

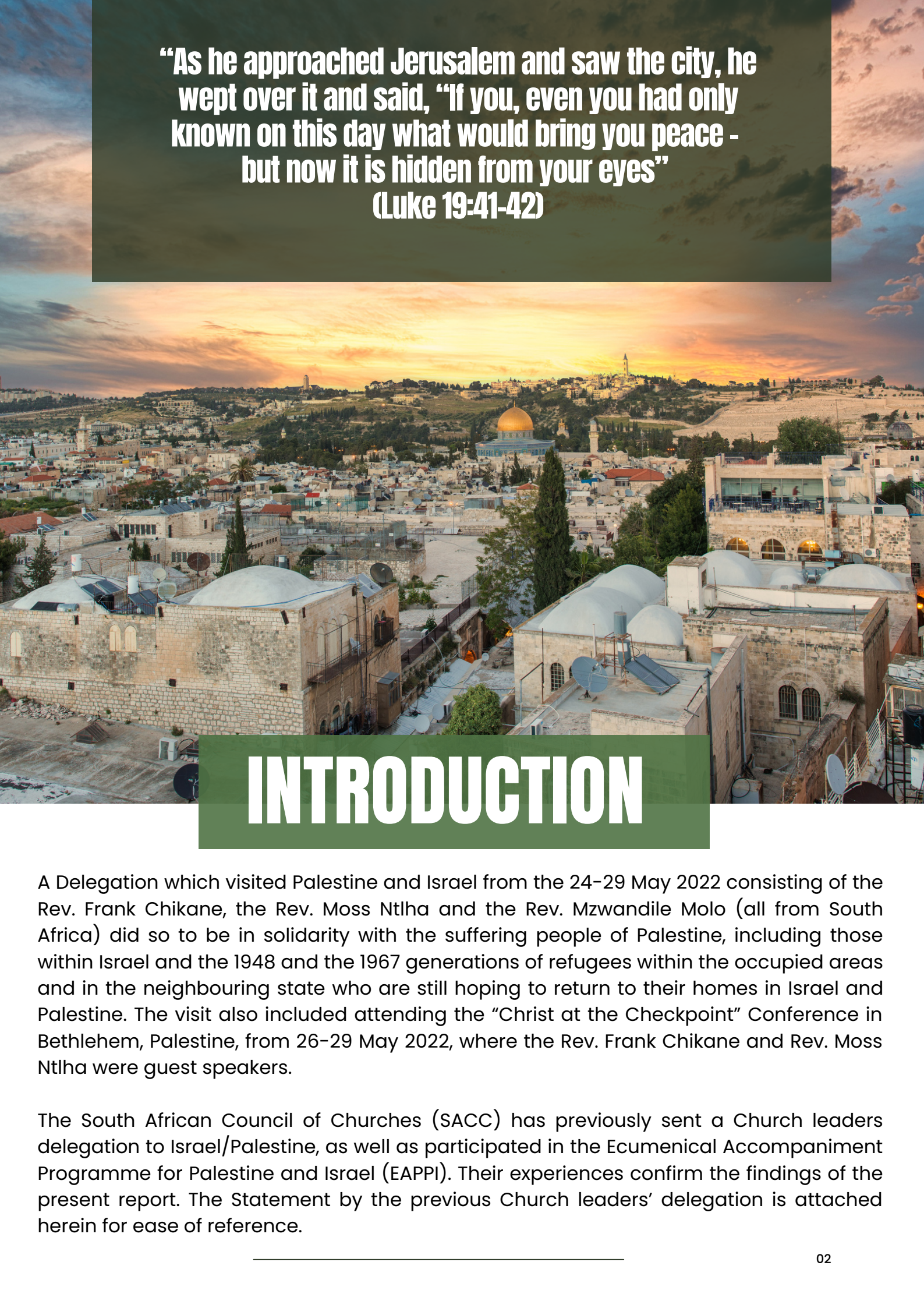


REPORT:

**REPORT OF THE REVEREND FRANK CHIKANE, REVEREND MOSS NTLHA
AND REVEREND MZWANDILE MOLO ON THEIR PASTORAL AND
SOLIDARITY VISIT TO PALESTINE AND ISRAEL**

24-29 MAY 2022

PREPARED BY:
Rev. Frank Chikane
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Rev. Mzwandile Molo



**“As he approached Jerusalem and saw the city, he wept over it and said, “If you, even you had only known on this day what would bring you peace - but now it is hidden from your eyes”
(Luke 19:41-42)”**

