church of Christ

In June, 2025, the General Synod of the **United Church of Christ** (UCC) overwhelmingly passed a resolution condemning Israel's genocide of the Palestinian people and the role of the US government in supporting it. It called for an end to the US provision of arms and financial support

to Israel. It also affirmed the rights of refugees to return to their homes and their right to self-determination. Earlier, the denomination's Palestine Israel Network had published a powerful statement called "It's Past Time: Naming Israel's Genocide in Gaza." The statement included a challenge to those in positions of authority, saying, "It is past time for all our political and religious leaders to recognize and name the atrocity in Gaza for the genocide that it is." In July 2021, the UCC General Synod became one of the first denominations to pass a resolution recognizing "Israel's apartheid system of laws and legal procedures" and affirming that the "continued oppression of the Palestinian people remains ... a matter of theological urgency." Since then, several other denominational, state, and local religious bodies such as the Presbyterian Church (U.S.A.) and the Episcopal Dioceses of Washington, Vermont, and Chicago have followed suit.

The Episcopal Church

The **Episcopal Church General Convention** in 2024 condemned Christian Zionism and called for a ceasefire in Gaza, conditioning US military assistance on compliance with human rights, and a long-term solution based on equal rights for Palestinians and Israelis. In 2022, it voted to condemn Israel's occupation and oppression of Palestinians. It also asked churches to distinguish between Biblical references to Israel and the modern nation-state of Israel. In 2018, it voted to divest from companies involved in Israel's human rights violations. It stated that Jerusalem is "a holy city to the three Abrahamic faiths" and should be "the shared capital of both the State of Israel and of a potential Palestinian state."

The Presbyterian Church USA

The **Presbyterian Church USA** voted for divestment from Israel bonds as well as the bonds of Turkey and Morocco in July of 2024. It also voted to condemn Christian Zionism and linking the State of Israel with Biblical views of the "promised land." In 2022, it passed a measure declaring Israel an "apartheid state." In 2014, it had voted to divest from three companies for complicity in Israel's occupation, which it has repeatedly condemned. PCUSA was the first mainline denomination to actually divest from companies deemed to be supporting Israel's occupation.

The United Methodist Church

The **United Methodist Church** has affirmed a resolution at every General Conference since 2016 condemning Israel's occupation of Palestinian land: "The United Methodist Church opposes continued military occupation of the West Bank, Gaza, and East Jerusalem, the confiscation of Palestinian land and water resources, the destruction of Palestinian homes, the continued building of illegal Jewish settlements, and any vision of a 'Greater Israel' that includes the occupied territories and the whole of Jerusalem and its surroundings." The denomination has divested its holdings in several Israeli banks associated with illegal settlements. In June, 2024, the General Conference called for an end to all military aid to the region and withdrawal of all investments in Israeli bonds.

The Alliance of Baptists

In 2023, the **Alliance of Baptists** approved the following Statement on Israel and Palestine: "We recognize that the government of Israel's laws, policies, and practices regarding the Palestinian people fulfill the international legal definition of apartheid." The denomination endorsed an

Apartheid-Free Pledge, encouraging congregations to join them. The pledge states, “We affirm our commitment to justice, freedom, and equality for the Palestinian people and all people; We oppose all forms of racism, bigotry, discrimination, and oppression; We declare ourselves an Apartheid-free community and to that end, we pledge to join others in working to end all support to Israel’s Apartheid regime, settler colonialism, and military occupation.”

The Mennonite Central Committee

In January 2024, the **Mennonite Central Committee** (MCC) called for a halt to arms transfers to Israel and armed Palestinian groups from all states and for the implementation of the International Court of Justice provisional ruling issued in January which calls on Israel and all states to prevent genocide in Gaza. The group issued a statement saying “We continue to call on our governments to work for a ceasefire, with the latest proposal agreed to by Hamas and endorsed by the UN Security Council but held up by Israel. MCC applauds the recent decision by the government of Canada to restrict arms sales to Israel....MCC decries the near unmitigated military support that the U.S. government has provided to Israel to carry out a genocidal campaign against Palestinians in both Gaza and the West Bank...We call on the Biden-Harris Administration to immediately cease all military support to Israel to comply with U.S. and international law and with the ICJ’s ruling to prevent genocide. We remind the global community that the pillars of international justice—the ICJ and the International Criminal Court—were set up in the wake of World War II to prevent atrocity crimes. Their rulings must be respected, including the responsibility to withhold weapons from countries where there is a plausible risk of atrocity crimes, such as genocide.”

