



**JAI**

**Joint Advocacy Initiative**  
The East Jerusalem YMCA  
YWCA of Palestine

*Winter 2010 - 2011*



**KAIROS Palestine - "A Moment of Truth"**  
**[www.kairospalestine.ps](http://www.kairospalestine.ps)**

## Why *KAIROS* Palestine

The Launch of the Palestinian Kairos Document in December 2009 resulted in many unexpected reactions from both within the Palestinian Christian community and other concerned groups and individuals. Presenting a unified voice for Palestinian Christians and support from the heads of Churches in Jerusalem has added great value to the words, ideas and calls included.

Many Palestinians individuals, organizations, Christians, Muslims and internationals have signed or endorsed the documents. Organisations in countries such as; the Netherlands, Norway, Italy, Australia and India have re-launched the Kairos Document within their own nations. There have been immediate responses from many churches to the Document. Others have translated the Document, many without feeling the need to seek permission believing the document intrinsically theirs. Responses from many Muslim and Jewish organisations have been positive and created a sense that the Document may provide a platform for fruitful and productive interfaith dialogue.

At local level many Christians think that it could be a catalyst for church unity in the occupied Palestinian territories, (oPt), as well as motivating overall involvement in the national concerns of Palestinians. Others, mainly youth, found it a useful educational tool for understanding the root cause of the Palestinian suffering and the prevailing injustices.

JAI has been heavily involved in the process of writing the document and promoting it both in the local context and at an international level. Since its launch JAI added the Kairos Document to its strategy as a tool to create solidarity amongst Palestinians. JAI also believes that Kairos Palestine will definitely bring a change in the policies and strategies of some churches and Christian organisations in relation to the Israeli/Palestinian conflict. These changes have already begun and are certain to continue.

The Kairos Document is a vital instrument for disseminating information on and creating awareness about the situation within the oPt. It provides people with the necessary tools to understand the situation from a theological, humane and legal perspective. These tools can in turn be used to change the attitudes and opinions of individuals, organisations and even national governments.

JAI as an advocacy program hopes that you will go through the document in detail, scrutinizing, analyzing, and evaluating its content. We hope the insight this gives you will compel you to endorse and promote the Document and Palestinian struggle to your own networks and social circles so much more people can be aware of the situation. It's a tool for a positive change based on human values and dignity.

**JAI**

## Joint Advocacy Initiative Magazine

Winter 2010 - 2011

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# “A MOMENT OF TRUTH”

## THE ORIGINS OF THE KAIROS DOCUMENT

BY: RIFAT ODEH KASSIS



For many years of our long (and ongoing) struggle, some Palestinians thought about how to include the experiences of other nations – experiences of oppression, of resistance, of the quest for self-determination – as part of our own. We felt closely connected to the South African struggle, and sought to learn as much from their history we could. We focused especially on their experience with community mobilization in an effort to strengthen unity in our context.

Some of the early attempts failed when we tried to achieve this kind of unity. The reasons are many, but one of them is

that our situation itself wasn't yet ready, at least not then, for such open activism, coordinated advocacy, or truly (yet complexly) united work.

But one of the most important outcomes of these discussions, even in their early stages, was the idea of creating a document that would gather Palestinian Christians behind a unified vision. We thought that this document would serve first as an internal call – a call to ourselves, as Christians, to strengthen our visibility in this land, to drive ourselves and support each other through hard work and a focused struggle.

The document would also serve as our united message to the universal church, calling upon them to side with the oppressed in their walk for freedom.

In this way, the seed of the Kairos Document began to take root. We decided to name our document “kairos,” in order to evoke the South African document issued in 1985. The idea was not to suggest that our situations were completely alike; rather, we wanted to honor the legacy of their call for justice, and we hoped that our document would find the same kind of success as theirs did.



KAIROS Palestine launching ceremony  
Bethlehem

Our work on the document began within a very small circle of participants, including some prominent Christians who accepted our invitation to help with the drafting process. We wanted to make sure it wouldn't be stifled by pressure from parties that we thought might not like the idea of such a powerful document. We held many local collaborative sessions and sought some international consultations; we received help and support from friends in the Netherlands,

Since then, "A Moment of Truth" has been printed seven times in Arabic and English, and translated into thirteen languages. Kairos Palestine has been continuously realizing local awareness-raising activities on the document: public gatherings, signing campaigns, meetings with theological centers and clergy, discussions for youth, and others. The document has been signed and endorsed by several thousand individuals.

ecumenical solidarity with the Palestinian Christian call for peace and justice. Various churches have also directed this solidarity into direct actions, such as boycott initiatives or appeals made to the Israeli government against particular policies.

In December of last year, Kairos Palestine held a public gathering to celebrate the document's one-year anniversary. The gathering was attended by some women



# Kairos Palestine

## *A Moment of Truth* وقفة حق

South Africa, Norway, and the World Council of Churches. But we held, and were committed to holding, full responsibility of the content; we wanted it be a wholly Palestinian initiative, without direct input from parties outside of Palestine. For the same reason, we created the document in Arabic as its official language.

After about two years of hard work, praying, meetings, discussions, debates, and drafts, we finally arrived at a final draft of the document, entitled "A Moment of Truth." We held a final launch in Bethlehem on 11 December 2009, where many church representatives from different parts of the world attended the event.

Reactions to the Kairos Document have been abundant and resoundingly supportive: we have received responses to the document from a diverse range of churches, including the Churches of Sweden, the Philippines, and Norway; the United Church of Canada; the Church of England; Church and Peace; The Quaker Peace Center in San José, Costa Rica; some churches in the United States of America, the Netherlands, the UK, and Germany; the All Africa Council of Churches; the WCC; the Council of Churches of Malaysia; the National Council of Churches in South Africa; the National Council of Churches in Australia and many others. All of these churches expressed

representing different churches in the world in addition to many other individuals, organizations and churches.

As we establish and develop networks of solidarity and support, as we strengthen our advocacy work, and as we expand its reach to communities both at home and around the world, we reflect with gratitude on the first small steps of Kairos Palestine – and we look toward the future with hope.

***Rifat Odeh Kassis is KAIROS document coordinator and a prominent Palestinian community Christian leader.***



# KAIROS

## THEOLOGY AGAINST INJUSTICE

BY: FR. DR. JAMAL KHADER

The Kairos document is a Palestinian document, written by Palestinians, for Palestinians. The target group is the Palestinian Christians, churches and laypeople. Palestinian Christians felt in the past the need to define their identity: are they Palestinians who happen to be Christians? Or are they Christians first of all and then Palestinians? In general, Christians who worked in politics or in public life would work and act as Palestinians, with little significance of their Christian faith. The question is: “how to be a Palestinian and a Christian at the same time”.

The Bible, and especially the Old Testament, is read in different ways by the churches. Read by Palestinians who lost their country and live under occupation in that same land called “promised”, by the people who is the “chosen” one, the Bible has a different impact on them. Many Palestinians decided simply not to read the Old Testament: “don’t we have the New Testament with the merciful compassionate God, why do we need the Old Testament with a God who orders the confiscation of our land and the cleansing it from its original inhabitants?” And when we learn about

some Western theologies that justifies the injustice with the Word of God, things get more complicated and confusing for us.

