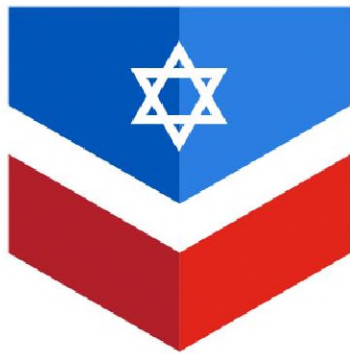


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# ALLYVIA

Policy and Updates on the US and Israel Alliance

## Fire at a Church in Jenin Highlights a Repeated Pattern of Pressure by Muslim Extremists on Christians in Palestinian Areas

December 26, 2025 • Allyvia

The arson attack on Christian symbols at a church in Jenin during the Christmas season drew attention far beyond the city itself. When religious sites are targeted during sacred holidays, the act carries meaning that goes beyond property damage. For Christian communities living as a small minority in Palestinian-controlled areas, this incident fits into a longer record of harassment, intimidation, and violence by Muslim extremists that has steadily reduced their presence over time. Understanding this event requires looking at both what happened in Jenin and what similar incidents have shown across the years.

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## Key Takeaways

- A Christmas tree and Nativity grotto were destroyed in an arson attack at a church in Jenin just days before Christmas.
- Local clergy described the act as deliberate and criminal, carried out in the early morning hours.
- Christian communities in Palestinian areas have faced repeated incidents of intimidation, vandalism, and violence by Muslim extremists over many years.
- The Christian population in areas under Palestinian control has sharply declined, driven by insecurity and social pressure.
- These patterns stand in contrast to Israel, where Christian populations have grown and religious freedom is protected by law.

## The Jenin Church Attack

In the early hours of the morning, around 3:00 a.m., [attackers set fire to the Christmas tree and Nativity grotto at the Holy Redeemer Church in Jenin](#). The site belongs to the Latin Catholic parish serving local Christians. According to church officials, the attack caused visible damage to symbols central to Christian faith and identity during the Christmas season.

Father Amer Jubran, the parish priest, publicly condemned the incident, calling it a shameful act carried out with intent. His statement made clear that this was not accidental vandalism but a targeted action against Christian religious symbols. The timing and location underscored that point, taking place under cover of darkness and aimed at a visible expression of Christian worship.

## A Minority Under Growing Pressure

Christians have lived continuously in the Holy Land since the earliest days of the faith. Yet in Palestinian-controlled areas of the West Bank and Gaza, their numbers have dropped sharply over the past several decades. In cities such as Bethlehem, once majority Christian, Christians now represent a small minority.

This decline has not occurred in isolation. Christian families frequently report social pressure, threats, and harassment from Islamist groups and radical elements within society. Churches have faced vandalism, Christian businesses have been targeted, and individuals have experienced intimidation tied directly to their faith.

## Documented Incidents Over the Years

The Jenin arson attack follows a series of documented incidents that point to a troubling pattern. In Gaza, the Christian community suffered a major blow in 2007 when the Baptist church was bombed and Christian figures were threatened by extremist groups. That same year, Christian bookstore owner Rami Ayyad was murdered after repeated threats tied to his religious activity.

In the West Bank, Christian sites have periodically been vandalized, including graffiti sprayed on church walls and cemeteries desecrated. Christian clergy have spoken publicly about young Christian women facing pressure to convert or about families choosing emigration because they no longer feel secure.

While not every Muslim neighbor participates in or supports such actions, the lack of consistent accountability has allowed hostility to persist. Attacks are often dismissed as isolated crimes rather than treated as part of a deeper problem.

## Contrast With Israel Proper

The experience of Christians in Palestinian-controlled areas stands in clear contrast to their situation inside Israel. Within Israel's internationally recognized borders, Christian communities enjoy legal protection, freedom of worship, and a growing population. Churches operate openly, pilgrimages proceed without fear, and Christian citizens serve in public life.

This difference matters when evaluating claims about religious tolerance in the region. Where Israeli law applies, Christian life has stability. Where Palestinian authorities govern, Christians have steadily left, citing fear, discrimination, and uncertainty about the future.

## Why the Pattern Matters

The arson in Jenin was not just an attack on decorations. It sent a message to a small and vulnerable community during its most sacred season. When such incidents repeat across years and locations, they shape daily life and long-term decisions. Families choose whether to stay or leave. Clergy decide how openly to practice. Communities shrink.

Recognizing this pattern does not mean assigning blame to every individual, but it does require honesty about trends that have harmed one of the region's oldest communities.

## Conclusion

The destruction of Christian symbols at the Holy Redeemer Church in Jenin reflects more than a single criminal act. It aligns with a history of pressure and hostility that has pushed many Christians out of Palestinian-controlled areas over time. For observers in the United States and elsewhere, this reality deserves attention alongside broader discussions about religious freedom and minority rights in the Middle East. A clear understanding of these patterns is a first step toward protecting communities that have lived in the Holy Land for nearly two thousand years.