INTRODUCTION

A Delegation which visited Palestine and Israel from the 24-29 May 2022 consisting of the Rev. Frank Chikane, the Rev. Moss Ntlha and the Rev. Mzwandile Molo (all from South Africa) did so to be in solidarity with the suffering people of Palestine, including those within Israel and the 1948 and the 1967 generations of refugees within the occupied areas and in the neighbouring state who are still hoping to return to their homes in Israel and Palestine. The visit also included attending the “Christ at the Checkpoint” Conference in Bethlehem, Palestine, from 26-29 May 2022, where the Rev. Frank Chikane and Rev. Moss Ntlha were guest speakers.

The South African Council of Churches (SACC) has previously sent a Church leaders delegation to Israel/Palestine, as well as participated in the Ecumenical Accompaniment Programme for Palestine and Israel (EAPPI). Their experiences confirm the findings of the present report. The Statement by the previous Church leaders’ delegation is attached herein for ease of reference.

The Delegation

The details of the Delegation are as follows:

- Rev. Frank Chikane is the Emeritus Pastor of the Apostolic Faith Mission of South Africa (AFM), former international President of the AFM International, former General Secretary and former Deputy President of the South African Council of Churches (SACC), and Moderator of the Churches Commission on International Affairs (CCIA) of the World Council of Churches (WCC).
- Rev. Moss Ntlha is a Pastor of the Ebenezer Evangelical Church and the General Secretary of The Evangelical Alliance of South Africa (TEASA).
- Rev. Mzwandile Molo is a minister of the Methodist Church of Southern Africa and the Director of Church and Community Liaison of the SACC.

The Right Reverend Sithembele Sipuka, the President of the Southern African Catholic Bishops Conference (SACBC) was supposed to be part of the Delegation in the place of the President of the SACC, Archbishop Thabo Makgoba, the Anglican Archbishop of Cape. Unfortunately, Bishop Sipuka was affected by Covid-19 during his visit to Europe and could not come along. Rev. Mzwandile Molo took his place.

The Jerusalem Liaison Office and the Bethlehem Bible College hosted the Delegation.

OBJECTIVES OF THE VISIT

The primary objectives of the visit were:

- 1.To be in solidarity with and pay a pastoral visit to the victims of Israeli military rule from 1948 to 1967 and 55 years of occupation since the 1967 war.
- 2.To interact with the leadership of churches, communities, and those of the Palestinian and Israeli governments.
- 3.To interact with Human Rights groups within Israel and Palestine to understand better the situation and conditions under which people were living.
- 4.To attend and speak at the biennial “Christ at the Checkpoint” Conference in Bethlehem in Palestine which brings together international participants and participants from Palestine and Israel.

ARRIVING IN THE SHADOW OF THE SENSELESS KILLING OF SHIREEN ABU AKLER

Our delegation arrived in Palestine in the shadow of the senseless and cold-hearted killing on 11 May 2022, of a much-loved Palestinian-American journalist Shireen Abu Akleh, by Israeli security forces. She was covering an Israel Defence Forces (IDF) raid on the West Bank city of Jenin.

Weeks after her murder, Palestinians continued to mourn her as a martyr for her fearless truth telling journalism. She gave her life in exercise of her calling to tell the truth about the Israeli occupation. Several of the leaders met by our delegation, both political, church and society, referred to her murder as a defining moment for them.

“It has changed us” said one community organiser.

Palestinian Muslims and Christians attended her funeral in their thousands, joined by some Israeli Jews who found the murder of Shireen equally abhorrent, signalling the love, esteem, and admiration that Shireen enjoyed from many in the Holy Land, irrespective of race or religion. Her murder also brought the Orthodox, Catholic, and other churches at the Cathedral of the Annunciation of the Virgin in a way that has never happened before.

And moreso, as a member of the Greek Catholic Melkite church she was buried in the Greek Orthodox cemetery next to her parents, which is also unique. As a Palestinian Christian woman, she was experienced by many as a prophet who used her journalism to call attention to the evil of the occupation. They felt inspired to stand for the truth in the midst of the occupation.

VISIT TO COMMUNITIES

The Delegation visited the Silwan and Sheik Jarrah communities in East Jerusalem who are threatened with forced removals, evictions, and demolition of their homes to make room for Israeli Settlers. The Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) team joined them.