The Greek Orthodox Church

The **Greek Orthodox** leadership has issued calls for a ceasefire, protection of civilians, humanitarian relief, and accountability. The Orthodox Patriarchate of Jerusalem has issued strong condemnations of Israeli airstrikes that have impacted church compounds in Gaza, including the Greek Orthodox Church of St Porphyrius in October 2023 and the Holy Family Church in 2025. They have labeled such targeting of churches as war crimes. They have expressed profound concern regarding the deteriorating humanitarian situation in Gaza, highlighting the suffering of the population, and urged relief for the starving population in Gaza. Following attacks on the Christian town of Taybeh, Greek Orthodox leaders in Jerusalem issued a firm condemnation, with demands for investigation and protection of Palestinian Christians.

The Lutheran World Federation and Evangelical Lutheran Church

The Lutheran World Federation (LWF) includes 145 member churches representing over 77 million Christians world-wide. In June, 2025, it issued a statement calling for a permanent ceasefire in Gaza and unhindered humanitarian access, an immediate and unconditional end to the war and the complete withdrawal of Israeli forces from Gaza, an immediate release of Israeli hostages held by Hamas and Palestinian prisoners held by Israel without charge, an end to the Israeli occupation of Palestinian territories and reaffirmation of a two-state solution. Its US affiliate, the 2.7-million-member Evangelical Lutheran Church in America, adopted a measure in July, 2025, calling for an end to the Israeli occupation and an immediate end to the mass killing in Gaza. It asked the Presiding Bishop to petition U.S. leaders to recognize and act to end the genocide against Palestinians, halt military aid to Israel used in Gaza, support Palestinian statehood and U.N. membership, and reject forced displacement and settler violence.

The Disciples of Christ

In 2023, the General Assembly of the **Disciples of Christ Church** in the United States and Canada voted overwhelmingly and with close to absolute consensus to describe Israel as an apartheid state. The resolution calls for the right to self-determination for the Palestinian people and an immediate end to Israeli occupation, as well as respect for the right of Palestinian refugees to return. It also calls for respect for the rights of Palestinians and all justice advocates worldwide to express themselves, demonstrate, and use boycotts, divestments, and sanctions as peaceful and lawful tools to halt injustice against Palestinians. In September, 2024, the denominational leadership issued a pastoral letter calling for “an end to the horrific genocide taking place in front of our eyes.”

The Quakers

On July 28, 2025, eight major Quaker organizations in the U.S., Britain, Norway, Canada, Europe, and other countries issued a joint statement that Israel is committing genocide in Gaza and calling for action: “We believe with moral clarity, and in line with the definition of the crime of genocide, that the current actions in Gaza perpetrated by the Israeli government, constitute genocide.”

The World Council of Churches

In June, 2025, the **World Council of Churches** Central Committee issued “A Call to End Apartheid, Occupation, and Impunity in Palestine and Israel.” It stated in part, “We recognize and denounce the system of apartheid imposed by Israel on the Palestinian people, in violation of international law and moral conscience. We call on states, churches, and international institutions to impose consequences for violations of international law, including targeted sanctions, divestment, and arms embargoes. Full support must be given to the International Criminal Court and UN mechanisms investigating potential war crimes and crimes against humanity. We uphold the inalienable human rights of Palestinians to freedom, justice, return, and self-determination. We demand the end of the occupation and the lifting of the unlawful blockade on Gaza.”

Churches for Middle East Peace

This coalition of 22 U.S. church denominations and organizations has issued many excellent statements which can be found at <https://cmep.org/press-news/public-statements-letters/>. In July of 2025, CMEP condemned the Israeli government’s revealed plan to move hundreds of thousands of Palestinians into camps with the explicit intention of facilitating their departure from Gaza, saying the policy amounts to ethnic cleansing and a grave violation of international law.