The Kairos Palestine document faces this kind of questions and tries to find ways to face the injustice of occupation within our faith. We first affirm the unity of the Old and New Testaments; it is in Jesus Christ that we can understand the promises of God in the Old Testament, including the promise of the land (2.2.2). After choosing his people in the Old Testament, Jesus came to enlarge this choice to include all those who believe in him; in faith, we are the children of Abraham, where there is no Jew or Gentile, no free or slave; the wall that separated the nations was abolished by the death of Jesus on the cross. To respond to those western theologies which justify occupation and injustice with the Word of God, the Kairos document says:

“This is precisely the error in fundamentalist Biblical interpretation that brings us death and destruction when the word of God is petrified and transmitted... as a dead letter. This dead letter is used as a weapon in our present history in

order to deprive us of our rights in our own land” (2.2.2).

After World War II, the Christian Jewish dialogue witnessed a new beginning, a positive one, not only to know the roots of our faith, but to make sure that the atrocities committed during that period will never happen again. This dialogue in the West has had political implications, especially when translated into an unconditional support for the State of Israel. That is why we say that “any theology that legitimizes the occupation is far from Christian teachings, because it calls for violence and holy war... and distorts the divine image in the human beings” (2.5).

The Kairos document may seem to some readers a cry of despair, a cry for help, as it describes the absence of any perspective of peace in Palestine. Despite all this, our hope remains strong, a hope based on our faith a good and just God. Without chasing after illusions, hope is the capacity to see God in the midst of trouble, and to be coworkers with the Holy Spirit. That is why our faith is translated into steadfastness, into a nonviolent resistance to evil, the evil of occupation and

injustice.

As Christians and as Palestinians, we say that occupation should end; we affirm our willingness to live in peace and dignity; we reject violence and promote a non-violent resistance. But is non-violent resistance a real option that will give results where the use of violence and the negotiations failed? Can non-violence make the important shift from 'conflict management' to 'conflict resolution'?

The non-violent resistance is conducted in the name of the commandment of love including the love of the enemy. This kind of resistance needs the contribution of everyone. Palestinians began their campaign to boycott the products of settlements, one of the major obstacles to creating a Palestinian state; they began a plan of

building the institutions and infrastructure of a Palestinian state; many countries began to require 'origin certificate' of products imported from Israel to make sure they are not supporting the colonization of Palestine by buying products of settlements; many churches, organizations and individuals began to divest from companies that support occupation... This non-violent resistance has the goal of making pressure to end occupation, the longest in recent history and the most profitable; at the same time, it wants 'to liberate the perpetrators from the evil that is in them and the injustice they have imposed on others' (4.2.1).

We call on Palestinian Christians first, and then on the churches in the world, Muslims and Jews to join us in our struggle against injustice and oppression, against occupation

as an evil, a sin, a struggle for life against death, for liberty and justice – always in the logic of love and respect to life, the life of every human being, Palestinian and Israeli as well, to liberate the occupied from occupation, and to liberate the occupiers as well from fear and insecurity.

Our call to churches, organizations and individual is: 'Are you able to help us get our freedom back, for this is the only way you can help the two peoples attain justice, peace, security and love? (6.1).

***Fr. Dr. Jamal Khader, Chair of the Religious Studies Department at Bethlehem University, and member of the KAIROS committee.***



# WORLD WIDE CHURCHES, CHURCH AND RELIGIOUS LEADERS' RESPONSES ON THE KAIROS PALESTINE DOCUMENT AND INITIATIVE



- One of the first responses came from **Bishop Desmond M Tutu**, who sent his solidarity, grace and support, greeted the organizers with such effort, with encouraging spiritual words, hoping that this example will inspire people across the world to do the same.
- Comments from the **Reformed Church in the Netherlands** welcomed the document, stating that it is “necessary to urge churches in Europe and all over the world to come to Palestine and see the circumstances which people have to face on a daily base.” They gave suggestion for practical measures to move forwards. In December 2009, the document was presented to delegates of churches in the Netherlands.
- Other comments from the **Presbyterian Church in Canada** also welcomed the document, how “important it is and the way it challenges them” as it should, stating their “commitment in sharing the Kairos document with Christians throughout the world.”
- A reflection was made from the **Holy Land Education & Peace**, by Dr. Mark Braverman as “Palestinian Jew”, who affirmed that “theology is to unite people” and stated that “what is needed to bring peace to this land is not negotiations between politicians but a broad, global social movement that will change the political wind”.
- An important response from **All Africa Council of Churches**, highlighting the link with the South African Kairos document during apartheid, saluted their sisters and brothers in Palestine, expressed their “stand in solidarity with Palestinians” and the importance of faith, hope, love and the “word of God” for the achievement of peace with justice.
- Another response from the **Evangelical Lutheran Church in America** expressed gratitude to the documents and its initiators, and stated how the document “calls them to revisit and challenge their theologies”, “to greater responsiveness to political realities”.

- The **Jewish Fast for Peace** comments through Rabbi Brian Walt how the document explains “that action for justice for the Palestinian people will also bring liberation for the Jewish people”, and how as a rabbi he joins with Palestinians in the resistance to occupation both because his faith calls him to resist any injustice and also because this injustice corrupts his people and their sacred traditions.
- **World Council of Churches general secretary, Rev. Dr Samuel Kobia**, said “the endorsement by the Patriarchs and Heads of Churches in Jerusalem of the “Kairos Palestine” document “adds integrity, authority and force to the message of the document. “The Kairos is an instrument and its launching is the beginning of a new phase of work.” Kobia invited the WCC member churches around the world to find the effective means to launch peace building strategies that will accelerate the ending of the occupation.
- The **Evangelical Church in Germany (EKD)** sent greetings to their Sisters and Brothers who have addressed them by the document “A moment of truth”. They stated that they “have to talk about the document in different contexts among themselves.” They said: “we are more than willing to advocate together with you as much as possible the right of existence of Palestinians as well as of Israelis and to promote their peaceful coexistence”
- The **Council of Churches of Malaysia** expressed their prayers and complete ecumenical stand in solidarity with the cry of the Palestinian people for liberation and peace.
- The **Christian Church (Disciples of Christ) and United Church of Christ** called their member churches to: “commit to read, study, and reflect on the “Message of Hope” with their fellow church members”,
  - “commit to visit the region to learn more about the situation on the ground, and nonviolent responses to it”, and “commit to support denominational partners in Palestine, which supports the Palestinian economy; and to avoid products that are produced in illegal Israeli settlements in the West Bank.”
- The **Church of Sweden** sent their gratitude to the document and its initiators, and stated that they take this call seriously, are studying and discussing the document, to translate it into formal response from their Church.
- The **Union of Lutheran and Reformed Church in East of France – Alsace & Lorraine** expressed their condemnation of the Israeli occupation measures, also stating “we have heard their call and that we take to heart to do all that we possibly can to support the efforts aiming at justice and reconciliation. We ask those who travel over there to not only see the old stones but also the Church living stones ... We want to intercede with our political leaders in order to inform them of our Palestinian sisters and brothers’ sufferings. We want to invite our communities to enter in the project of the week of prayer for Palestine promoted by the WCC... We cannot remain silent any longer, having heard our sisters and brothers’ cries of pain”.
- The **National Executive Council of the Episcopal Peace Fellowship** “in support of the principles of the Kairos Palestinian Document endorses the application of divestment and an economic and commercial boycott of products linked to oppression of Palestinian people and occupation of their land”.
- The **PaxChristi Austria** stated their reception of the message and call, and stated that they “will try to do possible steps to bring about the longed for peace in justice”.
- The **Church of Norway**
  - Council on Ecumenical and International Relations (CEIR)** stated “We will unite with our Palestinian sisters and brothers in prayer and work for peace and justice for all who live in the Middle East, Christians, Jews and Muslims .... The Church of Norway Council on Ecumenical and International Relations (CEIR) stated “We will therefore unite with our Palestinian sisters and brothers in prayer and work for peace and justice for all who live in the Middle East, Christians, Jews and Muslims”. They condemned the Israeli occupation and its measures and practices, and expressed solidarity and support the Palestinians under this occupation.
  - **Northelbian Mission center Hamburg – Germany** stated their understanding: “as Germans we feel challenged, because we feel sympathy for the Palestinians in their unbearable situation ... We also agree to the refuse of buying goods produced in Israeli settlements”.
  - The **board of the Ecumenical European network of Peace Churches, peace organizations and peace service agencies** expressed their solidarity, understanding of the KAIROS call, stating “With you we mistrust the theological legitimating of the Israeli military occupation and violations of human rights in the Occupied Territories and Gaza, and reject the misuse of Bible quotations to endorse political claims based on injustice”.
  - **Church leaders in the Philippines** expressed their great shock and indignation at the act of terrorism perpetrated by the apartheid state of Israel, and condemned the Israeli occupation practices, calling for ending them.