Here we learned about an organised Israeli Settler Association which goes around identifying land they would claim. They use a discriminatory law passed by the Knesset in 1972 which gives Israeli Jews the right to reclaim land that Jews had previously owned in Palestinian neighbourhoods. The same right is not given to Palestinian people to reclaim land they previously owned within Israel and the occupied territories (including East Jerusalem).

The 1972 discriminatory law is used over and above the 1950 Transfer of Property Law and the 1953 Land Acquisition Law which “retroactively ‘legalised’ expropriation of lands that the state ... and the Israeli army had taken control of” ... after the 1947–1949 war, and the British Land Ordinance of 1948.

AL BUSTAN NEIGHBOURHOOD IN SILWAN, EAST JERUSALEM

In Al Bustan neighbourhood in Silwan 87 Palestinian families are under threat of eviction by Israeli Settlers. These families used to live in the Old City, and they became refugees when the area where they stayed was declared a Jewish Quarter. They then purchased these properties in Silwan. Over the years these families were offered large sums of money to buy their properties to encircle the Old City with Israeli Settlers by displacing Palestinians in strategic areas and taking their homes.

In 2015 a Palestinian family was thrown out of their house into the street without notice, using the 1972 Israeli law, and an Israeli family now lives in the house. Since then, there has been lots of harassment of Palestinian residents, and at times daily clashes. The Delegation was told by the leader of the community that there were now six buildings with twenty-three (23) settler families living in the neighbourhood. None of them, he said, were related to any Jewish residents who used to live in the area in the past but were part of an extremist Jewish Israeli settler organisation.

On the 10 May, just before the Delegation arrived, the large three-story house of the Rajabi Family with a medical centre on the ground floor that served about 6 000 people was demolished.



Above: The home of the Rajabi family before demolition, with the medical centre on the ground floor.

Right & below: Rev Frank Chikane, standing at the site of the now demolished Rajabi home. The family of 30 now lives in the garden behind these ruins.



At the ruins of this demolished home the whole Rajabi family of three brothers (around 30 people) now lived in the garden at the back of the home. The Delegation visited the family and Rev. Frank Chikane stood next to the rubble and led a time of silent prayer and closed with a prayer for the family which the family appreciated.

The leader of the community who accompanied the Delegation stressed that, "We need to call things as they are." He said that this was 'racist discrimination aimed at forced transfer of people' to create space for Jewish Israeli Settlers.

SHEIK JARRAH COMMUNITY



Above: The South African Delegation, in meetings with the leaders of Sheikh Jarrah.



The house that was taken over by settlers in Sheikh Jarrah, adorned with the Israeli flag.



The delegation with residents of Sheikh Jarrah outside the house that has an eviction notice

The Sheikh Jarrah community sees this action as an ethnic cleansing project to remove Palestinians from those areas to turn them into exclusive Jewish neighbourhoods. Like the Silwan, Sheikh Jarrah is a strategic location that bridges East and West Jerusalem, and its proximity to the Old City is also strategic. The community made it clear that they see this as “ethnic cleansing” to turn their neighbourhoods into Israeli neighbourhoods.

In their submission to the Delegation the leadership of the community concluded by saying, “Ethnic cleansing in Sheikh Jarrah will continue as long as silence exists. Be with us!”

Both communities (Silwan and Sheikh Jarrah) see this as a settler-colonial system with racist policies and unjust court systems buttressed by brutal security forces. Even in this situation these communities are making an international appeal for help to resist this system and stop their displacement as the laws are against them in all respect.

They pleaded with us to urge the international community (governments, churches, and civil society) to do whatever they can to stop this brutal system against them as the apartheid laws of Israel and its security forces cannot help them.

The Delegation was also told of the Gharib family in Beit Ijza northwest of Jerusalem which is a microcosm of the Palestinian situation. The family is surrounded by Israeli settlers with walls and fences around it which cuts them off from their olive groves and the village's lands. It has one controlled exit point and (they have) to get permission when they leave and return to their house. This sounded like the experience of Gaza which the late Archbishop Desmond Tutu called the largest open-air prison in the world.

A reading of the reports of B'Tselem,² Amnesty International³ and Human Rights Watch⁴ put this experience with the two communities within context.

(2) B'Tselem (The Israeli Information Centre for Human Rights in the Occupied Territories), “A regime of Jewish supremacy from the Jordan River to the Mediterranean Sea: This is apartheid”

(3) Amnesty International, Israel's Apartheid Against Palestinians: Cruel System of Domination and Crime Against Humanity, 2022.