Ecumenical Statements

In July, 2024, **more than 200 US Christian leaders** signed an urgent letter to the White House in calling for a ceasefire and saying: “We fear the existential threat to the Christian presence in Israel and the occupied Palestinian territories – the very place where our faith tradition began. More than three percent of the Christian community in Gaza has been killed since October 7th, including 18 Christians at St. Porphyrius Orthodox Church. Dozens of Christian families throughout the West Bank have left due to the occupation, increased violence, and economic pressures. Christians and their significant contributions to civil society could soon disappear from the Holy Land.” They called for an end to arms sales to the region and humanitarian assistance for those in need.”

What can my church and I do to help?

Every Christian is facing a moment of truth as a massive ethnic persecution threatens to eliminate Christians and their Muslim neighbors from the Holy Land. Churches, as moral and community leaders, can play a powerful role in advocating for justice and peace. Below is a list of meaningful actions churches can take to help end the violence and oppression faced by Palestinians, including occupation, ethnic cleansing and genocide. We must act as if our own lives were at stake.

1. Speak Out Publicly

- Include prayers and sermons in your worship addressing the suffering of Palestinians and calling for peace with justice. Refuse to be silent!
- Issue statements condemning violence against civilians, collective punishment, and violations of international law.
- Use church platforms (newsletters, social media, worship services) to raise awareness.

2. Educate congregations

- Use the resources provided at <https://www.pcap-us.org/tas-learn-more> for books, films.
- Host educational events: panels, film events, lectures, and book groups focused on Palestinian history, culture, and contributions.
- Start a book club to read and discuss books about the Palestinian experience.
- Invite Palestinian Christians, Palestinian authors, and human rights experts to speak. (The [Palestinian Christian Alliance for Peace](#) and [Friends of Sabeel North America](#) can help.)
- Share theological reflections on justice, nonviolence, and solidarity with the oppressed.

3. Advocate politically

- Join your faith community's Israel/Palestine network.
- Call on elected officials, both local and national, to:
 - End military aid and arms sales to Israel until human rights standards are met.
 - Support international investigations and accountability for war crimes.
 - Ensure independent investigations into settler attacks.
 - Push for an end to the illegal occupation and blockade.
- Join or initiate interfaith and ecumenical coalitions to advocate for policy changes.

4. Stand in solidarity with Palestinian Christians

- Build relationships with churches and Christian communities in Palestine (e.g., via the World Council of Churches or Kairos Palestine).
- Share their messages, such as the **Kairos Document**, which calls on global churches to act against oppression.
- Support Palestinian Christian ministries, schools, and relief organizations.

5. Don't do business with companies supporting Israel's occupation

- Review church and personal investments and divest from companies that profit from war and occupation (American Friends Service Committee (AFSC) has a good list [here](#). A list has just been issued by the United Nations and will be published soon on our website).
- Become an “apartheid-free” congregation. See <https://apartheid-free.org/about/>.
- Encourage parishioners to make consumer and financial choices in line with justice for Palestine.

6. Engage in nonviolent action

- Participate in or host peaceful protests, prayer vigils, or public witness events.
- Join or organize pilgrimages or delegations to Palestine to witness conditions and build solidarity. Be sure to spend time with Palestinian Christians and shop/stay in their towns.
- Display banners, signs, or art in church buildings calling for peace and justice in Palestine.

7. Offer humanitarian and legal support

- Fundraise for medical aid, refugee support, trauma care, and rebuilding efforts in Gaza and the West Bank. Heal Palestine, the Rebuilding Alliance and the Palestine Children’s Relief Fund are some of the groups offering good ways to engage.
- Support legal aid organizations helping Palestinians facing eviction, imprisonment, or displacement.

8. Challenge anti-Palestinian racism and Islamophobia as well as antisemitism

- Educate your church about anti-Palestinian and anti-Muslim discrimination.
- Promote interfaith dialogue with Muslim and Jewish partners who support justice.

9. Learn about and reject Christian Zionism

- Promote a theology centered on freedom, equality, and peacemaking.
- Re-examine theologies that justify occupation or overlook Palestinian suffering.
- Use the Christian Zionism toolkit on the FOSNA website.

