

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable the 2024 General Assembly:

The Presbyterian Church in Canada believes God calls the church to seek justice in the world that reflects the divine righteousness revealed in the Bible. The justice that the church works for is seen when we strive to change customs and practices that oppress others and that protests against everything that destroys human dignity. Justice also seeks the best way to create well-being in every society. Guided by biblical calls for societal justice, healing and transformation, the International Affairs Committee considers and reflects on the theological dimensions of events of international significance, consults with Christians of other church bodies on matters of concern, develops educational initiatives for the church and communicates appropriately with the Canadian government on matters of international concern to The Presbyterian Church in Canada.

The report of the International Affairs Committee is divided into the following sections:

- Resources for Human Trafficking Awareness Day in 2025
- Allocating Funds to Support Agencies that Help Settle People Who Identify as LGBTQI+ Seeking Refuge in Canada (2023 Additional Motion)
- Taiwan
- Always 10 Years Away: Climate Change
- Food Security
- Costly Solidarity: Standing with Palestinian Christians 2024

RESOURCES FOR HUMAN TRAFFICKING AWARENESS DAY IN 2025

Every 30 seconds another person becomes a victim of human trafficking. This grim statistic makes human trafficking the fastest growing crime globally. Sex trafficking is a situation in which someone is being exploited in the commercial sex industry for another person's personal profit or gain. Someone is being forced to provide commercial sexual services through manipulation, lies, threats or violence in exchange for something of value like food, shelter, money, drugs or transportation.

This crisis was a major theme in the report of the International Affairs Committee to the General Assembly in 2021. (A&P 2021, p. 330–39) That year, the Assembly recognized the work of the Canadian Centre to End Human Trafficking with the Cutting Edge of Mission Award. The centre provides resources to heighten awareness of forms of human trafficking in communities across Canada that could include sex trafficking and trafficking of persons as forced labour. (1-833-900-1010 or canadianhumantraffickinghotline.ca)

A brochure has been produced to bring this matter to the attention of congregations. The brochure will be available for order by the autumn of 2024 and can be downloaded from the resources section on the church's website.

ADDITIONAL MOTION (A&P 2022, p. 23)

Re: Allocating funds to support agencies that help settle people who identify LGBTQI+ seeking refuge in Canada

During the presentation of the International Affairs' report in 2023, the General Assembly adopted the additional recommendation:

That the International Affairs Committee and the Life and Mission Agency Committee work together to allocate \$50,000 to agencies in Canada that help to settle people who identify as LGBTQI+ and seek refuge.

Funds were identified by the Life and Mission Agency and the Assembly Council to fulfil the General Assembly's intention to allocate \$50,000 to agencies in Canada that help to settle people who identify as LGBTQI+ and are seeking refuge. A working group comprised of the Life and Mission Agency (including PWS&D) and the International Affairs Committee was created to determine how the funds would be allocated. Funds were ultimately transferred to the following groups:

- **Rainbow Railroad** is a global not-for-profit organization based in Canada and the United States that helps at-risk LGBTQI+ people get to safety worldwide through emergency relocation, crisis response, cash assistance and other forms of assistance. (rainbowrailroad.org)
- **The Rainbow Refugee Association of Nova Scotia (RRANS)** is a grassroots, registered not-for-profit based in Halifax, Nova Scotia. Since 2013, RRANS has privately sponsored 32 individuals and supported many

more government assisted LGBTQI+ refugees from regions including Africa, Latin America and the Middle East. (rainbowrefugees.com)

- **Capital Rainbow Refuge** is an Ottawa-based registered non-profit organization founded in 2010 to support and sponsor LGBTQI+ refugees. Through volunteer-led sponsor groups, advocacy, community building and outreach, Capital Rainbow Refuge helps LGBTQI+ refugees and newcomers arrive and thrive in Eastern Ontario. (capitalrainbow.ca)
- **Black Coalition for AIDS Prevention** creates culturally relevant outreach, prevention and support services for African, Caribbean and Black people in Toronto, Ontario, who are infected with, affected by or at risk of contracting HIV. Their refugee settlement program assists HIV positive and LGBTQ refugee claimants from Africa and the Caribbean to settle and integrate into Canadian society. (blackcap.ca/programs-services/refugee-settlement-program)
- **SPECTRUM: Waterloo Region's Rainbow Community Space** provides support and community opportunities for LGBTQI+ newcomers, refugees and immigrants in Kitchener-Waterloo, Ontario. The Rainbow Newcomers Connect group meets monthly to learn from one another and develop social networks of support. SPECTRUM occasionally provides letters of support for refugees applying for landed immigrant status on the basis of sexual orientation or gender identity that have attended several SPECTRUM events or group meetings. (ourspectrum.com/services/newcomers)
- **Reaching Out Winnipeg (ROW)** is a grassroots, volunteer-based organization in Winnipeg, Manitoba, that helps refugees who face persecution and intense discrimination in their home countries based on their sexual orientation or gender identity. ROW arranges provides newly sponsored refugees with financial and social supports for one year, including help with mental and physical health care needs, finding suitable accommodation and employment. (reachingoutwinnipeg.org)
- **Edmonton Mennonite Centre for Newcomers (EMCN)**, whose Rainbow Refuge program offers LGBTQI+ refugees culturally relevant, affirming supports in immigration, settlement, employment, mental health, community connection, education and advocacy. Before EMCN's Rainbow Refuge program was established, only 50 to 60 percent of LGBTQI+ refugee claims in Edmonton were accepted. As of 2021, about 97 percent of LGBTQI+ refugee claims in Edmonton are accepted. (newcomercentre.com/program/rainbow-refugee-program)
- **Rainbow Refugee**, is a Vancouver-based organization that promotes safe, equitable migration and communities of belonging in British Columbia for people fleeing persecution based on their sexual orientation, gender identity, gender expression or HIV status. Rainbow Refugee provides support, information and system navigation assistance to refugees and refugee claimants seeking refugee status in Canada. (rainbowrefugee.com)

TAIWAN

The Presbyterian Church in Taiwan (PCT) is The Presbyterian Church in Canada's longest mission partner and today that partnership is one of our denomination's most active international church partnership. Our church's work in Taiwan (then Formosa) began in 1871 by the Rev. George Leslie MacKay, a Presbyterian minister from Ontario. The Women's Foreign Mission Society (forerunner of the Women's Missionary Society) began its work in Taiwan in 1896 and has long been associated with hospitals and schools in Taiwan. Today, there are many ways in which the partnership between our two churches is nurtured and lived out. To strengthen and maintain this important partnership, numerous opportunities are available to youth and adults, lay and ordained leaders, theological students and professors in our two churches. For example:

- The Rev. Dr. Paul McLean works with translation teams in Taiwan translating the Bible into aboriginal languages.
- The Rev. Dr. Bob Faris, Moderator of the 2023 General Assembly, along with nine others from the church visited Taiwan and attended the PCT's General Assembly.
- Exchange agreements between seminaries in both our churches provide exchange opportunities for M.Div. students, graduate students and faculty from Canada and Taiwan.
- This coming summer we will welcome youth from Taiwan to Uplift 2024.
- The Rev. Linda Patton-Cowie serves as The Presbyterian Church in Canada's representative on the Taiwan Ecumenical Forum.