(4) Human Rights Watch, A Threshold Crossed: Israeli Authorities and the Crimes of Apartheid and Persecution, 2022.

INTERACTION WITH HUMAN RIGHTS ORGANISATIONS

The Delegation visited St. Yves Catholic Legal support unit for Jerusalemites to learn more about their efforts to defend the rights of Palestinians in Jerusalem. The Delegation also visited Sabeel Ecumenical Liberation Theology Centre in Jerusalem as well as interacted with a staff person who worked for Addameer Prisoner Support and Human Rights Association in Ramallah.

Addameer and five other human rights organisations in Israel and Palestine were declared by Israel as “terrorist organisations” in the same way Apartheid South Africa did (to organisations that peacefully challenged Apartheid). The other organisations are Al-Haq, Bisan Centre for Research and Development, Defense for Children International – Palestine, the Union of Agricultural Work Committees, and the Union of Palestinian Women Committees. This designation enables Israel to close the organisations, seize their assets, end their work, and charge the staff with terrorism. This declaration also means that these organisations should not be supported internationally thus starving them of donor support so that their vital work must suffer. This is exactly like the “Affected Organisations” law of Apartheid South Africa.

Updated statistics show that there are currently 4 650 political prisoners held in Israeli prisons, 200 of which are children, 40 are women, 544 are serving life sentences, and 499 are serving a sentence of more than 20 years.

Some of these numbers are way beyond what we ever had in Apartheid South Africa with a larger population than Israel and Palestine. On children more than 9 000 Palestinian children were arrested by Israeli Occupation Forces (IOF) between 2015 and 2022. About 15 children were killed in 2021 by Israeli security forces, and, in May 2022 alone six children were killed.

There are also 520 detainees held under the Administrative Detention laws of Israel which keeps detainees without charges. This is an equivalent of our “Preventative Detention” in South Africa. We were told that this is a law the Israelis inherited from the British colonial regime and is the same law that the United States of America (USA) uses to keep its detainees in Guantanamo Bay and other facilities in other jurisdictions internationally.

What was shocking was about political prisoners who were sentenced to life imprisonment and have been in jail for 38 years, that is, cousins Karim and Maher Younis. The others are Bashir al-Khatib who has been in jail for 33 years, and Nasser Srour and Mahmoud Srour who have been in jail for 28 years.

What makes the situation more than what we experienced in South Africa is the fact that Palestine is subjected to military rule, military courts, and so forth. We at least were taken to civil courts even if the laws were those of the Apartheid regime. What was more shocking was that one would be detained for offences that they cannot be told about because the information involved security related secrets. This obviously means that there is no proper defence or challenge to the detention, and it can continue as long as the military prosecutor convinces the military judge that the person is a security risk that cannot be disclosed.

MEETING WITH HIS BEATITUDE PATRIARCH THEOPHILOS 111

The Delegation paid a visit to the Greek Orthodox Patriarch of Jerusalem, His Beatitude Patriarch Theophilos III. The Patriarch shared about the pain of violation of the Status Quo in Jerusalem by extremist Jewish groups the Israeli Government is allowing to act with no regard or respect for the law. They violate even the Protection of Holy Places Law of 1967 passed by the Knesset. He also dealt with restrictions limiting access to the holy sites by the authorities, including attacks on the clergy, threats against churches and church properties, and limitations on access to worship.

The Patriarch called on us to seek wisdom in our interventions so that we do not lose the humanity of all involved in the conflict. Calling on the religious community to make a special contribution to the resolution of the conflict as the people in the holy land are also formed in their identity by their respective faiths.

He echoed a growing chorus of disillusionment with the current state of the international effort to find long lasting and just peaceful solutions to the problems. There was a sense that the international community, especially the United States of America and the European Union are beholden to the pro-Israeli lobby and guilt about what Europe did to Jews and thus are not serious to finding real solutions that can offend the current Israeli state. He commented, "If the US wanted the occupation to end, it would end immediately."

MEETINGS WITH GOVERNMENT AUTHORITIES

We made formal requests for meetings with the Israeli and Palestinian Governments at the highest possible levels to explore ways and means in which the occupation of Palestinians and the gross violations of human rights would be ended. Unfortunately, by the time we undertook the mission the Israeli Government had not responded. The Delegation has committed itself to returning to Israel and Palestine should the Israeli government respond positively.