*Responses were gathered from the KAIROS Palestine website up until the end of 2010*

## CHRISTIAN INITIATIVE FOR PALESTINE ... CAN THE PALESTINIAN CHRISTIANS ACHIEVE WHAT THE MUSLIM ONES FAILED TO?

### DR. MOHAMMAD SOMMAK



The question may seem surprising. Christians in Palestine, whose number is decreasing day by day, make up only 2 percent of the total Palestinians today. They are less than 2% in Jerusalem, the holy city. But they, like Muslims, suffer various kinds of Israeli racist and religious oppression. Therefore, they got engaged in all means of the Palestinian resistance against Israeli occupation, took part in the first and second Intifada, and have consequently suffered, similar to Muslims, by the Israeli occupying forces.

Palestinian Christians, like the Muslim ones, have waited long with the Arab and Islamic reactions, as well as the outcomes of international initiatives to achieve a political settlement, which all ended up in nothing.

Faced with this impasse wall, Palestinian Christians have recalled similar tragedy long suffered by indigenous people of Southern Africa by the Apartheid (racial discrimination) regime. And recovered the causes of the regime' collapse. Countries had boycotted the apartheid regime until it knelt on its knees and forced its racist leaders to restore the rights to their rightful owners.

Revising this great historic transformation, Palestinian Christians have stopped in front of the fact that the various Christian churches have considered the racist system an unforgivable "sin" against the Christian faith,

values and morals. Therefore, they have called for believers all over the world to boycott the apartheid regime, based of this belief. This Church initiative had met with a series of humanitarian initiatives carried out by other global movements, which led to successive material and moral strikes against the apartheid regime, until it collapsed.

In the light of this background, Palestinian Christian leaders have asked: Why not work on a similar version and the issuance of similar global Christian position against the Israeli occupation?

These leaders presented this on the World Council of Churches (Geneva), which includes some 365 Evangelical and Orthodox Churches, and found a broad positive response.

In light of this encouraging response, the Palestinian Christian leaders have prepared a document entitled: "A word of faith, hope and love from the heart of the Palestinian suffering", and launched it from Bethlehem.

After that the paper talks about the suffering of the Palestinians inside Israel, and the suffering of refugees and displaced persons and the policy of collective punishment practiced by Israel. The paper then speaks about the injustice imposed on the Palestinian people.

The document has given a word to the Muslims, and addressed

the Christian world, and here is the most important part, The question now is: will Churches of the world respond to the cry for help launched by Palestinian Christians, as they have responded to the similar cry launched by the Christians of South Africa?

Will they adopt calling the Israeli occupation a "sin" as they have considered the Racial Discrimination a "sin" too?

In a speech delivered by Rev. Solomosi Mabuza, representative of Archbishop Desmond Tutu of South Africa to the Bethlehem launching ceremony, indicated that the answer would be yes. He said: "Twenty years ago the Berlin Wall fell .. and thus will fall of the apartheid wall Israel. Fifteen years ago the apartheid in South Africa collapsed .. and so will also collapse in the occupied Palestinian territory. We as a people of hope can not lose hope of divine justice".

In fact, there is ample evidence confirms that the world is losing patience with Israel and its occupation and racist policy. If that happens, the scenario of the "apartheid" fall in South Africa is expected to be renewed with the fall of the Israeli occupation in Palestine. Would Arab Christians do that?

***Dr. Mohammad Sommak is the Secretary G. of Lebanon's Christian-Muslim Committee for Dialogue.***



# JEWISH FAST FOR PEACE

## SALAAM ALEYKHUM SHALOM ALEICHEM

BY: RABBI BRIAN WALT

I was struck by the spiritual commitment to resistance towards the injustice inflicted on the Palestinian people along with a profound openness for the humanity of the oppressor. The bold claim in the document that action for justice for the Palestinian people will also bring liberation for the Jewish people struck me as particularly important.

This claim is of particular importance to me because I stand here today as a Jew, one who bears responsibility for the oppression. While I don't live in Israel, Zionism and the rebirth of the Jewish/Hebrew culture in Israel is a very important part of my personal history and identity as a Jew. It is extremely painful to see a movement that promised our people so much hope, along with our great spiritual tradition, violated day by day by the cruelty of walls, checkpoints, land confiscation, home demolition and countless other vile acts of injustice.

God calls on all to end the Occupation. Without justice for the Palestinian people, the Jewish people will never be liberated from being an oppressor, a reality that violates the call of God to Abraham that his spiritual descendants

would always act with justice and righteousness. As a rabbi I join with you in the resistance to occupation both because my faith calls me to resist any injustice and also because this injustice corrupts my people and our sacred traditions. As it is stated so

For all Jews the path to acknowledging that we must take responsibility for the injustice inflicted on the Palestinians and work to end it is a difficult and painful one. Most people in our community know very little about Palestinian history and reality. Most of us choose not to know. Acknowledging that your people are oppressing another people is a difficult reality to live with.

Many Jews are beginning to walk this path.

The document you have created is indeed a source of hope. It brings hope for a new reality for the Palestinian people and it brings hope for a new reality for the Jewish people as well.

Thank you for offering hope at this dark time. Last week in synagogue we read the portion about the reconciliation between Jacob and Esau. Jacob says "to see your face my brother is like seeing the face of God". The Kairos document is a vision of seeing the face of God in one another and ending the cycle of oppression that violates that image of God in the oppressed and in the oppressor.

