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[Hans Geir Aasmundsen]

Hei, du lytter til Refill, podkasten om religion, filosofi og livssyn.

[Alessandro Falcetta]

En podkastserie fra Universitetet i Stavanger.

[Geir]

Mitt navn er Hans-Geir Aasmundsen.

Jeg er religionsviter og er mest opptatt av religion og filosofi i samfunnet, i politikken, kulturen, jussen og vitenskapen.

[Alessandro]

Og jeg heter Alessandro Falcetta.

Jeg er teolog og er mest opptatt av religion og filosofi på skolen, i hverdagen, i troslivet og lokalsamfunnet.

New Refill episode

Our topic today is Israel and Palestine and as you see I'm talking in English not in Norwegian as I usually do because our guest come from abroad.

We shall discuss Israel and Palestine.

More specifically, we discuss theological questions connected to the ongoing genocide in Gaza, to the perspectives of Palestinian Christians and the challenges they experience.

Our guest is a Palestinian Christian theologian, John Munayer.

Welcome, John.

[John Munayer]

Thank you so much for having me.

It's a pleasure to be here.

[Alessandro]

It's our pleasure to welcome you and I am so grateful you accepted the invitation.

John, you are the Director of International Engagement at the Rossin Center for Education and Dialogue in Jerusalem.

An interreligious organization, which, your website says, promotes an inclusive society for all religious, ethnic and national groups through education, encounter, research and consulting.

Your center promotes better relations between Jews, Christians and Muslims in the Holy Land.

You were born and raised in Jerusalem.

And you have worked with peace-building for many years, over many, many years.

And you just told me now that you were in Stavanger 10 years ago because of your peace-building work.

And you have several degrees from European universities in subjects related to peace studies and international relations.

And you also have recently co-edited with Samuel Munayer, who may be your brother?

[John]

Yes, my brother.

[Alessandro]

So you and your brother have edited a book, a collection of essays in 2025.

The title of this collection is *The Cross and the Olive Tree: Cultivating Palestinian Theology Amid Gaza*, published by the Catholic Foreign Mission Society of America.

John, to start, could you provide an overview of the Christian community or communities in Palestine today? The current population size, various denominations that make up this diverse community.

[John]

Absolutely.

So thank you again for having me.

And it is sometimes surprising for Westerners in general, but also Western Christians to find out that there's Christians living in Palestine and Israel, which is a bit weird since the Christian movement started here.

So, when I speak about the Palestinian Christians living in the land, I am speaking of the indigenous Christian population here that has been living since the Jesus' movement.

So for at least coming up to 2,000 years.

And we are roughly speaking about, there's around 140,000 Palestinian Christians living inside of Israel.

There's another 30,000 to 50,000 Palestinian Christians that live in the West Bank, so in cities like Bethlehem and Ramallah.

And then in Gaza, before the genocide began, there was around 1,200 Christians.

And today we are talking about around 640 Palestinian Christians in Gaza.

There are, of course, also lots of Palestinian Christians who no longer live in the Holy Land and live abroad.

Actually, the majority live abroad.

So we're talking about less than 2% of the population inside of Palestine, Israel, that are Palestinian Christian.

And most of the Christians here belong to the Eastern Churches.

So they are not necessarily Protestant or Roman Catholic.

The majority are Greek Catholic and Greek Orthodox, so Eastern Christians.

We also have Roman Catholics and Protestants, but they are a minority.

[Alessandro]

Well, that's interesting.

You remind ourselves that... Christians have been there for 2,000 years.

A kind of, maybe this is by the side of it, but a kind of argument or topic or things which I hear often is that the Palestinians have been connected to the land for hundreds of years and the Jewish population for thousands of years.

But the situation might be more complicated than this.

[John]

Correct.

You will find many people who will try and play a game of competing, saying, you know, Jews have a connection to this land for thousands and thousands of years and therefore that claim is stronger than Palestinian claim, whether they be the Palestinians being Muslim or Christian or even Samaritan or something else.

And I don't think that's really accurate.

I think that we can all have very strong claims to the land based on our ethnicity, based on our family, based on our religion.

It can be a yes and.

Many people feel connected to this land for both religious, ethnic and national reasons.

[Alessandro]

A strong symbol of your land, and for Palestinians particularly, is the olive tree.

Could you explain what the olive tree symbolizes for you?