Taiwan has a complicated geopolitical history. The island, historically part of mainland China, was occupied by Japan for about 50 years, ending in 1945 at which time it was returned to China. Following the communist revolution in China in 1949, representatives of the government of the Republic of China fled to the island of Taiwan and established a provisional government. Meanwhile, the ‘Peoples Republic of China’ was established on the mainland, led by Mao Zedong.

The Peoples Republic of China has always claimed Taiwan as part of its territory and does so to this day. However, Taiwan has a government based in its capital city, Taipei, and it has informally declared itself a sovereign country. Unfortunately, the ‘Constitutive Theory of Statehood’ considers a country to be a country only if it is recognized by other established countries.

As of today, the ‘state of Taiwan’ is only recognized by 13 relatively small countries. Taiwan is not currently a member of the United Nations.

Neither Canada or the United States recognizes Taiwan as a country and, in fact, adheres to a ‘one China’ foreign policy. Until Taiwan formally declares its independence from China or it is formally recognized by the international community as being independent from the Peoples Republic of China, its status as a country will be unclear.

In June 2023, the Council for World Mission produced a statement on Taiwan titled “Not Forgotten and Not Alone”. <https://www.cwmmission.org/cwm-statement-not-forgotten-not-alone/>. In a letter dated July 18, 2023, signed by the Moderator of the PCT’s 68th General Assembly and the PCT General Secretary, the PCT praised this statement. The PCT letter can be accessed at Taiwan Ecumenical Forum-PCT. To show our continuing solidarity with the PCT, the International Affairs Committee makes the following recommendation:

Recommendation IAC-001 adopted/defeated/amended

That the Council for World Mission statement on Taiwan titled “Not Forgotten and Not Alone” be endorsed.

ALWAYS 10 YEARS AWAY – CLIMATE CHANGE UPDATE

2023 was the warmest year on record. There is an old saying, “the best time to plant a tree was 20 years ago. The second-best time is now”. There is an even older lesson from Genesis 1:1 and 31 that we are familiar with: “In the beginning God created the heavens and the earth...God saw all that God had made and it was very good.”. As we consider the state of the natural world today, it is worth holding those two ideas in mind.

In December 2023, the United Nations Climate Change Conference (COP28) ended with an agreement that was said to signal the “beginning of the end” of the fossil fuel era. The agreement laid the foundation for a swift, just and equitable transition from fossil fuel. Additionally, there were deep cuts made to emission standards and increased financing. 2023 saw more promises and pledges for a fund to pay for climate damages. Also announced were programs to improve the resilience of food and public health systems.

The effects of climate change are already felt globally, with the damages and suffering falling most heavily on the world’s poorest. According to a report from Oxfam International in November 2023, the world’s richest one percent create double the CO² emissions of the world’s poorest 50 percent, who are most vulnerable to the effects of climate change. Efforts to create a fund to help poorer countries recover from the devastating tolls of climate change is a tangible, necessary and just step in the right direction.

The United Nations statement following COP28 states, “The next two years will be critical. At COP29, governments must establish a new climate finance goal, reflecting the scale and urgency of the climate challenge. And at COP30, they must come prepared with new nationally determined contributions that are...fully aligned with the 1.5°C temperature limit... ‘Every single commitment – on finance, adaptation and mitigation – must bring us in line with a 1.5 degree world.’” According to an article by Rebecca Lindsay and Luann Dahlman entitled, “Climate Change: Global Temperatures”, 2023 was 1.35°C above the pre-industrial average.

Unfortunately, much of this is coming too little, too late. Every year goals are pushed farther into the future – the world will start reducing its emissions next year, leaders promise a plan to take effect in five years. Meanwhile, the commitments that were made a decade ago were only half-heartedly pursued and have rarely come to fruition.

The result of always planning to act but rarely doing?

According to the National Centers for Environmental Information, 2023 was the warmest year on record and the top ten warmest years on record were 2014 to 2023.

We are starting to transition away from an over-reliance on fossil fuels. How quickly, thoroughly and fairly the world can do that remains in question. Based on current trends and tangible actions the answer is: not quickly, thoroughly or fairly enough.

In 2015, 196 world leaders at COP21 agreed to a legally binding international treaty on climate change: the Paris Agreement. The Paris Agreement's overarching goal is to hold "the increase in the global average temperature to well below 2°C above pre-industrial levels" and pursue efforts "to limit the temperature increase to 1.5°C". Experts have warned that "crossing the 1.5°C threshold risks unleashing far more severe climate change impacts, including more frequent and severe droughts, heatwaves and rainfall", according to the United Nation's website. In 2017, the Moderator of The Presbyterian Church in Canada wrote to the Environment Minister with the church's support for the Paris Agreement, urging the government to be a leader on climate change.

In 2015, the aim was to make sure that 2025 was the peak of Greenhouse Gas (GHG) emissions. Now that we are only a year away, the goal has shifted farther into the future. We once dreaded going above 1.5°C of warming. Now, some parts of the world are applauding it as progress and saying that it is a victory. It is not a victory. It is a horrible defeat that will lead to the suffering and death of millions of people around the globe – mostly amongst the poorest and more vulnerable.

Writing in *The New York Times* on December 16, 2023, David Wallace-Wells says in "What No One at COP28 Wanted to Say Out Loud: Prepare for 1.5 Degrees" that,

Between 1.5 degrees and 2 degrees, it is estimated, more than 150 million people would die prematurely from the air pollution produced by the burning of fossil fuel responsible for that level of warming. Around the world, flooding events that used to arrive once a century...would instead strike annually.... Going from 1.5 degrees to 2 degrees, most scientists believe, would be a death sentence for the world's coral reefs.... In that range, the planet will lock in the permanent loss of many of its ice sheets... At 3 degrees...more than 50 times as many people in African cities would experience conditions of dangerous heat.... Wildfires would burn twice as much land globally and the Amazon would cease to be a rainforest but a grassland. Potentially lethal heat stress, almost unheard of at 1.5 degrees, would become routine for billions at 2 degrees and above 3 degrees would impact places like the American Midwest.