**Rabbi Brian Walt, executive director and a founder of Rabbis for Human Rights- North America.**



powerfully in your document:

"Primary responsibility rests on the perpetrators of injustice they must liberate themselves from the evil in them and the injustice that they have imposed on their brothers and sisters."

**It is in this spirit that I am with you today.**



# IMPACT OF THE KAIROS PALESTINE DOCUMENT ON PALESTINIAN CHRISTIAN PRESENCE

BY: NORA CARMI

Over a year after the official launching of the Kairos Palestine Document, the impact of “A moment of Truth” on the local population is felt in various (but largely) positive ways.

The initial skeptical and critical remarks against ‘another document to be shelved’ and the long overdue call of the local Christians have metamorphosed into a sense of pride and a feeling of ownership of “a word of faith, hope and love from the heart of the Palestinian suffering”.

The local participants at the launching in 2009, representatives of church-related and human rights organizations, ardent supporters of nonviolent resistance and committed peacemakers endorsed the “Moment of Truth” with enthusiasm as they realized that this was indeed the opportune time to stop talking and to start acting. Encouraged by the international positive response and challenged by the critiques and sometimes nonlogical accusations against the document, the civil society assisted the Kairos / Palestine team in bringing awareness about the importance of this new initiative, each group within its own circles and making use of all forms of communication and media in addition to workshops and gatherings within the community including clergy, women and youth.

The campaign spread through the oPt to the Galilee and

beyond. To date, the booklet is at its seventh printing, and the web marks.....visitors. Several schools have adopted the creative guidelines to animate the religious studies classes, and energetic young people who have “found themselves” in the document are discussing ways of “living” the principles of their faith, which the document reminded them of.

In every academic event, in every interfaith encounter, the Kairos document has the lion’s share. Churches and church related organizations use quotes from the document in their publications and extend invitations to the team not only to understand the call but to find ways of reinforcing the spirit of

the movement.

The impact is felt among many Palestinians, Christians and Muslims whose sense of unity, belonging and Sumood, a moment of truth has ignited. As Dr. Mazin Qumsieh describes it, Sumood is a combination of (faith-based) steadfastness, (human) dignity, resilience, resistance and courage.

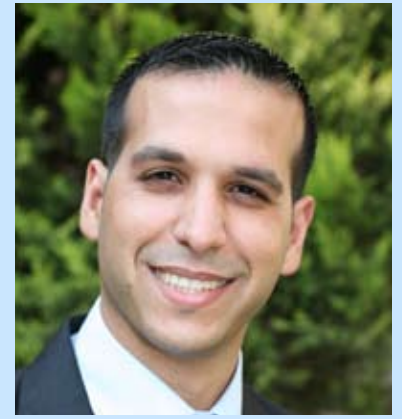
As some young people expressed after a workshop: ‘We have learnt to resist nonviolently to live and not to die’.

***Nora Carmi, Palestinian Christian with Armenian roots, staff member of KAIROS Palestine***



# THE IMPORTANCE OF KAIROS TO THE YOUTH IN PALESTINE AND THEIR ROLE IN IT

## BY: IYAD KHEIR



In order for us to understand the importance of the Kairos to the youth we have to look briefly at the situation of Christian youth in Palestine. There is a serious crisis of identity for the Christian youth in Palestine. From one side the Palestinian youth do not know how to fit their Christian faith in the culture they live in. Many times they think in an Islamic way which causes a serious problem with their interpretation to the Christian faith. The other side of the problem is their feel to be connected to the West more than to their country. They are living imitating the West in the Eastern culture. They confuse Christian spirit with Western spirit. This causes a very cold feeling in their hearts toward their Palestinian cause as if it is not their cause.

There are many issues that caused this crisis of identity. However, the Church and its actions is one of the major issues. For a very long time the Church dedicated so much time to abstract theology. This kind of theology, although not bad, never touches the daily life of the Christian youth. Very few people had an answer to the question of how can Christians love their enemies in Palestine. There was no official stand from the Church. Furthermore, very few clerics had a way of how Christian could deal with the occupation. They had to find convincing answers either alone, or from outside sources. Some denominations even had the policy that forbids clerics from

getting involved in politics.

The Kairos is the first document that united all denominations to one aim. For the first time in modern history denominations met together and came up with a serious statement that helps their youth in practical issues. This is very important for the youth living in Palestine to hear that voice of their churches united fighting for their cause.

Furthermore, kairos is the first document that directs all denominations to practical theology. In the kairos many answers to day to day questions that the Christians Palestinians has. The Kairos is the first step to the solution of the crises of identity Palestinian Christians have. Kairos is an opportunity for the Christian youth to start thinking in a Christian way. It gives a Christian interpretation to the situation in Palestine. And also proves that Christian faith still has the solution to the problem. This is a starting point for Palestinian Christians to start fitting their faith in their culture. Which leads is to the second side of the problem. Christian youth in Palestine do not have to feel strangers in their land. They do not have to feel that Christianity is a Western religion where everybody has to be Western. Kairos was a document that was written by Eastern theologians with an Eastern Palestinian spirit. This is an important starting point to the

solution of the crisis of identity.

However, this solution will never be effective if the Christian youth are not involved in this important document. Therefore, it is important to start teaching such a document in the schools, Sunday schools and youth ministries so the youth could adapt it and work toward developing it. It is important to start a youth organization attached to this document that start teaching the Palestinian Christian identity to community based on what is in the document. In addition to develop this practical theology to answer many more day to day questions. In this way the youth will have the pioneer role in spreading this document and taking this document to the next step. The Kairos document will be an unfortunate dead history if it is not used in the right direction. One of its most important goals is to give the Christian youth in Palestine their true identity and it is their role to do so adapting this document and taking it forward.

***Iyad Kheir is an active Palestinian Christian youth leader, Master degree in theology.***

# YOUNG EUROPEAN VIEW *ON KAIROS*

BY: GERARD TOSSERAMS



“That they may all be one,” is the passage referred to in the logo of the World Alliance of YMCAs and reminds us of Christianity being in the centre of the YMCA binding us together as a source of strength, hope, and unity. The current situation in the Holy Land, however, can regrettably be described as exactly this place where there is an absence of hope and unity. For decennia’s the appointed Palestinian share of historical Palestine has been occupied by the state of Israel and despite the numerous attempts of building peace the reality on the ground seems on the far opposite side.

During the South-African apartheid regime men and women found strength in their faith and produced the famous Kairos document. This document served as an important tool raising awareness and express their condemnation from a Christian perspective on the apartheid situation. This document came about at the time of serious desperation, just like the Palestinian situation nowadays, and therefore the document literally is, as the introduction asserts, a “cry of hope.” Being free from occupation and oppression,

which goes without saying in Europe whilst being the daily reality in the occupied Palestinian territories, is what the Kairos document calls-out for. At a time where peace through numerous ways have been exhausted and decennia’s have passed it seems appropriate “kairos” time to call upon the Christian community around the world to take a closer look at what is happening in reality on the grounds of our Holy Land. There is a need to act now since while the oppressor is uttering delightful words such as the need for “achieving a just peace” its activities on the ground are revealing no such thing, Israel is colonising an ever increasing amount of land in the occupied Palestinian territories and destroying Palestinian homes as we speak. How can we speak of achieving a fair and just peace whilst at the same time colonies are being supported, even encouraged, on land that Israel is supposed to hand back to the Palestinians?