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# Was There a Famine in Gaza? A Close Look at the Numbers Behind the Claim

The charge of famine carries legal, moral, and political weight. When the Integrated Food Security Phase Classification announced in August that famine conditions existed in the Gaza Strip, the declaration spread rapidly across media and diplomatic circles. For many readers, the label settled the debate. Yet the underlying math deserves scrutiny. A recent critique by two mathematicians raised [questions about how the famine threshold was calculated and whether the evidence met the standard required by the IPC's own rules](#) (<https://govextra.gov.il/mda/ipc/gaza/>).

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## Key Takeaways

- The IPC famine threshold requires more than two non-trauma deaths linked to hunger per 10,000 people per day.
- Critics argue the IPC mixed violent combat deaths into non-violent mortality estimates (<https://x.com/Aizenberg55/status/2002046291619274787>), raising the reported rate.
- Even with that adjustment, the threshold was not met without projecting a sharp future increase.
- Observed non-violent death rates later declined rather than surged.
- The evidence presented does not demonstrate that famine conditions existed in Gaza.

## What the IPC Famine Standard Requires

The IPC uses a strict definition for famine, also known as Phase 5. One core criterion is mortality. More than two non-trauma deaths attributable to hunger must occur per 10,000 people per day. This standard aims to prevent mislabeling crises during war or disaster when food access is strained but mass starvation is not present.

To estimate mortality in Gaza, the IPC relied on survey data that separated violent deaths from non-violent causes. That distinction matters. Deaths from combat, explosions, or gunfire do not count toward the famine mortality benchmark. Only deaths plausibly linked to hunger or its medical consequences qualify.

## Method One: Blurring Violent and Non-Violent Deaths

According to the mathematicians' critique (<https://besacenter.org/wp-content/uploads/2025/09/213-2.9.2025-Edited.pdf>), the IPC altered this separation. The original study placed non-violent mortality at

about 0.18 deaths per 10,000 people per day. That figure fell far below the famine threshold. The IPC then combined violent deaths with non-violent ones to form a higher baseline near one death per 10,000 per day.

This change inflated the rate by more than five times. It also reclassified combat fatalities as if they were hunger-related. Under that logic, a fighter from Hamas killed in battle would count toward a starvation metric. That approach conflicts with the IPC's published framework and with standard humanitarian analysis.

Even after this adjustment, the number still failed to reach the required level. To qualify as famine, Gaza would have needed roughly 400 non-violent hunger-related deaths per day. Available data placed the peak closer to a few dozen per day, with most estimates far lower.

## **Method Two: Projecting a Surge That Did Not Occur**

To bridge the remaining gap, the IPC projected a rapid future increase in starvation deaths. This estimate assumed exponential growth in mortality despite stable or declining indicators at the time. Malnutrition rates and reported hunger-related deaths in August did not show the sharp rise that such a projection required.

Observed data in the following weeks moved in the opposite direction. Non-violent death rates declined from several per day in August to fewer than one per day by early October. Projections can play a role in early warning systems, yet labeling an active famine based on a predicted spike rather than observed deaths sets a different standard.

## **Context Matters in a War Zone**

Any non-violent death during war is tragic. Gaza's population of about two million faced disrupted healthcare, shortages of medication, limited vaccination access, and intermittent food supply. Those conditions can lead to deaths unrelated to combat even without famine. Natural causes also continued. The Gaza Health Ministry includes all non-combat deaths in its reporting, which further complicates attribution.

There is also documented evidence of armed groups interfering with aid distribution. Hoarding of supplies, including baby formula, worsens civilian hardship and raises mortality without reflecting a population wide starvation event.

## Why Accuracy Matters

Famine declarations guide international response, funding flows, and diplomatic pressure. When thresholds are stretched or redefined, trust in humanitarian assessments erodes. Israel, the United States, and aid organizations rely on clear standards to direct assistance where it is truly needed. Overstating conditions risks misallocation and fuels political narratives that obscure responsibility for civilian suffering.

## Conclusion

A close review of the data used in the August IPC announcement shows a gap between the famine standard and the evidence presented. The mortality threshold was not met using observed non-violent deaths. To reach it, analysts combined combat fatalities with hunger metrics and projected a surge that never materialized. The result was a declaration that outpaced the facts.

Serious humanitarian analysis demands precision, especially in wartime. The suffering of civilians in Gaza deserves an honest assessment and targeted aid. Based on the available numbers and their later trajectory, the claim of famine did not meet the IPC's own criteria. The next step for policymakers and the public is to insist on transparent methods, accurate data, and accountability for those who manipulate both.

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# When Extremism Is Excused: Pro-Palestinian Activism and Sympathy for America's Enemies

Public debate in the United States and Europe often presents pro-Palestinian activism as a human rights cause that stands apart from global jihadist ideology. Recent remarks by a prominent British activist challenge that claim in a direct and unsettling way. Comments praising Osama bin Laden's justification for the September 11 attacks reveal

how, within certain activist circles, hostility toward Israel and the United States slides into moral sympathy for groups that have murdered Americans and Israelis alike.