10. Offer resources for learning and engagement

- **Palestinian Christian Alliance for Peace**: offers educational resources, a study guide, and a Speakers Bureau; has an excellent [collection](#) of films, documentaries and books
- **Christ at the Checkpoint**: a conference and movement led by Palestinian evangelicals
- **Friends of Sabeel N. America**: a nonprofit Christian ecumenical organization seeking justice and peace in the Holy Land through education, advocacy, and nonviolent action
- **Sabeel Ecumenical Liberation Theology Center**: offers Christian theological and grassroots perspectives from Jerusalem
- **Churches for Middle East Peace (CMEP)**: offers advocacy and educational resources
- **Kairos Palestine**: a movement of Palestinian Christians calling to the global church
- **Voices from the Holy Land**: provides informative films featuring Palestinian voices
- **Interfaith groups**: [Jewish Voice for Peace](#), [If Not Now](#), [American Muslims for Palestine](#)
- **Secular groups**: [Defense for Children Int’l](#), [Institute for Middle East Understanding](#)
- **You may also reach out to one of the sponsoring organizations listed on our website.**

How can I learn more?

Books by Palestinian Christian authors

1. *Christ in the Rubble: Faith, the Bible, and the Genocide in Gaza* by Rev. Munther Isaac (2025)
2. *The Truth Shall Set You Free: The Story of a Palestinian Human Rights Lawyer Working for Peace and Justice in Palestine/Israel* by Jonathan Kuttab (2023)
3. *Decolonizing Palestine: The Land, The People, The Bible* by Rev. Mitri Raheb (2023)
4. *Beyond the Two-State Solution* by Jonathan Kuttab (2021)
5. *Yet in the Dark Streets Shining* by Bishara Awad and Mercy Aiken (2021)
6. *In My Mother's Footsteps: A Palestinian Refugee Returns Home* by Mona Hajjar-Halaby (2021)
7. *The Other Side of the Wall: A Palestinian Christian Narrative of Lament and Hope* Paperback by Munther Isaac (2020)
8. *Is Peace Possible: Christian Palestinians Speak* by the Justice and Peace Commission of the Holy Land (2019)
9. *Faith in the Face of Empire: The Bible Through Palestinian Eyes* (2014) by Mitri Raheb
10. *Born in Jerusalem, Born Palestinian* by Jacob J. Nammar (2012)
11. *The End of the Peace Process* by Edward Said (2008)
12. *Palestinian Walks: Forays into a Vanishing Landscape* by Raja Shehadeh (2008)
13. *Bethlehem Besieged: Stories of Hope in Times of Trouble* by Mitri Raheb (2004)
14. *We Belong to the Land: The Story of a Palestinian Israeli Who Lives for Peace and Reconciliation* by Father Elias Chacour (2001)
15. *The Question of Palestine* by Edward Said (2000)
16. *I Am A Palestinian Christian* by Rev. Mitri Raheb (1995)
17. *Blood Brothers* by Father Elias Chacour (1984)
18. *Peace and Its Discontents* by Edward Said (1997)

Books by Jewish authors

1. *Witness in Palestine* by Anna Baltzer (2014)

2. *On Palestine* by Noam Chomsky (2015)
3. *This Time We Went Too Far* by Norman Finkelstein (2010)
4. *City of Oranges: Arabs & Jews in Jaffa* by Adam Lebor (2006)
5. *The Israeli Lobby and U.S. Foreign Policy* by John Mearsheimer & John Walt Stephen (2007)
6. *The Other Side of Israel* by Susan Nathan (2005)
7. *The Ethnic Cleansing of Palestine* by Ilan Pappé (2006)
8. *Ten Myths About Israel* by Ilan Pappé (2017)
9. *The Biggest Prison On Earth* by Ilan Pappé (2017)
10. *Occupied Voices* by Wendy Pearlman (2003)
11. *The General's Son* by Miko Peled (2012)
12. *Condition Critical* by Alice Rothchild (2017)
13. *Israel: Democracy or Apartheid State?* by Josh Ruebner (2018)
14. *1949: The First Israelis* by Tom Segev (2000)
15. *One Palestine Complete: Jews and Arabs Under the British Mandate* by Tom Segev (1999)
16. *Jewish History, Jewish Religion: The Weight of Three Thousand Years* by Israel Shahak (1994)
17. *Israel and Palestine* by Avi Shlaim (2009)
18. *Screen Shots: State Violence on Camera in Israel and Palestine* by Rebecca Stein (2021)
19. *A Day in the Life of Abed Salama* by Nathan Thrall (2023)
20. *Drinking the Sea at Gaza* by Amira Hass (2000)