[John]

For Palestinians, the olive tree is a very, very important tree for us and a symbol for who we are.

We oftentimes in our poetry write how we are like the olive trees, rooted in the land, connected to the land and to the soil.

And the olive tree in many ways is also what sustains us.

It gives us life for Palestinians.

It gives us the very healthy and delicious olive oil.

It gives us olives that we also eat.

We create olive oil soap, or historically we've also used the oil for lighting our homes.

So, the olive tree is really a symbol of who we are connected to this land.

It's also the thing that has sustained us for hundreds and thousands of years.

So, the olive tree really represents Palestine itself.

And there's even more things I can speak about when it comes to the olive tree.

For instance, the fact that the olive tree does not need a lot of care.

Its roots go deep enough to get water.

And it is oftentimes you'll find olive trees growing in between rocks and in very difficult conditions.

And we like to say that we Palestinians are like that too, that we tend to be pretty resilient.

So, in many ways, the olive tree represents Palestine itself.

[Alessandro]

Well, I just wonder if you can also say that olive trees, as you do in your book, is a symbol, a representation of your theology, Christian Palestinian theology.

Can you tell us about some of the important characteristics of Palestinian Christian theology or theologies?

[John]

Yes.

So the olive tree also for many Palestinians is connected also to a lot of our religious and spiritual practices.

For instance, I come from a family that comes from the city of Lid.

And in Lid, we celebrate the figure of Saint George, who is very famously stabbing a dragon.

And there, olive oil is part of the religious celebration of the feast of St. George.

So when we, me and my brother, in the book, The Cross and the Olive Tree, we look at the olive tree as also a way of thinking about theology.

If I would ask someone, most typically in Norway, how do you do theology?

I would assume that someone might think of someone stuck in a library or someone excluded from other people reading books, reading historical books and then writing their theology.

For us, we like to build on the model of the olive harvest as a way of doing theology so when we go to pick the olives which is actually a season that is going to start next month for us we are going to go as a collective to go and pick the olives, so for us theology is communal you cannot do or you should not do theology alone.

Who you do theology with is just as important as how you do it, or for what purpose you do it.

So, we want to think about theology as something that is communal, connected to each other, and also connected to the land itself.

Sometimes, again, in the West, but I'm generalizing here, it's not all theologies in the West, they don't necessarily address the land and the relationship we have to this land.

Actually, in Norway, you do have some people doing this who are Norwegian Sami theologians.

So, it does exist in Norway, but in a different way compared to Palestine.

So for us, these trees are more than just trees themselves.

There are ways for us to think about theology itself.

[Alessandro]

Okay, that's very interesting what you say.

Of course, also I see the connection because the Sami people are the native people of indigenous people of Norway.

They are... recognized by the state as the indigenous people and Palestinians too are not officially recognized as such but experts regard Palestinians as indigenous.

I don't say the indigenous but as indigenous people in Palestine.

I see the connection here.

[John]

Yes, and there's actually a brilliant Sami Norwegian theologian that I got to know during my time in university called Tore Johnson.

I'm probably not pronouncing it in the way that people would in Norway, but I would recommend people who are interested in Sami Norwegian theology to look him up.

T-O-R-E and then Johnson.

[Alessandro]

Well, thank you for these suggestions because they are very interesting and I'm not an expert on it.

In fact, my wife is to some extent because she works also with this perspective.

But this is something which points to some commonalities between theology as it is practiced in Norway, in the north of Norway, for instance, and in Palestine.

Talking about theology and Christianity, which of course is our topic, and Norway, in Protestant majority countries like Norway, we have a particular perspective within Christianity, Christian Zionism.

The belief that the modern state of Israel fulfills biblical prophecies and will bring about the second coming of Christ.

How do you and your co-authors in the book view Christian Zionism and what impact does it have on your community?

[John]

Yes, all of the authors in the book, and there's eight different contributors, four men, four women, all Palestinian, from different areas in Palestine, Nazareth, Jerusalem, Bethlehem, Gaza.

And for all of us, we see Christian Zionism as a heresy.

We see Christian Zionism as a very unhealthy, unhelpful form of imperial theology or colonial theology.

Theologies that are set to dominate groups, set to dominate the land as opposed to seeing the land as a blessing and seeing the land as a gift from God where all of us are strangers and therefore should treat it as guests.