## Key Takeaways

- A well-known British pro-Palestinian activist praised Osama bin Laden's propaganda as a "voice of freedom."
- The remarks echo the ideological narratives used by Al Qaeda and ISIS.
- These groups are sworn enemies of both Israel and the United States.
- Such rhetoric reframes mass-casualty terrorism as legitimate resistance.
- This pattern raises serious concerns about the moral boundaries of some activist movements.

## The Glasgow Remarks and Their Significance

At a small conference on Islamophobia held last week in Glasgow, British pro-Palestinian activist Moazzam Begg described Osama bin Laden's "Letter to America" as a "voice of freedom." (<https://www.jpost.com/diaspora/antisemitism/article-880967>) The comment was reported by the British press and came just hours after news began emerging of a Hanukkah-related terror attack in Sydney.

The timing matters. Bin Laden's letter was written to justify the September 11 attacks, which killed nearly 3,000 people in New York, Washington, and Pennsylvania. Referring to such a document in positive terms reframes an explicit defense of mass murder as a form of political expression worthy of admiration.

After public backlash, Begg said he was referring to the fact that the letter had been published by a major British newspaper before it was taken down in 2023 after gaining popularity on social media. That explanation does not change the substance of the remark or the message it conveyed.

# What Bin Laden Represented

Osama bin Laden was the founder and leader of Al Qaeda, the terrorist organization responsible for the September 11 attacks. His ideology promoted the killing of civilians as a religious duty and rejected the legitimacy of both the United States and Israel. That same worldview later inspired ISIS, which carried out mass executions, suicide bombings, and attacks across the Middle East, Europe, and North America.

These groups do not distinguish between Israeli and American civilians. Their propaganda presents both nations as enemies to be destroyed. Bin Laden's "Letter to America" follows this logic by blaming the United States and Israel for jihadist violence while openly justifying the murder of innocents.

Praising such a document places the speaker closer to the worldview of America's enemies than to the values of democratic protest or human rights.

## A Pattern of Moral Excusal

Begg's comments are not occurring in a vacuum. He is a former Guantanamo Bay detainee who has long argued that Western counterterrorism efforts are more immoral than jihadist violence. His remarks fit a broader pattern seen in parts of the pro-Palestinian activist movement, where terrorist attacks are not directly condemned but instead explained away as reactions to political grievances.

After September 11, after ISIS massacres in Iraq and Syria, and after Hamas's October 7 massacre in Israel, similar rhetorical patterns emerged. The focus shifts quickly from the victims to grievances, and from accountability to justification. Language softens the reality of mass murder and recasts terrorists as symbols of resistance.

This is not criticism of policy. It is moral inversion.

# Why This Matters to Americans and Israelis

Israel has long argued that the same extremist ideology that targets Israelis also targets Americans. September 11 made that reality undeniable. Groups like Al Qaeda and ISIS share a common goal of destroying both nations and replacing them with a radical Islamist order.

When Western activists praise or excuse jihadist propaganda in the name of Palestinian solidarity, they erase that shared threat. They also blur the line between advocacy and ideological alignment. This does not advance peace or justice. It strengthens narratives used by terrorist organizations to recruit, radicalize, and justify violence.

For Americans, this issue is personal. Thousands of U.S. citizens were murdered on September 11. Treating the architect of that attack as a moral voice insults the victims and undermines the moral clarity required to confront extremism.

## The Broader Implication

Not every critic of Israel supports terrorism, and most Palestinians are not members of jihadist groups. Still, statements like these expose a serious problem within parts of the pro-Palestinian activist space. When praise for Osama bin Laden can be spoken publicly without immediate rejection, it signals that boundaries have collapsed.

A movement that tolerates sympathy for Al Qaeda propaganda cannot credibly claim to oppose violence against civilians. It also raises legitimate questions about whose values guide these spaces and where their red lines truly lie.

## Conclusion

Calling Osama bin Laden's justification for September 11 a "voice of freedom" aligns with the worldview of Al Qaeda and ISIS, organizations responsible for mass murder in the United States, Israel, and beyond. These groups are enemies of both nations and of the values they represent.

For Israel and the United States, the lesson is clear. Extremist ideology does not disappear when wrapped in activist language. It must be confronted honestly and directly. Peace and security cannot rest on the moral excusal of terrorists who declared war on the free world.