Committing to action in the future has gotten us to where we are now. Wildfires, typhoons, flooding, droughts, climate refugees, deadly heat waves and shrinking islands. Continuing to plan and failing to act certainly will not help. While harsh, confronting this stark reality can help us to take the actions that we need now and hold our government and representatives to their commitments. Five years from now is not good enough. The best time was twenty years ago. The second-best time is now.

Continue to prayerfully consider all that you and your congregation can do to protect and preserve God's creation. Write to government officials, set examples of good environmental stewardship, preach, pray and study this vital issue. Most of all – act. In whatever way you can, big or small, act. Pray that God will empower our efforts to preserve this world that God made and called good.

The International Affairs Committee encourages all members of The Presbyterian Church in Canada to support the "Give It Up For The Earth" campaign by making a pledge to reduce your personal and household greenhouse gas emissions; committing to embracing eco-spirituality through climate action and by building relationships with the Indigenous communities on whose traditional territories we live, work and play; and sending a letter to the Minister of the Environment and Climate Change, Steven Guilbeault, urging him to set more ambitious climate action targets and expressing support for a just transition towards a low-carbon economy. The letter can be easily sent through this website: cpj.ca/minister-guilbeault-will-you-give-it-up-for-the-earth.

GLOBAL FOOD SECURITY

The United Nations stated in the Rome Declaration on World Food Security and World Food Summit Plan of Action in 1996 that food security "exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life". The most recent available statistics on global food security are from mid-year 2023. These include the impact of the Russian war on

Ukraine, which affects the availability of food for much of Africa. They do not consider the critical shortage of food in Sudan since the resumption of that civil war nor the humanitarian disaster in Gaza and the West Bank. The starvation in Gaza is detailed in the Palestine section of this report (see p. 9–10).

Below are some highlights of the United Nations report entitled, “State of Food Security in 2023”:

- Global hunger, measured by the prevalence of undernourishment, remained relatively unchanged from 2021 to 2022 but is still far above pre-COVID-19 pandemic levels, affecting around 9.2 percent of the world population in 2022 compared with 7.9 percent in 2019.
- Projected numbers of undernourished indicate that the world is far off track to achieve Zero Hunger by 2030.
- More than 3.1 billion people – almost 40 percent of global population – could not afford a healthy diet in 2021. Progress was made towards reducing hunger in Asia and Latin America but hunger is still on the rise in Western Asia (everything west of Iran), the Caribbean and all subregions of Africa.
- Steady progress has been made on increasing exclusive breastfeeding for the first six months of life and reducing stunting among children under five years of age but the world is not on track to achieve the 2030 targets.
- Increasing urbanization, with almost seven in ten people projected to live in cities by 2050, is driving changes in agrifood systems across the rural–urban continuum. Conditions are worsening for women and rural residents, as people are forced to seek more off-farm income to survive and become more reliant on purchased food. Urban expansion also results in loss of farmland.
- The population shift from rural to urban means greater prevalence cheaper, convenience, pre-prepared and fast foods and reduced availability of nutrient dense vegetables and fruits to meet the daily requirements of healthy diets for everyone.

The global system of food commodification offers more profitable, shelf-stable foods in place of nutrient-dense perishables like fruits and vegetables. These highly processed products contribute to malnutrition. They may fill the belly but do not nourish the body. Additionally, if people do not have adequate housing, they may be unable to store and prepare healthful food. Investment is needed in local and regional infrastructure to connect producers of real food with urban dwellers who are hungry for it.

The 2022 International Affairs Committee report on global food security has distinguished between those “at the table” (the handful of powerful multinational agribusinesses who control seeds and other agricultural inputs, dictate what is grown and where and how it is processed, transported and distributed) and those “on the menu” (the billions of people who grow and harvest food and the billions more people who need food). The report stated, “When food becomes a commodity, the people at the table follow the operating model of ‘buy cheap, sell dear’, regardless of what it costs to produce, whether people who need it can afford to buy it or the impact production and transportation have on soils, seas and climate. This means corporate power and trade policies of the world’s current food systems undermine human rights, exacerbate inequalities, threaten biodiversity and contribute to climate change.”

According to a July 2023 article written by Monika Korzun, Ashley Jean MacDonald and Donna Appavoo entitled “The True Cost of Food: High Grocery Prices Are Not the Root Issue”, poverty is the root cause of food insecurity, resulting from poor government policies, income inequality and systemic discrimination. Food conglomerates continue to make money, in part, because there are hidden costs of food that they are not being required to pay for. These include healthcare costs from diet-related disease, current and future environmental costs of agricultural practices that deplete soils and pollute water and social injustices from underpaying farmers and farm workers, including exploiting child labour.

The Food and Agriculture Organization of the United Nations (FAO) is analyzing the true cost of food with a view toward transforming the agrifood system. They devoted their reports for 2023 and 2024 to “true cost accounting” to quantify the hidden costs of agrifood systems.

The FAO’s 2023 report, “In Brief to The State of Food and Agriculture 2023, Revealing the true cost of food to transform agrifood systems” presents a first attempt at a national-level assessment for 154 countries. Even allowing for large uncertainties and excluding some impacts, there is a very high degree of confidence that the global quantified hidden cost of agrifood systems exceeds 10 trillion USD – almost 10 percent of global gross domestic product (GDP). This highlights the urgency to consider these costs when deciding how to transform agrifood systems. Globally, the dominant quantified hidden costs arise from dietary patterns which lead to non-communicable diseases (diabetes, for example) and lower labour productivity, prominent in high- and middle-income countries. Over 20 percent of the

quantified hidden costs are environmental, associated with greenhouse gas (GHG) and nitrogen emissions in all countries, according to the report.