So, for all of the contributors, we see Christian Zionism as a heresy, because it simply does not match the teachings and the life of Jesus Christ.

And I think that people underestimate the role of Christian Zionism in encouraging the displacement of Palestinians in general, but of course Palestinian Christians,

So, at best it displaces us, and at worst it kills us.

So, a lot of Christian Zionist organizations, churches, figures, they support a lot of unhelpful and harmful policies and military equipment to the state of Israel.

[John]

Well, I suppose one of the problems might be that they have not visited Palestine because I suppose that those who come to Palestine, as far as I've heard, then might change their opinions when they see facts on the ground.

[John]

Yes, so some of them, you're right, have not even come and seen and visited.

But many of them do come, but they only go and see very specific places and are guided by very specific people.

And then they get an illusion of what's happening here because tourism here is extremely political.

And if you're only guided by a Christian Zionist organization, you will only see the beautiful parts of, you know, the state of Israel and these types.

They'll try and present everything as beautiful and great and amazing.

And they won't go and visit the farmers that are being displaced from their land.

They won't see the children who get arrested at the age of six and seven.

Right?

So... it's people who who don't know and because they haven't been here but there's also a lot of people who come here and they don't really see the people what we like to say is that they go and look at the ancient stones but they don't visit the living stones.

[Alessandro]

I see and but then some might say, yes but the Bible has passages saying that the land was promised by God to the Israelites.

As a theologian, how do you interpret these passages of the Bible?

[John]

Yeah, we understand the theology of the land not starting with the Israelites or starting even with Abraham, but actually with Adam and Eve.

The whole goal of the theology of the land or the land itself is so that we can live in a perfect relationship to each other and to God and the land, right?

This is the idea behind the Garden of Eden.

But that gets corrupted.

And eventually we see God in generally the whole biblical story trying to correct that relationship that is broken between humanity and God and therefore humanity and the land.

And he decides, God, and this is how I think most Palestinian Christians and probably most Christians in the world will understand it in this way, that God is trying to correct the relationship and he decides to do it through a person called Abraham.

And when he promises the land to Abraham, he says that he's giving the land in order that Abraham will be a blessing to all people and groups and nations.

In other words, the whole purpose of the promise of the land is so that the whole world will benefit out of it, the whole relationship of humanity and God will get corrected.

And therefore, we see that fulfillment in Jesus Christ as Palestinian Christians, and not in a modern-day nation-state called Israel.

So for us, we believe in the promise of the land to Abraham and his descendants for the purpose of Jesus Christ.

And therefore through Jesus Christ, everyone has access to be able to fix the relationship that has been broken.

And it's not a sort of promise today for who gets to draw their fence around their house.

[Alessandro]

So you have a universalistic approach, I understand.

So how do you see your relationship or the relationship between Palestinians and Palestinians, Palestinian Christians, Palestinian Muslims, Israeli Jews in the land?

How do you look at it?

[John]

Yeah, my approach is actually both universalist and particular.

I believe theologically that the whole land belongs to God and everyone who lives anywhere should have a special relationship to that land.

But also in my particularity, I'm a Palestinian, I have a specific connection to this land.

It's connected to my grandparents and my great-grandparents and so on and so forth.

So it's a yes and, it's both.

And therefore, I also want Muslims, Jews and Christians and other groups here to enjoy the land, to connect to the land in their particular way, not necessarily in my Christian understanding.

If you're Muslim, if you're Jewish, if you're Samaritan, if you're Druze, if you're secular and you have a strong connection to this land, I have no problem with it.

Actually, I want to celebrate it.

The only thing I don't want to celebrate is when we only give that privilege to one group of people.

And the part, the work that I'm involved in at the Rossing Center is specifically that, trying to promote everyone's right relationship to this land so that we can all live here equally and in peace and justice.

[Alessandro]

You mentioned your centre and the situation now is particularly difficult.

Can you give us some examples of how your centre works and what it does?

[John]

Yes, the centre essentially believes that if we teach peace as seriously as we teach math in schools and universities, we will see a completely different reality here.

And that's what we do.

We work in the educational system trying to help schools and school principals and teachers educate for peace, to bring that curriculum into the school, which surprisingly does not exist.

And we do a lot of work with university students.

How can we get university spaces? to educate for that purpose too and we use three main areas of work as I mentioned the educational work that we do we do a lot of trauma-informed work so as you can imagine the populations here are extremely traumatized and any connection or relation to the conflict is through that trauma so we do a lot of trauma-informed work.