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# What Palestinian Authority Leader Abbas Describing the October 7 Massacre as “the greatest day in Palestinian history” Tells Us

Public discussion about the Israeli-Palestinian conflict often rests on the assumption that the Palestinian Authority represents a moderate alternative to terrorist groups like Hamas. Statements aired recently by Palestinian researcher Hani Masri challenge that assumption in direct and troubling ways. In a televised discussion translated and released by MEMRI, Masri [described \(https://www.memri.org/tv/palestinian-researcher-hani-masri-recognizing-israel-jewish-salaries-martyr-october-7-abbas\)](https://www.memri.org/tv/palestinian-researcher-hani-masri-recognizing-israel-jewish-salaries-martyr-october-7-abbas) internal Palestinian Authority attitudes toward October 7, recognition of Israel, and the continued payment of salaries to terrorists and their families. Taken together, these remarks offer a rare and revealing look into how senior Palestinian leadership actually views violence against Israel.

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7. Conclusion

## Key Takeaways



(<https://paxpoint.org>)

- A prominent Palestinian researcher stated that Mahmoud Abbas privately praised October 7 as a historic success.
- The Palestinian Authority continues paying salaries to terrorists and their families, including those involved in October 7.
- Palestinian leadership rhetoric differs sharply from messages delivered to Western audiences.
- Recognition of Israel as a Jewish state remains rejected inside Palestinian political culture.
- These positions raise serious questions about the Palestinian Authority’s role as a peace partner.

## A Rare Glimpse Into Internal Palestinian Discourse

In the interview, Palestinian political analyst Hani Masri spoke candidly about discussions inside Palestinian elite circles following the October 7 massacre carried out by Hamas in southern Israel (<https://www.memri.org/tv/palestinian-researcher-hani-masri-recognizing-israel-jewish-salaries-martyr-october-7-abbas>). Masri stated that Palestinian Authority President Mahmoud Abbas described the attack as “the greatest day in Palestinian history.” The attack resulted in the murder of approximately 1,200 Israelis, most of them civilians, and included mass executions, sexual violence, and the kidnapping of children and elderly people.

While Abbas later issued statements in English condemning harm to civilians, Masri’s remarks suggest a sharp divide between what Palestinian leaders say publicly to Western governments and what they express internally. This pattern has long characterized Palestinian Authority messaging and has been documented repeatedly over the past two decades.

## Paying Terrorists as Official Policy

Masri also confirmed that the Palestinian Authority continues to pay salaries to individuals involved in attacks against Israelis, including those killed or imprisoned for acts of terrorism. These payments, often

described as "[martyr salaries \(https://allyvia.org/why-the-palestinian-authoritys-pay-for-slay-policy-incentivizes-terror-and-exposes-its-true-intentions/\)](https://allyvia.org/why-the-palestinian-authoritys-pay-for-slay-policy-incentivizes-terror-and-exposes-its-true-intentions/)," increase with the severity of the crime and length of the prison sentence.



This policy did not change after October 7. According to Masri, terrorists involved in the massacre and their families remain eligible for financial support. This is not an accidental byproduct of social welfare but a deliberate budgetary decision approved at the highest levels of the Palestinian Authority. The program sends a clear message to Palestinian society that violence against Israelis brings honor and lifelong financial reward.

For Israel and the United States, this practice directly contradicts claims that the Palestinian Authority opposes terrorism.

## Rejection of Israel's Jewish Identity

Another topic raised in the interview was the issue of recognizing Israel as a Jewish state. Masri acknowledged that such recognition remains deeply unacceptable within Palestinian political culture. Even figures portrayed internationally as pragmatic or moderate reject the idea in internal discussions.

This refusal matters because recognition of Israel as the national home of the Jewish people has been a central requirement in past peace negotiations. Without it, any agreement would remain a temporary ceasefire rather than an end to the conflict. Masri's comments indicate that Palestinian leadership continues to view Israel's existence as provisional, not permanent.

## A Pattern, Not an Exception

Masri's statements align with long-standing evidence from Palestinian media, education systems, and official policy. Palestinian Authority textbooks, speeches, and public ceremonies regularly glorify attackers and deny Jewish historical ties to the land. Streets and schools are named after terrorists, and official broadcasts praise violence while Western diplomats hear promises of peace.

October 7 did not disrupt this worldview. According to Masri, it reinforced it. The massacre was not seen internally as a tragedy for both peoples but as a moment of pride and achievement.



## Implications for Israel and the United States

These revelations carry serious consequences. Israel faces pressure to treat the Palestinian Authority as a responsible governing partner, while the United States continues to provide diplomatic backing and financial assistance. Masri's remarks suggest that the Palestinian Authority differs from Hamas more in style than in substance.

A leadership that celebrates mass murder privately, pays terrorists openly, and rejects Israel's legitimacy cannot credibly claim to support peace. Any future policy toward the Palestinian Authority must account for this reality rather than rely on carefully worded statements aimed at foreign audiences.

## Conclusion

The interview with Hani Masri offers an unfiltered view of Palestinian Authority thinking after October 7. It reveals praise for mass violence, continued financial support for terrorism, and rejection of Israel's Jewish identity. These are not fringe opinions but reflections of entrenched policy and belief.