The FAO researchers are “following the money” to find points of leverage, with the intent of moving the system toward sustainability. Considering negative impacts on land, water and climate and impacts of nitrogen pollution, poverty, undernourishment and unhealthy dietary patterns, it is already clear that the lowest income countries bear the greatest economic burden of hidden costs. When presented as percentage of GDP the burden of hidden costs on low-income countries averages 27 percent but goes as high as 75 percent (Democratic Republic of Congo) and 59 percent (Madagascar). By comparison, Canada’s burden is eight percent, according to FAO’s “In Brief to The State of Food and Agriculture 2023, Revealing the true cost of food to transform agrifood systems”.

The FAO researchers indicated in their report that they understand they will meet with resistance from big agribusinesses, governments with restrictive trade practices and consumers in wealthy countries. This is where churches and others who care about human rights for all people can lend a hand. We can educate ourselves, advocate for others and apply pressure through our shopping habits. Most of us, if we could access fair products, would be willing pay a few extra pennies to allow a child to attend school instead of working on plantations or under other difficult circumstances.

Case Study - India

The issues of how food commodification hides costs and increases food insecurity are being played out in India, where farmers constitute over half the workforce. Farmers are trying to claim the promises made to them in 2021 following a months-long protest that brought together thousands from over 40 farmers’ unions and built solidarity across religion, gender and caste. Starting in 2020, they erected an encampment outside New Delhi that remained until late 2021 when the government committed to repeal three agrarian reform laws that threatened farmer’s livelihoods. (see Jean Blaylock’s article in *New Internationalist* entitled “An India-UK Trade Deal Could Mean a Race to the Bottom for Indian Workers”).

The laws would have eased restrictions for corporations in the country’s agrarian markets and retreated from a long-established government responsibility for public procurement of food grains. The laws would have allowed a deregulated environment for big agribusinesses to push farmers into contracts for the supply of agricultural produce on terms that might be unclear and unfavourable to them. The farmers feared these laws laid the groundwork for evicting them from their land, allowing for the corporate takeover of agriculture. This would make smallholder farming unsustainable, forcing farmers to leave their villages and the land their families have worked for generations, seek casual labour or toil in factories on starvation wages in unwelcoming cities. It was an assault on farmers’ dignity.

Eighty-four percent of Indian farmers operate on less than two hectares (five acres) of land. Many are growing Indigenous seed varieties, needing little to no chemical inputs. Passed through generations, these heirloom seeds are essential to resisting climate-induced food insecurity, according to an article entitled “Holding Out for the Harvest” by Havsharan Singh in *New Internationalist*. If agribusiness takes over farming in India, these treasures of biodiversity could be lost to the world.

Over the previous decades Indian farmers who have been persuaded to grow cash crops have experienced a sharp increase in production costs. Farm inputs controlled by multi-national agribusinesses have all shot up in price, raising the year-on-year cost of cultivation by 8–10 percent. The government’s minimum support price for food grains has been raised at about half that rate. Farmers are poorer and falling into debt traps. (see “Holding Out for the Harvest” by Havsharan Singh in *New Internationalist*).

In “Why Are Indian Farmers Angry?”, an article in *New Internationalist* in 2021, Tarun Gidwani, a specialist in the ethics of international trade, reported that in 2019, 10,281 Indian farmers died by suicide, according to government statistics which under-report the reality.

“Giant transnational seed companies dislodge local varieties with their own. Often, this also means a shift from food crops to cash crops. The most obvious disadvantages are: 1) the seeds are expensive to buy, 2) other input costs, like pesticides, are also expensive, and 3) their prices are vulnerable to global fluctuations. Many farmer suicides are directly linked to indebtedness caused by growing genetically modified cotton, a crop whose sale price has been dropping due to aggressive Western subsidies.... There’s no good way to summarize the crushing processes that foster this human

tragedy [of suicides] but veteran agricultural affairs journalist and activist P. Sainath's five-word summary is the best attempt: 'the predatory commercialization of countryside'.

While Prime Minister Modi and the Indian Government repealed the protested agrarian reform laws, they have not made good on their other promises to farmers: consultations on future reforms and expansion of minimum price supports beyond grain to other farm produce. The demand for legislation that will guarantee minimum support prices is at the heart of the action in 2024 but other demands include pensions and debt-relief. Protesters have also called for India to withdraw from the World Trade Organization and scrap all free trade agreements. They have reason to fear: negotiations for a United Kingdom-India Free Trade Agreement are underway behind closed doors, which could spell doom for both agricultural and pharmaceutical sectors in India. It appears Prime Minister Modi is pursuing another, less democratic way to accomplish what the repealed laws were intended to do. Global agribusiness is at the table and set to get its way. (see Jean Blaylock's article entitled "An India-UK Trade Deal Could Mean a Race to the Bottom for Indian Workers" in *New Internationalist*). Farmers are once again on the menu. Since Indian farmers are unionized, they may hold some sway, especially with a national election coming up but their protests are being met with brutality and there are no guarantees.

For more information on the FAO's True Cost Accounting project, see fao.org/agrifood-economics/publications/detail/en/c/1661488/ and this short video (2:43): youtube.com/watch?v=u1mV5S2Qv1A.

For more information about food and nutrition in 2023, see who.int/publications/m/item/the-state-of-food-security-and-nutrition-in-the-world-2023 and this short video (3:32): youtube.com/watch?v=_ddcjQf7OY0.

The Canadian Foodgrains Bank has worship resources for personal and congregational worship on its webpage.

Recommendation IAC-002 adopted/defeated/amended

That congregations and individuals learn what they can about the hidden costs of food and consider how they can respond.

Recommendation IAC-003 adopted/defeated/amended

That congregations and individuals support and advocate for local and global agriculture that respects the environment and the health and well-being of farmers and farm workers.