Books by other authors

1. *Glory to God in the Lowest: Journeys to an Unholy Land* by Rev. Don Wagner (2022)
2. *The Hundred Years' War on Palestine* by Rashid Khalidi (2021)
3. *The Battle for Justice in Palestine* by Ali Abunimah (2014)
4. *Shifting Sands: Jewish Women Confront the Occupation* by Adelfang Osie Gabriel (2010)
5. *Mornings in Jenin: A Novel* by Susan Abulhawa (2006)
6. *Sharon & My Mother-in-Law* by Suad Amiry (2003)
7. *Apartheid South Africa! Apartheid Israel!* by Rev. Brian Brown (2022)

8. *Palestine: Peace not Apartheid* by President Jimmy Carter (2006)
9. *Perceptions of Palestine: Their Influence on U.S. Policy* by Kathleen & Bill Christison (2009)
10. *Palestine in Pieces: Graphic Perspectives on the Israeli Occupation* by Kathleen & Bill Christison (2009)
11. *Night in Gaza* by Dr. Mads Gilbert (2015)
12. *The Faith Club: A Muslim (Palestinian), A Christian & A Jew* by Ranya Idilby, Suzanne Oliver & Priscilla Warner (2006)
13. *Reclaiming Judaism from Zionism* by Carolyn Karcher (2019)
14. *The Hundred Years War on Palestine* by Alex McDonald (2021)
15. *How I Learned to Speak Israel: An American's Guide to Foreign Policy* by Alex McDonald (2021)
16. *When They Speak Israel: A Guide to Clarity in Conversations about Israel* by Alex McDonald (2021)
17. *Beyond Occupation: Apartheid, Colonialism and International Law* by Virginia Tilley (2012)
18. *Zionism and the Quest for Justice in the Holy Land* by Rev. Don Wagner and Walter Davis (2014)
19. *Glory to God in the Lowest: Journeys to an Unholy Land* by Rev. Don Wagner (2022)
20. *Against our Better Judgement* by Alison Weir (2014)

Films & Documentaries

1. *Seven Jewish Children* (Omri Dayan – based on book by Caryl Churchill)
2. *The Other* (Joy Sela)
3. *The Encampments* (Michael Workman and Kai Pritsker)
4. *No Other Land* (Yuval Abraham, Basel Adra, Hamdan Ballal, Rachel Szor)
5. *The Stones Cry Out* (Yasmine Perni)
6. *Open Bethlehem* (Leila Sansour)
7. *Arna's Children* (Juliano Mer-Khemis)
8. *Peace, Propaganda, and the Promised Land* (Media Education Foundation)
9. *The Occupation of the American Mind* (Media Education Foundation)
10. *The Wanted 18* (Kino Lorber)
11. *Occupation 101* (Sufyan & Abdullah Omeish)

12. Encounter Point (Ronit Avni & Julia Bacha)
13. 5 Broken Cameras (Emad Burnat & Guy Davidi)
14. Life in Occupied Palestine (Anna Baltzer)
15. Two Blue Lines (Permit Productions)
16. Budrus (Julia Bacha)
17. Naila and the Uprising (Just Vision)

Human Rights Reports

1. Btselem (Israeli Human Rights organization): Our Genocide (2025)
2. Physicians for Human Rights Israel: A Health Analysis of the Gaza Genocide (2025)
3. UN: OCHA Data (Currently updated)
4. Amnesty International: Report and Findings on Genocide (2024)
5. UN OHCHR Special Committee: Findings on Genocide (2024)
6. UN Special Rapporteur: Report on Genocide (2024)
7. Human Rights Watch: Report on Crimes Against Humanity (2024)
8. Defense for Children International: Report on Targeting Children (2024)
9. UN: Special Rapporteur Report on Apartheid (2022)
10. Harvard Law and Adameer: Report on Apartheid (2022)
11. Amnesty International: Findings on Apartheid (2022)
12. Human Rights Watch: Investigation on War Crimes (2021)
13. Human Rights Watch: Apartheid and Persecution Report (2021)
14. B'Tselem: Apartheid Report (2021)
15. Yesh Din: Report on Occupation and Apartheid (2020)
16. UN ESCWA: Report on the Question of Apartheid (2017)
17. South African Government: Report and Investigation (2009)