For Israel, the lesson is clear. For the United States and other Western governments, the question remains whether continued support for the Palestinian Authority should proceed without demanding fundamental change. Peace cannot rest on denial, duplicity, or the celebration of terror.

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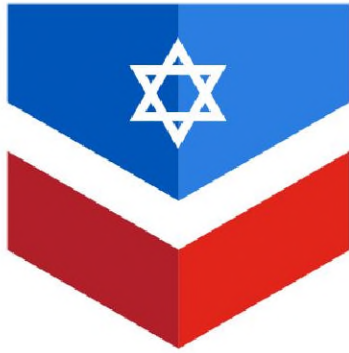
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# ALLYVIA

Policy and Updates on the US and Israel Alliance

## Why Selling F-35 Fighter Jets to Turkey Would Be a Strategic Mistake for the United States

December 25, 2025 • Allyvia

The question of whether the United States should approve the sale of F-35 fighter jets to Turkey goes far beyond alliance politics or defense commerce. It touches the core of American security interests, the safety of Israel, and the credibility of U.S. power projection in the Eastern Mediterranean. Under President Recep Tayyip Erdoğan, Turkey has moved steadily away from the behavior expected of a NATO ally and toward a posture that increasingly conflicts with U.S. and Israeli security priorities.

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## Key Takeaways

- Turkey under Erdoğan has adopted a more aggressive Islamist and nationalist posture.
- Ankara's hostility toward Israel has shifted from rhetoric to actions with military implications.
- Turkey's growing regional ambitions pose risks to U.S. allies and stability.
- Providing F-35 aircraft to Turkey could undermine Israel's security edge.
- Advanced U.S. weapons should not be transferred to states with adversarial intent.

## Erdoğan's Turkey Is Not the Turkey of the Past

For decades, Turkey was a difficult but predictable NATO partner. While relations with Israel were often tense, they remained manageable. Under Erdoğan, that balance has changed. Turkish national pride has been reshaped by two additional forces: the personal ambitions of the president and a governing ideology rooted in political Islam.

This shift has produced a leadership that views confrontation as a tool of influence rather than a risk to avoid. Anti-Israel rhetoric has become routine, state-sponsored activism targets Israeli interests abroad, and Turkish policy increasingly aligns with Islamist movements hostile to the West. This is not the profile of a state that should receive the most advanced fighter aircraft in the American arsenal.

## From Hostile Words to Dangerous Capabilities

Until recent years, Israel could absorb Turkey's verbal attacks, diplomatic harassment, and symbolic provocations. Incidents such as the 2010 Gaza flotilla were serious but limited. Today, the picture looks different. Turkish hostility toward Israel now reflects a willingness to translate words into force under certain conditions.

Turkey has expanded its naval presence and defense reach across the Eastern Mediterranean. Its navy is large, modern, and capable. In a crisis, Ankara could threaten Israel's maritime access, including shipping lanes vital to Israel's economy and energy security. Even a limited confrontation would strain regional stability and draw in the United States.

Supplying Turkey with F-35 aircraft would give Ankara a qualitative military upgrade that could be used to pressure Israel or other U.S. partners. Once transferred, these systems cannot be recalled.

## Regional Ambitions and Misaligned Interests

Turkey's growing influence in Syria, Libya, and the eastern Mediterranean reflects a broader effort to reshape the regional order. These moves often clash with U.S. objectives and directly challenge Israeli security interests. Ankara's partnerships are transactional and shift rapidly when it suits Erdoğan's goals.

At the same time, Erdoğan has shown skill in exploiting personal relationships with U.S. leaders to deflect scrutiny. Friendly rhetoric toward Washington does not erase a record of actions that undermine NATO cohesion and embolden Islamist actors across the region.

## The Israel Factor and America's Commitment

The United States has a long-standing commitment to preserving Israel's qualitative military edge. That commitment is not symbolic. It reflects the reality that Israel faces persistent threats from multiple directions and relies on deterrence to prevent war.

Providing F-35s to Turkey would complicate that balance. It would place identical advanced platforms in the hands of a government that increasingly frames Israel as an adversary. Even if direct conflict remains unlikely, deterrence depends on capability and intent. Turkey's intent under Erdoğan is moving in the wrong direction.

## Risks to U.S. Technology and Credibility

The F-35 is not just a fighter jet. It represents sensitive technology, intelligence integration, and operational doctrine. Entrusting this system to a government that has already demonstrated willingness to defy U.S. policy carries long-term risks.

Once advanced systems are delivered, leverage disappears. Approval would signal that Washington is prepared to overlook ideological hostility and destabilizing conduct in exchange for short-term diplomatic convenience. That message would not be lost on allies or adversaries.

# Conclusion

Selling F-35 aircraft to Turkey under its current leadership would be a serious strategic error. It would reward aggressive behavior, weaken Israel's security environment, and undermine U.S. credibility in a volatile region. Alliances depend not only on treaties, but on shared interests and responsible conduct.

