



## An uncomfortable question that demands a clear, faithful, and courageous answer

We live in a time where words carry weight, yet are often emptied of meaning. “Zionism,” “Israel,” “chosen people,” “Promised Land”... these are terms loaded with history, pain, politics, and also—above all—**theology**.

That is why this question is not superficial. It is not ideological. It is deeply spiritual:

### **Can a Catholic truly be a Zionist?**

The answer requires rigor, love for truth, and fidelity to the Tradition of the Church. Opinions are not enough. We need doctrine, history, and discernment.

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## 1. First of all: what is Zionism, really?

Zionism is not simply “loving Israel” or “respecting the Jewish people.” It is a **modern political movement**, born in the 19th century, whose goal is the creation and preservation of a Jewish state in the historic land of Israel.

Its key figure was **Theodor Herzl**, who promoted a project that was essentially **secular and nationalist**, not religious.

Here is the first important point:

□ Zionism is **not a theological category**, but a political one.

And that completely changes the framework.

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## 2. The fundamental error: confusing biblical Israel with political Israel

Many Christians—especially those influenced by certain Protestant currents—make a serious mistake:

□ Identifying the modern State of Israel with the chosen people of the Bible.

But the Church teaches something very different.

### The true Israel, according to the Catholic faith

Saint Paul explains it clearly:

“*Not all who are descended from Israel are Israel*” (Romans 9:6)

And even more explicitly:

“*If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise*” (Galatians 3:29)

This means something revolutionary:

□ **The true people of God is no longer defined by blood, but by faith in Christ.**

The Church does not replace Israel...

**The Church is the fulfillment of Israel.**



## 3. The traditional position of the Church

For centuries, the Church has maintained a consistent teaching:

- The promises made to Israel are **fulfilled in Christ**
- The Old Covenant finds its fullness in the New Covenant
- There are not two parallel peoples of salvation

Therefore, the idea that there exists a “divine plan” independent for a modern political Israel is theologically problematic.

☐ It is not part of traditional Catholic doctrine.

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## 4. So... can a Catholic be a Zionist?

Here we must be very precise.

### ✓ What IS compatible with the Catholic faith

A Catholic can:

- Love the Jewish people as brothers in the history of salvation
- Reject antisemitism (which is a grave sin)
- Recognize the historical role of Israel in Revelation
- Desire peace and justice in the Holy Land

### ☐ What is NOT compatible with traditional Catholic faith

A Catholic cannot, without falling into doctrinal confusion:

- Identify the State of Israel with the Kingdom of God
- Believe that salvation comes through belonging to the Jewish people
- Affirm that the Old Covenant remains valid without Christ
- Adopt a theological view of Zionism as a “parallel divine plan”



□ This would, in essence, deny that Christ is the definitive fulfillment.

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## 5. The spiritual danger of “Christian Zionism”

Although it originates mainly in Protestant environments, this idea has spread among many Catholics:

□ The belief that politically supporting Israel is a religious obligation.

But this is dangerous for several reasons:

### 1. It displaces Christ from the center

Christianity ceases to be Christ-centered and becomes geopolitical.

### 2. It distorts salvation history

It returns to a “carnal” reading of biblical promises.

### 3. It reduces faith to ideology

Faith ceases to be universal and becomes a political stance.

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## 6. Christ: the true center of everything

This is the key.

It is not Jerusalem that saves.

It is not a nation that redeems.

It is not a land that sanctifies.

□ It is Christ.



As He Himself said:

| *“My kingdom is not of this world” (John 18:36)*

And also:

| *“Destroy this temple, and in three days I will raise it up” (John 2:19)*

The true temple is no longer a place.

**It is His own Body.**

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## 7. A pastoral perspective: how to live this today

This topic is not merely theoretical. It has practical consequences.

### 1. Avoid extremes

- ☐ Neither antisemitism
- ☐ Nor political idolatry

☐ The Catholic loves truth, not sides.

### 2. Form your conscience

Do not be carried away by social media, propaganda, or emotions.

☐ Study Scripture and the Magisterium.



### 3. Pray for the conversion of all

This is key and often forgotten.

□ The greatest act of love toward the Jewish people is to desire their encounter with Christ.

Saint Paul lived this way:

“My heart’s desire and prayer to God for them is that they may be saved” (Romans 10:1)

### 4. Live your faith with coherence

The issue is not whether you are “pro-Israel” or “pro-Palestine.”

□ The issue is: **are you truly of Christ?**

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## 8. Conclusion: a clear answer

Can one be Catholic and Zionist?

□ **It depends on what you mean by Zionism.**

- If it is a prudential political stance → it may be debatable
- If it is a theological stance → **it is not compatible with traditional Catholic faith**

Because in the end, everything comes down to one central truth:

□ **Christ is the fulfillment of all promises.**

Nothing and no one can take His place.



## 9. A final call

Now more than ever, the world needs Catholics who are firm, well-formed, and courageous.

Not ideologues.

Not trend followers.

Not slogan Christians.

□ But disciples of Christ.

Because only from Him can we look at history—including that of Israel—with truth, charity, and hope.