The strength of the discussion initiated by the Kairos document lies in the fact that many people from all ethnicities confessed they were Christian, where at the

same time part of them faced death by the hand of the same believers. This initiated heated debates on the situation all around the world. We will continue to take a look at the effects of the Palestinian Kairos document where this shared Christian identity is obviously not as present as in South Africa. What is deeply present however, is the theological defence of occupying the land. At the heart of the document their are two fundamental intentions, on the first hand raising awareness on the situation and second to encourage peaceful resistance. We will take a closer look now at both perspectives.

Raising awareness is essential in addressing an issue - after all, how can you advocate for resistance to an occupation when there is no knowledge about the situation. Throughout Europe numerous heated debates started on the document and support both in favour and against can be found. Fortunately this means that definitely the level of awareness has been raised on the issue, hopefully this will continue to expand. Nevertheless, there remains much work to be done when arguments such as “the

security-fence is merely there to prevent terrorism” and “all the Arabs want to do is destroy Israel”, or more on an emotional level where Karios is calling not buy Israeli products “isn’t this what we heard before, don’t buy from Jews”, are still accepted as valid arguments in debates. Needless to say that every Palestinian knows how to get into Israel, thus obviously the decline in attacks is rooted in something else; the Arab states have already years ago proposed to normalise relationships when Israel when they fully retract to the ’67 borders and find a solution to the refugee problem, in addition Hamas, contrary to common propaganda, stated it can accept living side-by-side with Israel; and lastly, unfortunately the Israeli are the aggressors this time and moreover not supporting companies backing apartheid proved to work and combat the atrocities in South-Africa. A quick necessary side-node is to explain that Israeli do not equal Jews and that there are a notable amount of Jews opposing the contemporary Israeli policies, e.g. the organisation Jewish voice for Peace.

“Love is the commandment to us and it includes both friends and enemies.” Thus, how do we explain the call for resistance against Israeli practises? One of the largest movements, the so-called BDS, boycott - divestment - sanctions, movement is experiencing a steady growth. This is a promising example on how to nonviolently combat wrongs. One of Kairos its main messages is that it encourages a “loving resistance.” This might sound controversial at first sight, but I would explain it as while loving thy neighbour their still might be evil present which must be resisted, and it is the duty of the people, Christians, but especially the Christian community to stand up and resist this wickedness. Despite these actions the daily situation of the Palestinians has not had a significantly improvement so far. But, slowly and steadfastly I believe that the common opinion on Israel is changing therefore we should continue and hope that the people will eventually come to their senses and sanction Israel for its wrong doings.

Possibly one of the most significant

support and encouragements is the endorsement by the Christian churches in South-Africa. The churches state and explain why the Palestinian situation in essence is the same, in some cases even worse, as the apartheid situation in South-Africa. And, just as the Kairos situation in South-Africa, it is time to stand up and act.

I think that the Kairos document is playing an important role in the battle against injustices. Even where it does not have immediate outcomes, the discussion is raised and the document confronts people with the clear facts about the situation in the occupied Palestinian territories. which cannot simply be denied. People opposing the Kairos document therefore have a hard time finding solid arguments and often resort to ad-hominem critique on the drafters. This does, however, not take away any of the facts and arguments that are written in the Kairos document and I believe merely strengthens the position.

***Gerard Tosserams is an ex-JAI youth volunteer, YMCA Europe***



# JERUSALEM

## IN THE KAIROS DOCUMENT

BY: RIFAT ODEH KASSIS

For me – as for most Palestinians, both Muslims and Christians – Jerusalem is the city I love most and visit least. As a boy, I remember travelling to Jerusalem with my late father along the old road – a trip that took many hours due to the “no-man’s zone” that forbade us from directly accessing the city. Despite the obstacles that existed even then, I remember going to Jerusalem as a deeply happy event. It meant eating the sweets we couldn’t find in our village, and visiting the holy places we’d only heard about in school and church. Or else it meant going to the doctor, since most doctors were based in Jerusalem at that time. In any case, my sentimental relationship with the city is strong.

During the 1980s, I worked at the YMCA (Young Men’s Christian Association) in Jerusalem, and I drove to the office by car every morning. However, when the First Intifada broke out in 1987, Jerusalem was sealed off to those of us who lived in the so-called West Bank, and we had to obtain special permits in order to enter the city. Legally visiting Jerusalem became impossible for me: due to my past as a political prisoner, I was put on some kind of state blacklist, and so the Israeli authorities wouldn’t grant me a permit. For some years, I did manage to enter from time to time – until, that is, the construction of the “Separation Wall”, at which point all entrances were closed to me. Since 2002, I have not returned. My 25-year-old son, Dafer, has never been to Jerusalem at all, although he has probably travelled half the world. Being barred from Jerusalem is a great loss to me and

to my family, and the burden is both emotional and psychological.

While I must invariably address my relationship with Jerusalem in these ways – in the voice of the child I was, the father I am – I also wish to address Jerusalem’s many symbolic meanings for myself and for others. For Palestinian Christians in our struggle for religious freedom. For Palestinians in general, in our struggle for political self-determination. And for Christians and Muslims and Jews, so often locked in conflict over a place that should in fact be a model of reconciliation. I’d like to discuss each of these symbolic grounds and the ways in which they are contested, and I’d like to ultimately discuss them in terms of the Kairos Document itself (the Christian Palestinians’ word to the world about the occupation of Palestine and a call for support in opposing it).

For Palestinian Christians, Jerusalem is full not only of symbolic richness, but also of symbolic tensions. First of all, although Jerusalem is considered universally sacred for Christians all over the world – the place of Jesus’s crucifixion and resurrection, the birthplace of Christianity itself, the site of the first churches, the historical destination of pilgrimages – it is in many ways a normal city for us Palestinians. It is our political capital, and has traditionally been an economic hub, a center of tourism, health services and education. In this sense, then, my relation to Jerusalem as a Palestinian Christian is twofold: it is, for me, both the universal sacred place where people

go to pray and connect to the holy sites and the capital of my country, Palestine (even when the occupying state doesn’t acknowledge it as such). Even more powerfully, however, Jerusalem is the universal sacred place I cannot go to practice my faith, and the capital city I cannot visit.

Yet Jerusalem is also a focal point of the Palestinian struggle: the place where our struggle began and where it will end. Its significance is symbolic on both a religious and a political scale, both for Palestinians and for Israelis, and I will continue to discuss this symbolic conflict. First, though, it’s important to discuss how the conflict, as it affects and involves Jerusalem, plays out in the acts and policies that dictate (and constrain) daily life there.