Until Turkey demonstrates a sustained return to alignment with U.S. and allied priorities, advanced weapons transfers should remain off the table. American security, Israeli stability, and regional balance demand nothing less.

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## Strengthening the US and Israel Alliance for Security, Prosperity & Shared Values

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# Christmas, the Judeo-Christian Tradition, and the Duty to Defend Western Civilization

Published December 2025

Christmas is more than a cultural holiday or a seasonal celebration. It is a reminder of the moral and historical foundations on which the United States and the broader West were built. Those foundations rest on a Judeo-Christian tradition (<https://culturavia.org/judeo-christian-roots-the-shared-foundation/>) that shaped Western law, human dignity, freedom of conscience, and the idea that every life has inherent value. At a time when these principles are increasingly challenged, Christmas serves as a moment to remember what the West stands for and why it must be defended.

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## Key Takeaways

- Western civilization developed from a shared Judeo-Christian moral tradition.
- Core Western values such as human dignity and liberty flow from this heritage.
- Christmas highlights the moral framework that shaped the United States and Europe.
- Violent extremist ideologies openly reject these values and seek their destruction.
- Remembering this tradition is an act of cultural and moral responsibility.

## The Judeo-Christian Roots of the West

The United States did not emerge in a vacuum. Its legal and moral foundations were shaped by biblical ideas inherited from both Judaism and Christianity. (<https://allyvia.org/allyvia/culture-faith/shared-heritage/>) Concepts such as the sanctity of life, equality before the law, personal responsibility, and limits on political power are rooted in this shared tradition.

The Hebrew Bible introduced the revolutionary idea that law stands above rulers, not beneath them. Christianity carried forward that moral framework, emphasizing compassion, conscience, and the worth of the individual. Together, these ideas shaped Western legal systems, inspired movements to abolish slavery, and formed the basis of modern human rights.

Christmas reflects this inheritance. It marks a moment in the Christian calendar grounded in Jewish scripture and moral teaching. The holiday reminds Western societies that faith, reason, and moral restraint once worked together to form a stable and free civilization.

## Why Christmas Still Matters in Public Life

Christmas remains significant because it points to values that extend beyond religion. Respect for life, care for the vulnerable, and the belief that power must answer to moral law are not abstract ideas. They shape how societies govern themselves.

The American founding drew heavily from this tradition. Early leaders referenced biblical ethics alongside Enlightenment thought. They assumed a moral citizenry shaped by Judeo-Christian values, even while guaranteeing freedom of religion. Christmas stands as a visible reminder of that moral inheritance.

Removing this content from public life weakens the understanding of why Western freedoms exist in the first place.



## The Threat from Extremist Ideologies

There are forces in the world that openly reject the Judeo-Christian moral order. Islamist extremist movements reject religious freedom, deny equality before the law, and glorify violence against civilians. These groups view Western society, Israel, and Christianity itself as enemies to be defeated.

This hostility is not theoretical. Churches have been attacked, synagogues targeted, and civilians murdered in the name of ideologies that reject the moral limits imposed by Judeo-Christian teaching. Christmas celebrations have required security in many Western cities for this reason.

Israel stands on the front line of this conflict. As the Jewish state and a close ally of the United States, it faces the same extremist forces that target Western societies more broadly. The threats Israel confronts today reflect the same ideology that despises Western values and religious pluralism.

## Remembering What Unites the West

Christmas offers a moment to reflect on shared moral ground. Jews and Christians may differ theologically, yet they share a belief in moral law, human dignity, and accountability. That shared heritage shaped Western civilization and remains essential to its survival.

Forgetting this tradition leaves societies unanchored. When moral clarity fades, freedom becomes fragile. Extremist movements exploit that weakness by presenting violence as virtue and tyranny as justice.

Remembering the Judeo-Christian roots of the West is not exclusionary. It is an honest acknowledgment of history and a defense of the values that allow diverse societies to exist peacefully.

## Conclusion

Christmas is a season of reflection, gratitude, and responsibility. It reminds the West of the Judeo-Christian tradition that shaped its laws, freedoms, and moral outlook. At a time when extremist ideologies seek to tear down that foundation, remembering it matters more than ever.

Defending this heritage does not require uniform belief. It requires clarity, courage, and the refusal to forget who we are, how we got here, and why those values remain worth protecting.



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Culturavia

Our mission is to deepen the connection between the people of the United States and Israel by celebrating shared heritage, strengthening cultural and faith-based ties, and expanding opportunities for meaningful engagement. We empower students, communities, and leaders to experience Israel firsthand, explore the stories that shaped both nations, and build lasting relationships rooted in respect, learning, and a shared commitment to freedom.

