



A MOMENT OF TRUTH: FAITH IN A TIME OF GENOCIDE

Kairos Palestine II
A Congregational Study Guide

Front cover:

Firas Thabet, **Gaznica**, 2025
acrylic on canvas, 127 x 152 cm.
Courtesy of the artist.

“Every brushstroke in my paintings carries the pain of a nation.”

Firas Thabet’s work appeared in the “Gaza Biennale” in an exhibition entitled From Gaza to the World, which opened on September 11, 2025 in Brooklyn, NY. Most of the 25 artists remain in Gaza, and do their work amid the rubble of the ruins which Israel has reduced Gaza to. Thabet’s *Gaznica*, like Picasso’s *Guernica*, shows devastation and despair and illustrates that in a time of war and genocide, art is not a luxury but an essential record of life as well as death.



This study guide is a response to the Kairos Palestine II document issued in Bethlehem in November 2025 by the Palestinian Christian community.

This study guide was developed by The Palestine Justice Network (PJN) of the Presbyterian Church (USA), with United Methodists for Kairos Response (UMKR), and Friends of Sabeel North America (FOSNA).

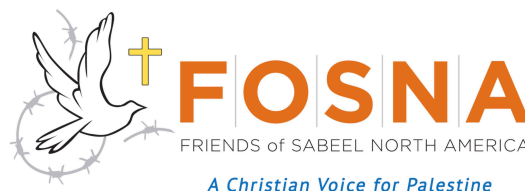
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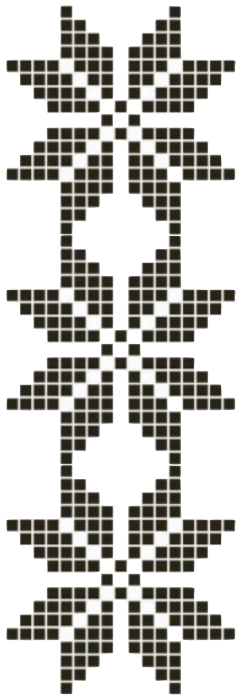
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Overview

Kairos Palestine II (November 2025) is structured in four sections: the reality under genocide, an inward word to Palestinians, a call to repentance and action, and an eschatological vision of life and justice beyond genocide.

Part I – The Reality: Genocide, Colonization, and Ethnic Cleansing

Naming the Structures of Death - sessions 1 & 2

This section describes the present as “a time of genocide, ethnic cleansing and forced displacement,” rejecting the language of “conflict” and instead framing Israel as a “colonial, settler and exclusionary entity” enforcing apartheid and military domination over Palestinians. It also analyzes internal Palestinian fragmentation, corruption, and brain drain, as well as regional dynamics, normalization agreements, and the rise of extremist groups, all as factors deepening suffering and eroding hope.

Q: Discussion question: Why does the document insist on naming the situation as genocide, settler colonialism, and apartheid rather than as a “conflict,” and what difference does that make theologically and politically?

A: The text argues that “calling things by their proper names” is a moral obligation because euphemistic language like “conflict” hides a one-sided regime of domination and thereby reinforces injustice. Theologically, naming genocide and apartheid as “structural sin” exposes them as a direct violation of the image of God and of the commandment of love, while politically it demands responses appropriate to crimes against humanity—such as sanctions, legal accountability, and a rethinking of church complicity—rather than technocratic “peace process” management.

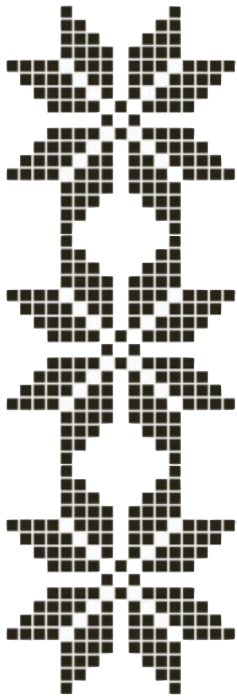
Part II – A Moment of Truth for Us

An Inward Word to Our Own People - session 3

This section turns inward, addressing Palestinian youth, women, the diaspora, church leaders, and especially the faithful in Gaza, affirming that “hope is a living act of resistance” rooted in the cross and resurrection. It names Palestinian Christians as an inseparable part of the people, highlights the danger of Christian emigration as a form of ethnic cleansing, and calls for active, creative, humane forms of steadfastness and participation in national and ecclesial life.

Q: How does Kairos Palestine II redefine Christian “hope” in the midst of genocide, and what practices of discipleship does it commend to Palestinian youth and communities?

A: The document explicitly rejects naïve optimism and defines hope as a committed refusal to accept “the reality of death imposed upon us,” grounded in the cross and the resurrection that declare life’s final word over death. In practice, it calls youth and communities to express themselves, organize, create, and “resist through your humanity,” embracing civic engagement, cultural work, and church service as concrete forms of discipleship that witness to Christ’s life-giving power amid destruction.



Part III – A Call to Repentance and Action

Confronting Complicity and Building a Theology of Resistance - session 4

Here the document declares genocide a “structural sin” and demands repentance from churches and believers—especially in the West—who have denied, justified, or remained silent about Palestinian suffering. It calls for a global theological movement rooted in struggles against colonialism and racism, rejects Christian Zionism as “a theological and moral corruption,” and urges concrete measures like ending arms transfers, supporting international prosecutions, and boycotting oppressive theologies and policies. Compare the Letter from a Birmingham Jail by the Rev. Dr. Martin Luther King Jr. to this call for repentance.

Q: What forms of repentance and action does Kairos Palestine II expect from global churches, and why is Christian Zionism singled out so sharply?