According to international law, East Jerusalem is occupied territory, as are the parts of the West Bank that Israel unilaterally annexed to the district of Jerusalem. The Fourth Geneva Convention of 1949 and the Hague Regulations of 1907 forbid occupying powers from altering the ways of life of occupied citizens; they likewise prohibit members of the occupying state from settling in the occupied territory. Which means that Israel’s actions in East Jerusalem, throughout history as well as today, constitute gross violations of international law. The violations themselves are copious and ongoing: historical expropriation (since 1967 and through the present day) of private Palestinian-owned land, paving the way for illegal Israeli settlements (referred to as “neighbourhoods”

in internal Israeli discourse) ; demolitions of Palestinian homes in East Jerusalem (47 houses, which means 256 people left homeless, in 2009 alone) ; discriminatory housing permit policies, in the sense that nearly 10 times as many building permits are issued to Jews in West Jerusalem than to Palestinians in East Jerusalem ; Israel's "quiet transfer" policy, revoking the residency of East Jerusalemites who moved from municipal borders (1,363 revocations in 2006, a 300 percent increase from the following year) ; and countless others.

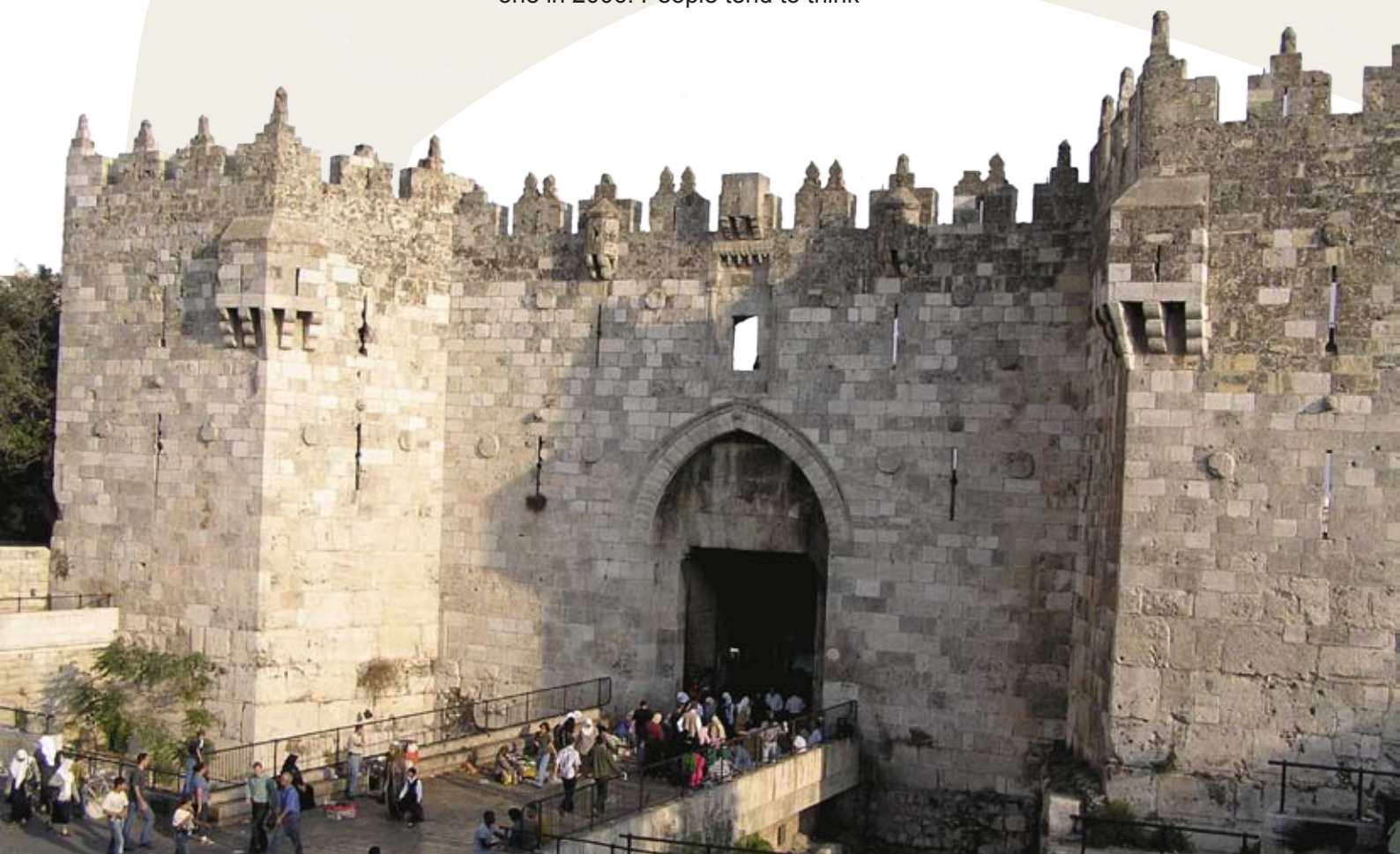
What transpires in Jerusalem, then, is a shocking abuse of power, a systematic and flagrantly illegal usurpation of Palestinian property and autonomy that continues without cease. When we speak of Jerusalem, we must speak not only of the Old City and the sacred sites, but also of the Jerusalemites themselves. The streets and houses are synonymous with the people who live and work and raise their children there; the holy places are synonymous with the people praying within them; the city itself is also synonymous with all the people who are forcibly prevented from doing so.

In this way, the physical Jerusalem – from land to houses to holy sites – becomes the grounds on which both practical and symbolic struggles are carried out. Israel is not simply trying to find its place in Jerusalem; rather, it is trying to monopolize Jerusalem (again, on both quotidian levels and on universal, sacred ones) and exclude Palestinian Christians and Muslims from the city. For us Palestinians, Jerusalem is a city for all three faiths: Christians, Muslims, and Jews. Its preciousness should not be stifled, and its holiest symbols – like the Al-Aqsa Mosque for Muslims, or the Wailing Wall for Jews – all deserve their existence in this universal city. Any attempt to monopolize them is an attempt to monopolize that universality, and this is an effort we (meaning all peoples) must resist.

When the Kairos Palestine Document emphasizes the question of Jerusalem, then, it emphasizes questions of Palestinian, international, and human legitimacy. The document's position on Jerusalem and its significance to Christians echoes the statement issued by the Heads of Churches, published in 1994 and the second one in 2006. People tend to think

that Jerusalem is only important for Muslims and Jews; the document stresses the legitimacy of its equal importance for Christians. In the Kairos document, then, we address Jerusalem both from a specifically Palestinian Christian perspective and from a universal human perspective. We state very clearly that Jerusalem, and particularly East Jerusalem, is an occupied city; that the occupation of Jerusalem is a sin against God and humanity; that it constitutes a defiance of His will as well as that of the international community.

In the Kairos document, we also stress that Jerusalem should be the place of and model for reconciliation; while in actuality it's the locus of and reason for our conflict. Thus, we believe that the issue of Jerusalem should be the beginning of our reconciliation, and should absolutely not be left to the so-called "final" items on the negotiation agenda. Resolving the conflict over Jerusalem first will establish a model for the two nations themselves, as well as for resolving other conflicts between them; it will also encourage the growth and development of a just peace in our region.