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# **SUDAN IS BURNING. WHERE IS THE OUTRAGE? THE HYPOCRISY THAT SHOWS IT WAS ALWAYS ABOUT ISRAEL**

While protests, campus occupations, emergency UN sessions, and nonstop media coverage have focused on Israel, a far larger humanitarian catastrophe has unfolded with barely a whisper. The war

in Sudan is now widely described by aid organizations as the most neglected global crisis of 2025. Millions are suffering, famine has already been declared in multiple regions, and mass atrocities are documented by satellite imagery. Yet there are no marches filling Western capitals, no politicians shouting into microphones, and no international institutions mobilizing with urgency. The contrast is revealing, and it exposes a pattern that has little to do with human life and everything to do with Israel.



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## Key Takeaways

- Sudan is experiencing the largest humanitarian and displacement crisis in the world.
- An estimated 14 million people are displaced and up to 250,000 may be dead.
- Famine has been declared in parts of Sudan, with millions more at risk.
- Media attention, protests, and political pressure remain minimal.
- The disparity highlights a double standard in global outrage that targets Israel.

## A Crisis Measured in Millions

Since April 2023, Sudan has been torn apart by a war between the Sudanese Armed Forces and the Rapid Support Forces (<https://www.bbc.com/news/articles/cjel2nn22z9o>). What began as a power struggle between generals has devastated a country rich in agriculture, oil, and gold. According to the United Nations, roughly 14 million people are displaced inside Sudan and in neighboring states.

Estimates of the dead range from 40,000 to as high as 250,000, with precise figures impossible due to ongoing fighting, restricted communications, and the withdrawal of many observers.



Aid groups now describe Sudan as the largest humanitarian crisis on earth. In 2025, a survey of 22 major humanitarian organizations ranked it the world's most neglected emergency. The International Rescue Committee placed Sudan at the top of its list of crises the world cannot ignore in 2026.

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And yet, the world largely does ignore it.

## Real Famine, Real Silence

Unlike fabricated claims elsewhere, famine has already been formally declared in Sudan (<https://news.un.org/en/story/2025/11/1166268>). Parts of Darfur and Kordofan are experiencing starvation conditions now, with at least 20 additional locations at acute risk by early 2026. The latest update from the Integrated Food Security Phase Classification estimates that 21.2 million people, nearly half of Sudan's population, face acute food insecurity.

The World Food Programme has announced that, due to lack of funding, food rations will soon be cut to the bare minimum required for survival. Aid officials warn that people in besieged towns have nothing left to eat and no access to medicine. Hospitals have been attacked, aid workers detained, and civilians deliberately targeted by both sides, with the majority of atrocities attributed to the RSF.

Satellite analysis from Yale University's Humanitarian Research Lab shows evidence of mass killings and attempts to conceal them. Entire communities have been erased. This is ethnic violence on a vast scale.

Where are the demonstrations?

## The Media Vacuum

If Sudan were Israel, this would dominate headlines every day. Instead, coverage is sporadic and fleeting. There are no live countdowns of casualty numbers on cable news. No panels debating moral responsibility. No viral social media campaigns accusing celebrities of silence.

Even senior humanitarian officials express disbelief. A director from Save the Children said plainly that Sudan should be front-page news every single day. It is not.



This silence is not accidental. Sudan does not fit a preferred narrative. There is no Jewish state to blame. No democracy aligned with the United States. No opportunity to recycle old accusations under a new headline.

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## Political Indifference and Institutional Failure

Western political leaders issue statements, then move on. Sanctions remain limited. One of the main architects of mass atrocities, RSF leader Mohammed Dagalo, has not been sanctioned by the European Union despite extensive documentation linking him to crimes against civilians.

International institutions that hold emergency sessions and launch investigations at record speed when Israel is involved have shown no comparable urgency here. Funding remains far short of what is needed. Only about a third of the required humanitarian resources have been provided. Aid programs are closing as budgets are cut.

This is what neglect looks like.

## The Double Standard Laid Bare

The contrast with Israel could not be sharper. Claims about Gaza, including accusations later shown to rely on distorted or false data, triggered global protests, diplomatic pressure, and nonstop coverage. Sudan, with confirmed famine, mass displacement, ethnic killings, and millions at risk, barely registers.

This makes one conclusion unavoidable. The outrage was never about numbers. It was never about civilians. It was never about international law applied evenly.

It was about Israel.

# Conclusion



Sudan's catastrophe strips away comforting illusions about global moral priorities. When hundreds of thousands die in Africa, when famine is real and documented, when civilians are openly targeted, the world shrugs. When Israel defends itself against a terrorist organization, the world erupts.

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This disparity exposes a deep hypocrisy at the heart of modern activism, media, and international politics. If outrage were driven by suffering alone, Sudan would dominate every front page. It does not. The silence speaks for itself.

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(<https://factsignal.org>)

# The Reality Behind "Child Casualty" Claims: Hamas and the Use of Child Soldiers

Claims that Israel deliberately targets children circulate widely after every round of violence, often amplified by activist groups and international NGOs. These claims rarely include the full context of what occurred on the ground. The killing of Rian Abu Ma'ala Sabana, a 16-year-old who carried out an attack on Israelis and was later acknowledged by Hamas as one of its fighters, exposes a hard and uncomfortable truth. [Terrorist organizations operating in Gaza and the West Bank systematically recruit minors, train them, arm them, and send them into combat, in direct violation of international law](https://jjj.org/advocacy-materials/child-soldiers-gaza/) (<https://jjj.org/advocacy-materials/child-soldiers-gaza/>).