And lastly we specialize in the intersection of religion and the conflict here because the communities here are very religious and even if you're not religious, we like to joke that there's a lot of still religious elements in your identity.

And therefore, also the way you engage in the conflict will be through, at times, religious lens.

So we do those three things. And this allows us to work with around 120 educational institutions every single year.

[Alessandro]

Well, it's amazing.

I can add that some colleagues here, in fact, work at the University of Stavanger, in our department, Department of Teacher Education, work, in fact, with the University of Nablus, and they have projects with it.

And when the situation allows, they visit Nablus.

But today, I think this year, they went to Amman and the students went to Amman because it was not possible to meet each other in Palestine.

And which, in fact, it's a way also, I suppose, my university tries to contribute to this educational project.

[John]

That's excellent.

Very good.

[Alessandro]

Well, we are talking about education and as a way of improving or not, I don't know, solving, but tackling maybe situations of injustice, of oppression and so forth.

And this brings us to, or brings me in a way, to talk about liberation theology.

Liberation theology, which is a movement with roots, especially in the Catholic Church in South America, but also now, not only now, there's been in Palestine for many years, with a strong presence also in Palestine.

Can you tell us something about liberation theology in Palestine?

[John]

Yes, absolutely.

So, liberation theology, as you mentioned, has its roots in Latin America amongst Catholic priests and theologians and also in North America amongst Protestant African-American priests and theologians.

And it also has emerged in other places.

It's sort of a global south movement that happens in the world in the 60s, 70s and 80s.

It depends on each geographical location.

And in Palestine, we really see it emerge in the 80s and 90s where Palestinian Christians essentially believe the theological tenant in liberation theology, like in other places, that God cares for the oppressed.

God cares about justice.

And therefore, as Christians, we should too.

It's as simple as that.

So, in a context where Palestinians and Palestinian Christians as well are under oppression, are under military occupation, today under genocide and apartheid, right?

They promote an idea, a vision as a church that we will not stand by these injustices and do nothing.

But because of our Christian identity, we not only need to fight against these injustices in nonviolent ways, but to understand our religion, to understand our theology, to understand who Jesus Christ is, you can only do it through the oppressed.

That is to say, you can only understand the cross of 2,000 years ago if you understand the crosses of today.

And that means that if you want to do that, you have to go and see the crosses of today.

You have to do something about it.

It's a call for action.

So Palestinian liberation theology was developed mostly by Catholic and Protestant Palestinian theologians, but also exists amongst Orthodox and the variety of traditions that we have here in Palestine Israel.

[Alessandro]

Something which I thought was very interesting in the collection of essays is you co-edited, is that you connect liberation also to problems inside Palestinian society.

For instance, patriarchy, relationship between men and women.

What can you say about that?

[John]

Yes, I think there's a danger sometimes when speaking about Palestine or speaking about victims of very horrible events and processes to think that the victims are angels, that we are not capable of doing anything wrong or bad.

And I think that what we wanted to do is to actually have a repentance call for everyone, not just of people in the West that are complicit in the genocide in Gaza or the Israelis themselves who are actually doing it.

We also wanted to call ourselves to repentance.

So where are we as Palestinians falling short?

And in addition, we have to understand that the Palestinian quest for freedom and liberation is interconnected with other liberation struggles.

And that means that we cannot really understand Palestine without understanding capitalism.

We can't really understand Palestine without understanding patriarchy.

We can't understand Palestine without understanding the environment and the way we're destroying the world itself.

These are all interconnected.

And therefore, if we want to see a truly liberated space here for Palestinians, for Israelis, for everyone to live here equally,

We have to address these issues as well.

And in the book, we have quite a few areas where people address specifically an intersectional approach.

And therefore, patriarchy comes up a lot and the role of Palestinian women in this story.

[Alessandro]

And in fact, yesterday, too, I found very interesting and honest and refreshing that you have this global approach and this intersectional approach, which means you see problems from different perspectives, from different fields.

And also you connect it to capitalism and to the environment and to other historical events.

For instance, one essay mentions the Maya genocide, the genocide of the Maya people in Guatemala between 1950 and 1990.

Not many people know, but this is something which historians have studied and published on.

There was a Mayan genocide.