COSTLY SOLIDARITY: PALESTINE AND ISRAEL 2024

In 2023, the General Assembly adopted a report from the International Affairs Committee that reviewed much of the church's work in relation to Palestine and Israel over the last 50 years. (A&P 2023, p. 105–09) Last year's report gave updates and raised questions about the emerging realities of the situation in the area. This year's follows the church's historic statements, of which three notable ones are listed below:

- The beginning of a path to peace in the Middle East and specifically between Israel and Palestine lies in a process of mutual recognition whereby the Government of Israel recognizes that the long-bereft Palestinian people have rights to territory and freedom, while at the same time the Palestinians recognize the legitimacy of the state of Israel and forswear violence and threats of violence against it. (A&P 1983, p. 374, 79)
- Acknowledging the complexity of issues faced by the people of the Middle East and, in particular, by the people of Israel and the Palestinian territories, the General Assembly affirms the right of the State of Israel and the people of Palestine to exist in peace and security while rejecting Christian Zionism as a doctrinal stance inconsistent with Reformed doctrine and its emphasis on one covenant of grace for all peoples. The General Assembly also acknowledges the message of Palestinian sisters and brothers in Christ that Christian Zionism poses a significant obstacle to a just peace between Israelis and Palestinians. (A&P 2012, p. 289–92, 35)
- ...The Presbyterian Church in Canada...has expressed its clear support for a peace settlement based on the "two state solution" with the establishment of a sovereign Palestinian state. The 109th General Assembly and the 116th General Assembly affirmed support for United Nations Security Council resolutions, particularly Resolutions 242 and 338 (A&P 1983, p. 374 and A&P 1990, p. 395–400, 62–63). Resolution 242 calls for:
 - The withdrawal of Israel from the territory occupied since 1967 and the recognition by all states in the region of Israel's right to exist;
 - The right of all states, including Israel and its Arab neighbours, to live in peace with secure and recognized borders; and

- The right of the Palestinians to self-determination, including the right to establish their own sovereign state.

Resolution 338 was passed by the United Nations Security Council during the 1973 conflict and called for an immediate ceasefire, the implementation of Security Council Resolution 242 and negotiations to bring about a just and sustainable peace in the Middle East.

Withdrawing from the Occupied Territories means an end to Israeli settlements in the West Bank, all of which must be disposed of or dealt with, within a negotiated settlement. An arrangement must be found so that Jerusalem can be shared by the two peoples and three faiths for which it is a holy city. Then there is the question of 5 million Palestinian refugees – that is those Palestinian refugees who are eligible for United Nations Relief and Works Agency services. One-third of the registered Palestine refugees, more than 1.4 million, live in 58 recognized refugee camps in Jordan, Lebanon, the Syrian Arab Republic, the Gaza Strip and the West Bank, including East Jerusalem. The future of Palestinian refugees needs to be considered in a way that fairly addresses the concerns of both Israelis and Palestinians.

In Living Faith (8.4.3, 8.5.3), we affirm our responsibilities as Christians to marginalized and vulnerable people:

Justice involves protecting the rights of others. It protests against everything that destroys human dignity... We affirm that God is at work when people are ashamed of the inhumanity of war and work for peace with justice.

This year, the committee had intended to propose new policy statements for the General Assembly to consider in the spirit of supporting a just and lasting peace in Israel and Palestine. However, the situation in the area changed significantly after the attacks by Hamas on October 7, 2023, and the subsequent asymmetric response by the government of Israel. Since the situation in the area is changing quickly and drastically, the committee is providing updates on ongoing programs and accompanying recommendations for ways the church might respond. This year's report addressing the following topics:

- The Olive Tree Campaign
- Gaza Food Relief
- Defense for Children International – Palestine
- Pilgrimage to Palestine and Israel
- Invitation to Address the General Assembly
- Ecumenical Advocacy in Ottawa
- An Open Letter from Palestinian Christians to Western Church Leaders and Theologians

The Olive Tree Campaign

The olive branch is a symbol for peace as well as for the resistance and resilience of the Palestinian people: long-living, slow growing and drought resistance it represents the hope and the challenges of living in this land.

One of the oldest trees, found in Hebron in the Palestinian Territories, dates back 5,000 years, a living reminder of Palestinian presence in this contested land. Other ancient olive trees, which are almost as old, are found in Jericho and the Garden of Gethsemane.

However, the increasing violence of Israeli settlers from settlements that are illegal under international law results in the uprooting or burning of the olive trees; this violence is escalating every year. The action of the settlers' program creates a sense of hopelessness seeking to break the resilience of the Palestinian people with the purpose of forcing them to leave the land they have lived in for thousands of years.

The Joint Advocacy Initiative Olive Tree Campaign, familiar to many Presbyterian congregations, has since 2002 focused on strengthening the resilience of Palestinian farmers, particularly those with lands near illegal Israeli settlements or lands that Israel is threatening to confiscate as military zones or in order to extend the apartheid wall. In a context of increasing Israeli settler and military violence in the West Bank this annual activity keeps hope alive and the *samud* (steadfastness) of the Palestinian people strong.

Between October 7 and January 7, the United Nations Office for the Coordination of Humanitarian Affairs Office recorded 381 settler attacks resulting in Palestinian casualties with damage to Palestinian property and destruction of farm equipment and vehicles. According to a similar UNOCHA report for a 12-month period (August 2001–July 31,

2022) there were 56 incidents of such violence. This annual report represents a 46 percent increase when compared to 2021 and 100 percent compared to 2020.

The November 2022 Israeli election that included a coalition of radical right-wing settler and religious parties ensures that the violence and oppression of the Palestinians will increase. These parties are committed to the annexation of the West Bank and to the building of more settlements. Since October 7, nine new outposts have been established. Clearly the Israeli government is encouraging whatever actions are needed to ensure that the whole of Palestine becomes a Jewish nation state, meaning in their terminology a “voluntary transfer” of the Palestinians from the whole land of Palestine/Israel through intimidation, violence and dispossession. In the West Bank home demolitions, destruction of olive trees, killing of children, all have increased since October 7, 2023, while the international community is focused on the war in Gaza.

Here is one of the many stories: In the green hills, 20 kilometres north-west of Ramallah lies Nabi Saleh, a village with approximately 500 inhabitants. In 1977, the illegal Israeli settlement Halamish was established in the southern part of the village for which 760 dunums of Palestinian land were stolen. Although the Israeli Supreme Court ruled in 1978 that the confiscation was illegal and that the land had to be returned to its rightful Palestinian owners, this decision was never implemented. The villagers suffer from violence and vandalism by settlers. Hundreds of olive trees have been destroyed and uprooted. In 2009 the settlers confiscated the land around the water source, making the inhabitants of Nabi Saleh unable to access their water supply.

In the last five years, 170 of the 500 village residents were arrested, which included 70 children under 17 years and nine children under the age of 15 years; 350 people have been injured and the Israeli army demolished 13 homes.

One of the residents, Bassem and his family dedicate their lives to resisting dispossession. “Resistance means to demonstrate, to boycott Israel, to document our reality and share this with the world. And to cultivate our land.”

In 2015, Bassem approached the Olive Tree Campaign for help. His land, which is alongside an illegal settler bypass road, was under threat of confiscation. To support Bassem and avoid confiscation the Olive tree campaign sponsored 100 trees.

