

# Tid för Guds fred

[Time for God's Peace]

PALESTINIAN  
PERSPECTIVES



## The Uppsala Declaration regarding the Plight of the Palestinian People

Formulated during the Ecumenical Year 2025 – A Time for God's Peace – 1700 years after the formation of the Nicene Creed began.

**"I believe in one God, the Father Almighty, maker of heaven and earth, of all that is, seen and unseen."**

We confess that we are created as one humanity in mutual dependence on one another and that the Holy Land is the cradle of our faith. Together with the churches in the Holy Land, we pray for justice, peace, and reconciliation, with respect for every person created in the image of God.

We confess that all life, all people, all land, all vegetation, all seas and waters are gifts from God. Earth, sea, and land belong to no one. All have the right, as children of God, to call the earth their home. No one has the right to drive the Palestinian people—or any other people—from their homes.

**"... and in one Lord, Jesus Christ, the only Son of God ... God from God, Light from Light, true God from true God ... through whom all things were made."**

We profess our faith in Jesus Christ, master of the way of nonviolence, the path to justice, peace, and reconciliation. We see in Jesus Christ the divine light that gives life to the world. All living things reveal the glory of God. We pledge to respect and honor all life and the inviolable dignity of all peoples, alongside the Palestinian people's right to life, home, and future in their own land.

**"...who for us was crucified under Pontius Pilate, suffered death and was buried ..."**

We are often left speechless in the face of war and even genocide. We know that God is present in all who suffer, and today is present in the suffering of the Palestinian people under the cross. God calls us to act and to anticipate the restoration that is God's promise.

**"... on the third day he rose again, in accordance with the Scriptures ..."**

We profess our faith in the impossible. That justice, peace, and reconciliation are staggering possibilities for the peoples of the earth and for all of suffering creation.

We seek to work for a future and hope for the Palestinian people in accordance with international law, which has developed out of respect for everyone's inviolable worth and dignity.

**"... and in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father (and the Son), who with the Father and the Son is worshiped and glorified, who has spoken through the prophets ..."**

We want to open ourselves to divine inspiration that can guide us through a land without a path. We pray for attentiveness to those who, in our own time, are prophets of justice, peace, and reconciliation.

**"... and in one holy, catholic, and apostolic Church."**

We confess that we have often failed the Palestinian Christians and the churches in the Holy Land—those who have preserved the universal Church's collective memory since its birthday, the first Pentecost of the Church.

We commit to studying the literature and testimonies of Palestinian Christians.

We will do all in our power to ensure that Palestinian Christians can continue contributing to justice, peace, and reconciliation in the Holy Land.

We promise to stand up for the full rights of the Palestinian people according to international law.

All this we place in God's hands during the Ecumenical Year 2025.

*The declaration was adopted by participants in the ecumenical conference A Time for God's Peace – Palestinian Perspectives, held in Uppsala from May 16–18, 2025. The event was organized by Kairos Palestine Sweden and the Church of Sweden Youth in collaboration with*

*Uppsala Mission Church, Friends of Sabeel Sweden, the Association for Christian Humanism, Friends of Dar al-Kalima, with support from Church of Sweden and the Uniting Church in Sweden—both members of the World Council of Churches.*

**Explanation of the term “the Holy Land”**

The term “the Holy Land” can be seen as a reflection of both the difficulties and the possibilities of the region.

The term indicates that the three traditions—Judaism, Christianity, and Islam—all have deep connections to the area currently known as Israel and Palestine.

The term was frequently used during the time of the Crusades, when Western Christians waged wars of conquest against Muslims, Jews, and Eastern and Oriental Christians who lived in the Holy Land.

When the declaration uses the term “the Holy Land,” it presupposes a respect for the historical presence of all faith traditions in the region. The term also presupposes that it is international law—not religious, biblical, or historical claims—that should determine the current rights of the population. Thus, the term here is used to affirm the fellowship and shared humanity among all believers as a foundation for a shared future and hope.

**Some of the most important points in International Law regarding the Rights of the Palestinian people:**

1. The right of the Palestinian people to self-determination, recognised in countless resolutions of the UN General Assembly and Security Council and reaffirmed by the International Court of Justice in its Advisory Opinion of 19 July 2024 on *Legal Consequences arising from the Policies and Practices of Israel in the Occupied Palestinian Territory, Including East Jerusalem*, paras 230-243.
2. The right of return of the Palestinian Refugees, recognised in General Assembly Resolution 194.
3. The right of the Palestinian people not to be subjected to genocide and ethnic cleansing, recognised in the 1948 Convention on the Prevention and Punishment of the Crime of Genocide and the Rome Statute of the International Criminal Court.
4. The right of the Palestinian people not to be subjected to war crimes and crimes against humanity, affirmed in the Rome Statute of the International Criminal Court.
5. The right of the Palestinian people to life, freedom and dignity and to enjoy the rights declared in the International Covenant of Civil and Political Rights and Economic, Social and Cultural Rights of 1966.
6. The right of the Palestinian people not to be subjected to racial discrimination and apartheid, as prohibited by Article 3 of the International Convention of the Elimination of All Forms of Racial Discrimination of 1966, and as recently reaffirmed by the International Court of Justice in its Advisory Opinion of 19 July 2024 on *Legal Consequence arising from the Policies and Practices of Israel in the Occupied Palestinian Territory, including East Jerusalem*.
7. The right of the Palestinian people not to be subjected to colonisation and Israeli settlements reaffirmed by the International Court of Justice in its Advisory Opinion of 19 July 2024 on *Legal Consequences arising from the Policies and Practices of Israel in the Occupied Palestinian Territory, including East Jerusalem*, paras 156-157, 285.
8. The right of the Palestinian people not to be subjected to an unlawful occupation by Israel recently declared by the International Court of Justice in its Advisory Opinion of 19 July 2024 on *Legal Consequences arising from the Policies and Practices of Israel in the Occupied Palestinian Territory, including East Jerusalem*.