200,000 Mayan people were killed in this genocide, which is sad to say, with the support of the United States and in fact also of Israel.

[John]

What we try to do is, for the average Norwegian listener, sometimes they can think of Israel and Palestine as something very far away.

It's a problem far away that doesn't touch me and therefore there's no call for responsibility.

But I think in the book what we try to do is actually say that no, we are all interconnected as humans and especially thinking about COVID and how COVID affected us all.

Also thinking about today after the US and Israel attacked Iran, how oil prices has gone up, right?

The conflict here is now affecting people in places like Norway.

Or when there's many refugees who are fleeing wars in certain areas of the world, they go to other places.

We're all interconnected.

And therefore... the issues that people faced in Stavanger are issues that in one way or another will affect my life here in Jerusalem and vice versa.

The things that I engage here in Jerusalem will also affect people's lives in Stavanger.

So how can we take a more of a global citizen type of approach to fixing this world?

[Alessandro]

Well, that's interesting what you say.

Stavanger is the oil capital of Norway.

And Norway has a pension fund, which we call Oljefond, the oil fund, which is the largest in the world, I think, and which has...

There is a big debate around it because many corporations and companies the Norwegian fund has shares in participate in one way or another to the genocide.

And there is a big discussion here how much, if the oil fund, the pension fund, should

get back and sell these shares or not and i don't think i don't see the politicians doing the best ethical choice here in this case so i'm perfectly i do agree with you that Norway is indeed not a decent place not when it comes to this conflict because Norwegian money is also in the companies which in some way or another participate in the genocide.

But we're talking about the theology. In one essay, the book discusses the concept of martyrdom.

And maybe it's your essay, in fact, which discusses this concept of martyrdom.

This word carries many different connotations.

What specifically do you mean by this word martyrdom within the Palestinian Christian context?

[John]

Yes, so martyrdom, that's the last chapter in the book.

And it was written by myself and my brother.

And we wanted to engage with this concept very seriously because we were living and still live in a context where martyrdom is happening.

And it's very plausible that it will happen to more people as things deteriorate here.

So as a Christian, we wanted to engage with this question because I was teaching a course during the month of November of 2023.

And this is after the 7th of October and the beginning of the genocide.

And I had prepared a lesson for the students I was teaching who lived in Bethlehem.

And I couldn't go to teach them in the college because the Israeli army blocked the checkpoint.

So I couldn't pass to go to see them.

So we had to do it online.

And I had prepared a lesson.

You know, I thought I was a good teacher.

I prepared my lesson ahead of time.

And as I began to talk, the students, the college students stopped me and said, John, we don't want to talk about what you prepared.

We actually want to talk about martyrdom.

These are 19 year olds 20 year old Palestinian Cchristians studying theology and they don't want to talk about what i had prepared they wanted to talk about martyrdom because that's the question that was in their minds they asked me do we stay here in Palestine or do we try and leave and if we stay what does that mean

So I felt not only for the students, but for myself, there were questions around, do I leave or do I stay?

Do I pick an easy option for my life, a comfortable option for my life, or do I stay here?

And at the same time, one of my brothers and my father received death threats from a very right-wing fascist Israeli group.

So even as a family, we were asking these questions of ourselves.

And we were also seeing the Palestinian Christians in Gaza who were bombed in the church and got killed.

So, we wanted to really face this question that I think is core to the Christian faith.

We follow a Messiah, a Savior.

Who was martyred

He was killed by the empire.

So we wanted to bring our faith to those very raw and real questions.

And in the chapter, we elaborate on some of the elements of what does it mean to be a martyr, which essentially means to be, it's not someone who necessarily dies or suffers for that purpose, but it's one who is a witness.

And when you become a witness of Jesus Christ, it means you become a witness of peace and justice and equality.

And that tends to anger those in power.

And at best, you might get socially excluded and at worst, you will be killed.

So, we engage with that concept and try and work through it in our Palestinian reality.

[John]

Exactly.

This is an enormous challenge in your Palestinian reality.

In fact, you're confronted with the choice of being a martyr or a witness to peace or not.

And then this may lead us to maybe the central question in the collection of essays.

This incredible question for believers, incredibly important for believers.

Where is God in time of genocide?

[John]

Yeah, I think these are questions that are for both Christians, non-Christians, and also atheist people.