On the other hand, the Palestinian Authority granted the Delegation meetings with the Chief of Justice, the Minister of Foreign Affairs, and the Prime Minister of the State of Palestine. The Delegation also met with the Mayor of Ramallah.

There were three messages we got from Ramallah. One was a clear disillusionment about the lack of commitment to make the two-state solution succeed. We were told that this has not been achieved for more than twenty-five years. During this time, more and more land on the Palestinian side is being taken for Israeli settlers making the two-state solution more and more improbable. Extreme Zionist groups, which appear to be influential in the current administration, seem to prefer a one state solution where Jews are in control and everyone else being a second-class citizen.

Second was that the Palestinian State had no authority to govern under occupation as the leaders needed permission from the Israeli government to move from one area to another.

There is also the current status quo which does not allow them to arrest any Israeli Jew even if they have committed crimes within Palestine whilst Israeli security forces can arrest Palestinians in Palestine and charge and imprison them in Israel jails, which is against international law relating to the occupation of one nation by another.

Further, they did not have the power to collect taxes for the Occupied territory for transactions made in Israel or at its borders. This was collected by Israel, which retained the prerogative to deduct what it wishes and pass on the Palestinian authority what remains. The effect of this being the dependence of the Palestinian authority in every respect to the occupying power. Third, they asked us to do whatever is possible to get the international community to refocus on the plight of Palestinians and help to end the occupation and allow Palestinians to exercise their right of self-determination.

The conversation with the Mayor of Ramallah was interesting as it focused on what they could do at a local level whilst there was a stalemate at the national level. There was a fear expressed about the danger of young people leaving Palestine in search for a better life somewhere. This was especially so to the young Christian Palestinians who are leaving the holy land thus threatening the very existence of the faith in the holy land. There was a need to encourage the young Palestinians 'to live for Palestine rather than die for Palestine'. A strong message of needing to encourage people to protest the occupation by living in the holy land was shared with the delegation. He shared the limitations imposed on them by the occupation and the occupying force. This would include even needing to buy water from Israel and pay Israel for refuse removal. The relationship between the City of Ramallah and Johannesburg was treasured and needed to be deepened, the delegation was told.

INTERACTION WITH CRITICAL ISRAELI JEWISH VOICES

We had an opportunity to meet with two former Israeli Ambassadors to South Africa, namely, Ambassador Alon Liel and Ambassador Ilan Baruch of the Policy Working Group who assisted us to understand the challenges of dealing with the Israel and Palestine matter from a Jewish perspective beyond just an internal Israeli perspective.

One thing that was clear is that they believed that continued occupation of Palestine and violation of their rights was not sustainable and risked the future of the people of Israel. They are of the view that the way Palestinians are treated was not reflective of what Jewish Israelis are and that more of the younger generation, particularly in the USA, are of the view that the occupation of Palestinians was indefensible and should come to an end. They said that it was in the interest of the Jews to find an amicable solution to the conflict.

The challenge within Israel is that the extremists use “fear” of the Palestinians and of violence to maintain the status quo. This sounded like the “swart gevaar” (black danger) in South Africa where whites were told they would be sent to the sea if Black people became free and participated in the determination of the future of the country. The Ambassadors understood this situation well as they were in South Africa when we went through our transition from an apartheid society to a more just and equitable society.

The Ambassadors were of the view that change would come faster if the international community got involved, not against Israel or Palestinians but for a better future for both. Whilst we saw them as strategic on this mission to find a lasting solution, they saw us as part of the international community that is critical to help find a solution.

“CHRIST AT THE CHECKPOINT” CONFERENCE

The Delegation attended the “Christ at the Checkpoint” biennial Conference held at the Bethlehem Bible College, in Bethlehem, Palestine from 26–29 May 2022 where the Rev. Frank Chikane and Rev. Moss Ntlha were guest speakers. About half of the participants were from USA and Europe. About a quarter was international workers in Palestine and Israel, and the rest were Palestinians.

The value of this Conference for us was to help us understand the depth of the pain of Palestinian Christians, in particular, were going through in the light of support of Western Christians for Israeli Occupation, violating their rights in all respects and treating them as less than human beings. They felt that Christians internationally were part of the problem rather than part of the solution. They presented the world as racist in dealing with the Palestinian matter, using the differences in response to the invasion of Ukraine by Russia and the invasion and occupation of Palestine by Israel. They also dealt with the issue of Christian Zionism which in effect treats Palestinians (particularly Palestinian Christians) as non-existent and not part of God's consideration.