The document highlights many other central concerns that help us illustrate and expand our discussion of Jerusalem. For one thing, we address (and condemn) the many theological justifications of the Israeli occupation that appear in some theologies. We believe that these justifications are nothing short of hearsay, and that they distort the true Christian teachings; we reject the arguments of those who attach Biblical legitimacy to the violation of our rights. We also emphasize the right of the oppressed to resist oppression – on our independent terms and in our local context. The Kairos Document calls on Palestinian Christians (both here in Palestine and all around the world) to change the current reality, and calls on Israel to stop its ethnic cleansing of Palestinians in Jerusalem by means of house demolitions and land confiscation.

Again, the Kairos document reminds Jews, Muslims, and Christians alike that Jerusalem should be the place where God reconciles with his people and where the creatures of God reconcile with each other. And it affirms the equal importance of Jerusalem for the Palestinian people, whether Christian or Muslim. This affirmation, this unity of vision – not in the sense that everyone must share the same beliefs, but in the sense that the freedom to believe must always be shared – is the document's greatest strength.

But what will become of Jerusalem? Many people ask – whether through reconciliation or through conflict?

There are several possible scenarios. One is that the city would be united, but that it would be governed by two distinct sovereignties: Palestinian and Israeli. Another is that the city would be further separated, with East Jerusalem under Palestinian sovereignty and West Jerusalem under Israeli sovereignty. If Israel continues to insist on unifying what it calls Greater Jerusalem and keeping it under its exclusive control, this would indicate a movement towards a one-state solution. If Israel decides to comply with the United

Nations resolutions and obey the tenets of international legitimacy, this would suggest the path of a two-state solution. No matter what, Palestinians must have the right to exert their sovereignty in East Jerusalem first. No matter what, I am certain that the future of Jerusalem will dictate the future of the conflict itself. And no matter what, I hope, as the Kairos document urges, that the very nature of Jerusalem – universal, sacred, and embracing – will be honoured as we proceed. It has much to teach us.



# KAIROS SOUTHERN AFRICA RESPONSE TO THE KAIROS DOCUMENT

The Palestine Kairos Document was launched in South Africa on Monday evening 4 April 2011, at a meeting of Kairos Southern Africa in Bredell near Johannesburg. The document is called: A moment of truth – A word of faith, hope and love from the heart of the Palestinian suffering.

The notion of a Palestine Kairos Document was inspired by the South African Kairos Document as a Christian testimony of faith during the dark and last days of apartheid. Palestinian lay people, theologians and church leaders came together to express a testimony of faith in relation to their experience under the occupation of Palestine by Israel.

In response to the message of the Palestine Kairos Document, Christians from South Africa and countries in Southern Africa gathering at the conference decided to state the following:

We fully honour this faith commitment and courageous

witness as expressed by Christian brothers and sisters in Palestine. This testimony of faith, hope and love is a profound expression of Christian faith under circumstances of gross injustice .

**We feel seriously challenged by the Palestinian witness of faith in general as well as by their Kairos document and consequently we:**

- Affirm with the Palestinians that the core of the “conflict” between Israel and Palestine is the occupation of Palestine by Israel. We affirm with them that the occupation of Palestine is a fundamental evil to be resisted as an obligation of faith. Moreover, we also consider the Christian theological justification of this occupation based on Zionism as a heresy. We have to deal with our own complicity towards putting the credibility and integrity of the Christian gospel at stake in the Holy Lands. We will have to challenge our own reading of the Bible in lending support to the

death and destruction in Palestine today.

- Consider the Zionist ideology as racist. Furthermore we consider the State of Israel to be an apartheid state. For South Africans, the similarities between the situation faced by Palestinians and the situation faced by us under apartheid are clear, striking and extremely painful.
- Accept our complicity to the injustices suffered by Palestinians albeit through widespread ignorance, silence and apathy in our society.
- Will challenge our society, government, political parties, businesses community, civil society, and indeed the churches and the Christian community in general about their complicity regarding this.
- Stand in solidarity with Palestinians in their commitment towards nonviolent resistance against the occupation. We support the call towards boycotts, divestments and sanctions (BDS) against the Israeli government.
- Promote an ethical code of conduct about pilgrimages and other tours to the Holy lands. We are concerned that, as things stand now, such tours obscure the present-day realities in Palestine under the Israeli occupation.

Just as the white community in general and supporters of South African apartheid locally and abroad were challenged to change, we also challenge the conscience of all who support the Israeli occupation of Palestine. This change is possible.

Whilst we reject the racially exclusive solution of Zionism to the holy land, we pray for an inclusive and just peace where the dignity and equality of all the inhabitants are upheld.

**On behalf of Kairos Southern Africa  
Rev. Moss Nthla - Chairperson**



# KAIROS PALESTINE HIGHLIGHTS STRATEGIES TO ENDING INJUSTICE

BY: NIDAL ABUZULUF - JAI



The Palestinian Kairos Document has been produced by Palestinian Christians in an attempt to bring about peace and justice for the Palestinian people. The Document provides a framework for ending the suffering the Palestinian people endure under the continued Israeli military occupation and colonization. It presents the daily Palestinian realities through facts, describing the injustices suffered within the Palestinian context, while also delivering a clear message to all interested groups. This message is direct in insisting participation and contributions from such parties is of the utmost importance if the Palestinian dream is to be realized.

The Kairos Document has, in a unique way, identified the root cause of the Palestinian sufferings under occupation and has suggested clear methods for tackling the issue. The Document addresses the international community, its politicians, religious leaders as well as the Palestinian people and calls on them to re-assess their position in relation to Palestine. The Document calls upon all those in positions of influence to review their stance and take appropriate actions, to revisit and re-assess their inherent beliefs, beliefs that may well be contributing to the longevity of the conflict and consequently the injustices that prevail.

The Document describes some of the strategies previously used by the Palestinians and international organizations in efforts to end the Palestinian suffering. It identifies those that didn't work, such as

the armed struggle and the direct negotiations. It suggests that these 'Peace talks' failed due to a lack of legal terms of reference and intent from negotiators. The Document does however highlight strategies, such as the Boycott, Divestment and Sanctions (BDS) campaign, which are impacting on the occupation and gaining momentum through support from international organisations

Through referencing the three main pillars of Christianity; Faith, Hope & Love, the document asks Christians, both local and international, to act as Christians through their deeds. To take actions to end the injustice, violence and suffering and to actively participate in the ending of an occupation and oppression that has thus far allowed evil to thrive.

As well as calling on groups to take action over the prevalence of evil it provides a framework for such action as well as providing the necessary tools to develop strategies to end injustice. Here are some of the principle ones but there are indeed many others:

1. Some Christian theology has been used politically to blindly support the state of Israel. Liking modern Israel to biblical Israel and to the second coming of the Lord Jesus Christ, i.e. a Promised Land and chosen people of God, allows for theological support of the modern state of Israel. More disturbingly this theological viewpoint is used as a defence for the military occupation of the

Palestinian Territories and all associated illegal Israeli actions, including the continual violation of Palestinian people's human rights and dignity. Kairos calls this theological ideology "Heresy" and asks associated theologians and churches to revisit and reassess such theology. The Palestinian Kairos group also asks such theologians for a dialogue based on the respect of human dignity as ascribed by God.