I think all of us at the moment are asking big questions of, because the world is changing so quickly, I think many of us are asking big questions of the meaning of our lives and so on and so forth.

About your specific question about where is God in times of genocide, on one hand, I can tell you where he's not. And that might be the first step.

I know definitely that he's not supporting soldiers who are killing children.

I know for sure that God is not in tanks that are bombing homes.

I for sure know that God is not with those who want to dominate other people and steal and harm children.

I know for sure that that's where God is not.

And I think that where God is, if I understand the Christian tradition well, he is in the refugee camps.

He is with the little children who are woken up at 3 o'clock in the morning because they're bombing with 2,000 ton bombs next to him.

I believe that God is with the grandparents that have to take care of their 15 or 20 grandchildren because all of their kids were killed.

I think that God is found in the most darkest and most horrible places and spaces because I follow a God that was crucified.

And if you follow Christ as Christ commands us as Christians... he will take you to the cross and i think that's where we should look as Christians even in a time of genocide is in those places is where i believe the holy spirit is at work

[Alessandro]

And then this brings me back to the reality on the ground because some critics might say which is also matter of fact yes but also Palestinians fighters or in the West they are called terrorists.

They too kill and kill the children and brought havoc amongst the Israeli people on many occasions.

How would you consider this objection?

[John]

Yeah, I don't know if it really is an objection, because if you listened carefully to what I said, I said that God is found in the places of suffering and the places of oppression and injustice.

And I think that includes also times where Israelis are victims of injustice or of violence.

I don't think God differentiates according to religion and ethnicity.

So for me, I believe that definitely God is in Gaza when they bomb schools and hospitals, but I also believe that God is in the towns near Gaza when October 7th happened, and people were killed there too, right?

For me, I don't see a contradiction here.

On the contrary, it actually supports, I think, what I'm saying is that I'm trying to build a vision here that sees everyone equal.

And that means that when suffering happens, it happens regardless of who your background is.

So it's a yes and, and not an either or.

[Alessandro]

It's very interesting that you repeat it.

You have repeated it several times.

It's a yes and not, either or.

It's not a binary discourse, just it's white or black.

But in fact, it's black and white and gray and all different colors.

So we should probably think not in these binary terms, but in a more comprehensive, organic way.

[John1]

Yeah, and we should be consistent with our morality.

So if I'm against the killing of innocent people, I'm against it regardless to who it happens to.

And I think that should be the beginning of how we look at things when it comes to Israel and Palestine.

Unfortunately, for the largest portions of history, and I think it's still true today,

Palestinians have been completely dehumanized.

So Palestinians are dehumanized and Israeli Jews, for the majority of this conflict, have been placed above us.

And I don't believe that liberation for Palestinians means changing those roles.

It's not about doing this, right?

[Alessandro]

With your hands because this is only an audio podcast not a video

[John]

Exactly it's not one group switching positions and being above the other it's about completely changing the dynamic of that relationship to begin with so that there's no one on top and no one underneath and I think the minute we start building that type of vision and truly build our political policies based off of that we will see a completely different reality here.

[Alessandro]

Yes, of course.

It was very clear what you showed with your hands, placing your hands in different positions to say that we don't want somebody above other people, no matter who are they, but we want equality.

I think we are coming to the last question, which is, we are back to some of the previous questions, possibly, which is about reconciliation.

In one essay, I think it was your brother who says, I want Jewish life to thrive in Palestine, Israel.

I want to see that.

And you said something like that also in the course of our conversation.

We're sitting here in Norway, for instance, and how can we help this process?

No, process is a bad word, because you think process, you think about, I think about peace process, and I think that peace process is probably a concept which has been used for oppressing more than for obtaining peace.

So, I don't want to use the word process, but let us use just reconciliation.

How can...people outside Palestine and Israel help in this work of reconciliation.

[John]

It's up to you to decide how you do that.

Bring people to learn more about the situation here.

You can do that through film screening, conversations, speakers, and if possible, to come and see it for yourself here.

You can support organizations, NGOs that are doing important work here in Israel-Palestine.

[Alessandro]

John, we have come to the end of our conversation, and I would like to thank you so much for your time and for the invaluable insights you have given us in the life experiences of Palestinian Christians, their theology, and also life experiences of non-Palestinians, of Jews living in the land.

Thank you so much, John.

And thank you to our listeners and see you in the next episode of Refill coming soon.