In his presentation, Rev. Frank Chikane revisited his call for an "Apostle to the Churches" (as Peter was an Apostle to the Jews and Paul an Apostle to the Gentiles). He made the case that the Church was now the problem to God, especially in relation to the pain of the Palestinian churches who are the generations from which we received the Gospel (Good News of the Lord Jesus Christ). He also dealt with the guilt of Europeans about the despicable things they did to the Jews which was their first sin. Strangely they were committing the second sin by allowing their guilt to turn a blind eye to what Israel was doing to Palestinians.

Rev. Moss Ntlha dealt with the challenge of evangelicals internationally in relation to Christian Zionism. He pointed out the odd coincidence that the countries that are at the forefront of supporting or condoning the Occupation of Palestine are the same countries that thought nothing of colonising other nations or supporting the Apartheid regime in South Africa then. Their use of religion and political/economic power to further their interests were a recurring theme in the histories of colonisation in Africa and elsewhere.

He called Christians to embrace a prophetic witness that calls temporal power (political/economic) to ways of justice for all God's children.

The Conference was where we engaged each other in doing theology in a conflict or war situation, striving together to discern the things that would make for peace for Palestinians and Israelis and thereby the world. It brought into focus one of the key missions of the Lord Jesus Christ to be 'our peace, who made the two (Jews and Gentiles) one' by 'destroying the barrier, the dividing wall of hostility' (Eph. 2:14). He created 'in himself one new humanity out of the two, thus making peace' (Eph. 2:15). But this has been hidden from those who are dead committed to maintain occupation of one by the other.

ISRAEL AN APARTHEID STATE

In considering the matter of Israel as an Apartheid State one must go through the three Reports, we referred to earlier (B'Tselem, Human Rights Watch, and Amnesty International) to inform oneself about the reality of the situation. But for us as South Africans who have gone through this experience of an Apartheid State, we could not but declare the regime in Israel and Palestine as “more than Apartheid” and the state of Israel which is responsible for this regime an Apartheid State.

The domination of one group (Palestinians and Arab Israelis, using military power and discriminatory laws) by another (Israeli Jews) is clear and falls within the international definition of an Apartheid State and therefore an offence of Crime against Humanity. What is worse here is that it is, firstly, a military occupation using military rules and military courts to enforce the occupation at all costs.

Secondly, is the levels of control and restrictions of movements and the rights of Palestinians within and outside Israel, involving classification from A-E and H areas and rights to move from one area to another. This goes with checkpoints in between all these areas, and walls of separation between Jews and Palestinian in the occupied area, and roads for settlers only; and so forth.

The question is, once Israel is declared an Apartheid State what then? This is where the International Convention on the Suppression and Punishment of the Crime of Apartheid (United Nations General Assembly, 1973) comes in. The crime of apartheid is also defined by the 2002 Rome Statute of the International Criminal Court.

THE LAST CONVERSATION WITH LEADERS & ACTIVISTS FROM BETHLEHEM & JERUSALEM

In between our engagements and during meals we took the opportunity to engage with the leaders, church activists and community activists who were with us and those who were invited specially to join us. We wanted to understand their strategic perspectives about what they thought should be done to end the occupation which was the main source of all the woes for both Palestinians and Israelis. The meeting with the two former Ambassadors of Israel to South Africa assumed this format.

In these interactions we observed that some had resigned themselves to the crushing realities they were facing. Others were preoccupied with survival strategies and theology (survival theology). Those who participated in activities on the ground to challenge the oppressive system as well as act in solidarity with victims of the brutality of the system could, in our interaction, begin to dream about what could be done to end the occupation. Our other observation was that whilst many engaged in one way or another in heroic efforts to end the pain of the people, fragmentation and working in silos weakened their impact.

At our last strategic conversation, one of them said that he hoped that we 'as South Africans would not abandon' them 'like the rest of the world which does not care' about them, given that we have an experience that would make us understand what they were going through. We responded in that moment, by saying that, "Even if the Government and Church as an institution would abandon them, the people of South Africa will not abandon them."

THE GOLDEN RULE

The Golden Rule should be the basis on which justice for all can be achieved locally, regionally, and international. In the Christian Scripture, Jesus Christ said: So, in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets (Matthew 7:12).

