

Mitri Raheb and Graham McGeoch, eds. *Theology after Gaza: A Global Anthology*. Cascade Books, 2025. 367 pages. \$39.

The ongoing violence and genocide in Gaza represent not only a humanitarian catastrophe but also the unmasking of deep-seated hypocrisy within the Western world and a profound epistemological and ethical crisis for Western Christian theology. *Theology after Gaza: A Global Anthology* arrives as a timely collection of essays responding to the existential threat and suffering of the Palestinian people. The book is organized into five sections comprising nineteen chapters. The first chapter begins by re-situating Gaza within its proper theological and historical context. Mitri Raheb reconstructs Gaza's identity, reminding readers that from the early church and Byzantine era, the region served as a thriving hub of Christian faith and thought (4). This historiographical shift restores a long-standing legacy erased by the sanctioned memory of colonial powers, bringing a voice long treated as a peripheral exception into the center of theological discourse. In chapter 2, Boulos and Eid critique the 'two-state solution,' arguing it has devolved into a tool for justifying Israeli expansionism and Palestinian subordination. As an alternative, they prioritize a more fundamental right to 'self-determination' over formal legal statehood, calling for international legal discourse to be repurposed as a mechanism for dismantling colonial structures of domination (36).

The second section provides the political and theological orientation necessary for a *Theology after Gaza*. Raheb argues that Israel is the last settler-colonial project of the Western empire (44), a project he understands as inherently genocidal. Western democratic powers have enabled this crisis and that Western knowledge production has been complicit in legitimizing it. For Raheb, the primary task of contemporary theology is its own decolonization. Sarojini Nadar extends this argument by insisting that the pursuit of neutrality in Western theology is itself an ethical failure. Drawing on liberation traditions, she proposes a Palestinian liberation theology rooted in the epistemological privilege of the oppressed. This is complemented by Atalia Omer's internal critique of Jewish theology, where she characterizes Zionism as a "Golden Calf" and calls for a restorative theological direction that reclaims the ethical traditions of the Jewish diaspora while accepting responsibility for the Palestinian people.

The third section expands this inquiry through a diverse intersectional framework, situating the crisis in Gaza as a manifestation of a global imperial logic rather than an isolated event. Contributors from various Global South contexts—including East Asia, Latin America, and Africa—identify common threads of settler colonialism and necropolitical mechanisms that transcend regional borders. Kwok Pui-Lan and Nicolas Panotto observe that Christian Zionism continues to exert significant influence over conservative Christianity in Asia and Latin America, obstructing solidarity with Palestine. They insist that the theological paradigms of the Global South must also be decolonized. Similarly, Hatem Bazian contends that Western colonial power persistently shapes Middle Eastern socio-political structures, asserting that "Muslim theology today is a by-product of colonial discourses" (187). He critiques the silencing of calls for justice in Gaza by religious elites and argues for a reappraisal of Islamic theology through the lens of human suffering.

Section 4 interrogates the institutional and hermeneutical complicity of the Western church in the erasure of Palestinian life. Yousef Kamal Alkhouri characterizes the potential extinction of Gaza's Christian community as an "ecclesiocide," rooted in the historical complicity of Western Christianity with settler-colonial projects. This erasure is further facilitated by the geopolitical imagination of the 'Holy Land,' which Laura Salah Nasrallah

critiques for privileging abstract biblical topographies over the material reality of occupied bodies, thereby obscuring their suffering and plight. The section concludes with a sharp rebuke of the ‘both-sidesism’ prevalent in progressive Christian media and the instrumentalization of anti-Semitism to silence Palestinian narratives in ecumenical contexts, demanding that the church abandon imperial frameworks to recover its ethical integrity.

Section 5 pivots toward constructive resistance and the reimagination of theological praxis from the rubble of Gaza and the persistence of its people—both the living and the dead. Carlos Mendoza-Alvarez introduces ‘combative hope,’ a decolonial praxis of ‘re-existence’ (287) that subverts colonial domination through networks of communal care and conviviality. This theme of persistence is deepened by Mark Lewis Taylor’s call for memorial practices that transform public mourning into a political spirituality for resistance, asserting the presence of the dead against the logic of elimination. Jin Young Choi frames storytelling and writing as modes of resistance emerging from an “occupied and combat psyche” (328), linking the life and death of Jesus to the Palestinian struggle as a cruciform resistance that survives imperial biopolitics. Finally, Renee Hattar frames intangible heritage preservation as non-violent resistance. This historical mandate fosters resilience and identity, providing a foundation for peacebuilding and safeguarding human experience (345).

For preachers in the West, addressing Gaza is often fraught with difficulty, hindered by collective guilt over Auschwitz and a pervasive fear of being labeled anti-Semitic. Even when prophetic voices emerge to condemn military violence, they frequently fail to recognize how deeply the current suffering of Palestinians is entangled with Western global hegemony and Christian theology. This book serves as a vital reminder that Gaza is not an isolated incident but a universal crisis that demands our collective responsibility. It suggests that liberation from the necropolitical mechanisms of empire is necessary not only for the oppressed but for the oppressor as well—a transformation possible only through solidarity and resistance. For those wrestling with how to preach on Palestine, this volume provides a necessary lens to unmask the invisible structures of empire and offers a clear direction for a ministry of solidarity.

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