Stories like this are repeated year in and year out. Support of the Olive Tree Campaign protects Palestinian land and prevents its people from dispossession.

Gaza Food Relief

For the children of Gaza to grow up to adulthood remains a fragile hope considering the number who since October 7, 2023, have been killed or are buried under tons of rubble over 9,000 children killed as of December 21, 2023. This is a war that has broken all the rules of warfare established by international law: depriving a population of 2.3 million people, more than half of whom are under the age of 18 of water, food, electricity, fuel; raining tons of bombs down indiscriminately on a civilian population; destroying hospitals, schools, churches, places of healing and sanctuary.

The death of children will continue long after the war has ended. In an interview, the Director of UNICEF Palestine, supported by physicians around the world, declared that children will succumb in greater numbers to starvation and all manner of curable diseases than from the tons of bombs. In a report on December 20, 2023, the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) confirms that dire conclusion in that already children in Gaza are not able to access 90 percent of their normal water use. The impact of this is the increase in dehydration, diarrhea, disease and malnutrition. Officials have recorded almost 20 times the monthly average of reported cases of diarrhea among children under the age of five and 160,000 cases of acute respiratory infection and increases of other infectious diseases, such as scabies, lice, chicken pox and skin rashes.

The Integrated Food Security Phase Classification (IPC), identifies 5 Phases of classification for food security:

- Generally, Food Secure,
- Borderline Food Insecure,
- Acute food and Livelihood Crisis,
- Humanitarian Emergency and
- Famine/Humanitarian Catastrophe.

As of December 21, 2023, as reported in OCHA Flash Update #75, the recent estimates from the IPC reveal an unprecedented level of acute food insecurity in the Gaza Strip. Over 90 percent of the population in the Gaza Strip

(about 2.08 million people) was estimated to face high levels of acute food insecurity, classified in IPC Phase 3 or above (crisis or worse). Among these, over 40 percent of the population (939,000 people) were in Emergency (IPC Phase 4) and over 15 percent (378,000 people) were in Catastrophe (IPC Phase 5). World Food Programme's (WFP) regional director for the Middle East and North Africa reported on December 19 that half of Gaza's population is starving in a situation of extreme or severe hunger and 90 percent of the population regularly go without food for a whole day.

In the period from December 8, 2023 to February 7, 2024, according to IPC projections the entire population in the Gaza Strip (approximately 2.2 million people) is anticipated to experience severe food insecurity, classified as IPC Phase 3 or higher (Crisis or worse). The IPC Famine Review Committee has been activated amid evidence exceeding acute food insecurity Phase 5 threshold. Among these, over half a million people are facing catastrophic conditions – IPC Phase 5 (Catastrophe), characterized by households experiencing an extreme lack of food, starvation and exhaustion of coping capacities. Since 50 percent of the population of Gaza are children under the age of eighteen, this is a catastrophe that will traumatize Palestinians for generations. To live to grow up in such conditions is increasingly a fragile hope.

Defense for Children International – Palestine

In the West Bank, as in Gaza, to grow up is something children also wish for but in the 56 years of the violence and death toll of this brutal military occupation in what is increasingly recognized by human rights organization and more recently by the South African government and churches as apartheid such hope is increasingly fragile. Children as young as twelve are randomly rounded up by the Israeli military, arrested, tortured, incarcerated in Israeli military prisons without access to legal counsel or their parents' presence. Or they are simply shot in the head or the torso making sure death is certain. In a recent report Defense for Children International-Palestine (DCI-P) describes how Rami*, 17, spent more than a year in Israeli military detention, including 30 days of solitary confinement. Here is part of his story: The solitary confinement cell was "small, dark, with damp odors emanating from it," Rami told DCIP. "The floor had an opening serving as a toilet and I was unaware of the time...and inside, there is a dirty mattress and a soiled cover with a bad smell. On the 29th day of my stay in solitary confinement, I attempted to hang myself using a part of the blanket..."

The treatment of Palestinian children in the juvenile prison took a turn for the worse on October 7. "The Israeli suppression unit (part of Israel's prison system) stormed the courtyard allocated for juvenile detainees, threw stun grenades intensely and then physically assaulted us with batons," Rami added. "Afterwards, the suppression unit members sprayed gas on our faces. At that moment, I lost focus and I and several other children lost consciousness."

After beating the children, Israeli soldiers took them "to the juvenile section yard, where we were forced to lie on the ground, subjected to repeated assaults amidst shouting, insults, mockery and ridicule. Afterward, they forced us to carry the Israeli flag in both hands by force. Each prisoner had to walk to their cell bent over, with guards on both sides hitting, cursing and humiliating them at every step. Due to the severity of the beatings, I began to spit blood," Rami said.

Rami was later transferred to Ofer prison, located between Ramallah and Jerusalem, where he was informed that there was a deal for prisoner exchange and that he would be released. He was released later that day along with 130 Palestinian child prisoners.

Since 1967, Israel holds the dubious distinction of being the only country in the world that automatically and systematically prosecutes children in military courts, which lack fundamental fair trial rights and protections. Shockingly, between 500 and 700 Palestinian children face prosecution in these military courts each year, underscoring the urgent need for international attention to address these systemic injustices.

Transfer of Palestinian detainees, including children, to prisons and interrogation and detention facilities inside Israel, even for brief periods, constitutes an unlawful transfer in violation of Article 76 of the Fourth Geneva Convention and constitutes a war crime in violation of Article 8(2)(b)(viii) of the Rome Statute of the International Criminal Court. Similarly, solitary confinement is only to be used in extreme circumstances and if used on children is a grave breach of international law.

According to Gerard Horton, the co-founder, with his wife Selwa Duaibis, of Military Court Watch, the aim is to destroy a generation. (see Gerard Horton's "Breaking a Generation" in *The Bible and the Palestine Israel Conflict*, edited by Naim Ateek, Cedar Duaybis and Tina Whitehead), DCI-Palestine concurs. After the outbreak of the Gaza

War, the killing of Palestinians intensified with the Israeli military killing 291 Palestinians in the West Bank of which 75 were children between October 7 and December 20. There were 281 Palestinians killed by the Israeli military, eight by Israeli settlers and another two by either the military or settlers. This represents more than half of all Palestinians killed in 2023. Most deaths were a direct result of Israeli invasions into towns such as Jenin and Tulkarm, which are under the authority of the Palestinian National Authority and not Israel. For children in the West Bank, no place is safe.