The negative form of it says, "Do not do to others what you would not like them to do to yourself" (Didache/Apology of Aristides).

Based on this rule, we would like to leave you with the challenge of ensuring that you do not do to others what you would not like them do to you. Do not occupy others if you would not want others to do the same to you. Do not deny others their rights if you would not want to be denied your rights.

THE BEST UNASSAILABLE SOLUTION!

Starting from the fact that everyone is made in the image of God and equal before God, the best unassailable solution would be equality for all the people (Palestinians and Israelis) between the Jordan River and the Mediterranean Sea. Secondly, there must be respect and compliance with international law regarding equal rights for all irrespective of colour, creed or race. We need to move to the indivisible justice of God (Martin Luther King) and indivisible security for all.

POSTSCRIPT

When we arrived in Palestine two children were killed by Israeli soldiers during the month of May. By the time we arrived back at home at the end of the month four (4) other children were killed. This brought the number of children killed within the month of May alone to six (6), making it fourteen (14) since the beginning of the year. Their names are Zaid Mohammad Said Ghunaim (14 years), Ghaith Mohammad Rafiq Ziad Yamin (16), Amjad Walid Hussein Fayed (16), Mohammad Odeh Sadaga (16), Thaer Khalil Mohammad Maslat (16), and Motasem Mohammad Taleb Attallah (17).⁵

And yet the international community remains cold and tight-lipped! Nothing can explain this attitude except that the world is simply racist and treats these children as less than human beings. It would not be allowed in other jurisdictions.



Left to right: Rev. Moss Ntlha, Rev. Frank Chikane, Dr Riad Malki (Minister of Foreign Affairs and Expatriates of the State of Palestine), Rev. Mzwandile Molo.

PROPOSALS AND RECOMMENDATIONS

As we went through all the meetings, discussions and through the Conference we distilled what we believed the people of Palestine and Israel were saying to us and what strategies would be necessary to end their pain and dehumanisation. Based on this experience we would like to make the following proposals and recommendations:

(5) See reports of Defense for Children International – Palestine.

1. That the constituencies and communities we come from, that is, the World Council of Churches (WCC), the South African Council of Churches (SACC) and The Evangelical Alliance of South Africa (TEASA), consider this report prayerfully and determine what the Lord would like them to do to end the pain and suffering of the occupied and the dehumanisation of both Palestinians and Israelis – for the dehumaniser becomes as much dehumanised because of acts of dehumanising others.
2. That each constituency or community and those who will receive this Report consider seriously declaring Israel formally as an Apartheid State, and then determine as to what that means in terms of international law and what each constituency/community will do, including collective action with others.
3. Engage the Israeli government about this reality and appeal to them and their consciences to change course in their own interest to end the occupation and discriminatory laws and live together or side by side with their Palestinian brothers and sisters, recalling that we are all made in the image of God and that we are one family before God.
4. That we engage with churches, civil society and governments of Europe and the United States of America (USA) to apply their minds on the reality of the state of life of Palestinians under occupation and military rule for years without end. We are convinced that if they can go through the three independent reports on Israel as an Apartheid State, they cannot but concur and act accordingly to end it.
5. That we engage with international and regional multilateral organisation, like the United Nations (UN), about the reality of the situation in Israel and Palestine and get them to act accordingly in terms of international law and practice.
6. That we consider launching a global Anti-Apartheid Movement like the worldwide Anti-Apartheid Movement that supported South Africans to end the Apartheid system. It is this movement of citizens of all the countries involved which pressurised their governments to end their support for Apartheid leading to its demise.
7. That we support Palestinians and Israelis who are determined to end the occupation of the Palestinians and discriminatory laws for the sake of both Palestinians and Israelis.
8. That we create a network of citizens of the world to adopt every prisoner, detainee, victims of the system to support them and keep contacts with them as a way of raising the consciousness of the world about the daily pain of the Palestinian people.
9. To work toward unmasking Christian Zionism as a heresy.
10. And to resist a definition of Anti-Semitism that outlaws any critique of or opposition to:
 - the enforcement of occupation of Palestine;
 - the enforcement of apartheid and discriminatory laws against Palestinians and Arab Israelis;
 - Violation of human rights and curbing of freedoms of expression and association; and
 - the denial of the right of the occupied to organise and resist the occupation.

SIGNED BY:



Frank Chikane (Rev)



Moss Ntlha (Rev)



Mzwandile Molo (Rev)

DATE: 14 June 2022



Thank You



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