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## Key Takeaways

- Hamas has acknowledged that a 16-year-old killed by Israel was one of its fighters.
- Terrorist groups regularly recruit and deploy minors as active combatants.
- International law strictly prohibits the use of child soldiers.
- NGOs often report fatalities as "children" without disclosing combatant status.
- This practice distorts public understanding of Israeli counterterrorism actions.

## What Happened in This Case

On Saturday, December 20, Israeli forces eliminated Rian Abu Ma'ala Sabana after he carried out an attack on Israelis. Sabana was 16 years old. Shortly after his death, Hamas publicly acknowledged that he was a member of its armed wing.

That admission matters. It confirms that Sabana was not an uninvolved bystander or civilian caught in crossfire. He was an operational fighter acting on behalf of a terrorist organization. His age does not change the nature of his actions, but it does expose Hamas's reliance on minors to carry out violence.

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تذرف  
المقاومة الإسلامية

شهيدها البطل  
ن محمد أبو م

السبت 20-12-2025، برصاص  
م بارد خلال اقتحام بلدة قباطية  
وإنه لجهاد نصر أو استشهاد

Judea and Samaria / West Bank

In regards to the 2 terrorists eliminated by the IDF yesterday, Hamas confirmed in an official leaflet that the 16-year-old Rian Abu Ma'ala, who was killed by IDF fire yesterday in Qabatiya, was one of its operatives, and Palestinian Islamic Jihad wrapped the one eliminated in the village of Silat al-Harithiya in their flag. His mother kisses his body wrapped in

1 of 29 Show as List



# Hamas and the Recruitment of Minors

Hamas has a long and well-documented record of recruiting teenagers and children into its ranks. Minors are used as messengers, lookouts, weapons carriers, and increasingly as direct attackers. They are indoctrinated through schools, summer camps, mosques, and media content that glorifies violence and martyrdom.

By sending minors into combat, Hamas gains two advantages. First, it expands its manpower without the political cost of losing adult fighters. Second, when those minors are killed while attacking Israelis, their deaths are used as propaganda against Israel. The label "child" is emphasized, while the role as a combatant is deliberately concealed.

## What International Law Actually Says

The use of child soldiers is explicitly banned under international law. Treaties such as the Optional Protocol to the Convention on the Rights of the Child prohibit armed groups from recruiting or using individuals under the age of 18 in hostilities. This prohibition applies most clearly to non-state armed groups like Hamas.

When a terrorist organization arms a minor and sends him to carry out an attack, the legal responsibility lies with the group that recruited and deployed the child. The presence of a weapon, intent to kill, and operational command structure establishes combatant status, regardless of age.

## How Casualty Reporting Distorts Reality

Many international NGOs and media outlets report Israeli counterterrorism operations by citing age alone. A fatality under 18 is often automatically categorized as a "child killed by Israel," without mention of affiliation, weapon use, or attack activity.

Cases like Sabana's show how misleading that framing can be. The public is led to believe that Israel is killing children indiscriminately, when in reality it is responding to armed attacks carried out by minors recruited by terrorist organizations.

This pattern has repeated itself for years. Hamas fighters killed while firing rockets, planting explosives, or stabbing civilians are later described solely as children in casualty statistics. The role of Hamas in placing those minors in harm's way is erased from the narrative.

## **The Moral Responsibility of Hamas**

Hamas's use of child soldiers is not an accident or a last resort. It is a deliberate tactic. By indoctrinating minors and pushing them into violence, Hamas violates international law and exploits the emotional response such deaths generate abroad.

Every time Hamas admits that a killed minor was one of its fighters, it confirms what Israeli officials have long stated. The real crime is not Israel defending its civilians from attacks, but Hamas sacrificing children for political and propaganda purposes.

## **Why This Matters for International Debate**

When NGOs, international bodies, and activists report Israeli actions without acknowledging the combatant role of minors used by terrorist groups, they undermine the credibility of human rights reporting. They also incentivize further abuse by armed groups that learn they can shield themselves behind children.

Accurate reporting requires more than counting ages. It requires honesty about who initiated violence, who carried weapons, and who gave the orders.

## **Conclusion**

The death of Rian Abu Ma'ala Sabana illustrates a broader and deeply troubling reality. Hamas recruits and deploys children as fighters, in open violation of international law, then relies on international outrage

when those children are killed during attacks.

Israel's responsibility is to defend its civilians. Hamas's responsibility is for every minor it arms, indoctrinates, and sends into violence. Any serious discussion of civilian casualties must confront that truth, rather than obscure it behind emotionally charged but incomplete labels.

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