A: The text envisions repentance not only as sorrow but as structural change—publicly naming genocide, cutting ties with arms profiteering and normalization, supporting sanctions and legal accountability, and amplifying Palestinian voices in church life and theology. Christian Zionism is singled out because it sacralizes ethnic supremacy and violence, presenting a “tribal, racist god of war,” which the document deems incompatible with the gospel and therefore something churches must explicitly repudiate and boycott for the sake of theological integrity and the protection of oppressed peoples.

Part IV – Faith After Genocide: A Vision of Life, Justice, and Equality

Living Toward a Just Resurrection Future - session 5

The document’s framing and conclusion articulate a forward-looking vision “for the time after genocide,” rooted in resurrection faith and a commitment to “true peace and reconciliation — founded upon justice and equality.” It rejects any ethnic or religious state and instead imagines a shared, civil, democratic order where all inhabitants enjoy equal rights and where Palestinian Christian identity and ethical resistance contribute to rebuilding the land.

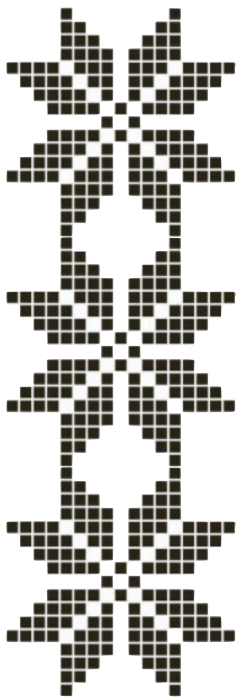
Q: How does the eschatological vision in Kairos Palestine II shape the kind of political future it seeks, and how does that differ from status quo proposals?

A: The document’s eschatological horizon insists that genuine peace must be grounded in justice and equal dignity for all, echoing Psalm 85’s union of mercy, truth, righteousness, and peace. Unlike models that preserve ethnic privilege or permanent fragmentation, it envisions a shared, democratic polity free of apartheid and religious nationalism, where reconciliation flows from dismantling structures of domination rather than managing them indefinitely.

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Leader's Guide

Background

Kairos Palestine II (KP2) was written by the Palestinian Christian Ecumenical Initiative and released on November 14, 2025. The title of the document is *A Moment of Truth: Faith in a Time of Genocide*. This ecumenical initiative is a group of Palestinian Christians representing a variety of churches and church-related organizations, who are united to advocate for justice, peace, and human rights. They use a theology of liberation to call for international solidarity, and promote a theology of love and hope. They challenge silence, highlight the struggles of Palestinian Christians, and work for a just resolution through non-violent resistance and advocacy.

In 2009, the Palestinian Christian Ecumenical Initiative released their first Kairos Document, entitled *A Moment of Truth: A Word of Faith, Hope and Love from the Heart of Palestinian Suffering*. For sixteen years, this has guided their work, shaped their theology, and sustained their advocacy. However, much has transpired since 2009. This new document names the reality of the current situation — genocide, settler colonization, and apartheid. It is appropriately titled, *A Moment of Truth: Faith in a Time of Genocide*.

What is Kairos Palestine II and why should we study it?

KP2 is a contemporary, ecumenical confession of faith and call to action. Its tone and its theology echo similar Christian proclamations written in times of crisis, e.g., at the rise of Nazism (Barmen Declaration, 1934), during the Civil Rights Movement in the U.S.A. (Letter from a Birmingham Jail, 1963), amidst the struggle to end Apartheid in South Africa (Kairos Document, 1985), and the Kairos Palestine Document (2009).

Kairos is a Greek word that means “a decisive moment for action.” The writers of KP2 say,

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

We study this document to hear these voices from the land of the birth of Jesus; they trace their roots to the first Christians. We study their confession to stand in solidarity with our suffering Christian

siblings and learn ways we can join them in advocating for justice and peace for everyone in the region.

Settings for KP2 and this study guide

This Study Guide is intended for use in a variety of settings — Adult Education classes on Sunday morning or midweek, in congregations, retreats for leadership and lay groups. We recommend portions of the Reader's Theater be used prior to each session. Alternatively, the entire Readers' Theater can be presented in a congregational gathering.

Suggestions for 45 or 60 min. sessions

Each Study Session has been designed for 45 minutes. At the conclusion of each 45-minute session are additional engagements with the text to extend to a 60 minute-session.

Guidelines for leaders

1. Prior to the first gathering, everyone should read the Kairos Palestine Document 2009.
2. The first gathering will set the tone for those that follow. Create a space for open, safe conversation by being a non-anxious presence and example for those present.
3. Recognize God's presence in your midst with an opening prayer. Then, begin by providing an overview of the range of materials.
4. Offer some “digging deeper” questions and draw out differing responses from the members of your group. Avoid the temptation to answer questions yourself.
5. Make sure that everyone gets to speak before others share for a second time.
6. Act as a moderator if participants too quickly take sides in the conversation. Present ground rules for honorable speech when discussing controversial or emotional topics.
7. Do not hesitate to clearly name the reality-- genocide, settler colonialism, apartheid, and ethnic cleansing.
8. Assure that the voices of our Palestinian siblings are loudly heard, even if uncomfortable.
9. Make sure the dangers of calls for balance and neutrality are exposed. Desmond Tutu wisely said, “If you are neutral in situations of injustice, you have chosen the side of the oppressor.”
10. Expose the harm of promoting dialogue without justice, and peace without justice.

Materials Needed:

You will need the following materials to lead this study: a Bible, a copy of KP2, a copy of each lesson plan for each class member, and a copy of the Glossary.