Considering the present crisis in Palestine, the International Affairs Committee proposes that funds be allocated by the General Assembly to provide support for food relief in Gaza, protection for children in the West bank and to support the Olive Tree Campaign.

Recommendation IAC-004 adopted/defeated/amended
That \$100,000 be provided for Gaza Food Relief.

Recommendation IAC-005 adopted/defeated/amended
That \$50,000 be provided for the Defense for Children International – Palestine.

Recommendation IAC-006 adopted/defeated/amended
That \$25,000 be provided for the Olive Tree Campaign.

Pilgrimage to Palestine and Israel

In 2009, a group of Palestinian Christian leaders representing churches and Christian organizations in Palestine and Israel issued a prayerful call for an end to the occupation of Palestine by Israel. “A Moment of Truth: A word of faith, hope and love from the heart of Palestinian suffering” raised the challenge of the urgency for peace with justice to Christians in the churches around the world.

Modelled on the Kairos document about South Africa in the 1980s, “A Moment of Truth” was endorsed by churches and ecumenical organizations around the world, engendering an animated ecumenical discussion about the issues that the letter raised. Additionally, the letter called the church around the world “to come and see” for themselves the struggle of the Palestinian people living within Israel and in the occupied territories.

The Presbyterian Church in Canada responded to “A Moment of Truth” in various ways over the years. Among them, was a decision by the General Assembly upon a motion proposed by a commissioner in 2011 to send a delegation of Presbyterians, including the Moderator, to Palestine/Israel in response to the invitation from Palestinian Christians “to come and see”.

Twelve years later and in consideration of a report from this committee in 2023 entitled “Costly Solidarity”, the General Assembly resolved that the International Affairs Committee and the Life and Mission Agency Committee should arrange for a delegation, including the Moderator and other Presbyterians, to visit partners in Palestine/Israel as soon as possible in the spirit of the invitation “to come and see” and to report back to a future General Assembly.

A group of pilgrims comprised of the Moderator and representatives from the National Indigenous Ministries Committee, the International Affairs Committee, the Life and Mission Agency Committee, the Assembly Council and the Ecumenical and Interfaith Relations Committee were slated to visit Palestine and Israel from October 10–21, 2023, to fulfil the General Assembly’s direction.

The pilgrimage was not meant to be primarily an opportunity to walk where Jesus walked but more about listening in new ways to the words he spoke. The journey was designed to allow the pilgrims to see, learn from, listen to and be challenged to think deeply about the complex nature of the place now called Palestine/Israel.

The itinerary included time with what is often called “the living stones”, that is the Palestinian community in the Occupied Territories of the West Bank and East Jerusalem and the Palestinians who are citizens of Israel, albeit as second class. The group looked forward to engaging with and learning from Palestinian Christians and Israeli Human Rights groups.

However, because of the events and aftermath of October 7, the pilgrimage was postponed. When it is safe and appropriate to travel to Palestine and Israel, a pilgrimage that will fulfil the decision of the General Assembly to visit the area will take place and a report made to the next General Assembly after the pilgrimage.

Invitation to address the General Assembly

In 2023, the General Assembly adopted Rec. IAC-004 which resolved “that a member of the leadership team of Independent Jewish Voices and/or Canadian Voices for Peace (an offshoot of the Israeli group, Voices for Peace) be invited to address the General Assembly at its next meeting”. This recommendation will be fulfilled with a presentation at the General Assembly during the consideration of the International Affairs Committee report.

Ecumenical Advocacy with the Canadian Government

The Rev. Dr. Dorcas Gordon (member of the International Affairs Committee), the Rev. Linda Nicholls (Primate of the Anglican Church of Canada), the Rev. Susan Johnson (National Bishop of the Evangelical Lutheran Church in Canada) and the Rev. Carmen Lansdowne (Moderator of the General Assembly for the United Church of Canada), met with Members of Parliament to discuss Canada’s role in promoting a just and lasting peace in Palestine and Israel from April 26–28, 2023. At a follow up to the meeting in Ottawa, a brief was submitted in September by the group to the Foreign Affairs Committee studying developments in Israel, the West Bank and Gaza.

An Open Letter from Palestinian Christians to Western Church Leaders and Theologians

On October 20, 2023, Palestinian Christian institutions and grassroots movements, including groups associated with or in partnership with The Presbyterian Church in Canada (e.g., KAIROS Palestine, Christ at the Checkpoint, Sabeel Ecumenical Center for Liberation Theology, the East Jerusalem YMCA, The YWCA of Palestine, the Department of Service to Palestinian Refugees of the Middle East Council of Churches) issued an open letter to western church leaders.

The Open Letter expresses horror at the refusal of some western Christians to condemn the ongoing Israeli occupation of Palestine and, in some instances, their justification of and support for the occupation. Further, the writers of the letter express their distress at how some Christians legitimize Israeli government’s ongoing indiscriminate attacks on Gaza, which have claimed so many lives, the majority of whom are women and children. These attacks have resulted in the destruction of entire neighborhoods and the forced displacement of over one million Palestinians. The Israeli military has used tactics that target civilians such cutting off water, electricity and fuel; used white phosphorus that burns and leaves long term injuries on civilians; and bombarded schools, hospitals and places of worship—including the heinous massacre at Al-Ahli Anglican-Baptist Hospital and the Greek Orthodox Church of Saint Porphyrius which wiped out entire Palestinian Christian families.

The writers of the Open Letter fully commit themselves to the way of Jesus in creative nonviolent resistance (Kairos Palestine, §4.2.3), which uses “the logic of love and draw(s) on all energies to make peace” (§4.2.5). The writers reject theologies and biblical interpretations that legitimize the wars of the powerful. They strongly urge western Christians to join them in their commitments and indicated how troubled they were by the failure of some western Christian leaders and theologians to acknowledge the biblical tradition of justice and mercy, as proclaimed by Moses (Deuteronomy 10:18; 16:18–20; 32:4), the prophets (Isaiah 1:17; 61:8; Micah 2:1–3, 6:8; Amos 5:10–24) and as exemplified and embodied in Christ (Matthew 25:34–46; Luke 1:51–53; 4:16–21).

The writers of the Open Letter could see in some Western theologies and churches an entrenched colonial discourse that has weaponized the Bible to justify the ethnic cleansing of Indigenous peoples in the Americas, Oceania and elsewhere, the slavery of Africans and the transatlantic slave trade and decades of apartheid in South Africa. The writers point out that colonial theologies are not at thing of the past; rather they continue in wide-ranging Zionist theologies and interpretations that have legitimized the ethnic cleansing of Palestine and the vilification and dehumanization of Palestinians – Christians included – living under systemic settler-colonial apartheid.