2. Pilgrimage based tourism is a key tools by which people's awareness and involvement in achieving justice can be promoted. The bulk of the visitors to the holy Land are in some way connected to a church. The Document makes it clear that these churches must make use of these pilgrimages to show solidarity with the oppressed and dispossessed. Pilgrimage is meaningless without SEEING the living stones, connecting with them, knowing who they are and sharing their concerns and dreams. The tourists and pilgrims are also asked to respect the 'Code of Conduct on Tourism' that was made by Palestinian tourism related agencies. The Kairos Document asks all visitors to use the opportunity of visiting the occupied Palestinian territories to exercise their Christianity in the best way possible by taking the side of human dignity.
3. In light of the failure of the international community to



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BOYCOTT ISRAEL



bring peace with justice for the Palestinians and the Israelis in the holy Land, the document calls on global organizations and individuals to use Boycott, Divestment and Sanctions (BDS) as a tool to force Israeli to comply with the international Law. Israel as a country has never respected the international conventions and the UN resolutions related to the Palestinian situation. One of the best tools to ensure Israel complies with international conventions could be to use BDS as a strategy to exert economic, ethical and political pressure. BDS Campaign was launched in 2005 by the Palestinian civil society organizations and has gained much support from many international bodies including governmental ones. The Kairos Document asks churches,

civil society organisations organizations and national governments, as well as individuals, to use the BDS as a nonviolent tool to end the Israeli military occupation and all the associated injustices.

4. The clear message the Kairos Document conveys to Palestinian Christians is a call for steadfastness, to be full of hope and to act. It states, "be active and, provided this conforms with love, participate in any sacrifice that resistance asks of you to overcome our present travail". The Palestinian Christians are asked to be part of the nonviolent loving resistance. This is part of the Christian witness and mission that will definitely lead to being real Christians.

5. The Kairos Document also specifies the need to lobby against the use of double standards by some countries, the interfaith dialogue and the engagement of the faith communities in the Palestinian question, especially areas where religion is being employed wrongly in this conflict.

These points are not definitive and merely provide a benchmark from where many other tools and strategies may be developed.

***Nidal AbuZuluf is the JAI Manager, coauthor of the KAIROS document and member of the KAIROS Palestine committee, and other international Christian committees and groups***

# KAIROS

## TURNING AN INITIATIVE INTO A MOVEMENT

How 'a word of faith, hope and love from the heart of Palestinian suffering' could be turned into a potent and vibrant movement? This article will try to give a brief answer to this question by stipulating a bold vision and possible steps forward.

### ***Vision:***

What begun as several hundred words printed on paper became the demands and pleas of millions. In the same way civil rights movements are inspired by the famous words, "I have a dream"; the dictum, "A moment of truth", has touched the hearts, souls and senses of people all around the world. This decisive call of the Palestinian Christians was echoed a million fold by those determined to bring an end to injustice, colonialism and apartheid; to create justice and peace for a land and its people which has suffered for too long the under Israeli occupation and to end the silence of the international community and the apathy of the Christian leadership towards it.

### ***Possible steps:***

Kairos Palestine has the huge advantage of learning from the experience and knowledge of Kairos South Africa. In this light, good steps have already been taken to deepen the understanding and cooperation between the two in order to ensure that

vocal Palestinian Christians will benefit from the South African experience. Nevertheless, more steps are needed to ensure that this initiated process will be continued and enhanced, steps like organizing regular conferences and workshops between the two parties.

Next to this, the Kairos document has to be put on the local, regional and international agendas in the form of engaging Christian communities and assemblies in a dialogue; firstly, to challenge timeworn structures and secondly to inform, educate and mobilize. A special focus should be put on youth movements and influential key actors.

Based on such considerations, the coordinators of the Kairos Palestine re-emphasized the program, "come and see", in which churches and church related institutions are called to walk with their Palestinian brothers and sisters, learn their stories and see their lives. This enables outsiders to witness the horrific impact of the Israeli occupation and the committed crimes and injustices on the ground. In this way the coordinators hope to mobilize and support the collaboration for the Palestinian cause, thus a turning point in the relations between the churches worldwide and the Palestinian people could be established.

On the national level, the Kairos

document should be taught in schools, church-groups and public gatherings. The goal is to increase local awareness and participation in future projects. A strategy to accomplish this could be the introduction of a "Kairos day" at schools and universities, to actively approach Palestinian youth groups such as scouts, church youth groups, etc. and to organize workshops, solemn vigils and marches to visualize the movement and its objectives, making it more attractive and accessible to newcomers.

Furthermore, an important instrument is to continue asking all participating, interested and visiting delegations to sign, join and spread the words of the Kairos document regardless of their creed, race and/or political orientation; thereby ensuring a wide circulation of the document and its message. Additionally, the monthly published Kairos newsletter is a good tool in mobilizing support through informing activists and partners about forthcoming events, workshops and lectures.

The Kairos document contains within its folds the components of a most effective tool in resisting the Israeli occupation in a nonviolent way. It is a witness to the suffering of the Palestinian people as well as a means, if used well to pave the path for the movement that will establish a just peace in Palestine, once and for all.

# Join Our Upcoming Programs and Events

## Journey for Justice – Palestine

(<http://www.jai-pal.org/content.php?page=668>)

**23<sup>rd</sup> – 31<sup>st</sup> July 2011**

Youth leaders from and through the YMCA and YWCA movements around the world are invited to join

Participants are not necessary YMCA or YWCA youth already but can coordinate their participation, and travel, through their local or national YMCA / YWCA movements.

**Deadline for filled applications submission is mid June 2011.**



## Olive Picking Program

(<http://www.jai-pal.org/content.php?page=1066>)

**15<sup>th</sup> – 24<sup>th</sup> October 2011**

People at any age, background, everywhere in the world are invited to join.

As part of our ongoing Olive Tree Campaign, to help Palestinian farmers harvest their olives which they might be unable to do without international support.

The program features introductory presentations about the current situation in Palestine and various tours beside cultural evenings.



## Shepherds Nights' Festival

**23<sup>rd</sup> – 25<sup>th</sup> December 2011**

An annual 3-days festival, in Beit Sahour – the town of the Shepherds, that aims at supporting the cultural events in Palestine, marketing Palestine as a touristic destination, and send a message to the world that the Palestinian nation has the right of self determination and an independent state. Furthermore the Festival aimed to stimulate the local economy and empower local communities.

Local and international bands, groups, singers give Christmas hymns, traditional performances and dances, as well as the children shows and candle procession.



## Olive Planting Program

**February 2012**

Lasts for 10 days, and besides olive planting, the program will feature introductory presentations about the current situation in Palestine and the effects of the Apartheid Wall, tours in the old city of Jerusalem, Hebron, Bethlehem, in addition to cultural events and social gatherings.

General information about the Program and previous years reports, reflections and pictures: (<http://www.jai-pal.org/content.php?page=915>)



الجلال مخالف  
لكافة الاعراف والقوانين  
الدولية

**No** for confiscating

**Christian Palestinians Land**

**In the Holy Land**