Christian Zionism has a variety of forms and emphases but at the core of Christian Zionism is a modern approach to politics, theology and biblical interpretation that is based in beliefs that consider the State of Israel divinely ordained and scripturally determined to have special significance. Christian Zionism identifies the gospel with ideologies of empire, colonialism and militarism and, in extreme forms, looks for apocalyptic events that lead to the end of the world, rather than working for the establishment of God’s reign of justice and peace in the world God loves. Christian Zionists believe the establishment of the State of Israel in 1948 and the tripling of the country’s territory in 1967 when Israel took control of the Sinai Peninsula, the Gaza Strip, the West Bank, East Jerusalem and most of the Syrian Golan Heights, as both the fulfilment of promises made to the biblical patriarchs and a precursor to the return of Christ. Christian Zionists support the further extension of Israel’s boundaries, illegal settlements and the rejection of peace processes between Israel and Palestine as means to establishing what they see as God’s divine plans.

In 2012 the General Assembly adopted a report that concluded that “...Christian Zionism is inconsistent with Reformed theology and is an ideology that does not contribute to peace with justice between Israel and Palestine. Jesus’ Great Commandment, to love God and to love our neighbours as ourselves, is essential for all of God’s people and especially for the peace and security of Israel and for the creation of a viable independent Palestinian state – two countries living in peace, with justice, as neighbours.” (A&P 2013, p. 286)

In consequence of the report, the General Assembly adopted the following motion regarding Christian Zionism:

With an acknowledgement of the complexity of issues faced by the people of the Middle East and, in particular, by the people of Israel and the Palestinian territories, we, the 138th General Assembly affirm the right of the State of Israel and the people of Palestine to exist in peace and security while we reject Christians Zionism as a doctrinal stance inconsistent with Reformed doctrine and its emphasis on one covenant of grace for all peoples and that we acknowledge the message of Palestinian sisters and brothers in Christ that Christian Zionism poses a significant obstacle to a just peace between Israelis and Palestinians. (A&P 2012, p. 35)

Beyond the deadly effects of Christian Zionism, the Open Letter points to the western Christian legacy of Just War Theory that was used to justify dropping atomic bombs over innocent civilians in Japan during World War II, the destruction of Iraq and the decimation of its Christian population during the latest American war on Iraq, as well as the unwavering and uncritical support for Israel against the Palestinians in the name of moral-supremacy and “self-defense”. Regrettably, many western Christians adopt Zionist theologies and interpretations that justify war, making them complicit in the violence and oppression. Some, it is pointed out, are also complicit in the rise of the anti-Palestinian hate speech, which we are witnessing in numerous western countries and media outlets today.

The writers of the Open Letter call upon churches and church leaders to re-examine their theological positions and to change their directions considering the letter’s calls.

A group from the Anglican Church of Canada, The Presbyterian Church in Canada and the United Church of Canada and members of the Mennonite Church and Catholics for Justice and Peace in the Holy Land collaborated to write an initial response to the Open Letter.

The letter asks the Christian churches in the West to confess our colonial doctrines and the ways in which we read the Bible that have been used to justify war, apartheid, discrimination and ethnic cleansing here in this land called Canada and to tolerate and justify it in Palestine and other places.

The initial response written by an ecumenical group, which the International Affairs Committee is associated with:

- Condemned all violence: the violent actions of Hamas in killing innocent civilians. and the disproportionate response of violence by the Israeli military and our complicity in the violence.
- Decries the loss of life in Gaza, particularly the deaths of thousands of children.
- Condemns the lack of moral and political leadership from the Canadian government in not calling for an immediate cessation of the ceaseless bombing of Gaza.
- Acknowledged our failure to condemn illegal Israeli occupation of Palestine, which some Christian leaders have supported and justified.
- Confessed that our colonial doctrines and the ways in which we read the Bible have been used to justify war, apartheid, discrimination and ethnic cleansing here in this land called Canada and to tolerate and justify it in Palestine and other places.

The initial response to the open letter ends with a commitment to Palestinian Christians to:

- continue working with them to end the ongoing illegal Israeli occupation of Palestine,
- continue mobilizing our fellow Canadians for action,
- continue advocating to our federal government for a permanent ceasefire and for a process that will lead to a just peace,
- continuing to pray for you and your people,

Recommendation IAC-007 adopted/defeated/amended

That congregations, presbyteries and synods be encouraged to find concrete ways to live out this commitment and use resources created by the church, KAIROS, Sabeel and Project Ploughshares on justice in the region.

Churches, states, human rights organizations and international court systems struggle to name justly and accurately what is happening in Israel and Palestine. Some see that the policies and actions of the Israeli government (which include restricting movement of Palestinians, expropriating land and denying citizenship) fit the definition of apartheid. While there is no consensus on this matter, some groups, notably associated with the church and other bodies in South Africa, have employed the word “Apartheid” to describe the Israeli government’s policies and what they have witnessed in Palestine and Israel. Likewise, there are questions about whether the actions of the Israeli government and armed forces fit the definition of ethnic cleansing or of genocide.

At the time of writing this report, the International Court of Justice has made an interim ruling on the charge of genocide lodged against Israel by the government of South Africa. The ruling delivered by the court’s president, Joan Donoghue, states that the court has found it is “plausible” that Israel has committed acts that violate the Genocide Convention. In a provisional order the court said Israel must ensure “with immediate effect” that its forces not commit any of the acts prohibited by the convention. This provisional order requires Israel to:

- Take all measures within its power to prevent the commission of all acts within the scope of the UN convention on genocide. Further, the court said the state of Israel should work to prevent “killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; and imposing measures intended to prevent births within the group.”
- Ensure with immediate effect that its military does not commit any acts described in point 1 above.
- Take all measures within its power to prevent and punish the direct and public incitement to commit genocide in relation to members of the Palestinian group in the Gaza Strip.
- Take immediate and effective measures to enable the provision of urgently needed basic services and humanitarian assistance to address the adverse conditions of life faced by Palestinians in the Gaza Strip.
- Take effective measures to prevent the destruction and ensure the preservation of evidence related to allegations of acts within the scope” of the relevant articles in the genocide convention.
- Submit a report to the court on all measures taken to give effect to this order within one month as from the date of this order.

Charmila Ireland
Convener